



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

## SPIRITUALISM.

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[PRICE ONE PENNY.

### J. M. PEEBLES AND HIS VISIT TO ENGLAND.

For some time previous to the arrival of Mr. Peebles in this country, the rumour went abroad that he was about to visit us, and the hope was excited in many breasts that he would prolong his stay, and aid in promoting the cause of Spiritualism amongst us. Indeed, this expectation was carried so far that his friends sent to him, a few weeks before his departure for this country, a programme for next winter's campaign, offering him a full succession of appointments in London and in the provinces. Mr. Peebles replied that he could not accept any engagements in this country—that he did not desire even to be announced to speak; but that his visit would be entirely of a business nature, and of short duration. It was also intimated that he would be accompanied by Elder F. W. Evans, of the Shaker community, Mount Lebanon, not as being identified with his mission in any way, but simply as a guide and companion to a dear and highly respected friend from whom he had experienced much kindness and hospitality.

Having arrived in London, a Sunday evening meeting was at once assembled in Cleveland Hall, to hear the Elder speak on Shakerism. Mr. Peebles, regardless of the odium which might visit him on account of his sympathy with an unpopular cause, not only accompanied his venerable friend on to the platform, but in the most cordial manner took part in the proceedings. He said, "I am not a Shaker, but I have experienced their hospitality from time to time, and gladly testify as to their neatness, purity, and sincerity of life. They are considered by all who know them as the best people in the world."

Many of Mr. Peebles's old friends were in the audience, and they gave him a warm and enthusiastic reception. His kindly, familiar, and sympathetic voice sent a thrill of cordial attachment through the hearts of all; and Mr. Peebles was prevailed upon to occupy the platform on the following Sunday evening. This he did to some purpose, as appears from our condensed report of last week.

Mr. Peebles was next seen in public at the farewell demonstration given in honour of his much-respected friend and co-worker, Mrs. Hardinge. English Spiritualists have the best of reasons to be deeply grateful to these devoted and highly gifted apostles of their cause. What elevates both in the estimation of all is the charming, affecting, and mutual appreciation which exists between them. "Behold how they love one another" may with propriety be said of all true and hearty Spiritualists. That there are many who covet that sacred appellation and yet carp and wrangle is a fact to be deplored, but have they any right to the title? Do their irritable efforts in any substantial way help on the cause? Spiritualists, look around you, and answer for yourselves.

Mr. Peebles led off the proceedings at Mrs. Hardinge's meeting, and in doing so paid her a graceful and well-merited tribute. He next made some most important statements as to the progress of Spiritualism in America, which utterly refutes the position of those who endeavoured to give Mr. Peebles the lie as to the number of Spiritualists in that country. He also conveyed to English Spiritualists the fraternal greetings of their more prominent American brethren, all of which may be fully gathered from our copious report of that meeting. While in London, resident at the Progressive Library, Mr. Peebles was as usual ardently engaged in his literary duties. So pressing were the claims of this work upon him that he could not find time to pay a personal visit to the many friends in London who would have welcomed him to their homes. Correspondence also flowed in from the provinces, and many inducements were offered for him to visit committees and give lectures. Time would not permit of his acquiescence with these calls, but to gather facts for the forthcoming and second issue of the "Year-Book of Spiritualism," he arranged to visit the various centres of the movement in Yorkshire and Lancashire, and come into personal contact with its working.

#### MR. PEEBLES IN YORKSHIRE.

On Saturday morning last, Mr. Peebles left London for Bradford, accompanied by Elder Evans and Mr. Burns. The Elder

remained in Bradford, but the other two travellers proceeded on to Keighley, where they were met by Mr. Joseph Tillotson, the devoted Secretary of the Spiritual Brotherhood Lyceum, and other friends. A minute inspection of the neat and convenient Lyceum building followed; then tea, at the residence of Mr. Weatherhead, the father and friend of Spiritualism in that district; afterwards a joyous "garden party," and finishing the evening with an interesting chat on Lyceum equipments.

On Sunday morning, the Children's Lyceum assembled at an early hour, and went through their exercises in a most creditable manner. Mr. Peebles briefly addressed the children, as also did Mr. Burns, showing them some badges and targets had direct from the good A. J. Davis, the founder of the Lyceum movement. Some devoted young ladies in Keighley will see that the Lyceum members be supplied with badges forthwith; for our Yorkshire friends have hitherto given more attention to discipline than appointments, and yet they are ready to acknowledge the advantage of the distinctive marks which form part of the Lyceum system.

On the afternoon of Sunday, a large open-air demonstration took place at Bowling, near Bradford, in a field kindly granted by Mr. John Wade, the proprietor of the Spiritualists' meeting-room. No public announcement had been made till the previous afternoon, and a large meeting was not anticipated. In this respect, however, the friends were agreeably surprised. The steps taken privately by Mr. Hartley and his coadjutors, aided by the announcement in the MEDIUM, had warned the friends far and near, and it was estimated that nearly 2,000 persons were present. There was a general turn out from the various towns and villages around—Keighley, Bradford, Horton, Shelf, Halifax, Sowerby Bridge, Sheffield, Cowms, Huddersfield, Shelley, Gawthorpe, Ossett, Hagg's Lane, Leeds, Morley, and other places. Mr. Swire gave individual attention to the registration department, and collected a mass of valuable facts for the "Year-Book." Mr. Burns opened the proceedings, Mr. Peebles gave an animated address, and Elder Evans made some general remarks. In the evening, another meeting was held, and the attendance was much larger. On this occasion the Elder was the chief speaker, and gave a long address on the principles of his order. Mr. Peebles also spoke, and the proceedings terminated by asking questions, which were answered by the Elder and the other speakers. The large audience behaved in the most admirable manner. It was not a miscellaneous crowd drawn together by a vacant feeling of curiosity, but an earnest band of truth-seekers desirous of improving themselves. The deputation from London and America met with an enthusiastic reception, which hearty Yorkshire Spiritualists can so well afford. Mr. Peebles received a crowd of invitations to lecture and visit, which he was forced to decline. Thus ended the first "Grove meeting" of Spiritualists held in England, and all consider that it was a decided success. The friends afterwards adjourned to the meeting-room at Mr. Wade's, after which the evening was concluded by a select party at Mr. Smith's.

#### SPIRITUALISM IN A YORKSHIRE VILLAGE.

On Monday morning, Elder Evans and Mr. Burns left early for Bishop Auckland, where the Elder was announced to speak. Mr. Peebles fulfilled a long-standing engagement to visit Mr. Lingford, at Leeds, where he met a few friends—nearly all the Spiritualists which the town affords. On Tuesday he went to Gawthorpe, where he was joined in the afternoon by Mr. Burns, Elder Evans going on to Worcester. In the evening a meeting was held in the Spiritualists' room, which was opened by a very impressive address from Mr. Peebles. Friends from Morley and Hagg's Lane were present, and a very pleasant and harmonious company was the result. Some hearty singing had a fine effect on the meeting. Under spirit influence, Mr. J. Kitson uttered an appropriate invocation. Mr. Jos. Wilde was called to the chair, and the Spiritualists may be proud of a simple old man who can conduct himself so well and speak so wisely. Though his occupation is that of a hawkor of articles from door to door, yet he is pos-



sed of attainments which would do credit to a more exalted station. He is a moral hero, and has braved much persecution for the beloved truth. Many of his customers have ceased to deal with him, and he has been in danger of coming to want through the charitable treatment of Yorkshire Christianity. But he persistently carries the MEDIUM with him on his rounds, and offers it for sale with his other wares, and he has the satisfaction of observing that the fires of persecution are now somewhat abated, and it is the hope of his friends that ultimately he will reap the reward of his fidelity, while time-servers and cowards sink into oblivion and want. Be faithful to God and truth, and all good things will be added in due time.

A group of mediums was formed for healing, and Mrs. Swift was controlled by the Indian Doctor. In this state she manipulated several persons who sought her assistance, and they were benefited. She has wrought some remarkable cures, and when anything ails the Spiritualists, they unflinchingly resort to their spirit-friends. Indeed, it is a saying amongst them that Spiritualism has supplanted both parsons and doctors, and to a great deal more purpose.

Mr. John Kitson was then controlled by William Houghton in spirit-life. This highly intelligent spirit is a deceased son of Mr. Roger Houghton, of Huddersfield, so well known and highly respected for his efforts at an early day in the cause of Spiritualism. The address of the spirit was based on the ancient and sceptical inquiry, "Who will show us any good?" And in the course of his remarks, which were long and to the point, he argued out the good of Spiritualism in its many phases in a clear and logical manner. Mr. Kitson, though self-taught, is a man of superior natural parts and good education. He is an accomplished musician and composer, and his talents in this respect are of great use to the society. About eighteen months ago he attended a spirit-circle for the purpose of exploding the whole thing, but he left it an altered man, and has not attended the chapel since. Our readers must understand that their Yorkshire friends hold no compromise whatever with the sects around them, one and all of which they find to be the dead-set enemies of all that is spiritual and progressive. The Yorkshire intellect is logical enough to see that it would be gross infidelity to the truth to foster and countenance its bitter opponents, and, what is more to the purpose, they are brave enough to act upon their convictions. The consequence is that they get up Sunday meetings of their own, and have a commodious little place of meeting all to themselves, which no doubt will soon be exchanged for a larger one. For this they have suffered much persecution. Jeers and opprobrious epithets have been hurled at them from the windows of the factories as they passed by, and practical jokes have been played upon them to the danger of life and property. Has all this Pagan spite in the name of religion intimidated them, or caused them to turn aside? No; on the contrary, it has banded them more closely together, and has opened their eyes to the real state of things. They perceive that the so-called religion of the churches and sects is a deadly monster which would not stop short of murder if it dared. They find that they must strike the blow of victory or remain the craven slaves of a power as despotic as Egyptian bondage. That blow has been struck already, and with such telling effect, that success is already beginning to smile upon their efforts. Spiritualism is all the talk in the district, and the meetings are crowded with intelligent inquirers. Persecution also begins to subside, and a revival of genuine religious feeling is taking its place. In this work Mr. Kitson and his spirit-friends are taking a prominent part. It is deeply to be regretted that this good brother's occupation is of such a laborious kind that it almost unfits him for intellectual pursuits. Unremitting toil on the coal-pit bank daily from five o'clock in the morning is a severe task for a man who is trustworthy and capable of a better place. Such a man would be invaluable in many situations. We hope to see Mr. Kitson occupying the public platform on behalf of Spiritualism.

The remainder of the evening was occupied by addresses through various mediums—Mrs. Swift, Mrs. Wilde, and Mrs. Butterfield. The whole of the speaking was of a deeply religious tendency, yet entirely dissimilar to the principles inculcated to the mediums by their theological education. They teach that heaven is not to be attained by beliefs, ceremonies, or sacrificial atonements, but by doing the will of the Father. The spirit of a "Ranter" controlled Mrs. Swift, who has been a medium for fifteen years, and gave some very characteristic admonition to the meeting.

The visitors from America and London were rewarded with much kindly attention and a cordial vote of thanks, which they warmly reciprocated, declaring that they had spent a most enjoyable evening.

We have not space at present to give an account of all the mediums and movements in the district, as our purpose is to chronicle the career of Mr. Peebles, who went on to Manchester on Wednesday morning, and Mr. Burns to London. Mr. Peebles has a meeting in Manchester on Friday evening, and another in Liverpool next week, from which port he sails for New York, in company with Elder Evans, on Thursday next.

#### SHOULD MR. PEEBLES REMAIN WITH US?

Mr. Peebles's visit has been a source of great pleasure, not only to ourselves but to all who have been favoured with his company. It is a matter of deep regret that he cannot remain with us, and help us in the cause of Spiritualism. Though his absence is a loss to this country, yet his return to America is a great gain to himself personally, and to the cause generally. We could soon wear out

his frail body, buffeting him from town to town to speak every evening in the week, and in many instances he would be unable to obtain as much for his services as would pay expenses. In America, on the contrary, there is an eager competition to secure him for Sunday duty alone at a handsome salary, allowing him the rest of the week to attend to his literary labours. Under these conditions it would be unkind and selfish to desire him to stay, but we hope to see him here again, when the state of our organisations will better permit us to put him to a good use without the sacrifice of his health and strength.

#### PUBLISHING ARRANGEMENTS.

Mr. Peebles has made arrangements with Mr. Nisbet, of Glasgow, for printing an edition of that remarkable work, the "Anacalypsis," by Godfrey Higgins, which has been for many years out of print; copies have realised prices varying from six to seven guineas, and even more; and the demand for the book still increases. Mr. Peebles has received many appeals to issue a new and portable edition; and now he has resolved on doing so, if a sufficient number of subscribers come forward to warrant the undertaking. It is proposed to issue the work in four volumes, at 10s. 6d. each to subscribers, or three guineas to non-subscribers; and as such books go, it will be cheap at that. Subscriptions are received at the office of this paper, and our readers are earnestly solicited to subscribe for copies, and urge their friends to do the same; the "Anacalypsis" is a work of great importance, as bearing upon the origin of religious dogmas and customs. It shows that the notions of antiquity believed, and from whence sprang the religious opinions of Christendom. It offers the most powerful assistance to the religious reformer and philosopher; and, moreover, gives some curious information, otherwise almost inaccessible, on the Pagan worship and other primitive religions, of which little is known popularly, though their influence runs through the theological systems of the present day.

We also had the great pleasure of perusing the proof sheets of "The Spiritual Pilgrim," a biography of Mr. Peebles, by his friend, the Rev. J. O. Barrett, now passing through the press of W. White and Co., of Boston. The book will be ready in a few months, and will be read with great interest on both sides of the Atlantic. Many of our friends will find their names recorded therein in connection with Mr. Peebles's visits to this country. Mr. Peebles has also on hand a small work on "Shakerism, Spiritualism, and Free Religion." Other literary schemes are in a state of embryo in the same fertile brain, but it would be premature to speak of them at present.

Our good brother carries with him a warm heart, and deeply cherishes the many friendships he has made amongst us. May gladly reciprocate his fraternal feelings, and will eagerly catch any glimpse of him or his mission which may appear in our columns or those of our contemporaries.

#### ANCIENT MAGIC, WITCHCRAFT, AND MODERN SPIRITUALISM.

Abstract of a farewell oration by Mrs. Hardinge, in Hope Hall, Liverpool, on Wednesday evening, August 9, the day previous to her departure for America:—

All that have ever studied the page of history with that candid and accurate attention which enables them to analyse something more than a summary of the facts recorded, know that in every age, in all countries, there has been a line of strange and unaccountable history permeating the external law—a silver thread winning its way throughout all human evidence, ever manifesting its presence at some period or in some place. By this mysterious influence has the world become enlightened. Allowing that there can be anything supernatural—assuming that above the visible universe in which we live there can be aught which the great Creator has not included in the order of nature—what is this supernatural? How do we account for it? There seems to me to be three classes of thinkers: the first acknowledge a portion of this supernaturalism—a portion which has existed in one period of the world's history, and which has not been demonstrated in one place alone; this they call religion. They attribute a certain interference with nature to the Great Almighty, and determine that at the time when this interference took place miracles were wrought for the purpose of revealing to men the religion in which they believed. All the rest of the history of the "supernatural" is ignored by this class of thinkers. They put it aside as either of no value or having no existence. The second class are those that acknowledge, like the first, that some special revelation has been vouchsafed by the Great Spirit, allowing to them an opportunity of connection with his soul, receiving some token of his presence and the ministry of angels; but as to other forms of supernaturalism, whilst they acknowledge its phenomena to be true, they consider it to be evil, wrong, or caused through the dark side of nature; and the third class disposes of the whole history of the supernatural by denying its existence altogether, assuming there never was a miracle, never was a revelation—that there is nothing but the visible universe—that matter fashioned its design and outworks its own destiny. Now, these are the three classes of thinkers to whom, for the most part, are entrusted the teaching of the world in spiritual things. There is a fourth class, and it is to that which I shall call your attention to-night. It is a class of persons who acknowledge that in all ages, and in all times, the same Spirit has manifested his presence, revealed his laws, instructed man in various forms and teachings in different countries at different times—in a word, that the Great Spirit and his messengers have never ceased to reveal themselves to man, although man has accepted that revelation only in accordance with his degree of knowledge. Of that fourth class your speaker stands this night as a representative, and it is in the hope that I may show you how, in three special phases of supernaturalism, the same demonstration has been



wrought out at various times, but received by the world under different forms of belief, that I propose to address you upon "Magic, Witchcraft, and Modern Spiritualism." There are many other phases of this spiritual, or what is called supernatural, belief. It is a vast realm—a theme which includes all your religions. It is this which instructs us in immortality, and opens up the world of spiritual forces within yourselves anciently called "spiritual gifts." I cannot hope, therefore, in one brief discourse to glance at the extent of these varied revelations.

## MAGIC.

Let us, in the first place, question, What is, or what was, Magic? We assign to-day a terrible occult meaning to the word, and have resolved that it was a sort of imposture or a delusion. There are, indeed, some who undertake to include all forms of religion under the term Magic, but to those we shall make no further allusion. When we question whence magic arose, we find that the magicians of old were priests. We are asked whence came a human priesthood, and we are referred back to the very first dynasty of which we have any historical record in ancient Hindostan. There we learn that in those vast and primeval solitudes in the Himalayan Mountains, surrounded by the grand and glorious phenomena of nature, the wild winds and the rushing storms, the earthquake and the tempest—by the burning sun of India and luxuriant foliage which inclined the mind of the ancient Hindoo to the study of metaphysics—was men retired into the ancient forests, there leading ascetic lives, and devoting their minds to the contemplation of the great and sublime in nature. They necessarily became recipients of inspiration, which we call "spiritual gifts." They were known as healers of the sick, as prophets in dreams and visions and in different forms of inspiration. They conversed with invisible beings. They received those grand and stupendous revelations that enabled them to instruct those who sought them. There is no question that these antique sages were simple, earnest, and faithful believers in the highest and most sublime revelation from heaven which they possessed; and as the multitude looked upon them with that profound reverence which naturally inclined them almost to worship them as footprints on the boundaries of two worlds, these ancient priests began to realise the value of the influence which they exercised upon the people. They became very rich; they dealt out the sublime and occult knowledge which they professed at high cost. They taught their votaries the necessity of offering penalties for sin—hence sacrificial rites. Rich offerings were laid at their feet, and thus the first priesthood. Now, we know there was a priesthood which was called by the Jews the Order of Melchisedec. The baptism of spiritual fire, the true prophetic gift, fell upon that individual from inheritance, but could not be purchased with a price—could not be transmitted from father to son—could not be received by a mere ordination of the hereditary priesthood. The consequence was, that when these ancient priests found that their office was very profitable to them, they naturally desired to transmit it to posterity. Finding they were unable to do this, they had different ways of procuring these gifts by artificial means. We learn from the ancient writings of the Hindoos that they discovered the virtues of plants, drugs, and vapours, for producing supernatural phenomena. They began to realise the nature of magnetism; they then perceived the possibility of controlling the human mind by what we now call psychology, and thus they established the system of artificial necromancy, incantation, enchantments, and all the various arts by which, through drugs and vapours, the magnetic sleep was induced, forming the basis of the once famous art of magic. We learn this not only from the Jewish Scriptures, but also from the Hindoos themselves. They were a very tentative people, and for a thousand years their arts and processes were practised from generation to generation. To this day is practised, amongst the modern Hindoos, those very arts which so amuse the traveller, and which are in reality only remnants of the same lost art of magic; and when we come to question the foundation of this art, we find it to consist solely of magnetism and psychology, or the power of man upon man by the virtue of drugs and other agencies. When we thus review the nature of magic, we find it was a stupendous knowledge of the properties of magnetism and psychology. These practices are now disallowed. Were we now to offer to instruct the world in the art of magic, we should be consigned to the nearest lunatic asylum, and meet with the treatment visited upon those who are of unsound mind. But when we put forth the announcement that by electro-biology we shall enable one person to influence the minds of others, or when we announce that with the aid of electricity we can produce results by invisible force to work strange facts, we are scientists, but not magicians. Nevertheless, when we question the secret of ancient magic, we find it is one and the same thing, only that magic fell into disuse as the priests of India ceased to practise it. This is the first basis of our position.

Now take the next. We are informed that magic was a foul practice, a diabolical art, and that it was a revelation from the Great Enemy, and was for the purposes of evil practised only by Pagans. But when we question why these practices were held in reprobation, we find that they were invariably denounced by some other sect who had not the power of the magician.

## WITCHCRAFT.

In the second place, What is Witchcraft? We are approaching a little nearer our own times—in fact, we are treading closely on popular opinion. It is no new thing for your speaker to be questioned how far she dares to assert spiritual communion in view of the terrible denunciation of Moses, "Thou shalt not allow a witch to live." In the face of Isaiah, who charges us not to seek of the dead for the living, let us ask, What is the line of demarcation between Witchcraft and Modern Spiritualism? Magic, as an art, passed away with the dynasties of India and Egypt. They, however, transmitted some of their knowledge to the Jews, and this was perceived in that remarkable volume called the "Cabalá," but little known beyond the circle of learned Jews. In this volume we have a vast amount of information concerning the methods of culture of occult force. We are taught also the method through which, by special "mutterings," we can by clairvoyance discern the future in precious stones. We are also taught the method of holding communion with the dead. Spirits are thus said to be invoked in the volume called the "Cabalá." Now, the Jews are acknowledged to have been extremely ignorant, and submitted to their priests with great deference. We find that when we come to trace the origin of the

priesthood, it was derived from the priesthood of Moses, who founded the order of priests and derived his information from the Egyptians. When we compare the system taught by Moses with the ancient Magic of the Egyptians, we find they correspond very closely. The Urim and Thummim was, in fact, a consultation of the twelve stones, and those who were instructed to read how the law shone in this stone were enabled, as they supposed, to read the future. Casting lots was one of the priests' practices; another was by the "Daughter of the Voice." This was a method by which the priest, standing in the porch or entry of the temple, listened to the conversation of the first passers by, and interpreted this as oracular. But many of the Jewish parables so closely of the ancient Egyptian rites that it is a marvel to those who read the book why the Lord should have imparted these to Moses, who was already instructed in all the wisdom of the Egyptians.

The first direct allusion we find to witchcraft is in the writings of Moses, who commands, "Thou shalt not suffer a witch to live." When we take this text, and place it in approximation with Isaiah, who denounced "those who peep and mutter and resort to the dead to seek the living," then we find it resembles the ancient writings of the "Cabalá." Then, there was White Witchcraft, which was practised by the priests. Black Witchcraft, again, was practised by the unlicensed—by those who were not in the order of the priesthood; in fact, it was a sort of private priesthood, which received inspiration or gifts, just as we do to-day, without any authority. It opposed itself to the regular stereotyped mode of the Jewish priesthood, causing jealousy and leading to persecution. When Moses contested with the Egyptians they are called Magicians, but he is called the Priest of the Lord. The phenomena which were produced by both were therefore the same, and up to a certain point they prevailed with Moses.

When practised by the people, it was Witchcraft; but when by the priest, it was Religion. Take, for instance, the fact that Jacob, Abraham, Isaac, and others beheld spiritual beings, and received messages of high import from them. Joseph was not only an interpreter of dreams, but was a diviner. Balaam represents what might very fairly be termed the modern trance medium. He falls into a trance, has a vision of the Almighty, speaks unpremeditated words. He pronounced a blessing when he came to give a curse. He was not selected for any especial moral qualities, but he was endowed with a peculiar gift. The prophets of Israel had the hand of the Lord upon them. Sometimes they were made to instruct the people through visions. They were sometimes made to predict the fate of Israel—Isaiah for instance, and many other of the prophets. What power was this? Oh! not witchcraft. These were the authorised religious men of the day; but when we come to the unauthorised woman—when we are pointed to the Woman of Endor, who predicted the truth also—who represented the destiny of Saul, even as Samuel did when he himself was on earth—we are pointed to a witch. Now let us endeavour to find the demarcation between Samuel and the Witch of Endor. We find that Samuel heard the voice, Samuel perceived spirits, Samuel prophesied the future, Samuel conceived himself inspired by the Lord; Samuel, in a word, was a man of God. Thus we have a right to suppose that if he passed from the grave he was the same good Samuel that had left this life in the odour of sanctity. So long as Saul was obedient to God he was recognised as a prophet. The time came when Saul was disobedient, and from that time the power left him. He banished from the land witches and all who had familiar spirits, though we are not informed where the distinction was between the witches and the prophets. One remained—the Woman of Endor; and Saul, in despair of being able to receive any of those answers which had so far guided him on the way, or any of those directions which had formerly spoken Divine truth, Saul suddenly bethought him that some of the evil people he had banished might answer his purpose very well if he could only find one. We do not hear that this woman practised any arts. We do not hear of any enchantments, any divination, any sacrificial rites, any blessing upon the altar-pieces, as Abraham did, and waiting for fire to consume them. We hear of nothing but the fact that the spirit of Samuel was called in the presence of Saul, who believed he appeared, though the woman alone perceived it. Did not the prophecy then given come to pass? And now, as we search those passages of Scripture, this is all the description of the "witch" we can find; were it not for the denunciations from the pulpit, we should hardly call the woman a witch. Taking, therefore, the high authority of our clerical teachers, it is clear we have arrived at that time when we stand face to face with the modern "witch" in the form of Spiritualism. In the Woman of Endor, we are not informed what she did wrong; we are merely told she was a "witch," and as what she prophesied came to pass, it was a true prophecy. But little more occurs to us; but little appears in the history of humanity concerning witchcraft. The cry "Religion" takes a very strong hold on the world. One of the most notorious cases of the trials for witchcraft occurred amongst the famous Order of Knight Templars. We are told that this order was at last broken up for witchcraft, and that Guy was executed with great ignominy for the practice of witchcraft; but little is stated concerning the nature of the witchcraft, and we can only suppose the Knight Templars saw and heard spirits, and that this constituted the crime of witchcraft. Happily for our research, the records of some of these trials for witchcraft still remain. Charles the Second and others collected a very notable account of them. They have bequeathed to the world quite a collection of these trials. Some among them are familiar to your speaker, who has visited the scene of such trials in New England. In the first place, it was remembered that children were the first to be affected with a strange malady. We are told that a great number of children screamed, whistled, and represented the most curious appearances. Sometimes they barked like dogs, and always represented themselves as under the influence of some known person who was accused of having the evil influence, or being a witch, and having put a spell upon them. In this way many persons were brought to trial, accused of having put the spell on these unfortunate children. We find that these persons were generally inoffensive, and bore otherwise a blameless character. We find there is some magnetic influence which spreads like a contagion. We have yet to discover one single instance in which it can be shown that anyone has put any spell upon another more than that which has been claimed for psychology. Wherever we recognise good or evil, that which is impressive at a distance, this we call magnetic. In the trials in the Middle Ages which dis-



graced humanity, those who were accused of witchcraft possessed the gifts which in ancient times were called witchcraft, and now called Spiritualism. It is told that Satan played the pipes, toads and black cats were the dancers, and spectres stood round; but we have no photographic copies of what was done on those occasions, and these vague reports constitute all the accusation that can be brought against them.

Much depended upon the status of the people amongst whom these works have occurred. St. Paul says there is one spirit, but a variety of administrations, and here is the difficulty. When this gift fell on any but the Jews, it was called enchantment; when it fell on the Patriarchs, it was the gift of God; when it fell upon the Judges, like Samuel, it was the voice of God—the presence of ministering angels. On the other hand, it was the gift of prophecy when it visited the Chaldeans, but it was sorcery when it came upon Daniel; it was the gift of God when it came upon the Apostles; it was the gift of the Master—it was the Divine gift—a message from the Sacred Presence. And now a few brief words concerning the last and third division of my subject—

#### MODERN SPIRITUALISM.

It has been with us, the Spiritualists, both in America and Europe, for some twenty-three years. It came with a power which was irresistible; at that time it was not known what a Spiritualist was—the name was not understood. Now on the continent of America we number millions, and the more I reside and labour among the European nations, the more general do I find this Spiritualism everywhere. It manifests itself in two forms—by physical and trance mediums. Spiritual beings become material and speak with an audible voice. Many of these feats are undignified and seemingly unworthy of spirits. We contend that we must regard these as signs adapted to our low condition. For more than 1800 years, down the ages have sounded the words of the Master that he should "give signs of our belief" in our work. Many great manifestations have been even of a more undignified character—the divining cup of Joseph, the trance mediumship of Balaam, the cakes baked on the rock for Nahum, the cruse of oil of the prophet, and all the signs that were given in ancient times, and which formed the fundamental basis of the faith on which your belief is founded. I look upon them with deep reverence, as the work of Him who speaks to our ignorance—who gives us these humble signs in advance. We have the trances and the speaking medium. These, by a power they cannot resist, have gone from country to country, and with uneducated lips proclaimed the glad tidings of the opening of the spiritual senses—of the truth and certainty of this great communion. Amongst those that we call, for the purpose of distinction, intellectual mediums, some have been endowed with a power and an eloquence that have been irresistible; and these "priests" are forming the germs of a new religion throughout the length and breadth of the land. These spirit-mediums have been commissioned to proclaim the one God. All sects may come under this teaching. We endorse no denomination—seek no sect. It is enough for us to know that the great problem of spiritual existence has been solved. We know there is an Infinite Mind—a Master—at the helm, and him alone do we worship. Beyond all chance of doubt, we know that we live for ever. When the visible heavens that are now over-arching us shall have shrunk, we shall be living; when the mighty winds shall have passed away, and this planet of ours shall have gone, we do know that the words that are now parting our lips—that the thoughts we are now thinking—the deeds we shall perform to-morrow—the secret motives that are agitating our minds—we know that these will make our hereafter. These are the inner structure of our spiritual beauty, and according to our fidelity or perfidy we shall be happy or miserable.

The mightiest powers of the angels are engendered within you and I; and as we sow, so shall we reap the bright and glorious gem—immortality.

#### THE GROVE MEETING AT BRADFORD.

On Sunday afternoon, a large meeting, composed of Spiritualists and the public, assembled in a field at Bowling to hear addresses from Mr. Peebles and Elder Evans. A similar meeting was held at the same place in the evening, but the attendance was larger, numbering upwards of 2000 persons. Mr. J. Burns presided, and briefly introduced the speakers.

MR. PEEBLES said he was very glad to again meet his Spiritualist friends in Yorkshire. He felt quite at home on that kind of platform, because it reminded him of their large grove meetings in America, when thousands of Spiritualists met, and had speaking, music, feasting, and social intercourse of a cheering and inspiring nature. He liked to stand upon the green grass under the open sky, for it gave him a spirit of freedom and moral independence. He supposed that all present were believers in the Divine existence, as manifested in the order and beauty of nature. God is a spirit, and we are made in God's image—compounds of matter and mind, or body and spirit. But these bodies of ours are frail. When a few more suns have risen in the east and gone down behind the western hills, when a few more sands in our life-glass have leaked out, our bodies will die and be laid in the cold grave. Their eyes had wept and their hearts had ached when they had seen the loved form laid in the grave and heard the clods fall on the coffin. At such times we asked, "Shall I ever meet this loved one again? Is there a life beyond this?" There was no response until we turned to the angel-world, and then soft and sweet came the assurance of the soul's immortality. Socrates heard this inner spirit-voice; so did George Fox, Swedenborg, and Andrew Jackson Davis, and other clairaudient mediums in all lands. John says in the Bible that being in the spirit on the Lord's day he heard voices in heaven. Again, John said, "I beheld, and lo a door was opened in heaven;" and that door has never been shut. He had heard these angel-voices himself, and they gave him assurance of the immortal life. Paul said, "There is a natural body, and there is a spiritual body." Not there shall be one in the life beyond, but there is now; and death simply severs the cord or partnership between the physical and spiritual; the dust returns to dust, but the spiritual man still lives. As we have physical hands and ears, so we have corresponding spiritual organs; and in the spiritual world we are the same thinking, reasoning, conscious beings, and we take with us our memories. Our spirit-friends can talk with us, as they did in Bible times with Abraham,

Ezekiel, Daniel, and others. If spirits or angels conversed with men then, why not now? Has God changed, or have his laws changed? No; thousands of years ago the laws of nature—gravitation, attraction, &c.—produced the same effects as now. Spirits talked with men thousands of years ago, and reproved them of sin. To deny the possibility of this spiritual intercourse now was to give the strongest argument to the Atheist or Deist. The facts of to-day confirmed the existence of these glorified forms, and also that mediums possessed the gifts of healing, speaking with tongues, seeing visions, and hearing voices. He believed because he saw, heard, and felt his spiritual friends. He eighteen years he had heard and seen these wonderful things, and had undoubted evidence of the opening of the heavens and the descending of the angels of God, as in past times, to demonstrate the immortality of life. But this heavenly revelation did not stop there. The angels taught us to put on the wedding garment, the white robe; to go forth and embody this knowledge in our lives and works, so that there may be harmony, peace, and joy. The command of the ministering spirits was—"Come up higher." It is of little use to know the mere facts; we must apply the moral philosophy of Spiritualism to our lives, make them beautiful and a practical power for good in the world. The grand test of the Divine baptism, the being born again and rising above the world, was found in our acting like Jesus, who went about doing good. Speaking of differences of belief, Brother Peebles reminded his hearers that we are not formed for believing precisely alike; but we can all love that narrowness of soul which led to the persecution of George Fox and Ann Lee, who was thus led to found this new church in America; and now numbered seventy communities of Shakers, all Spiritualists, and one of whose brethren had come over to proclaim their belief in the Gospel of purity, peace, and love.

ELDER EVANS next addressed the meeting. He endorsed all that friend Peebles had said respecting Spiritualism—its reality and its uses. The founder of their society, Ann Lee, was an Englishwoman, uneducated—she could neither read nor write; but she was moved upon by the Spirit in vision, in revelation, and often in such a manner that she was arrested and persecuted as a Sabbath-breaker, as they might be now but for the progress made in civil and religious liberty. The promise had been given that the Spirit should be poured out upon all flesh, and this promise was being fulfilled outside of the churches, and without reference to sects or denominations. He rejoiced exceedingly in this outpouring of the Spirit, and expressed a confident belief that it would go on until the millennium was incarnated in humanity. Elder Evans spoke of the signs that should accompany the spirit-power, and then gave some account of the Shaker belief, but not so fully as we have published it in his London address. The present state of society, he said, was not founded in God, and was not for the good of humanity. The priesthood lived upon the people; the shepherds sheared the flock instead of feeding them; people suffered their religion—they did not enjoy it. But God had set his hand to redeem Israel a second time, and by the same means as of old. Spiritualism was not a theological system, but a present power for making people healthier and happier. For instance, if a Spiritualist was sick, he went to a medium for a prescription; and one thing was certain—he could not get a worse prescription than from an orthodox doctor; we were sure to lose nothing, and might gain a great deal. Before Spiritualism had done its work, it will make this world a happier abode for the people; it will enable them to live in peace and plenty, and in accordance with the laws of health. What was professed as Christianity was nothing like it, but was a fighting, grasping selfishness that produced misery, poverty, and crime. He could not blame men for not believing in the sham Christianity. He was a Materialist until he joined the Shakers and found proof of the spirit-life. Shakerism was a union of religion and science, reason and revelation quickened by Spiritualism. Shakerism cared for men's and women's bodies as well as their souls. In reply to questions, Elder Evans gave some details of their habits and possessions. First, as regards the beard. The male Shakers shave, simply because it was the custom when their community was founded. Physiologically, they approved of wearing the beard, and might some day cease to conform to the unnatural custom. Formerly they took spirituous liquors, in common with the American people; but when their attention was called to the evils of the practice, they all became teetotallers throughout their seventy communities. So with the use of pork—they used to raise the best hogs in America, and used them liberally; but when they found that it was a poor, low kind of food, they at once discontinued breeding and eating swine or using their grease. Nearly all the Shakers are vegetarians. They developed gradually and collectively towards a higher and purer life. Their lands were very extensive, and these and all possessions were held in common.

#### THREE DAYS AMONG THE SPIRITUALISTS.

[FOURTH AND FINAL NOTICE.]

Looking over the MEDIUM after I left Messrs. Herne and Williams' I saw this following announcement:—"Tuesday: Seance at Mrs. Marshall's, sen., 20, Shirland Road, Bristol Gardens, Maida Hill, W. at seven o'clock. Several mediums in attendance. Admission, 2s. 6d." So then, it being Tuesday, I should have an opportunity of still further pushing my inquiries. My train for home was to leave at ten o'clock, giving ample time to spend an hour with Mrs. Marshall. I confess it was with some difficulty I reached Shirland Road; but I accomplished the distance at last, and a little before the appointed time found myself knocking at the door of the "medium's" residence. I must admit that I had no very high opinion of her powers. I had been told, nevertheless, I only meet with disappointment, as others had done; but, notwithstanding, I persisted in my search after knowledge, and soon stood in the worthy presence of Mrs. Marshall. As time passed on, and no other mediums came, I began to wonder what kind of a seance we were likely to have. Presently Mrs. Marshall stated that the words "several mediums in attendance" ought not to have been put in the announcement of her seances. It was a mistake, which, in any communication to the papers I might make, she wished me to rectify. We fell into conversation, and I ventured to ask what form of manifestations occurred through her mediumship. She said she was a clairvoyante, an inspirational speaker, and a prophetess. She then volunteered a



good deal of information on the subject of Spiritualism, saying that from childhood she had spoken with spirits, and had on occasions shown remarkable foresight or prophetic power. One instance which struck me as "very extraordinary" was relative to a dog or cat—I forget which—that belonged to the house. It had been missing for some days, and its loss was being deplored, when Mrs. Marshall said it would come back—it was not far distant. Just then there was a rap at the door—I think it was a trilling matter, but I mention it because it was given to me in all seriousness, and with the full knowledge that anything I might hear or see would find its way into print. As no one else came, the medium said she would sit still and see if there were any spirits present. I waited, note-book in hand, to catch whatever communication from the spheres might graciously be given. Presently the medium, striking her hand forcibly on the table, and telling me not to be afraid, as it was only the power coming upon her, said, "You are a writer of history; you have written many deep things in your time!" This was news, at least to me, and I felt proud, though doubtful of the truth of what was said. The spirit (speaking through the medium) proceeded to advise me to "search deeper into these things." I ventured to ask what was meant by "these things," and was told that it meant "spiritual things." I wished to know who I had the pleasure of listening to. The Medium: "My name is Elijah." This information, of course, startled me, but the prophet had been uttering such poor English hitherto, and repeating the same thing over and over again, that I seriously doubted his right to the name he claimed. Just then a carriage drove up, a ring at the bell followed, and a young French nobleman I had previously met in London entered the room. He, like myself, was endeavouring to learn what he could of Spiritualism, and had come to test Mrs. Marshall's mediumship. When he entered the apartment, the medium repeated to him what she had previously said to me about her abilities. The conversation went on for some time, and seeing that we were both tired of hearing the wonderful stories connected with her mediumship, I said I thought, as time was going on, it would be as well if the medium would proceed to show us something of her powers. She then said that the new arrival (Count —) was very anxious to know something about Spiritualism.

The Count: "Of course I am, or I should not be here."

The Medium: "The spirit says so. It says: I will give you understanding, and you shall know all; you shall learn first, and progress afterwards."

Count: "But how am I to progress?"

The Medium: "You must search for 'these things.' As soon as the Lord's will becomes your will, it shall be done."

Count: "It has been my will for some time past."

The Medium: "But your will is not perfect. It shall be perfected by this power."

Count: "How am I to perceive it? How am I to enter into regular intercourse?"

The Medium: "First seek, and then you shall find. Wait till you feel it distinctly within yourself."

There was a pause, and after a minute or so the medium suggested that perhaps Count — was a writing medium. He said he did not think he was. He had tried to develop himself, but it was of no use. His hand produced nothing but scratches on the paper, which might be accounted for by the circulation of the blood.

As matters were proceeding very slowly, I said that just as the Count entered I was engaged with the prophet Elijah. Perhaps he would favour us both with an observation or two, and I would take it down in writing, so that his remarks should not be lost. This course was agreed on, and then the medium (as she said), under the influence of Elijah, spoke thus: "I am he. [Mrs. Marshall: You are the writer, and I will deliver it unto you.] I am the man. I will enable you to write fluently on Spiritualism. I will do the thing. Have I not promised it? I am he. This is not the last thing you shall write. There are a variety of great trials coming upon the earth. There will be great troubles—great distress among the nations. England will not go without her trials. You will hear of a great many inland nations with the water flowing over them. The reason why I speak so to these men is because I know they are writers, and I want them to write it down."

Now, the foregoing did not by any means raise Elijah in my esteem. If he never prophesied more closely than this, he left himself a very wide and safe margin. I said, "Will Elijah kindly tell us the countries that are to overflow with water, and at what time?"

The medium said she did not hear the spirits speak. I said such vague prophecy as that was of no use. There was not a winter without some such calamity coming to pass somewhere on the Continent.

The Count: "Could you not tell us something more definite?"

The Medium: "There will be a good harvest."

Count: "Very probably. Can you tell us anything that we can't distinctly trace? For instance, will any Royal personage die this year, and if so, can you give us his or her name?"

The Medium: "It does not appear that any Royal personage will die in England this year. I decline to give names. I never give names."

The Count: "Now, if you are clairvoyant, as you say, will you give me a description of the person I am thinking of?"

The Medium: "No; I shall not."

Count: "Why not?"

The Medium: "Because I have a reason for it."

Count: "Would you give me your reason?"

The Medium: "I am just speaking the words of the spirit—it is just what he is saying through me."

Count: "Well, now I am thinking of some one. Is she old or young—in England or abroad?"

The Medium: "I don't think the person is in England."

Count: "Where is she? Is she in America."

The Medium: "I don't see."

Count: "Is she on the Continent of Europe? Just say yes or no."

The Medium: "She is on the Continent."

Count: "On what part of the Continent—in Germany?"

The Medium: "I dare say she is there."

Count: "Well, it's all a mistake."

The Medium: "It seems it is not the truth."

Count: "Well, it's very straightforward. You can't say what I am thinking of. We have had nothing at all reliable yet. Are we likely to have anything before the end of the evening?"

The Medium: "I can't tell you. The spirit does not answer—not a word."

I remarked that I did not think any spirit at all had had anything to do with what had been said.

The Medium: "I know there is. I think you had better call some other night, for you won't get exactly what you want."

Count: "I feel that, but what reason is there to suppose it will be better another night?"

The medium looked at her watch, and we found that our presence was not any longer desirable. So we took our hats and left.

The above "séance" does not require a word of comment.

## PRIESTLEY AND THE BIBLE.

To the Editor of the Medium and Daybreak.

SIR,—The quotation from Priestley by T. E. P. (MEDIUM, p. 241) fairly states the negative force of all ordinary phenomena to impress us with an idea of the soul's materiality; but it misrepresents greatly in saying, "there is no instance, either in the Old or New Testament, of the soul being supposed to be in one place and the body in another;" for there are many instances in both.

First, I will note that in 1 Sam. ii, 32, 33, the aged Eli is told that he shall see the misery of future generations of his sons, and it shall consume his eyes and grieve his heart. Could the eyes and heart referred to then be with his buried corpse?

Next, in the same book, xxviii. 8, Saul begs a witch to "divine unto" him "by the familiar spirit," and bring up the person he shall name to her. Now, he could not have held that the corpses of any he might name were there at hand.

Again, when she was alarmed at an apparition (v. 12), which he asks her to describe (v. 14), and then first "perceived," by her description, that it was Samuel, could he suppose this, which only the clairvoyante saw, to be Samuel's corpse?

Now, as the Mosaic laws—which profess to have been collected into their present pentateuchal form in Saul's own reign—repeatedly forbade all dealing with "them that have familiar spirits" (Lev. xix. 31, xx. 6; Deut. xviii. 10—12); ordering, indeed, their banishment on pain of death (Ex. xxii. 18, Lev. xx. 27); which law Saul himself had executed (v. 3, 9); how can it be pretended the Old Testament did not, from its earliest historic age, assume the continuance and separate existence of souls away from dead bodies, as *well-known fact*? It recognised plainly the necromancy (or, as you would call it, "Spiritualism") of the Gentiles in general, not as *pretended* but of *actual* necromancy. Otherwise, why not have taught that their "familiar spirits" were no spirits, and the consultation of them a manufacture and vanity? Was that any harder to have taught than that their gods were no gods, and the idols manufacture and vanity?

Again, Isaiah viii, 19, "seeking to the dead" is denounced, and it is implied (v. 20) that *they*—not merely the mediums—spoke, and therefore were distant from their corpses. Elijah (1 Ki. xvii., 21) prays over the widow's dead or torpid son, "O Lord my God, I pray thee, let this child's soul"—do what?—revive?—no—"come into him again." Lastly, the author of Ecclesiastes first represents himself, in his sceptical condition, asking, exactly like Priestley (iii. 21), "who knoweth"—what evidence is there of—"the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Plainly implying this difference to be the *general* belief of his day; and afterwards (xi., 7) distinctly declares it to be true that the human body and soul *shall* go opposite ways.

So much for the Old Testament. The New would not by itself be so redundantly decisive; but in the gospel we are told the lord of the idle servant shall come (Luke xii., 46) "in an hour when he is not aware, and shall cut him asunder"—cut him *in twain* is the literal word—before appointing him his portion. On what possible Materialist theory would that have described the generality of deaths? The Apostles at least believe in spirits appearing away from bodies, or they would not repeatedly suppose their Master, walking on the sea and after his resurrection, to be one. Now, instead of this belief being contradicted, they are merely told that "a spirit hath not flesh and bones." The Sadducees are declared to "err greatly," both in supposing Moses a Materialist (Luke xx., 37)—which a late writer in the MEDIUM, too, supposes—and in denying "that the dead are"—not *shall* be—"raised." Accordingly, in Acts xiii., 8, their denial of resurrection, or of angels and spirits, is reckoned as one and inseparable. Lastly, Paul not only repeatedly speaks of his flesh as "a tabernacle" to be left, and insists that there is another to be "put on"—that "there is a psychic (or *animal*) body" (mistranslated *natural*) "and there is a spiritual body;" but cannot tell whether his visit to the third heaven (2 Cor. xii., 2, 3) was "in the body or out of the body."

And Priestley found "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!"! To what on earth will not a theory blind people! But why exclaim at this? Our parsons and preachers can actually find in the Bible their masters' god! as the Southern American ones, down to Lincoln's day, could find it was all "the word of" *their* god!—Yours truly,

E. L. G.



## 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:—

One Copy Weekly, post free,	-	-	-	14d.
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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."

Religious Communism—Elder Frederick and Shakerism—Spiritualism on Steamers—Great Grove Meeting at Bradford for the Spiritualists of the West Riding—A Spiritualist Excursion and Picnic—Abstract of J. M. Peebles's Lecture on Sunday Evening, July 30, in Cleveland Hall, London—A Seance with Messrs. Herne and Williams—Mr. Morse's Seance, &c.

### SEANCES AND MEETINGS DURING THE WEEK.

**SUNDAY, AUGUST 20.** Mr. Cogman's Seance, 22, New Road, E., at 7.  
LIVERPOOL, Psychological Society, at 55, Devon Street, Islington, at 8 p.m.  
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. and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.  
GLASSGOW, 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 Scarborough, Mrs. J. A. Butterfield, medium, at 7.30.  
**MONDAY, AUGUST 21.** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.  
Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, 6 till 8 o'clock p.m.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
**TUESDAY, AUGUST 22.** 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 23.** Seance at Mr. Wallace's, 105, Isip 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 Scarborough, at 7.30.  
**THURSDAY, AUGUST 24.** Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.  
Dalstov 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.  
BOWLING, Hall Lane, 7.30 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 18, 1871.

### SPIRITUALISM AT THE BRITISH ASSOCIATION.

The British Association for the Promotion of Science is composed of a great number of scientific men, and in some cases women too, who meet together once a year to read papers on and discuss matters connected with each department of physical science. These departments are termed sections, one of which is devoted to chemistry, another to anthropology, a third to geology, and so on. Each section has a president and officers of its own, and there is a president of the whole body collectively. It only remains to be added that the Association is peripatetic, changing its place of meeting each year. Last year, for instance, it met in Liverpool; the meeting this year was in Edinburgh, and next year it will be in Brighton. For the first time since the Association was formed, the existence of Spiritualism has been recognised at the recent meeting in Edinburgh, and besides having been alluded to at some considerable length by the president of one of the sections in his opening address, it has formed a topic of conversation among the numerous members of the body. This was only to be expected; for among the serials, papers, &c., with which the various tables in the reception or lounging room of the members were well stocked, there was a goodly supply of well-selected serials, works, and tracts on Spiritualism, which appeared to excite much interest. As there was an intimation pencilled on several of them on the morning of the last day of the meeting to the effect that they might

be taken away by those who felt inclined, very few were left when the tables were finally cleared.

An attack on Spiritualists by Professor Allen Thomson, in his opening address as President of the Biological Section, was characterised by the usual spirit which animates those zealots who imagine they have a call to suppress Spiritualism. Professor Thomson did not consider it necessary to have the slightest acquaintance with the subject he so flippantly denounced. The tone and tenor of his address may be ascertained from the following severe castigation administered to him by the Editor of the *Edinburgh Evening Courier*, in which paper it appeared as a leading article:—

### PROFESSOR ALLEN THOMSON ON SPIRITUALISM.

To the phenomena of Spiritualism, so called, we have accidentally been led to give a little attention. We have looked into them with our own eyes, and have otherwise been at some pains to seek for information on the subject. Our attitude towards them remains, as at first, that of a very resolute sceptic; but as we do not profess to be scientific, we assume no airs of omniscience, and are disposed to think it just possible, that, strange and *bizarre* as it may seem, the thing may really have some lurking truth in it. It is possible it may be true; and if so, it is possible there might be evidence to prove it. It is alleged that there is such evidence; and a calm and dispassionate inquiry as to the value of the evidence adduced would not seem to us the least irrational. To Professor Allen Thomson, of Glasgow, the matter presents itself otherwise; and he adjudges that nobody but a maniac would seriously concern himself with inquiry into any such matter. Of Professor Thomson we desire to write with all the respect that is his due. His address, the other day delivered, seems, on the whole, of fairly respectable merit. As an anatomist he is favourably known in the West of Scotland; and in medical circles it is, we believe, understood that he has done something not inconsiderable to elucidate the functions of the midriff. Of the midriff, indeed, his knowledge is known to be minute; and, as the way of your man of science is, he considers that on this ground he is entitled to legislate in other branches of which he knows next to nothing. With Spiritualism, for instance, he was not in the least called upon to meddle; but in one section of his address he chose to rush upon the subject, and this only to exhibit the depth of his ignorant prejudice. His remarks are nearly throughout entirely futile and foolish; by men as uninstructed as himself they may possibly be held profound; but people who have practically even touched the subject (though perhaps no more believing than he) will set them aside at once as merely so much idle drivel. Some little practical acquaintance with the subject Professor Thomson does, indeed, in one sentence claim. "I have myself been fully convinced of this" (to wit, of the underlying imposture) "by repeated examinations." No detail of these is, however, as yet before the public. Our columns are frankly open to Dr. Allen Thomson; we shall be happy to print the details if he will send us them; and we don't in the least doubt we shall find in them simply some such *farrago* of loose ineptitudes as we lately had occasion to expose in a paper "On Science and Spirits," by the eminent Professor Tyndall.

In concluding a treatise which, as we sufficiently showed, it is ridiculous to call "scientific," Dr. Tyndall decisively observes:—"The present promoters of spiritual phenomena divide themselves into two classes—one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be undeceived." The knaves who deceive and the fools their victims—such, according to Dr. Tyndall, is an exhaustive classification of the adherents of Spiritualism, so called. This is also the view of Dr. Allen Thomson; and he even goes a little further: he has what we must call, *sans phrase*, the stupid audacity to assert that no course of inquiry into the matter can "deserve the name of study or investigation!" He admits, indeed, that "a few men of acknowledged reputation in some departments of science have surrendered their judgments to these foolish dreams;" but as he speaks of them as "otherwise appearing to be within the bounds of sanity," his implication against them is direct of insanity as to all that regards this matter. To merely mention one or two of the men whom Dr. Thomson, if he could, would consign to strait-waistcoats apiece, will of itself be sufficient to convict him of such a positive outrage of silly impertinence as might almost suggest for himself the treatment he would apply to others. A little work lies before us, entitled "The Scientific Aspect of the Supernatural," in which the fullest belief in Spiritualism is set forth, and along with this a conviction of its profound religious importance. The author is the well-known Mr. Alfred Russell Wallace, of whom Dr. Allen Thomson may possibly some time have heard. Mr. Wallace is, we believe, at this day recognised as a scientific naturalist, second only to Mr. Darwin. By consequence he is no fool; there seems no reason to suspect him a knave; and we are not aware that his sanity—save implicitly by Dr. Allen Thomson—has ever been called in question. Moreover, Mr. Wallace, in his little book, gives a considerable list of men more or less intellectually eminent, and whose *bona fides* is not to be questioned, who have distinctly proclaimed, or admitted, themselves convinced of the genuineness of these phenomena. Let us indicate one or two of these. The late Professor De Morgan gave much attention to the subject, and, in point of fact, published a book upon it, under the title "From Matter to Spirit—the Result of Ten Years' Experience in Spirit Manifestations." Professor De Morgan's careful inquiry, prosecuted over ten years, Professor Thomson in one second disposes of, as we saw, as "not deserving the name of study or investigation." The insolent dogmatism of this is really so absurd and amusing that it ceases to have matter of offence in it.

Another instance. Professor Challis, of Cambridge, received the other day, along with Professor Allen Thomson, the highest honour which our ancient University can bestow. It would be a little invidious to inquire curiously which of the two men our University authorities would have adjudged the more eminently entitled to the honour. Professor Challis thus writes, after a careful examination of "the testimony to such facts":—"It is such as I have been unable to resist. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up." But, according to his brother L.L.D. *Edinensis*, his careful examination of



testimony "does not deserve the name of study or investigation!" Comment is, of course, unnecessary.

Other such instances might be multiplied from the list supplied by Mr. Wallace. To Dr. Huggins it is obvious to refer, who, along with Professor Allen Thomson, received, like Professor Challis, the LL.D. degree. Dr. Thomson would not perhaps himself consider his merely respectable reputation as comparable to that of Dr. Huggins; and Dr. Huggins, though careful and guarded in his admissions, does very frankly admit the inexplicable character of the phenomena, which he witnessed along with Mr. Crookes, and the necessity for farther investigation. The investigation which Dr. Huggins pleads for would not, according to Dr. Allen Thomson, be held, however strictly conducted, to be even "deserving of the name." Mr. Crookes, again, is very well known as a chemist, and we know what he thinks of the phenomena. Lord Lindsay is also very well known as intelligently concerning himself with scientific inquiries. He has been at great pains to test Mr. Home's claims, and is thoroughly convinced of their validity. Will Professor Allen Thomson, on the ground that he knows a thing or two about the midriff, have the hardihood to oppose his mere insolent dogmatic denial to the case for serious inquiry which seems to be fairly made out by the consensus of such men as those enumerated, and of others who might readily be cited, certainly not inferior to him in the matter of scientific accomplishment? If so, we shall know what to think alike of his sense and his modesty.

We have felt constrained to write as above, not in the interest of any belief which these phenomena, if found genuine, might accredit, but simply in rebuke of that spirit of overweening dogmatism which is a positive disgrace to any man calling himself scientific, and which is here exhibited by Professor Thomson in a state of most rabid development. In the face of such strange facts as those alleged, scepticism of a severe and uncompromising kind is the only rational attitude. Scepticism is, however, one thing; dogmatic denial on a mere ground of strangeness in the facts, as unconformed to scientific preconception or prejudice, is a thing totally different. There is evidence throughout Dr. Allen Thomson's deliverance on this subject, that if asked to define the difference, he would be helplessly at a loss to do so, the distinction not existing in his mind. This may be held to give us the accurate measure of Dr. Allen Thomson, considered as a scientific intelligence.—*Edinburgh Evening Courier*, August 9.

As there were several Spiritualists in Edinburgh in connection with the Association, it was expected that a discussion on Spiritualistic phenomena would take place, and it was reported that had the discussion been permitted, the probability is that the anti-Spiritualists would not have had much cause for jubilation. Unfortunately, no opportunity was afforded for a discussion of the subject. Some details in connection with this will be ascertained from the following extract from the *Engineer* of the 11th inst.:

There has been considerable excitement here about Spiritualism. In two of the sections attacks were made on it in the presidential addresses, and Mr. Tylor had an additional shot at it in his lecture last Monday. Lord Lindsay, Mr. William Crookes, and Mr. Huggins have been here, and a few days ago, Mr. Crookes gave in to Section A (Mathematical) some further experiments on "psychic force," narrating how, by means of self-registering instruments, he, in the presence of witnesses, made the vibrations caused by the raps and other movements to register themselves, in order to show that the phenomena were real and objective, and not due to any mental change in the observers, as surmised in an article on the subject by Dr. Balfour Stewart, in *Nature*. Mr. Crookes's paper was referred by Section A to Mr. G. G. Stokes, secretary to the Royal Society, and Mr. Crookes shortly afterwards received the following report:—

#### REPORT ON MR. CROOKES'S PAPER.

The paper having been placed in my hands about 10h., and a decision wanted in writing by 10½, I have been obliged to be hasty.

The subject seems to be investigated in a philosophical spirit, and I do not see the explanation of the result of the first class of experiments, while at the same time I am not prepared to give in my adhesion without a thorough sifting by more individuals than one. I don't see much use discussing the thing in the sections, crowded as we already are; but if a small number of persons in whom the public would feel confidence choose to act as members of a committee for investigating the subject, I don't see any objection to appointing such committee. I have heard too much of the tricks of the Spiritualists to make me willing to give my time to such a committee myself.

G. G. STOKES.

August 7th, 1871.

From all that we can learn, it would appear that the Spiritualists at the Edinburgh meeting of the Association were not only perfectly ready to avow their belief in Spiritualism, but were further ready to "give a reason for the faith that was in them." Of how few religionists can the same be said at the present day!

#### MR. GERALD MASSEY'S ESSAY.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I was one of those who shared the enjoyment of the entertainment provided at St. George's Hall, at the Conversazione on the occasion of Mrs. Emma Hardinge taking leave of her London Spiritualist friends. I thoroughly enjoyed the speeches of that talented lady and of Mr. Gerald Massey, as well as the exquisite music with which Miss Cooper, and the accomplished artist who accompanied her singing on the Harmonium, favoured the audience.

Mrs. Hardinge's eloquence was at that evening more brilliant than on any other occasion I have had the good fortune to hear her. Mr. Gerald Massey's discourse on Spiritualism, though of quite a different character, was equally successful. It contained an amount of humour, wit, eloquence, and poetry, rarely to be found combined. Though the hour was late, and I had the fear before me of losing the last train, yet I could have listened with pleasure for hours. I see in the last *MEDIUM* a report of his discourse, and I am glad also to find your intention expressed of publishing a separate issue. I shall be glad to subscribe for twenty copies; and I hope that persons interested in the spread of Spiritualism—those who have been benefited by its teachings—who have derived consolation and comfort from its truths—whose faint hope of eternal life has been converted into solid conviction—whose eyes have been opened to the certainty of rewards for good deeds done, of punishment for transgression of Divine laws, and of compensation for

injustice suffered in this world—those who have received incontrovertible proofs of the possibility, under certain conditions, to communicate with departed spirits—I trust that those so benefited will follow the example, and subscribe according to means.

Mr. Gerald Massey's discourse is calculated to arrest the attention and to open the minds of persons who would not otherwise listen to any exposition of Spiritualism. There are also expressed in Mr. Massey's discourse new views which will interest even old Spiritualists.

Wishing success to true Spiritualism, divested of all dross of superstition, as the best means of establishing firm faith in God the Father of Spirits, and in Christ his beloved Son, representing the highest type of humanity, universal peace, and a common brotherhood,—Faithfully yours,

GEORGE DORNBUSCH.

South Hackney, 16th August, 1871.

[Mr. Massey, in response to a general desire, in the first instance expressed by the Countess Pomar in this paper, has entirely remodelled his admirable exposition of Spiritualism delivered at St. George's Hall, and doubled it in length. It is certainly the most trenchant work which has yet appeared in connection with Spiritualism, and merits universal circulation. Mr. Dornbusch's letter, printed above, is an indication of the wishes of leading Spiritualists, and we hope it will be generally followed. Mr. Daw desires twenty copies, and Mr. Henry Pitman has ordered one hundred. The Countess Pomar also wants a goodly parcel. While the work is in the printer's hands, we would urge our friends to send in their orders, so that the work may have a large circulation immediately. It will be got up in the form of a neat volume, price 1s. The author has kindly presented the right to issue this edition as a donation to the Progressive Library, and all who aid in the circulation of the book will benefit that institution, as well as help the cause generally.—*Ed. M.*]

#### WORKS ON SHAKERISM.

We understand there will shortly be published by J. Burns, 15, Southampton Row, London, a work, by Elder Evans, entitled "Shaker Communism; or, Tests of Divine Inspiration." Price 1s. 6d. Also an English edition of his Life, "The Autobiography of a Shaker." Cloth, 3s. 6d. This will in all likelihood be speedily followed by a Life of Ann Lee, giving an account of the rise and progress of the Order. The first-mentioned work will be ready in a few days. Subscriptions for *The Shaker* received at 5s. per annum.

#### PRAYER AND NATURAL LAW.

The following article from the *Literary World*, and reprinted in the *Christian World*, is noted by a correspondent as an evidence of the change of sentiment being brought about by Spiritualism:—

"The Spiritualism of our own day, with all its grotesqueness and puerility, is an indication of the hold which the spiritual is taking of men's minds. The immense circulation of sensational books on the future life points in the same direction. The now well-known American book, 'The Gates Ajar,' is the expression of opinions respecting the unseen state which have long been growing silently in many minds. The old idea of a dim and distant heaven, separated by immeasurable space from the earth, is giving place to the conception of a spiritual world adjacent to and permeating the material world. The principalities and powers of the spiritual universe are thought of, not as seated on jasper thrones myriads of miles away, but as busying themselves with all the ordinary interests of earthly life. The old dream of relatives and friends departed being everlastingly engaged in song and minstrelsy, and being so absorbed in worship as to forget the dear ones left behind, is fading away before the more natural belief that they are foremost amongst the ministering spirits, sent forth to minister to the heirs of salvation. This conception of the spiritual world is an important check and counterbalance to Materialism. We are told that God cannot answer prayer because matter is ruled by rigid law. But, for aught we know, the solution of the difficulty may be in the relation of the spiritual to the material, and in the supremacy of the former. One thing is plain—the forces of which Materialists talk so much, are, to a great extent, under human control. Then, under God, the destiny of man is largely in the hands of his fellows, and these in their turn are affected by spiritual influences. Can we doubt that He who made man has access to his mind and heart? Is it, moreover, unreasonable to suppose that other spiritual beings have large powers of suggestion and impression? A Spiritualist once expressed his conviction to the writer that Mr. Muller's success in prayer arose from his being a *medium*. The spirits heard Mr. Muller pray, and then went to wealthy people, and impressed it on their minds to send him money. This explanation hardly commends itself to the devout mind, but it may have some truth in it as to the agency of angels in answering prayer. There are many instances on record of mental impressions having had important results. For aught we know, too, there may be a direct action of the spiritual upon the material."

THE EXCURSION AND PICNIC.—We are unable to state any particulars this week. The committee have made inquiries about the cost of steamers and places to go to. On Tuesday evening next, at eight o'clock, another meeting will be held at Southampton Row, when as many as can be present are cordially invited to attend, that the question may be settled.

SPIRIT-MAGNETISM applied to the sick. Mrs. Powell will treat two or three Patients. Terms moderate. 4, Crescent Place, Burton Crescent, W.C.

WE are requested to announce that Mr. Charles Williams holds a seance for healing every Monday evening, from 6 till 8 o'clock, at 46, Ada Street, Broadway, London Fields. Mr. Williams has been warmly recommended as a healer.

BROTON COMMUNITY.—The report now being actively circulated by the enemies of A. L. Harris, to the effect that the Community at Brocton, Lake Erie, is utterly broken up, is false. Mr. Harris has only left it for a time, preparatory to a wider sphere of uses; and during his absence the community has been left under the control of the members who remained behind, and they are all perfectly satisfied with these changed conditions.—*Co-Operator*.



## THE "LAYING-ON OF HANDS."

To the Editor of the Medium and Daybreak.

SIR,—The question is often asked, "What is the good of Spiritualism, and what benefit does it confer on those who may be brought within its influence?" From one point of view, and with your permission, I will endeavour to give a satisfactory and undeniable answer. About twelve months ago, I heard that a Dr. Newton had come to London, and reading in the *Alliance News* that he was curing people by the "laying-on of hands," I went to the place where these cures were said to be performed, and was profoundly impressed by what I saw there. At the time of my visit I myself was suffering from the effects of over-exertion, induced by a too close application to my duties and Temperance lecturing. To my surprise, as well as to my great relief, I found that, under the influence of the much-abused Doctor, I quite forgot my indisposition. It was gone, and has not since returned. This, to me, was "confirmation strong as proofs of Holy Writ," of some subtle power possessed by the Doctor over my organic conditions. I went there a sufferer; I came away cured. Here is the plain straightforward statement of a fact which I defy the most sceptical or argumentative to deny. I was no less astonished to find that the Doctor claimed no special merit or miraculous endowment for the work, but informed us that we might all, if we chose, and according to our lights, "go and do likewise."

It was his custom to present many persons with a *magnetised carte* of himself, which he assured us (and which I subsequently found) was potent for good. Armed with this talisman, and passing by Guildhall on my way homeward, my attention was called to a man who, smarting under the injury inflicted by a blow in the face, was about to prosecute his assailant. I was successful in so far allaying his physical suffering as to put the idea of prosecution or revenge out of his mind; to this extent expense, trouble, and annoyance were in a great measure avoided.

A lady visitor at my house came, accidentally, so violently in contact with a half-opened door as to cause much painful swelling. It may surprise many to hear, what is nevertheless the fact, that upon taking the magnetised *carte*, pain and swelling were alike completely gone.

At Norwood, I saw a young man whose hand was severely cut. I laid my hand upon the bandages which enveloped it, and he stated that the pain was greatly alleviated.

At the same time and place, another man, suffering from a swollen and inflamed thumb, was so affected by the laying-on of my hands, that he staggered and almost fell. The effect almost took me by surprise, and I have no doubt, Mr. Editor, you will remember my asking you the question, whether, when any person became drowsy under the magnetic influence, it was best to arouse them.

Mr. R., of Notting Hill, a poor man, had been afflicted for three months with sciatica. After I had visited him a few times he was cured and able to resume his occupation.

Mrs. —, of Notting Hill, was for some time a sufferer from weakened wrist. After I had made a few passes the pain suddenly left her, and she has since been well and strong.

Mr. —, of Kilburn, had a dislocated shoulder from a fall, and by a doctor's order, had to keep his arm in a sling. He was also instructed to remain quiet for a month or six weeks. On the day following the accident he was advised by some of his friends to come to me. I requested him to move his arm, which, together with his hand, was cold and numb. To the great satisfaction of all, and to the surprise of some, he was soon able to raise his arm above his head. He left free from pain, and on the following Tuesday was in pursuit of his employment as a carpenter.

A friend in Dorset Street had two children suffering from affections of the eyes, complicated, in one case, by sores in the throat. After a few visits both children were restored to perfect health.

Passing along the Edgware Road, I came in contact with a man whose arm was bandaged and much swollen. I examined it, and told him I could cure it, and send him to his work on the following Monday. I gave him my address. He came on the Sunday. I was successful in at once relieving the pain. On the Monday he returned to say he was thoroughly cured. (I may mention that, in this case, the man had, under advice, used spirits of wine as a lotion, which, in my opinion, did more harm than good.)

Mr. —, of Kilburn, had a lame foot. I saw him pass my house, and informed him that, if he chose to step in, I would cure him. He did so. The same day he was well and thankful.

I may inform all those who are interested in the above cases, and who may be desirous of assisting to spread a knowledge of the benefits to be derived from mesmeric and magnetic agency in the cure of disease, that measures are being adopted for founding a London Curative Mesmeric Association to supply the place of the late Mesmeric Infirmary. With this view a committee has been formed, consisting of practical Mesmerists, some of them pupils in the class recently formed by Mr. J. W. Jackson, who intend shortly issuing a prospectus, embodying their plans for the promotion of a knowledge of the healing art by the agency of Vital Magnetism.—I am, Sir, yours respectfully,

JOSEPH ASHMAN.

7, Cambridge Road, The Junction, Kilburn, N.W.

## SEANCE WITH MR. ALSOP AND FAMILY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Spiritualism has now become an established fact. It is no more to be doubted by those who have bestowed any attention upon the investigation of its phenomena, than are electrical experiments or the marvels of chemistry. Its laws may as yet remain enshrouded in gloom; the forces it displays are always occult, and frequently incomprehensible; but it is nevertheless based upon facts as certain as those of the most natural and palpable character that fall within the experience of every-day life. To disbelieve in Spiritualism at the present time, is not to have doubts about a speculative theory, but to oppose the evidence of one's sober senses. By this principle sceptics must soon be judged. Spiritualism is no longer a question of logical deduction, but of sense, knowledge, and experience. These facts place the phenomena beyond the verge of doubt, but at the same time bring them into the field of criticism. My experience leads me to the conclusion, that not only does the character of the manifestations depend largely upon the frame of mind in which we sit and wait for them, but that the spirits themselves are greatly influenced by the conduct of mortals at a seance. Hence the great importance of having unanimity and harmony of thought amongst all present. One opposing mind will frequently very considerably interfere with—perhaps destroy—all manifestations. Not only should there be a kind of mental union with all who meet at a seance, but there should also pervade the entire circle a fitting frame of mind to receive the great truths frequently communicated on these occasions. Asking absurd questions, joking, treating the matter with levity, should be entirely avoided. The subject is a solemn one, and should be dealt with in a serious frame of mind. These matters are always attended to most strictly and most religiously at the seances, held at the house of Mr. C. P. B. Alsop, at Champion Hill, where I have frequently attended; and the result has been in the highest degree satisfactory to all who have been present. By this means we avoid violence and outrageous conduct on the part of the spirits, and bring about a harmony and peace of mind that must be experienced to be believed. The joy and quiet repose of soul that pervades the circle on these occasions is really and truly a foretaste of heaven; and when the time has become so far advanced that we are compelled to wish our spirit-friends good night and retire to our respective homes, we do this with the greatest reluctance feeling when we leave as though we had left some part of ourselves behind.

On Sunday, the 23rd of July, I attended a seance of this character at the house of Mr. Alsop, when there were present Mr. and Mrs. Alsop and their daughter Mrs. Cheney, Miss Reeves, Mr. Whitty, Mr. A. Taylor, of Nottingham, myself and daughter Ada. We had not been sitting long before flowers and other articles were brought and thrown upon the table; amongst other things thus conveyed by the spirits was a necktie which had been left locked in a portmanteau at my house at Ealing, and was brought to Champion Hill, a distance of about ten miles. Mr. Taylor is a medium of great power, and what may be called, for want of a better term, a carrying medium. In his presence articles are fetched from great distances. On the occasion in question he was himself twice raised in his chair up to the ceiling, very much against his own wishes, and not without producing in him a considerable feeling of nervousness. Spirit-lights were seen in great abundance; they passed from one part of the room to another in large clusters, looking like small showers of meteors; spirit-hands were also seen by many of those present. These were described as apparently composed of the same kind of material as that from which the lights were evolved. The accordion was floated into the air and tunes played upon it while no human fingers touched its keys. It was held and played upon exclusively by spirit-hands. A duet was sung by Mr. Whitty and Miss Alsop, and an accompaniment was played on the accordion and the piano by the spirits, no human being touching either of the instruments the while; the music thus performed was grand in the extreme. Very many phenomena occurred of the character of moving things from place to place, such as conveying a hassock to another part of the room, raising the accordion from the table, &c.; but all these sink into insignificance beside the playing on the musical instruments by the spirits. Five distinct voices, each preserving its own identity, were heard by all present, and there was no more danger of confounding one of these with the others than there would be in the case of the same number of voices from human beings still in the flesh. The spirits themselves named the hymns that they wished to have sung, and joined most enthusiastically in the harmony. The singing brought to each one present a frame of mind such as perhaps many had never before experienced. One hymn, called "Holy, holy," really penetrated to the depths of the human soul, and produced a condition of mind so tranquil, so peaceful, so happy, that the desire would naturally arise that it could be for ever. This was indeed an earnest of that glorious state to which all of us are hastening. Here is the true mission of Spiritualism.—I am, my dear Sir, yours ever,

HENRY SMITH.

24, Windsor Road, Ealing, W.

## "JOHN KING" AND "KATIE" AT KINGSTON-ON-THAMES.

On Sunday, the 15th inst., Mr. Herne accepted an invitation to visit Mr. Champernowne's circle, when the phenomena were both varied and remarkable. There were present two ladies from London, a clergyman of the Church of England residing in the neighbourhood of Kingston, besides the usual members of the circle. The seance commenced about half-past two in the afternoon, and lasted for upwards of two hours. After many of the usual manifestations, "John" and "Katie" gave us some very pleasing and effective singing, the words being Italian, to their own accompaniment on the piano. The door of the room, which was locked, was several times unlocked during the sitting, and thrown open by the spirits, the hands of the sitters being linked together. John told us at one time during the seance to go into the garden for five minutes, but as we remained there longer than the time named, he stated, on our return, that by our not doing as we were directed, we had frustrated the intentions of Katie, who had been preparing the necessary conditions for bringing Lizzie (Mrs. Guppy) to us, Mrs. Guppy being then, Katie told us, at Ostend. Towards the close of the seance we



were directed by our spirit-friends to sit again at eight o'clock that evening, and on opening the shutter we found that some shells and apples had been brought into the room and placed upon the table, the sea-shells having been carried by the spirits from the residence of Mr. R. On our sitting again during the evening, John King told us that they had taken the shells we had seen in the afternoon to Lizzie at Ostend. To many it would be a satisfactory test if information could be obtained as to whether Mrs. Guppy experienced anything unusual, or could corroborate any of the statements respecting the sea-shells, which were of a peculiar kind of limpet, from the South Pacific, and also one or two of the corvise species; a small horse-hair basket of Peruvian Indian manufacture was missed at the same time.

A verification of the statements of John King and Katie would thus prove to many the facts of spirits being able to manifest at distinct circles, irrespective of distance, within a few seconds of time. It is to be regretted that the time of the occurrences was not more exactly noted, but, as nearly as could be judged, Mrs. Guppy would have received the shells, &c., about half-past eight in the evening.

Whilst Mrs. and Mr. R. were subsequently taking tea at their residence, Mr. Horne being with them, the table was several times lifted and tilted without human contact. Articles were moved about the room by our spirit-friends, and one was dropped on the table. John King also took a biscuit from the hand of Mr. Horne, and his loud, distinct utterance was heard in the room. Also, whilst Mr. Horne and Mr. R. were walking in the garden, at about six o'clock, the sun shining brightly at the time, John's voice was frequently heard joining in the conversation. During the seance held in the evening again at Mr. Champenowne's, some most remarkable manifestations took place, one of which was Katie giving each of us some kisses, and John offering us snuff from a box in the room. The seance concluded with John's fervent "God bless you! Good night."

HENRY E. RUSSELL.

Kingston-on-Thames, August 16, 1871.

### MEDIUMSHIP IN YORKSHIRE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Knowing your readiness to insert in the columns of your valuable paper anything worthy the notice of your readers, I desire the insertion of the following lines. On the 15th July, we held a seance at the house of one of our mediums, for a few friends to consult our spirit-doctor. One of the investigators, on being told that his leg, which is shortened from his having the hip disease, could be brought to its proper length, was rather doubtful; but to convince him, the medium's hand was elongated; but another investigator was not satisfied, on account of their not being much light in the room. However, on the day following, Sunday, July 16th, whilst the same medium was entranced in the broad light of day, the hand again became elongated, when a number of our friends examined both hands of the medium, and then measured them, fully satisfying all present that the elongation was a reality. Now, Sir, this is another phase of spiritual phenomena to us, and I can assure you that it is very gratifying to us all, after the sneers that have been thrown out at, and the contempt poured upon us. We have pleasures which those who condemn and despise us know not of; so we can afford to be accounted as the "lowest of the low," while our spirit-friends take such pains to encourage and cheer us; and that is not all. When we are ill, we do not apply to the medical men as we used to, but we visit our mediums, and, am glad to say that we are soon put to rights, and no doctors' bills to expect coming in. It is our excellent friend, Mrs. S. A. Swift, whose hand was elongated; and such is the healing power of which she is possessed, that she is sought after by many outside the ranks of Spiritualism.

Since writing the above, we have held another seance, when the same medium's arm was elongated three inches according to the measurement taken by D. Richmond, of Darlington, who had come to visit us.

JOHN KIRSON.

Gawthorpe, near Wakefield, July 29, 1871.

[Those interested in elongation should consult *Human Nature*, Vol. III., p. 138, being the March number for the year 1869, where they will find a lithographed diagram of Mr. Home's hand when elongated and contracted by spirit-power. We are glad to know that our Gawthorpe friends are having this phenomenon.—Ed. M.]

### THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

To the Editor of the Medium and Daybreak.

SIR,—We had a very enjoyable meeting of the Society on Friday last, which was rendered specially so by the unexpected presence of Mrs. Hardinge, who was received, on her introduction by Mr. Wason, with the deepest respect, all rising to their feet to do her honour.

A strong and unanimous desire was expressed by all present to hear once more one of her soul-stirring orations upon Spiritualism. Her last visit to us has left a deep impression, and all were convinced that it would only be necessary to make it known to ensure a large audience. On a special request to that effect being made to her, Mrs. Hardinge replied, that, though feeling greatly fatigued by her recent arduous campaign, and needing a season of rest, yet she would put her own wishes and feelings aside and consent to give a lecture upon any subject connected with the cause, on Wednesday evening, August 9, the evening before her embarkation. The subject decided upon was "Magic, Ancient Witchcraft, and Modern Spiritualism." It was also decided to have free admission, excepting a few reserved seats. We hope to have a large audience, and one worthy of the occasion. In reply to some remarks by a member on the connection of Religion and Spiritualism, Mrs. Hardinge favoured us with her views on what constituted religion, saying that religion is *life*; that if we measured religion by creed, then there are in the world many religions; but she maintained that every act of our lives, whether good or evil, was an act of religion. She then spoke in a feeling manner of the recent meetings and demonstrations she had attended in London, where she had witnessed such scenes as she had never witnessed before, evidencing the great and mighty power that was stirring up the community. Her remarks elicited frequent and hearty applause.

A circle was subsequently formed, when Mr. Ambrose Fegan was

entranced, and gave a short address upon the influence of Spiritualism. The address was but imperfectly reported, and therefore I shall not attempt to give it *verbatim*. The substance, however, was as follows:—After remarking on the strangeness of the fact that he was thus enabled to visit us, and to communicate his thoughts through the idiosyncrasy of one who, till that night, was utterly unknown to him, he stated that but five little months ago he was one of us on earth; and yet it seemed an age. He was not a Spiritualist in the common acceptation of the term, though he believed in the reality of a future state; but he had never fully realised the necessity of a preparation for it. Had he known then our belief, and the strong foundation on which it rests, he would have been a wiser and better man. Spiritualism was a guiding power to benevolence, love, religion, purity, truth, opposing bigotry and persecution. Its laws were equity, and disposition good-will to men. He had since learned this from one who was formerly one of our number. He advised and admonished us of the impropriety of vice and the dread punishment of sin. Spiritualism would yet rise to the zenith of its glory. The Spiritualist's disposition should be mild as the autumn breeze, open as the air, and genial as the sun. He stated he could not communicate all he wished, as his control of the medium was not complete, but he wished us to let his brother Joshua know that he had been here, though he feared his preconceived ideas would prevent him from fully realising the fact. We should find him at 14, Seel Street, Liverpool. He stated his name was—Redfearn, and that he died at Birmingham.—Yours truly,

E. BANKS.

August 8, 1871.

### A LECTURERS AND MEDIUMS' FUND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—At a recent meeting of the Liverpool Psychological Society, a proposition was discussed as to the advisability of forming an Itinerant Lecturers and Mediums' Fund; and it was resolved to communicate with you, and through your paper with the various societies of Spiritualists throughout the country, in order that the subject might be fully discussed.

The plan proposed was briefly this: to form a central committee of management in London, and all societies in the country to contribute a certain amount annually, according to the means and number of the members. The object of such a fund would be to enable the committee to engage and send out suitable lecturers or mediums to visit the societies contributing, at a lighter expense than they could do individually, and with little risk of loss.

By this means, the various societies would be a mutual help to each other, and would be enabled to obtain the valuable services of well-known lecturers upon Spiritualism, or of witnessing the manifestations occurring through various well-known mediums, and thus help to spread and popularise the cause in all districts of the country. The opinion of the Spiritualists of England is desired upon this subject, and suggestions as to the best means of carrying it out.—E. BANKS, Secretary.

July 11th, 1871.

### HEALING BY PRAYER.

In the year 1814, Robert Shaftoe, grocer, from Whitby, took up his residence in Durham. His name was placed on the "Plan," commencing for that year; he was a good man, and an excellent local preacher. He was a man of great faith; his preaching was plain, practical, earnest, and peculiarly calculated to arouse the impenitent; he was well acquainted with the great and popular William Dawson, and they seem to have had strong affection for each other.

On one of Mr. Dawson's visits to Durham to preach, Mr. Shaftoe was lying ill—on the point of death, as it was thought, for the doctor had given him up. When Mr. Dawson arrived, he was told of his friend's state, and at once proceeded to his house that he might see him once again before his departure for a better world. He found the suffering preacher surrounded by weeping friends. After speaking to him, he requested those in the room to kneel down, as he was going to pray. In his prayer he uttered this remarkable expression:—

"Lord, lay thy warm hand upon him;" this he repeated three times, and then added: "from it he may feel health and strength flowing through his system." Mr. Shaftoe said each time he repeated the words he felt the disease leaving him, and health and strength returning. When the doctor called a short time after, to his surprise, instead of being dead, Mr. Shaftoe was sitting up almost well. He recovered, and went forth again preaching, and died March 10, 1840, in the seventy-third year of his age. Mr. Shaftoe was the grandfather of Mrs. E. Lingford, now living at 70, North Street, Leeds.—From the *Durham Chronicle* of June 9, 1871.

### ELDER EVANS AT BISHOP AUCKLAND.

On Monday evening a highly intelligent audience met in the Town Hall, Bishop Auckland, to hear a discourse from Elder Evans on the "Principles of Shakerism." M. N. Kilburn, jun., Esq., occupied the chair, and made an appropriate introduction. The speaker delivered a very interesting discourse, chiefly on the Christian aspects of the question. At the end, questions were invited, and it was highly amusing to see with what composure and tact the Elder answered the furious propoundings of his excited opponents.

Mr. J. Burns was present, and spoke most acceptably both before and after the lecture. Altogether a deep impression was made, and a highly intellectual treat afforded to the audience, for which they are indebted to Mr. Kilburn, also for many other good things which that gentleman and his friends afford the inhabitants of Bishop Auckland.

Elder Evans proceeded on to Worcester on Tuesday, accompanied by Mr. Burns as far as Normanton. The Elder will join Mr. Peebles in Liverpool next week.

AFRIMANTUS.—We cannot see that your letter is of any interest to our readers. We have sent it on to Mr. Wood. We think your remarks and opinions should have been openly laid before the society in the first instance.

REV. F. R. YOUNG.—Thanks for the ancient American document.



## SOUTH LONDON DISCUSSION SOCIETY.

Emigrants' Room, 26, Stamford Street, Blackfriars Road.—A meeting was held at the above room on the 15th inst., with a view to establish a Free Platform at that place. Mr. A. G. D. Harle being voted to the chair, a general outline of the objects were submitted and unanimously adopted by the meeting. The following gentlemen were then elected as a committee for carrying out the same:—Mr. Lake, Mr. Errington, Mr. Dalman, Mr. McArer, Mr. Harle, Mr. Plowman, Mr. Mison, Mr. Farraro, and Mr. Randle, with power to add to their number; Mr. McArer being elected chairman, and Messrs. Harle and Mison secretaries. The meeting, which was a very earnest gathering, adjourned until Monday evening, the 21st, at 8 o'clock, when all friends of Progress are invited to give their assistance.

GEORGE MISON.

## MR. CROOKES AND THE ROYAL SOCIETY.

In the *Spectator* newspaper of the 22nd of July appeared the following editorial note:—

We are assured, in reference to Mr. Crookes's article on Mr. Home and his "psychic force," in the *Quarterly Journal of Science*, noticed in these columns a fortnight ago, that a paper, to the same effect as the article, was offered by Mr. Crookes to the Royal Society, of which he is a member, and declined by the Committee on the following grounds:—The Royal Society, they said, was quite open to communications advocating the existence of a force in Nature as yet unknown, if such communications contain scientific evidence adequate to establish its probability; but that, "looking to the inherent improbability of the case stated by Mr. Crookes, and the entire want of scientific precision in the evidence adduced by him," the paper was not regarded as one deserving the attention of the Royal Society. So Mr. Crookes must now go to work again with stricter tests and better witnesses, if he would vindicate his own and Dr. Huggins's skill as observers.

In reply to the above Mr. Crookes writes as follows, the letter appearing in last Saturday's issue:—

Sir,—The *Spectator* of Saturday last contains an editorial note calculated to do me a great injustice; and as it is extremely inaccurate, I must ask you to allow me to answer it.

You state that a paper, to the same effect as my article on "Psychic Force" in the *Quarterly Journal of Science*, was offered by me to the Royal Society, and declined by the Committee. The fact is, that the papers (for there were two) differed greatly from the article in the *Journal of Science*, the former containing many additional facts, and not including the whole of the experiments described in the latter.

You not only say that the papers were declined, but you proceed to state the grounds of their rejection. The fact is that a quorum of the Committee of papers not having been present they were deferred to the next session in November, and on inquiry to-day at Burlington House, I was informed by the Assistant-Secretary of the Royal Society that my papers are, with others, still awaiting the decision of the Committee. Consequently the statement of any grounds for a rejection that was not made must be purely imaginary.

Your note concludes with the remark that I must go to work again, with stricter tests and better witnesses, if I would vindicate my own and Dr. Huggins's skill as observers. After the eulogium bestowed on Dr. Huggins in the *Spectator* for July 8, your readers will, I think, share my doubt if it is possible to find a more eminent and trustworthy witness than this talented Vice-President of the Royal Society. In self-defence I may be excused for saying of myself that want of accuracy has not been hitherto regarded as a characteristic of my scientific researches.

Knowing that my present investigation was a novel one, I was prepared for the usual adverse criticism; and I should have remained silent until I had prepared another paper on the subject, had not a wrong been done to me by an uncourteous commentary, based upon an unjust misrepresentation.—I remain, Sir, &c.,

WILLIAM CROOKES.

[We gladly insert this letter. Our note was not, however, founded on any mere rumour. The words we used contained an exact copy of the words conveyed to us as used, not as we inadvertently stated, by the Committee, but by one of the secretaries, Professor Stokes, who, in the absence of a quorum, exercised *pro tempore* the usual discretionary authority in regard to papers offered.—Ed. *Spectator*.]

## ANOTHER JOURNALIST ON SPIRITUALISM.

A literary gentleman, in reporting "Another Evening with the Spiritualists," in the *Clapham Observer*, thus writes of the phenomena witnessed at 15, Southampton Row, through the mediumship of Messrs. Herne and Williams:—

"The umbrellas and hats were collected from different parts of the room and thrown upon the table with great force, and upon the gentleman sitting next to me attempting to touch one, he was struck violently on the head with it. A tube floated round my head, constantly tapping my face, and upon my saying, 'If that is you, John, please touch me again,' a deafening voice bawled through it, 'Once is enough; but I was immediately struck again, six times in succession, on the nose. An arm-chair now began to show signs of motion; then there was a great noise, and on getting a light we found it had been thrown over our heads on to the table, yet had touched no one. Two deal boxes had been used in the same way, and the flowers in the vases in the room were scattered about. On the gas being again turned down, much conversation ensued with the spirits, they tapping us on the face, hands, &c., with the tubes and umbrellas, and, at times, by no means lightly. Several small brilliant stars were seen at intervals floating about the room, which the initiated said were 'spirit-lights,' and many of the company were touched by spirit-hands; of this I can only say I distinctly felt a pressure of light cold fingers on my hands and face many times, and as our hands were joined round the table, I know it could not have been either of my neighbours. A young lady's brooch was taken away and given to a gentleman opposite, and afterwards replaced on her dress; and some of the company were covered by antimacassars, shawls, &c. After sitting about two hours, and getting various other minor phenomena, which space prevents my relating, the voice of John King said, 'Good night, children, God bless you!' Katie also whis-

pered the same, repeating it often, and tapping us all many times on the head very rapidly with the tube—an intimation the seances was at an end.

"I leave your readers to make their own comments upon the above. I give the facts simply as they occurred, but should they feel inclined to believe of Spiritualism, I would recommend them to pay a visit to the Progressive Library, from the courteous proprietor of which, Mr. James Burns, they will receive every facility. I wish to add that so far as Mr. Herne was concerned, I sat by him during the whole time, part of which I held his hand, and an certain phenomena were not produced by any movement on his part; Mr. Williams I cannot speak of, being at the other end of the table.—I am, Sir, yours, &c.,

"ISQUEBRO."

## ASTROLOGY.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As the science of Astrology is now appearing to attract some slight attention amongst the readers of the *Medium*, I trust you will allow me to communicate a few remarks, which may prove interesting to those who wish to investigate the beauties of Stellar Philosophy.

In last week's issue I observed a paragraph relating to a Mr. Woolfit, a physical medium, who died on 20th September, 1869, under the directions (as Mr. Walshaw states) of the ascendant to the conjunction of Mars, the Sun semisquare to Sun, and Uranus parallel to the solar orbit. No doubt those primary directions took place in the year indicated, but no Astrologer would attribute death to arise from such causes alone, as in many natures similar directions have occurred, without one of the beneficial tendency to save, yet the native has outlived them without experiencing the slightest malignant influences. To enable us to judge so as to pronounce the time of dissolution as a certainty, we must have recourse to other influences at work during the period influenced by the directions, viz.—Revolutions, Secondary Directions, Progressions, Transits, and Ingresses; when, should all harmoniously concur, nothing but a miracle will save the life of the native.

It is almost unnecessary for me to point out a few directions to which are attributed effects of a similar nature to those operating at the death of Mr. Woolfit; yet have they harmlessly passed over the individuals indicated, and in several cases not one really good direction occurred to mitigate the apparent evils.

In the nativity of our Sovereign, the Moon came to the opposition of Saturn in 1863, the same orb to the square of Mars in zodiac and the Sun to the semisquare of the Sun in 1864; whilst in 1865 the ascendant came to the semisquare of the Sun in zodiac, the Sun to the square of Mars, the ascendant to the square of Mars, and the Sun parallel to Saturn in zodiac con.; yet all the foregoing passed harmlessly.

Again, in the nativity of the ex-Emperor Napoleon, in 1863 we find the Sun square to Saturn con., Midheaven semisquare to Saturn zodiac, the Moon semisquare to Saturn zodiac con.; in 1864, the Sun semisquare to Saturn d.d., and the Moon semisquare to Saturn con.; in 1866, the Moon to the opposition of Saturn zodiac, Moon semisquare to Uranus zodiac; in 1869, the Moon to the opposition of Saturn d.d., and the ascendant to the conjunction of Saturn; all passing inertly.

In the Prince of Wales's nativity, the Moon came to the square of the Sun, and the ascendant to the conjunction of Mars, in 1864; and in 1869, the Midheaven to the square of Saturn zodiac con., the Sun to the semisquare of Saturn M., and the Sun to the square of Mars; yet those, as formerly, passed harmlessly.

If Mr. Walshaw would kindly favour me by transmitting a copy of the nativity referred to, through you, and should you, Mr. Editor, allow me space in your columns, I shall be happy to communicate a few remarks thereon upon the time of death, by which any schoolboy can plainly understand that Astrology is no foolery, but that the stellar orbs definitely but mysteriously point out to us, not only the character of the native, but the period when his Sun shall sink beneath Life's horizon, and the curtain be drawn betwixt his Time and his Eternity.—I remain, dear Sir, yours very faithfully,

July 18, 1871.

ZEMEL.

LOSS OF A CURIOUS DOCUMENT.—The burning of the Archbishop's Palace at Bourges following so close on the conflagration at Nancy naturally inspires great alarm for other buildings. The Palace at Bourges, built in Louis XVI. style, was of no architectural value in itself, but it contained works of art and manuscripts of inestimable price. The most remarkable document in the Bishop's collection was, without doubt, the order for the execution of Jesus Christ, which was the personal property of the family De la Tour d'Auvergne. The order runs thus:—"Jesus of Nazareth, of the Jewish tribe of Juda, convicted of imposture and rebellion against the divine authority of Tiberius Augustus, Emperor of the Romans, having for this sacrilege been condemned to die on the cross by sentence of the judge, Pontius Pilate, on the prosecution of our lord, Herod, lieutenant of the Emperor in Judea, shall be taken to-morrow morning, the 23rd day of the ides of March, to the usual place of punishment, under the escort of a company of the Prætorian guard. The so-called King of the Jews shall be taken out by the Strænean gate. All the public officers and the subjects of the Emperor are directed to lend their aid to the execution of this sentence. (Signed) CAIUS, Jerusalem, 22nd day of the ides of March, year of Rome, 783."—*Cosmopolitan*.

REFORMERS of other shades of opinion have their great days and extra publications as well as the Spiritualists. The *Weekly Record*, organ of the National Temperance League, contains a full and interesting report of the great Temperance Gala at the Crystal Palace, which was this year more successful than ever. 5,000 Band of Hope children sang in the afternoon, and 5,000 in the evening. Thousands of total abstinents from the drunkard's drink were present, from all parts of the country. The speeches delivered will be found in our contemporary, just noted, of last week. When will Spiritualists be able to make such a turn-out, and give an exhibition of vocalism by the members of the Children's Lyceums?

PRESTON.—A long controversy on Spiritualism has been maintained with much tact and enthusiasm by Mr. E. Foster, of that town, in the *Preston Chronicle*. We are pleased to know that it has resulted in considerable attention being paid to Spiritualism. This is one of the places which Mrs. Hardinge was desired to visit, but her time did not permit.



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