them in war, which had been carried out perfectly by ourselves,
were undreamt of among my warrior followers were well known to
before these peaceful people. They called themselves
ship of the supreme God as given to them spiritually. Arts which
their knowledge of worship went side by side with the true wor­
idolatry reached that they had erected a tower where they could
civilisation than ourselves, though we could boast of mighty archi­
there we came in view of R people more advanced in arts of
approach nearer to the snn, worshipping it under the name of
worshipping, in fact, a multitude of fake gods. Such lengths had
deities, like so many of its inhabitants did; personifying them,
the worship of the one true God, that had not given themselves to
experiences between three and four thousand years ago—a long lapse
The name of my native city was Bael or Babylon. I had earth's ex­
of time—a short vista of eternity,

At a seance on March 10th last, "Menu," the celebrated Hindoo
had not been pronounced, and spoke as follows:
"Life on earth, Brother, is made up of units that vanish away,
forming but the cradle of the immortal soul, giving it both form
and personality; so be careful of these falling units, that, as
here below, so when we come hereafter, in that in future both, either me my soul should inhabit its vast
area, and that the very fowls of the air should not seek a shelter
for the purpose of rest amidst its desolate ruins.

"I gathered together all I thought worthy, all that still kept to
these types of God's power, and ye have worshipped them. In

"No cry so loud has pierced so deeply into my heart as the cries
of those turned to the supremacy of the God I loved, and whom I'll teach
to the supremacy of the God I loved, and whom I'll teach
grading to tho supremacy of the God I loved, and whom I'll teach
blessed with communication spiritually. Oh, the city of my birth,
whose name to-day points a lesson to the un­thoughtful in its utter

desolation and profound waste! The utterances of human beings
that were, like myself, blessed with spiritual communications, had
it conveyed to them that the proud and beautiful should become
the desolate and ruined—that the gorgeousness of its architecture
and all its beautiful constructions, with its vast and well-ventilated
lengths of streets, its high-standing protecting walls, its over­
hanging pleasure-gardens, its gorgeous palaces, its artificial lakes,
should be but dreary to generations that dare not come hereafter
in that future home of the heart that should inhabit its vast
area, and that the very fowls of the air should not seek a shelter
for the purpose of rest amidst its desolate ruins.

"I was considered a ruler among my followers, but I was not
endowed with supreme power of life and death, also I would have
killed them. After joining themselves in a band of strong oppo­
sition to my will, they mystified the inhabitants, and met the

"We are the Twice-born, a superior caste of men to yourselves;
or worship is identical with your own, agreeing in the belief of a
supreme God. Yes, the answer, given to these people was, 'you that are of the highest class, or Twice-
born, as you call yourselves—you that come from the land where
no rain falls—you that live in a world like a bubble in a God, like ourselves,
supreme; there the similarity of our faith and belief ends. There
are but few among you who believe merely in this supreme God;
but a majority have come among us with an unsupported assertion
that you are twice born; and further, to cover the injustice of
many of your proceedings, you offer up sacrifice to what but
forms in the consideration of the race that you have conquered, God's
attributes only—his highest and noblest services for the welfare of
his creatures. These elements of his superior power you have
defiled, and offer up petitionals in the shape of sacrifices, and the
walls of your homes you have adorned with pictures personifying
these types of God's power, and ye have worshipped them. In
these things are you different to ourselves.'

"Oh, how I prayed to God to strengthen my hands to keep the
people we had conquered pure in their religion, and to make (oh
autonomous-Ik?) their conquerors their pupils; for God himself knew
that they had raised themselves to the high position of being
capable to lead the way onward to a better worship on earth
and a higher state in the spirit-spheres.

"No cry so loud has pierced so deeply into my heart as the cries
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"I gathered together all I thought worthy, all that still kept to
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to look on the descendants of their conquerors as a caste set aside to their own original religion and form of worship. It was observa-
tive that when idols and gods became the rage, when the Brahmins, even to a degree of incredulity, did not see that the power of
to the soul disembodied, it is a master to the soul embodied. Time, as probably the last part of what is written may be unintel-
more away from the spirit-world and its influences, and preventing these people who clung so earnestly for a time to their original religion and form of worship, to be shut out from the
manner in which the spirit of the celebrated Beaventuno Cellini—to draw me likenesses of the different controls that speak through the medium in my presence. I owed a great deal to these sketches of men who have passed away. Every succeeding week shows an improvement in the drawings. They are done at the medium's home. As to how they are done, I have only the medium's word; but I believe that word, as I have had in one case actual proof before my eyes; and, as both the subject-matter and its execution are utterly beyond the power of the medium, nor has he the means of paying a confidence to help him. Lately I
the reported instances of which would take too much time, but they are evidently carrying out what is said in the above footnote.
Dorothy, and Maxman. I am privileged to a control by "Sir Edwin Landseer." These different controls say they are forming a band round the medium's soul, or that they are passing strange to those who have followed out Spiritualism. To me it seems but the forerunner—

A COMMUNICATION FROM "ST. PATRICK."

A correspondent in Ireland who has sent us previous communications obtained spontaneously at a private circle, says:—"I en-
close you a communication from "St. Patrick," which came on St. Patrick's Day. The following is a transcript of the same as usual, and is quite authentic. Of course, all communications must be taken for what they are worth to the reader. The following contains some good points:—

"Why is my tomb in ruins, and my name almost forgotten? There is only a small plant and a printed line to tell that I have ever been. The place where I lay down and took my last sleep, to walk on my consecrated soil is a disgrace to those who pretend to reverence and remember me. I was the founder of religion and worship in this once barbarous island, have no mortal to回头看; I was the founder of the glorious monuments of my labours. I, who was the pioneer, of all the mighty bishops who came after, am considered by some persons as merely a myth, and they tell you about legends and stories, as they do of the fairies and
to talk on the descendants of their conquerors as a caste set aside to their own original religion and form of worship. It was observa-
tive that when idols and gods became the rage, when the Brahmins, even to a degree of incredulity, did not see that the power of
"Nothing but the love of self and the hope of worldly advan-
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them, and never turn their backs upon them, possess the true gospel in their hearts and in their lives.

It was supposed to banish all the reptiles out of Ireland, that the modesty of the priests, the abolition were cruelty in mind, ignorance and bloodshed. But there are reptiles at present, and some of the reptiles profess to have a good name. There are reptiles in the garb of saints, in the garb of bishops, in the garb of sanctimonious hymn, and it may be long before the Frenzied reptiles of all kinds.

"They do not believe falsely in my power, for I had power given to me by the Good Lord whom I served and worshipped, to heal the sick, the wounded, and the dying, and to sway and govern the straights of their labours, as a father yearns over his children, and the strange appearance of spirits that have long looked the earth. The scenes of their labours, as a father yearns over his children, and within a second or so Miss May was normal. Just a short, fervent prayer ensued, after which we sang the Doxology. Gently the sound, were singing the echo of our praise.

"Jesus of Nazareth," no doubt, through Mr. Lambelle, will be the first to offer words of comfort. Our medium, Miss May, is not only clairvoyant, but clairaudient, and on a question, subsequently, "Rose" returned, by a voice in her ear, "Jesus has just your circle once a month." This voice was corroborated by "Patrick," to the writer, as also by "Rose," through the medium; and we eat conversing, and at other times quiet, until the following was spelt out by the medium's hand again moved as gently as before. "Many were the times the medium's hand again moved as gently as before, not the sacred truths that they were intended to represent and explain. The early-gospel was a gospel of parables, and that answer was much in doing back to the real soul and spirit of religion is almost dead and forgotten, except by a few.

Our medium was then appointed by spiritual voices and spiritual urgings, not by the forms and ceremonies that are considered necessary now. To fit a minister of any sect or sect to teach an ignorant people, apathetic among my colleagues, and that I used it in the service of Him that sent me. The first tribe after the apostles, and there has been good after us.

The medium's family were accordingly apprised of their daughter's death. A little change of element was ushered into the room, and, after being apprised of their daughter's death. A little change of element was ushered into the room, and, after being apprised of their daughter's death, she said, walked towards us, and stood each one behind one of our chairs, and placed their hands upon our shoulders. We all bowed and the medium's hand moved upon the table five times, the signal for "Welcome." The medium was en trance. We asked who was her control. "Jesus," was replied. We listened, waiting in humility and hope. The medium's hand again moved as gently as before, "alphabet," which being called, "Time to close" was spelt out, and within a second or so Miss May was normal. Just a short fervent prayer ensued, after which we sang the Doxology. Gently the sound, were singing the echo of our praise.

As also by "Rose," through the medium; and we eat conversing, and at other times quiet, until the following was spelt out by the medium's hand again moved as gently as before, not the sacred truths that they were intended to represent and explain. The early-gospel was a gospel of parables, and that answer was much in doing back to the real soul and spirit of religion is almost dead and forgotten, except by a few.

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View all things by analogy. For instance, if you had a garden and pruned yourself upon the beauty there displayed, and the perfumes exal-
ted yourself upon the fragrance of their beauty, you would strive to nourish them, for nature has a gift of inspiration that is above and beyond the delights of the world. Just as you would not neglect the nourishment of the physical body, you would never dream of watering them with water from the stagnant pool, but supply them with the pure, sparkling, life-giving water from the spring where the scintillating rays of the planetary system are reflected. And if you neglect the nourishment of the physical body, the emanations lose their transparency. Now, to  

Enoch; Highfield, Wiltshire, March 30.

10. THE "WATCH."  

Will some of your readers who may have heard the above expression explain what they consider the meaning of it, as said to be used in the sense? It may be met with in army reports in describing the peculiar notices of the "watching" of positions, &c., who are considered as "watching." I think, perhaps, this, and some other impressions I have of the so-called "watching" are capable of a rational explanation by the light of peculiar psychological conditions, and the influences that are sometimes brought to bear upon certain individuals for the purpose of "watching." 

THE RESPONSIBILITY OF MAN. 

"SKEPTIC."
erroneous Christian theology, and the majestic edifice will shortly topple to the ground: it has its easily moved foundations in the sands of Bickness, and, by following common sense instead of logic, while all substances and forms are evolved.

flying in the face of God to attempt to get well when He has sent sickness, and, by following common sense instead of logic, while all substances and forms are evolved.

In binding up a philosophical belief, therefore, this is the first matter whose person is the primal substance and the primal form train whom power, but this universal spirit is but the out-flaming garment of Deity, men cannot help conceiving of the "great universal spirit," the supremo real form, where did He get the copy or pattern for it, if not from Himself ? Is God a reality at all ? If real, lie must have substance of a sort; and if substance, Ho must have form or shape. Surely it is not thought that any kind of real form or substance without some shape, symmetry, or substance in it.

To speak of God as a personality merely implies shape, form, dimensions; and then, whatever we personalise and localise, we may as well call the sun a personality. The idea of the spiritual appearance of man, but the mundane spirit of the universe. That is, the suppose the universe is the body of Deity, who is its life-principle, and that was taking just the advantage of the doctrine of responsibility, it is not illegible to believe in the concretion of the Son of God, or in the hell fire prepared for those who resist it. I might go on multiplying instances of infirmity; in short there was not a wild, insane belief of the fanatics of the Dark Ages but what would have been recognized as erroneous dogmas on which these fanatical opinions were laid had been philosophically corrected: let these suffice, however, to show the inconstant immanence of all those philosophical dogmas on which these fanatical opinions were laid had been philosophically corrected: let these suffice, however, to show the immense immanence of those logical outcomes of erroneous basilar dogmas. There is a sect of people who believe in free-will and the atonement of the Son of God, and by following common sense instead of logic, while all substances and forms are evolved.

To the Editor of the Oldham Gazette, as addressed to the editor of the above paper.—Dear Sir,—There are a few words in Dr. Peebles' discourse reported in the Edinburgh, March 15th, 1875.

Let no man, however, think of His form from what he knows of man's moral, debased, dying form. If the substance of the sun is evolved from Deity, and the substance of substances be as much the form of an unhuggable dogma, and let them dig for a foundation till they come to the solid rock. It is a matter of prime moment to lay your foundations aright. The nature of a sun, or of the world in general, is as much the logical outcome of erroneous basilar dogmas. There is a sect of people who believe in free-will and the atonement of the Son of God, and by following common sense instead of logic, while all substances and forms are evolved.

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MISS WOOD AT NEWCASTLE.

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Nowcasting Psychedological Society have made an announcement. Three members of the Newcasth Psychedological Society have made an announcement. We have commenced the series with three dark sitting and have received phenomena of the most astounding nature. This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see." This was the ring test, this was the Ouija board, and this is the spirit materialisation, and made for the purpose, a very substantial thing to look at,—and the spirit manner of observing the phenomena is "I believe," instead of " I see."
ANNIVERSARY CORRESPONDENCE.

A very large number of communications respecting the Anniversary Services at Douglah Hall, have been received from the most distinguished persons in England and America. We must find space for a few of these this week.

From Mr. J. Styring, Bichakle.

With regard to your kind invitation respecting Doughall Hall, of course I should be extremely happy to attend if the &ldquo; 100 miles &rdquo; will allow. I shall look forward with great interest to your next issue of the Mansion, when I hope I may find an extensive report of the Anniversary Services. The pleasure that will be linked with much thankfulness of that event will be increased by the pleasure by those who can fortunately participate in its enjoyment. The programme, as per Mansion, is an extensive list of good things. It is not in my power to state the fact that Spiritualism has made such astounding progress in such a short period; 30 years; and in all directions its cause is an extending wonderfully.

Your present series of meetings in Doughall Hall seems to me very opportune the conferences in particular, for by these gatherings you have a chance to bestow the energy, the vigour of the Movement; and so long as you can command the assistance of such powerful ones as Col. John Lyttelton, Mr. John Tyndall, Mr. Joseph Stock, Major Forrester, Dr. Peebles, and other noble pillars of our Cause, you may congratulate yourselves upon accomplishing a glorious work.

The work the Luncheon Committee is doing is something wonderful. I never saw such interest taken in meetings as there is at the present time. Not only with spiritualists and their friends, but by outsiders as well—sorely tried and respectable audiences in all places.

Mr. Moore and Mr. Cobbe's mission has done a surprising amount of good.

From Mr. J. Lamb, Liverpool.

My Dear Sir,—I have only just come home, and received your kind invitation to be at Doughall Hall. I am much obliged for the same, and regret to say that I cannot possibly be with you, if only on the score of health. I have been very unwell for some weeks, and had some difficulty in breathing, especially at night. Since last week I have been resting in Derbyshire, but am not yet well. I trust the Doughall Hall questionnaire will not be a newspaper over the country, nor increased acts of skill, and that your principles are permeating the sibemvmmnn, and this is the case in quarters where it would not be expected. The Universal Spiritualist is a very different idea from that of the past decade, its advertisers have increased reasons for believing that its origin is divine—kind to us & out for our own good, and to go. We must realize its tendency to set the mind free to develop and penetrate into the realms of mind, thus placing man in his true position in the universe. The cause is the cause of Truth, and every action of man's future, gives the subject of Spiritualism a special significance at the present time, when so many are looking about for solid standing-ground.

From Mr. W. Johnson, Here.

Dear Friend and Brother,—Thanks for your kind invitation; should have been there but was not happy to have been able to attend your anniversary meeting, but they call me to labour in another part of the spiritual vineyard. You have a sympathy in your work; I am assured! if we work on, we shall succeed. O that I could fulfill my engagement at Notts last Sunday; since then I have been increased signs of activity, and that our principles are permeating well—crowded and respectable audiences in all places.

Meetings may be in every sense a success. As I move about the country I shall look forward with great interest to your next issue of the Mansion.

From Dr. Brown, Bexhill.

My Dear Sir,—Finding it is your festival to-morrow, and anniversary of Spiritualism, I long to be with you to listen to the discourses through the various named normal and inspired, but to find it will be almost impossible, so I must content with reading the reports which may appear in your valuable journal; and if I am not with you in body, I shall be in mind. I hope the time is not far distant when I shall have the pleasure of meeting with many of my brother and sister Spiritualists. It is now between five and six years since I began to investigate the glorious truths of Spiritualism, and they have been a boon to me and a blessing beyond all price. They have taken me from the fume of hell and the fear of death, and I know that when I cross the river I shall meet with those I have known and loved, and who have walked with me through this wilderness of gloom, cheering and inspiration when termed by the more and anxious of this world, for they have "Let me go from things below to things above, from a world without mind with do a world within love."

Often would I give up in despair were it not for their counsel. Hundreds of beautiful discourses have been given by them through my organization, and I know that I have had the spiritual pleasures of listening to them tell me. They take me, as it were, by the hand, tell me the way, and lead me on the path of life and light. When I look back on the day I shall meet with those Three, I hope you will have a glorious time, and harmonious meetings and that each heart will be cheered by the glories and light of the spiritual truths of man's future, yours truly in the cause of love and truth.

Wm. Brown. 40, Goulhall Street, Bexhill, March 29.

CHAMPION HILL PARAGRAPHS.

By J. M. Peebles, M.D.

William Howitt, born of Quaker parents in the year 1792; and who, with Mary Howitt, passed their golden wedding day in Rome, Apia, on the 17th of March, has just written one of the most interesting letters from Messrs. Tyrol. Mr. Howitt, as the literary world knows, has been a most industrious author; and, though now aged, 80, he is not worn out, but fresh as though he had never experienced the forces and mental strength of a vigorous manhood. He was one of the earliest to embrace, and bravest to defend, Spiritualism, when it cast a man something to know his cut. He is still a convinced Spiritualist; but some of his experiences with untrustworthy mediums, living spirits, and the blunderings of clairvoyants, have been startling. In one of these he distinctly stated to a medium the injunction of the apostle: "Beloved, believe not every spirit, but try the spirits." He answered: "Well—but the train stands waiting, you know it."

There are in this weird world of ours, a Coptic, a Greek, a Roman Catholic, a Protestant, and several other kinds of professed Christianity. The following stanzas, found in, though not expressed by, the Rev. Mr. Heppe's Church, almost lead one to think there's a Railway Church, with clergymen for engineers. The lines run thus—

"Oh, for the touch of a vanished hand—
Come, passengers, 0 ! why delay ?—
Book through to glory, men—To-day,
From horse changed with Jesus, and
Will land you on the throne of God."

William Avery, speaking in the last Medium of my own "Darwinism versus Spiritualism," asks:—"What man developed from? I answer, "Not from and through monkeys. Beastly apes are neither more nor less developed than man developed from that God-atom which may be denominated the soul-germ." And from whence comes this soul-germ?—"And from whence?—""The finite cannot grasp, describe the 'how,' nor define the methods of the Infinite."

Col. J. C. Bundy, the able, clear-headed editor of the Religious Journal, says that—

"Philosophical recognition of the sentiment of religion—indeed, gives birth to it; all true and genuine religious man recognizes it in its inspired messengers: it is a factor in this world's progress; it is a vital current of refreshment and of joy to the world's weary. Let us help to keep the young he brought up to feel and to cherish it. Let it be bred in humanity in its symphonies; and let us show to the world how to keep the young from knowledge. If the religious idea is a charming, consoling, and yet a free, unsanctioned religion—one in harmony with natural laws—springing from the reasonable tares of man, and approved, if not first, by all the good and pure and excellent in the spirit-world."

Sir John Lobbick, in his thoughtful lecture upon "Modern Savages," has this telling passage:

"Savages are passionately fond of ornaments. If in the very low races the women are seldom adorned, this is only because it is impossible to keep all the ornaments to themselves. As a general rule we may say that races inhabiting hot climates ornament themselves; those of colder climates keep all the ornaments to themselves. As a general rule we may say that races inhabiting hot climates ornament themselves; those of colder climates keep all the ornaments to themselves. Thus we have the women are often wholly undecorated, this is only because the men are heavily adorned."

"It is true, then, that those increase their external ornaments just in the ratio that they approach or are allied to the savage state? Such is the result of my observation."

"Psychology,—such is the title of a beautifully bound volume of about 100 pages, from the able and scholarly writer in the ranks of Spiritualism, "W. A. (Oxon.)" It is a book of facts—a book devoted largely to the subject of psychic studies generally as slate-writing. It will certainly pizzle and interest, if it does not convert the materialist. It will also encourage the half-doubting investigator in this important research, as well as furnish a rich repast for many well-stablished Spiritualists."

Arriving in England for the first time some ten years since with a letter of introduction from Mr. E. Harrison Green to his venerable father in Yorkshire, I was kindly accommodated to me the old city of York, where I identified, after searching many county documents, the spirit "Aaron Nite," so long controlling Dr. E. D. Dunn of America. A letter received yesterday from Mr. E. H. Green informed me that the spirit was so kind to me as to make a present, and him with gratitude for his personal kindnesses and many excellent and noble qualities of character. He passed away in the full faith of the knowledge of Spiritualism. The friends, kind and tender, faced to my—

"Oh, for the touch of a vanished hand—
And the sound of a voice that is still."

One of my American co-workers in the field of Spiritualism is reported to have said, "That whole hosts of hay, innocent, and ignorant monks, that once swarmed like locusts in Europe,
only deepened the darkness of the Dark Ages." The following testimonies, all from non-Catholic writers, tell a different story:

"The monasteries were seats for the promotion of various trades, arts, and sciences."

Kemble asserts of the monks: "Painting, sculpture, and architecture were made familiar through their efforts, and the best examples of these arts were carried forward by their church buildings and shrines."

Neander acknowledges that the monks "restored peace between contending parties, reconciled enemies, and made collections for the poor."

The monasteries were seats for the promotion of various trades, arts, and sciences." The following testimonies, all from non-Catholic writers, tell a different story:

"Rend and study more, and dogmatise less."
THE MEDIUM AND DAYBREAK. 
FRIDAY, APRIL 5, 1878.

THE DOUGHTY HALL ANNIVERSARY SERVICES.

The success of last Sunday's meetings at Doughtry Hall exceeded the most sanguine expectations. The morning meeting was well attended, considering the weather and the hour. The meeting was indulgently favored and the proceedings were well managed. A spiritual meeting was the best of the series. Mr. Dale and his family sustained the musical department with great taste. The evening meeting was crowded to excess by Spiritualists of all parts of London. It was in accordance with the tradition of the Spiritualists of London. The proceedings were intensely interesting, so much so that the packed audiences gave their undivided attention to the proceedings. A good part of the programme was music supplied by Miss Chandos Leigh Hunt to her pupils in mesmerism.

To those who did not attend last week's medium.

Some of the wholesale parcels left London last week unsupplied with the Medium, and thus a large number of our provincial readers have been disappointed in keeping their copy in order. As much of this number contains valuable matter, which all should read, we beg to announce that copies may now be had at the price giving order to any newsagent, or we will send the paper post free direct on receipt of 1d. Back numbers or recent numbers of the Medium may be at all times obtained through all newsagents, and our readers should insist on being supplied.

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SPECIAL REPORT OF THE DAY'S PROCEEDINGS

At Doughty Hall, which began at ten o'clock in the morning and lasted till four o'clock, there were amply provision made for an extensive circulation for next number of the Medium, and as a request to Dr. Peebles has been made, a wide circulation for next number of the Medium, and copies will be printed in a separate form, and he would subscribe for 1,000 copies.

**Morning Session**
- Mr. W. Towns: Trance Invocation.
- Mr. Burns, Chairman: Inaugural Address.
- Mr. Avery, an American from the district where Spiritualism originated.
- Dr. Whitlock, of Marlborough: Address.
- Mr. A. Thorn: An Investigator's Experience.
- Mr. W. H. Lambile: Trance Address.
- Mr. J. M. Peebles, M.D.: Inspirational Oration.
- Mr. W. H. Lambile: Trance Address.
- Mr. J. M. Peebles, M.D.: a soul-stirring Oration.

**Afternoon Session**
- Mr. T. Evertt: Chairman: Spiritual Experience.
- Mr. J. Wayne, of A.T.S.: A Spiritual Experience.
- Mr. M. J. Peebles, M.D.: Inspirational Address.
- Mr. A. Thorn, of A.T.S.: An Investigator's Experience.
- Mr. W. Wallace, the oldest medium in England: Early Experiences.
- Mr. J. J. M. Peebles: Closing Remarks.

**Evening Session**
- Mr. W. Tikk, Chairman: Address of Spiritual Victories over Theory.
- Mr. J. J. M. Peebles: Address.
- Mr. J. J. M. Peebles: Trance Address.
- Mr. J. J. M. Peebles, M.D.: Inspirational Address.
- Mr. A. Thorn: A Spiritual Experience.
- Mr. W. Wallace: An Address.

Communications from Eminent American Spiritualists.

There was never such a day in Spiritualism—such harmony, excellent speech, and crowds of listeners. The circulation of the report must have an incalculable influence for good. Copies will be supplied on the following terms:

1 copy, .......................................................... post-free, 2d.
4 copies, ......................................................... post-free, 2d.
12 copies, ......................................................... post-free, 1s. 4d.
100 copies, ......................................................... paid, 7s.
1,000 copies, ..................................................... carried, 24s.

Orders must be received not later than Wednesday morning. Postage-stamps or post-office orders on "High Holborn," should accompany all orders addressed to J. BURNS, 15, SOUTHWARK ROAD, LONDON, W.C.

**Appendix**

- Miss Waite, Misses Ward, Mrs. Newton, Misses Maltby, Misses West, Mr. Wadler, Misses Evecrist, Mr. Dule.

The following ladies and gentlemen are expected to be present and take part in the above programme:
- Madame Stewer, Mr. Whitedavis, Misses Maltby, Misses West, Misses Ward, Misses Evecrist.

The following ladies and gentlemen will also lecture:
- Mr. Watts, Mr. Mr. Wadler, Mr. Dule, Mr. Whitedavis, Misses Maltby, Misses West, Misses Ward, Misses Evecrist.

And speeches will be delievered by Dr. Peebles and other Friends of the Movement.

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- **Jew of Success**
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- **Life of a Medium and Her Maintained**
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- **Medium**
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**The Order of Spiritual Teachers**

No. I SCHOOL, 15, SOUTHWARK ROAD.

At the last meeting the following letter was brought before the School for discussion:

**SPRITISM AND SPIRITUALISM.** The production of the dead alive is the great fact of Spiritism, but it is not Spiritualism. I should like Mr. Burns or Dr. Peebles to tell us how, through Spiritism, Spiritualism (its highest sense) is making progress; whether, by the knowledge conveyed, and the now long contemplation of the phenomena, have really and truly become more comprehensive in their view—more elevated, refined, moral, and magnificent; or is it merely a question of gain in the contemplation of continued existence? Can it be said that the spirits exhibit any evidence of a higher intelligence and a capacity to communicate with us?

I think we are bound to put this solemn question to ourselves, and to reply to it honestly and fairly as in the very palace of truth. As I read the journals, I find that the subjects are dispute and assumed, and the indisputable, and content with bad logic, just as with those outside of the range of the phenomena, I believe there is not a personal supreme being, but the incredible life-principle of the universe, to be, considered, as the soul, only by negatives, and in none more intelligible than in the most elevated thought. And as Mr. Atkinson says, the human spirit is "absolute," to which he thinks our religious sentiments relate. But Mr. James Martineau replies that a God, to be a God at all, must be a person; and, indeed, it is of the utmost importance, for how can our conceptions relate to something absolutely unknown and unknowable, or more abstract ideas? Now, does Spiritism throw any light on this most deep and solemn question?

Then, upon the question of the will and our human responsibility Dr. Peebles does not seem to see that there is a reason or cause for every effect, and a reign of law, even in the realm of mind, and which is the very reason of our responsibility—responsible for the education of the young, and in every way to one that good may follow; responsible in the high, philosophical sense, but not by the libertarian sense that man is a free agent, in himself capable of all excellence, and hence to be rewarded or punished as the case may be.

Men require cultivation, just as your garden does, to keep out the weeds and plants that are most beautiful and delightful. Such is the teaching of science and philosophy, but the question now is of the teachings of Spiritism.

The following is a synopsis of the comments made thereon:

That the "contemplation of the phenomena" engenders "more comprehensive views" is evidenced in the case of Mr. Atkinson himself. When we do not seem to see that there is a reason or cause for every effect, and a reign of law, even in the realm of mind, we shall be able to make progress, and so that "the human spirit" may be "absolute," and its "teachings" in Science, and "Spiritism," to which Mr. Atkinson alludes, must be useless to us.

Mr. Atkinson himself scarcely made that last remark, nor should he endeavour to kick at the ladder which has helped him up.

As Mr. Atkinson somewhat wildly concedes, Spiritism is composed of two parts: (a) a knowledge of the fact of spiritual existence, or a spiritual life in man which shall exist after physical dissolution; and (b) an aspiration to meet the requirements of that spiritual existence in the present and in the future. He calls a "Spiritism," and "Spiritualism," and seems to think there is some contradiction between them, and is a "Spiritism," and "Spiritualism," and seems to think there is some contradiction between them, but it is the body, the phenomenal; the second the soul, essential. They are both necessary to one another. Metaphysical substances about mind and spirit, which are the real realities, enter into the Spiritual communion with the unseen, fail in building up a rational religion or maintaining a broad philosophy or pure social state. The fact that the human spirit must be a most powerful incentive to their becoming "more elevated, refined, moral, and magnificent;" otherwise the teaching of science, and the "teachings" of Spiritism and Spiritualism are plants "most beautiful and delightful."

The production of the dead alive is the great fact of Spiritism, says Mr. Atkinson, and we have shown that the "spiritism and Spiritualism are one and the same thing, we take exception to his opinion thereon. We are also somewhat astonished that he should say, "Can you imagine that the spirits exhibit the characteristics of a higher intelligence and nobler existence?" and that "the "dead" can be produced alive, which is to hinder them from displaying the nature of their mental and moral capabilities. We think Mr. Atkinson's acquaintance with the phenomena is rather of a second-hand des-
cripitation, for if he had been favoured with the most unceasing practical experience with spirits, he would have never asked the question. He cannot cause the exhibition of spirits—spirits can; therefore it is an act of his own intelligence to turn higher intelligence on them he does. Their existence is not for, in all their services to man they impose none of the requirements that man does in return for the help he is supposed to get. Those who have had any experience of spirit-communion will know that the excited spirits supercede in their attributes the greatest conceptions of the human character.

As to the use of "bad logics," we do not think Mr. Atkinson should be particularly noisy on that point. His own letter does not put it together very harmoniously, but more may come in his own defense. We are not aware, however, of any reference to the action of Mr. James Martineau as to the personality of God, unless he can at the same time give credit to the spiritual logic of Dr. Aylmerinus, and explain himself. His remarks "Spiritualism in its highest sense," which, for all we can learn, may be true, but the "spiritual" idea is a form for both being as superior to Spiritualism. Now, if God be a Person, He must be known by that category which is regarded under the term "Spiritual," which Mr. Atkinson deprecates. So that would never do. But is there nothing insurmountable except that which appeals to the senses—phenomena? In worship do we kneel before a figure, person, or image? We elevate the aspirations and the relig.ions thoughts to a high pitch, but the object of our faith is a personal God because he is a person in as much Petitionary as to worship the human form; and yet, when we worship—we aspire to some, we always do so through the conditions of a human person, for the act of worship is to express ourselves through those brain organs by which we grasp the attributes of the perfect being which we the least may he so, but spiritistically he assuredly is not.

When we nourish the body we do not necessarily eat a man, neither must we derive our spiritual food from a personal God. The principle is the same in both cases. The body assimilates heterogeneous elements to its diverse uses. The aliment on which the human system, body and soul, has the power of assimilating is a person is as much Fetishism as to worship the human form; and yet, when we worship—when we aspire spiritually, we always do so through the conditions of a personal object, for the act of worship is to express ourselves through those brain organs by which we grasp the attributes of the perfect being which we the least may he so, but spiritistically he assuredly is not.

Mr. Atkinson makes an excellent point on the freedom question, which he defines as man being "capable of all excellences." We interpret it thus: On the phenomenal plane (spiritualists) man is limited, and his actions are conditioned by the human mind. When measured by human understanding, God must be personal, just as water takes the form of the vessel which contains it. It is when he reaches bis physical circumference that he may be so, but spiritistically he assuredly is not.

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"I experience great difficulty in speaking to you. There is a real of difference between talking in your own body and in that of another, but I feel that there is a great deal of talk through the other and, I feel that it is my duty to reflect the impressions that I have upon the subject as I may think, so they change and reduce ill jugs to their own modes, for if he had been favoured with the most unceasing practical experience with spirits, he would have never asked the question. He cannot cause the exhibition of spirits—spirits can; therefore it is an act of his own intelligence to turn higher intelligence on them he does. Their existence is for, in all their services to man they impose none of the requirements that man does in return for the help he is supposed to get. Those who have had any experience of spirit-communion will know that the excited spirits supercede in their attributes the greatest conceptions of the human character.

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When he reaches his physical circumference that he may be so, but spiritistically he assuredly is not.
REFLECTIVE NOTES.—No. 3.

The medium Brown's mediumship far surpasses that of any other medium with whom I have come in contact for twenty-one years and public oralions.

A great variety of questions were asked; those which were in connection with the spiritual science, with a high degree of fulness, but those unconnected with the subject refused to answer.

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TWO important lectures will be delivered in the Longman Building, on Sunday, April 7, 1878. In the afternoon, at 2 p.m., on "Life among the Turks—Mohammedanism, Christianity, and Spiritualism," in the evening, at 6.30, on "The Life-conditions of Infant, Idiots, and the Demented, in the World of Spirits." Mr. Morse will lecture on the Temperance Question.

The inauguration of the Sunday morning services last Sunday was very successful, and it is to be hoped that members and friends will attend in numbers, for the sermon in his views on the subject. The champions of vaccination were conspicuous by their absence, although the meeting was excessively advertised. A cordial vote of thanks brought the meeting to a close.

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SEANCES AND MEETINGS IN THE PROVINCES DURING THE WEEK.

Tuesday, 10.—Mr. W. Fearnsides, 323, Kentish Town Road, at 8 p.m.

Wednesday, 11.—Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

Thursday, 12.—Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

Friday, 13.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Saturday, 14.—Mr. W. Anderson, 323, Kentish Town Road, at 8 p.m.

Sunday, 15.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Monday, 1.—Mr. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, 8.30 p.m.

Tuesday, 2.—Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

Wednesday, 3.—Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

Thursday, 4.—Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

Friday, 5.—Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 8 p.m.

Saturday, 6.—Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 8 p.m.

Sunday, 7.—Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, for admission free.

Monday, 8.—Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 8 p.m.

Tuesday, 9.—Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 8 p.m.

Wednesday, 10.—Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 8 p.m.

Thursday, 11.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Friday, 12.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Saturday, 13.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Sunday, 14.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Monday, 15.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Tuesday, 16.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Wednesday, 17.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Thursday, 18.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Friday, 19.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Saturday, 20.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Sunday, 21.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Monday, 22.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Tuesday, 23.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Wednesday, 24.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Thursday, 25.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Friday, 26.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Saturday, 27.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Sunday, 28.—Mr. W. Wallace, 323, Kentish Town Road, at 8 p.m.

Monday, 29.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Tuesday, 30.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.

Wednesday, 31.—Mr. W. Wallace, 323, Kentish Town Road, for admission free.
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