

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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CHRISTIANITY PROCLAIMS A COMING DIVINE SOCIETY.

IF, in the hand of some Angelic Messenger, a winged creature were carried into a world where birds were unknown, what would the gathering on-lookers conclude about the strange phenomenon?

They could perhaps form no conjecture as to its nature or purpose, till the Messenger, casting the feathered treasure upward, it, with unfolded wings, cleaved the air in a flight hitherto unseen and undreamt.

The perhaps needful ignorance of the meaning of wings to those who behold them and have not seen their use, may excuse the apparent blindness Christians show to the social result of the Christianity in which they believe. The clamour, urging men, each one for himself, to save his soul alive has been vociferous. The attraction of a Heaven of eternal peace and joy has been invoked to charm this self-salvation from us; and the darkness and lurid terror of a hell with its moaning dissonance, have been enchained to startle it out of us. Let us for a moment however presume the victory won, the end sought accomplished, and what shall we behold in the Christian when created? The bird has wings that he may fly in the air; and though there are feathered creatures with rudimentary wings incapable of flight, we, who are accustomed to birds, are perfectly sure that the existence of any feathered creatures with wings large enough, muscles powerful enough, and a body rightly poised, implies an atmosphere in the world they inhabit and flight in that atmosphere; and what does his nature imply, in whom self-abnegation, self-sacrifice, oblivion of self, has been trained to hold dominion over self-love by

the allurements of a Heaven promised, and the dread of a hell escaped?

If Christianity has won its victory in any of our hearts; if the divine dews and rills of Heaven and its Sun have turned the barren selfishness of our souls into green verdure, and decked its shady banks with the primrose and the violet; what result does the gay change indicate, but that the new verdure and the sweet colors flourish there to gladden the sight of men, and fill their hands with flowers? If I believe in the oneness of God with Christ; that this Divine Man, potent with His Father's power, trod our earth not to bring men into an enforced obedience but to charm them into an obedience of their own selection;—to charm them by the Divine Man Himself enduring more than all He asks man to endure; if I believe in no division between this God-Man and His Father but in their unity being so absolute that what He appoints, God appoints; if I believe that my spiritual life is gained by living on, and drinking in this Christ as the God-with-us, I must become (I have no choice) an absolute denier of myself for the good of others;—I must feel that all I care for, and all I desire, can but grow out of me so far as I lift the cross of life daily and carry it as He did; not for my own sake but for the sake of that race in love of which I too am lost. A prayer for the Crown of Heaven on the lips of the Christian means a prayer for occasion and power to minister and serve. The cry "Give me everlasting life," from him who lives on and absorbs Christ as the God-with-us;—as the Creator, the Former, the Maker, the Upholder of Heaven and of earth, is a cry for occasions for perfect oblivion of self in the good and service of others; the utterance of this cry springs from a craving for that utter absorption



in work for and service of others in which alone dwells the life of love.

And how is such absorption to be found unless others are about us, and with us, whom we can serve? How can I minister to others, how become abandoned to their service, unless there is such work before me as they need from me, and as I can do daily and hourly? I may have all the will in the world and all the desire but such will and desire are no more than the spluttering of barren sparks and their dying into darkness; they are but the motion of a masquerade, which, with tinkling steps and backward march, ushers in Giant Despair; they are but a hope born to be smothered in its first wailing cry by the accursed arms of the Arch Enemy unless the need of others for my service and the capacity in me to serve be as everlasting and all-searching as the cry. And this need in others for our service (let us mark), and this need and capacity in each of us to give the service wanted, will come universally if Christianity be the religion of God, and therefore to be victorious. It will come not as a need and capacity in one individual here, and one individual there, but as a need and capacity in all, from high to low, from prince to peasant.

Mark then the steps of our argument. The joys of heaven and fears of hell have been, we say, victorious. Each man has won for himself the heaven he covets. Christ is all in all, absorbed, lost, buried to live again in every man. In the one universal heart, desire for the service of others is first; and care for the service of self second; and the God with us has brought all this about. To what end will the joys of the universe have fanned their heavenly breezes above us; to what end all its terrors breathed their destroying vapours beneath, unless occasion for the exercise of this redeemed nature be about us, and the capacity dwell in us to take advantage of the occasion. Not the occasion and capacity now and then, here and there; but the occasion and capacity always and everywhere. And in what way, let us ask, can we conceive of such occasion and such capacity—in what way—unless, in the fulness of time when Christ has won His slow but sure victory He inaugurates a Divine Society;—a society in which there shall be a place for every man and every man in his place?

If each of us becomes a member of a society so perfectly organised and for whose organism we are so perfectly suited that the society needs exactly the help we can give in that place in it in which we find ourselves, we shall each have ceaseless opportunity of devoting ourselves to the service of others. If, again, we ever find ourselves so placed that this ceaseless need to serve others exists in each of us and is accompanied by the ceaseless capacity and

opportunity to satisfy the need, then, however little any organism about us may be apparent, I know no name we can give the state of the human race as it will exist at such a time, except that of a divinely organised society. Strange it is to me that those among us who are parted from the rest by an over-ruling faith in a coming perfect human organism should repudiate Christianity. Such an organism as they desire demands assuredly as its forerunner that heart in men which recognition of the one-ness of God and Christ secures; and which, when secured, declares the ruling power among men to be a Divine Man, and that Man such a Man as Christ. But Christ will never triumph on earth (the reader may say). My description therefore (he may assert) is of a state hereafter—of a Heaven.

In answer I admit that my account may not be other than that of a hereafter. Signs, however, are not wanting that the kingdom of God and His Christ may, in the ripeness of time, be indeed an earthly, as well as a heavenly kingdom. For myself, if the flux and reflux of Spiritual life be as intimate between those that have been on earth and those that are now there as my philosophy urges me to think, I cannot understand a heaven of peace and harmony existing in its perfection anywhere, while life on earth is as crude and ill-fashioned, as ignorant and full of agony as it is to-day. If the heart of angel life is pictured for us in the Christ, and the spirit of our earthly-life reaches the heavens, what peace can there be to-day for angels there? If, therefore, I describe correctly the nature, in these respects, of a Heaven, I must also describe correctly the nature of the coming earth; or Heaven itself has no reality except its name.

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(To be concluded in our next).

GATES OF PEARL.

(Continued from page 69).

REMARKABLE features present themselves to those who enquire into the nature of Visions and Dreams; and all should enquire if they desire to know themselves. Not the least is the description given by the Seers, of the states through which they pass on their way to the state where all is clear and bright, above the brightness of the noonday sun. From the day when the Eastern Chieftain was "talked with," down through all the Seers of the past, to the Seers of this our day, the descriptions are virtually the same. The light of this world passes away; and a state of darkness, sometimes increasing to the "horror of a great darkness"

—("the deepest sleep") thus forcibly described by those who in times past saw so many things, and wrote so many extraordinary books on the subject of Visions and Dreams—is felt. And then, from this state, the Seer is awakened as a "man that is awakened from his sleep;" not into the light of this world; for we are told that the sun had gone down and that it was dark; but into a light that shines from some other source. (Is it from the next?) Let not the reader smile at these remarks; but rather try to pass into this beautiful state, and remember that as it was with the wandering Chieftain, so it is with ourselves. We are addressed; not another, but ourselves. The Great Spirit, whose angel talked with the Wanderer, says to us, "Come let me talk with thee." Nothing more was required of him than to believe; nothing more is required of us. Not at the first, but after a time, the angel caused him to sleep the deep sleep; and led him through the horror of a great darkness; and then awakened him to talk with and advise him, and tell him of things that would come to pass, some of them so extraordinary and irreconcilable with our human notions, that even the Chieftain, with all his faith, sometimes turned his face towards the earth and laughed. Still he believed, and trusted to the Voice he heard; and we may know that the parting with his nephew was thus arranged; for they now separated, the nephew choosing the beautiful and well-watered country that surrounded the "Cities of the Plain," while the Chieftain removed to another portion of the promised land. And after they had parted, the angel again talked with the man, and bid him look from the place where he then was, northward, southward, eastward, and westward; promising him all the land that he saw, and to his generations; though his wife, so fair and beautiful to look upon, had borne him no children; yet he believed. And still further to give him confidence as to how the land should be possessed, he was engaged in the first wars of which we read, delivering his nephew from the hands of the enemy after a great slaughter including many of the mightiest Chieftains of the land; for we read that he had promised the angel to take none of the spoil, which promise he faithfully kept. After these things, the angel talked with him in a vision, and said to him, "Fear not; I am thy shield, and thy exceeding great reward." And the Chieftain said to his friend, "What wilt thou give me? How wilt thou reward me, seeing I go childless? Thou hast given me no son; dost thou mean that one born in mine house shall be my heir?" But the angel answered, "No. It shall be thine own son." And he bid him look towards the Heavens, and said, "Tell the stars if thou art able to number

them; so shall thy generations be! I brought thee from thy home, and from thy country, into this strange land; and thinkest thou I will desert thee?" The Chieftain said, "No, but wilt thou not tell me whereby I shall know that these things will come to pass?" And the Angel said, "Make a certain offering of which I will inform thee; and then I will bring a deeper sleep upon thee, and thou shalt of a surety know all things concerning thy generations and thyself. For we speak in dreams once, yea twice, though man perceiveth it not in his waking state, yet it is in dreams and in visions of the night "when deep sleep falleth upon men" that Angels open their ears, and seal their instruction. Fear not; only believe; thou art in the spirit, while thine earthly body sleeps. 'Tis thus I will speak with thee now; or else I may have talked with thee upon the earth as man talks with his fellow man. And this also I promise thee to do at some future day, that thou mayest know that Angels once were men; only be faithful and true as thou hast been, and all things will be well. I am sent to make a covenant with thee; I have promised thee and thy generations this land. Yet it shall come to pass that there shall be a famine in this country, and thy seed shall leave it, and be strangers in a land that is not theirs; and shall be as slaves to the people, and they shall thus deal with them for four hundred years. Still, they shall increase and multiply, until the possessors of the land shall fear lest they become more numerous and stronger than they; and they shall destroy their male children in the fear of this. Yet a man-child shall be hidden, and shall be found even by the King's daughter, who shall have compassion on it, and order it to be brought up as her own. Yet, when he is become a man, he will be obliged to flee; for he shall smite to the earth one of the oppressors of his brethren, and he shall be a wanderer in a strange land, even as thou hast been. Yet even as thou hast believed my voice, so shall he; for an angel will speak with him as I talk with thee; and he will return to his brethren and deliver a message from the Angel to the king; a command that he shall let the people go. Yet the king will refuse, and smile in his earthly greatness at such a request. Until the spirits are employed, and then all earthly greatness is as naught; for as he has dealt with thy generations, so is he dealt with. All the firstborn of his kingdom are destroyed, and plagues and pestilence stalk through the land. Only thy seed are preserved, until unwillingly he lets them go. Yet his heart repents him; and he pursues with a great army of chariots, and horses, and men, only to be utterly destroyed. After this, thy generations dwell in deserts and strange places for 40 years: yet still are journeying towards this land, which they inherit after

driving out the inhabitants, building cities, one a great city. And as concerning thyself, I will talk with thee again. Fear not; I will lead thee back to thy earthly state again; and then thou wilt remember what I have said (even as a vision). Nor think because I say adieu, that I am far away. 'Tis but the difference of thy state and mine. I shall ever be with thee till we meet again." And the Angel looked upon the man, and again he slept; nor waked until the footsteps of the morning were hastening over the distant Eastern hills, baring their blue and silver lights to the dark bosom of the lake that slept in the vale beneath.

HENRY ANDERSON NOURSE.

Birmingham.

(To be Continued.)

"THE SIN OF NECROMANCY."

THE following letter was sent to the "Congregationalist," but refused insertion by its Editor. We suppose it was a perfectly fair exercise of his Editorial discretion to do so, although it would, of course, have been better for the paper to appear in that journal. But as we have been asked to give it insertion, we can have no hesitation in complying.

To the Editor of the *Congregationalist*.

DEAR SIR,—In a recent number of the *Congregationalist Magazine* appeared a very able paper, from the Rev. Edward White, on the "Sin of Necromancy," as deduced from the Mosaic Law in 18 Deuter: 9 to 19v. In this article the fact of Spirit Communion is admitted throughout, not only as having taken place from the earliest ages, but as existing now among us. Mr. White accepts the facts, and with him, we presume, we should be able to class a large number of Ministers of religion, who do not, however, often avow their convictions so frankly as Mr. White does.

But he has a serious charge against Necromancy, or Modern Spiritualism (for he identifies them), and the position he takes may appear to many religious people so plausible, and, from one point of view, so unassailable, that it may be well to offer a few words in reply.

Mr. White's accusation is that any communication with Spirits is an act of disobedience against God's expressed commands, still in force, as given to the Jewish people by Moses their Divinely Commissioned Lawgiver. Now there is no difficulty in admitting that for a time the Jews were placed under very rigid discipline, and were forbidden by their law to hold intercourse with the world of Spirits. It also forbade them to accept usury, and commanded them to follow excessively peculiar laws as to diet, and many other things. But are these prohibitions binding on us? Christian theology only endorses the moral element in the Jewish law, and regards all merely formal commands as repealed, unless they can be shown to rest upon principles of permanent obligation. Now if Mr. White isolates one of these formal prohibitions, and thrusts it upon us, we have a right to ask him on what principle he makes his selection, and why he does not also condemn us for lending out money on interest, for not keeping the Jewish Sabbath, &c. It is characteristic of these laws that they are, many of them, not at all self-affirming: they rest on outward authority, and do not profess to claim the assent of the reason and

conscience on their own account. But it is especially in this respect that we are "not under the law, but under grace." Surely this is the most essential feature of Christianity, that is to say, the Spiritual economy, that it makes its appeal no longer to the passive obedience of a will divorced from reason, but claims the assent and obedience of the whole man.

It is quite conceivable that in the infancy of society, when a feebly cultured and immature race was surrounded by all shapes of foul idolatry, it might be dangerous for them to be brought, *en rapport*, with the incantations, or demon-worship, or slavish subserviency to the lower forms of spirit-life which were characteristic of the heathen ritual. That danger does not now exist; but other dangers exist, which may perhaps require to be treated in a directly opposite manner. Rank infidelity and Materialism rear their bold front among us, and our present resources of Christian teaching are powerless against them; while Spiritualism has proved itself their most effectual antagonist, as offering the only possible scientific demonstration of the continued existence of spirit-life, after it has ceased to be connected with a material organism. Moreover, it is a very safe principle to act upon that all the possibilities of human nature in the way of knowledge and experience are intended to be used; also that different classes of facts are providentially intended and arranged to present themselves for investigation in successive stages of human progress and culture, and that we are not honouring God by neglecting any class of facts which He has placed within our reach, and brought forward conspicuously, as if to challenge our research, even though He may have had wise reasons for shutting them up from His people in former times. Ancient "Necromancy" itself were worth reviving if it could prove man's immortality, and command serious attention to eternal realities from those who now scorn all religious teaching.

The present is purely a Spiritual dispensation:—

"Our blest Redeemer, ere He breathed
His tender, last farewell;
A Guide, a Comforter bequeathed,
With us to dwell."

And this may well be taken as implying a larger and more free access to the reserved facts of spirit-life, than was permitted to the earlier races. For at the descent of the Spirit, 120 were all assembled with one accord, and received the promise in a marvellous outpouring of spirit-power. From that day spirit-gifts increased, in number and variety; trances were established, visions were continual; in short, the supernatural was established as the normal condition of Christian experience. The Apostle Paul taught the people to "desire Spiritual gifts," taking much trouble to explain the purpose of the less obviously useful forms which come, as they do now, in the earlier stages of Christian experience, and appeared trivial. Another Apostle taught us how to "try the spirits," and so avoid the dangers which the old necromancers fell into. The Apostles appeared by this teaching expressly to repeal the Jewish law to which Mr. White has appealed, and Mr. White by his retrogression into Judaism leaves the Apostolic injunction almost empty of its force and application.

It is not intended to say anything now on Modern Spiritualism, further than that one cannot imagine a spirit of evil counselling psalmody and prayer so consistently, as is done in the best Christian circles, of which very many exist around us, and which are silently producing greater volume and force of conviction in all forms of religious life than exists now among us. Much has been said on the lack of the outpouring of the Holy Spirit. Are the eyes of the churches holden that they do not discern this new appeal from the "Father of Spirits," but, as of old, ascribe it to the devil? At least let them "try the spirits," lest haply they may be found fighting

against God, or resisting the agencies employed by the Holy Spirit to impart unto us yet wider revelation, or a stronger assurance of the validity of the old one.

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MORELL THEOBALD,

Hendon, London, N. W.

[We have made a few verbal amendments of the article ; but have been careful not to vary the sense desired to be expressed by the writers.]

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

No. 4.

THOSE who deem incredible certain details of the interruption which befel Balaam during his unwilling journey to meet the King of Moab, may find in modern incidents cause for belief that there might have been an important truth underlying the story.

The *Edinburgh Medical and Surgical Journal*, for 1845, vol. 64, page 186, contains the following story entitled, "The Dog in the Woolfridge Wood." F. M. S— was passing through the Woolfridge Wood, at Alverston, one night at twelve o'clock. He was accompanied by his dog, of a breed between the Newfoundland and mastiff; a powerful animal, who feared neither man nor beast. He had a fowling-piece and a pair of pistols loaded, besides his sword, for he belonged to the military school there, and had been out for a day's shooting.

The road ran centrally through the wood; and very nearly in the centre of the wood, at a part somewhat more open than the rest, there was a cross erected to point out the spot where a gamekeeper had been murdered. The place had the reputation of being haunted, and the ghost, it was said, had been repeatedly seen. S— had frequently before passed this cross in the wood without seeing anything, and treated the story of the ghost so lightly that he had, on more occasions than one, for a bet, gone there at midnight, and returned without meeting anything except an occasional gamekeeper or poacher. This night, when he approached the open space in the wood, he thought he perceived, at the other end of that space, the form of a man, more indistinct, however, than usual. He called his dog to his side (for previously it had been ranging about, barking furiously and giving chase to the game it started), patted it on the head to make it keep a sharp look-out, and cocked his gun. The dog, on this, was all impatience. S— challenged the figure, but no answer was returned. Suspecting it was a poacher, and prepared for an encounter, he directed the dog's attention to the appearance, and the animal answered by growling. He then kept his eyes steadily fixed on the figure, when, instantaneously, it glided within arm's length of him. Still he looked steadily in its face, while it kept its eyes on his. It had approached him without noise or rustling. The face was ill-defined, but distinctly visible. He could not turn his eyes from those of this apparition; they fascinated him, as it were, to the spot; he had no power in his frame. He felt no fear of bodily injury, only a certain indescribable sense of awe. So fascinated were his eyes by those of the figure, that he did not observe its dress, nor even its form. It looked calmly and with a mild aspect, for a space of time which he does not think exceeded half a minute; then suddenly became invisible. The form had flitted before him about five minutes altogether. The dog, which before this was furious and growling, now stood crouched at his feet as if in a trance—his jaw fallen, his limbs quivering, and his whole frame agitated and covered with a cold sweat. After the form disappeared, S— touched the animal, then spoke to it, without its seeming to recognise him; and it was some time before it appeared to recover its senses. The whole way home, it never moved from his side, but kept close to his feet; nor, on their way home,

did it run after game, or take notice if game started near it. It was a fortnight before it recovered from the fright; and it was never afterward the same lively animal. No consideration could ever again induce that dog to enter the wood after nightfall, nor would it allow any of the family to enter it. When it was forced to pass by the open spot in daylight, it would only do so with its master, and it always exhibited signs of fear, trembling all the time and walking silently by his side.

S— has frequently since passed this spot in the wood at the midnight hour, but has never again seen the figure. Before this occurrence he had always treated with ridicule any stories about ghosts or spirits; now he firmly believes in both.

This story, published in a Medical Journal of long standing, and established reputation, three years before the term *Spiritualism* in its modern acceptation had been heard of, is certainly a very remarkable admission. The reviewer is noticing a work on *Sleep* then just published. He touches on the subject of apparitions; and after noticing several cases which he thinks of easy solution, gives the one now recited. He then adds, "This is almost the only recorded case, known to us, where the evidence is so strong as to leave no other impression on the mind but that it was the appearance of some supernatural agency; and after having in vain endeavored to explain it on any other supposition, we find ourselves forced to conclude with Hamlet that 'there are more things in Heaven and earth than are dreamed of in our philosophy.'"—*Owen's Debatable Land*, book 2; chapter 2.

AN AFRICAN CRITIQUE ON "THE SEAT OF THE SOUL, AND EIGHT DAYS WITH THE SPIRITUALISTS."

THE former ("The Seat of the Soul,") was the best and most important, according to my taste and judgment; and I think in that little treatise the author has accomplished wonders, and acquitted himself admirably. The argumentative and combative portions, as well as the replies to sneerers and objectors, being written with considerable adroitness and effect; and, moreover, having Truth as a basis. The simplicity and plainness of the phraseology, and the indifference to varnish and embellishment, will also win many hearers over whose heads the writer has not shot; nor tried to bewilder with sophistry, or false pleas. Of course Mr. Gillingham is not the first, by many, who has considered "the Soul" a separate and distinct entity from the Body, and surviving its death; and that this "mortal coil" will never rise again, or be wanted for a covering. But by treating the matter so plainly, and bringing it home MECHANICALLY to the simplest capacity, he renders it novel, striking, and effective. But his assumption, perhaps, may be a little taxed for a clearer proof, by the objection raised by Mr. Alfred Ginders, in the *Medium*, of Jan. 5, 1872, where the memory is presumed to play an active part in the phenomena. Should other writers be strangers to Mr. Gillingham, and he wish to know how the richest and purest Philosophy has treated the subject before him, not only edification but a wonderful light and charm will be blazoned on his path on consulting Swedenborg's *Heaven and Hell*, with Hartley's Preface; also his *True Christian Religion*; likewise *Sears' Foregleams of Immortality*, published by Allman and Son, 42, Holborn Hill, 1859. Price 2s. 6d.

Mark how the former great Seer and Prince of Spiritualists condenses, in a few short lines, the pith of the argument in question, with a sonorous note, and majestic tread, leaving it for the Scholar and divine to unravel and interpret: "Man at birth puts on the grosser substances of nature; his body consisting of such. These grosser substances by death he puts off; but retains the purer

substances of nature, which are next to those that are Spiritual. These purer substances serve thereafter as his Body, the continent and expression of his mind." *Divine Providence*, chapter 220. Observe, also, how Sears in his *Foregleams* shatters old errors, and scatters ancient prejudices long burnt in, and so the more difficult to eradicate; and herein he develops a doctrine much higher than the Jewish, and well calculated, not merely to touch our interest, but to seize the imagination, and hold it captive. It is this: "Man's resurrection is the putting forth at death of new existence, just as the decaying seed puts forth the blade. Its decay is necessary in order to release the life and the beauty that were imprisoned within its foldings. Death and Resurrection describe processes; the one the inverse of the other; but the former helping on the latter, and preparing its triumphant way. Our future being is in-souled and in-urned in our present. The spiritual body is included elementally in our present mode of existence with its perceptive powers all ready for their enlargement. The Soul is not a metaphysical nothing; but a Heavenly substance; an organism fold within fold. The material falls off, and the Spiritual stands forth and fronts the objects, and breathes the ethers of immortality. *The future is wrapped up within us*; and waiting to be unrolled. Death will not transform us; it will only remove a hindrance and a veil. We receive with our present being the germ of all that we are to become hereafter." (Page, 69).

Here, if I mistake not, is the pith and substance of the argument before us, packed up in a nutshell, and condensed like *Libbig's Food*; only Mr. Gillingham has brought it nearer home by extra and simpler lens, and tangible—mechanical—if wooden—contrivances; so that the philosophical and speculative perplexities are removed, and the logic is sewn with white thread in order that "he who runs may read," and may read, and run, and tell others. Mistakes sometimes arise, and confusion ensues, owing to the forgetfulness of the Trinity in Man of Body, Soul, and Spirit. By many writers the Soul and Spirit are treated as one and the same; or merely reversed; not remembering that the latter is the thinking principle that must have an envelope which Mr. Gillingham properly considers and designates "the Soul." How strange it seems that our Bishops and Clergy should have missed, or do not declare this fact, and still dream and make the Resurrection of Man a fact not included under the operation of any law whatever; but a monstrosity thrust in among the orderly operations of the Deity. "They make it," writes Mr. Sears, "not only a miracle; but a miracle wrought mechanically and not Spiritually. The idea of God coming down to the cemeteries, and potter-like, building up from their contents a set of human frames externally, and putting spirits into them afterwards, is shocking enough if we had not long ceased to be shocked by the fantasies of religious naturalism."

The Nine Days Wonder—beg pardon, "*Eight Days with the Spiritualists*," does not strike me so forcibly as the former work already glanced at; although I find some novelty in the debates, and hard nuts for opponents to crack. But there is a little incongruity arising from the violent opposition shown to all Spiritualists and their *séances* at the commencement; and the sudden conversion ending in Rhapsodies, Scriptural Authorities, and challenges at the close. It appears to me that the Bible is not a fair reference for all disputes, and especially the Scientific and Physical. Scripture is silent whether I shall climb up Table Mountain to-morrow; or cross the Atlantic next month; or visit Jerusalem next year. And so with many vexed questions that must be reasoned out on other grounds; and the tact exhibited by Mr. Gillingham on the higher subject, will in all probability render him more conversant with the lower; the Spirits seeming much inclined to favor his suit, and to develop his mediumship.

W. L. SAMMONS.

Cape Town, South Africa, 20th Feb., 1872.

TWO MESSAGES.

The following inspiring and beautiful messages were written by the hand of Miss Hannah Hunt, of Guildford, on March 8, 1872, and have been sent to us for insertion by Mr. E. T. Bennett, of Betchworth, near Reigate. We most thankfully give them a place in our columns:—

LIFE AND DEATH.

He that knows how to live knows how to die. He that can face *himself* need fear no death. He that with steadfast gaze, looking into his heart, sees there, midst all his vast shortcomings, that his aim has been to know God's will, and do it; he then, where e'er he be—whoe'er he be, need fear no death. Fear Death! why, 'tis but knowing more thyself, 'tis but to realize how real thou art. 'Tis to cast off all clothings of the man, and stand as thou art now, only unfettered by the realm of sense. Yes, they fear death, who, shutting up the doors of their own hearts fear to let in the sun, lest his light reveal its nakedness. Ah! yet, when they pass out of that world where their task has been to stifle all the cries of that poor hungry and impoverished soul (by pleasure as they deem) they then must see its nakedness, must *move the closer to themselves*. There is no death to those who live in unison with God, for when His Son rose after they had crucified his flesh, and came to his disciples, 'twas to show there is no death. We change but do not die; stand here to-night ourselves; stand now with thee, loving and being loved; as conscious as when we pressed hands on earth. Yes, we have only laid aside the garments of the day, as ye will lay aside your daily garb. And now, free from the flesh, we say, dear friend, we have not died!

MY PRAYER TO LIVE.

I lifted up my soul to God, and prayed for strength to live. His strong Angel stood beside me and said:—"Not strength to *die*?" Thou knowest my life, I answered, its solitude and pain. Thou knowest how friends loved of yore have past away, how I am here *alone*, and in this hour of agony dost think I fear to die, with life so hard before me, and death so calm and sweet? Do I need strength to die?

His hand was laid upon me;—"And yet" he said, "wilt thou thank God for this, for so He thus can conquer death for thee, the enemy which shall at last be laid beneath His feet."

'Tis so, I answered, but oh friend with tide of life's salt waves, with the inevitable *must*, which lies on us each day, have we not then the greater need to ask for "strength to live."

He smiled, and white wings waving, said: "Yes, for so that life shall be transformed to blessing, and ye will learn in this, while bearing all its troubles, and learning so to live that Heaven is now about you, and through those very doors, laid open by each daily task, in which self is denied, ye enter that glad portal, and thus ye live indeed a life which is undying, eternal, as the day; from which as slowly step by step ye mount towards light, all self will fall away;—and so by this great cleansing of daily dropping cares, ye shall be pure, unsullied, pure to behold your God."

My prayer was answered, strength had come, and I with patience wait and work, wait, breathing with my every breath "God give me strength to live."

OPEN COUNCIL.

One man's word is no man's word,
Justice needs that both be heard.

We give insertion to the following report, upon the principle indicated by the above lines. At

the same time we are bound to say, that if those on the "Extreme Left" of our opponents, represented by such speakers as Mrs. Law, have no better arguments to bring against us than are here presented, we have little or nothing to fear from that section of unbelievers in Spiritualism:—

MATERIALISM *v.* SPIRITUALISM.

On Sunday, May 5th, Mrs. Harriet Law lectured on the above subject, to a large audience in the Assembly Room of the Free Trade Hall, Manchester. In opening her lecture, Mrs. Law said that the subject they had to consider that evening had been forced upon them by various challenges of the modern Spiritualists to the champions of freethought. She believed with Professor Faraday that it was no more the business of Materialists to prove by what means the Spiritualists produce the manifestations that they assert they produce, than it was their business to make Professor Anderson explain the details of his conjuring; but it *was* the business of Materialists to examine what new form of superstition presented itself; to enquire into its origin; and to refute as far as possible the position taken up by those who believed in it. Her business would be to examine the phenomena which were said to have been witnessed, and to show, first, that they had no right whatever to believe that they were the result of Spiritual existence; second, that the conditions under which they were produced were of a Materialistic kind; and the manifestations themselves of a physical character; and, third, that even if the position of the Spiritualists were tenable, it was one of the most unfortunate things which had ever been revealed to our race. To accept the conclusions of Modern Spiritualists would be to go back to such a state of mind as that which existed 200 years ago. Modern Spiritualists asserted that occasionally manifestations were produced without material force of any kind; that communication was held with Spiritual existences, and that manifestations take place which prove the existence of man after death. It was first found possible to hold communion with immortal spirits by a family hearing noises in their house at night; and by their discovering a system of telegraphy by which to communicate with the agent producing the sounds. There was nothing new in this: men had always believed it possible to hold communion with the dead; and Modern Spiritualism was simply a renovation of an old superstition. But the manifestations were not Spiritual; that is, they did not answer in any way to their ideas of spiritual existence. If they turned to Spiritualistic literature, they would find that Spiritualists were deploring a falling off in their ranks. Individuals might be affected by what they consider to be Spiritual manifestations; but they soon discovered that the spirits had nothing at all to do with it. One of the greatest authorities on Spiritual manifestations was Mr. Home; and any one who read "Incidents in my Life" would see how thoroughly weak and unreliable his narrations were. Then their *séances* had to be held under prescribed conditions; half the persons were to be of a negative, and half of a positive temperament; half male, and half female. Did they think that if her grandmother wanted to hold communication with her, that she could not do it unless she had been some time in the company of one of the opposite sex? If she had anything important to say, would she not rather do it alone? No one could define spirit; they could only tell them what spirit was not. Thus spirit was not matter; it had neither form, nor colour, nor density. Yet it was of such a nature that it could move ponderable bodies, could it? The historian of the Davenport Brothers told them that they were constantly throwing off a substance which was used by the spirits in moving bodies: she was not aware that the waste particles of

human bodies could be used for such a purpose before. It was necessary that at these *séances* no sceptics should be present. Did they think that if when a man left this world, and entered on another state of existence, he would not, if he could, return to convince a sceptic rather than any other? It was to sceptics the spirits ought to come. She spoke with some authority on this subject, as she had been told that she was a powerful medium. She did see what a Spiritualist would call a spirit once; but she accepted that as a token that her health was deranged; and so got rid of her vision by means of a tonic.

Spirits at *séances* had the power not only of lifting solid bodies; but of making them light or heavy at their will. If spirits could do that, it seemed wrong to convict a man for giving light weight; as it was impossible to tell whether a spirit might not be making things heavy to the seller, and light to the buyer. There was not a position the Spiritualists took up, that was not a direct contravention of material laws. Sometimes at the *séances* there would be seen a hand or an arm: the Davenport Brothers had made hundreds of such arms. These hands and arms were used for moving bodies; would the Spiritualists be kind enough to explain how a hand could lift anything unless it were attached to a body? They had no right to believe on the authority of men like Mr. Home, and if there were no better authority, they might dismiss the matter at once. Professor Faraday said he could have explained a number of things which he saw at a *séance* with Mr. Home; but he was informed that in doing so he would disturb the conditions. If the spirits took the trouble to come from the other world to hold intercourse with them, they would suppose that their communications would be of some importance; but, on the contrary, they were of the most childish and trivial character. Would these spirits go to the trouble of manifesting themselves for the purpose of lifting tables and breaking crockery ware? Let them consider how little they knew of electricity, and magnetism, and they would not jump to the conclusion when they saw an inorganic body moved without visible means, that it was a spirit that moved it. Spiritualists sometimes said that persons wrote in a language unknown to them. Which was the more reasonable supposition, that it was a spirit which wrote or that the person writing had unconsciously received the knowledge from some progenitor? If that table should be lifted up before them, would it prove that it had been lifted up by a spirit? Suppose they were to look under the table! But then Mr. Home said they must not look under, it disturbed the conditions—as no doubt it did. But Spiritualists told them that these were not all the manifestations. Mr. Home told them that on one occasion he had seen a female hand enveloped in light drapery. She wished to know how the muslin, or merino, or velvet, or whatever it was, got there? Could spirits weave without machinery, or dye without colour? If they could move solid bodies, and had such power over matter, why did they not do some useful work instead of coming back merely to say, "I love you?" Why did they not save those men eleven years' hard work in boring through the Alps? If they admitted the phenomena to be true, then all they knew of nature was opposed to these manifestations. Spiritualists said they had no right to deny these manifestations unless they could show by what means they were produced. That was untrue, for by denying them they threw off a large per centage of imposture. In concluding she said that there were two things she hated, one of these was *Spiritualism*, and the other was the *Positivism of Auguste Comte*.

After the lecture there was a discussion, in which Spiritualism was inadequately represented; and owing to the very prolix replies of the lecturer, only three speakers had been heard when the meeting rose. Two memorable things transpired in the discussion, when Mr. Davis, a Spiritualist, defined *spirit* as *substance*, and Mrs. Law said that Mr. Spear, of America, had told her that she

(Mrs. Law) was doing the work of the spirits by going about in order to destroy the *orthodox belief*, and thus make way for the advent of Spiritualism.

LAWS WHICH GOVERN SPIRIT COMMUNICATIONS.

THAT branch of Pneumatology which relates to intermundane phenomena has come into notice so recently, and has been, till now, the subject of so little careful study, that one ought to speak very cautiously of its laws, especially those which govern the conditions under which spirits may, or may not, communicate with earth. It is hazardous to generalise in view of a comparatively small array of facts.

Nevertheless, I think we may assume it to be probable that a very large proportion of all the spirits who manifest themselves here, do so for a limited time only after they reach their new homes. Their destiny is upward and onward; and we may suppose the better class among them to be more occupied by the scenes of beauty and excellence that are opening before them, than by any recollections of the dim and checkered sojourn they have left.

With one drawback, however: drawn down sometimes to that lower sphere by a power that is greater in Heaven than on earth—by an attraction that rules most surely in natures that are noblest and best.

The most powerful of all the heart's agencies—human love which so often bridges over a thousand difficulties here—that same emotion it is, triumphing over the death-change, which would seem the most commonly to overcome the gulf fixed between earthly life and spiritual existence. And thus, sometimes, for a few years—ten, thirty, fifty, perhaps—so long as the loved ones linger behind—that deathless emotion appears to rule a divided heart.

Divided between Heaven and earth; unable yet, while its mourners are on the other side, fully to realise that "peace which passeth all understanding;" unable cordially to "rejoice with them who do rejoice," till these mourners—now removed, as if they were the dead—become alive again, at its side; eager, meanwhile, to make known its undying affection, to evince its constant care; anxious to aid, to comfort, to encourage.

But these earth-bound labors of love are transient only in that higher sphere. Death is an Angel of Mercy there. He is Heaven's herald of joy, for whose messages yearning souls wait. Through him, the Comforter, comes re-union in the many mansions that had been lonely, even amid celestial surroundings, till he brought the earthly wanderers home. Then satisfied hearts stray no longer from heavenly abodes.

It is true that what on earth we call philanthropy, and what in the next world seems chiefly to take the form of earnest desire to bring immortality to light in this darkling world, may cause benevolent spirits to seek us here even when their own circle of love is complete. And this doubtless happens: Franklin seems an example. Yet I think it is the exception rather than the rule. In a general way it would seem that it is not the higher class of spirits which continue, generation after generation, more especially century after century, to revisit earth: not such men as Confucius or Socrates or Solon; nor yet such as Milton or Shakespeare or Newton.

Yet I give this as my individual opinion only. I have found no proof of identity in the case of any spirit, once celebrated either for goodness or talent, returning after centuries, to enlighten or reform mankind. My idea is that they have completed their earthly task, and that their duties now are of another sphere. I think that we are left to work out in the main our worldly progress. The help we receive from above is not to supersede our exertions here below. Only so far we are to be

directly helped to an ardent, living conviction, instead of a cold, barren belief, of that truth of truths—immortality. That once secured to our race, we are to trust, it seems to our own industry and courage for the rest; with this consoling reflection, however, that though spirits, long since departed, descend not to do our work, yet other spirit friends—though it be unconsciously to us—often secretly aid the faithful worker to do his own.—Owen's "Debatable Land" (p. 323).

CORRESPONDENCE.

SPIRIT PHOTOGRAPHS.

LETTER NO. 3.

To the Editor of the Christian Spiritualist.

DEAR SIR,—I think it may be well to send you a few extracts from two communications through Mrs. Tebb, as throwing some light upon the Spiritual side of the work now going on, and aiding us to understand, and perhaps cope with some of its difficulties. I went to her on the evening of March 10th, to show her the proofs I had received of my first photographs. After tea we had a *séance*, when she was entranced by a spirit, who said: "I have been very glad and thankful for what has been done." He then gave some directions how I could personally assist the development, and afterwards continued: "A great body of Spiritual beings are feeling and saying 'Oh! blessing that has come! we shall be able to allow our friends to see our faces once more from this side.' Alas! of the thousands that may say that, you may count upon your fingers how many may be sufficiently passive to make a perfect impression upon a plate. People express and feel great disappointment when they do not see the face ardently hoped for on the photographer's plate, but if those persons could realize the very great difficulty experienced in preparing the sitter for this work, they would try to be patient. The more quiet, and passive, and patient the circle, the better the result in this as in other forms of mediumship. If you have a special desire for the face of a friend, it will be well to have clothing, woollen garments if you have them, at the circle, and also to concentrate the thought not only upon the friend as a friend, but upon the features together and separately: in this way a restless spirit may come in time to be photographed, and so you give help from this side. Nothing new should be worn by any person in the room, and as little as possible, if any, material that has required washing."

Mrs. Tebb came to me on the 3rd of April, to see the later photographs, and to receive the gift of the three sprays of palm entrusted to me for her on the previous Thursday. I mesmerised her, and she passed into trance; and said: "I see two men taking photographs. They

turn the camera so that they can take people as they come in at the door—there is some one there now, something tall and covered over; I thought it looked like a person in a night-dress, but I can't see. There is a light that goes out from this camera, it goes out in rays, and the very top ray just rests on the top of the object—no, it is the *bottom* ray that rests on the top of the object; the rays cross, and the top ray goes down to the ground."

Her saying this was very interesting to me, for she knows nothing of photography and has never looked into a camera, so she does not know that objects are seen therein as if upside down. I asked "Does the light pass *from* the individual to the camera, or from the camera to the sitter?" "The light seems to come from the camera; it is very intensely bright as it comes from that tube, and diminishes in brightness as it reaches the person. They are shewing me how they gather it up on the glass; the opening is full of light—so bright. The tall man with the long hair holds his hand *so* against the camera, (here she extended her left arm, and held it still, as if resting it upon something; but with the right hand she seemed to be gathering from the atmosphere, closing her hand upon it, and then opening her hand and throwing what she had collected into what I believe was the lens of the camera), and with his other hand he draws the light up to his own body, and then it flows into this instrument. Oh! I can see that as it touches his hand, it changes the color of it, makes it look almost like being in a flame, and when it has gone into the instrument, it turns to a pale color again. They are shewing me that this is a *real* substance that they collect:—can be used for many purposes—if they bring it *all* up, and appropriate it for photography, there will be none left for healing:—they are putting some of it on the head of a man, and they say, 'Look, he is healed; it is *Spirit Power*, and for a considerable time it will be used in God's Wisdom to promote the visible appearance of spirit forms, and if these forms are made as apparent as *your* form, they can be photographed without much expenditure of the same power in the process of photographing. ("I suppose that is why the spirits now come to me so frequently to collect power, which they tell me is needed for the photographs, in the same manner that they do when I am going to have a *séance*.") "Yes, and it is recommended that on the day when you purpose sitting for spirit photographs, you should stand for the space of a quarter of an hour directly over the place usually occupied by your easel, with uncovered feet, for it is *holy ground*—*literally*—and you will take added power to the photographic circle—enable the spirits better to externalize themselves, not in the fleshly principle, but in expression and all that goes to make up

the marked individuality either of a man or of a spirit—in other words the power coming through you will be utilised to give the finishing grace and to put the appearance of life into the likeness. You will hear that several photographers are making experiments with a view of producing these pictures." ("It is said that there is another who has succeeded in doing something.") "The power is waiting to rest upon persons already set aside for this work—the time will soon come when those who are chosen will receive the call—it shall be well with them if they are ready. There will be many calls, but only a few are chosen to do the best work, and that work will bear much fruit which shall descend in blessings upon unborn generations. It is expected that some of the existing forms of spirit manifestations will gradually die out not to be restored, and the power which has been used to produce those, as it flows to the usual channels, will be diverted, and made to help in the higher forms of manifestation. The work *must* go on, it is like a torrent, and no feeble hands may stay the force of it, but they are permitted to widen the channels, and in so doing, they will work with the Lord."

With reference to the *Spirit Power* of which she spoke, I have since learned that it is gathered as a reserve force, to be used in combination with the power *naturally* issuing forth at the time from the other mediums present and from the sitter; but there are sometimes atmospheric impediments either earthly or spiritual, which may necessitate a greater expenditure of that reserve force, so that all may be exhausted even in one single negative, and without some portion of that power, nothing *spiritual* can be manifested on the plate, and I have been reminded of my experience on the 7th of March, when, there being none left, the dagger could be held over my head, but the little spirit hand supporting it was unseen.

I have also been told by my invisible guides, that this force is something *drawn* from me, and not merely the natural outflow, therefore they are cautious to extract but a very little at each time, so as not to affect my vital powers. This seems to me to explain the fact that Mumler becomes exhausted after taking three or four negatives in a day, for perhaps his spirit friends may not be quite so careful, and may go on drawing from him while he is at work. I am likewise informed that in some instances the emanations from the mediums and the sitter do not harmonise and amalgamate, in which case no good photograph can be the result.

I will now resume the account from where I left off in my last month's letter, and although I may trespass somewhat largely on your space, I do not hesitate to do so, as it is *the* work of the day, and is continually increasing in spiritual interest. Some persons may be disappointed in the photographs themselves, because they do not come

up to their *imagination* of spirits, but what we have to do with is *truth*, not *fancy*, and they will at any rate prove that spirits are not shapeless, airy nothings, but have bodies really as substantial as our own. The photographic difficulties, too, are considerable, but as they are gradually overcome, the results will continue to increase in beauty, even as they have already done to so great an extent.

Mrs. Guppy accompanied me to Mr. Hudson's on the 18th of April, and the first negative referred to a slight annoyance that had occurred in the course of the week, interesting to myself, but not to others. In the next, No. 14, my hand is uplifted so as to touch the garments of a tall, majestic female with a lovely face of the Jewish type; there is a peculiar stateliness about her, as if she might have been one of the prophetesses of old. It is a beautiful picture, and I am told that she is the Daughter of Jairus.

No. 15 was done for me as a birthday present (for April 20th), and although perhaps not striking to others, it is to me full of interest, for in the flood of power poured upon me in rays from above, may gradually be described many undefined faces. There is also a peculiar stream being poured past my extended arm into my lap, looking something like the representation of rain in a water color landscape, the character of which induced me to get out Mr. Tiffin's original attempt (mentioned in my last letter) March 7th, 1864, which contains a long stream somewhat similar, but in that case it does not terminate with me, as in this photograph, but goes from the top to the bottom, by which I think was implied that it must flow for some time before it could be concentrated upon me. The picture, too, carries out the thought then striven for, showing how I am surrounded by loved and loving ones, and my spirit friends have named it "A great cloud of witnesses."

I had a *séance* at home for my birthday, and then made an appointment with one of the friends present to meet me at Mr. Hudson's on the 25th, which she did, so Mrs. Guppy and I sat on opposite sides in the studio between Mr. Hudson and the sitter. I had been impressed that I was first to sit for one negative, so as to prepare the spot that my friend was to occupy, and also to give her a feeling of calm repose before she took her place. When I went into the dark room to see it developed, Mr. Hudson said, "I do not think there will be anything to-day, for I have been very unlucky lately." His words seemed to come true, for there *was nothing* besides myself. I, however, did not despair, for my spirit teachers had themselves appointed the day, and I thought (as was really the case), that they were reserving all the gathered power for her pictures. The three negatives were all interesting to her, but especially the third. On the two first were spirit forms, but on this last plate appeared, suspended from above, a kind of stone or gem, representing a monogram, the promise that it should be photographed having been given in *séance* through Mrs. Tebb on the evening of my *séance*.

On the 2nd of May, Mrs. Guppy was unable to accompany me, but a young friend of hers, with strong medium powers, kindly went with me instead, and I had two successful negatives taken, which I will describe presently.

Mrs. Cooper and her daughter were to meet me there, so they were summoned from the specimen room as soon as mine were done. They had with them a little girl who had lost her mother some few months previously, and were in hopes that she might be presented on one of the plates. Accordingly Mrs. Cooper took her seat with the child standing by her—but alas! no spirit appeared—Miss Cooper then stood (alone), but was equally unsuccessful. It was then suggested that the child should be photographed by herself, and when the negative was developed, there *was* a spirit form, but the child was invisible! I have not seen a proof, to know whether the mother (with whom I was well acquainted in her childhood and girlhood), is recognisable, but I can

understand that as all their thoughts were concentrated in obtaining that one likeness, the power was used for that especial purpose, and I, too, had had her much in my mind during all the week, as I knew how anxious the bereaved husband was for it, but having made those previous engagements, I had been unable to make one for him to meet me.

No. 16 gives the first glimpse in fulfilment of an intimation I have received that in course of time they may be able to show us something of spiritual scenery by means of photography, for a lofty rock is seen on the right (referring to the Scripture symbolism), and I believe it is on a portion of that rock that the spirit is seated.

I took the two photographs with me to Mrs. Tebb's on the evening of May 7th; she was deeply interested in them, and their meaning was gradually unfolded.

The two pictures belong to one another, for it is the same spirit who is with me in both. In the first (No. 16), we are seated opposite one another, and appear to be in deep conversation, but it was the interpretation of the second (No. 17), that was given first. We are standing face to face, her right hand is within mine, while with the left she gathers the drapery under her chin. There was a something that had puzzled me to understand, for it seemed almost like an arm passing round my left shoulder, yet it could not be, for both her hands were occupied. Mrs. Tebb examined it, and said, "It is a ray of colored light, flowing from her to you; they are shewing it to me" (she here moved her hand as if seeing the light issue from herself), "it is the link binding you to each other; it flows from the heart, but also from all this region below the heart, explaining the phrases, 'his bowels did yearn on his brother'—'bowels of compassion,' &c., and they are giving me to understand that unless that light can *touch* the other person, they ought not to have anything to do with one another:—a time is coming when that link will be perceptible to all of us, and thus we shall *know* with whom we may beneficially hold communion. It does not seem the quantity of that stream of light, so much as the quality, that is of importance:—what they first shewed me was of a lovely pink color, and now they are shewing me some of a rich hue, like arterial blood. It encircles you, although you scarcely see it on this side, (beneath the right arm), but it *must* come quite round, forming a complete bond of union:—you look as if you felt it, and the expression in your face is as if you had learned far more than words could tell, that language would only weaken the force of what you have received. In the first picture she was endeavoring to make you understand what was going to be shown, and there is in you a slight shrinking from the thought,—it is not your inner self that shrinks, but, as it were, your humanity, and in her urging it upon you, she has forgotten that the movement of her hand will alter the photographic position (although enhancing the life-charm), for it was being impressed upon your soul, however unaware you were of it, as is clearly seen in the second picture, where you have fully accepted it. I am told that this is given to *you* as the *first* manifestation of the *inner* life externalised as it were,—in the same way that so many other phases of Spiritualism have been presented to you, before going out to the world in general. She is one with whom you are strongly knit, and it seems to me that you have been a teacher to her in her Spiritual life, and as if in some way you have helped her even more than in that, as if there were some other peculiar bond, for which she feels especial gratitude and love"—("can you learn who she is? for although I had an idea, it is so different to recognise a likeness in profile that I cannot be sure"). "I think,—is she not your sister?" "Oh! yes," said I, and told her how many reasons I had had for thinking it was Zilla, having been done on her birthday, and my having in the course of that day so strongly and often felt the signals of herself, her husband, and her dear son Charlie, and I thought that my loving care of the four dear children she had left was the further bond of which she had spoken.

"Ah! you are now face to face, and soul to soul, but I cannot help again remarking the fulness of expression in your own countenance." I said I had had a most peculiar feeling while standing there, an impulse almost as if I *must* speak, as if there were some loved one so very near to me that my very lips seemed quivering with emotion.

The spirit figure in both photographs is exquisitely graceful, but the most striking characteristic is, if I may so term it, the togetherness of the spirit and the mortal:—in all the previous pictures, although on the same plate, they have seemed apart from one another, living separate existences, but here they are close as two loving sisters dwelling in one home, and that home the "strong rock for an house of defence." Psalm xxxi, verse 2.

On the 9th of May, Mrs. Guppy was again prevented from accompanying me, so I went quite alone and felt somewhat anxious as to the result—on the first negative there was no spirit, but over my head was a kind of rainbow form, and an indistinct shadowing towards that part to which my face was turned;—I was happy! let that represent what it might, it was a spiritual evidence, so the next plate was prepared without any misgivings on Mr. Hudson's part.

I have just received the proofs, and am delighted with them! In the first, I am alone among the mountains—"I lift up mine eyes unto the hills, from whence cometh my help."—Psalm cxxi., verse 1. In the second, No. 19, I am standing with my hand laid light on the head of a kneeling male figure, but being veiled, the features cannot be distinguished, and in the third, No. 20, a female spirit stands by my side, with the face clearly visible: I think she is a dear relative, who passed away upwards of thirty years ago, so that I cannot be sure about my own memory of her.

Mr. Hudson has taken so many new ones, that any attempt to enumerate them would be utterly unavailing, but they may be had on application to him (enclosing stamps), 177 Holloway Road, N. Some friends have preferred writing to me for them, as there are often questions that they wish to have solved, and I am, therefore, happy to supply them, and to give any information that may be required.

May 16th, I am just returned from Holloway, and wish to add a short statement of the extraordinary manifestation that has taken place to-day.

Mrs. Tebb was to meet me at Mr. Hudson's, to avail herself of my mediumship, but I was first to have a negative taken (No. 21) while she sat by. I accordingly took the position impressed upon me at the time, and stood facing the east, the camera being at the south, so that I was exactly in profile;—my left hand was placed under my chin, while my right hand hung down. The negative was developed, and to our bewildering surprise, in the picture I was turned full-face! with the hands placed together in an attitude of prayer. I think that of all the wonders which have occurred, this was the most startling to Mr. Hudson himself.

Mrs. Tebb then took her seat, while I (to make the test conditions as stringent as possible, *not to satisfy myself*), for I have had so many convincing proofs that I should be deficient in common sense if I doubted him, but for Mr. Hudson's own sake) went into the dark room with Mr. Hudson, saw him clean his plate, collodionise it, &c.,—never leaving him for one moment until the negative was fully developed, on which was a spirit form whom Mrs. Tebb believes to be her grandmother, and I think the features will come out clearly in the printing. She sat for a second, and I with her for a third, but there was not much on either plate that we can judge of until they are printed. Mrs. Tebb then left, and Mrs. Cooper, of Sydenham Hill, was to be my next sitter, the same rigorous conditions being carried out. I had before, by spirit direction, written to her to bring "Pilgrim's Progress," for Bunyan is her guardian spirit;—so she seated herself at a small table with the volume before her. On the first plate there appeared about a dozen or up-

wards of stars or perhaps spirit lights. But upon the next, there was unmistakably Bunyan himself, the face and head quite uncovered, and I think the features will come out distinctly.

Mrs. Anderson then came to the studio; she had intended to try with only Mrs. Cooper, but was very glad that I consented also to remain. Mrs. Cooper then went into the dark room with Mr. Hudson, and (as I had done) remained with him during the whole process, and upon Mrs. Anderson's plate appeared the figure of one whom she calls Oress, her guardian spirit, who had promised to endeavor thus to shew himself, so that it has altogether been a most satisfactory day, especially to Mr. Hudson, whose sensitive nature is suffering much from the ungenerous attacks to which he is being subjected, but which he must soon live down.

Yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W.

To the Editor of the Christian Spiritualist.

SIR,—It is an axiom amongst Spiritualists, that to obtain decided *phenomena* we must have a Medium. The alleged Spirit Photographs are produced with and WITHOUT a medium. I regret my note to withdraw the letter sent last month before I saw the copy of the pictures, was too late to prevent the appearance of the letter in the May *Christian Spiritualist*.* Informed by photographers that no sham Spirit Photographs could be produced without the knowledge of the sitter, I based my first trials on that assertion. Dissatisfied with certain appearances on the Ghost-pictures, I commenced amateur experiments. They proved to me that they could be produced, by means unknown to the sitter. I consulted a retired photographer and Spiritualist, residing in the country; and the result is that I have before me superior sham Ghosts, that are not only produced without the knowledge of the sitter, but even if a sitter's friend were closely watching the photographer coat the plate, put it in the bath, in the camera, and develop it, all in the developing room.

Without any hesitancy, I assert that two of the three pictures produced for me at Holloway are shams; and bear on their face the marks of the "make up."

Twice I took my own plates to the Glasshouse, the photographer went clearly through the several operations of coating, bath, camera, developing, and the results were—good likenesses of the sitters, but no ghosts, real or sham.

On referring to my letter,‡ your readers will perceive that I took all means known to me and the gentleman who remained in the developing room, during the time the sitter was being photographed.

I have seen many of the alleged Spirit Photographs. They bear on their front that they appear bungled shams; nay, more, the mantled figures show, *in pose*, in the texture of the drapery

* It arrived after we had gone to press.—ED. C.S.

‡ See *Christian Spiritualist* for May, Page 68.

that they are of the earth, earthly. The only test of genuineness that will now satisfy the ordinary Spiritualist is the production of clear-faced likenesses of deceased relatives.

JOHN JONES.

Enmore Park, Norwood, London : S.E.

[Our readers will see, as we have inserted Miss Houghton's letters on Spirit Photographs, that we could do no less, if we would be just to the *pros.* and *cons.* of the case, than insert Mr. Jones's. Both parties ought to be heard, and each party ought to be willing to hear what the other has to say.—ED. C.S.]

To the Editor of the Christian Spiritualist.

DEAR SIR,—Being a constant reader of your excellent publication, the spirit of which I heartily approve, it gave me much pleasure to see the suggestion made by Mr. Whiting, that a meeting should take place in London, of persons holding faith in Our Lord and Saviour Jesus Christ, and acting in accordance with it. For as the good Fenelon observes: "We (Christians) do not believe what we profess to believe, or we could not act as we do. Our want of faith is the cause of all our other infidelities."

Hence, if we were *true* Christians it would banish from our hearts, at once and for ever, all uncharitableness toward those whose *opinions* are different from our own, on any subject whatever—medical, scientific, political, or social—as well as upon religion; for I know full well that martyrdom is not confined to the latter!

If Christian Spiritualists can meet in their Divine Master's name, wishing to be known as His disciples by loving one another as He commanded—happy and blessed will be their re-union—otherwise they had better remain apart.

Believe me very faithfully yours,
EMMA TYNDALL.

Rose Mount, Edgbaston, Birmingham.

May 16th, 1872.

To the Editor of the Christian Spiritualist.

SIR,—This evening, a *séance* of a very interesting nature was held. The circle was formed of eight members. The Secretary, in the absence of the President, read a portion of Scripture taken from the 14th chapter of St. John's Gospel; hymn 143 was sung to the tune *Stutgard*, and the lamp extinguished. The first control of the table was taken by a Spirit who gave the name of John Howard, and was at once recognized by Mrs. Richmond as her brother. The control then passed to "Oceola," an old friend of the Society's, who manifests through the influence of Mrs. Richmond's mediumship. Messages were spelt out, and music asked for,

which was rendered by Miss Sparry singing two pieces, the choruses being taken up by the whole circle. A Spirit, giving the name of Harrison, then communicated, and said he was known to Mr. Orton; but Mr. O. failed to remember having a friend in Spirit-life of that name. At that moment, Mrs. Richmond saw and described a female Spirit near Mr. Cook; and Mr. Webster, under impression, gave her name as that of "Sister Harriet," and she was identified by Mr. C. as his sister, Mrs. Harriet Miller. Mrs. Richmond also saw the form of an old lady behind Mr. Webster, and also that of Mr. George Blyton, Sen., near his son, our Secretary. This Spirit said, through the table, to Mr. T. Blyton, "Come below," meaning that he should go to the lower room. The command was obeyed, and during the absence of the Secretary, his father communicated in a convincing manner, by the visionary mediumship of Mrs. Richmond, the following sentences to his eldest daughter who was one of the circle; "You will succeed with the Lawsuit." The letters were illuminated, so that Mrs. R. could easily read them. Upon the Secretary rejoining the circle, it was resolved to suspend the sitting for five minutes. When resuming the sitting, "Oceola," "John Howard," our Indian friend "Zud," and other Spirits manifested; the latter entrancing Mr. Webster. Mrs. Richmond was directed to take the tubes into her hands; they were then taken from her, and several sitters hit about the head with them by the Spirits, while we were all singing "John Brown." The table was also moved about very freely. During the evening raps were distinctly heard by all present. This, the best *séance* we have had for some months, was brought to a close by singing the Doxology, about 10.25 p.m.

J. B. DITTON,
Deputy-Recorder of the "Dalston Association
of Enquirers into Spiritualism" (Established
September 15, 1870).
74, Navarino Road, Dalston, London.
16 May, 1872.

POETRY.

THE LORD'S COMPASSIONS.

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness" (3 Lamentations, 22 and 23 v.)

Long since, a dream of heaven I had,
And still the vision haunts me oft;
I see the saints in white robes clad,
The martyrs with their palms aloft,
But hearing still, in middle-song,
The ceaseless dissonance of wrong;
And shrinking, with hid faces, from the strain
Of sad, beseeching eyes, full of remorse and pain.
The glad song falters to a wail,

The harping sinks to low lament ;
 Before the still uplifted veil,
 I see the crowned foreheads bent,
 Making more sweet the heavenly air,
 With breathings of unselfish prayer ;
 And a Voice saith : " O, Pity which is pain,
 O, Love that weeps, fill up my sufferings which
 remain !

" Shall souls, by me redeemed, refuse
 To share my sorrow in their turn ?
 Or, sin-forgiven, my gift abuse
 Of peace with selfish unconcern ?
 Has saintly ease no pitying care ?
 Has faith no work, and love no prayer,
 While sin remains, and souls in darkness dwell ?
 Can heaven itself be heaven and look unmoved on
 hell ?"

Then through the Gates of Pain, I dream,
 A wind of heaven blows coolly in ;
 Fainter the awful discords seem,
 The smoke of torment grows more thin,
 Tears quench the burning soil, and thence
 Spring sweet pale flowers of penitence ;
 And through the dreary realm of man's despair,
 Star-crowned, an angel walks, and lo ! God's hope is
 there !

Is it a dream ? Is heaven so high
 That pity cannot breathe its air ;
 Its happy eyes for ever dry,
 Its holy lips without a prayer ?
 My God ! my God ! if thither led
 By Thy free grace, unmerited,
 No crown nor palm be mine ; but let me keep
 A heart that still can feel, and eyes that still can
 weep !

—JOHN G. WHITTIER.

MY LILIES.

BY GRACE LELAND.

A spell of agony was torturing every quivering nerve,
 I could not even stop to ask, " What end doth suffering
 serve ?"

The fever tide ran hot and high, as on my couch of pain
 One yearning filled my heart alone, one thought my weary
 brain.

" Oh for one tiny flower, that on my pillow it might lie,
 And, feeding me from its sweet life, might still this
 agony !"

The wish was buried in my heart, it found no vent in
 speech ;
 Cold blew the winds of March, I knew the flowers were
 out of reach.

Still buried in their winter sleep all fast the spring flowers
 lay ;
 And those kind friends, whose sunnier windows blossomed
 like the May,

Knew not that I was home again, they thought me far
 away,
 While through the weary hours I tossed till near the close
 of day.

Each moment fell like lead upon that wordless agony,
 And still I only wished that I that one wee flower might
 see !

It seemed at last that it was more than human strength
 could bear ;
 Again and yet again I closed my eyes in dumb despair.

Then suddenly, as soft and sweet as some Æolian lyre,
 Or purest strains of melody from far angelic choir.
 I felt, soft pressed against my face, *Pond Lilies* fresh and
 fair !

Oh, how they bathed my weary soul in their sweet baptism
 there !

Each tortured nerve was stilled at once, and calm and
 strong I grew
 To bear the burden on me laid, for well—ah ! *well I knew*
 Those lilies had but just been plucked from out some
 crystal tide
 In that fair land that waits for us just on " the other side !"
 I knew that loving angel hands had brought those flowers
 to me,
 That they might give me needed strength through their
 sweet ministry.

And ever as I closed my eyes I felt the lilies there,
 And through their blessed influence I gained the heights
 of prayer,

And Heaven again was near, nor seemed it ever far away
 In those long days and weeks of pain in which I waiting
 lay.

Think you my lilies, plucked from parent root, and brought
 to earth,
 Faded and died ? Not so : *nought dies* that is of heavenly
 birth !

Days passed, and there was one who brought me rarest
 earthly flowers,
 So sweet, they seemed akin to those that bloom in heavenly
 bowers.

The air was fragrant with their breath for many a livelong
 day—

I could not think *such* loveliness could ever pass away !
 Yet flowers of earth the sweetest, rarest, have their time to
 die—

At last these precious gifts of love lived but in memory !
 Yet still my lilies bloomed for me, as sweet, and fresh and
 fair,

As when our Alma's hands at first had placed them
 there !

More real to my inward sense were these fair flowers from
 Heaven,
 Than e'en the rarest earthly flowers that Friendship's hand
 had given.

Two years have passed since then, and still my lilies bide
 with me ;

They seem a tie of purest love linking my soul with thee.
 Oh ! Alma, friend of earlier years, whose young life was
 so bright,

Till its fair radiance was lost in Heaven's more glorious
 light !

Still in the sunny hours of life I feel my lilies near,
 And when the shadows darken 'round sweet is their spell
 to cheer !

These gifts the loving angels give from their pure home
 above—

Oh, how they serve to brighten earth in ministries of love !

OUTLINES OF SERMONS.

No. 18.

" After this manner therefore pray ye ; Our Father
 which art in Heaven : " 6 Matthew 9v.

1. The fact that our Lord gave His disciples this form
 of prayer, is proof that He Himself looked upon prayer as
 a human need ; a mode of expressing the soul's joys, hopes,
 fears, wants, and aspirations. Indeed prayer, simply
 as such, is a human instinct, and universal as humanity
 itself.

2. But while the instinct which leads to prayer points
 to a Supreme Being, or Supreme Beings, it does not, of
 itself, tell us *what kind of Being* He is to whom our
 prayers may be directed. And yet knowledge of this kind
 is needed. For God is our Creator, Proprietor, Sustainer,
 Judge, Lawgiver, and absolute Disposer. The works of
 nature and our own human nature tell us of His power,
 knowledge, and general goodness ; but they do not, of
 themselves, point out unerringly what kind of moral Being

He is, and in what light we may regard Him in His spiritual relations with us. But the Lord's Prayer is Christ's answer, No wonder that He said "No man cometh unto the Father but by Me!"

3. God is a Father, simply considered as Creator or Benefactor. But He is more than this; He is the Father of our Spirits (12 Heb. 9v).

4. If God be the Father of one human being, He must necessarily be the Father of all human beings, for all human beings share a common nature, and have common wants. Christianity does not create the relationships of Father and child, but helps us to realize them.

5. If man be God's child at any one time, he must be so at all times; and if God be the Father of all men, without distinction or exception, then He must love all, be willing to forgive all, actually discipline all, and come into spiritual relations with all. Not only so; if anyone human being is a child of God, and, therefore, all are God's children, then all men are immortal, and all men will be eventually saved.

6. How very few know God as essentially their Father, and yet the most abandoned, equally with the most saintly, are perfectly justified in saying "I will arise and go to my Father!"

7. Let all fathers and mothers lay to heart the awakening fact, that the relation of human father ought to be largely helpful in enabling a child to rise to the realization of the Divine Fatherhood.

8. The doctrine of the universal Fatherhood of God is revolutionary, and is the key which unlocks for man the otherwise hidden treasures of Christianity. He who can say, and know what he says, "Our Father which art in Heaven," and live a life in correspondence with that prayer, is in process of being saved.

9. Consult "Maurice on the Lord's Prayer," and some of the early volumes of "Beecher's Sermons" published in England.

F. R. YOUNG.

(Preached at Swindon).

THE GLEANER.

The *Banner of Light* for April 13 says that Mediums are wanted in Utah.

The Rev. Henry Ward Beecher has been nominated for the Presidency of America.

Mr. Home, who has been suffering from gastric fever, is, at present, residing in Paris.

Gerald Massey's course of Lectures on Spiritualism, at St. George's Hall, bids fair to be a great success.

Dr. Newton will be at Kennard House, Cleveland, Ohio, at the end of June, and for some weeks afterwards. No definite arrangements can be made, at present, for the meeting of Christian Spiritualists, proposed in our last number.

The *Banner of Light* for May 4 reviews the "Report on Spiritualism of the Committee of the London Dialectical Society."

Mr. Ashman, a London Spiritualist, has opened what he calls a "Psychopathic Institution" for the cure of diseases, at 254, Marylebone Road.

Sergeant Cox has re-written and enlarged his "Spiritualism answered by Science." Price, half-a-crown. Published by Longman and Co.

Mrs. Victoria C. Woodhull is giving her friends and enemies in America plenty of work to do, in the form of discussion on her social and political theories.

The 24th Anniversary of the Advent of Modern Spiritualism has just been celebrated in America. The *Banner of Light* for April 20 and 27 contains good reports of the various celebrations.

Will some unknown friend be pleased to accept our best thanks for a pair of green lamp shades, left at the book stall of the Swindon Railway Station, for the Editor of the *Christian Spiritualist*.

Dr. T. L. Nichols, Aldwyn Tower, Malvern, is publishing, in shilling monthly parts, to be completed in six parts, a work on *Human Physiology*, which all Spiritualists would do well to read.

Mrs. Law, a Secularist Lecturer, has been announced to lecture in Darlington, against Modern Spiritualism, on May 28, 29, and 30. A specimen of that lady's logic will be found in our present number.

The *Medium* for May 17 says, "In consequence of annoyance and reports, Mr. Hudson, 177, Holloway Road, declines taking any more Ghost or Spirit photographs, unless under special conditions."

The widow of the late Professor De Morgan is preparing a work by her husband, entitled "A Budget of Paradoxes," in which the Professor's convictions on Spiritualism will find a place.

Dr. Sexton, a well-known lecturer, and who has been for many years intimately connected with the Secularist party, is said to be preparing for the press a work on "Spiritualism in its relation to freethought and human happiness."

Dr. Newton has kindly sent us the *American Spiritualist* for April 27 and May 4. Our respected friend Mr. Peebles contributes largely to its pages, which is only saying, in other words, that the periodical is thoroughly worth reading.

The *Spiritual Magazine* for May gives extracts from Hawthorne's "Note Books in France and Italy," vol. 2. Mr. Hawthorne was a Spiritualist; although at the time to which these extracts refer, he was in an undecided state. This number of our able contemporary is, as usual, full of interest.

A valuable service would be rendered to the cause of Spiritualism if some of our more wealthy friends would give away copies of Gerald Massey's little book, "Concerning Spiritualism." The cheap edition is only one shilling, and can be had direct from Mr. Burns, or through most booksellers.

On Monday, April 29, Mrs. Everitt was presented with a handsome and valuable testimonial, by her friends in Spiritualism. The event took place at the Cannon Street Terminus Hotel, a large and highly respectable audience being present. Mrs. Everitt well deserves this expression of regard. The testimonial consisted of a handsome pianoforte, and a cabinet sewing machine.

There has been a discussion on Spiritualism, carried on for three successive Wednesday evenings, in the Unitarian General Baptist Chapel, Portsmouth. Mr. "G. Smith, 32, Hertford Street, Landport," in a paragraph in the *Medium* for May 10, has the insolence to say that the Rev. John Ellis, the Minister of the Chapel, who presided each evening, "acted in a very fair manner considering he is not a man of independent means." Of course he acted fairly; why should he not?

We have received from Julius Meurer and Oswald Mutze, of Leipzig, the second number of a Periodical devoted to Spiritualism. Of course, the whole of the contents are in German. We see that there is an article on Spirit Photography, one on Spiritualism and the War, one on Mr. Crookes' experiments, and one on Darwin's theory of Man's Descent. Probably Trübner and Co., Paternoster Row, would supply this Periodical. The price half-yearly for Germany, including postage, is 25 groschen.

Mr. J. H. Powell, who not long ago returned from America, is very very ill; so ill indeed that there are little hopes of his recovery. Meanwhile, his family need help. Mr. Powell has in the hands of the printer a new volume of Poems, entitled "An Invalid's Casket," price 2s. 6d. We earnestly ask that subscriptions may be sent at once to Mr. Powell, 179, Copenhagen St., Caledonian Road, London, or to Mr. Burns, 15, Southampton Row, London. The first poem in the volume is intended to be a digest of the Spiritual Philosophy. Mr. Powell's case is a very bad one, and is worthy of such help as we can give.

Mr. John Jones, Enmore Park, Norwood Junction, has replied as follows to an invitation to co-operate in the calling together of a Conference of Christian Spiritualists: "At present my time and my purse are sorely tried, with efforts to advance healthy Spiritualism in the several channels now existing. Hitherto, we, as Spiritualists, have not been permitted by a Higher Power to concentrate. The door is not yet open. Possibly, next winter, certain movements, agreed to by leading Spiritualists, will be carried out; which movements all Christians will be thankful for, if effective." We publish this answer at Mr. Jones's request.

A "FAIR PLAY" CRITIC.—There is more talk than ever about "Spiritualism." The statements which are made are really extraordinary, and were they not affirmed by men whose veracity it is impossible to doubt, would be altogether incredible. Not that the witnesses to the phenomena by any means universally believe in Spiritual agency. On the contrary, many scientific men wholly discredit any such agency. What they say is that certain phenomena have been produced with such frequency and under such circumstances, as to render deception impossible. For instance, a well-known lawyer of repute, who has written on this subject, and who was for a short time in Parliament, assures me that he has seen at his own house a piece of paper, which he had privately marked, quite covered in 27 seconds with handwriting that would have taken any ordinary person a "quarter of an hour to copy out." "What was the nature of the communication?" I asked. "Was it rational or rhapsodical?" "Perfectly rational," was the reply. It was a dialogue between Socrates and some classical writer (whose name I have forgotten), and quotations were ascribed to him which the only two persons present who knew classics (my informant being one of them) did not recognise, but which, on reference, they found to have been truly quoted. This feat, of course, far surpasses writing with the planchette, inasmuch as no visible hand appears, and the performance is far more rapid. Perhaps even more remarkable are the so-called spirit photographs. My informant had six likenesses taken, in three of them only his own face appeared, but in the other three there were other faces and forms, which, as shewn in the photograph, were in front of him. In one of these he discovered a faint resemblance to a daughter who died some years ago. In every case he watched the manipulation of the photographer, so as to assure himself that there was no "doctoring." In order to produce these photographs it is necessary that a medium, or, as my friend phrases it, a "psychic," should be present. As to the feats with tables and chairs, those are old stories now, and happen every day. The question is how should they be treated? Shall it be taken for granted that they are "spiritual" manifestations? Shall they be dismissed as untrue without investigation? or shall we take the more excellent and more scientific method of admitting the facts asserted by large numbers of credible and honest witnesses, and then investigate them, in the hope of arriving at an explanation of them? Surely the last is the most philosophical method.—London Correspondent of *North Wilts Herald*, May 4, 1872.

Advertisements.

MRS. JAMES DODDS, Certificated Ladies' Nurse, 15, Dagmar Terrace, Hamilton Road, Lower Norwood, London. References as to character, &c., may be made to the Editor of the *Christian Spiritualist*, who will gladly speak for MRS. DODDS.

HOLLOWAY'S PILLS are very useful in checking feverish attacks, bilious complaints, and inflammations. They have also made the most signal cures in cases of dropsy and diseases of the kidneys, heart, and lungs when the sufferers seemed past the aid of medicine.

Advertisements.

Price 6d., or in Cloth 9d., Post Free.

HEAVEN OPENED; Part 2, being further descriptions of and avanced teachings from the Spirit Land, through the Mediumship of F. J. T., with an appendix containing Scripture Proofs of Spiritualism.—J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, E.C.; or F. J. T., Mr. C. W. Pearce, 6, Cambridge Road, Kilburn, London. Also Part I., price 6d., cloth, 9d.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases, No. 35, Harrison Avenue (one door north of Beach Street), Boston, Mass. Dr. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs.

In the Press.

A NEW VOLUME OF POEMS, "AN INVALID'S CASKET," price Two Shillings and Sixpence, by J. H. POWELL (Author of "Life Incidents and Poetic Pictures," &c.), Contents:—"Life Pictures, a Poem in three cantos; The Two Poets; The Martyr Patriot; Life's Pilgrim; The Sceptic; The Monitor; The Work of Change; Niagara; Five Faces; Invocations—I, II, III, IV; Pictures of Home; A Plea for Woman; Life's Logic; An American Scene in August, The Light of Love; A Hymn; The Answering Voice; The Bigot's Blow; The Lady of Fashion; Religion—I, II; A New Year's Ode; Farewell Old Year; Pilgrimage; Let us be Men; In Memoriam; Epitaph; Giants and Dwarfs; Waiting; Spirit Power; Angels; Life; Dead by Lightning; Fading Light; During Sickness; Honey and Gall; Valediction to England; Dawning Eras; Behind the Veil; The Sceptre.

"AN INVALID'S CASKET" is the result of nearly seven years' poetic musings, the majority being composed in America.

The object of the present issue is to secure (if possible) means, from its sale, to enable the Author to support his family. He has now for fifteen months been growing daily less able to perform any kind of labor, owing to a disease which keeps him in continual pain. His medical attendant says that his case is one not to be met with in a lifetime.

The Author feels that he has little chance even for an hour or two's cessation from pain this side the grave. Thus at the age of 42 he is by the hand of affliction rendered almost helpless.

MEDICAL CERTIFICATE.

No. 1A, Penton Place, King's Cross Road.

"This is to testify, that Mr. J. H. POWELL is suffering from a Fibroid Contraction of Lung, producing displacement of the Heart, and that his condition is one which requires almost absolute rest, and will also necessitate a nearly constant medical supervision."

(Signed) T. ROBINSON, L.R.C.P., Lond.
HUGH KER, M.D.

May 7th, 1872.

Intending Subscribers will confer a favor by forwarding their Names, Addresses, and Subscriptions at once to J. H. POWELL, 179, Copenhagen Street, Caledonian Road, London, N.

Advertisements.

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INSULATED MAGNETIC BATHS

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THESE MAGNETO-ELECTRIC MACHINES

are very powerful, beautifully finished and durable they can be easily regulated to weak power when applied to an infant, or intensified to any power that may be required for an adult. They are always ready for use, requiring no batteries, thereby obviating danger, inconvenience, and expense. You can apply them to yourself, the mechanical construction is very compact. They can be conveyed with ease in travelling, and as a question of economy in medical expenses no home should be without one. They are cheap, strong, and useful, a drawing-room ornament and family friend. Everybody investigating the science of Spiritualism should have one, for it has been found that if the circle uses one for five minutes before sitting it generally accelerates the manifestations, and should always be used before breaking up, for it will quickly restore the equilibrium of the physical system and prevent Colds, Neuralgia, Headache, Toothache, &c. The "Intelligent Power" manifested at different circles has often requested that one of these Machines should be used before and after *séances*.

No. 1 Machine Silver-plated on black velvet-covered stand, and glass shade with fittings; improved construction.

2—Superior quality, silver-plated on marble stand, with necessary fittings, glass shade supplied if required.

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Now Ready, in crown 8vo., price 7s. 6d., cloth.

GLITTER AND GOLD. A Tale by HORACE FIELD, B.A., Author of "A Home for the Homeless," "Heroism," "Jesus Christ the Saviour of the World," &c.

London: Longmans, Green, and Co., Paternoster Row.

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 portrayed, 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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