

5

"PROVE ALL THINGS."

SPIRITUALISM

VERSUS

SATANISM

A REPLY TO THE REV. JOHN JONES,
CONGREGATIONAL MINISTER, LIVERPOOL.

BY
VINDEK.

WITH APPENDIX
CONTAINING RULES FOR THE SPIRIT CIRCLE.

LONDON:

J. BURNS, (*Progressive Library and Spiritual Institution*),
15, SOUTHAMPTON ROW.

SIMPKIN, MARSHALL & Co.

LIVERPOOL: EDWARD HOWELL, 26, CHURCH STREET.

PRICE THREE PENCE.

1871

PUBLIC LIBRARY OF VICTORIA

NOTE.

THE following pages were written by request, and are sent forth in the hope that whilst evidencing Scriptural authority for holding spirit intercourse, they may convey an accurate statement of the beliefs of modern Spiritualists. As stated on the title page, they are in reply to a sermon on Spiritualism by the Rev. JOHN JONES. As Mr. JONES has deemed it prudent to emerge from obscurity, and has printed his sermon in order that it may address itself to a larger audience, it becomes an imperative duty to rebut his impious charge of Demon agency, and to refute the calumnies which he has uttered against the Spiritualists.

Objection may possibly be taken to their being written under an assumed signature, but as *facts only* are dealt with, it is presumed that the arguments deduced therefrom will suffer no diminution in force or accuracy by reason of the author remaining *incognito*.

LIVERPOOL, *October*, 1871.

“Let truth no more be gagged, nor conscience dungeoned, nor science be impeached of godlessness.”—*Emerson*.

“It is beautiful belief, that ever round our head,
Are floating on their angel wings, the spirits of the dead.”—*Hemans*.

“Happy is he who lives to understand
Not human nature only, but explores
All natures ;—to the end, that he may find
The Law that governs each.”—*Wordsworth*.

✓

SPIRITUALISM VERSUS SATANISM.

"Are they not *all* ministering Spirits."--HEBREWS, i. 14.

"Beloved, believe not every Spirit, but try the Spirits."--1 JOHN iv. 1.

PUBLIC LIBRARY OF VICTORIA

FRIENDS or foes? Good or evil? Saints or devils? These and similar queries are often addressed to Spiritualists in reference to the source of spirit manifestations by those who, having abandoned the parrot cry of "Humbug," take up that of "Bogie." It is often difficult to suppress a smile at the apparently deep impression which the nursery story of "Satan prowling about like a roaring lion" has made upon the clerical intellect, which does not of itself discover

"——tongues in trees,

Books in the running brooks, sermons in stones,
And good in everything.".....

and it is purely respect for the zeal displayed by the opponents of Spirit intercourse on Scriptural ground which entitles them to the credit of earnestness. But zeal is often the synonym of persecution, and when once it assumes *that* character it is stripped of those elements which command respect, and when that deprivation takes place, it becomes a duty to expose the intolerance which it hides to the light of reason and of fact. Spiritualists hear once more the cry of the ancient Ephesians, "Great is Diana of Ephesus," raised in their midst to drown the teachings of Spiritualism, which are destined to enable even the darkened mind of the Atheist to "know the Lord," and ministers of the Gospel, by reciting each Sabbath their Master's charge "*to give the signs*" which prove men to be His followers, exhibit a strange inconsistency in denouncing those who dare to *do* as well as *hear* "the Word."

The present is pre-eminently the age of criticism, and Spiritualism has of late been the recipient of a large share of the

attention of the critics. This is not surprising as every new aspect of truth, is more or less in conflict with the cherished objects and deep-rooted prejudices of certain classes, and in opposition to their received opinions and established customs. It has, therefore to sustain a hard struggle against the circumstances of the times. It is a lump of leaven which causes the whole mass to ferment; but the very fermentation is the precursor of the inevitable victory. It is a dissolving and separating of that which is grown old and useless to make way for that which is newer and better, though "Truth triumphant" is often written above the graves of those who first proclaimed and defended it.

It will not be necessary for me to dwell upon the bitter persecution which the teachers and votaries of Spiritualism have suffered, the fiery invective and scorn with which they have been assailed from *preachers* of "charity and good-will;" and it is equally unnecessary to mark here the onward progress which Spiritualism has made in counteracting the evil tendency of religious inactivity, by bearing to the heart and understanding of the hopeless the hope of immortal life. The object of the present paper is principally to analyse certain statements which have been made with reference to the *source* of spiritual manifestations. In connexion with this subject, the public, and more especially the Spiritualists, are indebted to a congregational minister, the Rev. John Jones; for an elaborate argument, embodying facts and statements, proving Spiritualism to be a stern reality, and that it cannot be accounted for as imposture or trickery, nor as natural phenomenon, in fact, that it is *without doubt* preternatural in its origin. But, like other ecclesiastical opponents to Spiritualism who have been driven by overwhelming testimony from the position of denying, upon the above grounds the possibility of spirit communion, this clerical arbiter is compelled, in order, it is presumed, to maintain the "orthodoxy" of his own teachings, to denounce it as Satanic and to attribute it to the the agency of demons.

Premising that the reader is already acquainted with the *facts* brought forward by the Rev. Mr. Jones, in the first part of his sermon, to prove:—1st. That the facts of Spiritualism are sufficiently authenticated; 2nd. That these facts cannot be interpreted in the light of imposture and trickery; 3rd. That they cannot be accounted for by any known law; and 4th. That they, therefore, belong to the domain of the preternatural;

we come to the question,—What is the source of these preternatural manifestations? Of itself the question is somewhat vague, but the propounder is more happy in his succeeding “explanation.” His reply, however, to this query is pointed, brief, and unmistakable. He tells us the source is “Satanic.” Now, let us consider the evidence he adduces in support of this theory.

His first proposition is, that “*these Satanic* manifestations are predicted in the Scriptures.” It will at once be seen that Mr. Jones places himself in a false position, by assuming in the first place that Spiritual manifestations are Satanic, and *afterwards* producing Scriptural evidence, condemning Satanic (*not* Spiritual) intercourse. Had he proceeded inversely, and satisfied us from the teachings of Spiritualism that it was evil in its tendency, or Satanic in its source, of which there is not the slightest indication; I would have been silent, and bowed my head in humble submission to his superior research and critical acumen. But to prove a thing to be Satanic, and to prove that the Scripture condemns Satanic things, are two very different matters. It is clear, therefore, that this zealous divine not only drew his conclusions from false premises, but that he failed to prove (as I will hereafter show) that Spiritualism was pointed at in the text. It is with this text, and not with what Mr. Jones assumes, that I have primarily and principally to deal, and in the succeeding remarks I shall prove (firstly) that the text of Mr. Jones’ sermon, upon the applicability of which rests the whole of his arguments, not only *does not apply* to modern Spiritualism, as the term is generally accepted and understood, but that (secondly) the communion of the living with the so-called dead, is not only exemplified by numerous instances scattered throughout the Scriptures, but that also by the same authority we are specially told “not to be ignorant” of those gifts which modern spirit-mediums possess. There can be no compromise in the interpretation of the text, it must either be accepted or rejected as applicable or *not* applicable, in its entirety. Perhaps it may facilitate our progress if the text of Mr. Jones’ sermon be here given:—

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

“Speaking lies in hypocrisy; having their conscience seared with a hot iron.

“Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”—1 *Timothy* iv.

I will not shock the sensitive Congregationalist by asking what is here meant by "the faith;" neither will I stay to question why *the present* should be chosen as the "latter times" referred to, though I cannot, without noting, pass over the fact that spirit intercourse has existed in various forms and under a variety of fantastical names from the very earliest ages, as is evidenced, by Scripture and profane history. William Howitt's "History of the Supernatural," a book of great research, contains a mass of evidence in support of this. But to simplify my arguments, I will grant though I cannot admit, that the present *is* the "latter time" referred to in the Scriptures. I will also grant, with the same amount of certainty, that "the faith" spoken of means faith in the Bible as the revealed Word of God, and my arguments, being thus reduced to plain statements of fact my task is simply to adduce them.

I most willingly admit Mr. Jones' argument that *spiritual* manifestations are predicted in the Scriptures, if that is what he intends to convey by his first proposition; but they are, unfortunately for him, predicted in an entirely different manner to that in which he alluded to them; and, in stringing together the Scripture passages referring to Satanic agency, Mr. Jones entirely omitted to mention other passages equally pertinent, but much more distinct and accurate in their special reference to Spiritualism and its characteristics. This is a grave omission, and though I should be sorry to accuse Mr. Jones of any intention to deceive his congregation by resorting to the Old Bailey trick, of stating a fact and wilfully omitting important matter by which the value of such fact could be estimated, yet it is beyond question that he *did* quote certain passages from the Scriptures in support of his "argument," and found it convenient to pass over other passages, which applied with equal, if not greater force and greater accuracy, to the subject under discussion. The only difference between those he *did* quote and those he *did not*, being that the latter falsified the former by reason of his text not being applicable to Spiritualism. Probably this was deemed a sufficient reason for passing them over. I will hereafter cite the passages not quoted in the sermon.

In support of his assertion that Spiritualism forbids marriage, and commands abstinence from flesh meats, Mr. Jones referred to the opinions of the Rev. Thomas L. Harris, and those of the Elder, Frederick Evans, the "Shaker." With regard to the first named it will only be necessary for me to say, that, though nominally a Spiritualist, he represents only a very small portion

of the Spiritualists, and a few facts concerning Mr. Harris may not be here out of place. He was once the leader of a little band of fanatics established in Auburn, State of New York, who styled themselves the "Auburn Apostolic Circle." Mr. Harris and his handful of followers soon however, removed from that locality, in consequence of "interior dissensions," and shortly afterwards established themselves at Mountain Cove, Fayette County, Virginia. A confirmation of the small influence which Mr. Harris exercises lies in the fact, that on a recent visit to this country no public reception by the Spiritualists was accorded to him on arrival, which is very significant when it is remembered that great enthusiasm was displayed on several recent occasions in honour of American Spiritualists. I am not aware either of Mr. Harris having been invited to lecture by any of the numerous Societies of Spiritualists scattered throughout the country. But what is the estimate of Mr. Harris by his own countrymen? We find in the *Spiritual Telegraph* (New York) the following:—

"If all persons, who have heard, or may hear, Brother Harris, knew his peculiarities as well as those do who have been most intimate with him during the last fifteen years, it would be unnecessary to make any reply to his unsparing denunciation of all those who do not accept him as their oracle, and labour to help him to magnify his assumed office. But those unfamiliar with him do not know his weaknesses; besides, he goes out to a foreign land under the insignia of a *Reverend*, and to the brethren and friends of the same general cause denounces, by wholesale, the great body of Spiritualists in America as 'Pantheists,' rejecting alike the ideas of Scripture as a divine revelation, and the existence of God *The great body of Spiritualists in America deny severally and singly the charges preferred against them by Mr. Harris.*"

It is manifestly unfair and unreasoning to judge an immense body of Religionists like the Spiritualists, by the dogmatic utterances of Mr. Harris or any other would-be-oracle. The Spiritualists do not individually commit themselves to the sayings and doings of every other professed Christian; and this remark applies not only to the opinions of Mr. Harris, but also to the views expressed in the Report of a "Rutland Reform Convention," which Mr. Jones quoted in his sermon. Had he been so well acquainted with Spiritualists as one would have supposed,—judging from the numerous quotations from Spiritual periodicals which he makes,—he would have known them to lead good and pure lives—he would have learned that they are not celibates,—and, in that case, I would have been spared the necessity of repudiating his filthy insinuations.

With regard to Elder Evans, Mr. Jones is at the disadvan-

tage of having selected the representative of an isolated body, quite apart from the Spiritualists who, whilst believing in spirit-intercourse, fetter themselves with strange rules of life and a peculiar form of worship, which are not only objectionable but have been found distasteful to many of the brethren themselves, if we are to judge from the secessions which are from time to time made. "But even the Shakers do not *"command"* abstinence from flesh meats, therefore the illustration is not apt. The words of Elder Evans, quoted by Mr. Jones in his sermon, were: "they (the Shakers) abstain largely," &c.; and the words of Elder Evans to the writer, in a conversation upon this very subject were: "many of the brothers (*i.e.*, the Shakers) partake of meat three times a day." To prove the fallacy of Mr. Jones' arguments upon the question of celibacy, it would have been sufficient to show that the Spiritualists, as a body, are not connected with the 'Shakers,' except inasmuch as they both converse with the spirits of the departed, but I have deemed it advisable to make the foregoing remarks with reference to abstaining from meats, to show how mistaken Mr. Jones is in his conclusions. And what about the Vegetarians? Do not *they* come within the scope of the Scripture text quite as much as the Shakers? and a Presbyterian or Congregationalist is not singled out as a curiosity by reason of his abstaining, upon physiological grounds from flesh meats, and, therefore, why should the Shakers be brought to the front as fit objects for condemnation?

I think it unnecessary to discuss the applicability of certain other Scriptural passages quoted under this head by Mr. Jones, as they merely indicate the forms which demons are supposed generally to assume, of which a Spiritualist is no judge inasmuch as his reasoning powers enable him to discriminate between the good and the evil 'communications,' without examining the garments of the messenger.

We therefore come to Mr. Jones' second argument, viz.: "They (the Satanic manifestations) are corroborated by the facts of history." It will not be necessary to deal with this from a Scriptural standpoint, for Mr. Jones' assumption of Satanic agency debars its discussion upon fair ground. Some of his deductions, however, from profane history, are strangely inconsistent. He referred to the Roman general Marius, who had, in his camp, a Syrian prophetess, by whose divinations he (the general) regulated the progress of his campaigns. This prophetess, in Mr. Jones' estimation, was a demon or had recourse

to demons. Of course we have only his bare opinion to support the assertion, and we must value its worthiness accordingly; but the man who would draw such a sharp line of distinction between Elijah, 'the prophet,' and the Syrian woman, who were both gifted with the same power, and who both prophesied correctly, is not likely to be over scrupulous in his opinions about a body of religionists of whose beliefs and teachings he exhibits a woeful ignorance.

Under this head, Mr. Jones casually referred to that very hackneyed subject, the raising of Samuel by the Witch of Endor. "Thou shalt not suffer a witch to live," was a command given to Moses, and that appears to be the chief reason for stigmatising, as a crime and an offence against religion, the holding of spirit intercourse. Saul himself was once amongst the prophets; and whilst he was the chosen of Israel, he received prophetic revelations—in fact, he was endowed with the very power for which the woman, or "Witch" of Endor was denounced. When he had offended his God he was denied that power, and hence his having recourse to the "Witch." Let me here quote the words of the eloquent Emma Hardinge, upon this subject of Witchcraft, she says:—

"The prophets of Israel had the hand of the Lord upon them; sometimes they were made to instruct the people through visions—they were sometimes made to predict the fate of Israel: Isaiah, for instance, and many others of the prophets. What power was this? Oh, *not* witchcraft! These were the *authorised* religious men of the day; but, when we come to the unauthorised woman of Endor, who predicted the truth also, we are pointed to a witch. Let us endeavour to find the demarcation between Samuel and the Witch of Endor. We find that Samuel heard the voice, Samuel perceived spirits, Samuel prophesied the future, Samuel conceived himself inspired by the Lord—in a word, Samuel was a man of God. Thus we have a right to suppose, that if he passed from the grave, he was the same good Samuel that had left this life in the odour of sanctity. So long as Saul was obedient to God he was recognised as a prophet. The time came when Saul was disobedient, and from that time the power left him. He banished from the land "witches" and all who had familiar spirits; though we are not informed where the distinction was between the prophets and the witches. One remained, the woman of Endor; and Saul, in despair of being able to receive any of those directions which had formerly spoken divine truth, suddenly bethought him that some of the 'evil' people he had banished might answer his purpose very well if he could only find one. We do not hear that this woman practised any arts, enchantments, or divinations. We hear of nothing but the fact that the spirit of Samuel was called in the presence of Saul, who believed he appeared though the woman alone perceived it. . . . In the woman of Endor, we are not informed of what she did wrong; we are merely told that she was a "witch;" and, as what she prophesied came to pass, it was true prophecy."

Let us return to Mr. Jones' argument. He says:—"Demons may allure men within the precincts of Spiritualism; but not the spirits of the just made perfect. The whole of the Scripture furnishes no single instance of a good man seeking such an unhallowed communion." Mr. Jones is here speaking of what he evidently does not understand. I take for granted that no one would accuse 'a good man' of holding communion with demons; though these 'good men' of the Scriptures undoubtedly conversed with the spirits of the departed. There are many instances in the Scriptures where 'voices' spoke to the patriarchs, and prophets, and martyrs. Is it not recorded that Abraham, and Isaac, and others held communion with spiritual beings; that Saul heard a voice when on a journey to Damascus? And was not Joseph a diviner, as well as an interpreter of dreams? 'Saints' are the spirits of just men made perfect: Saints communicated with the early Christians, and I am forced to ask,—Is the voice of God, through His ministering angels, silent, and does he speak no more through them with man? We read of the good George Fox being bidden by a 'voice' to go forth and preach God's Truth. Was that the voice of a demon or of a just man made perfect? The Christian church at its formation was not only more scriptural but more spiritual. Its creed speaks of "the communion of saints." What do modern religionists mean when they use these words? Is all communion stopped? If so, when and where did the stoppage occur? The creed-chained sectarian will find it difficult to answer these questions, and reconcile them with the facts of Spiritualism.

The Rev. Mr. Jones' third proposition I need not discuss, as it is merely an invocation of the dead law condemning to death all 'witches and wizards' and those who have 'familiar spirits.' I therefore pass on to the fourth and last argument in support of his Satanic theory, viz. :—"Spiritualism is an apostacy from the truth." This is really his only argument, and upon it rests the whole of his previous assertion. Let us see what it is worth.

I will not stay to ask Mr. Jones what 'truth' is, nor will I require to know his grounds for dogmatising from his own particular standpoint of truth. I pass on to the explanation of his argument. He says:—"If Spiritualism, as a system, emanates from God, it must be in harmony with his own revealed truth," and he immediately afterwards quotes the celebrated passage in I John, c. iv., v. 1 :—"Beloved, believe not every spirit, but try the spirits whether they are of God." This is exactly

what the Spiritualists *do*, and they are careful to banish *all* whose teachings are not in harmony with truth, life, and morality. Mr. Jones charges Spiritualism with being "a gross departure from the doctrines of the Gospel as received by the Church (what Church?) in all ages;" but he carefully adds a saving clause, which completely neutralises the charge, viz., "that it does not at present assume a non-religious character." What are we to understand by this remarkable sentence? that Mr. Jones sees the foreshadowing of the day when Spiritualism will become *irreligious*, or that he belongs to the category of disembodied spirits, and, *ergo*, according to *his* opinion, is not to be relied upon in his teachings? Surely he cannot have bestowed any thought upon this utterance, or he would have seen that it equally applied to mundane as to spiritual intercourse. If we were debarred from exercising the God-given power of reasoning, and of distinguishing right from wrong, good from evil, we could have no opinion upon any one subject; all would be doubt, confusion, and contention. And when a spirit tells us that 'God is love,' calls for certain psalms to be read, and recommends the opening of all *seances* with prayer, does it not exhibit a painful disregard of truth and a wilful perversion of fact, to say that *all* spirits are demons, and that their teachings are out of harmony with the revealed truth? Does it not exhibit a spirit of bigotry which, if allowed full license, would perhaps culminate in the carrying into execution of the Scripture command, 'Thou shalt not suffer a witch to live?' The position is anything but agreeable, therefore let it pass.

Mr. Jones quotes an estimate of the Bible, &c., by an English Spiritualist, which he adduces as proof that Spiritualism has within it "the elements of the blackest apostacy." Here he has fallen into the same error committed in quoting the opinion of Mr. Harris. The opinion here quoted is given upon single authority and so far from being endorsed by the Spiritualists, has been questioned and controverted by those who have deemed it worthy of notice. There is, on the other hand, much more liberality and freedom in matters of opinion amongst the Spiritualists than is to be found amongst the Congregationalists or any other narrow sect. Men of all shades of opinion believe in spirit intercourse. The spirits one and all proclaim the existence of a God, and it is sufficient for us to know that *all* sects come under this teaching. They do not however *endorse any* denomination or opinion. It is sufficient for the Spiritual-

ists to know of a certainty, that the spirits of the departed return to earth and communicate with the living. All cavilling and bigoted views of the religion of life are left to those who appreciate such differences as duties for which they were so specially called into existence.

Let us for a moment consider the opinions of some eminent Spiritualists upon this matter of belief.

ANDREW JACKSON DAVIS, in the course of a Lecture delivered by him in Dodsworth Hall, New York, said :—

“We have no Pantheism nor any other ‘ism’ as a denominational tenet. Spiritualism is not based on any theory of matter or mind, but upon facts, and we have many in our ranks who believe in a Trinity, others who believe in a personal deity, and many who believe in the Bible and the different religions of the world. And so indeed do we find persons in the summer-land still believing in multitudes of dissimilar doctrines. Spiritualism is not based upon the philosophical disquisitions or speculative opinions of Judge Edmonds, or J. M. Peebles, or Andrew Jackson Davis, nor upon the authority of any individual in or out of the body.”

WILLIAM HOWITT, the eminent author, is so well known as an earnest advocate of *Christian* Spiritualism (of which we have abundant evidence in his *History of the Supernatural*), that it will not be necessary for me to occupy space with quotations from his works, in support of this belief in the truth of the Scriptures.

An eminent English Spiritualist and medium, whose writings are known amongst the Spiritualists by the initials “F. J. T.,” in a protest against the flippancy of one of the Spiritualists quoted by Mr. Jones, writes a *Spiritual Journal* thus :—

“As a Christian Spiritualist, *I have taken the Scriptures as my guide*, and by the urgent teachings of my spirit guides, I have sought prayerfully to be taught aright.”

MRS. EMMA HARDINGE, in the course of a Lecture on the Creed of the Spirits, said :—

“I believe, in the communion of spirits, *as ministering angels*. I do not realize this from the truths that are demonstrated around me, but from the reason which assures me that the love which animated the form that I loved so well, as it still subsists, must still find an exercise, that to live, to love, and yet be unable to manifest that love to the objects that need it, must be a condition of existence far worse than that in which we daily live, and love, and minister to each other.”

In the course of another Lecture, Mrs. Hardinge said :—

“Do not seek the spirit circle in a trivial or deceptive spirit. Then and then only need you have cause to fear it.”

It has been demonstrated that like attracts like, and hence the significance of the above.

Need anything more be added to the foregoing facts? They speak for themselves, and point to the conclusion that the whole of the Rev. Mr. Jones' "arguments" and his elaborate speculations to prove Spiritualism to be an apostacy from the truth of the Scriptures, by reason of the non-applicability of the text and the consequent falsity of his deductions, are utterly erroneous.

Let us now briefly consider the second proposition before alluded to, *viz.* :—That we have Scriptural authority for holding spirit communion. And here I purpose showing that there is evidence in the Scriptures which fully bears out what I maintain.

In the first place let us turn to one of those passages which the Rev. Jones did *not* quote, *viz.* :—Corinthians i. chap., 12; We read in that chapter as follows :—

"Now concerning Spiritual gifts, Bretheren, I would not have you ignorant;" and, after alluding to the diversities of gifts, we read (verses 8, 9, and 10) as follows :—

"For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit."

"To another faith by the same spirit, to another the gift of healing by the same spirit."

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

Here then is the prediction of the Scriptures, and a direct reference to the powers of healing, prophecy, discerning, &c., with all of which modern spirit mediums, collectively, are gifted. Have we not well authenticated instances of strange cures performed by mediums gifted with the power of healing? Have we not other equally authentic evidence of the gift of prophecy, speaking in divers kinds of tongues, and discerning of spirits? The Rev. F. R. Young, of Swindon, is a living proof of the power of healing, exercised upon himself by a healing medium. He journeyed to Rhode Island, U.S., to visit the medium, Dr. J. R. Newton, and after seeing him returned home completely cured of the disease from which he suffered, without the aid of medicine of any kind. He (Mr. Young) now possesses this same gift of healing, and has succeeded in relieving and curing many sick persons who had failed to obtain relief from ordinarily prescribed remedies. He says—"I cannot put my hands upon any human being, diseased or otherwise, without imparting a degree of the healing power for which I am a medium; while, in at least eleven cases out of every twelve, I can at once relieve pain, however acute and of long standing." There are numerous instances of speaking in divers kinds of tongues and discerning of spirits; but the gift

of prophecy is more rare, though not so rare as to throw any doubt upon the fact itself.

I maintain that with those who earnestly endeavour to follow out the precepts of Truth, it is not only possible, but *probable*, that good spirits communicate. We read in Acts x., 30, 31; of Cornelius, who "prayed in his house, and beheld a man standing before him in bright clothing who said—"Cornelius, thy prayer is heard." We also read of Peter in the same chapter (v. 19), "The spirit said unto him, behold, three men seek thee;" and again we read of Peter being liberated from prison by an angel, *i.e.*, the spirit of a just man made perfect (Acts xii., verses 5—16). In the book of Job we read as follows:—"When deep sleep falleth upon men, fear came upon me, and trembling . . . then a spirit passed before my face, the hair of my flesh stood up. An image was before my eyes; there was silence and I heard a voice." We also read of Balaam who fell into a trance, beheld a vision of the Almighty, spoke "unpremeditated words," and in the end blessed those whom he had intended to curse. We read also in Acts, chap. ix.; (verses 3, 4, and 5), of Saul, who, journeying towards Damascus, suddenly "beheld a light shining around him from heaven, and he fell to the earth and heard a voice saying—"Saul, Saul, why persecutest thou me?" "But," says the caviller, "the spirit communications recorded in the Bible were of a special kind, and, therefore, they cannot be admitted as evidence in support of what you maintain." I admit that they were of a special kind, but is not *all* spirit intercourse of a special nature? It is certainly not ordinary; and glancing at the passages just quoted, I maintain that there is no evidence to show that similar angelic communications are not vouchsafed to mortals in the present day. On the contrary; there is ample room, placing the Scriptures and the history of the fact side by side, for interpreting the foregoing passages as having special reference to Spiritualism. What are the opinions of eminent men, contemporaries and others, upon this point? Let us glance at a few:—

SWEDENBORG, the "great and good Seer," as he is sometimes called; under special circumstances, believed in the communion of good spirits with mortals. He tells us in his "Arcana Cælestia" (No. 50)—

"Man is altogether ignorant that he is governed of the Lord by angels and spirits, and that with every individual there are at least two spirits and two angels. By spirits man has a communication with the world of spirits, and by angels with Heaven."

And again he says:—

“To converse with the angels of heaven is granted, to those who are in truths derived from good, and especially to those who are in the acknowledgment of the Lord, and of the divine in the human, because the heavens are in this truth.”—(“Heaven and Hell,” No. 250.)

Perhaps the opinion of Dr. Fraser, the Bishop of Manchester, may have some weight. In a sermon preached at Accrington in September, 1870, his Lordship is reported to have—

“referred to certain passages in Scripture in support of their being ministering spirits sent forth to minister, and afterwards spoke of the probability of their surrounding us, observing that there were more things in heaven and earth than are dreamt of in our philosophy. Having cited passages recording services performed to our Lord and the apostles, he (the Bishop) alluded to the fallen angels who were kept till the judgment of the great day, and who were under the dominion of the Ruler of the darkness of this world. Spirits might be ministering to them at that moment, to the fallen, that they might become the heirs of salvation. . . . Another thing, we were told, was that the angels were interested in the salvation of sinners.”

If the angels are so interested, is it not unreasonable to suppose they are wholly debarred from shedding upon mankind a little sunshine, and communicating “glad tidings of the future?” Fortunately, however, the Spiritualist’s belief does not rest upon this mere supposition, but upon tangible proof.

In the course of another sermon, preached the day prior to the foregoing, at St. Paul’s, Oswaldthistle, from 1 Corinthians, xiv, 12, the Bishop is reported to have—

“compared the church of Christ to a body consisting of many members, each member having some office, and all animated and penetrated by the same spirit. On this church were bestowed manifold gifts and graces, all coming from the one great supreme source. To one was given, by the spirit, the gift of prophecy, to another the gift of healing, to another the power of discerning spirits, &c.”

Comparisons are said to be odious; and, for that reason, I will not place in more vivid contrast the opinion of this liberal-minded bishop with that of the Rev. John Jones.

The opinion of Dr. Johnson, a man of extensive learning, but whose prejudices unfortunately prevented him from considering its rationale, may possibly be of some value in estimating the possibility of the spirits of the departed re-visiting the earth. He says:—

“That the dead are seen no more, we surely cannot undertake to maintain against the concurrent testimony of all ages; that it is doubted by single cavillers can very little weaken the general evidence, and many who deny it with their tongues confess it with their fears.”

We are told by Dr. W. E. Channing, that—

“The first teachers of Christianity proved themselves the ministers of God by supernatural works, and a religion so attested must be true.”

“Miracles” are the appropriate, and would seem to be the only mode of placing beyond doubt man’s future and immortal being.”

The opinion of Dr. FINLAYSON, an eminent English divine, is quite in accord with the Spiritualists’ views upon the subject of the proximity of the spirits of the just. He says:—

“Man’s labours of love, his plans of beneficence, his swelling of satisfaction in the rising reputation of those whose virtues he has cherished, will not, we have reason to hope, be terminated by the stroke of death. No! Your spirits will still linger around the objects of their former attachment. They will behold with rapture even the distant effects of those beneficent institutions which they once delighted to rear; they will watch with a pious satisfaction over the growing prosperity of the country which they loved; with a parent’s fondness and a parent’s exultation they will share in the fame of their virtuous posterity; and, by the permission of God, they may descend at times, as guardian angels, to shield them from danger, and to conduct them to glory.”

We are told to “prove all things,” to “hold fast that which is good.” Shall we then relinquish Spiritualism? For has it not been the means (as the Rev. Mr. Jones admits), of rescuing thousands from the darkness of Atheism? Has it not formed a living connection with the dead past and the dim future, and awakened an interest in the spiritual welfare of man never before known? And if all this augurs not well for the cause of religion and morality, what must we expect from the mere teachings of those “ministers of the Gospel” who ignore “the signs?”

Mr. Jones admits, probably because he cannot consistently deny; that “Spiritualism has gathered up into its chariot, crowds of the rationalists and sceptics of the world and such like are still rallying round the unfurled banner which is inscribed with the motto ‘IMMORTALITY.’” “But,” he says:—“this may be a very barren result, and it is much to be feared that this mere abstract belief in futurity to which the world is said to be coming back, will be of little value in relation to the final destiny of men.” Such an argument emanating from any other source would be contemptible. What is Mr. Jones’s idea of religion? What is the basis of religion? Is it not the immortality of the soul? I submit that if a belief in the life beyond the grave could not be maintained the Scriptures themselves would totter to the ground. Upon that belief hinges all hope of future happiness; destroy that hope and man’s nature would become as vile and utterly subservient to his passions, as the beasts of the field. It is the

glorious hope of immortality which leads men on to noble actions, benevolence, and morality. Take away that hope and selfishness will shine out in every action of their lives. There is quite enough of selfishness in the world already to render the desire for more "a consummation devoutly to be" shunned. We have all seen the results of this lack of faith, of this unbelief in God and immortality, and we need not go back many months to see in the days of red republicanism in France, those results in all their ghastly horror. Rapine, murder, sacrilege, blasphemy, social crimes of the worst possible character were repeatedly committed. And to what can we attribute this breaking through of the barriers of human action? To unbelief in God, Atheism, a life of shadowy existence, *minus* the consciousness of a future. It is possible that these men of France had they conscientiously believed in an eternity of existence—immortality, that they could have been betrayed into such diabolical actions? I cannot believe such crimes possible except by men utterly unconscious of, and dead to, the hope of an existence in the future. And I can only characterize the preacher's flippant estimation of the value of a belief in immortality, as an attempt to strip Spiritualism of its principal good, viz., that of settling palpably and conclusively the doubts and difficulties which arise in the churches as to a future state. Scientists, and others, find it impossible to accept a belief in immortality upon the traditions of the Church; and it was not until spirit intercourse became an established fact that they accepted that belief.

In concluding, the Rev. John Jones says—"If you wish to escape the materialistic influences of this materialistic age, if *spirit communion* you long for, your instincts can be gratified; the Great Spirit Himself says He will come and abide with those who are of an humble and contrite heart . . . and to make up for His bodily absence He promises the Holy Ghost the Comforter." Mr. Jones could not have better expressed the belief of the Spiritualists. They undoubtedly and unhesitatingly accept the belief in the beneficence and presence of the Great Spirit *by and through the good spirits*, with whom they hold communion at their *Seances*. If any further confirmation of this was necessary, we have it in the passage, "They that sleep in Jesus will God bring with Him," through the power of the Holy Ghost. It is much to be deplored that the Rev. Mr. Jones did not confine himself to preaching "charity and good-will to all men," and not had the misfortune to assume the character of

judge without the necessary attributes. Had he done so I would have been spared the necessity of exposing the shallowness of his "facts," and proving the falsity of his deductions.

I will now briefly allude to another phase of this subject, which has not yet been touched, *viz.*, as to the *recognition* of spirits by their relatives and friends; and, glancing at the title page, I am reminded that it will also be necessary to offer a few words in explanation of the term "Satanism," which I have used in opposition to that of Spiritualism. First—In regard to the recognition of Spirits;—to Spiritualists and to those who have received Spirit messages, the possibility of recognition is placed beyond all doubt. Many persons, however, not conversant with the phenomena, deny this, and attribute it to the agency of "familiar," or (as in the case under notice), to Satan and his subordinates. Would it not be more reasoning and proper to judge these things from their effects rather than from their causes? Are we to credit our senses with doing their duty, or must we discard their evidence as useless?

Let us glance at a few instances of the recognition of Spirits, before we further consider this subject of Satanic impersonation and I think I cannot do better than follow the excellent example of the Rev. Mr. Jones, and borrow the testimony of the editor of the *Art Journal*, Mr. S. C. Hall, F.S.A., Barrister-at-Law:—

"A few days ago, sitting with Daniel Home, and seven other friends, my venerable and truly Christian sister, who passed from earth about eight months ago, was enabled to be visible to me and those who were with me. She was not only *not* a Spiritualist, but strongly and sternly objected to the principle as anti-Christian or demoniacal. She had never been present at any manifestation—never would be. But not long before her departure I said to her, 'I am sure God will permit you to visit me after you leave earth; you will be permitted to do so for my comfort, and as a helper on my way to Christ. I wish you to promise that you will do so, if God gives you the power.' She did not absolutely make a promise, but she did say, 'my dear brother, if it be for your good, and God permits it—and He may do so—I will be with you when He has called me from earth.' When she appeared to us in my drawing room, her face was so healthy, so full of the red and white that exhibit health, that at the moment I did not recognise her; for she had been two years confined to bed, 'died' of cancer, was a great sufferer, and was naturally reduced to a skeleton, so to speak. Suddenly I said, with an exclamation, 'It is my sister!' Three blows were struck on the table. The eyes were closed—she had been blind during the last ten years of her earth-life,—possibly, but for that I should not have recognized her; there was so marvellous a contrast between the face as I saw it on her 'death' bed and the face as I saw it then; so healthful, so beautiful so happy, smiling; but the likeness was exact, for *I recognized every feature* after my exclamation, the hair exactly as she wore it, plaited

back, and the cap exactly as she wore it also, which the master of Lindsay (the Hon. Mr. Lindsay) called a 'mutch,' *i.e.*, a cap of the old Scottish model. She remained before us thus palpably for about two minutes, certainly more than one—long enough for any photographer to have made a photograph of her; and I am very sure there would have been no difficulty whatever in taking such a photograph, if the apparatus had been ready; that it would have been at once recognized by any person who knew her during her life here, and that it would have been as distinct and palpable as any photograph of any (so-called) living persons."

The two following statements of fact appeared recently in the periodical called *The Medium and Daybreak*, and bear the respective signatures of "C. P. B. Alsop" (late Baptist Minister), and "H. G. Whiting":—

"We opened the *Séance* by commencing to sing, 'Jesus, lover of my soul,' and I was immediately pressed upon my shoulders. I asked, 'Do you like that hymn?' and instantly the voice (spirit) replied, 'Yes.' I then said I would like to know who my spirit friend is, and the voice again replied, 'Bonnick.' Oh, how my soul rejoiced for constant proof of our Heavenly Father's love to us, given through our dear spirit friends, that those who are gone before still live, and still love, and feel concerned for us and our happiness, as much, if not more, than when they were with us on earth. Oh, my brothers, it seems almost too much to believe such things as are here stated, but I can say it is all true, gloriously true. I can also say with one of old, 'We speak that we do know, and testify of that which we have seen, for our hands have handled the words of life.'"

The second statement is thus made:—

"The medium then read the 14th chapter of St. John from a very heavy family Bible. 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. . . . Then came the marvellous spirit hands, touching each in the circle. . . . 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 valley of death."

Here is an illustration taken from the *Spiritual Telegraph*, and re-produced here for the purpose of showing the *extremely devotional* character which, according to the Rev. John Jones, the demons deem proper to assume, in order to carry out their dreadful purposes, whatever they may be? It must appear to an ordinary observer, that "Satan and his demon subordinates" could hardly maintain the character with which they are credited by conveying such messages as are here recorded. We are told by Mr. Jones that these demons seek to encompass the destruction of man; but may I not be permitted to ask—Is it not at least strange that we have not yet had a glimpse of those

fabled horns, which we are told are their natural appendages? I submit also that it is not usual for an enemy to besiege a city by sending bread loaves, instead of shot, in to the inhabitants. The "illustration" in the *Telegraph*, above referred to, is a communication from a spirit to an "unbeliever." It reads thus:

"Let the voice of love and reason ever guide you in all your acts. Keep heaven ever in your view, as the great idol of your soul and the pole star which shall guide you to happiness and a glorious immortality. Be calm, modest, unassuming, trusting in that blessed promise of Jesus which says, 'where I am, there ye shall be also.'"

One more extract, and I have done with this part of the subject. It is taken from the *Banner of Light*, published at Boston, U.S. The incidents occurred during a lecture delivered in the "Athens of America."

"A beautiful illustration of spirit communion was then manifested. The spirit, controlling the speaker, said, 'There were several bright spirits of children present, who wished him to transmit their messages of love to their parents.' Amongst them, he said, was one Anna Cora Wilson, daughter of the treasurer, whose entrance into spirit life took place nine years ago that day; a correct statement of which the speaker had no previous knowledge. The speaker then gave a message from this bright spirit to her parents, breathing the warmest sentiments of filial affection, and so unmistakably characteristic as to be readily recognised. Then the spirits of two young children, whose parents resided at Cambridge, addressed their mother who was present, and at once recognized and accepted her darlings' messages of love."

"But," says the sceptic, "is it not possible that demons may assume the shapes and character of departed friends to lead us more readily into believing their teachings?" In answer to this question I am compelled to supplement it by one equally pointed and equally difficult of solution, save by the exercise of reason and common sense—What proof have we, in our daily intercourse with men, that they are what they represent themselves to be? None; and therefore we judge them by their actions, just as Spiritualists judge the spirits. "By their fruits shall ye know them." We exercise our *reasoning* powers, and are thereby enabled to discriminate between good and evil. We do not accept, *in toto*, the teachings of spirits *out* of the body any more than we accept those of spirits *in* the body. Men are not infallible, and the fact has been revealed to us repeatedly that departed spirits are pretty nearly subject to the same errors as they were before quitting the body. The science of Psychology teaches us that men are not transformed into "angels of light" or "fiends of darkness" immediately on the dissolution of the

physical and spiritual parts, but that they retain under certain conditions and for various periods their earthly propensities, be they good or evil. Hence evil spirits *do* visit circles, but they are readily detected and banished. And experience has taught that they can only exercise their evil propensities when in the company of those who are equally base and equally willing to become baser. The "fire" is within their own soul, and the pure and the good and the true need not fear having their conscience seared.

"*Qui bono?*" Space will not permit my entering into a discussion of the aspect of Spiritualism under this head, and it might be considered presumptuous for me to deal with what many eminent Spiritualists have already fully elucidated. It will, I trust, be sufficient for enquirers to know that Spiritualism is not, as many persons erroneously suppose, devoid of practical utility. Far from that being the case, the world is indebted to spiritual beings for "ideas," which, when carried out by the "hand of man," have resulted in important inventions, for which, in some cases, patents have been granted to those to whom the "ideas" were communicated. I will give one illustration embodying this practical side of Spiritualism. It is copied from a recent number of the *Ballston News*, U.S.

"Some years ago the spirit of the departed Benjamin Franklin, announced, through a spirit medium, that a vein of mineral water could be found by boring at a particular spot. The experiment was successfully made, and the spring was named the Benjamin Franklin. Soon after the Franklin was finished, the same spirit announced that by boring to the depth of 656 feet, on a spot a little to the north-east of the first well, another vein of water might be developed. This experiment also succeeded. One of the borers was an unbeliever in Spiritual manifestations, and went drilling on whistling at his work, and just as the last fraction of the 656 feet was drilled away there came a roar and rush of mighty waters, carrying everything before it, stool, man, and all went up and came down again with a torrent of water and gas. This second spring has been formally opened amidst demonstrations of popular rejoicing; and, at a recent *seance* Franklin's spirit announced the location of two more springs. One of these is a white sulphur spring."

In conclusion, I would beg to impress the reader with the fact that Spiritualists understand the record of the Scriptures as a revelation of those things which have come to pass; they believe it as an eternal truth, because they understand the record by the evidence presented to their senses, through the voice that speaks to them, by the light revealed to their eyes, by the re-opening of the gates of spiritual truth, that man, *but not God*, had closed

against them, and that the promise of spiritual guidance and of divine and human relations, shine throughout the whole phenomena.

Men are judged not according to what they believe, but by their lives ; and, inasmuch as Spiritualism, while it searches out the higher laws in all God's works and the correspondencies of life, inculcating principles of charity, purity, and truth,—those who follow out its precepts need have little fear of going astray from the path of duty. It is quite a matter of supererogation for ministers of the Gospel, to warn their followers against "tampering" with Spiritualism, or diving too deep into Spiritual knowledge ; and those who, clinging to the standards of the past, falsely believe that all the pathways to the Divine Knowledge of the Truth were closed in by-gone ages, have no more reason or authority for their belief than the Atheist who denies the existence of a God. We are told to "judge righteous judgment ;" and had the Rev. John Jones taken a lesson from the Great Master of the Universe, REASON, which teaches how to obey this command ; he would have learned that to deny anything as false, or impossible to be, is daring to set a limit to the power of God ; and such an act carries with it its own condemnation. No man is infallible, and the Rev. John Jones' "warning," whilst exhibiting little knowledge of Spirit intercourse, clearly indicates that he judges not "righteous judgment." He goes not with the times. But, one thing may console him in his dilemma to find another cry more potent than "Bogie," if he should continue in his vain attempt to deter his followers from investigating the claims of Spiritualism, and that is,—that whatever imputation of inconsistency may be cast upon him, he has the satisfaction of not being in the impotent position of those who retreat before the waves of Spiritual truth, and fly from the torrent which they presume to control upon the wings of scientific crotchets and "new forces."

APPENDIX.

RULES FOR THE SPIRIT CIRCLE.

BY

MRS. EMMA HARDINGE.

THE Spirit Circle is the assembling together of a given number of persons for the purpose of seeking communion with the spirits who have passed away from earth into the higher world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage. These, in combination form, a force stronger than that of an isolated subject—first, enabling spirits to commune with greater power; next, developing the latent gifts of mediumship in such members of the circle as are thus endowed; and finally promoting that harmonious and social spirit of fraternal intercourse, which is one of the especial aims of the spirit's mission.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative in disposition, whether male or female; also, of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. The physical temperaments should contrast with each other; but no person, suffering from decidedly chronic disease, or of very debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. An even number is generally better than an odd, and the best number is eight. When there are any persons of a mild character, and negative, undecided temperaments present, the number should be uneven.

The use growing out of the association of differing temperaments is to form a battery on the principle of electricity or galvanism, composed of positive and negative elements, the sum of which should be unequal. No person of a very strongly positive temperament or disposition should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle, in order to produce phenomena. It is not desirable to have more than two already well-developed mediums in a circle, mediums always absorbing the magnetism of the rest of the party. Hence,

when there are too many present, the force being divided, cannot operate successfully with any.

OF TEMPERATURE.

Never let the apartment be overheated, or even close; as an unusual amount of magnetism is liberated at a circle, the room is always warmer than ordinary, and should be well ventilated. *Avoid strong light*, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A very subdued light is the most favourable for any manifestations of a magnetic character especially for spiritual magnetism.

OF THE POSITIONS TO BE OBSERVED.

If the circle is one which meets together periodically, and is composed of the same persons, let them always occupy the same seats (unless changed under spiritual direction), and sit (as the most favourable of all positions) round a table, their hands laid on it, with palms downwards. It is believed that the wood, when charged, becomes a conductor, without the necessity of holding or touching hands. I should always suggest the propriety of employing a table as a conductor, especially as all tables in household use are more or less magnetically charged already. If flowers or fruit are in the room, see that they are just freshly gathered, otherwise remove them; also, avoid sitting in a room with many minerals, metals, or glasses. These all injuriously affect sensitives, of whom mediums are the type.

I recommend the *seance* to be opened either with prayer or a song sung in chorus, after which, subdued, quiet, and harmonizing conversation is better than wearisome silence; but let the conversation be always directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, and paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about, irrelevant conversation, or disturbances within or without the circle room after the *seance* has once commenced.

The spirits are far more punctual to seasons, faithful to promises, and periodical in action, than mortals. Endeavour, then, to fix your circle at a convenient hour, when you will be least interrupted, and do not fail in your appointments. Do not admit unpunctual, late comers, nor, if possible, suffer the air of the room to be disturbed in *any way* after the sitting commences. Nothing but necessity, indisposition, or *impressions* (to be hereafter described) should warrant the least disturbance of the sitting, WHICH SHOULD NEVER exceed *two hours*, unless an extension of time be solicited of the spirits. Let the *seance* always extend to one hour, even if no results are obtained: it sometimes requires all that time for spirits to form their battery of the materials furnished. Let it be also remembered that all circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no

phenomena are then produced (provided all the above conditions are observed); you may be sure you are not rightly assimilated to each other; you do not form the requisite combinations, or neutralise each other;—in that case, break up, and let that circle of members meet with other persons—that is, change one, two or three persons of your circle for others, and so on, until you succeed.

A well-developed test-medium may sit without injury for any person, or any description of character or temperament; but a circle sitting for mutual development, should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons of any kind, whether rude, sceptical, violent tempered, or dogmatical. An humble, candid, inquiring spirit, unprejudiced and receptive of truth, is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is shaped, tempered, made or marred as much by *mental* as physical conditions. When once any of the circle can communicate freely and conclusively with spirits, they can and will take charge of and regulate the future movements of the circle.

OF IMPRESSIONS.

Impressions are the voices of spirits speaking to spirits, or else the monitions of the spirit within us, and should always be respected and followed out, unless (which is very rare) suggestive of actual wrong, in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others. One or more are impressed with the desire to withdraw, or a strong feeling of repulsion to some member of the circle, makes it painful to remain there. Let any or all of these impressions be faithfully regarded, and, at commencing, pledge to each other the promise that no offence shall be taken by following out impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, if you cannot at first realise it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express, or at first discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first almost always imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is absolutely necessary for spirits as well as mortals.

Strive for truth, but rebuke error gently, and do not always attribute it to design, but rather to mistake, in so difficult and experimental a stage of the communion as mortals at present enjoy with spirits.

Unless strictly charged by spirits to do otherwise, do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, elements of magnetism are absolutely essential. Some of the original circle should withdraw, and others take their places.

A MODEL CIRCLE.

It consists of six friends, half of whom are male, half female, and

one person (male or female indifferent) who is an already developed medium.

One of the gentlemen present has some magnetic power, and rather a positive will. A second is good, gentle, and mild—stout in person and very healthful, but not remarkable for intellect. The third is small, acute, observing—enthusiastic and disposed to literature.

One of the ladies is very quiet, gentle, and passive, of fair complexion, and matronly healthful organism. The second, shrewd, active, inquisitive, and dark haired. The third a writer or musician, and very sensitive, not strong in frame, yet not sickly. These persons are friends, and always in harmonious relation with each other. They each love Spiritualism, and are candid seekers for truth. They have special opinions, but except the two gentlemen, No. 1 and 3, and the lady No. 3, have no very marked and positive characters.

These last three feel that "*they do not know everything,*" and, desirous to learn, they seek the spirit circle for instruction, the others chiefly from love of Spiritualism. They meet once a-week, at eight in the evening—lock the door, and neither admit others nor answer knocks. They always retain the same places at the same table, close their sittings at ten exactly, and commence and open the meeting with a sweet hymn, or spiritual song. They converse pleasantly, asking for their spirit-friends when they meet—never seek for anything special to themselves, except they first state their wishes to all the circle, and obtain their consent—knowing that a strong, though unexpressed wish or feeling on the part of one member of the circle, will become a sharp positive angle of magnetism, which will obstruct and perhaps neutralise the rest of the phenomena.

They never, if possible, absent themselves from the circle, regarding it as a high and sacred privilege to commune with spirit friends. They never introduce strangers at the circle, unless the spirits desire it, or leave is first asked and obtained of the circle and the spirits.

ANOTHER MODEL CIRCLE.

A family, consisting of a father, mother, and four or five children. The same rules are observed as above—but the impressions of each must be studiously watched and followed out, as all children are more or less likely to become mediums.

Should any one of the children or young people express the least dislike to sitting, respect their feelings, as a wise monition from their spirit friends.

Another circle may be composed of five or seven males, of whom three at least should be of fair complexion, mild or sensitive dispositions, and young in years.

A party of five or seven ladies may also sit successfully for manifestations; or two ladies and one gentleman, each party observing as much of the above rules as possible.

GENERAL INSTRUCTIONS REITERATED.

Admit no ill-disposed, mischievous, ill-tempered, dogmatic, or very sickly persons to developing circles.

Seek harmonious, friendly, and spiritual natures; candid minds, reverend or truth-seeking spirits, and pure, healthful, or at least moderately healthful organisms.

Endeavour to observe the rules laid down concerning temperature, and freedom from disturbance, within or without the circle room.

Never give up in discouragement with one party, under six experimental sittings; and after evidences of medium power are exhibited, even as slight as shaking of the hands, quivering of the nerves, silent entrancement, or erratic movements, continue to sit for development for at least twelve sances.

Study and follow out your impressions, and especially when they urge you to withdraw from circles.

Respect the circle, and faithfully keep appointments made with spirits or each other.

Never seek the spirit circle in a trivial or deceptive spirit—then and then only have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind, especially those who are exercised with violence, or who become unmanageable. If such phenomena continue after three trials, assure yourself magnetism in the case of such persons is an intoxicating drug, which operates perniciously on their constitutions, and it should be carefully avoided.

Every seventh person in the world can be a medium of some kind, and become developed for external and obvious manifestations through the due and judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they once feel this, by impression or spirit direction, to be the case, let none be offended if they withdraw from circles, and only use their gifts under spirit direction, in other times and places.

All persons are subject to spirit influence and spiritual guidance and control; but only one in seven can so externalise this power as to use it consciously, or as what is significantly called a "*medium*." And, finally, let it ever be remembered that, except in the case of "*trance speakers*," no medium can ever hope successfully to exercise their gift in a large or promiscuous assembly; while trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal* capacity in the MATTER of the intelligence rendered—the magnetism of the spirit and the spirit circle being but a quickening fire, which inspires the brain, stimulates the faculties, and, like a hot-house process on plants, forces into abnormal prominence dormant or latent powers of mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is thus limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.

WORKS OF PROGRESS.

J. BURNS, PUBLISHER, 15, SOUTHAMPTON ROW, LONDON, W.C.

MODERN AMERICAN SPIRITUALISM:

A Twenty Years' Record of the Communion between Earth and the World of Spirits. By *Mrs. Emma Hardinge*. In one volume, large octavo, of 600 pages, on fine toned paper. Bound in handsome cloth, bevelled edges. Superbly and profusely illustrated with fine portraits on steel, wood engravings, lithographs, &c. Price 15s.

Another edition on common paper and without steel portraits, with *Human Nature* for 1871. Both for 15s.

Another edition in Fifteen Numbers, price 10d. each. On common paper, but with all the plates and illustrations.

CONTENTS:

- No. 1.—*Steel Engraving*, A. J. DAVIS. Preface, Introduction, and chapters 1, 2, 3.
- No. 2.—*Steel Engraving*, S. B. BRITAN, and chapters 4, 5, 6, 7.
- No. 3.—*Fac-simile of over Fifty Spirit-Autographs*, and chapters 8, 9, 10, 11.
- No. 4.—*Steel Engraving*, PROFESSOR HARE, and chapters 12, 13, 14.
- No. 5.—*Steel Engraving*, CORA L. V. SCOTT, and chapters 15, 16, 17, 18.
- No. 6.—*Steel Engraving*, MRS. METTLER, chapters 19, 20, 21.
- No. 7.—*Steel Engraving*, KATE FOX, chapters 22, 23, 24.
- No. 8.—*Steel Engraving*, EMMA HARDINGE, chapters 25, 26, 27.
- No. 9.—*Steel Engraving*, "THE LIGHTNING PHILOSOPHER," chapters 28, 29, 30.
- No. 10.—*Wood Cut*, DIAGRAM OF THE SPHERES, chapters 31, 32, 33, 34.
- No. 11.—*Steel Engraving*, GOVERNOR TALLMADGE, chapters 35, 36, 37, 38.
- No. 12.—*Steel Engraving*, PROFESSOR MAPES, chapters 39, 40, 41.
- No. 13.—*Steel Engraving*, JUDGE EDMONDS, chapters 42, 43.
- No. 14.—*Steel Engraving*, CHARLES PARTRIDGE, chapters 44, 45, 46.
- No. 15.—*Steel Engraving*, DR. J. R. NEWTON, chapters 47, 48, 49.

Spiritualism is liberally and impartially investigated in

HUMAN NATURE:

A Monthly Record of

Zoistic Science, Intelligence, and Popular Anthropology.

The philosophical and scientific character of this magazine, and the marked originality of thought displayed by its chief contributors have given it a standing throughout the world. It is eminently unsectarian, and free from creedal bias; its object being the discovery of Truth.

Price 6d. monthly; or 7s. per annum, post free.

THE MEDIUM AND DAYBREAK:

A Weekly Paper devoted to the

History, Philosophy, Phenomena, and Teachings of Spiritualism.

6s. 6d. per annum, post free; or 1d. weekly.

THE PROGRESSIVE LIBRARY

contains all works on Spiritualism. Annual Subscription 21s.

All publications on Spiritualism, and information respecting Mediums, Séances, and the Movement generally, may be obtained from J. BURNS, Publisher, Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C.