



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

No. 69.—VOL. II.]

LONDON, JULY 28, 1871.

[PRICE ONE PENNY.]

A GUIDE TO THE *CONVERSAZIONE*,
ST. GEORGE'S HALL, FRIDAY, JULY 28, 1871.

THE PROGRAMME.

though not definitively fixed at the time of going to press, will be something as follows:—

GERALD MASSEY, Esq., in the chair.

Overture.

Opening Address from the Chair.

"Birdie's Spirit-Song," by Lizzie Doten, sung by Mrs. Hicks, with chorus.

Address from the Rev. J. M. Peebles, embodying greetings from eminent American Spiritualists.

Song Miss Cooper.

An Address from the Spiritualists of England to Mrs. Hardinge, Moved by N. F. Daw, Esq., Seconded by —.

Mrs. Hardinge's Reply.

Duet by Mrs. Hicks and Miss Henry.

Song by Miss Kislengbury.

Speeches by Signor Damiani and others.

"The Spiritualists' Parting Song," written for the occasion by A. R. Phillips, Esq. Music by Mrs. Hicks.

Address from the Chair, and Presentation of the Purse.

Mrs. Hardinge's Acceptance.

Auld Lang Syne.

Conversazione and handshaking.

The table in front of the stage will be occupied with specimens of Mrs. Hardinge's works, notably the special edition of "The History of Modern Spiritualism" prepared for the public libraries. Visitors who can introduce copies into libraries will oblige by making the fact known. Copies of Mrs. Hardinge's Orations, in a popular form for extensive circulation, will also be on the table.

No. 1. EMMA HARDINGE. Painted by W. Evans, Esq., and presented by him to the Progressive Library.

No. 2. THE TEN SPIRITUAL COMMANDMENTS. Painted by H. Bielfeld, Esq., and presented by him to the Progressive Library.

No. 3. "ONESS." The Head of a Spirit. Painted by H. Bielfeld, Esq., from a description by Mrs. Hardinge. (See "History of Modern Spiritualism.")

No. 4. The Ten Spiritual Commandments, written by Mr. Robson, artistic medium.

Nos. 5 and 6. Wreaths of Flowers brought into the circle by the spirits, and formed by them into wreaths and placed on the heads of Mrs. Berry and her niece.

Nos. 7, 8, and 9. Spirit-Paintings by Mrs. Berry.

No. 10. A Portfolio of Spirit-Drawings by Mrs. Smith, now in the spirit-world; lent by Mr. Smith.

No. 11. Direct Spirit-Colouring. Mr. Smith.

No. 12. A Painting by Mr. D. Duguid; done in the trance. From the Progressive Library.

No. 13. Direct Spirit-Paintings by D. Duguid. From the Progressive Library.

No. 14. An Illuminated Work, by Mr. Robson, artistic medium.

No. 15. A Drawing of Flowers, by Mr. Rippon, drawing and painting medium.

No. 16. A Drawing on Stone, by Mr. Rippon.

No. 17. Dr. Newton. A Photograph, by Henderson.

No. 18. A Group of Spiritualists, by Dixon.

Nos. 19 to 26. A Series of Spirit-Drawings (copies). Presented by Signor Damiani to the Progressive Library.

Nos. 27 and 28. Specimens of Direct Spirit-Writing, produced in a few seconds through the mediumship of Mrs. Everitt.

No. 29. Portrait of Andrew Jackson Davis.

No. 30. Portrait of J. M. Peebles.

No. 31. Portrait of Allan Kardec.

No. 32. J. M. Peebles and his Spirit-Guides, from drawings by W. P. Anderson, spirit-artist.

No. 33. Photograph of W. P. Anderson and Mrs. Anderson, spirit-artists. Also of their child.

No. 34. Two Spirit-Photographs, by Mumler; and Two Photographs of Direct Spirit-Drawings through the mediumship of Mrs. Guppy.

No. 35. A Spirit-Photograph, by Mumler; a Simulated Spirit-Photograph, and a Spirit-Photograph, from Baron Kirkup, Florence, coloured by spirits.

No. 36. Photograph of a Drawing under the influence of S. Rosa.

No. 37. Photograph of a Head drawn under the influence of Vandyke.

No. 38. Ditto.

No. 39. Photograph of a Head drawn under the influence of Parmigiano.

No. 40. Photograph of a Spirit-Drawing by Mr. G. Childs.

Nos. 41 to 48. Engravings of Eminent Spiritualists, from Mrs. Hardinge's "History of Spiritualism."

No. 49. Photograph of a Spirit-Drawing by N. B. Starr.

No. 50. An Automatic Spirit-Drawing.

No. 51. Mrs. Guppy.

No. 52. Spirit-Drawing.

No. 53. Portrait of a Spirit, in crayon, by Mrs. Peebles.

SUBSCRIPTIONS TO MRS. HARDINGE'S TESTIMONIAL.

Mrs. Phillips, Bollin Hall, Wilmslow	£10 0 0	Mr. Cowper	£0 10 6
The Countess Pomar	6 0 0	Mr. Ellis	0 10 6
J. Wason, Esq.	5 5 0	Mr. Hammond	0 10 6
Au Revoir	5 5 0	Mr. Falconer	0 10 6
"Sensitive"	5 0 0	Mr. Whitty	0 10 0
T. J. N. Martheze, Esq.	5 0 0	Mr. Pearson	0 10 0
C. Blackburne, Esq.	5 0 0	Miss Stone	0 10 0
Mr. and Mrs. Bielfeld	5 0 0	Mr. Beamish	0 10 0
Captain Copperthwaite	5 0 0	Miss Kilburn	0 10 0
Mrs. Makdougall Gregory	5 0 0	Miss Howorth	0 10 0
Mrs. Campbell	5 0 0	Mrs. Howorth	0 10 0
Mrs. Berry	3 3 0	Miss Wood	0 10 0
Mr. & Mrs. Strawbridge	3 3 0	Mr. Pritchard	0 10 0
S. C. Hall, Esq.	2 2 0	Mr. Sutherland	0 10 0
Mrs. Edmiston	2 2 0	Mrs. Gill	0 10 0
Jas. Mylne, Esq.	2 0 0	Mr. Derby	0 10 0
L. H. Mylne, Esq.	2 0 0	A Friend	0 10 0
Signor Damiani	1 1 0	Mr. R. Stephens collected	1 16 6
Mrs. Dornbusch	1 1 0	Mr. J. Bent collected	0 6 6
Miss Wreford	1 1 0	Mr. Sheratt	0 5 0
W. M. Wilkinson, Esq.	1 1 0	Mr. Brignall	0 5 0
H. Smith, Esq.	1 1 0	Mr. Reedman	0 5 0
J. Brown, Esq.	1 1 0	Mrs. Bifield	0 5 0
Mr. Hackett	1 1 0	Mrs. Welsh	0 5 0
A. Z.	1 1 0	Mr. C. J. Hunt	0 5 0
J. Scott, Esq.	1 1 0	Mrs. Maltby	0 5 0
A. Leighton, Esq.	1 1 0	Mr. Whiteley	0 5 0
J. Chis, Esq.	1 1 0	Mr. Senior	0 5 0
Mrs. Cooper	1 1 0	Mr. C. Gregory collected	0 5 0
Thos. Grant, Esq.	1 1 0	Mrs. Hitchcock	0 5 0
E. T. Bennett, Esq.	1 1 0	A. B.	0 5 0
B. Coleman, Esq.	1 1 0	Mr. W. Evans	0 5 0
H. Rudall, Esq.	1 1 0	Mr. J. Swinburne	0 5 0
N. F. Daw, Esq.	1 1 0	Mr. W. H. Harrison	0 5 0
Mrs. Scott	1 1 0	Zargiel	0 5 0
Mrs. Burns	1 1 0	Mr. Dell	0 2 6
S. Hocking, Esq.	1 0 0	Mr. D. Burns	0 2 6
Sir C. Isham	1 0 0	An Admirer of Mrs. Hardinge's Eloquence	0 2 6
D. Mahony, Esq.	1 0 0	Mr. J. Hunt	0 2 0
Kinnaird Gibbons, Esq.	1 0 0	Miss Pearce	0 1 0
Mr. Haase	1 0 0	Mr. Spaulding	0 1 0
R. H.	1 0 0	Mr. Holdstock	0 1 0
Mrs. Pawley	1 0 0	Mrs. Smith collected	1 9 0
Mr. Weightman	1 0 0		

THREE DAYS AMONG THE SPIRUALISTS.

[SECOND NOTICE.]

After my interview with the "Strolling Player," I was naturally anxious to see more of the wonders of Spiritualism, and accordingly I did not fail to put in an appearance at the Institution on Monday evening in time for Messrs. Herne and Williams's public seance. Though I was early at the rooms, there were others who had preceded me. Several ladies and gentlemen afterwards arrived, so that, in all, a company of about twenty persons assembled. Each wrote his or her name in the reception-book, paid the fee of 2s., and then passed upstairs to the dark room. After a time Messrs. Herne and Williams, the mediums, who had just before been sitting for manifestations with Mr. Hardinge and a few lady friends, entered the apartment. Mr. Alsop, medium, who was the means of developing Mr. Williams, was also present. We sauntered about for some time, and then the chairs having been arranged at the table, took our seats; my neighbour on the right hand being a paralysed person, who had to be lifted into his seat, my friend T— sitting at my left. The gas was turned out, and Mr. Alsop commenced the proceedings with singing and prayer. The whole affair was of a weird-like character, and certainly at first something akin to fear prevailed. Whilst the imagination was briskly at work, suddenly a voice, "gruff," but not unpleasant, broke forth, as it seemed to me somewhat overhead. Before the gas was extinguished—I omitted to mention—I had taken out my book for the purpose of phonographing whatever I might hear, as well as I could in the darkness. I am sorry that I did not wait till the light was out before showing my designs, as it spoilt the value of a test afterwards received. "John King," for such half a dozen persons round me called the communicating spirit, saluted several of those he recognised in the company, and with whom he appeared to be on friendly terms. This is something like what occurred, as far as I can make out from my notes, which present, as might be expected under such circumstances, a rather inebriate appearance:—Mortal: Glad to hear your voice again, John. You must do something for us if you can.—Immortal: Yes. Halloa, how are you, old fellow? (recognising some one he had not seen). Mortal: Quite well, John.—Immortal: We have got some sceptics here to-night. Mortal: You may depend on that.—My friend, rather suspicious, because the voice did not move about the room, but remained in one place, demanded, "Is it possible for the voice to go to the other end of this room?" Some one: "It will do so." Whilst Mr. T— was making his request, John was talking to a gentleman in the room, telling him to put a glass of water in a certain place. He, "John," would magnetise it, and it must be looked at the day but one following. Another Mortal: Something occurred to me last night, can you explain it?—No answer. Was it Katie's nonsense?—John: She is a clever little worker. That Katie is a prodigy. Mr. T—: May I ask the spirit's name?—John: Sir Henry Morgan, alias John King. Mr. T—: How long has King been in the spirit-world?—John: From two to three hundred years. A Mortal: I wish he would go to the other end of the room. Mr. T—: So do I. A Mortal: Any friends of mine here, John?—John: Your sister is here. Someone (who must have been clairvoyant if what he stated was a fact) said, "Yes, she is by your side."—"Do you hear that chair?" said some one. "There, it has come against me." I did hear a chair moving about in the room, but I could not locate the noise. "There is a hand on my head—it's on now," said some person—I believe it was Mr. Alsop. The voice moved towards me, and I heard it demand, "What are you doing?" I paid no heed to the observation, but it again asked, "What are you at there?"—"I am taking shorthand notes of this conversation," I said. "Have you any objection to my doing so? because if you have I will stop."—"Oh no," said the spirit, "there's no objection to the truth. There's nothing to be ashamed of." Having broken the ice with John, and shaken off the superstitious feeling that will creep over one, I determined now to put John to a strict test. I said, "John, we have come to satisfy ourselves whether these things be true or not. Now, if you can see me writing, can you tell me what this letter is?" I wrote a large capital C, an inch long. I said, "Tell me what that letter is, and I will believe you." John said he could not see—it was so foggy.* It struck me forcibly if John could see me writing at all he ought to have been able to see letters large enough for a poster. I then said to him, "John, will you oblige me by taking this pencil out of my hand? If you will do that, it will have far more effect on me than moving chairs about." John said he would try to take the pencil. "Very well; if you do that it will be satisfactory." I sat waiting, pencil in hand, for the spirit to carry it off. Mr. T— now returned to the charge: "John will you go to the other end of the room?" "Do go, John," said one of the mediums. John did not speak for a few minutes; but then the voice (it did not sound exactly similar to what I had been listening to) spoke at the further end of the room. I did not catch the words. A person asked John to go into the piano and sound the wires. "How can I get my body in there?" he said; "you will want me to go up the chimney next. You see I have gone up," he shouted, his voice appearing to come from the top of the chimney. "Bring them down some soot to convince them," some one called out. Others cried, "No; don't do that, John, it will be so dirty." Just at this moment the lame man on my left,

who certainly had never moved from his seat, exclaimed, "There is a hand touching me." All this while I had been patiently waiting for the pencil to be taken. In about two minutes after my neighbour had stated that he was touched by a hand, I too felt a hand—warm flesh and blood it appeared to be—moving along my hand in the direction of the pencil. It seemed as though it could go no nearer when it was within two inches of it. However, I thought, now is my chance of detecting any imposture, so I seized the hand. I caught it fairly; but it melted from my grasp like vapour. I told the company what had just happened, when one of the number upbraided me for snatching at the hand, saying that I had spoilt the experiment when the attempt was being made to take the pencil in accordance with my request. I waited patiently for a revival of the attempt. Just then Mr. Alsop went into a trance; of course I did not see him, but I heard several voices through his organism. One was an Italian singer, who gave us a few lines, in Italian, of what appeared to be an operatic selection. When this was over, my friend T— moved to exclaim excitedly, "I have been touched. It was a human hand—I'll swear it was a human hand." Like myself, he had tried to impound the hand, but did not succeed. Just after this, as my eyes were roaming through the intense darkness in search of anything on which to rest, I saw, at a height of about two feet over the medium's head, a number of very beautiful lights, small starlike in shape, and continually coming and going. They were not of the pale glowworm or phosphorescent hue. They were of a deeper colour. I asked if anyone saw any lights in the room, and half a dozen people answered that they did, and mentioned where they were. These lights continued for some little time, and then went out altogether. My friend T— saw them distinctly. John King had apparently been absent during this manifestation—at all events, he had not spoken lately. "John, where are you?" some one demanded. There followed directly three very loud raps on the table to the right of my right-hand friend. The next thing was, the table began to move. It oscillated once or twice, and then rose completely from the ground. I put my arm heavily on it, and pressed it back to the floor. The resistance was not great. A lady sat by Mr. T—, and he would feel her hands to see whether she was lifting the table. I do not think he was successful in proving that there was any reason to suspect her. John's voice came again, and he asked some one to sing, for the purpose of bringing about greater harmony. Ever since T— had been touched by the hand he had been talking rather excitedly to Mr. Alsop, who, I must admit, was just as enthusiastic a believer as my friend was a stubborn doubter. I do not think that either of the two extremes are good at public seances. I would not accept, without investigation, the word of any man, no matter how deep-rooted his own belief; nor would I, on the other hand, side with the sceptic who does not bring reason but prejudice to bear on his inquiries. There was no response to John's demand for a song, but the contention continued. Mr. Alsop—I think it was he, but I only had the voice to judge by—declared that Mr. T— was taking up all the time to himself, and Mr. T— retorted rather sarcastically that he supposed he came there to ask questions, but he would not trouble them with any more—there was not any necessity to do so. He was quite convinced as to what kind of a hand that was. Mr. Alsop said it was a spirit-hand. So things went on; one affirmed it was spirit, the other declared it to be matter. Whilst the wrangling was proceeding very briskly, a new voice I had not heard before spoke out in a loud and very deliberate tone: "If you will only wait patiently we will endeavour to prove everything to your satisfaction, so far as our power lies. Only be patient and passive, and you shall have something that will satisfy you." This "neat little speech," as the reporters would say, had a good effect. John's voice was heard again: "Now let's have a song to assist us. It need not be religious, but let it be respectable—decent, you know." Mr. Alsop struck up, "Oh, that will be joyful," in which others joined. There were not many more manifestations until a young man sitting near the mediums said, "They are putting something round my neck—it's a picture." Then there was heard the sound of a falling body, and on lights being procured, a large easy armchair of great weight—I could hardly move it myself—was found upon the table. This was the crowning demonstration of the evening. It certainly was a puzzle to all the sceptics how it was managed. We sat a little while longer and talked with John King. He said, speaking of Mrs. Hardinge, "Ah! she's a good soul; she will have her reward in heaven. She does not want encouragement from human beings. God speed her over the Atlantic. Good night!" The moment the words "good night" were uttered, something fell into my hand. I had been holding it open, waiting to see if the spirit-hand would come again. "They have put something into my hand," I exclaimed, closing sharply on the object. "Oh, it's only the tube," I continued, as the cardboard gave way beneath the pressure of my fingers. The gas was now lighted, and Mr. Alsop pronounced it a very successful seance. I did not think it a successful one, and I am sure a dozen others, who had scarcely spoken during the evening, were not satisfied. I was of opinion that, although fraud was possible, I did not think it probable, and so I determined to go still further into the subject. I had spoken with a voice which, if not spiritual, was certainly highly ventriloquial. I had been touched by and got hold of a hand which did not appear to have an arm. I had seen lights of a curious character, which, if not the effect of an electrical instrument, could only be done by supernatural means. I had heard raps on the table, which may or may not have been caused by human hands. I had found a heavy chair lifted, with but little noise, on to the table at which I was sitting; and lastly, I found that the invalid

* This is a statement which none but a clairvoyant could appreciate. At a circle where inharmontious magnetisms prevail, there is a fog or darkness, more or less dense, which precludes accurate observation. Spirits as well as mortals require a means of seeing.—Ed. M.]

at my side had had his hand smeared with soot—it was soot, for I smelt it—and I don't think that he did it himself. Under the confusion of thought which naturally arose, I said to myself, I must have a private sitting with Messrs. Herne and Williams if it be possible, so that I can put tests when no strangers are present in the room. Accordingly, after the seance I told them I had come nearly 300 miles to "try the spirits," and I should be glad if I could have a special sitting. They said they would give me an opportunity of satisfying myself in a few days, but they had so many engagements that they could not do it immediately. "Well," I said, "I have to leave London in twenty-four hours, and if I cannot have the sitting, then I must go home disappointed, for I certainly am by no means satisfied. There will have to be something more, or I shall have very grave doubts as to the truth of modern Spiritualism." Eventually the mediums agreed to meet me at their chambers, in Lamb's Conduit Street, next day, and favour me with what I so much wished for—a private seance. What took place at that seance was very remarkable, but I must hold over the report till next week.

A LECTURE ON SHAKERISM.

On Sunday evening last a numerous and highly respectable audience assembled at the Cleveland Hall to hear a lecture from Elder Evans, of the Shaker Order, who is now on a short visit to this country. James Burns, of the Progressive Library, presided, and briefly introduced the speaker in a few remarks bearing generally upon the intimate relations existing between Spiritualism and the principles of the Shaker Order. The Elder commenced by giving a short narrative of his early life. He was born at Chadwick Hall, near Worcester, and went to America with his father and brother in 1820, when he was twelve years of age. When he arrived at the age of eighteen he became interested in the movements of Robert Owen, whose friendship he for a long time enjoyed, also that of his son Robert Dale Owen. He was one of those who co-operated with Robert Owen in the conducting of the Hall of Science in New York. They were all confirmed sceptics and materialists. For his own part, he did not say there was no God—no spirit-world; but that he had no evidence of their existence. The speaker considered there was no merit in belief, which was merely the result of evidence, and it was great folly to suppose that men were condemned for what they believed or what they did not believe. Doing right was the only true religion. Theology, like Spiritualism, was a science. In the year 1830 Elder Evans went to a community in Ohio, composed of philosophers and freethinkers, but it lasted only two months after his arrival. An attempt was made to form another community from which all persons entertaining Christian notions were rigidly excluded. About that time he heard of the Shakers, and also that they were ignorant, superstitious, and fanatical, and consequently he had no leaning towards them from these reports. However, he visited Mount Lebanon in that state of mind, and was astonished to find all his dreams realised, though the community was in the hands of people the very opposite from what he had left. They took him in very kindly, neither called him infidel nor sceptic, and he soon found some of his old associates. This was pleasant. He stayed with them ten days, saw their social relations, and the state of harmony in which they lived. He was attracted to them by the fact that in their meetings there were no religious forms or canting. They marched, danced, sang, and did a number of things which no religious sect did. Their whole movements were the opposite of the usual forms of worship, and manifested an independent mind, all of which he greatly liked. He asked, how was it that the greatest philosophers the earth could produce, backed with heavy capital and intellectual acquirements, had failed in these communistic efforts? And the answer came—because everyone wanted to be a leader, and the result was a delightful scene of confusion. He found his materialistic notions were no obstacle amongst the Shakers. As to their religious views, they considered that the Christian Church had not the religion of Jesus; but, on the contrary, was "Babylon the Great." All the sects were the daughters of Catholicism—a family all of whom loved to commit adultery with the State, that they might have the civil sword in their hand to enforce their dogmas. The Shakers believed that in their order Christ had come a second time, and formed the second Pentecostal Church. The Elder here gave a sketch of the teachings of Moses—the nature of the Law, and the relations of Jesus to the Jewish Church. Moses was a materialist, though at the same time a medium, and enforced laws on the people for their physical well-being, promising them long life and happiness if they obeyed. He briefly noticed the facts that every man had to work for his living in the Jewish economy, and there was a distribution of property at the Jubilee. Jesus came and instituted an order of men who obeyed the truth, not from compulsion from without, but from love from within. This they were enabled to do by the descent of the "Christ" principle, or spiritual influx. Hence the Elder made a great distinction between "Jesus" and "Christ." The former was a man, while the latter was a spiritual principle elevating man into sympathy and communion with all that is pure and unselfish. The Elder went on to say that there were two orders of men—the natural or Adamic, or order of reproduction; then the spiritual order who have attained the resurrection state. And the latter description were the Shakers. They were celibates, and did not fight or hold personal property, all things being in common. The power to live such a life was a gift from the Spirit, and it was not necessary that all people should be Shakers, but their order was a means of receiving and promulgating to the world a spiritual power and teaching of which men stood greatly in need. The speaker said he could not at first understand the religious theory of the Shakers, as they were Spiritualists, while he was a Materialist. He narrated a very curious experience by which he was convinced of spiritual existence. One evening after he retired to rest he heard something at his window like a flock of birds. It came to his bed, and his mind seemed to be illuminated and enlarged. He was a little frightened, and put his head under the bed-clothes, but the influence continued, and acted upon his mental powers so that he received and perceived truth as he had never done before. This operation continued for about three weeks, after

which he had full conviction of the existence of the spirit-world, and resolved to live for God and eternity. He had carried these principles out for forty years. The social advantages of the order were very great; they had been a wall of fire around him. Jesus said, "By your love shall it be known that you are my disciples," and the real peculiarity of the Shaker Order was brotherly love and help. They begin, as Jesus advised, by "seeking first the kingdom of heaven and its righteousness," and all other things are added to them. They begin with the individual who desires to be good—aid him to confess his sins and forsake them. He then described some of their social habits. They have meetings in the evening, at which they sing, read, or otherwise enjoy themselves, so that it is an everlasting camp meeting. One evening in the week is necessary to learn the new songs, both words and music given by the spirits. There were about seventy individuals in the family to which he belonged, and the elders were the spiritual fathers of the flock. Many other particulars were given which we have not space to record. We understand that Elder Evans has a work in the press which will afford the necessary information to those who are desirous of becoming acquainted with the peculiarities of this order.

THE *Globe* of Wednesday, during the course of a copious report of the meeting at Cleveland Hall, thus writes:—"Who are the Shakers? And why do they shake? And, in the name of all that is cool and lazy, this July weather, how do they shake? These questions naturally occurred to me, when, the other evening, I was informed that, 'in accordance with the wishes of a large number of inquiring minds, Elder Evans would deliver a lecture on the principles and practices of Shakerism.' I determined at once to hear Elder Evans, and to see him too, for, in the innocence of my heart, I fully expected the Elder would favour us with a specimen of his shaking—indeed, I am afraid that secretly this was to my mind the great attraction. Why I should have expected that a Shaker would shake any more than that a Quaker would quake, I scarcely know, but I did expect it, and, of course, I was disappointed. No man I ever saw looked less inclined to shake in mind or body than did Elder Evans when he rose to address an audience of about 200. Nevertheless, the public services of the sect he represents consist partly of a kind of dance or march. It appears also to be a cardinal point of belief with them that all existing institutions are destined to undergo a mighty shaking, which will leave standing nothing but that which is founded on truth. These two facts, I presume, account for their name. Whatever may be thought of Shaker peculiarities, we are confronted with a marvellous fact. While here in Europe a quarter of a million of men have sought to establish a Commune, and have gone down in a crash of arms and a deluge of blood, there comes into our midst a quiet, plain old farmer, who wouldn't strike a blow to save his life, and he says, 'My friends, you've had your try, and you've failed. For one hundred years we've been doing precisely what you have been trying at, and now I've come to show you the way.' That the Shakers have actually succeeded in building up a society on the principles advocated by the Communists of Paris—that is, so far as the principles relate to the distribution of property—is a fact established quite apart from their own testimony. If the Elder should only succeed in converting the International to his own ideas of carrying out the principle, what a European blessing he would be! Alas! What a deal of fluttering will be required first."

HELP TO THE PROGRESSIVE LIBRARY.

Mrs. Hardinge's kind letter in reference to the Progressive Library, published in the *MEDIUM* of last week, has called forth much help and sympathy, for which the proprietor is truly grateful. The following letter has been as much appreciated as any other which has been received:—

To the Editor of the *Medium* and *Daybreak*.

DEAR SIR,—Having seen the "Appeal" made by Mrs. Hardinge on behalf of the Spiritual Institution, we have agreed to help to remove the burden, though we can only do a little. But "every little makes a mickle," and we hope the friends of Progress will rally round you, and not let you sink for want of a helping hand. We have each agreed to pay twopenny, and though the amount be small, if each one of your readers would do so likewise, no doubt a moderate sum would be raised towards the relief of your responsibilities. We are all poor labouring people, but out of our little we willingly give in aid of a deserving object, and we think if you would insert these few lines in the *MEDIUM*, your readers would help to raise what is needed at present. I send you 3s. 6d., being the sum collected, and a few others have promised.—I am, yours fraternally,

JOHN KITSON.

Gaithorpe, July 24, 1871.

[If all Spiritualists did as well as these poor toiling people, we would soon have a grand movement, helping all and hurting none. As it is, we are deeply grateful for the great interest manifested in our efforts.—Ed. M.]

A CORRESPONDENT in Liverpool gives the particulars of a seance which he attended, when, through the tipping of the table, he was informed that his father had died three days ago. On telegraphing to his father in London, he found all well. He desires to know the cause of the table-tipping, and why such untruthful answers should be given. Such results are very common in newly-formed circles. We shall be glad of the experience and observation of our readers.

STAMFORD.—MR. C. W. Allwood gave a very instructive lecture here on Tuesday, the 18th inst. His subject was "Phrenology; or, the Science of Mind." His utterances upon the influence of mind over mind showed that he was well acquainted with his subject. He is doing good also in the cause of Spiritualism, by promulgating its truths.—J. REEDMAN.

"ARCWD."—Your kind letter was missing after the paper was printed, hence we have lost your address, and could not reply per post. Will you be so kind as to accept this apology for a seeming neglect? We shall be glad to hear from you again.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

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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.

CONTENTS OF LAST No. OF "THE MEDIUM."

Emma Hardinge to her Friends in the Ranks of English Spiritualism—Experimental Investigation of a New Force—A "Gruff" Voice—A General Election—Mrs. Hardinge's Farewell—J. M. Peebles—A Lecture by a Shaker Elder—History of Modern Spiritualism—Mrs. Hardinge's Work for the Libraries—A Portrait of Mrs. Hardinge—The Ten Spiritual Commandments—Mr. Morse's Seance—Mr. Cogman's Seance—The Spirit Messenger—Three Days Among the Spiritualists—Spirit-Voices, Music, &c.—Spiritualism in Merthyr—Spiritualism in a Yorkshire Village, &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, JULY 28, No Seance at 15, Southampton Row, Holborn.
LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.
SUNDAY, JULY 30, 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.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
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.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 7.30.
MONDAY, JULY 31, No Seance at 15, Southampton Row. Messrs. Herne and Williams in the country.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
TUESDAY, AUGUST 1, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
WEDNESDAY, AUGUST 2, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
Mr. Cogman's Seance, 22, New Road, E., at 8.
BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, J. Crane, Trance-Medium. 7.30 p.m.
MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.
THURSDAY, AUGUST 3, Seance at 15, Southampton Row, at 8 o'clock. 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 their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
. We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

We must leave the subject till next week, when we hope to give a full report of the sayings and doings announced to take place this evening.

MRS. MAKDOUGALL GREGORY'S SEANCES.

We understand that Mrs. Gregory's seances have terminated for the season. From the careful manner in which they were conducted, and we may add reported, they had a value for the scientific world not always attaching to the proceedings of circles where the phenomena are evolved under less stringent conditions. As a reliable record of physical and psychological facts occurring in the presence of literary and scientific men, their importance cannot well be over-estimated. They have also subserved another purpose by promoting the diffusion of Spiritualism in the world of rank and fashion, where indeed the cause has far more friends and converts than is usually supposed. We are, therefore, most happy to hear that Mrs. Gregory intends to resume these interesting meetings next season, when we trust our readers will again enjoy the privilege of seeing them reported in the columns of the MEDIUM.

ANOTHER EVENING ON SHAKERISM.

Elder Evans astonished and deeply interested the audience which heard him on Sunday evening in Cleveland Hall. Mrs. Hardinge and party, with many of the usual visitors at that place of meeting, were present. Frequent applause followed the speaker's pertinent remarks and sallies of dry humour. It was intended that part of the evening should be occupied with answering questions, but the time flew so rapidly that it was nearly nine o'clock before the Elder got through with his address. It was proposed that another evening should be in part devoted to the answering of written questions emanating from the audience. On Sunday evening next, at seven o'clock, another meeting will take place in the Cleveland Hall, when such questions as may be prepared will receive attention.

AN ADDRESS FROM J. M. PEEBLES.

It was like the cadences of a familiar and favourite melody to hear the kindly voice of our dear friend and brother, Mr. Peebles, in Cleveland Hall, on Sunday evening last, when he made a few remarks to many of his friends who were there assembled. So cordially was he received, that he has been prevailed upon to give a half-hour's address on Sunday evening next, at the same place, allowing plenty of time for Elder Evans to answer questions on his peculiar mission. Mr. Peebles did not intend to speak at all, but he could not resist the importunities of his friends. We understand he has received a call to make a tour in the provinces on his return to Liverpool. It is very important that his friends collect for him as many facts as possible on the present state of Spiritualism in their respective districts.

A NOVELTY IN MEDIUMSHIP.

Mrs. Powell, under the influence of "Silver Arrow," an Indian spirit, will appear in costume and execute a series of extraordinary bodily evolutions at the Progressive Library, 15, Southampton Row, on Wednesday, August 2; to conclude with musical cathechisms. The medium is a frail woman, weighing only 85 lbs, yet under the sustaining power of spirits she will perform feats to astound the scientist and delight the artist. She will also, under spirit-power, benefit the sick, should any be present. Seance to commence precisely at eight o'clock. Admission, 1s. Seats secured from Mr. J. Burns, Progressive Library.

NEXT WEEK'S "MEDIUM"

Will contain a full report of the proceedings at Mrs. Hardinge's *conversazione*, and, according to our offer of last week, it is hereby announced that parcels may be obtained at the rate of 5s. per 100 by ordering them on Tuesday morning next. We hope our country friends will do their best to circulate the report, that this great event may be participated in as widely as possible.

MISS HOUGHTON'S SPIRIT DRAWINGS.—We have several times called attention to the remarkable exhibition of spirit drawings in the New British Gallery, 39, Old Bond Street, Piccadilly. Artists who have seen Miss Houghton's drawings describe the execution as something wonderful. Every Spiritualist should visit this exhibition, and take a large party of friends at the same time. We cannot say anything about the explanations given in the catalogue—they are beyond our comprehension; but the simple drawings themselves are in execution something wonderful.

A GOOD BOOK FOR THE ASKING.—Mr. Swinton desires us to announce that he is willing to give a copy of the "Alpha" gratis to any Library or Working Men's Institute, if the secretary of such will apply for it. We hope the readers of the MEDIUM will see that this generous offer is not allowed to become a "dead letter," as the "Alpha" is a most valuable work, and should be in every public library. Nearly every one of our readers is connected with some library or institution, and we cordially recommend them to use their influence to get this excellent work sent for. Mr. Swinton's address is 5, Cambridge Road, Kilburn, London, W.

MR. J. J. MORSE, trance-speaker, will address the Sunday Evening Service for Spiritualists at Nottingham on Sunday next, June 30. The utterances of his spirit-guides cannot fail to be appreciated by our Nottingham friends.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 28, 1871.

THE CONVERSAZIONE.

It would be premature at this hour to shout a psalm of victory over the farewell gathering, now in active preparation, in honour of Mrs. Hardinge. Present appearances, however, afford ground for solid satisfaction. The subscription is a very respectable one, considering that it has been entirely spontaneous and only two weeks have been allowed to collect it. Even at the moment of writing, letters come teeming in, so that it may be necessary to publish a supplementary list next week. The sale of tickets is also very gratifying, for a great meeting is necessary to give audible expression to the good feeling entertained towards our highly-respected guest.

The programme is not yet in a perfect state; but it is pleasing to think that such a distinguished gentleman as Gerald Massey, Esq., has kindly consented to fill the presidential chair. A beautiful address from his pen will be read by Mr. Daw and seconded by some gentleman not yet decided upon. The musical department is overflowing with offers from ladies, all of whom cannot possibly be heard in the time allotted for the proceedings. The number of paintings, drawings, &c., offered for exhibition is also quite considerable, and they will form useful topics of conversation after the conclusion of the formal part of the evening's exercises.

ON THE NECESSITY FOR SPIRITUAL
MANIFESTATIONS.

Perhaps there is not amongst all the subjects upon which the understanding is called to exercise its judgment, any that appears to be so clearly demonstrable to the reason as the materiality, and, consequently, the perishable nature of the mind or soul of man. Other writers have stated the facts upon which this belief rests, more or less forcibly and cogently; but I have not hitherto met with one who has impressed upon the heart and conscience such an overwhelming conviction of its truth (I mean, of course, its *apparent* truth) as Dr. Priestly in his little work on the "History of the Corruptions of Christianity," a new edition of which is just published; and I quote at full length what this author has said in regard to the soul, to show the absolute necessity of the modern spiritual manifestations to re-establish and perpetuate the belief in a future state which has for many years past, amongst educated people chiefly, from a disbelief in the inspiration of the Scriptures, been very much declining. He argues as follows:—

"Though a distinction is made in the Scriptures between the principle, or seat, of thought in man, and the parts which are destined to other functions; and in the New Testament that principle may sometimes be signified by the term *soul*; yet there is no instance, either in the Old or New Testament, of this soul being supposed to be in one place, and the body in another. They are always conceived to go together; so that the perceptive and thinking power could not, in fact, be considered by the sacred writers as any other than a *property* of a living man, and therefore as what ceased of course when the man was dead, and could not be revived but with the revival of the body.

"Accordingly we have no promise of any reward, or any threatening of punishment, after death, but that which is represented as taking place at the general resurrection. And it is observable that this is never in the Scriptures called, as with us, the resurrection of the body (as if the soul in the meantime was in some other place), but always the resurrection of the dead—that is, of the man. If, therefore, there be any *intermediate state* in which the soul alone exists, conscious of anything, there is an absolute silence concerning it in the Scriptures; death being always spoken of there as a state of rest, of silence, and of darkness—a place where the *wicked cease from troubling*, but where the *righteous cannot praise God*.

"This is the sum of the argument from the Scriptures, and comes in aid of the arguments from reason and the nature of things, which show the utter incapacity of any connection between substances so totally foreign to each other as the *material* and *immaterial* principles are always described to be—things that have no common property whatever, and therefore must be incapable of all mutual action. I think I have shown that, let the immaterial principle be defined in whatever manner it is possible to define it, the supposition of it explains no one phenomenon in nature; there being no more conceivable connection between the powers of thought and this *immaterial* than between the same powers and a *material* principle; and for anything that appears, our ignorance concerning the nature of this principle should lead us to suppose that it *may* just as well as that it *may not* be compatible with matter.

"All that can be said is that we can see no *relation* between the principle of sensation and thought, and any system of matter; but neither do we perceive any relation which matter bears to *gravity* and various other properties with which we can see that it is in fact endued. The same great Being, therefore, that has endued matter with a variety of powers with which it seems to have no natural connection, may have endued the living human brain with this power of *sensation and thought*, though we are not able to perceive how this power should result from matter so modified. And since, judging by experience, these powers always do accompany a certain state of the brain, and are never found except accompanying such state, there is just the same reason why we should say that they necessarily *inhere in and belong to* the brain in that state, as that electricity is the necessary property of glass, and magnetism of the loadstone. It is *constant concomitancy*, and nothing else, that is the foundation of our conclusions in both cases alike.

"There is not, in fact, any one phenomenon in favour of the soul being a separate substance from the body. During life and health the sentient powers always accompany the body, and in a temporary cessation of thought, as in a swoon, apparent drowning, &c., there never was an instance in which it was pretended that the soul had been in another place and came back again when the body was revived. In all these cases, the powers of *sensation and thought* are, to all appearance, as much suspended as those of *breathing and moving*; and we might just as well inquire where the latter had been in the interval of apparent death, as where the former had been at the same time.

"There is, indeed, an imperfect mental process going on during sleep; but this seems to be in proportion to the imperfection of the sleep; for when it is perfectly sound, and the brain probably completely at rest, there is no more sensation or thought than during a swoon or apparent drowning. Or, if there had been sufficient evidence of uninterrupted thought during the soundest sleep, still it might be supposed to depend upon the *powers of life*, which were still in the body, and might keep up some motion in the brain.

"The only proof of the power of thought not depending upon the body in this case would be the soul being afterwards conscious to itself that it had been in one place while the body had been in another. Whereas, in dreams we never have any idea but that of our whole-selves having been in some different place, and in some very different state from that in which we really are. Upon the whole, therefore, there can be no more reason to think that the

principle of thought belongs to a substance distinct from the body, than that the *principle of breathing and moving* belongs to another distinct substance, or than that the principle of sound in a bell belongs to a substance distinct from the bell itself, and that it is not a *power or property* depending upon the state into which the parts of it are occasionally put."

I would now ask, What can the most intelligent person urge in the way of abstract reasoning against this clear chain of argument, so as to convince the mind, and lay a firm foundation for faith to rest upon? Nothing, I believe—absolutely nothing; for, as God has willed that all ideas, facts, and truths, to be comprehended by the human mind, must penetrate to it through the entrances of the five senses, nothing less than the modern spiritual manifestations which operate on the mind by such means could produce any serious or lasting effects.

Instead of believing, with some early Christians, that the soul remains in a subterranean abode called Hades, either in a state of misery or comparative comfort (according to its deeds in the flesh) until the time of resurrection, or with some of the moderns—and Luther amongst the number—that it sleeps until that awful day, we find that not long after death it retains an active and vigorous existence, clothed also with a spiritual body. In proof of this, the following varieties of manifestation may be adduced in evidence, viz., operations on heavy inanimate substances; lifting and carrying human bodies; writing and speaking through human mediums in a trance state; and direct writing and speaking by spirits apart from the organs of the flesh; also, vocal and instrumental music, drawing and painting, both wholly by spiritual means and also through the human organisation. Hardly less than these miracles would suffice to compel man to believe that which cannot be comprehended by his reason, being altogether opposed to it.

T. E. P.

DIRECT SPIRIT-WRITING IN A SEALED ENVELOPE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Knowing well the interest you have taken in the development of the Glasgow painting-medium, I have no doubt you will be gratified with the following account of the latest manifestation. On the evening of Thursday, the 6th inst., I accompanied Mr. Keith (an eminent portrait-painter) to the residence of Mr. Duguid, and after examining the various trance-paintings, finished and unfinished, a sitting was proposed. Mr. Duguid, as usual, painted in trance on one of the unfinished pictures for an hour or so, after which a "direct" oil painting was produced in about half a minute. As on other occasions, it was done on a small card, identified as the one we had seen spotless a minute before. Expecting to get "direct" writing, a piece of printing-paper, which I had provided, was laid on the table. This, as at previous sittings, the medium took up, and, forming a tube, breathed through it; then folding it in letter form, he enclosed it in a gummed envelope, which, along with a pencil, was placed *below* the lid of his open painting-case—the space between the lid and the surface of the table being about one inch. The gas was, at the usual signal, turned off. For fifteen or sixteen seconds we heard nothing, after which a faint ticking was heard for eight seconds, succeeded by the usual signal to light up. On relighting, we found the envelope below the lid (the pencil had been thrown to the other side of the room), and on opening it, which was not done without tearing, I took out the paper, and found one side of it covered with writing. This further development—I mean the getting direct writing in a sealed envelope, was highly gratifying to us, and we are assured by our friends on the "other side" that we may expect still more wonderful phenomena through the same medium. I was very much pleased to hear Mr. Keith's remarks on the trance-paintings, the last finished one of which ("The Pool," a large picture, four feet by two feet and a half, under the direction of Ruysdael) he considers altogether a remarkable work, and exhibiting decided marks of genius. One of the members of our Association has succeeded in producing an excellent photograph of "The Rhine Scene"—a companion to the one in the Progressive Library, copies of which will be sent to you, and I understand he also intends taking a photograph of "The Pool." Trusting you will find room for the above in the MEDIUM, I am, yours, &c.,

H. NISBET.

Glasgow, July 20, 1871.

A HEALING MEDIUM.

To the Editor of the Medium and Daybreak.

SIR,—I desire to state, with the hope you will give it publicity, that in no case without acknowledged benefit by the patient will I receive any fee. To those who cannot afford anything I say "Come," as freely as I have received, so will I give. I would request those who come neither to hurry nor excite themselves, but to be as passive as possible. I feel myself enveloped by this healing power when I am at a seance or whenever I sit waiting as it were for the "troubling of the waters." Above all, I ask for acknowledgment of good received, as some come Nicodemus-like, receive good—and every good and perfect gift cometh from God—but have not the manliness to admit it, for fear of popular prejudice.—I am, Sir, yours truly,

CHARLES WILLIAMS.

46, Ada Street, London Fields, July 24, 1871.

It is a curious feature of Court life under the Second Empire, if it be true, that nearly all the prominent ladies at the Tuileries, including the Empress herself, were in the habit of consulting certain fortune-tellers on the events of the future. Three of them especially are said to have received visits from Eugénie and her ladies of honour—Mad'les Lenormand and Leleucque, and an old soothsayer and magician named Dr. Manricardi. The latter died recently in Paris, and among his papers was found a diary containing most singular statements about the state of affairs to which we have referred. It is said that this curious diary will be published at an early day.—*Liverpool Leader*.

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.]

July 21.

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

Q. Why is darkness necessary at some seances?—A. The vibrations of the atmosphere caused by light cannot be overcome by spirits in certain cases, and hence darkness enables them to collect the psychic aura, and use it for their purposes. In darkness, the minds of the sitters are not disturbed by observing objects and thinking thereon, and hence the state of their minds is more congenial to manifestations when passive. When more knowledge is attained by mediums and Spiritualists, many manifestations may be produced in the light that now occur only in the dark.

Q. What is the cause of violent spiritual manifestations?—A. Like draws like. The peculiar aura of the circle may be derived from physical abominations existing in the bodies of the circle, and spirits of a low and violent order are attracted by such peculiar conditions.

Q. Is singing good at seances?—A. It excites greater action in the respiratory organs, which causes a greater amount of magnetism to be thrown off. It also harmonises the minds of the sitters. God is harmony itself. All that produces harmony should be practised.

Q. What is the cause of lying spiritual communications?—A. In some cases they are produced by spirits who are diseased in their moral feelings, and thus love to prevaricate. Oftentimes they are the result of peculiar states in the minds of the medium and those who sit in the circle.

TOM SAYERS.

The medium was quietly controlled, and turned himself round in his chair in an energetic manner, and put on a self-reliant attitude. He spoke in an off-hand but kindly manner:—"Possibly I am a stranger to you and this life these eight or ten years. I am just come to give a few words of introduction. We ought not to despise a man for the colour of his coat, and I hope you will not despise me for my profession. Cordiality begets cordiality. You never know what good is in a man till you try to get it out. The spirit-world is not such a bad place; but getting to it is the thing. I died a natural death, so the doctor said; but I consider I was my own murderer by abusing the strength given me by the Infinite. I was a pugilist, a fighting-man. They are reputed to be fond of raw beef, dry bread, and beer. I was all that. I could do my share of these things like most fighting-men. Perhaps I was good, perhaps I was not; but fighting-man as I was, I knew that honesty was the best thing, and as much as I could I tried to be fair and straightforward. I went into the spirit-world before my time. I was dissatisfied. I wanted I did not know what. I felt I was unwelcome company, and I had been so petted in this world that I wanted to get away and leave the spirit-life. Sometimes my thoughts were upwards, sometimes downwards, and I felt like in a balance, going up and down. When I was up one day I went to hear a lecture. They like to jaw to each other up there as well as down here. It was not at all consoling. It made me think I was worse than I was. I cried like a big baby at what was said. The jawer saw me and came to me. He read me like a book, and told me all my previous life, and what ailed me. What could I do? I had to own up. I went straight along with him, and a long way it was too. I had to walk, as I was too heavy to fly. I was a log of wood, and he a grasshopper. I got into his society, and there began to learn my lesson to know what I was living for. I have been gathering knowledge ever since; but my son has taken to the theatrical profession, and I felt a liking to come down here again. I am much obliged to you for listening to me. My name was Tom Sayers, ex-Champion of England, and perhaps you will be a little better on the other side than me."

The medium complained of pain in his left arm. The action of the medium was very similar to that of men of the class indicated, and while under influence he seemed to suffer from the effects of bodily injuries.

THE "STROLLING PLAYER"

then controlled, and gave a motto for editors, which he cordially dedicated to our correspondent who is at present favouring us with the result of his experiences among the Spiritualists of London. The motto was, "I cut, yet stick." He then gave a humorous essay on "blackening," and complained that people were very fond of using the blackening-brush, but forgot to follow it up with the shining-brush. Some kinds of blackening were of a greasy, greenish black, the tint of envy and malice, and it took a spiritual brush to rub it off. He evidently implied that slander and backbiting were the elements constituting his blackening.

FOURTH CONTROL.

The medium stretched himself up, assumed the attitude of a woman and quietly said: "I desire to say a few words so that I shall be able to inform my dear husband James that I still draw to him with the old affection, and that I still have the same interest in him, and I do desire that he will consult his own wishes, which will bring all things to a successful issue. My name was Ann Bramley, 8 (or 18), Devonshire Street, Portland Place. Left the earth May last." This control was not satisfactorily accomplished, as the power was exhausted, and the last sentences were spoken with difficulty. We should not be surprised if some error occurs in the name or other particulars.

A SEANCE WITH MRS. GUPPY, AND AN APPARITION SEEN IN THE GARDEN.

On Sunday evening, July the 15th, while sitting in the summer-house at the farther extremity of the garden attached to the residence of Mr. Guppy, and conversing with Mr. B. Coleman, Mr. Guppy's son, a boy two years old, brought me three fragments of a flower-pot that he had

just accidentally broken, which I took from the child and placed on the table there. Two of the pieces, much smaller than the third, were inside the largest piece. Mr. Guppy, wearing a paper hat which he had made for garden use, joined us, and at the request of Mr. Coleman promised to leave the hat in the summer-house when we went to the seance. Mr. Coleman said, "I will ask the spirits to bring me that hat." Mr. Coleman then left us, and shortly afterwards Mr. Guppy and myself were summoned to the sitting. Before leaving the summer-house, I saw that the hat and flower-pot were both on the table, and looked into the latter to make sure of the number of the pieces, intending, if the request of Mr. Coleman was complied with, to ask the spirit to bring me the flower-pot, but did not communicate my intention to anyone.

We left a lady, whom I will call Miss A—, in the garden, and when passing her I spoke of the hat, and requested her not to remove it. She promised not to do so. Mr. Guppy and I then joined Mrs. Guppy and Mr. Coleman in the back-sitting-room, and then we four went into the seance room, which had been previously darkened to exclude the daylight, but in which a jet of gas was burning. Upon a small round table a tambourine and another musical instrument were placed. The door was then locked, and the key was offered to me, which I declined taking, satisfied that if the door were opened but for one inch only, the light of I think the brightest summer evening of the year entering would call our attention to it. The gas was then turned off. We sat with our hands on the table, Mr. and Mrs. Guppy one on each side, and Mr. Coleman opposite to me. In a minute or so the instruments sounded. Mr. Coleman then whistled some air, and the instruments accompanied him. I cannot say I admired the music. After that the table was elevated, and the top of it went out of the reach of my hands—I was sitting down; it then descended slowly. Mr. Coleman then asked the spirit to bring him the hat, and in less, I think, than a quarter of a minute, I heard over my head a sound as if produced by paper when moved about, and immediately Mr. C.'s voice saying, "They have put it on my head. I then said "Spirit, will you kindly bring me the broken flower-pot from the summer-house?" To this request Mrs. Guppy raised some objection, saying that I should not ask for any particular object. "In that case," I said, "I will not press the request." In half a minute's time I felt something placed on my right leg, about six inches above the knee. (I was sitting with my right knee thrown over the left one.) On feeling for the thing that was placed there, I found that it was the flower-pot. I told them so, and Mr. C. immediately struck a light, and I had the satisfaction of seeing the hat on his head, and he saw the flower-pot in my lap, where I had placed it to prevent its falling on the floor; the slightest motion on my part would have upset it. I have since tried repeatedly to place it in the same position, so that when my hand was removed it should rest there, but have made two or three failures for every success, the intelligence placing it there must not alone have been able to see what it was doing, but must have also exercised a degree of skill and judgment superior to that which I possess. The light was again put out, and the table was moved about for a short time in a rapid circular motion, so that the surface was inclined from the horizontal about thirty degrees in all directions, the instruments remaining safely on it. Afterwards they were knocked violently about on it, which caused me to remove my fingers from it, lest they should be injured; but Mrs. Guppy and Mr. Coleman assured me there was no danger—that they never hurt anyone; but it is difficult to divest oneself of the idea that the spirit-operator cannot see in the dark. At one time in the evening I saw lights of a slightly reddish shade moving about above the surface of the table. A short and highly satisfactory dark seance was now closed, and when the gas was again lit, I observed that the smallest piece of the flower-pot was missing. I sought for it in the room, and then went into the garden, through the back sitting-room window, to seek for it in the summer-house, but on my way there I saw a spirit, of which I will give an account farther on. The fragment I could not find; and Mr. Coleman said, "I think they will yet do something with that piece." As we four sat in the summer-house some time after conversing, the piece fell between Mrs. Guppy and Mr. Coleman. When first I saw it, it was almost a foot above Mrs. G.'s head, and it fell in a slanting direction, as if it had been thrown at Mrs. G.—, and missed her. On fitting it afterwards to the remaining pieces I found that it was the right one.

In the back sitting-room there are two windows, both looking into the garden, and one of them is opposite the sitting-room door. Outside it there is a verandah, from which is a flight of steps leading to the garden. There are two sheets of plate-glass in each window, and the lower sheet of the one at the verandah lifts sufficiently high to permit of your going on to it by slightly bending your body. When this sash is up a tall man standing in the room near the window, and looking into the garden, sees it through two sheets of plate-glass. As I drew near this window (on my way to the summer-house to seek the missing fragment of the broken flower-pot) I saw two ladies in the garden; one was the Miss A— I have already mentioned, and who was now occupied watering some plants that were growing near the left side wall, with her face turned towards it. The other lady I had not previously seen, and concluded that it was some visitor who had called on Mrs. G., but finding that she was engaged at the circle, had gone into the garden after divesting herself of bonnet and shawl, and was, when I first saw her, walking leisurely from the right wall of the garden towards Miss A—. The tall, elegant, well-proportioned figure and graceful motion of this strange lady at once arrested my attention. Observing her for a few seconds through the two sheets or plate-glass, I saw that she had dark hair, and that her head was slightly inclined downwards and to her right, as if looking at something on the grass as she moved along. Her side was towards me, but her side face was slightly turned from me, yet I saw enough to satisfy me that she was good-looking. Her dress was of white muslin, figured with some small lilac pattern; her age was certainly under thirty—if I were to guess it I should say twenty-five years. Leaving now the sitting-room for the verandah, I bent down, and for a second or two lost sight of the garden, and on again looking into it I saw but one lady, Miss A—. I was astonished, and could not for a moment believe my senses, but the conviction came quickly that I had seen an apparition. Descending the steps rapidly and hurrying to Miss A— (and I fear in a great state of excitement), I inquired if a lady had been in the garden with her. She told me that no one had been there for the last quarter of an hour, but before questioning her I was satisfied that no human

being had been with her in the garden, and if this apparition could be seen by any eye looking at it, she, having her back turned to it, could not possibly have seen it.

It is appearances similar to the one I have described, attested to by thousands in all ages and climes, that convince us more than aught else that there is a life beyond the grave. As fish seen to leap from the lake, disturbing the placid surface, and sending expanding wavelets of force to the banks, proclaim the existence of a piscatorial life within the waters, so these apparitions, rising from out of the unseen, and appearing like a living human reality to our sight, and then vanishing, disturb the quiet conditions of our thoughts, and send a wave of conviction through our minds, which, expanding, meets us as we approach the verge of our temporal life, and there in memory they ripple on the sands of time, and confirming the answer already given in response to the question of ages, assure us that when a man dies he will live again.

On the following day, at the seance held by Messrs. Herne and Williams, at 15, Southampton Row, I put to "John King" this question. "Did I see the spirit of 'Katie' yesterday evening at Mrs. Guppy's?" The reply was, "Katie made herself visible on Sunday evening at Mrs. Guppy's."

JOSEPH SWINBURNE.

FIRST EXPERIENCE IN A DARK CIRCLE.

To the Editor of the Medium and Daybreak.

SIR,—A few evenings since I received an invitation from Mr. Henry Smith, of Ealing, to attend what is termed a dark seance. Never having been present at any meeting of the kind before (having had but little faith in these so-called spiritual manifestations), I resolved for once to attend upon this occasion and judge for myself. I arrived at the hour appointed (eight o'clock), and was ushered into a small room, which was in utter darkness. On my entrance the gas was lighted for a minute or two in order that I might see and be seen. There were seven persons (three ladies and four gentlemen) sitting round a large table, and after I had taken my seat the gas was turned off, and the room was again in perfect darkness. And now commenced the business of the evening—and certainly I was not prepared for the very extraordinary phenomena I witnessed. After several hymns had been sung—very sweetly, by-the-by—and our hands placed on the table, Mr. Smith invoked certain spirits to appear in our midst, calling upon them by name. Their presence was heralded by the appearance of many very beautiful luminous starlike lights flitting across the room. For a few moments all was perfect silence, when suddenly a large musical box on the table began playing a hymn tune without the aid of human intervention, but through the agency, it was said, of one of the spirits. After this, for the space of an hour and a half, a succession of the most extraordinary phenomena took place. Familiar conversations were held successively with different spirits, male and female, most of them in a whisper, but sufficiently loud to be distinctly what was said by them. One spirit, known as "John King," replied to the various questions put to him in an audible, I may say stentorian voice. His replies were generally of a jocular character, and excited some laughter. A long conversation was carried on with the spirit of the departed wife of one of the company present, and I must confess I listened with intense interest to this part of the seance. After this there was a dead silence for a few minutes, when suddenly one of the company, while in a trance, sang an Italian air, and in a voice quite unlike his own—the spirit of an Italian opera singer making this gentleman the medium. "Spirit-lights," as they were called, ever and anon flitted about; other spirits were called, and familiar conversations held with them; and after singing a hymn the company broke up; and I must confess I was much impressed by the extraordinary scenes which I had witnessed.

I do not pretend to explain on what theory these extraordinary manifestations are based. Whether they are produced through natural agency—some latent and hitherto undeveloped power in man—psychic force, as it is termed—or whether they are really communications with the spirits of another world, I do not profess myself competent to decide. I have merely related my own experience—what I saw and heard.—I am, Sir, yours, &c.,

COMMON SENSE.

MANIFESTATIONS AT DALSTON.

To the Editor of the Medium and Daybreak.

SIR,—The following is an extract from our record of the seance held in connection with the "Dalston Association of Inquirers into Spiritualism," at the rooms of the Association, 74, Navarino Road, Dalston, E., on Thursday evening last, 20th July, and may probably interest many of your readers.

Miss Florrie Cook was entranced and controlled by a spirit-friend, who wrote several short communications by way of directions, intimating that the spirit intends to develop the medium for music. She was then taken to the piano and made to perform some music, and, on returning to the table, some most remarkable movements took place, the table being several times lifted clear off the floor and turned round and completely over. Mrs. Richmond, Miss Cook, and Mr. Stephens had their chairs drawn from under them several times. Miss Cook was taken bodily across the table, then stood upon it, and lifted off in the most rapid manner. A chair was taken from under Mrs. Richmond, placed upon the table, and upon request Miss Cook was raised up and placed in it; she was then, with the chair, lifted off the table on to the floor by my side, and again taken right over the table on to the opposite side, where she was discovered seated in the chair removed from under Mrs. Richmond. Several distinct rappings were observed in various parts, and Mrs. Richmond discerned several spirit-friends, among them that of "Midge Murray," known as a familiar friend of one of our members, and who gave her name through the table, Mrs. Cook calling the alphabet. Several other interesting manifestations took place, and "Katie King" spoke through Miss Cook while entranced, and stated, with reference to the recent garden party at Mr. Edmonson's, of Beckenham, that "the sitters should have been distributed thus—one room with Lizzie as medium, another room with two tables—Ted at one and Frank at the other. The power," she stated, "was too strong, which enabled some indifferent spirits to step in and become unmanageable. John and Katie put the hats in the cistern." Katie then wished us all good night, while raps and exceedingly powerful movements of the table—which

was twice raised over our heads with its feet uppermost—brought the seance to a conclusion. This seance was one of the most satisfactory in the experience of the members since the formation of the Association.

THOMAS BLYTON, Secretary and Treasurer.

MORLEY, NEAR LEEDS.—A letter received from Mr. George Butterfield intimates that his circle is the only one in the town known to them, and it has only been nine months in existence. They have one good medium for speaking and healing. Some very excellent instances of healing have been observed in cases of spasms, fever, rheumatism, bronchitis, sick headache, colds, &c., which have been removed immediately. We are glad to hear that Spiritualism is making way in these villages. We remember spending several weeks lecturing there some years ago—a fact which our correspondent seems to cherish. There is a fine field for Spiritualism in many places of the West Riding not yet occupied by the movement. The cause is much indebted to our friends at Gawthorpe for spreading the literature amongst the neighbouring villages.

OUR OLD FRIEND D. Richmond, 18, Chapel Street, Darlington, has just published a pamphlet of forty-six pages, entitled "An Address to the Banner of Light, on Reincarnation—the Shakers—the Image of the Beast," and other obscure topics upon which the author discourses with such fluency. The pamphlet may be obtained gratis on remitting address and stamp to the author.

SOME REVEREND FANATICS have been preaching at Maidstone that the world will come to an end soon, and that Spiritualism is an improper study. Mr. Large has returned a fitting reply through the local paper.

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