

# The Christian Spiritualist

Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone—that in all things He might have the pre-eminence.”  
ST. PAUL.

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## TO CHRISTIAN SPIRITUALISTS.

WE have just received a letter from Mr. H. G. Whiting, 224, Kentish Town Road, London, and which we print in our present issue, suggesting the desirability of a meeting in London of *CHRISTIAN Spiritualists*. As Mr. Whiting has kindly offered to act as honorary secretary in this matter, we may just say that we have every confidence in his Christian character and judgment; and hope that those of our friends who may be favorable to the suggestion, and willing to aid in giving practical effect to it, will, at once, put themselves in communication with Mr. Whiting, as until he knows the extent of the support he is likely to receive, he cannot decide any matters of detail.

We anticipate the broad objection with which Mr. Whiting's suggestion will be met. It will be said that an invitation to a special gathering of *Christian Spiritualists* is only one way of "sectionalising" Spiritualism. Perhaps so: it may be so. But is it not a fact, patent to the world, and which no mere will of ours can destroy, that among "those who profess and call themselves" Spiritualists, there are a considerable number who are also Christians, and who, therefore, believe their primary allegiance to be due to the Lord Jesus Christ; but who are also persuaded that the religion He taught, by word, and deed, and spirit, is entirely compatible with the fundamental principles which underlie, and are expressed by what may be termed Spiritualistic phenomena? Christian Spiritualists do not object to work with others, from whom on the question of Christianity they differ so widely; at least, if they do, we can only be sorry for so much narrowness, and disclaim it for ourselves. But just as there might be a gathering of Conserva-

tive politicians, or of Episcopalian Religionists, or of Secular educationalists, that, in each case, the party in question may take its own special stand, and express its own special views, without at the same time being uncharitable, or improperly exclusive; so Christians, who are at the same time Spiritualists, may meet as adherents of both these causes, without compromising that spirit of liberty and charity without which all opinions are of little value. If the right of Spiritualists, who are *not* Christians, to hold their own, and express it in such ways as may seem to them to be the best, is in any degree, or in any manner, called in question, we are prepared, single handed, to stand by and defend that right. But surely the maintenance of the right of another to his own opinion does not absolve us from occupying our own individual position, and doing so openly? Real unity will never be arrived at by compromise, and slurring over, and trying to ignore fundamental differences of opinion: on the contrary, the only unity which is worth having must exist side by side with, and be the actual outcome of, the activities of opposite opinions and separate organizations. We acknowledge, cheerfully and gratefully, the services which the *Banner of Light*, the *Medium*, *Human Nature*, and other Spiritualist periodicals occupying a similar stand-point, have rendered, and are always rendering to the general cause of Spiritualism; but we have no sympathy with, on the contrary we have an intense antipathy to, many of their sayings and doings, with reference to religion generally, and Christ's Christianity in particular. Some of the jokes which appear in the periodicals just named are not merely offensive to good taste, but inflict extreme pain upon believers in God, and in His Son Jesus Christ our Lord; and



although we dearly love wit and humor, we think they are rather misplaced when they are made to do service in a way calculated to diminish the soul's reverence for the Divine Being and the Eternal Son of his love.

We are not bigots. We hate bigotry, as we hate all things loathsome and injurious to man. But we do believe in taking sides, and in being faithful to the side we take. Our side in the Spiritualistic movement is the Christian side, and when we can no longer occupy it conscientiously we will abandon it, but not until then. Meanwhile, we must do our best to give expression and increased power to our convictions; and we, therefore, take up Mr. Whiting's suggestion, and cordially endorse it. There are hundreds of Christian Spiritualists in London alone, and one would think they would be only too glad of an opportunity to meet together, and exchange thoughts, and cultivate mutual sympathies, and so help a cause which they must believe to be "of God." Spiritualism is true, and Christianity is true. Both are true, and both worthy of support. Let us see what response our friend Whiting will receive to his well-timed and well-intentioned appeal, and what is done let it be done quickly as well as prudently.

We are not half open enough in our avowal of Spiritualism. The sacrifices we make for it—when any are made—are, as a rule, unworthy of us, and meanly insignificant. We must cease to become slothful, cowardly, and selfish; for only by labor, courage, and self-sacrifice can any "kingdom of Heaven" be entered, won, and held.

Go labor on; thy hands are weak,  
Thy knees are faint, thy soul cast down;  
Yet falter not—the prize is near,  
The throne, the kingdom, and the crown.

Go labor on, while it is day,  
The night, the night, is hastening on;  
Speed, speed thy work! up from thy sloth!  
It is not thus that souls are won.

Most earnestly do we hope that this appeal will not be in vain, but that Christian Spiritualists will respond to it with all heartiness and promptitude.

## THE GOVERNMENT OF GOD AND PRAYER.—PART 2.

A certain grim humour, I am conscious, may be thought to lurk in my remarks; but if there be any humour, I must claim that such humour belongs not to my remarks, but to that view of prayer which regards it as the begging request of a weak inferior, that a powerful superior will go out of his way and grant something he would not have granted, but for the request. Common as this regard of prayer may be, I could think the distant sound of Christian bells had never

rung in the ears of him who can give it home. I could think that the devotion to God, which the mere attempt to absorb and live on Christ, symbolised with such intensity in the Eucharist, at once animates in the joint ripples of a coming flood, had never entered his breast who could even wish for a result to prayer so individual and so selfish. The very life of man hangs on the determinate obedience to law in God the Father, and the one message Christ the Son utters in word and deed, is that we must prefer obedience to God, who is Love, and is bound by this law beyond all the seeming gains of this world, beyond our friendships, our good name, our bodily comfort; prefer it even to the avoidance of desertion, contempt, scorn, the torture of crucifixion and death. And can we pray for the least infraction of this law of Love? No indeed! The Christian's only prayer can be that which springs out of the desire that the will of God may be done on earth as it is in Heaven and our will be as His. A state of which this desire is the all pervading heart is a state of living prayer. Such a state is the state of the Christ-man. Such a state is momentary commune with the Infinite; it is devotion, love, life lost, abandoned, given up to God to be re found in Him. Such then do I foresee as the condition of the coming man, in whom heart and intellect are at one, of the man always successful in prayer; a condition made real to us in the endeavor to live on and absorb the Immanuel, the God with us, the Christ.

But the heart and intellect of men to-day stand apart. In studying therefore *our* prayers, I must range them under the head of Prayers of the Intellect, and Prayers of the Heart. And first as to the Prayers of the Intellect we so often utter to-day; but which we suppose will, in the man of the future, be indissolubly joined with the heart prayer. Regarding life and the whole course of nature as obeying in all things the will and purpose of God, every endeavor for success is in its nature a prayer, an address to God by the intellect—a prayer that he will do for us that which we desire.

A windmill or a steam-engine is not a machine projected out of the inventor's mind. It is a mode which occurs to the inventor of harnessing and converting to the use of man the powers around us. When, regarding God as a reality, we admit that the powers around us are not powers removed to a distance from God, but powers which manifest His presence among us; when we admit that these powers are indeed mere attributes of the God with us, then the search for the windmill and the steam-engine we at once perceive is in its kind a prayer; it is that which I have termed a prayer of the intellect, uttered to the God of these powers (the God-with-us) that He will grant to the Inventor the

ability to so harness his powers in the world, as to produce the windmill or the steam-engine. Such a prayer can never be utterly denuded of worship and its joy (as the language and lectures of any man of science tell us); but the more it approaches a simply intellectual search—the more perfectly it draws near to such a state of complete Spiritual emptiness, the nearer does it approach to that fabulous, but still conceivable result, bare, abstract, intellectual prayer.

Now one peculiar feature which is specially remarkable in all invention, and all intellectual research, is the certainty with which the inventor and the man of science appear to see awaiting them the inventions or the answer to the problems they seek; and which they may, or may not, ultimately find; as Watt was assured of the steam-engine, and Stephenson of the Railway, long before the inventions became practical realities. The faith that their prayer will be answered as they desire—the belief that they shall receive that for which they ask by efforts of the intellect, be it a thing as novel as a steam-engine, or a telegraph, or the solution of some hitherto unsolved problems in mathematics, is the one power which upholds the inventor, and the man of science, in all their years of penitential and perhaps ridiculed research. I do not mean that this undoubting faith is always responded to with the desired success; but that success is seldom or never achieved without being preceded by the undoubting faith that success lies before the seeker. So far then as we admit the search of an inventor, and a man of science, to be intellectual prayer, such search makes clear before us that the firmest faith in the inventor and the man of science that he will succeed, precedes success. That which I say of physical research, may be said with the same truth of all the ordinary efforts of the day. I cannot rise up to walk across the room for a book, or to meet a train, without seeing before me mentally the book or the train for which I go, each already obtained as I desire.

To the extent to which intellectual search or prayer is devoid of reverence, trust, child-like dependence, worship, it is wanting in one half the nature of man. While, therefore, I show that no intellectual prayer succeeds, unless preceded by faith in success, I need not express any wonder that he who prays with intellect, wanting in heart, appears often to see success before him, when he yet does not achieve it.

While the law of perfect prayer is that assurance of success makes success certain, the law of imperfect intellectual prayer is that no success is achieved without previous assurance that it will be achieved; while however (the intellectual eye being dim for want of the heart)

such assurance does not needfully secure the success foreseen.

And now, referring to the heart prayer (which at times approaches nearly indeed to a perfect denial of the intellect), we do not find this species of prayer often resorted to, till intellectual prayer has failed. As in the recent illness of the Prince of Wales, the Physician first, with his intellect, calls to his aid all the power of nature he can summon, and only when he sees the patient almost slipping out his hand, is the nation called on to help with heart prayer. Heart prayer devoid to a great or less degree of the intellect, expresses itself in direct address to God; asking at once of Him the thing desired as a gift He can give if He will, freely and independently of any effort of man.

The intellect (the Spiritual eye) leads the Physician on alone by the chain of expected success. It allures him on, first by one, and then another anticipated success; till despairing, he at last almost abandons the reins, leaving hope for the patient to repose on the heart which turns with closed eyes toward God.

For which of these modes of approach success is received, or to which given, none can say; but we are sure the intellect will not succeed (cannot indeed move) except in those precise steps in which it foresees success, while the heart casts itself into the arms of God, and puts in Him alone its hope. Which wins success at least, no one I say knows; because with us imperfect men, the intellect (which gives Spiritual sight to the man) when it turns to the heart, closes too often its dim eyes. One result however we can all see must needfully follow the heart prayer. The heart prayer, the direct appeal to God, and acknowledgment of our powerlessness, places the Spirit of him that prays in the state most prepared for reception and teaching; and surrounds the one prayed for with the most aidful Spiritual aura for the recovery of health, either of body or soul. We find the intellect then living to-day a life of quasi prayer, apart from the heart, believing many prayers will be granted (which never will), but gaining nothing which it does not foresee; while the heart, abandoned by the intellect, prays with closed eyes; creating a true creature by atmosphere, as it awaits the coming future when the now proud intellect, assured of its own innate nothingness, its natural deadness, turns round to worship the living heart, to be received not at the feet of the heart, but in arms which await it, and which, in bestowing life, themselves receive a life bestowed.

Thus, at last, is the perfect state reached in which the heart and intellect, acting in unison, the receptive man becomes prophetic and desiring only that which God wills, foresees with Him. To this perfect man every wish is a

prayer. To him the coming event is unfolded as a felt response to prayer. The very creation is indeed handed to him, the living wishes of whose heart foresee, and in foreseeing ask for that which is to be.

We are far from these things to-day ; and yet in an effort to be among the pioneers of our race, everyone can, as far as in him lies, make all work (which is needfully always an intellectual search for success) into genuine prayer, and may forbid any aspirations of the heart to form themselves into a request upon the lips, unless he can justify such aspirations to the intellect. Such endeavor closes the lips to no loving request. It is indeed no more than to bedew ceaselessly our search for the daily bread of life with the aspiration expressed in the words, "Our Father which art in Heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth as it is in Heaven."

HORACE FIELD, B.A.

30, Thurlow Road, Hampstead, London.

### GHOST PHOTOGRAPHS.

THIS new sensation requires examples. Mr. Harrison, I see, has named, in the *British Journal of Photography*, the incident that occurred on the 5th of April. Under test conditions that photograph was produced. It is an artistic production, the drapery of the ghost is so exquisitely arranged, so ethereal in composition and texture. On the 13th I took two of my daughters to get their likenesses taken. On reaching the studio, I was surprised and pleased to find there Mr. Harrison and Mrs. Guppy. I at once determined to alter my plan, and thus arranged :—

1st. That my two daughters be on the one picture, one sitting, the other standing in front of the felt screen stretched across the room. 2nd. That Mrs. Guppy sit *behind* the screen out of sight, to which she kindly consented. 3rd. That Mr. Harrison go into, and stay in the developing room, while the sitters were arranging, and being photographed. 4. That I be in the studio when the lens was uncovered and the likenesses taken. No alteration to my plans was made ; I placed my daughters ; and I think your readers will concur with me that the test conditions were perfect ; I in the studio, Mr. Harrison in the developing room, Mrs. Guppy behind the screen.

During the thirty seconds of exposure, my daughters saw nothing between them and the camera. I saw nothing in the room. There was as great an emptiness as Lockyer showed on the screen during his spectrum analyses in the spaces between the jets of light in the corona of the sun during the eclipse as seen by the eye ;

and through our best instruments. But as he proved the dimness of the human eye by producing a photograph of the same object, on which was displayed a bright luminosity between the jets, filling the whole empty spaces ; so on the development of the plate by Mr. Hudson, the photographs in the presence of Mr. Harrison and me, we saw appearing the forms of my two daughters, and in *addition* two other forms that amazed us.

One was a rather tall, standing female figure with a dark shawl on, stooping and reading a book, the face partly seen ; the other a girl, about 14 years of age, standing in front of her, as if pondering, with face bent, clothed in white drapery, with a whiter envelope like a shawl, over her shoulders. The girl figure was so standing in *front* of one of my daughters as to prevent a part of her dress being seen. Next to the exquisitely beautiful sitting figure on my 5th of April photograph, this is the most remarkable one taken. Unfortunately my daughters' likenesses have come out hazy, but that is secondary, as the Ghosts were the beings we hoped for, and obtained ; and in the picture they appear more real than my daughters Emily and Edith. We have now photographs of "The Psychic Force." "God moves in a mysterious way."

JOHN JONES.

Enmore Park, London, S.E.

### GATES OF PEARL.

(Continued from page 58).

THE spirit speaks to us to-day and says, "If ever man possessed the faculty of clear-seeing, or seeing with other eyes than those of the natural body, then either some great change has taken place in his condition, or he possesses the power still. To believe that in former times he was thus gifted, and to take for granted that all the knowledge we possess concerning a Future State of existence is derived from the manifestation and exercise of this power, and then, without giving any reason why, or any proof of a change having taken place, to shut out this faculty and laugh it to scorn, is indeed illogical, to say the least. But when the history from which the evidences of man's once possessing this power shows not only that he has not lost it, but the impossibility of losing it, and still continuing to be a man ; 'tis then and only then that we are consistent in accepting the Visions of the "Wanderer," as something more than a tale that is told. Neither have we any right to bury this talent in the earth to be dug up at some future day ; and leave this Lamp of Life untrimmed, lest the Giver should come at a time when He is not expected, as a "thief in the night," in the gross darkness and materialism of

unbelief, also foretold in the same Book of Visions and Dreams. Rather shall we not notice the many unmistakeable signs of a coming change. Not in the destruction of this beautiful Planet on which we live; nor in the countless suns and worlds that evidence the wisdom, and order, and majesty of the unseen; but as foreshowing the destruction of that materialism of the mind, that earth, which has been many times denounced from the days of the "Wanderer" down through all ages to the days of Him whom the world tortured to death, because He taught this great and beautiful truth, down to the present day, when the existence of man as a spirit, after his disappearance among us here, or his communion with those that he has left behind, is now but as a myth, or a vision, or a dream, in the eyes of those who claim to be the commissioned teachers of mankind. Alas! May we not in all humility ask, amid the confusion and darkness and condemnation of each other—Who are they?

Shall we not listen to the voice that speaks within ourselves, rather than to all the majesty of thunder that makes its noise without? The Spirit of the Wanderer tells us that *he* did; and that the Angels talked with him on the eastern hills, far away over the great deep sea, and high above the "Cities of the Plain." Who shall say how long the time may be ere they may speak to us in this same state, and we may see brothers and sisters that have passed away, as angels and spirits in a brighter land, when we have left this house of clay; when the parting look from those we now so dearly love on earth, dim with the tear that told its tale of love for us, and the sound of the faltering voice that could not say "adieu" has died away, and the heart has ceased to beat, and darkness and stillness reign, and then we sleep that deep sleep called by another name; though 'tis from this state that spirits have returned to the earth, and told of things both seen and heard; nor once forget that these are the "Tales of Every Land," and are as links of pure gold, set with many a brilliant gem, that join this earth to the "Land Unseen." Can we describe this state before the angel speaks? Or rather, may we, for 'tis but a vision! While waking from this state of darkness that is really "felt," faint sounds are first heard as of distant music floating in the air. These die away, and then again are heard, nearer, though still they seem far away; now heard again as voices, yet sweeter in their language to the ear, than human language can express. And now the face seems gently fanned with perfumed air, and rays of crystal light are seen, and then, above all this delight, we feel that we are not alone. The dreary thought, the desolation of the mind, is being swept away; a gentle heat seems stealing through us, beginning in the region of the heart;

and with this warmth a state of quietude and peace, impossible ever to forget, as impossible to describe; and then another state as if awaking from this previous sleep to light and life and every joy. And although as yet we cannot see the forms of beauty that surround us in this state, yet we are made conscious of their presence by their gentle touch, for we are raised from our bed of earth, and seated in their midst; and voices whisper to us that we live again.

HENRY ANDERSON NOURSE.  
Birmingham.

### PROGRESS OF SPIRITUALISM IN NORWICH.

WE have just received (April 20), from Mr. Everitt, 26, Penton Street, Pentonville, London, the following interesting account of the progress of Spiritualism in the fine old city of Norwich. The account, headed as above, was sent to Mr. Everitt by, and is in the hand writing of, Mr. George H. Dawson, 1, Earlham Road Terrace, Norwich, and is dated "30 March, 1872":—

"On Tuesday, the 26th inst., Mr. C. W. Pearce, of Kilburn, delivered a very interesting lecture, bearing upon the above subject. The chair was occupied by Mr. Everitt, Penton Street, London, who stated some of the manifestations in his own house. Mr. Pearce dwelt more particularly upon the influence of Spiritualism upon Religion. He illustrated his remarks by many cases of Modern Spiritualism, bringing a parallel to each from the Old and New Testaments; and gave many very wonderful and interesting accounts of facts, which had come within his own personal experience, and that of his friends. The lecture was well attended by an intelligent audience, who paid great attention to Mr. Pearce's remarks, and exhibited interest in the subject by asking some questions at the close of the lecture, which Mr. Pearce had previously kindly invited them to do. I trust that soon we shall have in this city a sufficient number of truth-seekers to come forward, and form a society, to further investigate this great question.

Mr. and Mrs. Everitt have been staying in Norwich for a few days, and Mrs. Dawson and myself have had the privilege (and it is a privilege) to spend a little time in their society. We have also been present at one or two of their *séances*. We have been highly gratified at the wonderful *phenomena* we have witnessed. Upon one occasion we saw the beautiful spirit lights in great numbers. We had a little direct writing. The atmosphere was laden with the most beautiful perfume. We also had the spirit voice of John Watt (the controlling spirit of their circle), with whom we conversed some little time, and our own friends were able, through the mediumship of Mrs. Everitt, to manifest themselves in an unmistakeable manner at the *séance* from which I quote, which was held at the house of Mr. E. D. Rogers, of Old Palace Road, Heigham. One of Mrs. Rogers's friends spoke in an audible voice, enquiring how she was; and, afterwards, he requested John Watt to say he had not the peculiar lip he had when here. Upon enquiry, I found in earth life he had what is termed a "hare lip." We looked upon this statement as a great test of his identity.\*

I trust that we shall soon have more lectures, and be

\* So do we. More than 20 years ago, as our friends Mr. and Mrs. Rogers can testify, we knew intimately the departed friend who here manifested himself. We thank God for such a test!—ED. C. S.

able to report, through the medium of your excellent paper, our progress in the cause of Spiritualism.

GEO. H. DAWSON.

## NARRATIVES FROM R. DALE OWEN'S "DEBATABLE LAND."

No. 3.

A SPIRIT ARRANGING ITS WORLDLY AFFAIRS.

Mrs. G—, wife of a captain in the regular army of the United States, was residing in 1861 with her husband in Cincinnati. Before that time she had, of course, often heard of Spiritual experiences; but she had avoided all opportunities to examine the reality of these, regarding the seeking of communications from another world as a sin. She had never seen what is called a professional medium.

It so happened that, in the above year, a lady of her acquaintance, Mrs. C—, found that she (Mrs. C—) had the power to obtain messages through raps; and she occasionally sat for that purpose with some of her intimate friends, among the rest with Mrs. G—. These sessions continued throughout the years 1861 and 1862, in a measure overcame Mrs. G—'s aversion to the subject, awakening her curiosity, but failing to bring full conviction.

In December, 1863, her husband's brother, Jack (as he was familiarly called), died suddenly.

In March, 1864, Mrs. G—, then in the quiet of a country residence near Cincinnati, received a visit from a friend, Miss L— B—. This lady having power as a medium, Mrs. G— and she had a session one day. After a time the young lady rose, and Mrs. G— remained alone. Thereupon, with her hands only lightly touching the table, it moved across the room in which they had been sitting, and through an open door into a room adjoining. Later it moved, in Mrs. G—'s presence, without being touched. Thus, for the first time, she discovered her own powers.

Sitting down again with Miss B—, the name of "Jack" was unexpectedly spelled out.

Mrs. G— asked, "Is there anything you wish done, brother?" The reply was, "Give Anna that ring."

Now, Anna M— was the name of a young lady to whom, at the time of his death, the brother was betrothed. Mrs. G— did not know what ring was meant, but she remembered that when Jack died, a plain gold ring—the only one he wore—had been presented by her husband to a friend of his brother, a Mr. G—. She asked if that was the ring, and the reply was in the affirmative.

Some days after this Jack's mother paid them a visit. Nothing was said to her of the above communication. In the course of conversation she told them that Miss Anna M— had called upon her; had stated that she had given to Jack, at the time of their betrothal, a plain gold ring, and that she wished to have it again. Mrs. G— and her husband were both ignorant that the ring in question had been Miss B—'s; Jack never having said anything to them on the subject. Measures were taken to have the ring returned.

Some time after Jack's death, three persons, G—, C—, and S—, came severally to Captain G—, and told him that his brother had died indebted to them. He requested them to send in their bills in writing.

Meanwhile, not knowing anything of debts due by his brother to these individuals, Captain G— asked Mrs. G— to have a session, hoping to obtain some information on the subject. The following was the result:—

Jack announced himself, and his brother asked,  
"Did you owe G— at the time of your death?"  
"Yes."  
"How much?"  
"Thirty-five dollars."

"Were you indebted to C—?"

"Yes."

"How much?"

"Fifty dollars."

"And how much to S—?"

"Nothing."

"But S— says he has a bill against you?"

"It is not just. I did borrow of him forty dollars, but I gave him fifty dollars. He repaid me seven only, and still owes me three."

G—'s bill, when afterwards presented, was for thirty-five dollars, and C—'s for fifty. S— handed in a bill for forty dollars. When Captain G— said, on its presentation, that Jack had repaid him fifty, S— became confused and said he "thought that was intended for a gift to his (S—'s) sister."

"Captain G— afterward asked, through the table:—

"Jack, do you owe any one else?"

"Yes; John Gr—, for a pair of boots, ten dollars."

(Neither Captain nor Mrs. G— knew anything of this debt.)

"Does any one owe you?"

"Yes; C— G— owes me fifty dollars."

"Captain G— applied to C— G— asking him whether he had been indebted to his brother Jack.

"Yes," he replied, "fifteen dollars."

"But he lent you fifty dollars."

"That is true; but I repaid him all but fifteen dollars."

"You have receipts, I suppose?"

C— G— promised to look for them, but afterwards came and paid the fifty dollars.

Finally, Captain G— called on Gr—, the shoemaker, who had sent in no bill. Wishing to make the test as complete as possible, he said,

"Do I owe you a bill, Mr. Gr—?"

"No, sir. You have paid for all you had of me."

Captain G— turned as if to go; whereupon the shoemaker added,

"But your brother, Mr. Jack, who died, left a small account unpaid."

"What was it for?"

"A pair of boots."

"And your charge for them?"

"Ten dollars."

"Mr. Gr—, there is your money."—(Page 313.)

## SPIRITUALISM AND ITS EVIDENCES.\*

*Hints for the Evidences of Spiritualism.* By M.P. London: Trübner and Co., 60, Paternoster Row. 1872.

We read in the little volume before us a story which may serve, in great measure, to explain the eagerness with which the evidences of Spiritualism are caught up and credited. The Right Hon. John Bright, in the course of an "earnest conversation on the subject of Spiritualism," after expressing the wonder he felt at Mr. Home's manifestations, and the difficulty there was in attributing them to any other cause than the action of intelligent disembodied spirits, added cautiously, "I do not say that this is so; but if it be true, it is the strongest tangible proof we have of immortality." We may doubt whether Mr. Bright's share in the earnest conversation has been quite accurately reported; but we may be sure that the words assigned to him might be assigned with perfect truth to a thousand others. Men, seeking after a sign, find one ready to their hands, if they can bring themselves to admit "the credibility of Spiritualistic

\* An article, bearing the above title, appears in the *Westminster Review* for April. Its obvious ability, and the unusual fairness with which it treats the subject of Spiritualism, have led us to transfer it, *verbatim et literatim*, to our columns.

miracles. Their faith in Moses and the prophets has grown a little doubtful; they are seeking for something nearer and more tangible than the record of events long gone by; and they find it in table-turning, in spirit-rapping, and in the thousand and one varied manifestations which display themselves at a successful *séance*.

Our author's purpose is to show that there exists the same kind of proof for modern miracles as for ancient ones; that there is no antecedent incredibility in them; and that there is a body of evidence in their favor so strong that no one can refuse to receive it, unless he is prepared to reject *all* human testimony, when it certifies to the supernatural. Having dealt with these points at some length, he devotes the remainder of his little volume to combating the principal objections which have been brought against Spiritualism; and finally sums up, not indeed absolutely in its favor, but considering it, on a review of the whole evidence *pro* and *con*, as not undeserving the same serious attention as would be bestowed on any other narrative whatever which recorded the same marvels. It will be worth our while to follow his arguments in detail, and ascertain something of the evidences or apologies which may be offered for the new creed.

We must say, by way of commencement, that the argument throughout is *ad hominem*; it is addressed to those who already believe in a world of spirits, and believe too that at some period or other in the course of history there has been intercourse between that world and our own. This is the fundamental admission which the author expects from those who are to be convinced by his arguments. You allow, he says, that this sort of thing has happened in the past; you examine evidences, you admit the credibility of witnesses, and you believe their statements, in spite of all antecedent improbability, and in spite of the known tendency of mankind to lie on all subjects, and particularly where their falsehoods excite in others a strong sense of the marvellous. You are aware of the difficulties:—Well, the difficulties I shall lay before you will be no greater. You believe the evidences in spite of their many acknowledged imperfections: I shall submit evidence at least as worthy of belief, and better capable of being tested by scientific methods. If, therefore, you give credence to ancient miracles, I call on you in all consistency not to reject modern miracles—at least, without as full a hearing. They are probable in themselves, particularly probable at the time when they are first alleged to have occurred. There is no creed whatever that rests upon such strong evidence; they have occurred in an enlightened age, and in the great centres of civilized life; they have been submitted to scientific tests, and have never yet been disproved; and, as for the numerous objections that have been made to them, we must consider in all fairness whether the same objections are not of far wider application, or whether they do not arise under such circumstances as in no way to discredit the phenomena. If all these points can be made out, the author calls on Jew, Turk, Pagan, and Christian—on all, in a word, except the absolute disbeliever in spirits and in all that has ever been asserted about them—to add a little to the roll of what they believe already, and not to close their eyes to the dawning light of a new revelation, certainly harmless, certainly consolatory, and possibly both true and useful.

And first as to the antecedent credibility of Spiritual manifestations. The argument in its favor is not difficult, for there are very few to dispute it. In this most sceptics and philosophers are at one with the champions of orthodoxy. Hume, Reid, Brown, Huxley, Mill, and Mansel are here perfectly in accord. Their language fairly admits of being interpreted as laying down the position that we have no evidence which would warrant us in declaring a breach of the observed order of nature to be impossible. All alike are therefore bound to examine the evidences, and not to reject them *à priori* with contempt. The evidence may prove to be worth nothing, but it is not

such necessarily, and is, therefore, entitled to a hearing from all candid reasoners, except indeed from those who have assumed *consistently* that whatever is miraculous is necessarily untrue and unhistorical.

"Be the case," says our author, "as it may with regard to sceptics in religion—to whom I do not wish to address myself in these pages—it is evident that no *Christian* can assert that Spiritualism is antecedently incredible, even should the manifestations be represented as miracles of the most stupendous character, inasmuch as it is part of the Christian case that no miracles whatever are antecedently incredible. If, on the other hand, as will presently be shown, the phenomena in question do not come before us in the light of miracles at all, but are merely asserted to be manifestations of ordinary, though hitherto only partially recognised and still incompletely observed laws, the most orthodox will admit that here is no case of antecedent incredibility or impossibility, but only it may be of *improbability*: and this antecedent improbability must necessarily be smaller than that which exists in the case of an alleged miracle."—pp. 4, 5.

And further we learn from the Bible, from the consent of all nations civilized and savage, and from the wants of human nature, that there is some general probability in favor of the occurrence of Spiritual phenomena at some time or other.

"Spirits, as every one knows, are of constant occurrence in the Old and New Testaments. An evil spirit tormented Saul, 1 Sam. xvi., 14—23. The spirit of Samuel appeared to the same Saul, through the instrumentality of what we should call a medium, 1 Sam., xxviii., 7—20. A spirit appeared to Eliphaz the Temanite, and spoke to him, Job iv., 15, 16. 'Believe not every spirit, but try the spirits whether they are of God,' says the apostle, 1 John, iv., 1 (though it is true that a different sense may be given to *pneuma* in this and other passages). In Matthew, xxvii, 52, 53, the dead appear in considerable numbers, to the living. The appearance of *angels* is also frequent; and angels and spirits are coupled together in Acts xxiii., 8, 9, and apparently shown to be identical in Rev. xxii., 8, 9. In 1 Kings, xix., 5, an angel *touches* Elijah. In Dan. ix., 21, an angel *touches* Daniel. It is not necessary to refer particularly to the evil spirits cast out by Christ, who speak audibly, and are capable of setting in motion the bodies of animals. Both Paul and John appear to have been snatched out of the body, miraculously indeed, but still under conditions not altogether dissimilar from those of modern clairvoyance. Philip, on another occasion, was bodily taken up and removed to a considerable distance."—pp. 6, 7.

"If we were specially ordered by the Almighty not to raise dead people from the graves, and were moreover told by him that he was about to bestow upon us the land now occupied by the French, because of the prevailing habit of doing this very thing in France, raising the dead would be a power appertaining to man, and liable to be constantly exercised by him. Similarly, communion with evil spirits, or spirits of any kind, if it was such a constant and everyday practice as it appears to have been in those times, must have been in accordance with natural laws."—pp. 8, 9.

"Now, in the minds of those who believe in the truth of the occurrences just mentioned, there cannot be even a sense or feeling of general improbability as attaching to Spiritual manifestations. There can only be a sense of its being *improbable that they should occur at the present day or in the future*: since it is not open to them to dispute that past generations, and indeed whole nations, have had experience of them."—pp. 9, 10.

"The position of sceptics on this subject is, of course, a simple and a logical one. They affirm that no such manifestations have ever taken place; that their existence was as much a delusion in the case of the Jews and the Philistines, as it was on the part of Matthew Hopkins and

the New Englanders. There can be no question as to the cessation of what never had a being. But Christians, or at any rate Protestants, may, I think, fairly have their attention called to this query, 'Man having once acquired this remarkable power, how came he to lose it?'—p. 17.

Certainly, if these manifestations have happened in the past they may happen again, and the present hour may chance to be the very one in which they are occurring.

And there are many reasons that may lead us to this conclusion. If the probability of a new revelation is to be measured by the need which exists for it, no hour could be more auspicious than the present. Faith in the unseen world has grown cold and heartless. Men speak and think and act as if there were no reality beyond the present life, as if death were the be-all and end-all of existence. And what proof can be offered to the contrary more convincing than the actual re-appearance of the spirits of the departed? From whom can we gain more sure tidings of the other world than from those who have just come thence, and can relate their story with the certainty of eye-witnesses? We may, therefore, conclude with confidence that the manifestations of Spiritualism are very necessary indeed to give new faith to a faithless and unbelieving age; and that, if their reality is sufficiently attested, they give the most ample proof that could be desired by the coldest adherent of the most sceptical philosophy. The phenomena are at once necessary and sufficient—a strong *à priori* argument that they are genuine.

"It can scarcely be doubted—so I think the future apologist might very fairly argue—that at the period when Spiritualism is said to have been introduced into the modern world as a new system of belief, the popular faith in the immortality of the soul had, to say the least, become extremely vague. It is true that sermons by the cartload were preached on the subject, and prayers were offered up, and inscriptions were carved on tombs, and resurgams put up in front of houses, and the tenet was nominally held by hundreds of Christian sects; but to those who penetrate beneath the surface, it is clear that the kind of belief evidenced by these facts was of a very loose and unsatisfactory character—that it did not come home to the hearts of men with a sense of definite reality. The literature of the period, when carefully examined, and still more the language and the habits of everyday life, will confirm this view."—p. 23.

"Nor, in considering this subject, can we fail to notice that there had arisen about this very time a considerable number of persons who altogether denied the truth of divine revelation, and, by consequence, anything like an assurance of a future state. Only a few years before the rise of modern Spiritualism, a nation, in many respects the foremost in the world, had gone a step further, and on the walls of the capital of Europe might be read the words, 'Death is an eternal sleep.' 'Ma demeure sera bientôt le néant,' said Danton, when asked for his address before the Revolutionary Tribunal. The teachings of the great German philosophers Hegel, Schelling, and their disciples, Feuerbach, &c., were fatal to any conception of *individual immortality*. The old beliefs which had sustained the Christian world for eighteen centuries were evidently enfeebled, and the attacks on them had increased in number and in power."—pp. 23, 29.

"Wherever we look we shall find evidence of the rapid progress of infidelity, and the testimony is strongest, not in the pages of professed sceptics (who might be expected to magnify their own success), but in the utterances of orthodox watchmen like Dean Goulburn. Mr. Farrar, in his 'Witness of History to Christ,' tells us that in the previous century the attacks on Christianity were rare. 'It is not so now,' he writes in 1871; 'we are, as it were, in the very focus of the storm. It is not that every now and then there is a burst of thunder and a glare of lightning, but the whole air is electric with quivering flames.' He

adds, further on, that the most vital principles of Christian doctrine have to be defended *against whole literatures, against whole philosophies*' (p. 6). And so Mr. Mozeley speaks of the "intellectual movement against miracles" ('On Miracles,' p. 2), and Mr. Liddon informs us that 'No one can doubt the existence of a wide-spread unsettlement of religious belief' (Preface to second edition of 'Divinity of our Lord,' p. 15); and again, in terms as strong as those used by Mr. Farrar, he exclaims, 'Never, since the first ages of the gospel, was fundamental Christian truth denied and denounced so largely, and with such passionate animosity, as is the case at this moment in each of the most civilized nations of Europe' (p. 498)."—pp. 31, 32.

"When we contemplate a society whose religious belief might thus be exhibited as in a state of disintegration, what can seem more likely than that a new and more comforting assurance should be given to man of the most important of all truths to him—the immortality of the soul? At any rate, I for one fail altogether to see any unlikelihood in the supposition."—p. 33.

But all these are merely preparatory considerations. The strongest proofs remain yet to be adduced. It is not enough to show that a thing is likely; we ought to show that it has actually happened.

"If the dogma that John Jones got drunk at the Red Lion on a particular night is to be instilled into me on pain of damnation, you are quite right in clearing away the ground by showing me that it was *possible* for John Jones to get drunk (supposing that I am likely to dispute that proposition). You may then proceed, if you please, to show that it was *probable* that he would get drunk—(1). Generally. He had often got drunk before; he came of a tipsy family, &c. (2). In the precise manner alleged. His way lay past the door of the ale-house on that evening; he had quarrelled with his wife, and was out of sorts from having lost his pig, and so was more likely to fall into temptation, &c., &c. I do not say that these circumstances are unworthy of attention, but, since standing by themselves they will fail to carry conviction to my mind, if, as you say, you have the testimony of a number of respectable and disinterested persons, who, at the alleged time and place, saw John Jones drink twelve tumblers of gin-and-water, and then go tottering and hiccuping along the street, you had better produce them without more ado."—pp. 39—41.

And on this point too the disciples of Spiritualism will be found not unprepared. They can certainly adduce a most respectable body of witnesses—respectable both for their numbers and the deep earnestness of their convictions. They do not shrink from inquiry; rather they court it, so only that it be fair and patient. And the thing is not done in a corner. If the facts alleged happen anywhere, they happen in places where the fullest examination is possible, and where they can be subjected to the keenest and most sceptical intelligence; and where they have been so tested they have survived the test, and remain still, if not established, at least not disproved.

"What are these narratives which flow in upon us from all parts of the Christian world with such a consensus, and from so many independent sources, that, according to Professor Challis, if they are not admitted to be true, 'the possibility of certifying facts by human testimony must be given up?' What is it that these millions of witnesses depose to? Their evidence is to the effect that heavy dining-tables have risen several feet above the ground, and remained suspended in the air without visible means of support; that they have been rendered alternately so light that they could be raised from the carpet 'like a sheet of paper,' and so heavy that they could with difficulty be moved; chairs have glided mysteriously over the floor, ponderous pieces of furniture have been carried along 'as a leaf is carried by the wind on a turnpike road.'"—p. 53.

"Nor have such astounding effects been produced upon walls and articles of furniture only. There exist numerous



well-authenticated instances of the human body being carried into space—a result which no conjuring could bring about. Thus, in the presence of Lord Lindsay, Lord Adair, and Mr. Bergheim, on July 11, 1871, Mr. Home was carried out of one window of a room seventy feet from the ground and brought in at another window. The moon was shining full into the room, and Mr. Home was seen 'floating in the air outside the window.'—pp. 54, 55.

"Long before this, Mr. Home had been seen to rise in the air, and pass out of one open window into another in a house near the Victoria Railway Station, and had been observed by one witness on another occasion 'gliding in the air several feet above the ground.' Mr. E. L. Blanchard, the well-known author, testifies to having been uplifted by the spirits himself, and kept for some time in the air." Mr. J. Jones, of Enmore Park, South Norwood, has seen chairs floating in the air, and had also 'seen his own mother, an aged lady, raised off the ground chair and all, by invisible agencies. *These things all occurred in the presence of many witnesses.*'"—pp. 55, 56.

"At the house of Mrs. Berry, on the 16th of December, 1870, 'her niece, Miss Berry, was floated in the air.' On the 31st May, at 74, Navarino, Dalston, Miss Cook, of Hackney, was not only floated in the air, but 'carried about the room.' These facts are testified to by eye-witnesses."—p. 56.

Nor can any great weight be assigned to the various preliminary objections which have been urged against them. It is true that some of their teachers have been impostors; but what religion is there against which this could not be alleged? And as for their being not supernatural, but the result of some unknown law of nature—what, it may be asked, are the miracles which have not been thus explained away? No martyrs, it is true, have borne their testimony to their truth, but this may fairly be accounted for if we remember that an age of toleration is not an age of martyrdom. The willing victim may yet possibly be found, but it will be more difficult to find the willing executioner; and if he is found, the law will step in and shelter the new confessors from his fury. Two persons are as necessary for a martyrdom as they are proverbially for a quarrel, and we must know which of the two is wanting before we can accuse Spiritualists of not being ready to seal their testimony with their blood. And so on through the whole list of objections. We shall find either that the objection admits of being explained away, or that, if we admit it, we must go further, and allow its force against other creeds and other marvels than those only which the Spiritualist teaches and believes.

"If it is to be no bar to our accepting revelation that it contains many things unlikely to happen, and even absurd in our eyes, so likewise the occurrence of the same sort of things in Spiritualism constitutes no objection to our receiving that. We are in both cases, as always happens, driven back upon the evidence, 'Are these things true?' And we have ventured to submit that, if evidence is to be allowed the same weight here as has been conceded to it elsewhere, they are proved to be true."—pp. 83, 84.

And again:—

"It is quite clear that miraculous gifts and spiritualistic gifts were never intended to be conferred for any other purpose than the *establishment of certain truths*, and were not meant to exempt their possessors from the necessity of earning their livelihood in the ordinary way. I learn from spiritual publications that injudicious attempts to lure spirits into giving advice on pecuniary matters have been uniformly unsuccessful. And this is just what—supposing spiritualism to be true—I should expect."—p. 94.

As for the objection that the narratives of these phenomena are given to us by partisans of spiritualism, and are, therefore, open to suspicion, our author deals with it as follows:—

"By whom would you have them to be given? Who were Matthew, Mark, Luke, John, and Paul? It might as well be objected to the narrative of any miracle—*e.g.*,

a corpse being re-animated—that it came to us from the persons who were present and saw (or believed they saw) the dead man raised from the grave, and were thereupon converted to the religion of the wonder-worker. Whereas, if the whole affair be not a pure invention, these were the only possible witnesses to the facts—the *inference* which they drew from them being of course a fair subject for discussion. And so with the alleged phenomena of spiritualism."—p. 96.

"It must be added that *nearly the whole of the evidence which we possess on this subject comes to us from persons who commenced their investigations as strong disbelievers in Spiritualism, and who were converted by what they witnessed.* We have their own repeated assurances to this effect. In the days of the apostles, as we have seen, there was hardly such a thing as scepticism on the subject of miracles, or 'wonders' of any kind; the only doubt being whether the particular person claiming the power to work them really possessed that power, a form of uncertainty which would yield to much slighter evidence than a general disbelief (such as the witnesses to spiritualism nearly always started with) as to the existence of any such powers, or the reality of any such phenomena."—p. 97.

We ask, in conclusion, with what purpose is this little volume written? It is certainly the work of a man of great ability, accustomed to close reasoning, able to trace out analogies, and to weigh evidence, and able, too, to express his views in clear and consistent language. Does he intend to profess a genuine belief in spiritualism, and to submit arguments calculated to persuade others, or at least to forbid them from indulging in the easy scorn with which an incredulous world is ever ready to cover the teachers of what is at once new and marvellous? Or does he purpose rather to involve all supernatural creeds in a common ruin, and to insist that men shall be consistent in their doubts rather than in their assurance, and that, if they reject the facts and tenets of the modern Spiritualist, they shall carry the same method and the same temper to the examination of all evidence which deals in any way with the miraculous?

### ON THREE PAPERS RELATING TO SPIRITUALISM.

"*The relative greatness of men is not gauged by their tendency to disbelieve the superstitions of their age.*"—GEORGE ELIOT.

The first of these papers created some noise in its day. I remember some five or six years after its publication, meeting, in the course of some desultory reading of newspapers and magazines, with discussions as to the conclusions of the writer, and the validity of the statements he put forth. It is a good paper, well written and philosophical; and will repay perusal even at this distance of time. It will be found at the 211th page of the second volume of the *Cornhill Magazine*; and is called "*Stranger than Fiction.*" It was published anonymously, but I remember that in the course of discussion, the name of the writer transpired, though I have long since forgotten what that name was. Thackeray, however, who was then Editor of the *Cornhill*, bears witness to the character of the writer, "a friend of twenty-five years standing;" though he leaves his readers to decide as to the credibility of the article. To the majority of the readers of this journal, this paper would occasion no surprise; to them the statements made will be altogether credible, and perhaps equalled by their own experience. But in the public to whom it was addressed, and at the time at which it was written, it would occasion no small consternation. The writer, who is evidently a man of tact and discrimination, able to form shrewd judgments of what he sees, and not likely to be deceived by his own senses, or blinded by the hypocrisy of others, professes to narrate facts which have occurred in his own presence, at

different times, and at different places, under circumstances where fraud or collusion was impossible, and when nearly all the persons present were strangers to the phenomena produced. With commendable truth and fairness, he confesses that he should be unable to believe what he had seen upon the evidence of others, but he adds, "When I have seen them I am compelled to regard the subject from an entirely different point of view. It is no longer a question of mere credence or authority, but a question of fact. Whatever conclusions, if any, I may have arrived at on this question of fact, I see distinctly that I have been projected into a better position for judging of it than I occupied before, and that what then appeared an imposition, or a delusion, now assumes a shape which demands investigation." Having thus decided that the subject is not only worthy of, but demands investigation, the writer proceeds to the narration of his own experience, not without anticipations of the possible objections which may be urged. Thus he says, "It is not to be expected that a person who is a stranger to these phenomena, should read such a story with complacency. It would be irrational to anticipate a patient hearing for a traveller who told you that he had once been addressed in good English by an oak tree; and talking trees are not a whit more improbable than moving tables. . . . It is not a satisfactory answer to those who have seen such things, to say that they are impossible; since, in such cases, it is evident that the impossibility of a thing does not prevent it happening." And again, "Every novelty in science, and even in literature and art, is exposed to the invasion of pretenders and charlatans. Every new truth has to pick its steps through frauds. But new truths, or strange phenomena, are no more responsible for the quackeries that are put forward in their name by impostors, than for the illogical absurdities that are published in their defence by enthusiastic believers." The paper is distinguished throughout by eminent candour and ability. Calm, unimpassioned, and philosophical, it exhibits the subject clothed in the pure white light of truth; without bias or prejudice, and with the fullest desire to do justice. The writer is thoroughly honest, and speaks as one who does not expect to be believed, yet is determined to speak the truth.

For a paper in remarkable contrast to this able and temperate article, the reader is referred to *Macmillan's Magazine* for May, 1863. The writer, Mr. Edward Dacey, has visited America, and has recorded his experiences there, in a work entitled, "Six Months in the Federal States." It was natural for an enquiring Englishman like Mr. Dacey to crowd his stay in America with as great a number of scenes and incidents as was possible in so short a time; and thus to gain a kind of *mulum in parvo* experience of the differing phases of Yankee life. "Amongst the Mediums" is the result of inquiries in a direction where Mr. Dacey might have done well to spend the whole of his "Six Months," in order to become, if not more discreet, at least less melodramatic. Mr. Dacey began his experiences "Amongst the Mediums" by visiting quacks and astrologers, one of whom had the honesty to confess that she did not believe in her own stupid nonsense. Some amusing advertisements are given relating to those astrologers, and which, Mr. Dacey says, were taken from the columns of the *New York Herald*. One of these advertisements runs thus:—"Astrology! Look out! Good news for all! The never-failing Madame Judith Feist is the best. She succeeds when all others have failed. All who are in trouble; all who have been unfortunate; all whose fond hopes have been disappointed, crushed, and blasted by false promises or deceit—all fly to her for advice and satisfaction. In love affairs she never fails. She shows you the likeness of your future husband or wife. She guides the single to a happy marriage. Her aid and advice have been solicited in a hundred instances; and the result has always been the means of securing a speedy

and happy marriage. She is, therefore, a sure dependence," with much more of the same kind. Mr. Dacey visited several "mediums" of this kind, with what result, beyond the lightening of his pockets, I shall leave the reader to guess. Mr. Dacey's real experiences "Amongst the Mediums" consist of one visit to a *séance* with Mr. Foster, the point of which lies in his persistence in regarding the *séance* as a "performance," and Mr. Foster as a clever conjuror. This is his description of a *séance* :—

"At the moment when the rapping was the loudest, and the spirits were at their liveliest, and had discarded the slow process of spelling for the more expeditious one of direct communication through the medium, Mr. Foster turned suddenly to Miss H—, and told her that there was a spirit standing over her who wished to speak to her; and then, in language much more natural than that usually adopted by his communicants, proceeded to tell her that it was the spirit of a near relative. Now, the lady, whose name he then mentioned, had died some dozen years before; her name had not been written down; in as far as we could discern, the fact of such a person ever having existed, was utterly unknown to any single being in Boston except Miss H— herself; and we could discover no reason to suppose that Mr. Foster could have expected to meet Miss H— on this occasion till within a very few hours previously, or that there were any available means by which he could have obtained any information as to her family history. Of course this *coup* was a great success, and even the most sceptical among our party began to look astonished and feel uncomfortable. However, happily for our nerves, the excitement was cooled down by the next essay at spirit-divination. Amongst the names which one of our party had written down was that of a fictitious Mary Smith. In process of time a spirit bearing this appellation announced herself to the person who had written it down, and began to deliver a message of unctuous affection. Unfortunately, the writer, who was an eminently truthful person, grew ashamed of the deception, and informed the company that she never knew a Mary Smith, and had only written down the name as an experiment. We all looked rather blank, and fancied Mr. Foster must feel uncomfortable; but, to do that gentleman justice, he rose equal to the occasion. 'You Miss—,' he rejoined severely, 'may not know Mary Smith; but how can you tell that the spirit of a Mary Smith is not present now?' How indeed? The argument was unanswerable, and my opinion of the great medium's cleverness was raised to a higher point than ever."

Mr. Dacey concludes his reflections and his paper together, in this manner:—"A very shrewd observer, who had studied the subject carefully, told me that, though he could never convince himself that there was anything in Spiritualism, he could still less satisfy himself that there was nothing in it. And this, I own, is about my frame of mind."

"The Poetry of the Period" was the title of a series of articles which appeared in *Temple Bar*, in 1869; written, I believe, by Mr. Austin, a gentleman who has gained considerable reputation as a satirist of contemporary manners. The articles exhibited much critical ability, and a just appreciation of what was good in certain classes of poetry; but were deficient in that catholicity of judgment which is the most necessary qualification of a true critic. The comprehensive title of Mr. Austin's essays made it necessary to notice all the differing classes or "schools" of poetry, which may be said to belong to "the period." "Supernatural Poetry" is the title of one of these essays, on a particular "school" little noticed in ordinary reviews; but which has claims not altogether to be ignored. Mr. Austin thus introduces his subject:—"We propose, in this paper, to present our readers with an account of certain poems, which, unless their alleged origin can be proved to be an imposture, must be regarded as perhaps the most remarkable phenomena of modern times. Were

the poems worthless in themselves, or even of a mediocre order, it would perhaps scarcely be worth while in these pages to call attention to the peculiar circumstances under which they profess to have been composed. Even, however, if we end by denying them the spiritual character they claim, they are, as we think our readers will acknowledge, sufficiently meritorious, from a literary point of view, to demand our notice. How strongly entitled, then, must they be to prominent mention, if, in addition to their poetical deserts, their supernatural birth can be established! On this latter point we are ourselves unable to arrive at a confident decision. In which direction our opinion inclines will be manifest as we go along, and likewise the reasons for our remaining, at the close of them, in a state of partial doubt."

He then proceeds to discuss the merits of "supernatural poetry," as given through Mr. T. L. Harris and Miss Lizzie Doten; prefacing his remarks with an account of the manner in which the poems are said to have been received; and illustrating them by copious extracts. Mr. Austin is manly and fair in his criticism of poetry, which, despite its merits, would so easily lend itself to ridicule in the hands of an ordinary reviewer. He admits that its origin occasions him much perplexity; but proposes to "account" for it in this ingenious way:—

"Considerable portions of 'A Lyric of the Golden Age,' though none that we have quoted, purport to come from Byron, Shelley, Keats, and Pollok; and Mr. Harris, on other occasions, has been inspired also by Poe. But mark the result! His professed messages from Poe are just as excellent, and as strikingly resemble the known and indisputable compositions of that writer, as those transmitted by him through Miss Doten. What proceeds from Pollok is very superior to anything that ever proceeded from that very blank rhymester in his natural condition; what professes to come from Shelley and Keats strongly recalls the compositions in the flesh of those two glorious bards, but recalls them only to suggest a painful absence of their real *afflatus*; whilst the 'Prophecy,' attributed to the spirit of Byron, has absolutely nothing in common with the earthly utterances of that supreme singer but the Spenserian metre of 'Childe Harold.' Are not the facts obvious, and is not the inference inevitable? We have no wish to depreciate Poe's poetical faculties; but his poems are peculiarly imitable, and Mr. Harris and Miss Doten imitate them equally well. Pollok's poetry is not poetry at all, but mere rubbish—sometimes tame, sometimes pompous; and Mr. Harris, who is a poet, could not possibly write down to them. Of Shelley and Keats, the manner, and even the sentiments, are to be simulated, but the real soul and aroma are beyond imitation; and this is precisely what happened to Mr. Harris when inspired by them. But Shakespeare and Byron, the Dioscuri of English song, utterly baffle imitation; and whilst Mr. Harris's communications from the one bear no resemblance to his known productions, the communications from the other, on Miss Doten's own confession, 'scarcely come up to that master-mind.' Do we then intend to propound the conclusion, that Mr. Lake Harris and Miss Lizzie Doten are conscious impostors, trying to palm off upon us natural compositions as supernatural compositions? Not at all. To say nothing of the lady, of whose good faith we are amply satisfied, the man who could write, of his own accord, such poetry as we have quoted from Mr. Harris's works, and found so honest, and in many respects admirable, a community as the one we have described, could not well have any inducement to play the part of a literary rogue. We do not say the thing is absolutely impossible, but it is to the last degree improbable. Nor does it seem to us at all necessary to fall back upon so harsh a supposition, in order to question the origin Mr. Harris himself ascribes to his poetry. We believe him to be a victim, partly to his own imagination, (and partly to the rapidity with which, no doubt, much of his poetry, so to speak, flows from him."

The reader will admit that this is very ingenious reasoning, and yet such as will go a great way with persons unacquainted with the subject. Yet Mr. Austin himself is not satisfied; neither, I think, will he satisfy the readers of this journal.

The quotation which stands at the head of this paper was written by the greatest woman of our time. It refers to Savonorola, who had visions and believed; and to someone else who neither had visions nor believed in those of others. If those who have read this paper will think upon its meaning, they may see why it has been written. If they are unable to perceive the connection, they would not be benefited if I should draw a moral at full length.

AARON WATSON.

80, Bury Street, Salford, Manchester.

## OUTLINES OF SPIRITUALISM:

BY ROBERT DALE OWEN.

THE following may be taken as the great leading principles on which intelligent Spiritualists unite:—

1.—This is a world governed by a God of love and mercy, in which all things work together for good to those who reverently conform to His eternal laws.

2.—In strictness there is no death. Life continues from the life which now is into that which is to come, even as it continues from one day to another; the sleep which goes by the name of death being but a brief transition—slumber from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, the brightest that ever shone. In all cases in which life is well spent, the change which men are wont to call death is God's last and best gift to his creatures here.

3.—The earth-phase of life is an essential preparation for the life which is to come. Its appropriate duties and callings cannot be neglected without injury to human welfare and development, both in this world and the next. Even its enjoyments temperately accepted, are fit preludes to the happiness of a higher state.

4.—The phase of life which follows the death-change, is, in strictest sense, the supplement of that which precedes it. It has the same variety of avocations, duties, enjoyments, corresponding in a measure to those of earth, but far more elevated; and its denizens have the same variety of character and of intelligence; existing too, as men do here, in a state of progress. Released from bodily earth clog, their periscope is wider, their perceptions more acute, their spiritual knowledge much greater, their judgment clearer, their progress more rapid than ours. Vastly wiser and more dispassionate than we, they are still, however, fallible; and they are governed by the same general laws of being, modified only by corporeal disentanglement, to which they were subjected here.

5.—Our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings, in a word the moving spirit, or what Swedenborg calls the "ruling loves" of man these decide his condition on entering the next world: not the written articles of his creed, nor yet the incidental errors of his life.

6.—We do not, either by faith or works, *earn* Heaven, nor are we sentenced, on any day of wrath, to Hell. In the next world we simply gravitate to the position for which, by life on earth, we have fitted ourselves; and we occupy that position *because* we are fitted for it.

7.—There is no instantaneous change of character when we pass from the present phase of life. Our virtues, our vices, our intelligence, our ignorance, our aspirations, our grovellingness; our habits, propensities, prejudices even all pass over with us: modified, doubtless (but to what extent we know not), when the Spiritual body emerges, divested of its fleshly incumbrance; yet essentially the same as when the death slumber came over us.

8.—The sufferings there, natural sequents of evil-doing and evil-thinking here, are as various in character and in degree as the enjoyments; but they are mental, not bodily. There is no escape from them except only, as on earth, by the door of repentance. There as here, sorrow for sin committed and desire for an amended life are the indispensable conditions precedent of advancement to a better state of things.

9.—In the next world love ranks higher than what we call wisdom, being itself the highest wisdom. There deeds of benevolence far outweigh professions of faith. There simple goodness rates above intellectual power. There the humble are exalted. There the meek find their heritage. There the merciful obtain mercy. The better denizens of that world are charitable to frailty and compassionate to sin, far beyond the dwellers in this; they forgive the erring brethren they have left behind them, even to seventy times seven. There is no respect of persons. There, too, self-righteousness is rebuked and pride brought low.

10.—A trustful, child-like spirit is the state of mind in which men are most receptive of beneficent Spiritual impressions; and such a spirit is the best preparation for entrance into the next world.

11.—There have always existed intermundane laws, according to which men may occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to Spiritual perceptions and influences than their fellows; and it is usually in the presence, or through the medium of one or more of these, that ultramundane intercourse occurs.

12.—When the conditions are favorable, and the sensitive, through whom the manifestations come, is highly gifted, these may supply important materials for thought, and valuable rules of conduct. But Spiritual phenomena sometimes do much more than this. In their highest phases they furnish proof, strong as that which Christ's disciples enjoyed; proof addressed to the reason, and tangible to the senses; of the reality of another life, better and happier than this, and of which our earthly pilgrimage is but the novitiate. They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise, they give us conviction, and assured knowledge for wavering belief.

13.—The chief motives which induce spirits to communicate with men appear to be—a benevolent desire to convince us, past doubt or denial, that there *is* a world to come; now and then the attraction of unpleasant memories, such as murder or suicide; sometimes (in the worldly-minded) the earth-binding influence of cumber and trouble; but far more frequently the divine impulse of human affection, seeking the good of the loved ones it has left behind, and, at times, drawn down, perhaps by their yearning cries.

14.—Under unfavorable or imperfect conditions, Spiritualist communications, how honestly reported soever, often prove vapid and valueless; and this chiefly happens when communications are too assiduously sought or continuously persisted in; brief volunteered messages being the most trustworthy. Imprudence, inexperience, supineness, or the idiosyncrasy of the recipient may occasionally result in arbitrary control by spirits of a low order; as men here sometimes yield to the infatuation exerted by evil associates. Or, again, there may be exerted by the inquirer, especially if dogmatic and self-willed, a dominating influence over the medium, so strong as to produce effects that might readily be mistaken for what has been called possession. As a general rule, however, any person of common intelligence and ordinary will can, in either case, cast off such mischievous control; or, if the weak or incautious give way, one who may not improperly be called an exorcist—if possessed of strong magnetic will, moved by benevolence, and it may be aided by prayer, can usually rid, or at least assist to rid,

the sensitive from such abnormal influence.—Owen's *Debatable Land*, page 123.

## CORRESPONDENCE.

*To the Editor of the Christian Spiritualist.*

MY DEAR FRIEND,—I have been for a considerable time more than usually ill and weak, and for the last fortnight quite in the "Border Land," and it has been very doubtful whether I could revive from an attack of nervous exhaustion. Though still very prostrate, I am creeping back to life; but am utterly unequal to any exertion, mental as well as physical. I am, indeed, ordered to let my brain rest absolutely. You will, therefore, I am sure, pardon my inability to conclude my little paper on Dr. Carpenter's Pamphlet. I fear by next month the subject will have lost some of its interest; but should *you* not think so, and should I be able by that time to write, I will do my best to finish it.

Your sincere friend,

A. E. HACKER.

11, Sutherland Place, Bayswater, April 11, 1872.

[This letter, which our readers will peruse with regret, refers to a notice on the first page of our last number. Most certainly if Mrs. Hacker is able to send us the conclusion of her paper, we shall most willingly insert it.—*ED. C.S.*]

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—For several years I have watched with deep interest the progress of Spiritualism. I have had the privilege of witnessing *phenomena* occurring with different *media* known as physical, seeing, trance-painting, music, healing, writing, impressional, and the last, and, perhaps, the most wonderful phase, "Photographic." The manifestations in many cases have been published to the world, and it may be said that Spiritualism has been tested in thousands of homes in the United Kingdom, and to earnest patient enquirers it has been clearly demonstrated to be the greatest truth of the 19th century. These investigators are of all classes of society and people holding extremely opposite views upon religious subjects; but a large number are known as *CHRISTIAN Spiritualists*. This is not surprising when we remember that the Bible is the Christian's book, and that it contains more wonderful spiritual *phenomena* than any other book. I think the time has arrived for *Christian Spiritualists* to come forward and maintain their right position, believing as they do that Spiritualism (as they know it) is a fact; and not opposed to other great truths they publicly acknowledge.

I think it would be a very pleasant gathering if those holding the principles of the Christian Spiritualist were to meet in London, in the course of a short time, at a suitable time and place, to be hereafter settled; we should then be able to talk over this interesting and comprehensive subject. There are many reasons why such a meeting should take place. Spiritualism has to face many opponents. The scientists (although a good many have come over) believe the *phenomena* presented at *séances* are produced by "psychic force," mechanical, or some other means. "The Church" is inclined to think Spiritualism "diabolical." "The World" deems the subject too ridiculous to think upon it. But *Christian* Spiritualists have not only these as opponents, but those found among Spiritualists who know the *phenomena* to be genuine, but are adverse to the tenets held by Christians. I endeavor to respect every man's opinion, but have found it so difficult in private conversation to discover the opinions entertained by many Spiritualists; therefore I think it would be a good opportunity if this meeting can be held for Christian Spiritualists to exchange their thoughts upon all subjects relative to the question. I shall be glad to receive communications from those who feel interested in the matter, so that something definite may be done for future arrangements.

By publishing this letter you will oblige,

Your obedient servant,

H. G. WHITING.

224, Kentish Town Road, London, April 15,  
1872.

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—I trust it may not be deemed out of place if I preface the relation of the further development of Spirit photographs with a few personal details; for I think it is not only phenomena that we have to consider, but the proofs given to us by Spiritualism that life is not a collection of fragments joined together by chance or hap-hazard, but a grand mosaic, the position of each separate piece being directed by the loving Will of Our Heavenly Father, whether the apparent agents are seen or unseen.

During the summers of 1856 and 1857 I carried on with much interest some amateur photography, so that I am practically conversant with the various details, and it was not very long after my own mediumship was developed (December 31st, 1859) that my spirit friends told me that the time was approaching when they would be able to impress their portraits on the photographic plate, and that in due course I should be one of the workers in that phase of manifestation. The truth of Spirit communion was so great a marvel that I could scarcely place limits to further wonders, but I thought that

others might deem me visionary if I mentioned it, so I kept my information to myself until in the *Spiritual Magazine* for December, 1862, there was an account of Mumler's first spirit photograph on the 5th of October, in which I at once believed, and when afterwards copies of some of his were to be obtained, I purchased the packet of three from the publisher of that Magazine, and I must add that I am surprised that the power has made so little development with him, for they are quite as good as those which are now on view at the Spiritual Institution.

In 1864 I made the acquaintance of Mr. Tiffin (then living near us), who was well known as an ardent Spiritualist, with whom I talked over the subject, and as he had dabbled a little in photography, he suggested that I should go over to his house to try the experiment, by sitting to him, which I did, but his chemicals were out of order, and the result was a very bad something, neither a negative nor a positive, but there are indistinct faces to be seen, although very faintly, and by some persons ascribed only to imagination, but in searching my records I find that it was taken on the 7th of March, 1864, and on the *self-same* day eight years after I made my first visit to Mr. Hudson, when mamma's veiled figure with the hand uncovered appeared behind me on the plate, which receives stronger force from the fact that eight is my mystical number.

On the Thursday of the snow storm, Mr. Guppy would not allow his wife to venture out, but we had a *séance* in the evening, when particular directions were given as to the arrangements for my next visit, which was to be on the Thursday in Passion Week (March 28th), the day before Good Friday, when the weather was again very unfavorable, notwithstanding which we kept our appointment with Mr. Hudson. Mrs. Guppy sat down in the cabinet, where I mesmerised her until she passed into complete trance, and I then seated myself. As Mr. Hudson covered the lens after taking the photograph, three branches of the willow palm fell into my lap, which I placed on the table, and then went into the dark room to see the result, and on the plate the three branches of palm seem to radiate from my head like a crown. I went back, and was going to sit down, when I heard Mrs. Guppy (in the low tone in which she speaks when entranced), say, "Do not sit upon them," so I looked round, and on the chair were three more sprays of palm, which I put separately from the others. When I was again seated, she said, "The *three* are *One*; they are gathered from the same tree," "There are *two* threes," said I, "Yes, the first three, those with which you were photographed, are yours, the second three are for a lady whom you visit, they are not for *me*?" "Are they for Mrs. Tebb?" "Yes."

While Mr. Hudson was preparing the second plate, I felt my tortoise-shell dagger withdrawn from my hair, and after a short interval, it was placed upright, being fixed between my head and the comb, and when the negative was taken, I again heard Mrs. Guppy's subdued voice saying, "The Cross is made of the wood of THE TRUE CROSS, and the whiteness is caused by the light proceeding from itself, it is not a light *thrown upon* it, but comes from the Cross itself." I must confess that I felt rather awe-struck as I listened. In a little while she again spoke, telling me that I was to wake her, which I did, but the trance was very deep. When she was roused, we went in together to look at the negative. My dagger stands as it were erect on my head, but the topmost ball of the three is hidden by an exquisite little white cross, thus explaining the wonderful message given to me. The cross thus photographed was not visible to mortal eyes, but the symbolism of the two pictures is indeed complete with reference to the Christian commemoration:—To-day the palm—tomorrow the cross.

In both of them I was spiritually influenced as to the position of my head and hands.

The palm has for some years seemed to have much significance for me, for at the old home we had a shrub in the garden from which I always gathered a spray to wear on Palm Sunday, and I seemed to miss it when we came to Delamere Crescent, so in 1868 I resolved to buy some, but mamma was ill at the time, and I hurried home from my marketing without recollecting my intention. On the Monday evening I went to a *séance* at Mrs. Guppy's, when the spirits brought flowers to the different members of the circle, but to me they brought a branch of palm which I still have in my possession.

On the following year a gentleman called upon me whom I had developed for drawing some years previously, and he showed me a pencil drawing that he had done that morning, pointing out that it consisted of *palm leaves*. "And to-day is Palm Sunday," said I, much to his astonishment, for he had not been aware of the fact, but I felt that through spirit influence palm had again been brought to me.

Next year I was accosted by a woman in the street, who had palm to sell, and I accordingly purchased some.

In 1871, the census papers had to be filled up on Palm Sunday, when I had to insert my birth-place, as the City of Palms, Grand Canary, thus again bringing forward the same subject in another form.

On the 4th of April, instead of going into the cabinet, Mrs. Guppy was to sit in the studio, about midway between Mr. Hudson and me, and I took my place on a round stool. As soon as the negative was done, *before it was taken out*

*of the camera*, we hurried into the dark room to see the development, when to our great surprise, there was no *me* at all, I was completely obliterated, and in my place was seated a veiled figure clad in white, with some flowers (not resembling any I know), in her lap. The position is the reverse of what mine was, the *left* side being forward instead of the right, the drapery is beautifully transparent, and flows very gracefully, so that as an artistic specimen it is charming.

In the second picture I was again annihilated, and there was only a tall standing figure in white, standing rather to the right of where I had sat, but that negative being on a thin glass was unfortunately broken to our great vexation.

For the third plate I had to stand, and in that I *do* appear, but very faintly, while the spirit figure is the prominent object, being that of a female, a little in advance of me, with a sort of flowing veil touching the ground both at the front and back, but it is worn in a fashion very unlike anything I have ever seen, leaving an opening through which we have a glimpse of a dark robe.

In all these pictures there is one great marvel, as far as our weak natural senses are concerned, for what we consider as the substantial material individual was in the two first instances totally ignored by the photographic plate, while only the apparently invisible and intangible was manifested, and in the third plate only a shadowy view of the mortal is given, while she who has thrown off the garment of flesh stands forth as the true being.

In the first picture that was taken on the next occasion, April 11th, I was delighted to recognise the same standing figure that had been on the unlucky negative that had been broken the week before, but this time I also was permitted to be visible, and the spirit form was rather smaller than in the former portrait.

On the second plate there was also a something besides myself, but we could not make it out in the negative.

My cousin, Mrs. Pearson, met us there by appointment, as she was anxious to obtain a likeness of her deceased sister, so she took her place, while I went behind into the cabinet (before which there is now a screen, as well as the previous drapery), and Mrs. Guppy sat in the studio, as she had done with me. To her great delight, on the negative appears a figure (standing partly before her, so that the white robe partially conceals her dress), which assuredly resembles that of her sister; the face is uncovered, so that I hope the features may be distinguishable when printed.

Mr. Simkiss, a well-known Spiritualist, of Wolverhampton, sat with his wife and child in a group. Mrs. Guppy saw a figure go towards

them and kneel by the side of Mrs. Simkiss, who also saw it approach, and when the negative was developed, with them was seen the kneeling figure.

There have been several other photographs taken, some of which are also very interesting—two of Mrs. Guppy and her little son Tommy, in which the spirit Katie (who is their chief adviser), is seen with her hands over them as if in blessing; Mr. Wallace, with two spirits who look to me like Malays, who were probably attracted to Mrs. Wallace during his sojourn in the Malayan Archipelago; Mr. John Jones, of Enmore Park, with the kneeling figure of his daughter; Mr. Herne, entranced, while a form wonderfully resembling himself, is holding some flowers over his head, some say that it is his brother.

I may as well again mention that any of these may be obtained (of course enclosing stamps with the order), from Mr. Hudson, 177, Holloway Road, N.

Your last month's suggestion of entering into communication with me has led to some interesting correspondence; I shall be happy at any time to give any information in my power; I could also forward the photographs if any one should prefer writing to me for them.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., April 15th, 1872.

## POETRY.

### A THANKSGIVING FOR FREDERICK DENISON MAURICE,

Who passed away April 1, 1872.

The veil hath lifted, and hath fallen; and him  
 Who next it stood, before us, first so long,  
 We see not; but, between the cherubim,  
 The light burns clearer; come—a thankful song!  
 Lord, for thy prophet's calm, commanding voice;  
 For his majestic innocence and truth;  
 For his unswerving purity of choice;  
 For all his tender wrath and plenteous ruth;  
 For his obedient, wise, clear-listening care  
 To hear for us what word The Word would say;  
 For all the trembling fervency of prayer,  
 With which he led our souls the prayerful way;  
 For all the heavenly glory of his face  
 That caught thy white Transfiguration's shine,  
 And cast on us the glimmer of thy grace,—  
 Of all thy men late left, the most divine,  
 For all his learning, and the thought of power  
 That seized thy one Idea everywhere,  
 Brought the eternal down into the hour,  
 And taught the dead thy life to claim and share;  
 For his humility, dove-clear of guile,  
 That, sin-denouncing, he, like thy great Paul,  
 Still claimed of sin the greatest share, the while  
 Our eyes, love-sharpened, saw him best of all;  
 For his high victories over sin and fear;  
 The captive hope his words of truth set free;  
 For his abiding memory, holy, dear;  
 Last for his death, and hiding now in thee;—

We praise, we magnify thee, Lord of him!  
 Thou hast him still,—he ever was thine own;  
 Nor shall our tears prevail the path to dim  
 That leads where, lowly still, he haunts thy throne.  
 When thou, O Lord! ascendedst up on high,  
 Good gifts thou sentest down to cheer thy men;  
 Lo! he ascends,—we follow with the cry:  
 Send thou his spirit back with thine again.  
 —GEORGE MACDONALD.

*Spectator*, April 6, 1872.

Strongest minds are often those of whom the world hears least.

There is no heaven here or anywhere for the man who is unfaithful to his convictions of duty; but to the man who is faithful to conscience, however mistaken his opinions and judgments, there is no hell anywhere.—T. S. L. in *The Golden Age*.

PRaise and BLAME.—A man who in England is not abused and attacked by some party or other is worth very little. There are attacks of which we ought to be proud, as there is praise of which we ought to be ashamed.—*Professor Max Muller*.

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Many persons doubt the truth of Spiritualism because its communications seldom add to our wisdom. Now this doubt, the weight of which we all feel, springs out of the unexpressed faith that we *ought to know* whether communications do really come from the Spiritual World, by observing how far such communications cast extra light upon earthly things. If we once get fairly hold of this thought as a dogma, and would then proceed to form a conception of heavenly things, we shall have to reverse the process. In order to form any conception of Heaven we must not seek inward and upward among things vague and visionary; but must look outward and downward in search of spots of *extra light*, among things palpable and definite. To form any conception of Heaven we must regard the highest wisdom and goodness we can perceive at work among us as spots of light from Heaven, and see along what road such light is leading the society of which we are members. Whatever may be the real nature of Heaven we can only approach toward its conception by beholding it as a growth out of this earth; this earth, I mean, with its Emperors, Kings, Parliaments, Judges, Magistrates, its business, its men and women, single and married, its rich and poor, its asylums and prisons, just as we know them.

Thus proceeding none of us may be able to form even a distant idea of the heavenly state itself. But if we make this admission we are none the less bound for the sake of daily guidance to carefully consider what are the next steps before us on the divine road toward it; and such careful consideration will not assuredly be without its reward, both in indicating these steps and in giving a dim vision of the Heavenly Kingdom itself.

In "Glitter and Gold" this endeavour is made. The unrest is first pourtrayed, which urges the youthful hero to shake off the dying trammels of the social state of our day. The struggle and temptations of his lot are then shewn, the special theory of life he reaches described, and the institutions of the world in which he finds at last heavenly work and luxuriates in foregleams of heavenly content are indicated.

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# SUPPLEMENT

TO THE

## CHRISTIAN SPIRITUALIST.

MAY, 1872.

### THE GLEANER.

The *Medium*, for April 19, has ten advertisements of Mediums—five male and five female.

The *Medium* has lately reprinted from the *Banner of Light*, Mr. Hazard's articles on "Mediums and Mediumship."

The *Bookseller*, for April, puts a work, "The Press versus Spiritualism," under the heading of "Charlatanism and Delusion!"

The *Athenaeum* for March 30, No. 2318, page 402, speaks of Spiritualism as "Demonology." Its the old way: see 8 John, 48v.

*St. Paul's* for February contains "The Ballad of Judas Iscariot," in which the restoration of the traitor to the Divine regard is advocated.

The Countess Pomar, a well known Spiritualist, has recently married the Earl of Caithness, a nobleman well known in Swindon.

Mrs. Lyon, the lady with whom Mr. Home had the law suit, died in January last, from paralysis. Few persons appear to be aware of the fact.

Miss Lottie Fowler, the American Medium, whose London address is 24, Keppel Street, Russell Square, is about to make a tour through various parts of the country.

Dr. J. R. Newton has kindly sent us, through Mr. and Mrs. Tebb, of London, a beautifully executed and life-like portrait of himself, for which we beg to return grateful thanks.

If any of our readers care to have the *Christian Spiritualist* for 1871, bound in cloth and lettered, and will apply to us, they can have it, post paid, for 3s. 6d. a volume, payment in advance.

Much interesting information on Spirit Photography will be found in the *Spiritualist*, for April 15. The same number gives an account of Professor Pepper's lectures on, and imitations of, Spiritualistic phenomena.

Mr. F. A. Hudson, Photographer, 177, Holloway Road, London, advertises Spirit Photographs on sale, at one shilling each; and says that on receipt of ten shillings, ten of the best will be selected and forwarded.

A project is on foot to present Mrs. Everitt, the Medium, with a testimonial. We can only say if Mrs. Everitt desires such an expression of the thanks of Spiritualists for the great services she has rendered the cause of Spiritualism, that the movement has our hearty sympathy.

The *British Journal of Photography*, for April 5th (kindly sent to us by Miss Houghton), has a letter from "A. L. Henderson, 49, King William Street, London, E.C.," on "Spiritualistic Photographs," also one on "Psychic-Force Cartes," from Mr. Guppy.

Some one has sent us "Odology, an Antidote to Spiritualism, being an analysis of the claims of Spirit Rapping. By John Thomas, M.D." Price one penny. No publisher's name. Who Dr. Thomas is we do not know, but we do know that the pamphlet before us is unjust, ungenerous, and insolent. An "M.D." should know good manners.

We beg to thank Mr. Hay Nisbet, printer, Trongate, Glasgow, for a copy of a most valuable address on "The Philosophy of Revelation," by J. W. Farquhar, of London. God bless the venerable author, and his living word. Amen. Mr. Burns, 15, Southampton Row, is the publisher. No price given.

The *Medium* for April 5, says, "We are informed that Maria Scargel, wife of George Scargel, miner, Ossett Common, has been cured of a cancer in the breast through the mediumship of John Crane." Who is John Crane, and where does he live?

The Rev. Stopford Brooke's new volume, "Christ in Modern Life," contains three most able sermons on "Immortality." With all his culture, sincerity, and general ability, "the despised and rejected" Spiritualists have the advantage of Mr. Brooke, for they do not need to argue the question of immortality, because they know it to be a fact.

The *Catholic Record* for January last, a monthly published in Philadelphia, has a long and able article on "Spiritualism and its Remedy." The writer admits that there are eleven millions of Spiritualists in America. The February number of the *Record* contains the conclusion of the article.

Mr. Mumler, the spirit-photographer of Boston, has just invented a fire-engine telegraph. Mr. Damrell, the chief engineer of the Boston Fire Escape Department, has pronounced it a complete success.

The more we read and study the publications of American Spiritualists, the more we are amazed as we see how they confuse the Christianity of Jesus with its perversions; and, worse still, how much they indulge in small jokes upon sacred subjects, not sparing even the Almighty Himself.

We call attention to an article in the *Spiritual Magazine* for April, on "Bible Spiritualism," by Dr. Doherty. In the same number, Mr. Brevoir gives his final reply to the Rev. John Jones, of Liverpool. The whole number is, as usual, quite up to the mark.

The *Medium*, for March 22, page 106, has a letter from Dr. Anderson, on Mr. Sergeant Cox's Pamphlet, entitled "Spiritualism answered by Science." A second and third letter on the same subject from Dr. A. appears in the *Medium*, for April 5, page 120, and April 12, page 129. There is also a most interesting letter in the *Medium* for March 29, page 110, from Mr. Mumler.

The *Banner of Light*, for March 23, page 2, column 3, refers to our criticism of Mr. Peebles' work on Jesus. Mr. Peebles there says that our notice is, "on the whole, fair, impartial, and honorable;" and he adds, "from our heart we thank friend Young." Our good brother says he shall have something to say of this late criticism. If all those from whom we differ in the Spiritualist ranks were but as honorable and genuine as Mr. Peebles, we should be glad indeed.

The Rev. T. W. Fowle is issuing in the *Contemporary Review* a series of articles on "Resurrection and Immortality," which are causing no little talk in religious and scientific circles. An article by the same writer,

which was published in the same Review a few months ago, was thought so highly of in the United States that it was re-published separately, and has gone through several editions.

We have much pleasure in announcing that Mr. Gerald Massey will deliver a course of four lectures on Spiritualism, in St. George's Hall, Langham Place, London, on the afternoons of May 12, 19, 26, and June 2, at 3 o'clock precisely. Tickets may be had at 15, Southampton Row. We wish Mr. Massey all the success he can wish himself, and hope that his lectures will be printed, *in extenso*, and in pamphlet form.

In our last number, Page 62, we spoke of the Rev. Edward White, of Kentish Town, as "a believer in the Destructionist theory." In a private letter since received from that gentleman, he says: "In order to show you how very imperfectly I am described as an advocate of the Destructionist theory, I send you a sermon of mine just out. I am a teacher of life in Christ only." Persons who may desire to know what Mr. White's views really are, as expressed in his own language, should read Nos. one to three of the "Hawley Road Pulpit," price one penny each, published by Stock, of Paternoster Row.

The discussion on Spiritualism in the town of Croydon, and to which we referred in our last, was resumed and concluded on April 8, in the schoolroom of the Congregational Chapel, George St., the Rev. S. Parkinson in the chair. We are glad to see from a report of the proceedings in the *Croydon Advertiser*, for April 13, that such competent exponents of Spiritualism as our correspondents Mr. John Jones, of Enmore Park, and Mr. E. T. Bennett, of Betchworth, took part in the discussion. Mr. Ashcroft and Mr. Sulman, in addition to Mr. Jones and Mr. Bennett, spoke on our side of the question. Thanks to Mr. Jones for a copy of the *Advertiser*.

As one instance, among many, of the misplaced and irreverent wit and humor to be found in some Spiritualist Periodicals, let us quote from the *Banner of Light*, for April 6, page 8, column 1, in which there is an editorial article on "How the Pope is Pious," and which contains the following words: "His life and services, as well as his blessings, seem to us about as unimportant in our world as that of the First Person in the Trinity, since the Second Person took control of affairs, and became the Ruler of all nations," as our pious friends assert in their reasons for putting this fact in our Constitution." Our own personal opinions are not Trinitarian; but we should feel ashamed of ourselves if we were guilty of speaking in such a way of the beliefs of our fellow Christians. Nothing can excuse flippancy, unkindness, and irreverence.

The *Spiritualist* for April 15, in its answers to correspondents, says, "The other journals have applied for and received heavy subscriptions." Our contemporary has been asked to publish forthrightly; but says he cannot do so, unless those who wish him to take that step will subscribe a moderate amount to cover loss. As we may fairly assume that we are included in "the other journals" alluded to, we beg to say that we have not applied for any subscriptions, "heavy" or light; and, considering we are forbidden by our Spirit Guardian to receive any, nothing could induce us to be "disobedient to the Heavenly Vision." We are not indifferent to money, and, as long as we are sane, never shall be; but we are, nevertheless, quite prepared to meet any money losses which the publication of the *Christian Spiritualist* may entail, whatever they may be, and without the aid of the subscriptions of readers or friends.

## OUTLINES OF SERMONS.

### No. 17.

"Whom having not seen, ye love: in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter, 1c., 8 9v.

1. I think the general character of this epistle warrants us in the conclusion that it was originally addressed rather to *Gentile*, than to Jewish converts to Christianity; although, of course, both parties would see very much in the Apostle's words equally applicable to both.

2. St. Peter tells those to whom he writes that they have not seen Christ, and yet that they love Him and

believe in Him. This belief in Christ, he says, produces present joy in Christ, joy which is unspeakable and full of glory, or perfectly glorious; and that this joy is the earnest, or, so to speak, the first fruits of their salvation, a salvation enjoyed now, and to be completed hereafter.

3. To love *Christ* is to love His character; and to love His *character* is to love purity, truth, justice, benevolence, mercy, in fact all things Christ-like, and which inhere in the character of Christ.

4. To *love* Christ is to have sympathy with the character of Christ, which is something more than, and superior to mere intellectual belief, bare knowledge, outward discipleship, talk about Him, or zeal for His cause. See, particularly, 14 John, 21 to 24v., 15 John, 14 to 16v., 8 Roman 1 to 17v., 2 Gal., 20v.

5. This love for Christ may exist where he has not been seen by the natural eye. Many who saw Him in the days of His flesh did not love Him; indeed His own relatives and disciples entered but very slightly into union with His spirit, until after He had passed away. Our ability to love the unseen Christ rests upon the fact that the body is not the man, and the still greater fact of Christ's unique power to impress those who come into spiritual contact with Him.

6. Joy, in the Christian sense of that term, is something distinct from and independent of happiness. The two may run side by side, like the Arve and the Rhone, but they do not necessarily mingle.

7. A Christian's joy is unspeakable, partly because all deep emotion is not usually demonstrative, and partly because language is an inadequate vehicle for the full expression of emotion.

8. The Christian's joy is also glorious, or full of glory, for Christ its great Inspirer remains the same; it is in itself a worthy joy; it deepens in sorrow; and no man can rob us of it without our own consent.

9. This joy arises out of belief in Christ, or self-surrender to Him, and, therefore, inward harmony; also from love to Christ which is satisfaction, and, therefore, inward fulness.

10. The Christian's joy in the unseen Christ has the principle of salvation in it, which must be operative here, which is possible to all, which, if it exist, must necessarily manifest itself, and which if not possessed is absent from no fault of God but from man's fault entirely. On this very pregnant text consult Bushnell's "New Life"; Leighton's "Commentary on St. Peter"; John Foster's "Lectures at Broadmead," Vol. 2; Vinet's "Gospel Studies"; and Hull's "Sermons," First Series.

F. R. YOUNG.

(Preached at Birmingham, Crewkerne, Devonport, Horsham, London, Malvern, Mansfield, Newbury, Newburyport (Massachusetts), Portsmouth, Swansea, Swindon, Trowbridge, and Yeovil).

HOLLOWAY'S OINTMENT AND PILLS.—Disease is diffused throughout the Globe, and it has been the unremitting study of the inventor of these remedies, for a lifetime to inform the afflicted that, sores, skin diseases, contractions of the sinews through rheumatism or violence, deformed and painful joints, bad legs, &c., which had previously resisted every kind of treatment, have over and over again been cured by Holloway's remarkable remedies. The most signal proofs of the efficacy of his Ointment and Pills have been kindly sent to the Professor from all parts of the world, with the expressed hope that such indubitable testimony may induce all other sufferers to try means which are represented to have well nigh worked miracles.

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