



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

SPIRITUALISM.

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LONDON, JUNE 2, 1871.

[PRICE ONE PENNY.]

MRS. HARDINGE AT MANCHESTER.

On Thursday evening, May 25, Mrs. Hardinge delivered an oration in the Free Trade Hall, on the interesting subject of "Guardian Angels and Evil Spirits," which we have not space to report this week. At the close a number of questions were answered.

The first question was:—"What are the teachings from the spirit-life respecting the practice of vaccination?" Mrs. Hardinge replied:—"The teachings from the spirit-life are to avoid poison in all its forms, no matter whence it comes. The question arises—Can we correct a poison without a stronger poison? Allopathy puts seven demons into the body in order to drive out one. The doctrine of homoeopathy is not far different; it condenses the seven demons into an infinitesimal but potent one, which drives out the original disease demon. The idea has been to expel one demon with a stronger. The demons of impurity exhibit themselves in the form of small-pox, and a milder demon has been resorted to in the hope of expelling him. But the spirit-world insists that no poison of any description can be infused without leaving pernicious effects behind. As a principle, therefore, the spirit-world is most decidedly opposed to the infusion of the poison given by vaccination; for none can question the fact that the virus is a poison; and the result, however subdued, is the creation of disease and that disease descends from father to son and creates fresh diseases. We now perceive afflicting the body politic, diseases that were unknown in ancient times, and these have been generated by means of artificial living and the infusion of poisons into the system. And though we should hesitate to say that the present afflicted condition of humanity can utterly dispense with these systems of poison, we cry all hail to those who are brave enough and bold enough to stand in the van of medical science and risk their martyrdom for the sake of transmitting to the next generation a purer and more wholesome organism. If all would firmly and determinedly reject every description of poison that can now enter the system, disease would utterly disappear. Therefore, upon principle, those spirits who are far-sighted in tracing effects to causes must undoubtedly would abandon the practice of vaccination, but would abandon with it all forms of drug disease also. Can you do this? Can you sweep with one mighty besom of destruction allopathy, homoeopathy, and vaccination together? The spirits do not their work by halves; when therefore they teach the abandonment of one form of poison, it signifies they would teach the abandonment of all, and the substitution of a system of hygiene instead of drug treatment in any form."

Mrs. Hardinge, in reply to another question, said we must judge whether spirits were good or bad by their teachings. If a bad spirit preached good doctrine, he had ceased to be a bad spirit. Mrs. Hardinge gave an emphatic "no" to the question whether the same spirit continued to be the guardian angel of a person through life. As we make progress, spirits influence us in a special direction. With regard to some spirits affirming their belief in the atonement, Mrs. Hardinge said:—"Every returning spirit will confess, when thoroughly tested, that he is happy or miserable in precise proportion to the good or evil he has done on earth. The true interpretation of the life of Jesus is that we are saved by imitating his life, not by a profession of faith in his death. Woe betide that being who depends upon any theological sponge to wipe away the errors he has committed upon earth."

On Saturday evening, May 27, Mrs. Hardinge delivered an oration in the Free Trade Hall, on "The Present and Future of Modern Spiritualism." It was a very interesting and instructive discourse. Mrs. Hardinge complained of the attempt of the Press and the Pulpit to taboo Spiritualism, and failing in the desire to check its spread, false and injurious assertions had been promulgated respecting its votaries. The history of Spiritualism was then unfolded from the days of Mesmer and Swedenborg to the present time, the narrowing mistakes of some of the early Spiritualists were acknowledged, and its sublime and universal teachings enforced. Spiritualism was shown to be a religious science and a scientific religion. Questions were answered at the close respecting the science of correspondences, the disagreement between theology and geology, the influence of prayer, &c. At the conclusion, Mrs. Hardinge recited, by request, the poem "Evermore."

On Sunday there was again a full room. A committee of five was chosen to select a subject. "Robert Owen, the Philanthropist, Social Reformer, and Spiritualist," was agreed upon; but Mrs. Hardinge preferred a more strictly religious subject. The following was then handed to the chairman and approved:—"The Eternity of the Hells, considered not in relation to Divine mercy alone, but in connection with man as a voluntary, rational, and responsible being."

THE ETERNITY OF THE HELLS.

After a devout invocation, Mrs. Hardinge proceeded to ask, What is hell? Is it punishment alone for sin? According to the popular theology of the day, no; it is punishment as well for belief—for the acceptance or rejection of certain forms of creedal belief. Is hell in the heart, or is it a localised place hereafter? Some claim that hell, like heaven, is within us; some claim that it is an inevitable result of wrongdoing—the voice of conscience rebuking and tormenting us for sin. Some say it is a place of physical torture. Is it finite or infinite? Universalists and Spiritualists say that hell is finite, whilst those who worship a cruel and relentless God say it is infinite. Again, is man a wholly responsible being? Man receives at birth hereditary tendencies to virtue or vice. Every creature derives an impress from his father and forefathers. Man is not an entirely responsible being. All society is against crime; thus there are tendencies both upward and downward. The children of poverty and vice are urged to virtue by the authority of the laws. On the other hand, the children of the rich are just as liable to vice in their direction—to pride, ambition, rivalry, luxury, competition. Thus God's providence is equalised by our surroundings. He leaves none without the opportunity to rise; He leaves none without the temptation to fall. Man is therefore both bound and free—voluntary in act in one direction, but bound in another. The whole realm of matter is bound by law. The rose yields its perfume; the upas tree exhales its poison. So every human being unfolds its nature; but the spirit of man is free—it is not subject to any limitations. You may fetter my body, but you cannot chain my spirit. There is no bound to the powers of the spirit. It is the union of the spirit, which is free, and the body, which is bound, that makes this strange problem of necessity and free will—that makes us doubt whether we are responsible beings or the subjects of necessity. We are both. And now we will proceed to consider how far man is responsible for sin, and what kind of punishment he has incurred for sin. Mrs. Hardinge illustrated the partial irresponsibility doctrine by picturing a child of the gutter, trained in all manner of evil ways, without parental control or good example of any kind, who ended his life on the gallows. You ask me (continued Mrs. Hardinge) to define the history of such a one without reference to the divine mercy. I cannot do it, for I should accuse my God of worse demonism and cruelty than any earthly father if I were to assume that this child of evil influences is condemned to infinite punishment by his Creator. Are we better than God? It is an impossibility, a monstrous and shocking blasphemy, to talk of infinite punishment for finite crimes. Besides, what is the act and discipline of punishment? When it is inflicted in kindness, it is reform; when it is inflicted in vengeance, it is hardness of heart. Human punishments and penalties have unhappily been inflicted chiefly for vengeance. Let us hope that God's punishments are inflicted only for reform. We do not create ourselves. The influences of temperament, &c., are affecting all of us. None can be perfect; we are not expected to be perfect. All the revelations of religion show that there is an eternity before us, and that this life is only the rudimental step. We are here in an embryotic condition, subject to a variety of tendencies that grow out of our rise from the animals beneath us. Here we sit on the first form in the great school-house of eternity. It is blasphemous impiety to think that God can pronounce upon any of his imperfect infants of eternity infinite and eternal condemnation for failing in the conditions which He has made imperfect and rudimental. I regard this belief in an infinite hell with horror, as opposed to rationality and the laws of life. What are the hells? When we instruct our children, the discipline becomes to them punishment, but we regard it as reform. Whatever faults they commit can only be corrected by discipline or penalty. This is the law of life. By means of spirit-narratives, Mrs. Hardinge illustrated the law of progress and sympathy in the other life; how, by the power of eternal gravitation, having passed through the crucible of suffering, the disciplined spirits gradually arise from their darkness, and in the course of ages of transformation become radiant guardian angels to other suffering souls. God has not left a single human spirit without a witness of himself. There are no hells without cessation for the vice that does cease—for the crime that does turn again—for the prodigal who arises and goes to his father now or ages hence. This view is not only sanctioned by reason, justice, morality, and reverence for God, but is confirmed by twice ten thousand returning spirits, who ever repeat the same history of eternal progress—ever inform us that the jails and penitentiaries of earth are changed in the spheres to moral hospitals and spiritual infirmaries; that what we call hell is as much outwrought from within as heaven; and that from the moment when the hell of vice ceases, the kingdom of heaven begins.

They assure us that Good is an enduring existence, and that Evil is finite and temporary. Hell is a transitory state through which the ignorant and darkened soul must pass ere it reach the heavens. We may as justly thank our Father for such hells as we may praise him for the heaven of heavens to which they lead. Whenever a penitient voice is heard, angels go forth to lead the prodigal home. Were there eternal fires burning beneath our feet, we should weep tears enough to quench them. Were there a pit so deep that no single arm could reach it, and were there but one suffering creature beneath our feet, with wild and wistful agony gazing into our eyes and pleading to us for mercy, we should link our arms together until we reached down to the lowest pit and dragged him out. This is my view of earthly fathers and mothers, and in the name of human love, and human motherhood, and human fatherhood, I reverence the All-Father and Mother of the race when I affirm in his sacred name that his angels' tears are for ever falling on the burning souls that have wrecked themselves by crime, and his angels' arms are linked in mercy to drag them out of the lowest pits of perdition. He never leaves them, never suffers one soul to be lost out of his merciful hands. And because He has made us voluntary, rational, and natural beings—because He has enabled us to understand his ways, to speculate upon the eternal Bible of his works that his own divine hand has written—I do answer this question that the kingdom of hell is within us, and that as soon as we destroy and trample on that kingdom here or hereafter, by good resolves, honest purposes, strong endeavours to do right, and permit ourselves to return to the Father God, to the holy and merciful Teacher of good, we have conquered that kingdom, extinguished its fires, trampled it beneath our feet, and become children of the kingdom of heaven.

A collection was then made, it being announced that the cost of the lectures had been considerably more than the receipts.

Mrs. Hardinge, in conclusion, delineated the bright side of the spirit-picture by reciting the poem "Over There."

THE SCIENCE OF SPIRITUALISM.

AN ADDRESS DELIVERED IN CLEVELAND HALL, ON SUNDAY EVENING, MAY 28TH, BY MR. J. J. MORSE, WHILE IN THE TRANCE STATE AND UNDER SPIRIT INFLUENCE.

INVOCATION.

O thou infinite Father, from whose broad bosom all creation draws life—whose infinite presence fills all forms of things!—to thee we offer up our aspirations, our hopes, our fears. We are ever endeavouring to draw nearer to thee—ever striving to know more of the mysteries of life. We are thankful that in this happy and glorious time thou art drawing aside the curtain of doubt and fear that has surrounded death. Thy angels tell us there is no death—there never was. That which wears the name of death is but so in seeming—'tis the gate that leads to life eternal. Infinite Soul! we thank thee for opening the worlds beyond, and pray thee that the work may go bravely on.

From the effects at present seen in society, we think it is evident that man requires a better system of education. What sadness and misery do we see!—what mental bondage, the result of the general ignorance of the cause and laws of man's being! Is there no teacher that will liberate the minds of men—no champion to fight the hosts of error, and give us the truth, which shall make us all free?

What is truth? It is the knowledge of that which is, and its value consists in its application to the wants of man in the numerous relations of life.

The fault of all systems of philosophy has been briefly this: too much importance has been given to the assumed requirements of the soul, while the physical laws and requirements of the body have been ignored and disregarded. Men have been taught to trust to Providence in these matters, as if it were impious to interfere. A good philosophy must be dual, like the nature of man. It must be a guide to man the natural and to man the spiritual, and thus minister to both sides of life, enabling man to fight the battle of life with more credit to himself and to his Maker.

Last week we pointed out that man the spirit dwelt within the natural form. Chemistry says this is an association of atoms, held together by congenial relations, and governed by principles and laws. Such information is certainly of much use to us in daily life, but we must look further. What of the elements which compose it? where are they drawn from? How is the continuity of life kept up? Physiology replies, By the food we eat, which is necessary to supply the waste incurred by labour, by the appropriate demands of various functions of the body, each of which uses a peculiar element of food. For instance, mental labour taxes a certain portion of the brain which must be sustained by appropriate elementary aliment; but if the brain requires only a peculiar kind of food to sustain its energies, and if a man takes quite another kind, how can man the spirit manifest himself clearly through such a brain organism? The thought projected from man the spirit to such a brain must fall below its proper plane and be taken up by a lower group of organs, and the thought will be realised in a depreciated and perverted form. All this evil and discord—or, in other words, the sin and crime of the world—proceeds from ignorance and want of knowledge of the physical laws of life. In the matter of diet, how many know how, what, or when to eat? The body is not the man, but his servant; and if we persist in clogging it up with improper elements, at last its quality falls down in the scale, and becomes utterly incapable of fulfilling its mission. As a consequence, the mind suffers, so that man is as much responsible for the health of his body as for the manifestation of his mind, the two being inseparable. Spiritual science teaches us that there is an imponderable force in the system which can be thrown out at will, and made to influence the external minds of others. This fluid conveys the mental characteristics and disposition of the person who ejects it. Oh! magnetisers, you should be exceedingly careful, before you lay your hands upon any person, to calculate whether the result will be good or evil. Are you in a state of high health, and is your quality of magnetism compatible with the person who is to receive it?

Passing to the region of mind, what can spiritual science teach us? We do not attach such high importance to the "mental" as is usually done in popular systems of philosophy. We regard it as the mere instrument of the spirit within man, made up in one part of man's own experiences

and the results of other minds absorbed by him, and on the spiritual side it is an emanation from the inward man; and therefore the mental side is a bridge from the spiritual man to the external world. The mind is thus dual. The inward mind, being related to the spiritual, is endowed with wisdom; the outward mind, being related to the world, to the sensations of life, is composed of affection and partiality. The inward mind demands judgment, discrimination, and investigation. The religions of the world, however, are related to the outward mind of affection and love for symbols and traditions, without reason to reconcile them. This love is often inverted, and becomes hate, its opposite, reducing religion to a negative form of sectarian bigotry and carnal war of party against party, which closes the doors to all spiritual inspiration or visitants. The inward or spiritual side of the mind, being ruled by wisdom, accepts only those things which are in harmony with itself. Its judgment is pure and undefiled, and deals with principles and causes, just as the outward man appreciates facts and effects. The inward man desires to follow reason and get at the truth irrespective of the claims or pressure of circumstances; and this is the way to happiness, which is to be lasting must be based upon truth. Education not only improves the individual, but a higher motive is presented in the fact that future rewards and punishments are a certainty, and hence the teaching which helps men to regulate their lives in the present is laying up for them an eternal reward of happiness in the future, as all penalties must be atoned for in the individual. Spiritual science shows us that what we sow, that shall we reap. It may be asked, where is the proof, the test? For bold man goes on sinning, and no curb is put upon his acts. He dies, and, it is said, his crimes are buried with him; therefore, where is the proof that his deeds follow him into the spirit-life? The return of the spirit gives us the required evidence. Those visitants give us the facts of their new life, and that their position in the spirit-world is determined by their motives or actions in this. The spirit-life is natural and real, and in fact is a continuation of earthly life, and during his entire existence man is hedged round by the mighty majesty of God and the immutable laws of his being.

A man should not be pleased with being merely happy and comfortable. If he remains so without disturbing himself, he is of no use, and brings neither good to himself nor his fellows. It may be that his happiness results simply from the aggrandisement of his outward nature, which is satisfied with its physical surroundings, while his spiritual being is quite dormant. Cannot such a man endeavour to improve upon his happy condition, and see whether it is the ultimate object of life, and not soothe himself with that which may be robbing him of his happiness in the future? This is an admonition which everyone can apply to himself; for if we would do any good in the world, we must commence it in ourselves. Many desire to promote human happiness; they found societies, report facts, and bestir themselves for the good of others; but these efforts are powerless—they only stir the surface, the external ears of men, they do not touch the heart or make any real progress, as they do not emanate from those who have elevated themselves. We must first have a light in ourselves, and then let it shine to give light to others. We may communicate of our light without its being diminished. This aid to others gives an inward feeling of satisfaction superior to all other forms of enjoyment. In doing so we imitate the Creator, and have stood face to face with a principle which lifts us in the scale of being. This inward satisfaction results from the truth which is our spiritual light being ultimately in the external man, thus bringing us in the highest degree in harmony with ourselves.

Thus we see that education to be promotive of good must be universal and must be founded upon a knowledge of the laws of man's being. It is useless to cultivate the body merely, as it would lead to physical enjoyment and a negation of the great objects of life. To educate the intellect of itself might sacrifice the body and fail to lead to the truth; while to give our sole attention to the spirit would in like manner produce fruitless results, seeing that a well-disciplined intellect is necessary to apprehend the intuitions of the spirit, and a healthy body to give due manifestation to the light within.

Our remarks are practical and apply to every individual. They contain a succinct exposition of the nature of man, and of what is necessary to bring it to a state of harmony; and if applied in every-day life, these teachings would lead to the universal happiness and rapid progress of the race.

THE EMINENT PATRONS OF SPIRITUALISM.

To the Editor of the Medium and Daybreak.

SIR,—As an intelligent inquirer into the principles and phenomena of Spiritualism, I feel encouraged to pursue my investigations from a paragraph in your last issue. I find from your publication that "Spiritualism is making rapid progress amongst scientific and literary men." You also affirm that many writers on the staff of the London papers are holding "circles" and investigating the phenomena. Of course, I do not attach too much importance to the support given to any particular theory by men and women who happen to be distinguished as able scientists or *littérateurs*, especially as the noblest truths are often discovered and spread by instruments deficient in prestige, position, or exceptional endowments of skill. Nevertheless, I have strong faith in the thoughtful reflections of those intuitively wise beings who can boast the rare inspirations of original genius—well-informed, clever people, who invariably examine closely the peculiar doctrines they see fit to accept, and by which they swear. Truth—I speak as a progressionist—is to my mind worthy of reverent research, and should be fairly treated, even if it clashes with established, preconceived sentiments. As an independent, though young, thinker and writer, I can respect the varying convictions of those with whose creed I honestly differ; and I am open to accept any grand idea of life and destiny of which I approve, whether it be propounded by the fishermen of Galilee, or come from the erudite champions of nineteenth-century science. Having said thus much to indicate that I am no subject of a limited, stereotyped sympathy, I may remark that Spiritualism—of which I at present know little—is

doubly interesting on account of the many famous intellectual personages who smile upon its efforts and pray for the circulation of its claims. Clever people—even the noted comedians of the stage—are, as a rule, very thoughtful in temperament; consequently their matured opinions on any question affecting society is of more weight than the superficial cogitations of the multitude, who not unfrequently accept dogmas about whose genuineness they do not stay to inquire. The intelligent experience of a cultured individual may be more correct on disputed points than the shouted evidence of a mighty cloud of prejudiced witnesses. I confess that I have been led to treat Spiritualism with becoming respect on account of the illustrious names that stand identified with the movement in various countries; and if I, through want of proper testimony, cannot as yet defend its peculiar manifestations, I am convinced that many of its chief supporters, whose reputations are fragrant, are not the persons likely to be the willing dupes of a subtle, elaborate illusion. I know it may be said that the literati and the men of uncommon philosophical attainments are specially the playthings of an intense imagination, subject to the occasional aberrations of an eccentric understanding—beholding visions that the million cannot glimpse, and dreaming of myths that cannot be touched; but surely the great scholars, orators, poets, and journalists who countenance spirit-revelations are not the blind, easily-to-be-deceived disciples of a splendid sham, as some people foolishly infer. When men of high rank and range of intellect endorse a particular theory, and erect an altar for worship and affection to the idol of their belief, they become the deliberate foster-parents of a choice, terrible faith. They feel the rare agonies that underlie their special preachments, and betray the sacred achievements of mental introspection—the experience of which doctrines are born. When I find that, amongst others, William Howitt, S. C. Hall, Gerald Massey, Professor Jackson, and Mrs. De Morgan accept the teachings of Spiritualism, I begin to think that there are more substantial things in its philosophy than the world is apt to dream of. And what of Mrs. Hardinge—that noble lady of superior genius? An intellect like hers is not likely to pursue a phantom. I think the Spiritualists must feel unusually proud of such a masterly advocate. Her oratorical productions on progressive themes are singularly grand, to my thinking; the argument permeates the eloquence with conquering splendour of effect, and from her published harangues I have received a stimulant for further Spiritualistic investigation.—Yours truly,
Crowland, Peterboro', April 17. JOHN T. MARKLEY.

MRS. HARDINGE AND THE "UNITARIAN HERALD."

To the Editor of the Medium and Daybreak.

SIR,—I send you the *Unitarian Herald* for the 19th inst., and ask your attention to the article "Two Hours with Ghosts." The publication of that article may have been intended to deter sensitive readers of the *Herald* from attending Mrs. Hardinge's Orations in Manchester, being, as you will remark, published on the Friday previous to Mrs. Hardinge's first evening there. I had the presumption to remonstrate with the editors in the terms of the following letter. Vainly had I reckoned up the chances of my letter appearing. This same *Unitarian Herald* is very fond of hinting that modern Spiritualism is little else than a movement to beguile silly people out of their money. It may be that fear of weekly offerings growing less at certain services where a moiety of the editorial staff (if not the whole acting) holds forth may have something to do with these repeated side-wind attacks upon Spiritualism.

SPIRITUALISM.

To the Editors of the "Unitarian Herald."

I respectfully request your permission to record my most earnest protest against the tone of ridicule and sneering which runs through the article headed "Two Hours with the Ghosts," in your last issue. There are in London large numbers of avowed believers in modern Spiritualism being not imposture, but a reasonable and worthy subject for candid inquiry. There are thousands in the provinces who have received such testimony, from seen and unseen intelligences, as to be convinced there are laws and conditions by which, when properly understood and observed, we in the flesh may find that immortality is a fact demonstrable. The "principal rallying point in London" is not the place stated. But supposing it should be in a "casino" that "discourses are delivered on Sundays," if such discourses are on subjects which have the eternal well-being of humanity in view, what matters the place? Motives demand or repel respect, not places. Mrs. Emma Hardinge is not in the habit of degrading her themes by "bombastic language," and if she undertakes to speak of "the vast—the sublime—the immense," she speaks in language that ordinary mortals may understand, and receive spiritual nourishment.

Something more milk-and-water might be more digestible by the hardy venturer who, having entered and listened to so little profit, yet managed to sit out the time. Mrs. Hardinge is not, in the opinion of vast numbers, "monotonous." She was in Bradford a little while ago, and the opinion of the *Bradford Observer* may stand against your contributor's:—"Mrs. Hardinge, 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."

The third paragraph I leave with just the passing remark that the writer seems to attach more value to places and surroundings than to aims and ends. His account of the seance "during the week," if a faithful account, is no evidence against the truth.

If foolish people put foolish questions, they may expect answers befit-

ting their folly. If your contributor asks "questions upon insoluble subjects," whether of spirits in or out of the flesh, he is not a sensible man if he expects answers such as will solve his difficulties. He utters a sage reflection—"No doubt the world contains many fools." He then begins to moralise, and asks, "Has Spiritualism any real claim to a thorough investigation?" "Must we turn aside from all the problems of life, science, and society, (?) to solve the riddle of its origin?" To the first I answer, "Yes!" To the second I say, "No; you need not turn aside from any of the problems of life or science." The third denomination of his problems is contained in the first. To the solution of all, I believe help is obtainable from higher sources, if sought for in a proper frame of mind, by the light of modern Spiritualism. Your correspondent "R. F." utters what is to my mind a great truth:—

"'Twas not alone in times gone by
Angelic beings left the sky
To comfort men, direct their way,
And teach their hearts to watch and pray."

If the Unitarian body is generally acknowledged to be a fading body," as stated by the Rev. G. H. Curtis, M.A., such a state of things may be "a disgrace to the noble, cultured Unitarian communion," but how is that state of things to be remedied if inquiry is to be treated with sneering and ridicule? I have spent more years in this inquiry than your contributor confesses to hours. I never was ashamed to own my Unitarian opinions, in season and out of season; nor am I ashamed to say I believe that modern Spiritualism is a truth.

By its light only have I come to a full realisation of the truths of Christianity. For the sake of what we hold in common, I appeal to your sense of fairness to give this protest an equal circulation with the article which called it forth.—Yours faithfully,
Rastrick, Yorkshire, May 24, 1871. JOHN LORD.

Instead of this letter there is a note:—

J. L.—Before your note came, we had dealt with the subject, as you will see, and must respectfully decline to discuss it any further.

I send you the *Unitarian Herald* of the 26th, containing the note with my initials prefixed. You will see what the editors say under the heading "The Spirits at Play."

On the 19th you may find them talking in this same *Herald* about "nobleness" and "culture." In this number the editors wish it to be known that "a highly intelligent and cultivated man" they "believe" gave "an honest statement" of what he heard and saw. The production of this "highly intelligent and cultivated man" may be left—like the conduct of the noble patterns of editors, who, in after-dinner speeches, love at times to hold forth or cheer sentiments on "civil and religious liberty all the world over"—to the judgment of your readers. The *Unitarian Herald* loves more the product of a pair of sharp scissors upon clippings and scraps in other fields than to open its columns to this subject. The Positivists, Pantheists, and a host of other "ists" would lead its bewildered article-editor a warm time of it if he had the hardihood to permit Spiritualists a corner occasionally in his dry print.—Yours fraternally,
Rastrick, May 28th, 1871. JOHN LORD.

From evidence derived from the article referred to above, we are able to identify its author. He attended Mr. Morse's seance one evening, and affected indifference for the proceedings by reading a book. In a querulous, ill-mannered tone, he put one or two profound questions, the character of which may be gathered from the following specimen:—"How many animals did the Jewish law prohibit as food?" The spirit observed that as there was no use in answering such a question, he declined to do so. When the "Strolling Player" commenced with his drolleries the affected and concealed mask of our critical visitor began to soften down, till the grin of the buffoon took the place of the pompous rigour of the pedant. He is one of those youths of small experience who affect intellect and a "mission"—a criterion of Unitarian mentality, no doubt, or what the *Unitarian Herald* calls a "highly intelligent and cultivated man." He also characterises the account as an "honest statement," but we are ready to show that it contains several direct falsehoods, and that, taken as a whole, it is a tissue of unmitigated misrepresentation, not intended to give a truthful impression of facts, but simply a reflex of the bile, egotism, and bad feeling with which the puffed-up mind of the writer is tenanted. It is useless, then, to attempt to argue the statements of a falsifier and misrepresentationist. We print the letter of our correspondent merely to illustrate the complicity of the editor of the *Herald* with this filthy transaction, and not to discuss in any way the first article, to the writer of which nothing further is merited than the silent contempt of all right-minded people, and the pay and admiration of the miserable faction of which he is an illustrious example.

MESMERISM v. SPIRITUAL GIFTS.

To the Editor of the Medium and Daybreak.

SIR,—Everything should be called by its own name. God gave Mesmer the gift of healing by laying on of hands. When Mesmer was engaged in this operation, many of his patients, he found, were possessed with the gifts of vision, of prophecy, of discerning of spirits, &c., and strange manifestations under his will and power were performed.

"Mesmerism," "animal magnetism," "electricity," and "clairvoyance"—are not these terms merely *nicknames* for the spiritual gifts mentioned in 1 Corinthians, xii., v. 7 to 10?

I would like this question answered by a spirit, or spirits, out of the body—not forbidding spirits in the body the same privilege.—Yours obediently, an inquiring Spiritualist,
RICHARD SHARPLES.

37, Lloyd Street, Hulme, Manchester, April 12, 1871.

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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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Mrs. Hardinge at Manchester—The Fundamental Principles of Spiritualism—Another Seance at Mrs. Makdougall Gregory's—A Seance with Mr. Home—A Gentleman Carried Two Miles by Spirits—Union with the Departed—Powerful Manifestations—Mr. Stokes's Circle Again—Important Spiritual Phenomena—Mrs. Hardinge at Bradford—Mrs. Hardinge at Manchester—Mrs. Hardinge in the Provinces—The Sunday Services—Mrs. Hardinge's History of Spiritualism—Another Address in the Trance—The Year Book of Spiritualism—The Spirit Messenger—A Spirit Message Corroborated—A Seance of Mediums—A Seance at Mrs. Berry's—Brixton Society of Spiritualists—Manifestations at Bishop Auckland—Merrivale—To the Children's Progressive Lyceum, Nottingham—Is Astrology True or False? &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JUNE 2, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maid 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, JUNE 4, 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.

SOVERBY 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.

BIRMINGHAM, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth, Meeting Room, 2.30 and 6 p.m.

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.

COWNS, at George Holdroyd's, at 6 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.

GANTWORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MONDAY, JUNE 5, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

TUESDAY, JUNE 6, Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maid 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.

GANTWORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

WEDNESDAY, JUNE 7, 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, 3 p.m.

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

THURSDAY, JUNE 8, Seance at 15, Southampton Row, at 8; Messrs. Herne 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, Clekenwell, at 8 o'clock. Free.

GANTWORPE, 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, JUNE 2, 1871.

SPIRITUALISM AND THE PRESS.

A very terrible case of haunting is recorded in the American papers, which has "gone the round" of the newspapers of this country. It appears that in a certain house in Ohio, stones, eggs, and objects of all kinds are hurled about by invisible agencies. A man who gave expression to some disrespectful remarks in reference to these agencies had a hot stone dropped on his head. The inmates' clothes are torn to shreds, and they are very severely tormented. The newspapers take every opportunity of stating that Spiritualism is almost obsolete in this country and receives scarcely any attention. Unfortunately for the consistency of these writers, their acts at the time of writing belie their statements, seeing that Spiritualism must be uppermost in their thoughts while they are writing about it. Mr. Home's seance at St. Petersburg has furnished material for much newspaper scurrility; and

lastly, Miss Houghton's spirit-drawings are meeting with a considerable amount of attention. We are pleased to observe that several of the notices speak in a respectful manner of the lady and her strong-minded devotion to truth. While the themes of her drawings are apparently a puzzle, most of the critics confess that the manner of their execution is something wonderful. We observe that the account, by an eminent journalist, of Mr. Stokes's seance, which appeared in the MEDIUM of the week before last, has been transferred to the *Hull News* of last week, following an article on "Vampires" from *All the Year Round*. Mrs. Hardinge's tour has brought the subject of Spiritualism very prominently before the public mind in several important centres of population, and in most cases the Press has given her truthful and kindly notices.

INCREDIBLE PHENOMENA.

To the Editor of the Medium and Daybreak.

SIR,—Really the statement made in last number of the MEDIUM as to Mr. Herne being "carried two miles by spirits" may be said to give one's comprehension of belief. Is it really true? This matter is looked upon here by many of the most earnest thinkers as too absurd to be believed, and certainly, even if true, ought not to have been made public without the fullest authentication, and all the proof that could be possibly given to it.

The statement has made a sensation here, and has done very much to bring these inquiries into disrepute. Let us hear particulars at your convenience.—Yours in haste, J. N. OGDEN.

Hyde, May 23, 1871.

The very first spiritual manifestation that ever was reported, like the one referred to above, was "too absurd to be believed." The truth is, all the spiritual phenomena transcend the practical experiences of human life, but as we have got accustomed to some of them, we tolerate them; not because we understand why or how they do take place, but simply because we cannot contradict the fact of their occurrence. What reason can our correspondents give why Mr. Herne could not be carried, while he will admit that a table may be levitated, or even tipped? If he can explain away the carrying of Mr. Herne, then another objector may explain away the moving of tables, till the whole of the facts of Spiritualism be argued into thin air. We have often been assailed for publishing facts that were beyond "one's comprehension of belief," and in so doing we take the credit of rendering more important service to phenomenal Spiritualism. It seems that now we must have orthodox phenomena as well as orthodox doctrines, and respectable manifestations, while we must avoid such as are disreputable. This would be an unfortunate limitation, and place Spiritualists on the same plane as sceptics. We see nothing more absurd in the carrying of Mr. Herne than in the carrying of other objects—a feat which is well known to be accomplished by spirits, and to much greater distances than Mr. Herne was carried, as recent numbers of our paper clearly attest.

It is also settled beyond dispute that spirits have the power of taking objects into rooms when doors and windows are securely fastened, and we see nothing absurd or particularly extraordinary in Mr. Herne's case, other than that he was carried rather a long distance and precipitated into the room by unknown means. Such cases are not unfrequent in the history of Spiritualism.

Mrs. Hardinge, in her great work now coming out in numbers, gives accounts of levitations and carryings of a very extraordinary kind. A very remarkable case was also reported to us during a visit to Halifax, as having occurred in that part of the country. Andrew J. Davis, in the second volume of the "Great Harmonia," and also in his "Magic Staff," gives the particulars of a remarkable journey which he performed aided by psychological means. So that instead of discrediting this phenomenon, we may accept it as corroborative testimony to others of the same kind that have been already recorded. It also further illustrates the power of spirits to move objects and control the conditions of matter. It may be that Mr. Herne walked in the trance, and was merely passed into the room by the spirit. At any rate, no other additional facts have as yet transpired. We have questioned Mr. Herne and published his statement. We have also questioned Mrs. Guppy narrowly, and the results are in our paragraph of last week; so that we are at a loss to add anything to our previous statement. The window to the room was fixed down by special appliances, and all means of ingress to the house were securely guarded, as the doors and gate were bolted and locked. These were examined as soon as Mr. Herne was discovered in the room, and the bolts and locks were found secure. It is considered impossible that Mr. Herne could have entered the house in the usual way, and he can prove that he was in Caledonian Road a short time before he found himself in Mr. Guppy's house.

We are aware that this remarkable case has caused a great amount of discussion amongst our readers, and we thank Mr. Ogden for giving us the opportunity of saying a few words further on the subject. We are not at liberty, at present, to give publicity to some other cases of which the public may hear something soon.

MRS. HARDINGE IN THE LAKE COUNTRY.

On Friday evening Mrs. Hardinge lectured with her customary ability at the town of Ulverston, near Lake Windermere, in connection with the Lecture Association of the place, who engaged her on her merits as a platform orator, independent of her spiritual proclivities. The chair was occupied by a medical gentleman of the town (Dr. Henry Barber). The audience was a large and highly respectable one. Mrs. Hardinge's subject was "The Amuse-

ments of the People." As the lecture has already been reported in one of the spiritual publications it is not necessary to give a *résumé*. Suffice it to say that Mrs. Hardinge created a profound impression. At times a pin might have been heard to drop, so intent was the attention of the audience, and so wrapt up were they in the theme which the gifted lady step by step worked out. Some of her pictures from real life, drawn with that wonderful power which she possesses, had such an effect as to force tears into eyes seldom before found guilty of such "unmanliness." It was announced in the local papers that Mrs. Hardinge was a Spiritualist, and an additional curiosity was consequently created on that account. Some who had only treated that subject with levity or scorn were certainly amazed to find that its great advocate was such an incomparable speaker. Of all the long array of lecturers—including the names of some very gifted people—who have visited Ulverston to lecture, there has been none to compare with Mrs. Hardinge, and had she been going to remain in the country, the Lecture Association would have been exceedingly glad to have re-opened its session next winter with a second visit from so talented a personage. After the lecture, Mrs. Hardinge met a few friends to whom Spiritualism was not entirely a new thing, but who found much pleasure in making the acquaintance of, and discoursing with, one who is familiar with all the phenomena, and who could explain ideas which sometimes force themselves upon the investigator.

MRS. HARDINGE AT BISHOP AUCKLAND.

MAY 30 AND 31.

On Tuesday night last an audience fairly numerous, certainly more so than was anticipated, and deeply attentive, listened to Mrs. Hardinge's first oration in the Town Hall, Bishop Auckland. The subject chosen by the executive committee was "Work and Worship, the Destiny of Man," and on all hands it is attested that no such an oration has been heard in this district from time out of memory. The subject, abstruse and involving the deepest problems which can engage human attention, was so treated that the simplest mind would be able to grasp its hidden meanings, and carry away mental seed-corn for many future years.

Tracing man's capacities as a sensual, an affectional, moral, intellectual, and finally as a spiritual being, it was shown that for the first four, work of all kinds, from the humblest toil-begrimed labourer to the most exalted worker of genius, was the destined means whereby the glories of the universe were to be expounded and man himself perfected; while, for the latter, the spiritual, was provided the higher aspirations, which demands to know of the Infinite and the great grand mystery of causation; which will not be satisfied with mere material science; whose deep yearnings bridge the dark chasm of the grave, and looking out into the vistas of the opening summer-land, rest and are satisfied, knowing the certainty of that great future for which *work* is now preparing us; that *work* which is in its essence the highest form of worship, although not performed under steeples or in man-appointed spots. Who, then, and what is this worker, man? Shall we say that lifeless clay, that dead decaying corpse which we look on with such mingled feelings—shall we say this is the man? True, all is there—not a hair is gone, not a grain abstracted; but is this the man? From the yearning depths of affection comes the response, welling up spite our materialist obstructions. This cannot be so; He whose care by law rules to so grand an issue the mere world of matter, could never leave to perish and die out to forgetfulness the worlds, the universes of mind. Then triumphant rises before us man the spirit, man the worker; it is man the spirit who is the worker. Truly then has it been shown that the destiny of man is "Work and Worship."

The above sketch conveys but a feeble idea of the impression imprinted on the audience; at more than one of the grand outbursts of true poetic eloquence were individuals moved to tears, whilst the logical sequence in which the subject was introduced and rounded off, afforded great satisfaction to the critical thinker.

By this oration was the path cleared for the introduction of Wednesday evening's subject, "Guardian Angels and Evil Spirits."

THE EVENT OF THE SEASON.

To the Editor of the Medium and Daybreak.

DEAR FRIEND,—I am pleased to again announce through your journal that the Nottingham Children's Progressive Lyceum will hold their fifth annual anniversary on Sunday, June 25th, at their room in Parliament Street, Nottingham, and on Monday, 26th, will hold their picnic at Wilford Tea Gardens. Tickets, 1s. each; children under twelve years, half-price. We hope to have a good time of it, and trust that those friends who attended the last picnic will endeavour to favour us with another visit, and bring as many friends as possible. The children are anxiously waiting to see Mr. Burns, as they say it would not be a picnic without him. We intend the members of the Lyceum to go through a series of gymnastics and marches in the open air. The musical director and friends are preparing some very nice glees for the occasion. —Sincerely yours,
THOS. S. STRETTON.

214, Sherwood Street, Nottingham, May 29th, 1871.

Respecting this event the following letter has been handed to us, written by one of the children:—

To Mr. J. BURNS,—

DEAR SIR,—Another year has nearly run its round since you, with J. M. Peebles and Dr. Newton, all champions for the truth

of Spiritualism, kindly paid a visit to our Lyceum. It will be our annual picnic on the 26th of June, when we hope to see your face amongst us again. I feel sure you will like to hear how we are getting on. We are having lessons on phonology, physiology, geography, and doing gymnastics, and marching to the harmonium, and our leaders kindly give an address, urging us to persevere. I hope we shall be able to merit the prizes you so kindly offered us last year. May you and I, dear Sir, live to see the time when every Sunday School will be converted into a Spiritual Progressive Lyceum.—I am yours obediently,

Nottingham,
May 28, 1871.

A MEMBER OF BANNER GROUP,
NOTTINGHAM PROGRESSIVE LYCEUM.

Star of Progress, wend thy way;
Science, still thy skill display;
Sun of Truth, effulgent shine,
Purest love each heart enshrine.

[A kind lady has just called in and offered 10s. towards the expenses of the Picnic. Will any others follow her example? —Ed. M.]

MANIFESTATIONS IN THE LIGHT.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Please correct an error that appeared in your last week's MEDIUM. Mr. Herne was not present at the seance of mine which you reported. I am happy to hear that both he and Mr. Williams are too much engaged giving public seances to spare time to visit their friends. I need not, I am sure, say how glad I am that this is so, for they are great mediums, such as the public have never had the opportunity of before witnessing.

I have had both the Rev. Mr. D—— and Mrs. Guppy, the one on Sunday evening, the other on Monday. On each occasion we have had the spirit-talking, and holding long conversations. Other most wonderful manifestations have taken place—such as flowers taken from a side-table and thrown over us—bread given me, glass of wine taken off the table, &c., &c. In the dark we had the most exquisite music. As there was only the harmonium in the seance-room, the spirits must have brought their own instrument. This was on Monday evening. I asked how it was we were so highly favoured. Answer—"Gratitude for all you are doing for us." I am now satisfied that if mediums will sit for the voice and other manifestations in the light, they will get them; possibly not at first, but allow one or two strangers at a time, after the mediums themselves have established their power, and I have no doubt of the success, for only yesterday, with window and door open, a lady was sitting in the room when one of the mediums entered, and she heard the voice distinctly.—Yours faithfully,

May 31, 1871.

CATHERINE BERRY.

MRS. HARDINGE'S ENGAGEMENTS IN THE COUNTRY.

The following announcements complete the list of Mrs. Hardinge's appointments in the provinces:—

Newcastle-on-Tyne, Lecture Room, Nelson Street, Thursday, June 1: "Modern Spiritualism—its Origin, Progress, and Significance." Friday, June 2: "Spiritualism as a Scientific Reform." Halifax, Mechanics' Hall, Sunday, June 4, at 2.30: "What are the Proofs of the Soul's Immortality?" and at 6 in the evening: "What and Where is the Spirit-Land?"

As this will be Mrs. Hardinge's last meeting in Yorkshire, we hope our friends in the West Riding will give her a hearty farewell.

THE EFFECTS OF MRS. HARDINGE'S TOUR.

To the Editor of the Medium and Daybreak.

SIR,—Here, as indeed everywhere she has visited, Mrs. Hardinge has made a deep impression, and I think I need not add that it will be for permanent good. Her visit has resulted, as we all anticipated, in arousing "outsiders" to action, to a sense of their responsibility with regard to their spiritual interests and welfare, and has given a further impetus to those who had already arrived at that necessary state of mental activity.

I was agreeably surprised at being presented by the Society with a copy of Mrs. Hardinge's great work on "Modern American Spiritualism," in acknowledgment of my services as secretary. As I only did my duty, I feel it is an undeserved honour; however, I hope in a month or so (if my guides permit) to show how much I appreciate their good feelings by giving what little help I can to the good cause we all have at heart.—Yours truly,

A. FEGAN.

Kemble Street, Kensington, Liverpool, May 29, 1871.

P.S.—The new secretary is Mr. E. Banks, of 13, Canton Street, Everton. He will write to you soon, if he has not already done so.

[We were sorry to learn that the state of Mr. Fegan's health necessitated his retirement from active duties in connection with Spiritualism for a time, which we are pleased to observe is only short.]

WM. BRITTEN, Esq. (husband of Emma Hardinge), made us a short call last Wednesday. He is just from England. Mrs. Britten and her mother will be in Boston early in September.—Banner of Light, May 20.

NEXT SUNDAY, Mr. Morse will speak in the trance in Cleveland Hall, at 7 p.m.

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 26.

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

Q. What is the nature of the lights seen at spirit-circles—are they real objects, or are they only subjective in the mind of the seer?—A. These lights are real objects, and are caused by the essences of certain elements being extracted and mixed so as to produce a peculiar combustion, in such a way that the present state of spiritual science cannot imitate.

Q. Is it proper to send missionaries to the heathen?—A. Let us first consider the position of the missionary. He is a teacher, and his object is to give the heathen a knowledge of eternal life, that they may know how to conduct themselves on earth so as to take a high place in spirit-life. Has the missionary the necessary knowledge to perform such duty? What does he really know of the spirit-world—of its laws and conditions, and how they are modified by the acts of earth-life? What evidence has he of spiritual life at all? Only tradition and assumption. The missionary should not set out upon his mission till he has been educated, and can place his teachings upon the basis of fact and reason; otherwise, he may sow the seeds of error and misconception, and perpetuate that which rational men begin to suspect is wrong and false—a system of credulity theory.

After answering a number of other questions, the "Strolling Player" controlled, and discoursed in a humorous manner in reply to questions on the devil, redemption, disinfected clothes by burning them, &c. When asked what he had been doing during the last twenty-four hours, he said he had been taking part in the theatrical representation of a piece called "Life." The audience would number 20,000. It was a means of instruction, and the object was to illustrate the influence of church theology on the human mind on earth and in the spirit-world. Many minds were thereby impressed, and when he left to attend the seance, there was a private meeting of such minds, talking earnestly on the subject which had been represented.

THE SPIRIT OF A CLERGYMAN.

The next spirit was introduced without the medium being waked up. The control was effected readily. The medium sat erect and dignified, leaned gently forward as if to give expression to his thoughts, and endeavored to adjust something which he tried to find under his chin and across his breast. He then spoke in a calm and dignified manner:—"In some respects it is a pleasant duty I have to perform to-night. There has been some little inquiry in this room as to the existence of redemptive agencies in the after-life. Alas! I, in common with many others, not only held but taught the existence of redemption. A residence in the world of the newly-arisen has banished such a theory from my mind, and I have to record my testimony against the theory, or to put it more definitely, against the atonement. It is not my desire to discuss the nature and motives of Jesus further than to state that inasmuch as we follow in our lives that of his teaching which is good and true, so far shall we find him a Saviour and a light to us. It is now nearly a year and a half since I left the mortal frame in September, 1869, dying in the belief of a Christian, and with the hopes and expectations of a Christian. Finding these beliefs, hopes, and expectations fallacious, as a Christian and a man I am bound, in the cause of eternal truth, to record my testimony against them. The subject of Spiritualism hath engaged the attention of some of the inhabitants of the town close to where I lived, and perhaps my brief communication here will arouse interest in that direction. Rev. Walter Gale Townley, Hayle's Place, near Maidstone."

SPIRIT MESSAGES VERIFIED.

In the MEDIUM No. 57 we published a message from a spirit giving the above name. The communication came through Mr. Morse's mediumship, at his seance on the previous Friday evening. We received several confirmations of the truth of the message, but waited for further particulars. The following letter was received discrediting the communication:—

To the Editor of the Medium and Daybreak.

DEAR SIR,—I am not a Spiritualist, but after hearing Mrs. Hardinge's lecture in this town, I brought home with me the MEDIUM AND DAYBREAK. In it I read the account there given (page 146, May 5) of one Deliah Stringer, who, it is said, came and made a certain statement, which doubtless you can refer to. I have written to the address given. The reply given and received this morning is, that the person's name is not "John," and that it is a tissue of lies, that the person's name is wrong somewhere; I say not where, but thought I would write you to know if you can say how and where it is. As I said at the beginning of my note, I am not a Spiritualist, neither am I one to cry out "Booh!" but rather to examine to see what it is and from whence it comes.—Respectfully yours,

11, Great Howard Street, May 18, 1871.

DANIEL THORNTON.

We had heard Mr. Allen speak in confirmation of the message, so we sent Mr. Thompson's to him, and the following is his reply:—

To the Editor of the Medium and Daybreak.

DEAR SIR,—Since I read the report of Mr. Morse's seance of April 26, in your number for the 5th inst., respecting the control by Deliah Stringer, I have made inquiry of some persons living in Hamon Road who knew her for some years previous to her departure to the better land, and in answer they said it was perfectly correct except in two particulars, viz.:—"Deliah" should be "Deliah," and "John" should be "Thomas."—Yours truly,

May 23, 1871.

G. P. ALLEN.

The spirit is not responsible for the spelling, which is that of the reporter. Mistakes often occur in the giving of proper names. The control in the case under discussion was not very perfect, so that the desire of the spirit was uttered in an indistinct manner. Enough has been proved to establish the genuineness of the communication.

ANOTHER MESSAGE INVESTIGATED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have been to Woodbury Down this evening to investigate about the identity of the spirit who communicated through Mr. Morse last Friday week, and who stated he lived at River House, Woodbury Down, and that his name was Rowland Stagg. Whilst going I met a labouring man near the Reservoir, Green Lanes, Stoke Newington, who asked him to direct me to River House, Woodbury Down. He pointed it out to me in the distance, and directed me the nearest way to it. He said, "Do you know who lives there?" He replied, "A gentleman of the name of Stagg." "I suppose he is the son of an old gentleman of that name who resided there some time ago; is he still living?" He said, "No. He died about two years ago, perhaps more." "Are you, however, now out of mourning?" "Did you know his Christian name?" "No." "I found the house a handsome, well-built residence in a retired spot on the banks of the New River. On the evening Stagg resided there. She said yes, but both he and Mrs. Stagg were from home. I asked if any of the family were at present within." "Did an elderly gentleman of that name reside here?" "Yes; he is now dead." "Can you tell me when he died?" "Yes; about the middle of June, 1869." "Will you oblige me with his Christian name?" "Yes; Mr. Rowland Stagg."—I remain, yours sincerely,

WILLIAM MITCHELL.

37, Offord Road, Barnsbury, April 24, 1871.

P.S.—The servant states the time of his death to have been in June, and the spirit in July, 1869, so that the one or the other has made a mistake as regards the time.

[When the characteristics of the spirit, as given in No. 55, are compared with the description of the residence above, the coincidence of nature of this test will be at once evident.—Ed. M.]

ANOTHER TRUE COMMUNICATION.

The extraordinary communication from John Sutherland, a Glasgow hangman, who died upwards of sixty years ago, which appeared in No. 59 of the MEDIUM, has called forth the following letter from Mr. Nicholson, the Glasgow poet. This letter in a very satisfactory manner establishes the authenticity of the message, and suggests the fact that the information given through Mr. Morse must have been received from supermundane sources.

"DEAR BURNES,—Having seen in the MEDIUM a communication purporting to come from a spirit calling himself John Sutherland, a Glasgow hangman of the olden time, I was curious to know how far the communication could be verified. To this end I questioned some of the men in the institutions where I am employed; from them I learned such a character used to be hangman in Glasgow, that he was very sagacious in his person, wore a cocked hat, and was mortally hated by the townspeople. Moreover, that the last job of the kind that took place at the Cross, viz., the execution of Mr. Kean for the murder of the Glasgow carrier, in 1814, was performed by "Hanging Jack," as he was called, and by which name his memory is kept alive in the minds of the older inhabitants.—Yours, in haste,

"JAMES NICHOLSON."

"Glasgow, May 25th, 1871."

WILLIAM MITCHELL.—From the newspapers we observe that the statement of the spirit, given in last week's MEDIUM, that he had met death by the explosion of a boiler at Whitnash, near Loughborough, was correct. A friend had written to the coroner, whose letter confirms the statement.

A SPIRIT'S VIEW OF THE RECENT EVENTS IN PARIS.

The following communication given through Mrs. Tebb will interest our readers:—

France could never have risen to any degree of spiritual life and she had been purged by fire. Canille Desmoulins, Danton, and the hosts whom they represented, had fastened their influence upon France, and would have continued to do so while the Tuilleries and Palais Royal remained.

When the revolution of 1793 sent these spirits forth (as it supposed) it only placed them in conditions under which they could in an increasing degree work their will upon the nation. The violence they have accomplished seems to be an unmitigated evil, but it is not so, for the sins which have materially and spiritually built up the place they have destroyed could only be purged by fire. The Revolution is now arranged, the connecting link between the Revolutionists of 1789 to '93 and their countrymen of to-day is destroyed, and they can no longer cast their spell of evil over the nation.

If those in authority who are seeking to quell this uprising could be influenced (alas! they cannot) they should be brought to show civility towards those misguided, but still guided, men who have brought this ruin upon Paris. From the ashes of this destruction a new and better life will appear. The nation is passing through her travail, and in the time the child Freedom shall be born.

M. E. S. T.

29, Rochester Road, A.W., May 28, 1871.

THE BURNING OF PARIS FORETOLD.

The following letter from Sir Charles Isham will interest our readers:—

DEAR MR. BURNES,—In consequence of the state of Paris at the present moment, I will give you a description of three small drawings done in quick succession on one piece of paper last August.—No. 1, a coronet figure falling over a steep incline. No. 2, a lady landing from a small boat on an island over which the union-jack from the top of a castle waves. No. 3, a city enveloped in flames. Mr. Sutherland, the artist.

became a medium against his inclination about two years since. He soon found out the value of the gift, and makes use of it in a very serious manner.

The above gentleman was staying with me in Northamptonshire the beginning of last January, when I invited two clergymen and others to examine the drawings, which, with the description which he always gives when showing them, will make it evident that they are of a most remarkable nature:—1, "The Emperor Louis Napoleon." 2, "The Empress," 3, "Paris, and I believe it is to be destroyed."—Yours faithfully,

P.S.—Mr. Sutherland is now somewhere between here and Cairo. I will request him to allow me to have them photographed on his return.

MRS. HARDINGE'S HISTORY OF SPIRITUALISM.— No. III.

This part is prefaced by a very remarkable document, which, if duly appreciated, is worth the price of the number in itself. It is a *fac-simile* of fifty spirit-autographs which were produced through the mediumship of a young man in New York in 1852. The sheet contains the signatures of the most eminent founders of the American Republic, as well as of persons in private life, and is one of the most remarkable test documents which modern Spiritualism offers. The number contains four chapters, chiefly narrating the progress of Spiritualism in New York City and State, including the conversion of Judge Edmonds to the cause—his appeal to the public—his acquaintance with Dr. Dexter, and the circumstances under which those popular volumes were produced, known as "Spiritualism, by Judge Edmonds." At this early period it appears that some of the most interesting phenomena were freely produced, including the levitation of mediums, and floating them through the room while it was partially lighted. At that time little children were sometimes very powerful mediums, and the conversion of General Bullard through the mediumship of a little girl is a case in illustration. The persecutions which Spiritualists had to undergo at that time must have been something terrible. The house in which Margaretta Fox resided was surrounded by nights by a group of determined men whose fixed purpose it was to take her life. In the same city where such incidents occurred twenty years ago, J. M. Peebles lately gave a most successful course of lectures, which were reported with much appreciation in the local papers. So much for the change in public opinion which Spiritualism has wrought, and which could scarcely be realised were it not for the facts which Mrs. Hardinge's work brings home to our minds with such clearness and force.

AMERICAN MEDIUMS IN LONDON.

Correspondence received from Miss Lottie Fowler informs us that she intends reaching London some time during this month. She is a good medical and test medium, and business clairvoyante. This is just what is wanted, and if she can do her work well she will be fully employed. We see it intimated on the wrapper of the *Spiritual Magazine* that Miss Kate Fox is expected in London during summer. When it is remembered that it was in her father's family that modern Spiritualism first originated, and the many services the "Fox girls" have rendered to Spiritualism, we are sure that this lady will receive a most hearty welcome from all Spiritualists.

MRS. HARDINGE AT ULVERSTON.

We have had pleasing accounts of Mrs. Hardinge's success at Ulverston; the following extract is from a local paper:—

ULVERSTON LECTURE ASSOCIATION.—Last evening, Mrs. Emma Hardinge—a lady who was heralded to this northern town of ours with high and flattering encomiums of her abilities as a lecturer from the leading metropolitan journals—delivered a most able and eloquent lecture on "The Amusements of the People," in the Temperance Hall, under the auspices of the Lecture Association. There was a full attendance of members and friends. The chair was occupied on the occasion by Dr. H. Barber, in the place of Aymer Ainslie, Esq., who was unavoidably absent. We cannot forbear to express our admiration of the felicitous style of speaking in which she gave utterance to her sentiments, all of which could not fail but be identical with those of every right-minded individual composing the audience. A lecture delivered in such pure English, in so ladylike a manner, and in so nervous a style, it has never been our lot to hear. We are sure her *début* in Ulverston was alike gratifying to herself and her audience. In our next issue will appear a full notice of the lecture.—*Ulverston Mirror*, May 27.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The first half-yearly general meeting in connection with this association will be held at Wilk's Circulating Library, Dalston Lane, on Monday evening, June 5th, 1871, at eight o'clock precisely; when the report of the committee and the balance sheet will be submitted to the members for approval. After the transaction of business, the company will be invited to inspect several objects of interest, and to narrate any experiences they may have had in the course of their researches into Spiritualism. Any person desirous of being present on the above occasion is requested to send in a written application to the Secretary on or before the morning of June 5th. The loan of any spirit-drawings or paintings, or other objects of interest, is earnestly solicited.

74, Næarino Road, Dalston, E., THOMAS BLYTON, Secretary.
May 27th, 1871.

MARTHA HAASE, wife of James Haase, leather-seller, &c., 12, Cross Street, Islington, passed into spirit-life, May 24th, 1871, leaving one child, five months old; apoplexy being the cause of dissolution.

MR. J. W. JACKSON has removed his family to London, and now occupies a very pleasant residence at 166, Marylebone Road, where he will be glad to receive the calls of his friends. His class is still continued on Wednesday evenings, at 15, Southampton Row. The course will soon be finished, after which new arrangements will no doubt be made.

DR. WILLIAM A. F. BROWN (late one of Her Majesty's Commissioners in Lunacy for Scotland) delivered to an intelligent and most attentive audience two lectures, on the 10th and 17th May, in the Phrenological Museum, Edinburgh; subject: "Uses of Phrenology in the Management of the Insane."

AS CLERK, Collector, Messenger, or Timekeeper, or any place of trust, WANTED by a Young Man. Eight years' good character. Security if required.—A. H., 22, Portland Street, Stepney, E.

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