



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF  
**SPIRITUALISM.**

No. 60.—Vol. II.]

LONDON, MAY 26, 1871.

[PRICE ONE PENNY.]

**MRS. HARDINGE AT MANCHESTER.**

Mrs. Hardinge's first oration at Manchester during her present provincial tour was delivered on Saturday evening, May 21, in the Free Trade Hall Assembly Room, before a sympathetic but not very numerous audience. Her subject was: "A Warning Voice from Bleeding France to Monarchs, Priests, and Peoples." This oration, or a similar one, has already been reported in the MEDIUM. The auditors listened with unflagging attention, and not infrequently cheered the talented lecturer. It was a noble and elevating discourse, and taught many weighty lessons respecting the sacredness of human life, the necessity of intelligence and morality amongst all classes, and the impotence of brute force in the struggle of the French people to attain liberty and self-government. The questions at the close were aptly put and admirably answered, the replies bringing out still more forcibly the cardinal truths of Spiritualism. Mr. Henry Pitman was the chairman.

On Sunday afternoon there was an immense gathering in the same room. Mr. Fitton presided. There was free admission, a collection being made at the close. The audience was orderly, intelligent, and enthusiastic. A committee of five gentlemen, selected by the audience, chose this subject for Mrs. Hardinge's oration:

**IS THE BIBLE THE WORD OF GOD?**

The question was thus worded:—"Is the Bible, or any portion of it, the word of God? If so, in what does its divinity consist? and in what respect does it differ from a merely human composition? If it be the word of God, should we not expect to find the same difference between it and any ordinary book, as between any work of God and any work of man?"

This is a comprehensive question, or rather series of questions. The audience seemed to think it very suitable to the day, and listened with rapt attention to Mrs. Hardinge, who began with an impressive and devout invocation to the Almighty for light and guidance to the listeners and their teacher. Before answering the first question, Mrs. Hardinge asked, "What do we know of God, that we may presume to judge what is his word, and whether any book transcribed by the hand of man can be the infallible, living word of God?" The immensity of creation was then portrayed—how the fields of the universe are sown thick with worlds—millions of suns, each the centre of countless revolving satellites, and God fills them all—that is, the mighty, infinite, intelligent Mind, whom we call God, or the Soul of the universe, from whom we come and to whom we tend. And we prate of a time when, through the lips of ancient men who witnessed of themselves alone, this infinite Mind narrowed itself down to a voice and spoke with a man. The whole question might be answered in the words of the purest, best, and most inspired of teachers: "No man hath seen God at any time." But no; and starting with what we regard as the footprints of creation, Mrs. Hardinge described, in the graphic language which she so fully commands, the development of order, light, and life from chaos, up to the appearance of man. It seemed presumptuous to suppose that the writings of men during a few thousand years out of the numberless millions that our earth has existed, should be regarded as the sum of all knowledge and a full revelation of the will and the law of God. Leaving the record and description of the scriptures of the skies, and the footprints of the Creator in the book of the world, Mrs. Hardinge came to the consideration of the Bible, and asked, "Is it an original revelation?" She showed that it is not original. The Hindoo Vedas existed thousands of years before the Jews were known. The imperfect revelation of the Parsees through the Zendavesta of Zoroaster was written ages before the Jews were known. These writings and those of ancient Egypt were symbolical or allegorical, like the book of Genesis, and never claimed to give a literal interpretation of creation. These ancient writings represented man as living in a garden in a state of innocence until he ate of the tree of good and evil (knowledge). Just so the child is in a paradise until it emerges into the toils of manhood. The Jews were captives in many lands; they lived long under Egyptian rule, and learned their traditions. Moses, as the lawgiver to the Jews, embodied these popular notions of the creation. Read the book, and you will find that the first man is now called Adam as a man, and now Adam as a race. "He made them male and female, and called their name Adam." It was incredible that the Infinite spoke with man—that he charged the disobedient child to be stoned to death by his father's hand; that he charged Moses to put a man to death for picking up sticks on a Sunday; that he gave the com-

mand, "Thou shalt not kill," and also commanded Moses to slay thousands of innocent people. These instructions might be fit for a time, but they are not eternal truth, for that never changes. The Pentateuch was written 500 years after the death of Moses. It contained directions for them in their wanderings. There was the pillar of fire by night, and the cloud by day; and modern Israelites found the same mysterious guidance now. These things were meant to be sublime allegories, teaching us that the God of the Jew and the Gentile, and his ministering angels, are ever with us, revealing the law of the hour, the truth of the day. When the Jews wanted a king, they chose Saul, because he had physical force, which was the power of that day. Then came the day of the inspired prophets, who spoke as the Spirit gave them utterance. They denounced wrong-doing and mere ceremonialism. The divinity in the Bible was where violence and evil were forbidden and denounced. The eternal truth of justice in the book was the word of God; but when spoliation and other forms of wrong-doing were countenanced, that was man's imagining. We could not turn the pages of this book without finding now the glittering light of the Spirit, and now the dark and flickering lights of human wisdom and folly. Mrs. Hardinge passed on to notice the second and most precious part of the book. In the day of deep darkness, there arose another witness of God's truth and love—a pure and gentle teacher, a man of the people, a child of sorrow, born of obscurity. He proclaimed the new religion—that God is a Spirit, and that He is our Father. To the new Teacher every place was a temple, every hour the hour of worship, every day a sabbath. He proclaimed the fatherhood of God and the brotherhood of man. All nature was his temple, and all creation his Bible. He never wrote a line, excepting on the shifting sand. His religion bore no relation to that of Moses; it was summed up in one sentence—love to God and love to man. Jesus taught that service to our fellows is the most acceptable worship of God. The Old and the New Testaments bore no relation. The one was a history of the Jews; the other corrected the mistakes of the older book, and censured the Scribes and Pharisees for their mere traditional religion. The writers of the Gospels wrote only as they remembered; they never claimed plenary inspiration. They followed the Epistles, which were written to special individuals and churches. Paul wrote as a gnostic or mystic; Peter and John wrote like humble fishermen. John declared that religion consisted in visiting the fatherless; the Apostles, for the most part, declared that good works constituted the religion which Jesus taught. Paul taught theology. Since the days of Jesus, more than fifteen hundred different sects have arisen, each of which borrowed from the Bible or founded its teachings upon it. We could not take these books to be literally the word of God. Mrs. Hardinge next expounded and endorsed that part of the question which indicated that if they were the word of God they would be as different from ordinary books as God's works were different from man's. She imagined a sculptor to have produced a beautiful statue. That was the work of man. But how inferior to the work of God—a living child! The beautiful teachings of Jesus were further expounded, and the contrast pointed out between those teachings and the practice of his professed followers, who took that part of the Bible which best suited them, and left the rest. The Bible had been wonderfully preserved, but it was admitted to have been often misinterpreted and interpolated. In this age of reason and utilitarianism this belief in the infallibility of the Bible had been weighed and found wanting. We could neither receive it as the word of God *in toto*, nor reject it; the good and beautiful and true we would preserve, and the false must be cast into oblivion. Wherever there is truth, that is the word of God. There is as much truth in our industrial and scientific life to-day as amongst the ancient Jews. All things that proclaim the power of mind—all things that render good unto man, God's child—all things that make us understand the power and majesty of our God—is the word of God; and all things that mistake him—all things that step between the Creator and the creature—all things that do wrong to the least of God's creatures—all things that hide the light, that draw the veil of mystery around what God has done—is the word of man, and error, and it shall perish. The works of God are perfect, omniscient, omnipotent, infinite, and eternal; the works of man are finite, imperfect, temporal, and dark. Even so are the writings of men. All revelations must be suited to the time in which they are given, or they would be useless. The revelations of past ages are only suited to the past. The truth that is in them will remain. The truths taught by Moses, Christ, and the Apostles, no time can tarnish; the errors of the writings, the fallacies of the beliefs, the imperfections of the transcription, are daily slipping away from us; and it is because we have insisted upon mixing up the word of man with the

word of God that we have been so misled, so that we have not now the religion of Christ amongst us, but in its place we have a great many sects of Christianity. When we go back to the pure and simple truth that Christ taught, we find that truth recorded in every age and in every time the same. Truth, therefore, is the only word of God, and all the writings that enshrine it are the word of God.

Questions were then asked. The first was this:—"Was Christ's death an atonement for the sin of man?"—Mrs. Hardinge answered, in the words of Christ:—"Not those that cry Lord, Lord, but those who do the will of my Father are the accepted of God." Christ taught that sinners could not be excused for their sins—that they could not come out of the prison-house until they had paid the utmost farthing. She could not accept the belief in a vicarious atonement. The spirits taught that shipwrecked souls in the other world, as in this, had to work out their own salvation. As you sow, so shall you reap. It is not enough for the prodigal to repent; he must arise, go to the Father, and make an atonement for his wrong-doing in his own person.

The next question was:—"Are you an impressionable or a trance-speaking medium?"—Mrs. Hardinge replied: Christ told his disciples in the hour of their trial they should take no heed what they should say, for in that hour it should be given to them. Humbly and reverently believing that the same Power is about us all, your speaker for many years past, in earnest, faithful, and daily communion with the spirits of the loved ones gone before, has been charged to trust to her Father and his ministering spirits to give whatever word should be revealed to her. Like Paul of old, we may be doubtful whether we are in the body or out of the body; it is enough that the power of the Spirit girdles us round; and that those who trust faithfully and reverently to the great Spirit receive the word of power in their hour of trial. Such a one is your speaker.

The next questioner wanted to make a speech, but he was requested to confine his remarks to a query, which we understood to be:—"Did not Christ teach the divinity of the Bible when he said, 'Search the Scriptures, which Jesus is said to have told the Jews to search were not called the Bible, for it was not then compiled. The compilers at the Council of Nice rejected a vast number of books which were held to be canonical by the Jews. We were, therefore, left to question what books Jesus desired to be searched. His teachings were clear and concise concerning the way of salvation. We accept his teachings, not because they are in the New Testament, but because they are the truth—because they are divine, good, and holy."

#### THE FUNDAMENTAL PRINCIPLES OF SPIRITUALISM.

AN ADDRESS DELIVERED IN THE TRANCE BY MR. J. J. MORSE, AT CLEVELAND HALL, SUNDAY EVENING, MAY 20.

The controlling spirit said his remarks were addressed to two classes of hearers—first, those who lacked evidence of the truth of Spiritualism, and who therefore stood outside of the movement; second, those who were convinced of the existence of spirits and their power of communication with mankind. Belonging to the first class of persons might be instanced the Press, who for the most part were intensely ignorant of the subject, their views being chiefly those of misrepresentation and ridicule. Such being their position, they could not be expected to give any authoritative opinion on the subject. The Clergy, who purport to be the spiritual educators of the people, were another section. They had two theories of the spiritual manifestations—that of trickery or delusion, and the devil. They rejected that which opposed their theories, and thus were found fighting against that which God is—Truth, rather than its defenders and exponents as they professed to be. The most difficult class were the Atheists, who entirely denied the existence of spirits and the Divine being. To argue with them was impossible—they required the evidence of experiment. On the border-land between the two great sections of Spiritualists and non-Spiritualists was an important class, who might be termed investigators. This term oftentimes covered a great amount of belief in Spiritualism, for certain inquisitive Spiritualists protected themselves from ridicule by adopting that term in preference to the full-blown appellation of Spiritualists. The second section was then touched upon, composed of those who accepted the fact of spirit-communication, and who in many cases reproduced their former opinions associated with the new truths derived from Spiritualism. In reviewing the doctrines of Christian Spiritualists, Idealists, and Reincarnationists, it was remarked that as their views were not founded on fact, it was idle to look in these directions for the fundamental principles of Spiritualism. The Progressive Spiritualists were characterised as the true exponents of the movement. It was gratifying to observe that the various sectarian theories connected with Spiritualism emanated for the most part from spirits near the earth sphere, while those spirits who had ascended higher were free to look deeper into the laws of the universe. These spirits taught—first, the existence of a central sustaining power—God, the sovereign Ruler and Lord of the universe; second, human immortality, and that the soul, like its spiritual source, controlled within certain limits its surrounding circumstances; third, that these circumstances enlarge and improve in a future state of existence, and thus man's destiny is that of eternal progress; fourth, the facts of spirit-life showed the falsity of all Church doctrines as to man's spiritual state, salvation or damnation, as his future was determined by his motives, and not by his beliefs; fifth, the brotherhood of Man and the fatherhood of God, denying the right of any man to call God his father who could not receive his fellowship to his bosom as brother, and thus all dogmatic creeds and distinctions rendered impossible. Spiritualism, then, afforded to all everything the soul required—universal love, intellectual enlightenment, and liberty of conscience. The address was prefaced by a suitable invocation.

J. M. FEEBLES sends us a Baltimore paper containing a report of one of his lectures. He is making a tour of the chief cities of America, in which his lectures seem to be much appreciated.

FOR Mr. DAVIES, the good medium, 29, Kingsland Road;—A Friend, 26, 6d.; J. Mulbert, 25.

#### ANOTHER SEANCE AT MRS. MAKDOUGALL GREGORY'S.

On Friday last another circle assembled in Green Street, consisting of Mrs. Gregory, Mrs. Hughes, and Mrs. Wiseman, Count Ferdinand de Lancastro d' Albanie, Lieut.-Col. D., Capt. Campbell, Mr. Cholmondeley Pennell, and Mr. J. W. Jackson, together with the media, the company being one in excess of the intended number in consequence of the unexpected presence of Colonel D. We mention this comparatively trifling incident, because a large measure of the success which has attended these seances is obviously due to the strict limitation of the company, for whenever this has not been attended to, the character of the phenomena has been lowered, and there has been an approach to something like failure. On the present occasion, however, the additional members being an *habitus* of the circle, did not interfere with but rather aided in the evolution of the phenomena.

Soon after the formation of the circle, the lamp having been removed and the candle extinguished, a photograph of Mrs. Hughes's youngest son was thrown on the table, close to her hand. Then a cake of ornamental toilet soap, representing Venus rising from the sea, was heard to fall among the papers on the table; and after this a book, which proved to be Ainsworth's Latin and English Dictionary, with the name of Elizabeth Nichol on the inside, was also thrown on the table; and, finally, a photograph of Mrs. Guppy's nurse and child was placed on the table. These phenomena occurring while our hands were interlinked, the entire company, including the media, thus constituting a closed circle. The foregoing articles having been examined and the lights again extinguished, we stood up, when several of the chairs on which we had been sitting were removed, three being found lying on their sides, with the legs and backs so interlinked that it required considerable care to separate them without injury; a fourth was upset, and a fifth placed at the other end of the room. The lights having been again extinguished, a lamp specially constructed for detecting the trickery of media, and which had been placed under the care of Lieut.-Col. D., was removed from the table to another part of the room. Then we heard a cutting, scraping sound, as if some mechanical operation were being performed with a sharp instrument, and on striking a light, one of the cedar pencils which are generally placed on the table for the purpose of taking notes of the phenomena was found to have been sharpened in a rather unusual manner, the lead being left entirely bare for fully the third of an inch, the cuttings being scattered over the table, this phenomenon, like all the others, occurring while the hands of everyone in the room were interlinked with those of his neighbour.

We have been requested to state that the articles thus mysteriously brought to the seance have been placed in the hands of Mr. Burns, at the Progressive Library, for recognition by and restoration to their owner.

#### A SEANCE WITH MR. HOME.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Last Thursday, May 18th, having received an invitation to attend a seance given by Mr. Home, I gladly accepted it, not having had that pleasure for several years, and herewith send you a short account of it, thinking it may be interesting to your readers.

The party at first consisted of five, viz., Mr. Home, Mr. John Jones of Norwood, Mr. and Mrs. Alsop, and myself. Having taken our seats around the table, a hymn was sung, and at the conclusion loud raps were heard, which we considered to be an approval; we then all felt the touch of hands, and suddenly two unoccupied chairs advanced towards the table; shortly after, an arm-chair followed their example. At this period a gentleman arrived, and Mr. Home asked him to take a seat at the table. We were apprehensive this might prove an interruption to the manifestations, but it was only for a few minutes: the table began to tilt, and rose suspended in the air. Mr. Home took one of the accordions which had been placed on the table, and held it with the keys downward, when presently a most pleasing air was played, which delighted all present. Mr. Home has a beautiful model of the great Bell of Moscow, which he placed under the table. It soon began to move about and ring. The gentleman who last arrived put his hand under the table, and received it. The chair on which I was sitting began to move, turned round, and placed me sitting with my back to the table, which attracted the attention of all for during the whole evening the room was well lighted, and all could perfectly see what took place. In order to prove that I did not in any way assist the movements, I placed my feet on the bar connecting the front legs of the chair, when I was presently turned round to my original position. The appearance of hands pushing up the table-cloth was repeatedly seen by all in various parts of the table. The guard chain to which my watch is attached was then strongly pulled, to which I called the attention of the company; it then ceased. The alphabet was called for, and it was quickly spelt out that John should place his hand under the table. Mr. Home asked if there were more than one named John present; being answered in the negative, Mr. Jones was requested to do it; on complying, he felt something gently placed in his hand, which he raised to show us what it was; it turned out to be my watch, which I immediately recognised, and found that it had been most dexterously detached from the chain, which was then hanging loosely around my neck. I had not the least idea that the watch had been taken from my vest pocket until I saw it in Mr. Jones's hand. The spring of the swivel by which the watch is

attached to the guard chain is a strong one, and I found a difficulty in fastening it again. I took a card which was lying rolled up, and holding it under the table, asked our spirit-friends to take it from me, which they did, and presently we noticed it again on the table.

All stated that they were frequently touched, and I was once patted so strongly on the knee that everyone heard it.

The alphabet was again called for, and we were informed that the seance was concluded. Everyone felt much gratified.—I remain, dear Sir, yours truly,  
H. BILLFELD,  
208, Euston Road, May 20, 1871.

A GENTLEMAN CARRIED TWO MILES BY SPIRITS.

We confess this is rather an astounding statement, but the truth must be told. The facts are as follows:—On Friday morning last, Mr. Herne had called on a friend living at Caledonian Road. When near Thornhill Square, about twenty minutes past ten, he felt a peculiar sick sensation creep over him, and he became unconscious and knew nothing till he came to himself at Mr. Guppy's house, situate at 1, Moreland Villas, Highbury Hill Park. Now for the other side of the narrative. Mrs. Guppy was in her little breakfast-room when she heard Mr. Guppy coming downstairs—this was about a quarter to eleven. She went to meet him, and was in the act of speaking to him, when she turned round, and between herself and the window saw what appeared to be a large black bundle descending from the ceiling. She screamed out at the unusual occurrence, when Mr. Guppy stepped into the room as Mr. Herne was arising from the floor. He had been brought there by some unseen power. Mr. Guppy's curiosity was very much excited, and he at once made a thorough search of the house to see if by any means Mr. Herne could have gained access. He however found three doors shut and securely fastened, through which any person would have had to pass before he could gain the inside of the house. As Mr. Herne revived, his heart beat violently and he suffered much from thirst. It would appear that he had been carried by spirit-power between the two places described.

UNION WITH THE DEPARTED.

These lines were written inspirationally after writing a letter of condolence to Mr. Smith, whose wife has recently died. They purport to be written under the influence of Mrs. Smith:—

When we think of those beloved ones  
Who have lived with us on earth;  
Of those sweet and blissful moments  
Which have given us heavenly birth;

Oh! how sweet and rich with blessing  
Are such moments of the past,  
Peace from heaven on earth possessing  
Whilst the fleeting moments last.

But how soon they're gone and ended,  
Gliding like a fleeting dream,  
Passing on to our descendants  
Time doth carry in his stream.

So they pass through some experience  
As their fathers passed before,  
Grasping fleeting happy moments  
Until cast upon the shore

Where no disappointments meet them,  
Grief or sorrow ne'er annoy,  
Distressing moments never greet them—  
All is happiness and joy.

There shall be reunited  
With our friends who've gone before,  
Sweetly singing with the loved ones  
On that bright and happy shore.

Sweetest moments, richest blessing,  
Now we are together joined;  
No more fleeting, passing blessing,  
But eternally we find.

Ever onward, still increasing  
In our happiness and love,  
Always singing, never tiring—  
"God is light and God is love."

Onward still, then, let us struggle,  
As our fathers did before,  
Toiling bravely in this life's work  
Till we reach that happy shore.

PROBIE SMITH.  
(Given through C. P. B. Alsor, Medium.)

May 10th, 1871.

POWERFUL MANIFESTATIONS.

On Thursday night of last week, one of the most remarkable seances took place at the Spiritual Institution, 15, Southampton Row, which it has been our privilege to report. It was the usual semi-public seance which takes place on Thursday evenings; Messrs. Herne and Williams, mediums. The company consisted of ten persons—two gentlemen from the North of England, one from the East and one from the West of London, a gentleman apparently a clergyman, a usual attendant, two ladies who live at the Spiritual Institution, and the two mediums. As soon as the lights were extinguished, the sitters were covered with a sound powder. At this point the ladies joined the seance, when the

company held hands all round the table; and as the mediums sat apart, and as the sitters were strangers to each other, there was not much chance of any hands being left disengaged. A chair was heard being placed on the table; Mr. Herne was then heard to scream, and those holding his hands felt him pull very forcibly, when he was found to be floating up in the air. His feet were felt about six feet above the level of the floor. Some one said, "Do not break the circle, for fear he fall," when "John King," the name of the presiding spirit, called out in the audible voice, "All right, I can hold him." A seing medium then perceived the luminous form of this gigantic spirit standing with his arms extended over the floating medium, who seemed to be suspended from the hands of the spirit. Mr. Herne was then placed in the chair on the table with considerable force. He was in the trance state while suspended. After the circle was rearranged, with hands firmly joined all round, Mr. Herne exclaimed, "Oh! they have taken off my coat—strikes a light!" This was at once done, and Mr. Herne's coat was found on, and buttoned up as when he sat down, but his waistcoat was at the other end of the table. This garment had been taken off while Mr. Herne's hands were held, and his coat buttoned up. Subsequently Mr. Williams was lifted on to the table by the spirits, and it was found that two chairs had been noiselessly placed there. After Mr. Williams resumed his proper place in the circle his coat was taken off while his hands were being held. The coat was thrown behind the next gentleman's chair. The spirit-voice then talked for a long time, answering many questions. Our readers must understand that this voice is produced by the spirits without using the organum of any medium, so that the sitters talked face to face with the spirits. A seing medium then saw a spirit taking the ornaments from the mantelshelf and placing them on the table, while another spirit at the other end of the table was busy taking the books and papers from the cupboard under the bookcase and scattering them on the table. In this way one of Mr. Fowler's china busts was carried to the table, and a large quantity of bound books and papers.

Such is a condensed account of a few of the manifestations that took place on that evening, but such proceedings must be participated in by being present before their full effect on the mind can be realised.

At the same seance on Monday evening, a pot of mignonette was taken from the staircase window, and through closed doors placed upon the table. It was seen in its place after the circle commenced and a few minutes before it was found in the seance.

MR. STOKES'S CIRCLE AGAIN.

THE SPIRIT-TOUCH.—THE SPIRIT-KISS.—SPIRIT-WRITING.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—I have read with great interest the letter in your last week's impression, signed "An Inquirer," relating to a seance held at Mr. J. Stokes's, 20, Kingsdown Road, Upper Holloway. I and Mrs. Whiting called upon him unexpectedly in the evening of the 21st inst., and in his usual kind and courteous manner he invited us to join his family in a seance. I have had the pleasure of sitting with them before, and I am pleased to find each time the phenomena are more wonderful.

In the accustomed way, the spirit selected the chapter to be read, and chose the persons for the circle, which was done with great judgment in the choice of suitability of temperament. Miss Stokes, the medium, then read the 14th chapter of St. John from a very heavy family Bible, the candle being on the other side of the table. At the commencement of the chapter the table rose several inches, being nicely balanced, but came down to the floor heavily now and then to call attention to particular verses. The spirit requested the light to be put out; then came those marvellous spirit-hands, touching each in the circle with that soft and affectionate touch the effects of which remain with you. It gives one great pleasure to grasp the hand of an old and valued friend returned from a foreign land, and the hand of one whom we esteem can quiet the throbbing brow in the hour of deep affliction. But I know of nothing that sends such a thrill of joy through one's soul as this gentle touch of love from the spirit-hand of one who has passed beyond the vale; a mother, too—that tender, loving friend—returning from beyond the gates of death. Several of the family were kissed by their deceased mother, the lips and the warm breath of the spirit being distinctly felt by each, and Mrs. Stokes felt the hands of several spirits touching her at the same time. The spirit then asked them to sing, and during the singing of hymns, a letter was written to each person in the room, folded, and addressed, then thrown to the person. The writing done by the spirit was written very small and straight. One gentleman present, who was a stranger, having lately come from Prussia, received the following communication:—"Just a line for you, friend. We are glad to see you. We hope you will get your money out of Chancery. You have my best wishes.—C. M. S." I may just say here that neither Mr. Stokes nor any of his family knew that this gentleman had any money in Chancery. Mrs. Whiting saw a very beautiful luminous figure holding an infant, occasionally playing with it. A writing medium in the after part of the evening was influenced, and wrote the names of the two figures which were seen. Several ladies had their earrings taken from their ears and changed, so that when the light came they had odd earrings, which caused some amusement. The speaking tube was then torn up into many pieces. I might say much more, but your valuable space, I am sure, will not admit. I am anxious to know something more than I saw and felt at this seance. Perhaps some of our scientific friends who are constantly saying Spiritualism reveals nothing new, will kindly favour me with information as to the chemistry which formed those hands and lips, with something of the law of optics which was employed to produce this small straight writing in perfect darkness, and tell what occult power suspended that table in mid-air for several minutes. Such information would be valuable, and confer a favour upon your obedient servant,  
H. G. WHITING.

224, Kentish Town Road, May 23.

A COMMERCIAL GENTLEMAN "on the road" thus writes:—"I start the subject of Spiritualism in every town I visit." We know some others of the same class who are following his commendable example.

## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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### SEANCES AND MEETINGS DURING THE WEEK.

**FRIDAY, MAY 26,** Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.  
Seance at Mrs. Marshall, Ben's, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

**LIVERPOOL,** Psychological Society, at 55, Devon Street, Islington, at 8 p.m.  
**SUNDAY, MAY 28,** Service at Cleveland Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Mr. Morse will speak in the trance, under spirit-influence. Mr. Cogman's Seance, 22, New Road, E., at 7.

**KEIGHLEY,** 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
**NOTTINGHAM,** Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.  
**SOEWERY BRIDGE,** at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

**BREARLEY,** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Hingworth.  
**BOWLING,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

**MANCHESTER,** Grosvenor Street Temperance Hall, at 2.30.  
Convent, at George Holroyd's, at 4 p.m.  
**HAGG'S LANE END,** 9 a.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

**GLASGOW,** Whyte's Temperance Hotel, Candleriggs, at 6.30.  
**GAWTHORPE,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

**MONDAY, MAY 29,** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Hearn and Williams, Mediums for the Spirit-Voice. Admission 2s.  
**SOEWERY BRIDGE,** at Mr. W. Robinson's, Causeway Head, 8 p.m.

**TUESDAY, MAY 30,** Seance at Mrs. Marshall, Ben's, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

**KEIGHLEY,** at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

**GAWTHORPE,** at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.  
**WEDNESDAY, MAY 31,** Mr. Jackson's Mesmeric Class, at 15, Southampton Row, at 8 o'clock.

Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

Mr. Cogman's Seance, 22, New Road, E., at 8.

**BOWLING,** Spiritualists' Meeting Room, 8 p.m.

**HAGG'S LANE END,** J. Crane, Trance-Medium, 7.30 p.m.

**THURSDAY, JUNE 1,** Seance at 15, Southampton Row, at 8; Messrs. Hearn and Williams, Mediums for the Spirit-Voice, &c. Admission, 2s. 6d.

**BOWLING,** Hall Lane, 7.30 p.m.

Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.

**GAWTHORPE,** Spiritualists' Meeting Room, a Developing Circle, at 7.30.

\* \* \* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 26, 1871.

### IMPORTANT SPIRITUAL PHENOMENA.

In this number we publish some very extraordinary instances of spirit manifestations. As a great number of comparative strangers to Spiritualism will see this copy of the MEDIUM, we take the opportunity of saying a few words to them respecting the authenticity of the narratives which we print this week. The account of Mr. Home's seance requires no comment, as the whole thing is attested in the most open and straightforward manner, by publishing the names of those who were present, as well as the writer's. The phenomena are also known to accord with numerous other descriptions of Mr. Home's seances which have been witnessed by hundreds. Mrs. Makdougall Gregory's seances, so carefully and intelligently reported by Mr. Jackson, are witnessed by distinguished members of the worlds of Science and of Fashion. They require no assurance of ours to enforce their claims.

Of Mrs. Berry's experiences we need not speak further than that she is a lady of well-known veracity, and has no interest whatever in publishing a false account. The phenomena are also of such a kind as can be corroborated by similar experiences occurring else-

where, so that analogically they may be received as true, which when added to Mrs. Berry's personal testimony, confirms them in a very satisfactory manner. The seance at the Progressive Library is published on the authority of the Editor of the MEDIUM. The names of all the sitters might be given, as they are recorded in the visitors' book, but it is one of the rules of the Spiritual Institution to make no public use of the names so entered, and hence the account is given solely upon the testimony of the Editor of the MEDIUM.

The manifestations witnessed at Messrs. Hearn and Williams' private rooms are also of a very extraordinary description. It seems that when a few select individuals form a seance, the manifestations are much more important and powerful, though sometimes it happens that even large companies having very favourable circumstances produce quite satisfactory results. As an instance of the kind we may notice the seance reported by Mr. Whiting as taking place at Mr. Stokes's. The phenomena there were of a different kind from any of the other seances, and in some respects quite wonderful. Our readers may rely upon the entire truth of every experience thus narrated by us this week, as great pains have been taken to attest them, and make them worthy of the credence of our readers.

It may be asked, What is the use of it all? We answer, It gives incontestable evidence of the existence of individualized spirits or intelligences, who can clothe themselves with matter in a peculiar way, and manifest themselves to us in a manner which the present state of the human intellect cannot fully explain. Hence these manifestations enlarge our knowledge in a variety of ways. First, as to certain laws of nature and the power of mind over matter. Secondly, as to the law of human immortality—communication between the departed and those yet on earth. Thirdly, as to the state and condition of the spirits of those who have left earth, which has an important bearing upon man's religious opinions. Fourthly, these manifestations, and the messages which they convey, appeal powerfully to human affections, linking man with the spirit-land, and leading him up in aspiration to the higher realms of life to which he is daily tending. It is not to be understood that the whole purpose of spiritual existence is to produce spiritual manifestations. These are rather an exceptional service, performed by certain spirits for the purpose of calling man's attention to the existence of the spirit-world, and preparing him for that development of his spiritual faculties which will enable him to receive light and truth from supernal sources, in a manner more in harmony with the grandeur of the theme.

We must not blame the spirit-land or Spiritualism for the humble manner in which our spirit-friends are forced to manifest their presence amongst us. These necessities are due to men's spiritual blindness, and it ought to be a source of gratitude to think that the inhabitants of a higher state of life can thus stoop to our weakness and minister to our necessities. Spiritual phenomena being one of the dispensations of God's providence, should be received with thanksgiving, and prayerfully used with a view to human enlightenment and God's glory.

### MRS. HARDINGE AT BRADFORD.

From the committee who have so heartily and effectively arranged for Mrs. Hardinge's meetings, we have had most satisfactory accounts of the results of her orations. The attendance was indeed very fair, which may be inferred from the fact that all expenses were paid and something over. This indicates a very striking success, as the committee spared no pains in giving publicity to the event, and were at enormous expense for hall rents and the public were admitted at very low prices.

On Monday evening, Mr. Cross, in moving a vote of thanks, observed that he had heard Mrs. Hardinge speak "ayont the Tweed" to an audience of thousands. A gentleman got up and seconded the motion by stating that he had listened to Mrs. Hardinge "ayont the Atlantic," in New York. The enthusiasm reached a climax at the last oration. On Tuesday evening a vote of thanks was again proposed, which met with half a dozen seconds simultaneously. The cheering and demonstrations of satisfaction were very hearty and general. Mrs. Hardinge was greatly pleased with her Bradford co-workers, and in a very cordial manner expressed her satisfaction at the way in which they had performed their duties. It was with a feeling of deep regret that her committee parted with their beloved guest, who, in the short space of four days, had made an impression upon their affections of a deep and lasting character. Altogether the results of the visit to Bradford have been in the highest degree satisfactory. The newspapers have been confounded into silence, except when they have published complimentary paragraphs. The next time Mrs. Hardinge visits the town, we may expect to see them give long reports of her orations.

### MRS. HARDINGE AT MANCHESTER.

Mrs. Hardinge has delivered up to the present date (May 24) three orations in Manchester, equal, if not superior, to any previously given by this gifted lady, and yet, so far, not a word of notice, either commendatory or critical, has the press of this city bestowed upon her lectures on Spiritualism. A reporter from the *Evening Star* was present at the opening oration, and took notes; but it would appear that his report has been suppressed. Whether this silence arises from fear or indifference, it is equally ignoble. It is another proof that the boasted freedom of the newspaper press is a pretence. One effect of this exclusiveness will be to make Spiritualists value more highly their own organs of information.

"Spiritualism and the Sciences" was the subject of Mrs. Hardinge's third oration. Strange to say, the attendance was not numerous. Probably the attractive and interesting nature of these orations has not been sufficiently made known in this secluded city, where money-getting and gambling seem to be the pursuits of the greater part of the people. We have already published in the MEDIUM the substance of this thoughtful and impressive oration, in which Spiritualism is shown to have developed new phases of science incomprehensible to the orthodox scientist. The use of Spiritualism was also demonstrated with power and pathos. At the close, Mrs. Hardinge exhibited both tact and patience in answering difficult questions. The first question was, "How do the malformed appear in the other life?" The reply was to this effect—"Matter is the mould in which the spirit grows—the instrument on which the spirit plays and makes music. That mould or instrument may be imperfect, but the original design of the Creator in associating spirit with matter is to develop a spiritual organism. If the instrument through which that organism expresses itself be imperfect, the spirit is temporarily deprived of the strength which that instrument should give in its integrity. Take, for instance, a malformation from birth. The spirit fettered within the imperfect prison-house cannot fully express itself. But the spirit is born into another world by the act of what you call "death," and in that new birth the power and integrity of the spirit enables it to grow through its spiritual body, so that the malformations of the mould are repaired and compensated. In the case of amputation, the spiritual body remains in its integrity; and it has frequently been afflicted by those who have suffered amputation that they experience nervous sensation in the part that has been severed, showing that the spiritual arm or limb remains, though it may suffer for lack of exercise. Spirits affirm that in the case of physical blindness, the spiritual eye is not darkened. Spirits agree in affirming that all imperfections are repaired and compensated in the new birth of the spiritual world.

Another question asked was, "Why do not spirits prevent accidents and unhappiness?" Mrs. Hardinge in her reply said, "We never claimed that the spirits represent themselves as privileged to interfere with the order of God's providence any more as spirits than as mortals. Spirits have a far broader perception of God's providence than we have on earth. Here we marvel why we suffer—why God has permitted crime. The spirits see the use of the discipline of suffering better than we do. Spirits often alleviate suffering and comfort the sufferer. Spirits state that they bless the Creator for their suffering. With reference to criminals, the punishment of the spiritual world is not based on vengeance but reform. Heaven is only heaven when it is vitalised by love."

A question was asked respecting the vicarious atonement,—"Did Christ put away sin by the death of himself?" Reply—"Your speaker, like many others, has been taught from a child to believe in vicarious atonement; but when we come face to face with those who have professed that belief, and found themselves in the hereafter mistaken, and when those who believe and those who do not believe in the vicarious atonement both cite the same scriptures, we want some arbitrator. We find it when those whom we loved and trusted on earth tell us emphatically that their belief has not changed their condition—that they are in the penalty of every sin that they have ever committed; and others who have had no such belief, who have revered no form of ecclesiastical faith, but who have lived good lives, have returned to us in glory.

#### MRS. HARDINGE IN THE PROVINCES.

The Sunday lecture in Manchester appears to have been more successful than any preceding one. It is reported by one side and another that there are opposing parties of Spiritualists in the great commercial metropolis of Lancashire, but it is evident that Mrs. Hardinge is creating a new party of rational, earnest inquirers, who will "leave the whole lump" and obliterate all sectic distinctions. We regret that we cannot give the various reports that have reached us, all more enthusiastic than the other, but a good idea of the opening meetings may be gathered from our report on the first page.

#### MRS. HARDINGE'S FURTHER ARRANGEMENTS ARE—

Manchester, Assembly Rooms, Free Trade Hall, Saturday evening, May 27, at 7.30: "The Present and Future of Modern Spiritualism." Sunday afternoon, May 28, at 2.30: Subject to be chosen by the audience and reported in next MEDIUM.

Ulverstone, May 26: "The Amusements of the People."

Town Hall, Bishop Auckland, May 30: "Work and Worship; or, the Destiny of Man." May 31: "Guardian Angels and Evil Spirits."

Newcastle-on-Tyne, June 1 and 2.

Halifax, June 4.

Cleveland Hall, London, June 11.

We need not urge our friends to flock round the standard in their respective districts; they have done so admirably hitherto, and we have confidence in their conduct for the remainder of the tour.

TICKETS may be obtained at 15, Southampton Row, for Mr. Wilkinson's annual benefit, to take place at St. George's Hall, Langham Place, on Tuesday, June 6. The entertainment will consist of three dramatic pieces, and the tickets—stalls, numbered, 5s.; ditto, 3s.; balcony, 2s.; amphitheatre, 1s. All who intend treating themselves to an evening's recreation should patronise this entertainment, and help a deserving man and a brother Spiritualist.

#### THE SUNDAY SERVICES.

From a statement made on Sunday evening, it appears that the funds for sustaining these meetings are somewhat in arrear, and that a balance is due to the treasurer. The last half-year terminated on the last Sunday in February, so that subscriptions have been due since March 1st, as they have been hitherto paid every six months. It is not expected that those who commenced to subscribe at the beginning of this year should be considered in arrear, but if they would have the kindness to renew their subscriptions from time to time as the weeks pass on, it would keep the funds in a state of elasticity, and yet be no very heavy burden on anyone. Mrs. Hardinge will be with us again after two more Sundays, when the usual attractions which have so well filled Cleveland Hall during the winter will be at the command of the Spiritualists of London.

#### MRS. HARDINGE'S HISTORY OF SPIRITUALISM.

Number 2 is now ready, illustrated by a fine engraving of Professor S. B. Britton, the talented author of many important works on Spiritualism. The trying ordeal through which the early Spiritualists and first mediums passed is accurately described, and the history of the spread of the movement throughout New York State is given. It would appear that the early Spiritualists had much more to contend with than our brethren of the present day. We very much fear that if Spiritualism had been left to the kindly keeping of many of our modern Spiritualists, it would have been allowed to die in its cradle. But we must not give to human agencies too much credit; let us remember that the spirits are behind it all, urging on the movement which the power of man cannot hinder much or even help forward. It is the work of the Spirit and will achieve its mission, finding human instrumentalities necessary for each succeeding stage.

#### ANOTHER ADDRESS IN THE TRANCE.

We have no doubt that the great satisfaction which resulted from Mr. Morse's address in the trance state on Sunday evening last, at Cleveland Hall, will bring together a much larger audience to hear him on the approaching Sunday. He will again speak under spirit influence. Service to commence at seven o'clock. Our friends will oblige if they will be so good as to take their seats before the address commences, as all disturbances in the meeting are an interruption to the control of the spirits.

THE "MEDIUM" AND OTHER PUBLICATIONS ON SPIRITUALISM may be obtained in Manchester, wholesale and retail, at Mr. John Heywood's, 143, Deansgate. We recommend the friends of Spiritualism in the district to procure supplies of the MEDIUM from Mr. Heywood, and retail them in their respective localities. We want one hundred agents in the Manchester district.

#### THE YEAR BOOK OF SPIRITUALISM.

##### EDITORIAL CIRCULAR.

Our initial volume for 1871, presenting, as far as possible, the general status of Spiritualism for the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticised both justly and unjustly, is true; and yet, it has met with a very cordial acceptance in this country and Europe. The sales have been extensive.

While we shall retain in the next volume the general features of the first, we shall endeavour to make it more comprehensive and superior in every way. We have secured able biographical sketches of several of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

We shall greatly enlarge our record of facts, as they are the basis of our philosophy, and of universal interest. Essays on subjects pertaining to Spiritualism have been promised by the best thinkers in our ranks in Europe and America; so that this department will equal the high standard of excellence attained in the first volume. One of the Editors intends visiting England the ensuing summer for the express purpose of gathering material for the European department.

Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but yours; therefore we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from anyone who is interested in the advancement of the cause.

All correspondence or books for review, in this country, should be addressed to Hudson Tuttle, Berlin Heights, Ohio. All correspondence from England, or the Old World, should be addressed to J. M. Peebles, Cleveland, Ohio.

Spiritualist journals, in this country and in Europe, please copy.

Hudson Tuttle,  
J. M. Peebles.

A QUESTION FOR CHRISTIANS.—Should the spiritual gifts spoken of in 1 Cor., chap. xii., xiii., xiv., ever have ceased to be in working operation?—if not, what can be done to bring them in working operation, that believers may have Christian worship as in the days of Jesus Christ and his Apostles? He left them in working operation. Should He not find them working when He returns? If not, are Christians doing his will and waiting for Him?—Henry Kelsall, Bridgewater Offices, Manchester.

## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Franco-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

May 19.

(The questions were answered by Tien-Sien-Tie, the guide of the medium.)

Q. Can spirits who have lived on other planets of the solar system visit the earth and communicate with its inhabitants?—A. That spirits from other planets can visit earth is absolutely true, but we cannot answer for the number that do so, as it is not often in accordance with their inclinations. In the present state of spiritual science it would not be useful for them to communicate with man, as even among Spiritualists nine out of ten would doubt the source of the communications. We must make more progress before we can become cosmopolitan enough to receive visitors from other planets.

Q. What are the punishments of the spirit-world? Are they of a physical or a mental character?—A. They are of a mental character, because of the fact that the part of our nature which is external in the spirit-world was internal in this world, and yet when viewed from the position of the spirit they partake more of a physical character than they do to mankind from the earth side. Punishments in the spirit-world are altogether such as to elevate the subject of them, and rectify the wrong committed, and are of three kinds. First—By causing them to return to the scene of their former life and labour, to remedy the wrongs they have committed. Secondly—The agony of remorse and moral compunction, which is faintly foreshadowed in earth-life, but brought forth in its fulness in the spirit spheres. Those who know anything of the pangs of regret and the stings of conscience have some slight idea of the exquisite sufferings resulting from this cause in the spirit-land. Third—Repentance, and the desire to seek forgiveness. To receive love and kindness when we are entirely unworthy of its being bestowed upon us is unutterably painful. This is the most severe ordeal of spirit-life, and we think there is scarcely need for any more methods of punishment.

Many other questions were answered which we have not space to report.

### VIOLENT DEATH.

After a humorous conversation with the "Strolling Player," which elicited much laughter, a strange spirit was introduced without waking the medium out of the trance. As soon as the control became a fact, the medium uttered a sudden exclamation indicative of deep suffering, and at the same time held his head with his hands as if to keep it together. His manner exhibited indications of pain and astonishment. After a while he gasped out the following words, making considerable pauses at some times, and again speaking very hurriedly:—"It's so strange—so strange. Can't make anything of it. Yesterday afternoon—boiler bursted—and I don't remember more. William Mitchell, fifty years of age; was at work at Whitnash, near Leamington—Mr. Reading was my master's name—I drove his thrashing machine—blowed up yesterday—I have a wife and three children—can't stop—no more!"

The "Strolling Player" again controlled the medium to dissipate the bad effects left by the previous spirit, and he had much difficulty in restoring the brain to a condition in which he could use it. After a deal of magnetising the medium was restored to external consciousness, and suffered simply from a pain in the head. We may here observe that Mr. Morse is usually affected with the symptoms peculiar to the spirit just before physical dissolution. Mr. Morse laboured under considerable indisposition, which the control of the spirits partly removed. While in the trance he visited the spirit-world, and remembered drinking the juice of some flowers which was prepared and offered to him by the spirits.

There was a good attendance, and the visitors were well satisfied with the proceedings.

### A SPIRIT-MESSAGE CORROBORATED.

Mr. Lingford, of Leeds, observes in a letter dated May 14th:—"The statement of the spirit of the innkeeper in MEDIUM 58 is quite correct. Dr. Cocker went to inquire on Friday night, and found the character of the man to agree with the communication. Mr. White, of Shadwell, called yesterday, and introduced the subject to Mrs. Perks, who confirmed the dates, the father's residence, &c., but says his name was Richard, not Edward. The case seems to come home to us here in Leeds, and I think you may say the account is fully confirmed. The deceased is said to have been of rather convivial habits, and the identity is so striking that one to whom I showed your report, thought there was evident collusion in the case." Without the slightest hesitation or fear of contradiction, we solemnly affirm that neither Mr. Morse nor anyone connected with the seance knows anything of the characters represented on these evenings till they are afterwards authenticated.

### A SEANCE OF MEDIUMS.

It is well known that the spiritual manifestations occur with much greater power in the presence of certain individuals than with others. This has given rise to the supposition in ignorant minds that some people are credulous, while others are sharp and discerning, so that trickery cannot be practised in their presence, and thus they can never be the witnesses of these manifestations. Even last Monday evening, after three gentlemen were introduced into the circle at the Spiritual Institution, no further manifestations took place, though a pot of mignonette had been brought into the room by the spirits previous to the entrance of those gentlemen. It appears that mediumship depends upon temperament. Those of the mediumistic temperament favour the phenomena, while those of an opposite temperament are antagonistic to it, however anxious they may be to know the truth. On Saturday last, four mediums formed a seance at Messrs. Herne and Williams' private rooms, namely, those two mediums, Mrs. Burns, and Mr. Morse. The window was fastened, the door locked, and the room darkened by cur-

tains. The party sat round the table and joined hands. The room came directly, and "John King" greeted the sitters in his usual hearty manner. "Katie," another spirit who uses the voice, then came, and conversed. John King was heard to say, "Now, Katie, what are you up to?" and down came a very heavy blow on the table. A light was struck, and a heavy pot, containing a fir tree several feet in height, was found on the table. This pot had been brought from the outside of the window of the front room, while the seance was held in the back room. It must be remembered that the door was fastened and locked. The musical box which stood on the mantelpiece playing was then carried by the spirits, while it continued playing, first up to the ceiling, then down to the floor, all round the room, now placed on the hands of each sitter, then on each of their heads, and finally left on the table. Brilliant spirit-lights followed the movements of the box. It was observed that this light quivered, expanded or moved gently, as if imitating the sounds of the music. John King concluded by saying, "Now, that is all I can do for you." The seance lasted about twenty minutes. After the party returned to the front parlour, Mr. Williams' writing-case was thrown from the window to the piano, in the general light.

### A SEANCE AT MRS. BERRY'S.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I had an interesting seance last night,—present, Mr. and Mrs. Guppy, a friend and his wife, and two gentlemen, neither of whom had been present at a seance before; also Mr. Herne, the medium, who entered the seance room at half-past eight, and after sitting some little time I was impressed to move and take my place between the two strangers, and to hold their hands. Mrs. Guppy had previously asked for something to be brought, and we all wished for that, but nothing came. I have no doubt but by this time the two investigators began to think we were a set of lunatics, and that they were pretty nearly as bad to countenance such things with their presence. After I had taken my place between the strangers, I asked my spirit-friends—and friends indeed I have always found them—to bring us something, if only one single flower. Presently a shower came down, as though from the ceiling; and lights being asked for, we found the shower was of buttons, cups and daisies, so pretty and fresh, they evidently had just been gathered. After this we had the voice, but not powerful; and the spirits proposed that we should have some wine. Mr. Guppy asked if the spirits would join us. The wine was poured out, and a glass placed under the table, the two inquirers looking to see that it was really placed there. We sat a few minutes talking, when the knocks came informing us that the wine under the table was gone, and so it was. The two investigators now had to leave, as one of them had an appointment, and the remainder of the party again took their places. Then we had the full spirit-voice, and a most amusing conversation between two spirits. I had now become quite exhausted, for the spirits had used my magnetism very much; so we adjourned to take refreshments. While we were seated at the table, a bird which had been put in my hand by the spirits in the seance room, and which they had promised to bring me on the last occasion they were with me, flew down from the ceiling, as it were, and lodged near me. This bird had been put in a light cardboard box when received, as the most available thing at hand, and when some one ran into the seance room, the box was found empty with the lid under it on the harmonium, where it had been left a short time before. We have had many seances, but we consider this one the most extraordinary, as the latter part occurred in the light.—In haste, I am, truly yours,

CATHERINE BERRY.

1, Hyde Park Place, Marble Arch, May 17, 1871.

### BRITON SOCIETY OF SPIRITUALISTS.

On Wednesday evening, May 17, Mr. J. J. Morse, franco-medium, held a seance in the rooms of the above Society, the presidential office being filled by Mr. C. W. Pearce, who in a neat and appropriate speech introduced the medium to the company.

The first control was that of our facetious acquaintance, the "Strolling Player," who discussed several questions from the audience and the chairman in his usual humorous and intelligent manner; after which the audience received an address from Mr. Morse's spirit-guide, Tien-Sien-Tie, the object of which was to trace Spiritualism through all countries and all religions, concluding by relating the duties of Spiritualists. The address was listened to with eminent satisfaction on the part of the visitors. Mr. Morse will visit the above Society on Thursday evening next, June 1st. Admission to non-subscribers, is—

A. S. H.

### MANIFESTATIONS AT BISHOP AUCKLAND.

A correspondent informs us that their circle has been highly favoured with physical manifestations, a table weighing about fifty-six pounds having been lifted three feet into the air, while the tips only of the sitters' fingers touched it. It was turned upside down and replaced again on its legs; tilted so as almost to stand on each end, and also from both sides, in accordance with the wishes of those present, the tiltings occurring without the contact of any mortal present. On two occasions shells have been brought and dropped on the table, the last one having scratched on it an admonitory message. These shells are said to be brought from the sea-shore by the spirit of one who was a sailor, and perished by shipwreck on the coast of Holland. Certain it is, they are brought by no mortal hand, nor were there any such shells previously in the house.

It is also notable that the spirits are opposed to the use by mortals of alcoholic drinks.

### MERTHYR.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am glad to find that our friend "Aloud" has put in circulation a dozen copies of the MEDIUM weekly since its commencement, and I cannot think that a corresponding number of readers could have perused (as your correspondent has done) the sublime orations of Mrs. Hardinge without being mentally and morally elevated. In

to your interrogations respecting Spiritualism in Merthyr, the following details may not be uninteresting to yourself and readers.

It is now about two years since you introduced the beautiful though unexplored subject of Spiritualism—more, I apprehend, in an incidental way than by design. Since then, a few thinking minds have set about the work of investigation, the success attending which the following details will show. We have had physical manifestations of a very powerful and startling nature, including the table floating in mid-air without contact, apparitions taken from the centre of the table and returned again by means, the sitters removing to a distance, thereby rendering fraud impossible. We have also had writing of an hour in a logical and striking manner. We are somewhat irregular now, but hope to reorganise again, taking the past instalment as a prelude to the operations of the future.

Should your engagements bring you near here at any time, we will endeavour to find an evening for you, and promise to behave ourselves with more decorum than the "Derbyites."—Yours truly,  
JAMES HULBERT.  
23, High Street, Merthyr, May 18.

TO THE CHILDREN'S PROGRESSIVE LYCEUM, NOTTINGHAM.

Dear Young Friends,—I hear that your annual picnic will come off soon, and I hope it will surpass all others in pleasant experiences and recollections. Let me know the date as early as possible, that I may give you a full advertisement. Perhaps we can have a demonstration of Spiritualism from various parts of England interested in the Lyceum movement. Will you have Sunday as one of the days, and use a large hall in which to review the Lyceum? Who will attend from the surrounding counties? And who will contribute to pay the expenses?

Can we not have strong deputations from the Yorkshire Lyceums, and make a grand Lyceum demonstration? Surely such an effort would bring Spiritualists from hundreds of miles, and do the Lyceum movement more good than any other agency could.

I hope you have perfected yourselves in the studies assigned you last year, and will bear off a large parcel of books in the form of prizes which I have offered you. Kindly acquaint me with the extent and nature of your studies, that questions may be framed for examination.—I am, your friend,  
J. BURNS.  
Progressive Library and Spiritual Institution, London.

IS ASTROLOGY TRUE OR FALSE?

To the Editor of the Medium and Daybreak.

Sir.—The other week I wrote calling your readers' attention to a fulfilled prediction in "Zurriel's Almanac" for 1871. I hope I shall not trespass on your valuable space too much by again alluding to that excellent, and, at the same time, accurate little work. At the top of page 4, Zurriel speaks of "the burdens of taxation pressing heavily on the people." A little lower down on the same page we read of "troubles and opposition to the Government," Mars being in the twelfth denoting peace, yet much excitement; then on we go to page 25, where "the tidings from India grieve the people," "the funds are in an unsatisfactory condition," and "Parliament issues a measure which condemns itself;" then on page 26 we read about "an exorbitant expenditure for some war exploit," which is splendidly confirmed by the abolition of the purchase system in the army, and the design entailing the extra cost of some seven or eight millions.

Now I ask, in all friendliness, any of our savants whether or not in last August, when Zurriel penned his predictions (for they were in my hands ready for printing beginning of September), they could have progressed in such prophetic style as Zurriel has? or could they have predicted at all, when there was every appearance of all Europe becoming involved with war? Did they know of Mr. Lowe's "Lucifer Budget," and of the abolition of the purchase system? of the great increase of the Income Tax? of the unsatisfactory news from India? of peace which has been maintained? and of the opposition and troubles to the present Liberal Government? I say, No!

Four months have scarcely passed since 1871 began to breathe, and now, one by one, and word by word, are Zurriel's matchless predictions being fulfilled. Let those who doubt the influence of the planets on the planetary sphere read and judge for themselves; and let those who maintain astrology, and at the same time know nothing at all about it, take to themselves good shelter, lest the bullets of truth prove to be too sharp and numerous for them, and consequently dismantle their habitations of slander.

I have been favoured with a communication from Mr. R. H. Fryer, whose wife goes under the cognomen of the "British Seeress." He gives me the time of birth, which strangely coincides with my letter of the 10th ult., for I find the Sun strong in her ninth house, applying to a crisis of Jupiter, and the Moon at the same time applying to a benefic aspect (the Quintile) of Saturn. Such are ample to give her excellent psychic powers.—Your obedient servant,  
F. ROBERT T. CROSS,  
Secretary, Society of Most Ancient Magi.  
10, Alpha Square, Watworth Road, May 8, 1871.

Remarks.—Mr. C. W. Allwood, of London, has paid his second visit to the large village of Rushden, and has delivered several lectures on the elements of Phrenology. His public examinations gave great satisfaction on each occasion. Mr. Allwood is a staunch advocate of Spiritualism, and is distributing books on the subject. Mr. Allwood gave a lecture on Phrenology at Higham Ferrers, at the close of which, the Rev. E. Templeman, commended the lecturer for the very able manner in which the discourse was delivered.

Mrs. HANCOCK, as an extempore orator, appears to have thoroughly mastered the art of elocution. Her delivery is easy and pleasant, and she has a marvellous power of appealing to the sympathies of her audience.—*Leedsford Observer.*

THE ZEPHYRUS JACOB has moved to 48, Upper George Street, Dalrymple Street, where he may be seen daily as usual. It is said that the frequent change of residence is caused by the objection raised by householders against the poor coming to be healed.

FROM A 1868 ARTICLE in the Birmingham Daily Post of Monday, it appears that the Spiritualists of that town have thrown open a developing circle to the public. Unless the long and accurate account is a gross misrepresentation, our friends had better have kept their incipient experiments to themselves. One of the obstacles to Spiritualism is this love of publicity, when there is nothing to show worthy of public notice.

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