

# THE MEDIUM

## AND DAYBREAK.

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

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[PRICE ONE PENNY.]

### MRS. HARDINGE'S TOUR.

#### GUARDIAN ANGELS AND EVIL SPIRITS.

AN ORATION DELIVERED BY MRS. EMMA HARDINGE AT MANCHESTER,  
ON THURSDAY EVENING, MAY 25, 1871.

We can only attempt an outline of this eloquent discourse. It was shown in an historical review that all religionists in every age and country believed in the guardianship of angelic beings. The Hindoos, Parsees, Syrians, Assyrians, and above all the Jews, had faith in angelic ministry. Those who quoted the text, "Thou shalt not suffer a witch to live," should explain what was meant by witchcraft. It referred to the ancient practice of magic or necromancy—consultation of those assumed to be dead, for the Jews had little or no knowledge of the soul's immortality. The Jewish cabala supposed that the angels that had charge of the Jews were tutelary deities, taught to be of a different order to humanity. More light is thrown upon the subject in the New Testament, where constant reference is made to spirits good and bad. Not only in the days of the Apostles, but in those of the early Christian fathers, spirits ministered to men. No one who had read the history of the early martyrs could doubt that they had comforting visions of the bright immortals, such as appeared to Stephen in the hour of his martyrdom. What in the olden time was called magic, became known as the work of angels, the visitation of God, miracles, and the communion of saints, or the spirits of just men made perfect. We are told from the pulpits that the days of miracle ceased with the Apostles. Learn to think for yourselves. Miracles did not cease with the Apostles, neither was the canon of inspiration closed, nor the divine cord severed which binds man round the heart of his Creator, and on which the angels of heaven, like pearls on the string of divine love, are ministering, ascending and descending as on the patriarch's ladder of old. Throughout the history of the early Christian fathers, miracles were abundant, visions constant, inspiration direct; and the forms of the bright and the beautiful, of the martyrs who had gone before, and those who were canonised as saints, were perpetually engaged in ministering to the suffering ones left behind. St. Augustine even apologises for not recording more miracles, because they were "so common." Up to the time of the Council of Constance, when it was forbidden for laymen to lay their hands on the sick, these angelic ministrations were commonly and openly recognised. But the moment they came from the unpopular side of religious faith, they were called witchcraft and sorcery. We turn shuddering from the page of history which records the shameful executions of men, women, and children, for giving the signs which the Founder of Christianity required of his disciples as evidence of their belief. The whole of their crime consisted in involuntary mediumship—dreams, visions, healing the sick, and other "gifts of the spirit." Signs and tokens accompanied the inspired religious reformers, Luther, Knox, Calvin, Fox, Wesley. The same voice that called the child Samuel spoke to the virtuous Socrates and the noble George Fox. Through all the ages this angelic power has been manifested. God's purpose is not changed to suit Jew or Gentile. History shows that angelic ministry has never ceased: all ages have acknowledged it, and all faiths are founded upon it. Let us now question its reasonableness. Such a doctrine appeals to us in the light of reason. Whence comes the universality of this belief, and the generic character of the phenomena which accompany it? The phenomena of past ages are repeated to day—the spasmodic convulsions, fiery ordeal, extaltions, healings, visions, levitations, apparitions, prophecies. These manifestations are testified to beyond all doubt both in the past and in the present. The prophets of the Cevennes and the Maid of Orleans were specially alluded to; the latter, a simple peasant girl, redeemed her country by the guidance of angels. It is more reasonable to believe these things than to set aside human history, otherwise unaccountable. Mrs. Hardinge proceeded to show the character of the modern movement of Spiritualism—how the spirits claimed for themselves a human origin, and how the evidence of their identity was irresistible. Next came the questions—What relation do these spirits sustain to us? and why do they come? The answer to the first question was—The world of human spirits is the nearest in sympathy, the strongest by ties of kindred and love; hence are they our guardian spirits. The spirits come for two reasons—first, for love of those they have left behind; and next, because it affords to the spirit itself the best means of progress, by doing good to those that most need it. Mrs. Hardinge illustrated in an eloquent manner that death cannot interrupt the ministry of the beloved ones. We say that "heaven is love," and truly it would be

torment were the spirits not permitted to minister to those they love. The simplicity of the means used were on a par with those of the Bible, and which were labelled "sacred" and "holy." We read, "Are they not all ministering spirits?" As to evil spirits, Mrs. Hardinge intimated that we had no reason to fear them; they were once human beings; and the lesson they taught us was to avoid the manufacture of evil spirits by ignorance, priestcraft, and kinglycraft. All the darkness we can know hereafter is of our own creation. Jesus preached to the spirits in prison; and we should imitate Him. There is no more harm from evil spirits out of the flesh than in the flesh. The Swedenborgian preacher in Manchester then received his deserts for stating that all the modern manifestations came from evil spirits—none but good spirits came 1800 years ago, but since then the gates have been closed against the good spirits! Is there any logic or faith in such teaching as this? We feel that crime is perishable; sin is imperfection, and cannot live—it is fading in the glorious reformatory of a better world. By living noble lives we not only help our guardian angels to perform their mission well, but we become guardian angels to the dark spirits.

#### MRS. HARDINGE AT BISHOP AUCKLAND.

A large audience, numbering between 300 and 400, assembled to hear Mrs. Hardinge's second oration, on "Guardian Angels and Evil Spirits," and were amply rewarded by a most brilliant and instructive address. The subject was variously treated, including a searching analysis of biblical history, proving the position taken by the speaker to be a sound and biblical one, and must have gone home to the hearts of numbers present. "Gideon's fleece" was not more dignified than modern tables. The meeting, which in every sense was most satisfactory, concluded by questions from the audience, the pithy nature of which proved not only the deep interest taken in the subject, but the acute intelligence of their originators.

#### MRS. HARDINGE AT NEWCASTLE-UPON-TYNE.

DEAR SIR.—On the 1st and 2nd instant, Mrs. Emma Hardinge delivered two orations in this town. The audiences were small, but composed of a class whose approval might possibly "outweigh a whole theatre of others." Not that the audience were persons of the highest abilities, but while they certainly possessed considerable intelligence, they were also especially of a character peculiarly critical, and not likely to be profoundly impressed unless they had witnessed something out of the common, and beyond what they had ever experienced in orations, sermons, or lectures, from whatever rostrum they might emanate, and more especially from a lady. Probably the majority of those who listened to Mrs. Hardinge had heard many popular speakers who have filled our pulpits and occupied our platforms, and consequently were not likely to be so profoundly interested as to my certain knowledge the majority were, unless Mrs. Hardinge's orations from their intrinsic worth were calculated to awaken it where art alone would not have accomplished it, nor would the deepest sincerity on the part of the speaker have dissuaded their opposition, and prevented the sneer of incredulity or deterred the ridicule with which the subject might have been met if it had been clumsily handled. Mrs. Hardinge is armed at all points for the position which she occupies when on the platform. She presents a noble appearance, has a mind overflowing with knowledge, and exercises the most consummate art, which suits the action most exquisitely to each word, while opposition is borne down by the weight and force of argument, and the defeated foe, if not convinced, is reduced to silent admiration by the glow and throb of the heart which responds to each idea that illumines her mind.

About a dozen questions were asked and answered on each occasion, and the answers which Mrs. Hardinge gave only increased the wonder and admiration of her audience, unless it might be one or two whose presumption and covert office called forth a firm rebuke and refutation of their thoughts. That the audiences were small was owing to circumstances, some of which on another occasion may be easily avoided, and others may not exist. Mrs. Hardinge received the profoundest attention, with an occasional applause which seemed fearful of marred the grandeur of the theme, and I think Mrs. Hardinge will have left Newcastle with no small satisfaction, even if her audience were not large. I trust that she may long live in this world before she joins a higher sphere, and that another opportunity may arise for her to visit us again, when I have no doubt that the audiences will be large, and give her the greater satisfaction of a more extended influence, and that the cause she advocates will be brought more fully before the people of this town. In



the meantime, I have the impression that the interest awakened here in the midst of the two or three who gathered together in the interests of Spiritualism will not lightly pass away.

The gentlemen who introduced the lecturer, from their position and character in the town, gave the assurance that the subject was worthy of respectful consideration. The Press briefly reported the orations, and expressed their admiration, though faintly, of the eloquence of the speaker, without a word of opposition, which is saying a great deal, while mundane affairs of great importance so fully occupy their pages.

—I am, dear Sir, yours sincerely,  
THOMAS P. SEWELL.  
June 6, 1871.

#### MRS. HARDINGE AT HALIFAX.

Sunday last found us at Halifax, on a willing twenty-mile pilgrimage, to hear Mrs. Hardinge on "The Proofs of the Soul's Immortality." Mr. Ambler, supported by a few steadfast friends of Spiritualism, occupied the chair at the Mechanics' Hall, which was well filled with an intelligent and appreciative audience. The proceedings commenced by the singing of a hymn, followed by a highly impressive invocation by Mrs. Hardinge, bringing the audience, if we may speak from our own feelings, much nearer the Most High. As Mrs. Hardinge entered the room, she appeared to be suffering from over-exertion, but after entering upon her subject and warming with it, all traces of fatigue passed off. A rapid survey of proofs, historic and scriptural, ranging from the remote past to the present time, could not but satisfy all but those who would not be comforted, the life-bearing words being given, too, with an eloquence and power seldom witnessed. In some passages the eye of the gifted speaker beamed with inspiration, the audience at such moments being hushed in rapt attention. It was good to be there, and we wished that such opportunities of improvement were more frequent.

Three questions were permitted at the close of the oration, which were fairly and promptly replied to by Mrs. Hardinge.

"What and Where is the Spirit-Land?" was announced as the subject of the evening lecture, but at the close of the afternoon meeting, Mrs. Hardinge expressed her willingness to speak on any other religious topic if the audience desired it, and if so, their wishes could be made known to the chairman at the time of commencement. We were not able, however, to wait for the second discourse, and at the time of writing do not know the course taken.

The visit of Mrs. Hardinge will, we trust, give an impetus to Spiritualism in the West Riding, and afford some encouragement to those whose hands are in the work.

S.  
Burnley, June 5, 1871.

DEAR SIR,—Mrs. Hardinge's visit to Halifax on the 4th June was a sunny day, and one which will never be forgotten by those who heard her. The Mechanics' Hall was full afternoon and evening, and she carried her audiences along in triumph. Her orations were sublime; for such a one as myself to attempt to describe them would be an act of folly. She subdued her enemies, and, as if by magic, the bitter became sweet; there seemed to be a sympathetic feeling, running from soul to soul like diffusion. She absorbed every attention, and she is now the absorbing topic of the day in Halifax. How the people alternated between sorrow and joy, commingling tears and prayers with benedictions! Oh! how I wish some of those who profess to preach had been there! It is easy for outsiders to find fault, but let them enter such a meeting, and experience the powers of such oratory, and if they return without feeling those truths pierce their reason and carry them away captive, I will warrant they are sunk below the standard of manhood. After the speaking was done, how the people crowded around, that they might be permitted to touch her, and as eager to shake her hand as the world is to obtain a fortune! Some seemed delighted at being enabled to touch the skirt of her dress. Many crowded round the carriage, but divided to let her pass. What prayers and tears, and what blessings were sought to descend upon her head! Who cannot understand Paul when he said, "Greet our sister Priscilla with a holy kiss?" I think Mrs. Hardinge must have taken Sir Walter Scott's advice—reserving Halifax for "a cancer up the avenue."

H. AMBLER.  
Glen, Halifax, June 6th, 1871.

SIR,—As you will be aware, we had Mrs. Hardinge at Halifax on Sunday, the 4th of June. We had all been looking forward to the time with anticipations and expectations bright and glowing. Now, I am happy to inform you that these were fully realised. Many friends from Bradford and the surrounding neighbourhood attended, together with a great many strangers, on both occasions, to hear her soul-thrilling and highly-edifying orations, which were listened to with rapt attention. In the afternoon the audience comfortably filled the Mechanics' Hall. The subject, which was, "The Proofs of the Immortality of the Soul," was treated in a manner which we shall not forget. Questions were asked relative to the subject, and were answered thoroughly in a masterly style, which elicited loud bursts of applause.

In the evening the hall was densely filled. The subject was a continuation of that of the afternoon, "What and Where is the Spirit-Land?" and it was handled in that efficient manner peculiar to the lady orator. I may say here that the interest of the evening's subject was plainly evinced by the fact that although Mrs. Hardinge gave out in the afternoon that she was willing to have this subject substituted by some other if the audience deemed it desirable, and thus exhibit her extraordinary powers of extemporaneous speaking, yet it was decided by a large majority that she should treat upon the subject announced. Her graphic description of the nature and locality of the spirit-spheres was listened to profoundly. At the conclusion, questions were again asked on theological subjects, which were answered pointedly, to the great satisfaction of the audience. Truly our hearts burned within us on receiving so rare an intellectual and spiritual treat, and we strongly apprehend that these orations will have created a great incentive for earnest and honest inquiry.—I am, yours fraternally,

Halifax, June 6, 1871.

A. D. WILSON, Hon. Sec.

NO DOUBT SIR WORTH.—A correspondent observes:—"If Mrs. Hardinge could go more about, and to places a second time, she would increase or promote the views of Spiritualism."

#### EVERMORE.

RECITED BY MRS. EMMA HARDINGE, WITH GREAT APPLAUSE, AT HER ORATIONS IN LONDON AND THE PROVINCES.

(Music as a Chant in the "Psalms of Life.")

I beheld a golden portal in the visions of my slumber,  
And through it streamed the radiance of a never-setting day;  
While angels tall and beautiful, and countless without number,  
Were giving glad some greeting to all who came that way.  
And the gate for ever swinging, made no grating, no harsh ringing,  
Melodious as the singing of one that we adore;  
And I heard a chorus swelling, grand beyond a mortal's telling,  
And the burden of that chorus was hope's glad word, Evermore!

And as I gazed and listened, came a slave all worn and weary,  
His fetter-links blood-crusted, his dark brow cold and damp;  
His sunken eyes gleamed wildly, telling tales of horror dreary,  
Of toilsome struggles through the night amid the fever swamp.  
Ere the eye had time for winking, ere the mind had time for thinking,  
A bright angel raised the sinking wretch, and off his fetters tore;  
Then I heard the chorus swelling, grand beyond a mortal's telling:  
"Pass, brother, through our portal, thou'rt a freeman Evermore!"

And as I gazed and listened, came a mother wildly weeping,  
"I have lost my hopes for ever, one by one they went away;  
My children and their father the cold grave hath in keeping,  
Life is one long lamentation, I know nor night nor day!"  
Then the angel softly speaking, "Stay, sister, stay thy shrieking,  
Thou shalt find those thou art seeking beyond that golden door;"  
Then I heard the chorus swelling, grand beyond a mortal's telling:  
"Thy children and their father shall be with thee Evermore!"

And as I gazed and listened, came a cold blue footed maiden,  
With cheeks of ashen whiteness, eyes filled with lurid light;  
Her body bent with sickness, her lone heart heavy laden,  
Her home had been the roofless street, her day had been the night.  
First wept the angel sadly, then smiled the angel gladly,  
And caught the maiden madly rushing from the golden door;  
Then I heard the chorus swelling, grand beyond a mortal's telling:  
"Enter, sister, thou art pure and thou art sinless Evermore!"

I saw the toiler enter to rest for aye from labour;  
The weary-hearted exile there found his native land;  
The beggar there could greet the king as equal and a neighbour—  
The crown had left the kingly brow, the staff the beggar's hand.  
And the gate for ever swinging, made no grating, no harsh ringing,  
Melodious as the singing of one that we adore;  
And the chorus still was swelling, grand beyond a mortal's telling.  
While the vision faded from me with the glad word "Evermore!"

[Next week we hope to give "Over There," and a letter from Mrs. Hardinge on "Spiritualism in the Provinces."]

#### THE PHILOSOPHY OF IMMORTALITY.

AN ADDRESS DELIVERED IN THE TRANCE STATE AND UNDER SPIRIT INFLUENCE, BY J. J. MORSE, MEDIUM, IN CLEVELAND HALL, ON SUNDAY EVENING, JUNE 3, 1871.

#### INVOCATION.

O thou bountiful Father, thou never-failing Friend, once more in the calm still hours of declining day we draw near to join our souls, to sympathise with each other in trouble and in joy, to draw nearer to thee and our glorified ones in the bright land beyond. Weak for help—help to know ourselves, to enable us to fulfill our duty on earth. We ask thee to infuse wisdom, justice, and love into our hearts—attributes of God that simply require application from us in daily life to fulfill their divine use and purpose. That the world may be benefited thereby, we earnestly and truly pray.

We propose this evening to establish the existence of man's spirit and its immortality. Connected with this subject we find those who, from their religious convictions, think man is a spirit. Others, again, of an intuitional cast of mind, accept the fact of immortality, but reject any religious dogmas in connection therewith. Another section repudiate the existence of the soul, while a fourth class have penetrated the veil of materiality, and stood face to face with man the spirit. These last are the Spiritualists of all shades of opinions. We hope our remarks on this subject will be of value to all, for the religionist cannot demonstrate his belief. The intuitionalist cannot satisfy the doubting mind that his impressions are true. The Spiritualist brings the fact that spirits return as a powerful argument, but often wanting the necessary explanation as to why man is a spirit. This information it will be our endeavour to supply. We shall begin at the beginning, with physical life, and from it prove human immortality. The little child, so weak and helpless, from the standpoint of the Materialist is merely an association of atoms—a lump of clay endowed with certain functions, capable of being beautiful or deformed according to circumstances—to live, to love, to work, to suffer, to fight the battle of life, to die, to be placed in the ground and be no more. Let us briefly examine the functions of life which the child-form exhibits, and see if such a theory be tenable.

The operations of the body may be reduced to three departments. First, the negative, which digests the food, makes blood, sustains life, renews the tissues, and upholds the animal economy. Second, the neutral, comprehending the action of the lungs and circulatory system, which purifies and propels the blood contrary to the law of gravitation. Third, the positive, represented by the brain, the noblest portion of the organism, which governs the whole.

Is intelligence a property of matter? If so, then food could evolve the highest thoughts and impulses of mankind. In such a supposition we cannot concur. We have seen that intelligence rules the physical organism, and we cannot conceive that the less can evolve the greater, or that the controller is inferior to the controlled. In the human frame



there are involuntary functions, such as the action of the vital system, which go on without the intervention of human volition; then there are such actions as result from the control of the will. The use of the muscle is to act as a lever to move the organ of which it forms a part. Nerve conveys will-power to the various muscles, and throughout the organism we see the adaptation of means to ends—the existence of instrumentalities for the use of a superior power.

Does intelligence, then, exist as an abstract entity independent of the material form, or what is its connection with the brain? Has the intelligent principle in man any shape? and if so, is it moulded after the form of his body? It is not elaborated from the body, and cannot have its shape and form. This principle is an atom—a sphere within which reigns all that is of man, with his mighty possibilities. At death, what becomes of this monad or sphere? whither does it go? We may ask, Whither did it come? If we had followed the course of action after conception we should have seen this monad attract elements around it to commence the formation of the child; then a reaction ensues by which the monad extracts the spiritual essence of the atoms around it to the commencement of the spiritual body, which is the first development of the independent spirit-life of that child. This deposits a silvery lining within the physical frame of the babe, the embryo of a spiritual organism. These facts may be perceived by the seer. The child is born. Its organic conditions will not permit of the intelligent principle manifesting itself. Intellect and all the attributes of the human mind come from the adaptability of matter to give expression to this intelligent principle within. The various grades of power which ensue during the life of man are all dependent upon this degree of adaptability in the organic structures. Old age is simply the decay of the materials surrounding—the unsuitableness of the body to transmit intelligence from the inner to the outer man. The connection finally breaks, and the spirit is carried away to a fitter abode.

This silvery lining grows with the child, and is made up of sublimated elements derived from the food. The use of material life is thus to develop the spiritual body. We shall now point out the connection of these two bodies, the spiritual and physical, with each other, with the inner intelligent principle. The channel which connects the inner brain with the outer we call vital electricity, the most refined nerve aura. The inner brain is connected with the intelligent principle by vital magnetism, and so the chain is complete. In all manifestations of intelligence the inward principle has to come outwards through these means, which are adapted to the end required.

Does this spirit-body and intelligent principle exist after the death of the physical body? By the time the physical body has fulfilled its mission a new state of being dawns upon the awakening spiritual consciousness. At death the seer can observe the spiritual body withdrawn from the physical frame, the shape of which it assumes. The intelligent principle has now this inner body for its use, supplied with organs appropriate to its new condition. But where does this new man go? We see it not. It cannot be amongst us and be a tangible object, or we could touch it and become acquainted with it. The spiritual body requires appropriate conditions for its maintenance, as well as the physical body. Hence a spirit-world must exist. The material elements are sublimated in the same manner as the physical body elaborates the spiritual body. The spirit-world is made up of such sublimated and refined atoms. The motion of the earth causes these to associate in a ring over the equator, on which various forms of organic life appear in accordance with the degree of development which the various parts have attained. In this vast country there are suitable localities for the residence of all classes of spirits, and each individual gravitates to that place which is most in consonance with its state.

Such are the rational arguments which we advance in justification of the philosophy of immortal life. We see that the spirit or intelligent principle is a power which exists independent of the body, and that the spirit-body is ultimated from the physical body during the earth-life. Our habits as regards food and the observation of the laws of life modify not only the condition and capabilities of our physical bodies, but our immortal frame as well. Hence every act of our life is one for eternity. Spiritualism therefore gives the inquirer a true view of human existence. As a science it is the highest; as a philosophy it is the grandest; as a guide to morality it is the safest; and as a religion it is the truest.

#### THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

This Society has just held its second annual meeting, and we have received the following copy of the Committee's report:—

"In resigning their offices at the end of the year, in accordance with the regulations of the Association, the Committee beg to submit the following report of the Society's operations for the year ending the 28th May, 1871.

"During this period the public meetings of the Association have consisted of forty-seven sittings and four lectures (the admission to the whole of which has been free) and one social meeting. The average attendance at the sittings has been from thirty to forty persons, but on several occasions seventy persons, or more, have been present. These meetings have been very interesting, and we believe greatly helped to spread a knowledge of the truths of Spiritualism. The lectures given were as follows:—November 3, 1870, 'Modern Spiritualism, with Replies to Questions and Objections,' by Mr. T. Shorter. December 1, 'What does Spiritualism Teach us?' by Mr. J. Burns. March 2, 1871, 'The Argument for Modern Spiritualism,' by Mr. T. Shorter. April 13, 'The Philosophy of Spiritualism,' by Mr. J. J. Morse, under spirit-influence. These lectures were well attended, and have done much to stimulate inquiry, and the best thanks of the Association are due to the above-named gentlemen for their valuable services, which were given gratuitously. The expenditure of the Association during the year has been £19 18s. 11d., and the receipts £19 10s. 2d.; there is, therefore, a balance due to the Treasurer. A library has lately been formed for the use of members and for the purpose of placing books in the hands of investigators, and the Committee have to thank Mr. J. Burns, Mr. Blackburn, and others, for valuable books presented to this branch of the Association. Over 1500 copies of the MEDIUM and a large number of other periodicals and of pamphlets have been sold or distributed. There has been a decrease in the number of members, which accounts for the deficiency in the funds, but, notwithstanding this

drawback, the work of the Association has been satisfactory, and such, we believe, as will encourage the members to make renewed efforts to carry on and extend labours which have for their purpose the good and happiness of others."

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The first half-yearly general meeting of this Association was held on Monday evening, 5th inst., at the rooms of Wilks's Circulating Library, Dalston Lane, London. In the absence of Captain James Watts (President), Mr. Thomas Wilks, Vice-President, presided. The report, as prepared by the Committee, was read and approved; from which it appeared that during the last six months ten resignations had been sent in, while eight new members had been enrolled. The accounts showed a balance to be carried forward to the ensuing half-year. Some valuable and interesting literary works have been added to the library; and the agency for the sale of various spiritualistic publications has been well supported. A large amount of correspondence has been carried on, and several communications, &c., have appeared in the local press with reference to the Association.

On the motion of a member that the minute which permits a limited number of visitors to attend the sittings should be rescinded, it appeared that the admitting of strangers whose objects are apparently to ridicule and oppose inquiry, tends to detract from the condition of harmony so essential at developing circles. It was eventually resolved to admit visitors—on the introduction of a member, or on a personal application to the Secretary any Tuesday evening between the hours of six and eight o'clock—on the first Thursday evening in each month only, so as to render the development of media more rapid.

Arrangements for a public lecture by Mrs. Emma Hardinge, at the Manor Rooms, Hackney, on Tuesday evening, 27th inst., were discussed and approved of, while a number of ladies and gentlemen volunteered to form a guarantee fund, and power was given to add to their number.

One or two other questions in connection with the Association were disposed of, when a vote of thanks to the committee of management was proposed by Mr. P. Porter, and carried unanimously.

Several specimens of direct spirit-writing, drawings, paintings, photographs, and other interesting objects were then inspected by the company; after which Mr. James Burns gave a very interesting account of their history. Miss Dixon kindly favoured with a song, which was followed by an extraordinary narrative of experience by Mr. W. H. Harrison at a recent seance, when a lady was brought from her house on to the table where the seance was being held, a distance of over a mile and a half. The evening was brought to a conclusion by the spirit of the "Strolling Playwright" controlling and speaking through Mr. Morse, the well-known trance-medium, when an interesting address was delivered. The company dispersed about eleven o'clock, after many expressions of the pleasure they had felt with the evening's gathering.

THOMAS BLYTON, Secretary.

74, Navarino Road, Dalston, London, E., June 7th, 1871.

#### MEDIUMSHIP AT NORTHAMPTON.

DEAR SIR,—As a reader of your paper, I have every confidence that you will spare a corner for any additional evidence in support of the truths of Spiritualism. On Whit Monday we had a small company to tea, among whom were two mediums, who are developing so rapidly that they have taken us by surprise. They appear to be under the care of an English spirit, but they are used by Indians also. The spirits have full control of the mediums' bodies, and speak their native language through one of them. One that comes in the name of "Manifestation" can address a meeting for an hour, then turn the table upside down. We were ordered to touch our fingers round the edge of the table. It rose from the floor and descended. A young girl was put on it, and it rose again and descended once more. One of the mediums stepped on to it, and it rose until his head bumped against the ceiling. We were told they would show us something more, when one of the mediums stretched himself out on the floor; the other medium made some passes down him, and then we were ordered to place two chairs about five feet apart, and then lift the medium up and place his heels on the back of one chair, and the back of his head on the other. The other medium then got up and stood upon him. This being done, we were ordered to place him on the floor again, and then the use of his body was restored to him.—Yours faithfully, JOSEPH WARD.

14, St. Edmund's Street.

[Experiments in rigidity similar to the above are oftentimes tried by mesmerists. Under spirit influence, however, we see daily experiments undertaken by men who are wholly incapable of accomplishing them in their normal state. These phenomena show that spirits can perform a great variety of acts through mediums.—ED. M.]

#### THE LYCEUM PICNIC.

To the Editor of the Medium and Daybreak.

DEAR FRIEND,—Respecting the "event of the season," you will perhaps allow me space to say that we are looking forward with expectations far exceeding those of any former anniversary. Your very excellent suggestions meet with the hearty response of all members and officers of the Lyceum. Why not have a ball on the Sunday for the examination of the Lyceum, also a public meeting in the evening for trance and extempore addresses? I am glad to say that energetic endeavours are being made to secure a fitting place for the occasion. I am sure all the members, with me, will be highly pleased to be favoured with the presence of any of our Yorkshire friends who may make it convenient to be present. We are informed that the picnic (on the Monday) will be held at the same place that we visited last year, viz., Taylor's Tea Gardens, at Wilford, close by the Trent side. Should the weather be favourable, I have no doubt this will be the most pleasing and successful anniversary that has yet been given to us. Hoping this may be the case, and that many of the friends of the Lyceum from various parts will attend, with yourself,—I remain, dear Sir, yours truly, A MEMBER OF "LIBERTY GROVE," N.P.L.

Nottingham, June 6, 1871.



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

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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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

### CONTENTS OF LAST NO. OF "THE MEDIUM."

Mrs. Hardinge at Manchester—The Science of Spiritualism—The Eminent Patrons of Spiritualism—Mrs. Hardinge and the "Unitarian Herald"—Mesmerism v. Spiritual Gifts—Spiritualism and the Press—Incredible Phenomena—Mrs. Hardinge in the Lake Country—Mrs. Hardinge at Bishop Auckland—The Event of the Season—Manifestations in the Light—Mrs. Hardinge's Engagements in the Country—The Effects of Mrs. Hardinge's Tour—The Spirit Messenger—Spirit Messages Verified—Another Message Investigated—Another True Communication—A Spirit's View of the Recent Events in Paris—The Burning of Paris Foretold—Mrs. Hardinge's History of Spiritualism—American Mediums in London—Mrs. Hardinge at Liverston—Dalston Association of Inquirers into Spiritualism, &c., &c.

### SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JUNE 9, 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, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

LIVERPOOL, Spiritualist Society, at 55, Devon Street, Ellington, at 8 p.m.

SUNDAY, JUNE 11, Service at Clerical Rooms, Cleveland Street, Fitzroy Square, at 7 p.m. Mrs. Hardinge on "Spiritualism, Ritualism, and Secularism"; 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.

BREXLEY, Public Meetings, 10.50 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Ellingworth.

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.

COWMS, 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.

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

MONDAY, JUNE 12, 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 13, Seance at Mrs. Marshall, Sen's, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

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

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

WEDNESDAY, JUNE 14, Mr. Jackson's Mesmeric Class, at 15, Southampton Row, at 8 o'clock.

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

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

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

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

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

BOWLING, Hall Lane, 7.30 p.m.

Dalston Association of Inquirers into Spiritualism. Seance at 14, Xavarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

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

GAUTHORPE, 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 9, 1871.

### SPIRITUALISM AND UNITARIANS—

Not Unitarianism; we perceive a very clear distinction between the two terms. A Unitarian is a progressive theologian, a man of intellectual discrimination, a social reformer, a popular educator in those things that pertain to the higher life of man. We have seen whole districts revolutionised by a Unitarian missionary. We do not wish the reader for a moment to suppose that we trace this power for good to the Unitarian creed, which, by-the-way, is a very peculiar one—a negation. This theological vacuum, occasioned by the repudiation of certain divine personages, operates very differently on two classes of minds. The progressive, intuitive, spiritual mind fills up the gap by an independent, positive, spiritual philosophy of his own manufacture, and starts as prophet and teacher on his own account, and is what we call a "Unitarian." The man with the external, factarian, secular cast of mind, who prides himself on the number of books he has devoured, the ancient-

ness of his ideas, and the absence of originality, makes a very different use of the dogma. By denying the divine in a special representative of humanity, he finds it easy, by the aid of his powerful and logical intellect, to discard the idea of spiritual action in creation altogether, and derive human consciousness from the functional peculiarities of an aggregation of atoms brought together by some inexplicable theory of selection. His profound penetration at once discovers (especially after he has been told it over and over again) that the Bible is fallible, and consequently all revelation or inspiration from supramundane sources is an absurd conclusion arrived at by minds in the infantile state of ignorance and credulity. This section constitutes the devotees and upholders of "Unitarianism." They are the conservative element, huddling around the area of denominational thought with eager industry, and with all the self-importance of the Holy Father imposing their concentrated "ism" upon the minds and consciences of their fellow-men. Amongst the progressive class are thousands of Spiritualists; in fact, a large proportion of their preachers and the developers of outstanding missionary stations are Spiritualists. We know an excellent trance medium. Another tells a friend confidentially that if Spiritual Sunday services were established in his town it would empty his place of meeting. One of the ablest and most original minds in the body—one who has created a literature and a school of thought of his own—has written and spoken on Spiritualism, and would do much more were it not for the denominational thumb-screws. A correspondent writes this way:—"Send me six more of the last number of the MEDIUM, for I have lent my last one to the Unitarian minister." From our own personal experience we can testify to the fact that a great number of the broad and liberal Spiritualists of this country are Unitarians, while in America the proportion is much greater. Why is it we hear so little of these spiritualistic experiences in the Unitarian body? Why is it that Unitarian ministers are holding circles for the development of spiritual phenomena weekly, reading and contributing to our literature, and yet their congregations know it not? The explanation is easily found. The "ism" which holds the halberd of theological serfdom round their necks is as potent in the manufacture of professional hypocrites as any other church in the world. The Unitarian prints exulted over Mr. Voysey's reply to the minion of the Establishment when he offered the persecuted preacher his standing in the church at the price of his conscience. Unitarianism, in this case, rejoiced over a phenomenon appertaining to the Establishment which ought to make them blush with shame when they contemplate the reverse picture as presented by their own body. A large number of Spiritualists who occupy Unitarian pulpits would gladly avow their belief and teach it openly, but they dare not; and the disgrace is not theirs so much as the contemptible Inquisition which makes such restraint of conviction necessary. This abominable policy in the Unitarian body has recently carried itself to greater lengths than any sect despotism has dared to do in this civilised country. Theological polemics, though they roundly pummel and tyrannise over their own sex in bitter dispute, are usually desirous of being recognised as "gentlemen," and with some degree of grace comport themselves with becoming respect to a lady. To this paltry ambition, however, the Unitarian Herald is no craven slave. His utter disregard for everything except dusty book lore, denominational cant, and metaphysical disquisition—his "intellectual" toys—has so operated on his gigantic conception of his individual importance that he seemingly gloats over the most offensive and indecent attack which he made on Mrs. Hardinge a few weeks ago. It is not our intention to defend Mrs. Hardinge in any way—she is amply able to do that for herself; but the disgusting manner in which this exponent of "Religion" alluded to this lady's public labours was such as the most rude-mannered lad might in his calmer moments be heartily ashamed of. Surely the most severe punishment which the perpetrators of such an attack can experience is to possess minds so barbarous and ill-favoured as to enable them to commit such a gross offence against facts and propriety. In their bitterness against Spiritualism, they scrupled not to write and publish misrepresentations respecting the depot for works on Spiritualism, which, in a business point of view, merits something more than reprehension. When it is hinted that your shop is a depot for objectionable publications, how much further should the boundaries of slanderous imputation extend before it exceeds the limits of legal, if not religious, licence?

Last week we inserted some correspondence on this subject. It has excited deep feelings of indignation amongst all liberal Unitarians. We heartily sympathise with them in the shame with which this wanton act must have covered them. If this Unitarian Herald had any hearty desire to see the principles of religious toleration flourish and extend, then it would warmly second Mrs. Hardinge's efforts, which are doing more for the cause the Herald disgraces than all Unitarian agencies put together. This is, no doubt, the secret of the Herald's wrath. In the success of Spiritualism, with its positive assurances of spiritual truth, the empty space called Unitarianism becomes absurd nonsense. Unitarianism is doomed. Its gradual decay is the burden of the dismal song of its journalists. This melancholic mood must in some degree account for the low moral orb of the Herald. Poor thing! we pity it. What a shame it is to the Christian Church that there is not an asylum established—a place for the effete and decrepit—in which to stow away superannuated "isms!" To thus isolate them in their irritable dotage would be much better for public decency than allow them to inflict their ill-natured spleen upon the active and laudable members of the great Spiritual Republic.



## HUMAN BEINGS AND OTHER OBJECTS CARRIED BY SPIRITS.

The carrying of Mr. Herne to Mrs. Guppy's in open day, as reported by us two weeks ago, has been speedily followed by other cases, some of which are exceedingly well substantiated. On Saturday evening, as a circle consisting of about nine persons sat with locked doors, with Messrs. Herne and Williams, at these mediums' lodgings, 61, Lamb's Conduit Street, after a considerable time an object was felt to come upon the table, and when the light was struck, their visitor was found to be Mrs. Guppy. She was not by any means dressed for an excursion, as she was without shoes, and had a memorandum book in one hand and a pen in the other. The last word inscribed in the book was "onions," the ink of which was wet, and there was ink in the pen. When Mrs. Guppy regained her consciousness she stated that she had been making some entries of expenses, became insensible, and knew nothing till she found herself in the circle. A party of gentlemen accompanied Mrs. Guppy home; a deputation went in first, and questioned Miss Neyland as to how or when Mrs. Guppy had been missed. She said they had been sitting in the same room; Mrs. Guppy was making entries in her book, and Miss Neyland was reminding her of the items to be put down. Miss Neyland was reading a newspaper in the intervals of conversation, and when she raised her head from her reading, Mrs. Guppy could not be seen. It was intimated through raps on the table that the spirits had taken her, and as Mr. Guppy has every confidence in the beneficence of these agents, Mrs. Guppy's abduction gave no concern.

Both Mr. Herne and Mr. Williams were carried the same evening. Mr. Williams found himself at the top of the stairs, the doors being shut all the while.

At the seance at the Spiritual Institution, on Thursday week, a young lady, who was a sceptic, was levitated. Her statement is given elsewhere. At Messrs. Herne and Williams's seance, at the same place, on Monday evening, a geranium in a pot was brought into the room from the staircase window above, while doors and windows were closed. Mrs. Burns had a knife taken out of her hand, which "Katie" (the spirit) said she would deposit at Lizzie's, meaning Mrs. Guppy. A gentleman had two spirit-photographs taken from his hand. A cushion was carried from the front room to the back room, where the seance was held, the door being shut. Mr. Williams's coat was taken off while his hands were being held. Mr. Herne was floated. Mr. Andrews, a gentleman who has not the use of his limbs, held a very interesting conversation with "Katie," who promised to try to benefit him. The generous sympathy of these good spirits was very apparent from their eagerness to help the distressed.

A letter from Northampton intimates that similar phenomena are being produced in that town. These facts are doing a mighty work in convincing hundreds of the power of spirits.

## MRS. HARDINGE IN THE NORTH.

The greatest event of the kind connected with Spiritualism in this country has been the tour by Mrs. Hardinge, now concluded. This lady was just five weeks out of London, and in that time she visited nine towns, and gave twenty-six orations. This is really only a small part of the work, as the travelling was arduous, and the constant entertainment of company left little time for repose. No estimate can be made of the good which Spiritualism has received from these five weeks of hard working. One needs to live in the favoured districts, and participate in the wonderful revival created, to appreciate its extent or results. Halifax was the crowning gem in the diadem. The proceedings here terminated in what should be called an ovation. No Sovereign could possibly desire warmer recognition than that which greeted Mrs. Hardinge as she left the platform, and entered her carriage at the door. Hundreds pressed round her, with tears in their eyes, with heartfelt prayers, eager to grasp the hand, or even touch her dress. Surely we culpably undervalue our dear humanity when we fail to appreciate such a scene, where the good, the divine, as manifested through one excellent woman, can alone, as it were, transform multitudes to saints, and create a little heaven amidst the rocky hills of Yorkshire. Such is the true gospel—the God in humanity that must transform ill-favoured mankind into elevated, enlightened, and spiritual beings. Away, then, with the empty word-sepulchres of those who would bury the faith of man in the sarcophagi of "Buddhism and Confucianism." The true "ism" is the eternal "I AM" everywhere speaking through nature and humanity, but more especially revealed by those glorious and exceptional beings of whom our much-respected friend, Emma Hardinge, is a worthy example.

## MRS. HARDINGE'S HISTORY OF SPIRITUALISM.

## NO. IV.

This number is really one of the most important documents connected with Spiritualism. It gives a valuable account of the scientific opposition and investigation which Spiritualism received eighteen years ago. The scientific carpings of the present day are beneath notice when compared with the genius and labours of Professors Mapes and Hare, and other truly great men, who contended both for and against Spiritualism. The number concludes with some account of Mrs. Hardinge's conversion to Spiritualism, which many will eagerly read. The part is very appropriately embellished with a fine steel engraving of Professor Hare.

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

On Friday last, another circle assembled at 21, Green Street, Grosvenor Square, consisting of Lieut.-Colonel D—, Mr. Baile, another gentleman, and Mr. J. W. Jackson, Miss D—, Miss Katherine Poyntz, and Mrs. Gregory, together with Mr. Williams as the medium. After sitting for some time in the light, we were informed by raps that a change in the relative position of some of the sitters was necessary, and as the directions obtainable through affirmative and negative raps (three and one respectively) seemed rather uncertain and contradictory, we asked permission to use the alphabet, when in relation to the only person who was not rightly placed we obtained the following message:—"Between D. and J." At first the initials were regarded as a mistake, but on inquiry they were repeated, when the truth flashed upon us that it meant Mr. O— should sit between Colonel D— and Mr. Jackson. After this we were directed to extinguish the light, when in a short time a rushing sound was heard, and Mr. Williams exclaimed that his coat had been taken off, although at the time every hand round the table was interlinked, his being held on one side by Mrs. Gregory, and on the other by Miss D—. On obtaining a light, the coat was seen on the back of a chair at some distance from the table, while Mrs. Gregory still held the hand of Mr. Williams, which she had never let go, although in the shock of the coat's removal the hands of Mr. Williams and Miss D— had become separated, but not, as the latter lady admits, until after the coat was off. The light having been again extinguished, and our hands once more interlinked, Mr. Williams's coat was thrown into his lap, and the chair on which it had been placed was passed over the head of Miss D—, and then allowed to fall on its side upon the table.

It should, perhaps, be observed that in connection both with the removal and restoration of the coat, music appeared to act as a favourable accessory, each change being effected while Miss Katherine Poyntz was singing—in the first instance, "Rich and rare were the gems she wore," and in the second, some other piece equally appropriate. Does this now well-ascertained and generally admitted fact that music aids the development of spiritualistic phenomena throw any light on its use in the occult processes and magical ceremonies of former ages, and we may add, on its presence as an important element in the religious services of all times and countries? This query also suggests another in reference to the general use of incense in all the olden forms of worship. Is not this a reproduction of the perfumes so frequently diffused at spiritual circles. Let us remember that in Mesmeric processes and spiritualistic phenomena we have the substance whereof all rituals are but the shadow. Viewed in this relation, flowers and lighted candles on the altar are not wholly devoid of significance, as an outward, and, if we may so say, exoteric reproduction of the flowers and spirit-lights wherewith the initiated adepts of antiquity were doubtless even more familiar than ourselves.

## SPIRITUALISM, RITUALISM, AND SECULARISM.

On Sunday evening this will be the theme of Mrs. Hardinge's discourse at Cleveland Hall, Cleveland Street, Fitzroy Square; to commence at seven o'clock. Mrs. Hardinge has not been heard in London on these subjects, but she spoke on them in Wolverhampton during her recent tour. We need not invite our readers to attend, and bring their friends along with them, as we know many have been looking forward to Mrs. Hardinge's return to London, and the resumption of her orations, which cannot be continued much longer.

## A NOVEL EXHIBITION.

A gallery of 116 designs, representing the pictorial progress of man, accompanied by a descriptive lecture by Mr. F. Wilson, the artist who has executed the designs, will be exhibited at 15, Southampton Row, on Wednesday evening, June 28, at 8 o'clock. The friends of Spiritualism are respectfully invited to be present.

Mr. T. L. HARRIS, so well known amongst Spiritualists for his beautiful poetry and other works, has just arrived in London. We understand he intends to preach and recruit for his community at Brocton. Mr. Harris is a remarkable preacher, as all who remember his former visit to this country already know, and no doubt there will be considerable interest to hear him.

J. M. PREEBLES has just concluded a course of lectures in Baltimore, where he was a preacher many years ago. A number of his old church-members attended, and listened to his exposition of the living gospel of Spiritualism. He had large audiences.

ASSOCIATIONS IN LONDON.—Every Spiritualist ought to consider it an honour to be a member of the St. John's Association of Spiritualists, Clerkenwell. We regret to see from the excellent report on another page that the number of members has fallen off. We hope this will be promptly rectified by a generous accession of earnest Spiritualists. The report presented to the members of the Dalton Association on Monday night at Mr. Wilks's Library was also highly creditable to those connected therewith. We are pleased to observe that this energetic Association has made arrangements for a lecture by Mrs. Hardinge. If the London associations had thought of this months ago, they would have been in a far different position to-day.

SUBSCRIPTION received for the relief of Mr. Davies, the aged medium, 29, Kingsland Road:—A Friend, 2s. 6d.



## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-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.]

June 2.

(The first control was by Tien-Sien-Tie, the guide of the Medium.)

The following question and answer, given at Mrs. Conant's circle in Boston, were read from the *Banner of Light* of May 20th, 1871, that the spirit controlling Mr. Morse might give his opinion thereon:—

"Q. Is the location of the spirit-spheres correct as given by a certain author, seen clairvoyantly by him—the second sphere being about sixty miles from the earth, forming a broad circle of one hundred and eighty degrees in width each side of the equator; and the third sphere another circle extending beyond the moon, giving an immense area large enough for all the spirits that ever have inhabited the planet or ever will inhabit it for time to come; and, furthermore, is the entrance to those spheres, through the opening at the North Pole, on a strong magnetic current that bears the spirit upward and onward until it reaches the altitude of those vast Elysian fields, the home of happy spirits?—A. Is that correct? No, it is not correct—not even in the smallest part. The spirit-world proper is not a belt, but a sphere corresponding in appearance externally to the earth, and growing as the earth grows, becomes more and more ethereal as the earth becomes more and more spiritual. As science, art, and nature advance here upon the material planet, all the spiritual science and nature of the spiritual planet advances correspondingly."

Answer through Mr. Morse: "This question is an important one, as the experience and veracity of an individual are not only called in question, but also the claims of high clairvoyance to our respect and confidence. The answer is right in part only, as but half the truth is told. Perhaps the spirit was ignorant of the rest. Our answer is—Man is a spirit even while in the body, and he requires spiritual conditions to sustain the spiritual part of his nature while he is on the material plane. Hence there is a spiritual side to all physical existence, which improves as the inhabitants of the earth advance. But this is not the spirit-world. The thousands of human forms laid in the dust decompose, and those elements which have attained their highest state, having no further affinity to earth, pass off, are repelled by the dense atmosphere, and gravitate to a sphere above it. The grosser part of these emanations may be seen by sensitives rising from graves. The axial motion of the earth throws these ascended atoms towards the equatorial regions, and there they form a ring constituting a world containing all the possibilities of earth, but in a much higher degree, and thus adapted to the requirements of the arisen spirit. Matter is ever becoming more refined, and this zone still further develops its latent powers, and we have a landscape of hill and dale furnished with objects natural to such a scene, and replete with organic life in great diversity of form. We affirm, then, that the statement of the clairvoyant is true—absolutely true, and is an unvarnished statement of matter of fact."

In answer to a question, the spirit replied, "Perhaps the spirit which answered the question in the *Banner* had never been higher than the spirit-life of the planet, which of course surrounds it in all parts. We should not think he had been to the spirit-zones, from the answer he gave."

### THE "STROLLING PLAYER" GIVES HIS DIARY FOR THE PAST WEEK.

[The conversation with this spirit was of the most interesting and amusing description, and riveted the attention of the audience for over an hour. We give the substance of his remarks.]

After leaving the seance last Friday, I went up into the atmosphere to a distance of about twenty-five miles. There I came in contact with the current of magnetism which passes out at the North Pole and extends to the spiritual zone. I placed myself on the bosom of this stream, and was soon wafted to the spirit-sphere. Some see it as grey, others as golden, and some as of a rosy colour. It appears to me of the latter hue. The verge of the spirit-sphere resembles a sea beach. [What is the thickness of this ring? Are the inhabitants not liable to tumble over the edge? Is it inhabited on the convex or concave side?] It is inhabited all round. It is not flat like a hoop, but, if cut, the section would present the form of an ellipse, so that the inhabitants can live on the edges, so to speak, as well as on the side next to the earth, or farthest from it. Some spirits, who do not know better, think it flat, as some of the earth's inhabitants think that planet is flat. I had a distance of eighty miles to go to my home, which I floated in twenty minutes by the exercise of my will. There I studied a work on the "Science of Human Life" all day on Saturday. Early on Sunday I visited J. J. Morse, to prepare him for his duty in the Cleveland Hall in the evening. I impressed him to walk out, and kept in sympathy with him all day. I accompanied him to the platform, with Tien-Sien-Tie, and both of us took part in the control during the delivery of the discourse. We then went to a meeting of our Society of the Brilliant Cross. I again came to earth on Tuesday evening to attend a seance at Mrs. Maine's, in Bethnal Green Road. On Wednesday I did a little bit of sub-editing. As soon as the Editor of the MEDIUM commenced to revise our speech of Sunday night, Tien became aware of the fact, and he requested me to descend and render what assistance I could. I did so, and entranced the medium for that purpose.\* On Wednesday night I had to control the medium at another seance. On Thursday night we had a holiday. In company with Tien I came to earth, and while Morse was asleep, his spirit accompanied us to the spirit-world, where he passed the night. [Mr. Morse states that he slept unusually sound that night, far into the morning, and got up much refreshed.]

[\* We can substantiate this statement. Mr. Morse did not know that the speech was being revised, but in a few minutes he came into the office and said the spirits impressed him to come in and sit down. As we write he has just entered with a similar message. Such facts give spiritual intercourse a tangible reality which the usual run of the phenomena fail to supply.—Ed. M.]

To-day we had again to draw near to our instrument to get him ready for this evening.

[This spirit concluded by giving an epitome of a book in three volumes, which at some future time may form the subject of a discourse.]

WILLIAM ELLIOT.

The third control was quietly assumed. Before the spirit spoke, he coughed, hem'd, and cleared his throat, as if he had something important to communicate. He said in a curt, professional way, "Can't say much this evening, Mr. Chairman. Just record a visit from William Elliot, M.D., who left Gatton Place, Redhill, about eleven months ago. There are some thoughts of Spiritualism amongst my relatives."

Mr. Morse did not wake out of the trance between the controls. One of the spirits assigned as a reason that Mr. Morse's spirit had gone to the spirit-world. When the seance was over, Mr. Morse remembered meeting the wife of the "Strolling Player," who conducted him to his father and mother, with whom he had a pleasant conversation.

## MESSAGES AUTHENTICATED.

WALTER GALE TOWNLEY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have made inquiry respecting the late Rev. Walter Gale Townley, whose communication through Mr. Morse appears in the MEDIUM of yesterday. I find there is an error in the first Christian name, which should be William. The reverend gentleman appears to have been well known in Maidstone, having held the curacy of the neighbouring parish of Boxley several years since. He did not live at Hayle Place, but I am told he was on a visit there when he died, and was buried in the churchyard of Tovil, which is near Hayle Place, where I am informed his widow is now visiting. The inscription on his tombstone is as follows:—"William Gale Townley, Rector of Upwell, Norfolk. Born 6th November, 1827. Died 4th September, 1860, aged 33 years."—Yours faithfully,

THOMAS GRANT.

Shirley House, Maidstone, June 3rd, 1871.

Mr. Nevil Large also writes to bear testimony to the truthfulness of the communication referred to above. He says the message is creating much interest in the town, and that number of the MEDIUM is in great request.

HANNAH REEVES.

In No. 15 of the MEDIUM we published a report of Mr. Morse's seance held at 15, Southampton Row, on Friday evening, July 8, 1870. A female spirit communicated in a very pleasing manner, stating how much her husband grieved for her loss, and gave her name as "Hannah Reeves, Hayden Farm, Swindon, Wilts," and died about a month previous to that date. Since that time we have made several efforts to discover the authenticity of this communication.

The Rev. F. R. Young could not give us any information, and we were at a loss to know to whom to apply. A few months ago, when Mr. Morse was under control, the spirit informed us that if we wrote to Mr. William Wheeler, at Chippenhams, he could afford us the necessary information, as he was related to the spirit that communicated. We accordingly wrote to Mr. Wheeler, but received no reply.

Two weeks ago, Mrs. Boucher, of Corsham, was in London, and she was kind enough to offer her assistance in this case. On her arrival at Chippenhams, she at once found Mr. Wheeler's house, although he was entirely unknown to her. Mrs. Wheeler stated that Hannah Reeves died on the 9th June, 1870, being exactly one month to a day from the time when the spirit controlled. Mr. Reeves had been greatly distressed by the loss of his wife, as an attachment had existed between them from infancy. He had also been annoyed by the letters he received in reference to the communication in the MEDIUM. As this case has been thoroughly investigated, we hope our readers will not give the parties connected with it any further trouble. The only correction is that the term "Farm" does not appear to be necessary after "Hayden." Connected with this communication there are two tests; first, the correct name and circumstances of the spirit who communicated, and also the name of Mr. Wheeler, a gentleman who was quite a stranger to all connected with the MEDIUM.

THE GLASGOW HANGMAN.

Respecting the communication from this spirit which appeared in the MEDIUM No. 59, Mr. Nicholson writes further as follows:—

DEAR SIR,—I observe there are one or two printer's mistakes in my communication in the MEDIUM of last week in reference to the case of the "Glasgow Hangman." First, "Mr. Keen" should be McKean; second, the date I gave was 1811, not "1814." But the fact is that neither is correct, for I find, on consulting a list of executions in Glasgow for the last 100 years, that the date of McKean's execution was 1797. How long "Hanging Joe" lived after that event I cannot ascertain; all that I can learn is, that he was taken away privately from the locality by his two sons, who were not exempt from the disgrace attaching to their father's profession.

Glasgow, 5th June, 1871.

A letter from Mr. Nisbet, steam-power printer, 164, Trongate, Glasgow, contains the following paragraph:—"John Fraser, Esq., New Field House, near Johnstone, in a letter of yesterday says he remembers the 'Glasgow Hangman' quite well. He saw him whipping a cotton-spinner publicly in Johnstone."

B. P. H. writes to know if it could not be possible for the particulars of a person's decease to be hunted up before the communication purports to be received from his spirit as well as after that communication has been published.

[Doubtless it would be so, and if our correspondent or any of his friends are base enough and sufficiently idle to thus employ their time and impose upon the public good faith, they may adopt the plan, and see how it works. At any rate, we do not at all receive it as a compliment to suppose that any such practices are entertained in this quarter.—Ed. M.]

We take pleasure in informing our readers that Mr. J. W. Jackson may be found at his residence, 166, Marylebone Road.



## A SEANCE WITH MR. WILLIAMS.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—In consequence of the ill-health of my good lady, we have not been able to have our sittings; but I wish to inform you of one held during her absence from home. On May the 30th we had a seance, the company consisting of Miss Reeves, Mr. Williams, Mr. Neyland, Miss Hagger, my two daughters, Milly the servant, and myself. After prayer had been offered, the accordion was taken up by spirit-hands and played whilst we sang "The Invocation," the spirit-voice joining in with our singing. The tambourine was played and several notes of the piano simultaneously during our singing. My daughter Agnes was then asked by "John King" if she would like to be lifted on the table, to which she replied, "I don't mind." "John King" then said, "Fold your arms, little puss, and don't be frightened," and in a moment she was lifted, as she sat in her chair, on the table.

After supper Mr. Williams was lifted clean up as he sat in his chair, and placed by spirit-hands in the centre of the table; he was afterwards floated over our heads right up to the ceiling, and at one time rested both his feet on Mr. Neyland's head. It was some time before we could prevail upon our spirit-friends to desist from floating him about the room. The accordion, tambourine, and piano were played again by our spirit-friends; but what interested me most was what follows:—"Katie" came, and tried to take the rings off our fingers. Mr. Williams's card-case was taken out of his pocket without his knowledge, and put in my daughter's hand. My daughter Harriet had a precious stone put in her hand, and one was also put in Miss Hagger's hand. They look like garnets, all nicely out ready for setting in a ring. My small Bible was brought off the piano and given to me by "John King," and he said at the same time, "Stick to that, Christy." The stones were put into the young ladies' hands by "Katie." After this we had spirit-lights in different forms, for over an hour and a half, constantly floating about the room. "John King" said, "I say, Christy, Anne is not here," meaning my wife. I said, "No, John, she is gone down to Matlock Baths for the benefit of her health." He replied, "I know she has; I have been and had a look at her, and she is all right, and doing very nicely." Shortly after this, the phrase "Dear Annie" was seen floating over our heads. Then it came and rested over mine for a while. These words were in letters of golden light, which we could all see with the naked eye; and all the while a beautiful bright star was seen shining between Mr. Williams and my daughter Harriet. Then a golden cross was held up, all brilliant with light, and there appeared to be a figure upon it, with arms extended; then the words—"Jesus," in golden letters; then "Christ;" then "God is love," "God is light." These words were seen by all floating about over the table around which we sat; also the words, "Phoebe Smith." A spirit-hand and arm were seen by all quite distinctly from the light proceeding from the golden cross. We could see the hand holding up the cross. Mr. Williams saw a female figure, with dark hair combed back from her forehead. She was robed in habiliments of white, with a ruffled sleeve round the wrist. "Joseph Adcock" came and spoke to all of us, and said to each, "God bless you!" His hand and arm were seen distinctly, and he appeared to have a long white sleeve hanging down from the wrist. Several of our questions were answered by our spirit-friends, in golden letters, "Yes." Some of the sitters at the table had a glimpse of "John King's" face and beard; they say he is very handsome, and has large bushy whiskers and moustache.

When we finished up, "John King" called out, "What do you think of that, Christy?" alluding to the beautiful letters of gold. I said, "Well, John, I am very much astonished and highly gratified, and I thank you for your kindness." He said, "You are quite welcome, Christy; God bless you, Christy; good night—good night!" This he said to each one sitting at the table, repeating each person's name as he said, "Good night, and God bless you!" Thus ended one more among the many pleasant sittings I have been privileged to have with our spirit-friends.—I am, yours, &c., C. P. B. ALSOP.

2, Great Turnstile, Holborn, June 6, 1871.

[That the phenomena of spirit-lights may be duly appreciated, it must be understood that the above was a dark seance.—Ed. M.]

## MESSRS. HERNE AND WILLIAMS' SEANCES AT

15, SOUTHAMPTON ROW.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Will you permit me to give an account of the manifestations which I experienced at your house last evening? I went there as a thorough sceptic, though I had thought and read much on Spiritualism, and had manifestations through my sister, who is a writing medium. After sitting some time at the dark seance, my hand was thrown lightly towards my shoulder. Of this I took no notice, thinking that Mr. Herne (who was sitting next me and touching my hand) had accidentally moved it, but he told me his hands had not left the table, and he felt mine move away from him. When Mr. Herne was lifted upon the table, I felt something on my head, put my hand up, and felt Mr. Herne sitting there, though without bending my head down but very little, and not crushing my hat. I could not remove my hand from this gentleman, and as he was suspended in the air, it glided gently down his side without any power of my own, and then became fixed until he had gone up arm's-length, when my hand fell into the space where his chair had before been standing. As time went on the voice of "John King" told me to sing again, and gave me three or four little taps on the chest. Not complying with his request, he touched me in the same manner again. I commenced to sing. Having finished, I felt a soft hand move four times over my chin, giving me a little pat. I asked "John" to shake hands with me, when the voice of "Katie" said, "Not if I know it." I said, "Are you jealous, Katie?" "Of course I am," replied the voice, and then it seemed as if some one spat in my face. However, "John King" took my hand in spite of her. For about ten minutes or a quarter of an hour after that I felt my hand in the air, though I cannot remember it leaving Mr. Herne. It was immediately in the grasp of an immense strong hand, which I tried to pull down into my lap, instead of which I was drawn from the chair and then off my feet. The hand seemed to be slipping from mine till I had only the three fingers; then I was held up by one only, a hard, strong, bony finger, feeling as large as three of my own; it held me for about a moment in the air, and I could feel a very thick

nail; the finger seemed to have something stuck to the end of it, which it pushed slowly down my second finger and into the palm of my hand, pushing me back in my chair at the same time. I said, "He has given me something—a nut, I think," when the voice of "John King" said, "Don't you part with that stone." "Why?" "If you do you will lose your mediumistic power." He then told me what kind of medium I was. When lights were produced, Mr. Herne recognised the stone as one he had taken from him amongst others; when I offered to return it he would not take it, as I had been told not to part with it. This is all I have to relate. Though I went as a sceptic, I cannot get over facts such as these. I am sure all this was no fancy of mine, and the gentlemen on either side of me did not move while I was being drawn up.—Respectfully yours, E. BAKER.

June 2nd, 1871.

OBITUARY.—Rev. Thomas T. Lynch, on May 9. His last words were, "Now I begin to live."—Mr. Alfred Roffs departed April 21, aged 68. Mr. Roffs was an occasional contributor to spiritual literature, and wrote a pamphlet "On the Ghost-belief of Shakespeare." Mr. Thomas Sherratt remarks, "He was an advanced Spiritualist and very clever artist."

LITTLE JESSIE WHITTY.—We have not space to notice Mr. Alsop's beautiful lines this week.

D. M.—Your kind note, long overlooked, has just reminded us to send on to the *National Reformer* the true facts respecting the "recantation" of A. J. Davis, noticed by that paper. We hope the editor will make his desire to propagate the truth apparent by a publication of the real position of Mr. Davis in respect to Spiritualism.

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