

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.

Editor and Proprietor : Rev. F. R. YOUNG, Rose Cottage, Swindon, Wilts.

Vol. I. No. 10. OCTOBER, 1871. Price 2d.

MR. PEEBLES' WORK ON "JESUS."

IN the early Spring of the present year, a friend lent us a copy of a work published by Mr. Burns, of the Progressive Library, of which the following is the title: "Jesus: Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted." While going through its pages, our attention was called to part of a leading article in the *Medium and Daybreak*, for March 10, 1871, in which are these words: "J. M. Peebles wrote a book entitled 'Jesus: Myth, Man, or God,' in which the churchal dogmas and the recent arguments of contemporary writers who defend Christian Spiritualism, were exposed, examined, and refuted, and yet the masterly effort has been utterly ignored. Copies were sent for review to the various organs of opinion on these matters, and yet the compliment has not been even acknowledged." As this Periodical was not in existence at the time when Mr. Peebles first issued the book in question, no copy of that book could have been sent to us, and no blame, therefore, attaches to us for a want of common courtesy. But we have recently gone through Mr. Peebles' book, from end to end, and with more than ordinary care, partly because of the prominent position which its author occupies, and very justly, in the ranks of modern Spiritualism; and, partly, because any word which so true, so earnest, and so intelligent a writer as Mr. Peebles may care to utter, is entitled to respectful attention at the hands of opponents, as well as sympathisers. Little more than three years ago we had the pleasure of being introduced to Mr. Peebles, in the office of the "Banner of Light," in Boston, and we felt then, what we feel now, that he is a true man every inch of him, and that no

difference of opinion we can possibly have with him can alter our conviction that we are dealing with one who says what he believes to be true, and is prepared to stand by his own word in all fidelity. We wish some "who profess and call themselves Christians," and who are Spiritualists into the bargain, while they look with a mild horror upon Mr. Peebles, had some measure of his loving, reverent, outspoken, and self-sacrificing spirit; and although we think he has erred strangely in some of the statements he has put forth in his work, and especially some of them which have reference to Christ and His religion, yet we would a thousand times rather have for believers men of the Peebles stamp, than others who are contented with a lazy avowal of inherited orthodoxy, and a conventional profession of an easy Christianity. We say thus much, at first and finally, with the simple purpose of being able to add that however widely we may be compelled to differ from Mr. Peebles, that difference is altogether separate from our real respect and regard for himself as a man and an author. He would do honor to any cause with which he might be identified, and is certainly among the most honorable of all the public champions of Spiritualism.

Sometime before the issue of this little book on "Jesus," Mr. Peebles had published a larger work, entitled "Seers of the Ages;" and among the Spiritualist critics who examined this last-named work were Mr. E. S. Wheeler, of the *American Spiritualist*, Cleveland, Ohio, and Mr. William Howitt, of London. Mr. Wheeler thought it "fair to assume the whole story of Jesus a Christian fable;" while Mr. Howitt considered the "comparisons instituted by Mr. Peebles between Chrishna of India and Christ of Syria," as well as the general tendencies of

the volume to be "anti-Christian." Mr. Peebles informs us that his work on "Jesus" is to be accepted as the result of obedience to the impression produced by a psychological vision he had; such vision arising, we presume, out of the opposite criticisms of the same book by Mr. Wheeler and Mr. Howitt. There is throughout these pages a large amount of what we in England are accustomed to speak of as "tall talk," while, scattered through its pages, are words of which we should think almost, if not quite all dictionaries are entirely innocent. For example, there are such words as these: "Faulting, Currental, Churchal, Resurrected, Churchianic, Negate, Scientists, Finited," the verb "to voice," and the verb "to gloom." Of course, every man has the right in the abstract to coin new words, and, if they will pass current, to rejoice that he has added to the means of human intercourse. But it is only here and there a genius, such as Thomas Carlyle and a few others, who have ventured in this direction, are likely to succeed in winning for their coins general acceptance. But it is to the teachings of this book, and not its mere style, that we wish to call attention.

Chapter 1 treats of the "Evidences of the existence of Jesus." Of course, *all* the evidences on this topic which might be accumulated are not presented by Mr. Peebles, nor does he pretend to give an exhaustive treatment of the subject; but we think he has shown, most abundantly, the reality of the historical Jesus, and that we as Christians have no possible reason to be ashamed of our belief in Jesus as something more substantial than a mere Myth. When men like Strauss in Germany, Renan in France, and Parker in America, can believe that Jesus of Nazareth was not a Myth, but a Man; we men of lesser minds and far less culture may be pardoned for not accepting the *dictum* of Mr. Wheeler on the being he calls the "Asian Nazarene." We think "scholarly attainment and historic research" to be on our side, rather than that of friend Wheeler.

Chapter 2 treats of the "Origin and Mission of Jesus." Mr. Peebles believes that Jesus was a man, and a man only; born through the laws of natural generation, and having, therefore, a human father and mother as all of us have had; but that He was "a beautiful love-child, blessed with a sweet spiritual organization, baptized from the celestial Heavens into holy influences from the sacred moment of conception, early trained by the Essenians, profoundly schooled in Asian mysteries—a 'Mediator,' that is *medium* clairvoyant and clairaudient," and that "He was originally pre-existent;" but, if we interpret Mr. Peebles rightly, only as every other human being might possibly be pre-existent, that is to say, have come out of some

previous state into the present one. Our own belief is, as is well known, what may be called Arian, that is to say, we too are believers in the pre-existence of Jesus; but we think that His was a solitary instance, and that His "origin and mission" were both alike, and in a most remarkable manner *unique*. We, no more than Mr. Peebles, believe that Jesus Christ was Himself "the very and eternal God." We cannot so read the four Gospels, or indeed the New Testament. Those documents tell us, as plainly as words can tell anything, that Jesus was a created, and, therefore, dependent Being; and he who is a created and dependent being is excluded by that very fact from the possession of the incommunicable attributes of Deity. Of course, belief in what is called the Humanitarian theory of the nature of Christ is, as a matter of fact, compatible with devout and unquestioning allegiance to the authority of Christ. We say, "as a matter of fact;" although we are ready to admit that while we held that theory we did not, and could not, feel towards Jesus what it has now become second nature for us to feel. With much that Mr. Peebles urges against what he terms the "Three-God theory of the Trinity" we agree, although the question he puts to the Trinitarian, "Did this God die upon the cross?" may be answered by saying if Jesus were God supernaturally manifest in the flesh, it might still be correct to speak of God as dying, just as we ourselves speak of ourselves and our friends as dying, though our reference is well known to be to the death of the body and of the body only. We do not say that Jesus was God: on the contrary we disbelieve the doctrine: but even if we were Trinitarians, we could vindicate the use of language which implied the death of God, under the circumstances pre-supposed in this case. How profound the impression, how wonderful the mystery of the nature of Christ, when 1800 years have passed away, and men of equal learning, equal piety, and equal Christian goodness still differ as to *What* or rather *Who* He was! "No man knoweth who the Son is but the Father." There, for all practical purposes, our own belief begins, and ends.

Chapter 3 is devoted to a rather lengthy consideration of "The moral teachings of Jesus and of the ancient philosophers compared." And after reading it quite carefully, one cannot avoid wishing that Mr. Peebles would but try to distinguish between the lowest and the highest forms of Christianity, and recollect that multitudes of Christian people no more believe in the literal infallibility of the Bible than he himself does. Were he to do these things, he would be more just in word, as

we are quite sure he is just in intention. We shall continue this subject in our next.

SPIRITUALISM AND COMMON SENSE.

No. 2.

BEFORE resuming our attempt to meet the objections of "R. J. H." to Spiritualism, we would venture to observe casually, and as we pass on to weightier matters, that he displays in his pamphlet a disregard of grammar, forcibly reminding us of a certain king who demanded to be, by right of his kingship, exempted from obedience to laws of etymology and syntax! The writer who claims to be the mouthpiece and representative of so magniloquent a thing as "common sense," may also, we conclude, assume superiority to grammar, and infringe its rules with a sublime and royal disdain. But *what is* "Common Sense?" What is this scornful antagonist, this censorious and self-sufficient champion, entering the lists boldly against the "Supernatural," and threatening to crush it out of being with a single tramp of its giant foot?

It is *not* the "sensus communis" of the schoolmen;—by which they intended the sense or sensibility common to the human race. It is a thing far more limited, and still less appreciable.

"Common Sense," as the term is popularly employed, may be defined as the "average of the practical knowledge of the age in which we live;" and it is, therefore, a heterogeneous medley of "tradition," "half knowledge," "floating opinion," "prejudice," and "negations." The "traditional" element in a "common sense" view of any question, may be represented by the phrase "good enough;—right enough, because my father thought so." The element of "half knowledge"—by the feeling expressed or unexpressed, "I am not sure of the result; therefore I shall not pursue the question." That of "floating or popular opinion," is perhaps best typified by the *Daily Telegraph*, and other such diurnal, sparkling, and ephemeral literature. That of "prejudice," by individual circumstances and temperament. That of "negation"—by the feeling, however latent, "I don't know, and all that I am ignorant of, is absurd and impossible."

Hence "Common Sense" has about it all the elements of presumptuous dogmatism, and is irritating beyond most other phases of dogmatism; because of its vagueness. It belongs to no class or denomination. To quote a homely saying, it is neither "fish, flesh, nor herring." You cannot seize and label it, and so know how to avoid it for the future. It has no responsibility too; for nobody is its depository. Its impertinence naturally is in

proportion to this fact. It scruples not to enter any region, however exalted, or however wise; and nowhere can you escape its jeers, and its ignorant mockery.

Moreover it is generally the refuge of the destitute. When all arguments have failed, and still more when a man has none to bring, he comes down upon you with all the weight of his "common sense;" and by that most pompous, insolent, ignorant, and unassailable adversary, you are supposed to be instantly quelled, silenced, and thrust into nothingness. And, as a fact, the very audacity of the attack does often leave you too breathless immediately to shake off the Protean monster, whose strength lies in his conceited and contemptuous versatility. "Common Sense" has thus precipitated itself with unblushing arrogance, and with deadly breath, over and over again, upon art and poetry; and has thought to chill and poison with its sneers all the domain of the beautiful. The "true and the good" have not escaped its influence either; for it is essentially of the earth, earthy, and it is impatient of, and hates all that interferes with present comfort, convenience, and satisfaction.

"Common Sense," as we understand it, is therefore about the last faculty capable of apprehending the "Supernatural." There is no neutral ground between them. "R. J. H." would therefore not seem to us to have done well in coming forward as the counsel for "Common Sense" *versus* "Spiritualism;" for surely a little reflection would have convinced him that they had no claims in common, and should have no desire to invade each other's province.

We now proceed briefly to consider the two remaining objections, which "Common Sense," as represented by its exponent "R. J. H.," sees to Spiritualism; so far as the involved arrangement of his sentences enables us to grasp his meaning.

5. We have more than once heard Spiritualism characterized as "materialistic," by those who object theoretically to all expression of spirit through form. *Theoretically*, we say, and very inconsistently; for any practical application of their ideas would result in the total extinction of all action, movement, and accomplishment in this lower life. What is a city but a social thought embodied?—a book—but an ideal expressed?—a grand cathedral—but "a dream in stone?" Here below, all that is spiritual must find its utterance through matter. Our daily lives are filled with a thousand outward interpretations of our inner lives, which, without them, though visible probably to the gaze of watching angels, would be for ever hidden from the eyes of our mortal fellow beings. Those who are always preaching a

crusade against "form," as "materialistic," can surely never have considered into what a cheerless, and attenuated, mute, and altogether unsubstantial and shadowy state, the logical carrying out of their principles would lead them;—if indeed it would be possible at all to carry them out, as in the present constitution of things it could hardly be. The subjective and the objective, spirit and form, are so bound together in a holy wedlock by the Almighty Creator, that any attempt to destroy symbolism, to divorce the spirit from its most fitting and legitimate mode of revelation, only produces a less natural, and a less loving and appropriate union. The destruction of one form of symbolism is succeeded by the establishment of another, generally poorer and less natural; for the attempt to escape from form, and to shuffle off the outward, is an attempt to fight against God. On the ground, therefore, that these spirit communications are outwardly expressed by token or symbol, we see not that they should be denounced as "materialistic," any more than we denounce as such, outward signs of thought, interchanged by mortals in the flesh. If we so despise expression, and if it be quite as easy, and far more exalted, to commune mentally only, why should the Post Office be permitted to exist; and why do we not abolish the electric telegraph as unnecessary? As compared with the subtle power of spirit, *all* expression is undoubtedly "clumsy" in this incomplete and toilsome world, even between its fellow dwellers; much more then when an attempt is made by those who have escaped from earth's conditions, to re-invest themselves in some sort with their fetters, must the difficulties be multiplied and the first beginnings lie open to the taunt of being "clumsy" and even grotesque.

We deny unhesitatingly that Spiritualism "*reduces*" the Spiritual World to the level of this; or "*makes*" its inhabitants either lower or higher. Spiritualism, in its most extended signification, is a philosophy, and it is the characteristic of philosophy to deal with facts as they are. It does not found a theory, and then seek to make facts agree with its theory; but it patiently accumulates facts, and from those facts draws certain deductions. Judging from the facts collected by Spiritualism as to the condition of the "inhabitants of the Spiritual World," we conclude that some are higher, and some lower, than the individuals we meet in ordinary life; for that as all who have even breathed on earth live yet, with an intenser life than they led on this planet, elsewhere, it follows that the purest saint, and the vilest sinner, exist still; and that it is folly to talk of the exalted nature of Spirits, simply in right of their disembodiment. That they cannot speak audibly to us, as we do one to another, except

under certain and rare conditions, but are constrained to signal to us instead, by preconcerted signs, is a consequence of the "veil" that as yet divides them and ourselves; and which, though it be rent asunder here and there, is far from being withdrawn.

Undoubtedly the dead do "commune with us in spiritual sympathies," and are ever near us, speaking to our souls in their innermost, even when no more outward communication can exist; but what "R. J. H." can mean by saying that our sympathies are invisible, and unknown to them, or *what* it is that he thinks is not expressed so "*cheap and common*," we are at a loss to determine.

6. We are not aware that any modern Spiritualist has ever pretended to any power over the "mystery of the Spiritual World." Eastern magic, in some of its forms, did assume to control certain unseen beings; and a few mediæval mediums, who allowed themselves to be called magicians, also inferred, if they did not declare, that they could "call spirits from the vasty deep," who should be obedient to their will. Whether such a servile and inferior class of beings exists, who may, by spells, be subjected to human power, we know not; but if so, to deal with them must be of the nature of the "black art," and forbidden. Also, if such spirits exist, they are probably not the earthly dead, but intelligences of an altogether lower order. The medium to whom were given the very beautiful messages contained in a little book called "Glimpses of a Brighter Land" (with which all persons interested in Spiritualism would do well to make acquaintance) received some curious teachings on the subject of these undeveloped spirits. This is, however, an entirely separate thing from Spiritualism as usually practised in the 19th century; and one which ought never to be confounded with it. A man professing power over the Spiritual World, would, we heartily agree with "R. J. H.," be himself deluded; and would, supposing he could inspire the same belief in others, be likely to delude them also. But such are not the professions and pretensions of the Spiritualist of to-day. He simply and passively awaits, under conditions which he has found to be favorable, any communications he may be able to receive from those of our race who have passed through the gates of death. His attitude is one of humility and patience, rather than of power and command; of open investigation, rather than of weird mystery. Instead of affirming with "R. J. H." that "every great delusion begins with the assumption of power over the Spiritual World," we should be rather inclined to suggest that most delusions arise from the unresisted control of spiritual beings, who having triumphed over a man's

reason, conscience, judgment, and belief in all external law and authority, "lead him captive at their will." And herein, and not in any assumption, real or imaginary, of power over unseen agencies lies the true danger which besets Spiritualists. Mahometanism, and Mormonism, and all other "isms," were more probably inspired from the other world, than originated in this. There must be all kinds, and sorts, and degrees of inspiration as there are of Spirits.

ALICE E. HACKER.

Hendon, London, N.W.

POETRY AND ITS RELATION TO SPIRITUALISM.

THE spirit of Poetry, like that of Beauty, is so subtle and so hard to determine, that there has yet been no satisfactory definition of its nature. The poets of ancient Greece and Rome fell back on the idea of inspiration; and hence those addresses to the Muse, which, with later poets, became a mere conventionality, were, with them, devout prayers, resulting from sincere conviction. To "the blind old man of Scios" the whole universe yielded inspirations; and the Spiritual world was all about him, wrapping him as with a mantle of cloud. The forms into which he resolved his idealizations, and the method in which he combined the popular notions of religion in his time, resulted in the beautiful mythology of Greece, which sprang from his brains "like Pallas armed." Thus the greatest poet, was also the greatest revealer of spiritual existences; adapting his spiritual belief to the popular notions of his age and his people. Later poets, less deeply penetrated with the "divine idea," banished their deities to the stars, and worshipped them there. To them the earth was no longer peopled with gods. No Pan made the woods musical. No Dryads lived in the trees. To them the old world was deluded and its religion fable. They had become too realistic, too cold, and their songs became, not poetry, but a simulacrum of poetry.

The vocation of the poet, if we understand it rightly, is to draw aside the veil, and reverently enter the Holy of Holies; that he may sing to men less gifted, what he has seen there.

All great poets in all times, have seen with Hafiz that the old roof of heaven was dull and tiresome, and have longed to break it up into new forms. Their sublime contemplations of absolute beauty, have taught them that our life is but a death in life, and, unless we can link it mysteriously with that other life, is not worth holding, on any, the fairest, terms. Goethe saw clearly, and like a true poet, when he made Faust exclaim, "The world of spirit is not closed! Thy sense is shut, thy heart is dead! Up acolyte! bathe, untired, thy earthly breast in the red beams of morning!" The poets who have followed Goethe have seen even more clearly than he, how deeply and intimately we are linked with the world of immortals. No longer the spirits of the departed sit waiting in some far off heaven! They have

won those old gods downwards, this time, as ministering Angels, and guardian spirits.

The constant assertion of a spiritual belief in the works of modern poets is no less marked than it is significant. Occurring just prior to, and as the precursor of a new spiritual belief amongst the people, it has restored the poets to their old position of prophets, and the recipients of a divine inspiration. The statue of Memnon awoke to music when touched by the beams of morning. So the poets of the preceding generation sang divine strains, and awoke to a deeper life, as the heralds of a new spiritual knowledge.

Poetry to be true must seek for its inspiration much deeper than the mere outward shows of things. "Poetry," says Emerson, "exists to speak the spiritual law; and no wealth of description or of fancy is yet essentially new, and out of the limits of prose, until this condition is reached." The eye of the poet must penetrate into nature's deepest meaning; and only when he has seen clearly into the great secret, can he hope that his songs will be immortal; not so much because they are sweet, as because they are true.

AARON WATSON.

13, Leigh Place, Stockport Road, Manchester.

THE RESURRECTION OF THE BODY UNNECESSARY, UNNATURAL, AND ABSURD.

By JOHN PAGE HOPPS.

It is commonly said that the resurrection of Jesus involves and necessitates the resurrection of the *body* of Jesus, and that his bodily resurrection is a pledge and an illustration of our own. I reserve the full consideration of the question as to the resurrection of the body of Jesus, simply pointing out now that the importance of a physical resurrection of his body has been and is immensely exaggerated, and that the supposed argument from such a resurrection in favor of our immortality, seems to me to be not only weak but really a difficulty in our way. What we want to prove our immortality is something that shall shew us how, *after the destruction of the body*, we shall yet see God, and it is therefore in vain that we are pointed to a resurrection of the physical body.

I suppose that the belief in the resurrection of the body of Jesus is, to some, a consoling one, as giving them, in some way, a pledge of their own; but I confess that, simply as a question of evidence (to say nothing of the religion of it) I should prefer an argument which based my immortality on a resurrection to life, independent of the body which, in our case at least, sees corruption. To put the matter in a few words, the case stands thus:—We want something to prove our existence *apart* from the body, when that is finally left in the grave: and we are pointed to the resurrection of the body of Jesus as the proof. But that is little comfort for us; for our bodies do *not* rise,

I observe, therefore, and beg you to note, that they who cannot believe in the actual bodily resurrection of Jesus may yet as really and as vitally believe in a real resurrection of Jesus, and perhaps with even a deeper, because a more spiritual and heavenly idea of life.

But whatever may be our conclusion respecting the resurrection of Jesus as to its physical or spiritual character, we ought still to be left free to investigate, as a separate matter, the subject of the supposed resurrection of the bodies of ordinary men at some future day. Even though we admit that the life of Jesus was, in some respects, a great speciality, and that, for special reasons, God vouchsafed to raise his physical body from the dead, it ought to be plain that the resurrection of the body of *other* men must be established on quite other grounds, if it is ever to be established at all. The dream of Christendom (one can hardly call it the faith of Christendom, since it has so little practical hold upon those who profess to receive it;—the *dream*, then, of Christendom) is, that this body which is laid down at death will in some mysterious manner rise again; and also that this resurrection will occur at some future final judgment day.

Those of us who have listened to the sermons that are usually preached on this subject will remember the wonderful assertions made—that, by a stupendous miracle, on some far distant day, the graves will be opened, the dust of centuries will be revived, the body will be restored, and “amid the wrecks of matter and the crush of worlds” all, from the beginning to the end of time, will rise to judgment. That is the orthodox representation of the fact of the resurrection of the dead—a resurrection of the body at some future general judgment day. Let each one speak for himself. Let those who can find comfort and light and hope in that curious old-world dream cling to it and love it—it may do them no harm: but let them not reproach those with denying the resurrection of the dead who only deny the resurrection of the *body* of this death.

But think of it. If the notion I have been describing were true, we ought to keep Easter-time, not as a festival but as a fast, we ought to perpetuate on our graves the wretched old pagan symbols our fathers put up there fifty years ago, we ought to take away our flowers and put the symbols of ruin and darkness there; and our Easter-time should be a time of general *mourning*: for, if these orthodox notions be true, then Heaven is desolated and untenanted, and the saints and seers of every age are destroyed, and our dear ones are only dust, and the grave alone is real. Thank God! men's thoughts are fast altering on these matters, and already they who include the old dream in their

creeds dismiss it from their *thoughts*; and when they think of their dear ones, gone on before, they surrender their dismal creed—they speak of them as already arisen, and they do not postpone “the come ye blessed” to some distant judgment day.

But why has it been thought necessary to advocate the resurrection of the *body*? If we can only understand this, we shall be far on the road towards understanding the error itself and the remedy for it. First, it is said that the body must be raised because it is necessary that the body in which man has sinned shall *suffer*. But this notion grows out of the gross and earthly view of life which goes not beyond our present physical sensations and our present knowledge of material things. But how poor and unworthy this idea appears when we once come to understand that the body is only the instrument of the spirit—the medium which it uses to put itself into communication with outward things, and that the body is only *what it is*, as a sensitive organization, simply because it is connected with the spirit by mysterious and subtle laws which are, nevertheless, not *necessary* to the spirit's being, but which are temporary as necessary only to our existence here. He who can once master the thought that the spirit is the centre of all life and the real recipient even of our present sensations, will be at no loss to understand this great truth, that under new conditions of being, the spirit, without such a body as we now have, may receive sensations which, whether of bliss or pain, are not to be compared with those which it now duly receives through the present body, that really hinders sensation and deprives us of more than it bestows. Besides, the absurdity of the notion that the body is raised in order that its sins may be punished in itself appears, when we consider that during a life-time a man changes his entire body many times. Thus John Locke puts it, as against the Bishop of Worcester—“A sinner has acted here in his body (say) a hundred years: he is raised at the last day, but with what body? The same, your lordship says, that he acted in, because St. Paul says, he must receive the things done in his body. What, therefore, must his body at the resurrection consist of? Must it consist of all the particles of matter that have ever been vitally united to his soul? If so, then it follows that many bodies must arise or be united to the soul, since in many bodies sin, in a long life, has been committed.”

Second, it is also said that the body must be raised that personal *identity* may be preserved. But this again grows out of the same gross and earthly idea as the last, that the body and not the *soul* is the real man. Let any one see that personal identity is something which depends upon the spirit, and that, however the body may

identify us to the *outward* eye, it is no more necessary to our individuality than the clothing we wear, and the truth will shine out as clear as a sunbeam, that when we bid farewell to this husk of the body and blossom out into the new life, we shall not only not need the earthly body to preserve our personal identity, but we shall find that the body hid us more than it manifested us, and did more to keep us from the knowledge of ourselves than to help us to possess ourselves. But that our personal identity does not depend upon the body, must be plain to any one who will consider what we have just said,—that the body is in process of change from year to year; and yet that personal identity remains. I feel and know that I rule behind this body,—that it is only my servant, and that out of it, I should probably know myself better and be better known. The body necessary to personality! Why, what is personality? Is it a collection of features and limbs? or is it not rather the vitality that moulds the features and uses the limbs? I spurn the animalism of finding my personality in my flesh! My loves and hatreds, my aspirations and discontents, my thoughts and affections, these are more to my personality than the eyes through which I look, or the hands with which I work. Why, if we could all escape from the body this moment we should probably know ourselves and each other in a way that would startle us. Do not fear: you will not need the earthly body in that beautiful new world; you will know yourself and be known well enough. Thus it is only our want of light that leads us to cling to this rudimentary form of life,—to cling to this body as though our personality depended upon it. Let it go! this mortal must put on immortality; and when we are so clothed we shall never need to take up the cast-off dress of time again.

Third, it is further said by those who affirm the necessity of the resurrection of the body, that without the body our future existence would be an unreal or imperfect one. But this, again, grows out of the same poor, gross idea, that the body as we know it now, is the living reality: hence it is that we fancy we should be spectres without a home, if we were without the body. That only comes of our earthliness,—of our poor grovelling ideas of life—of our low and imperfect knowledge, nay! of our dense, dark ignorance respecting the reality and the true substance of the spiritual world. But reflect upon it. They say the body is necessary in order that life in the other world may be *real*. Are other substances there, then, physical and sensuous also? They ought to be: for if the physical body is raised, it surely must be to tenant a world adapted thereto. Is Heaven, then, a material world like this? But that is what they make it who say that this body is to inhabit it.

If, moreover, the body must be raised here—after that life may be real, then those who have gone before us are still unblest, lingering in a desolate, houseless, impersonal condition,—mere spectres, hapless beings bereft of something they need to give them personality and a real existence,—beings who have not progressed but retrograded, and who, before they can be real existences again, must come back to some old forgotten grave to take up the cast-off garments of the flesh. Do you believe it? Is it not time that this hideous, grotesque nightmare of the Churches ceased? Can you believe it? If you do, you must think it a wretched thing to bid good-bye to the body, you must conceive of the other world, not as a better, but as a far worse one than this, you must give up the great and beautiful law of progress, you must shiver to think of those who have crossed the river, not to enter into life but to leave behind that which gave them personality, you must dwell beside the sepulchre and make your Heaven in the tomb. Nay! but turn from such old-world dreams to the divine idea that the history of a life is the history of a beautiful progress, that we are in a material body now only for the temporary purpose of putting the soul into communication with a material world, that change of worlds is change of conditions of life, and change, therefore, of the body; the new life being not such a life as needs the old body of a past imperfect state, but something altogether different, yet as real,—nay! more real. Grasp the glorious idea that when we have done with the body here we have got beyond it, never to need it more; and that when we leave this world as to the flesh we shall never have need to return to it, to linger for ages beside some dreary grave till, on some far distant day, the poor lost body shall return to give us “a local habitation and a name!”

But then they tell us that the Bible teaches us the resurrection of the body, and that St. Paul has a long argument in an Epistle to the Corinthians to prove it. I think this is a mistake. St. Paul clearly enough argues for the resurrection of the *dead*, but he nowhere seeks to establish the resurrection of the *body*. In that great chapter in the First Epistle to the Corinthians, the whole argument is directed to the very reverse of the ordinary theory; it is, in fact, a great argument to prove that the body is *not* raised. “Flesh and blood,” he says, “cannot inherit the Kingdom of God, neither can corruption inherit incorruption.” The “thou fool” of St. Paul in this great chapter refers to the man who fancies that the risen man needs the material body;—some poor earthly creature who says—“But how can there be a life hereafter at all, since the body perishes in the grave?” “Thou fool!” replies the Apostle,—“Thou

fool"—*what?*—Thou fool! God will raise the body up again? No: but—Thou fool! the body is not needed: for there are many kinds of bodies, bodies celestial and bodies terrestrial, —all of them diverse in their glory and uses. Thou sowest what is corruptible, but that which is raised is incorruptible. Thou sowest what is earthly, but that which is raised is not earthly. *Thou sowest a natural body, but that which is raised is a spiritual body.* "Yes," he emphatically repeats, "for *there is a natural body, and there is a spiritual body.*" Here, then, is the secret! There is a *natural* body; that is one thing: and there is a *spiritual* body; that is another thing. The first is weak, and corrupt, and dying, and of the earth; the second is strong, and beautiful, and immortal, and of Heaven. The first is committed to the kindly grave for ever; the second rises to enlarged life. Thus it is as much opposed to Scripture as it is to common sense to go on believing in this dreary mistake of the resurrection of the *body*.

Note, also, that the same Paul, in another place, seems to spurn the idea of the body being necessary to him in the after-world: "We are willing," he says, "to be absent from the body and to be present with the Lord." No fear, with him, of being St. Paul no longer if the poor worn-out husk fell from him: but, with him, to be "absent from the body" was to be "present with the Lord." And the writer of the Epistle to the Hebrews confirms the glorious truth when he tells us of some who endured martyrdom, "not accepting deliverance, that they might obtain a better resurrection;" that is, they sacrificed the body to save the soul, they gave up the body of the flesh and rose triumphant with the new and glorified body of the enfranchised spirit.

Believe, then, not in the resurrection of the mortal body, for that we shall get far beyond presently, but in the resurrection of the spiritual body; for we walk in darkness, we are the victims of time and sense, we are slaves of earth, we are defrauded of the true spiritual idea of the life to come, so long as we think of the body as necessary for the high employments and blest activities of Heaven. We lift up our hearts, then, with thankfulness to the Lord of all life: we bless Him for the resurrection of the glory and beauty of the earth, the witness to His unfailing love and care: we bless Him for bringing life and immortality to light, for the precious words that fall on our ears like the distant music of another world—"He is not here, but He is risen." Yes! He is risen, He *Himself*, and so are your dear ones and mine: for when they left us they blossomed into life; and, thank God! so shall we.—*The Truth Seeker* for September.

A THOUGHT ON THE FUTURE STATE.

THE tendency to believe in a future state does not in this country decrease. Every other form of scepticism flourishes, and finds new votaries; but the notion that "death is an eternal sleep," that we "perish like the flowers," so widely diffused on the Continent as to be almost conterminous with scepticism, has in this country very little hold—less, we believe, than it had fifty or thirty years ago. One cause, perhaps, of the difference between Englishmen and Continentals in the matter is, that Englishmen's lives are too dull, too full of exertion and care, for them not to *wish* to believe in a happier and brighter state; but another is the visible diminution in hostility once entertained by science to the idea. Science is for the moment the solvent which is destroying or eating away the old beliefs, and science has become somewhat suddenly tolerant of a future life; asks why it should be more wonderful for us to live again than to live now; why it should be more impossible for us to be there than to be here; why we should be so energetically curious about the whence, and so irritable against curiosity as to the whither? There is a disposition to speculate on what the future state may be, instead of indulging in silent contempt at the proposition that it can be at all; a readiness to consider whether, the possibility of a second life being granted, we cannot arrive at some conclusions, as to the peculiarities by which that life, if logic holds true, must inevitably be marked. There is no reason why such speculation, though offered without reference to revealed truth, should be sterile; or why the mind should not on this, as on so many other topics, satisfy itself that certain conditions are inevitable; and we hope yet to see many minds, the scientific as well as the theological, earnestly thinking out the problem what those conditions may be. Till they are approximately ascertained speculation will be wasted, and they certainly are not clearly ascertained yet. The late Professor John Grote, for example, in the very curious and suggestive fragment found among his papers after his death, and now published in this month's *Contemporary Review*, throws out an idea which, if logically pursued, would, we conceive, violate one of the first of these conditions.

There cannot, we submit, be such a chasm between this life and the next as shall amount to a solution of mental continuity. If there is, the next life is not a *next* life, but another and separate life, and existence might just as well begin there. It is not that the worm has become a moth, but that the worm was needless to produce the moth; that this life is a waste, which it is useless to cultivate, because the crop could never be used. Everybody will instantly understand that this is true about one of the few mental faculties which appear to be wholly or almost wholly material. A good deal of the collected evidence about memory suggests that recollection is in some way physical; that an impression once made on the brain, stops there like a picture on the collodion film, that, though blurred or obscured, it can never be wholly effaced, and may reappear without the consent of the will. At least that is what the phenomena of recovered recollections—the recollections, for instance, of words which have been forgotten, and the meaning of which was never understood—would seem to suggest, and if that were true, memory would be one of the faculties left behind in the present world. And yet if it were left, this life would be but waste, and the new man born there as new as if he had never been here. That is perhaps the strongest argument against the ancient theory—still very firmly held by one or two very able men—that another life may have preceded this, for if it did, the old life would afford an instance of waste which nothing in the visible laws of the universe induces observers to think possible. The memory, therefore, must continue; that will be admitted; but so must other things, too, which are not quite so clear. Among these is the sense of limitation of power. The popular notion that a good man at death becomes a kind of inferior deity, an angel, a notion absolutely without warrant in Scripture, and imported into Christianity from a totally different system of thought, would involve a solution of continuity almost as complete as the extinction of memory. The man would rise, not himself, developed, but a new being, with a

brain for example so enlarged that nothing done in the original life could seem of importance, so free from the limitations of human nature as to be unable to benefit by human experience. The link with the past would be broken as completely as by the di-appearance of memory, every act and circumstance showing in a light so different that their old meaning would disappear, would cease to be a meaning. The man-angel would be studying as he looked back, not himself, but an inferior creature between whom and himself would be no binding link except compassion. It is hard enough to conceive how identity can continue when the body has disappeared; how the mind, when newly embodied, when freed from those mysterious restraints which the present body imposes on it, from the colorings with which it invests it, from the limits within which it confines it—for instance, mental fatigue must be an accident of the corporeal medium—can remain the same mind at all, any more than a man's identity could remain the same if, being in all circumstances of ancestry, training, &c., English, he became by miracle in all those circumstances French. It is nearly as difficult to conceive of the junction-point between the mind as it is, and the mind not only made sinless, but devoid of the possibility of sin; between minds as we know them, and minds to which an unknown future is never present; but if, in addition to all these changes, so wide-reaching in their influence, the powers are not gradually developed, but enormously and suddenly expanded, the difficulty would be inconceivably increased. The fish would not rise a fish, but a bird, which is not a true continuance of the fish, a bird not being a glorified fish, but a bird. Professor Grote goes surely too far in that direction, when he suggests that our sympathy with all other beings in the next world will be perfect, and that undisguisedness will therefore be inevitable and absolute. Why? Surely, if sympathy with all is perfect, one of the most effective links of continuity, the limitation of sympathy, will disappear, and the mind understanding all, and sympathizing with all equally, all the affections, as we call them, would cease, and all the relations of humanity be meaningless. The ancient and beautiful thought which has cheered so many bereaved ones, that separation is only for a time, would be without object; for though we should meet again, it would be in relations to which the former relations would have no relation. The love between parent and child, for example, so far as it is not the result of circumstances and physical similarity of constitution—all which circumstances and similarity must cease at death—is the product of superior sympathy, which sympathy would be merged, lost in the universal sympathy of which Professor Grote has spoken. It may be of course that the earthly affections are earthly, and end with earth; but there is no proof of that, and no reason for a suggestion which, besides being a melancholy one, is an additional difficulty in the way of continuity. So with that absolutely immovable idea in the British mind, always a mind conscious of weariness, that the next state will be one of perpetual rest, which would, if it were true, require conditions absolutely fatal to continuous identity. The mortal mind, and the mind which did all without exertion, could not be the same mind, any more than the mind of a ploughboy suddenly raised to the level of Newton would be the same. There would be a break in a case like that, a conscious break snapping the life in two, and giving the second half a new beginning. There must be strain, and effort, and progress there, as here; and it is wonderfully difficult to conceive that there is not in that strain and effort a possibility of failure, and therefore of unhappiness. The link between a mortal mind, and a mind not only free from unhappiness, but free from the conception that unhappiness could arrive, would be a very thin one, even if a change so inconceivably vast could be effected at all without snapping it. There must be ambition in heaven, if it be only to know more—for omniscience is no quality of created beings—and with it, if not suffering, at least comparative and varying degrees of happiness, which would be the same thing.

Hope has entered too much into our conception of a future state, and both faith and reason too little; and we cannot but think that one object of thinkers who accept eternal life should be to minify as far as reason and faith will let us the immediate results of the symptom called death, to look them straight in the face, to see if there is

any reason for supposing that man in the next world will be so dangerously different from this, that there is a possibility that this will be lost and forgotten as the soul recedes into time, to decide what limits, continuity being granted as a condition, that condition must of necessity involve. We believe it will be found to involve an enormous reduction in the extent of immediate change—a reduction which, once thoroughly understood, will be of the highest encouragement to a race which, after all, in the majority of cases, acutely dreads the capital punishment to which the Almighty's decree has sentenced it. And it may also be found to involve an idea, though this we admit is pure speculation, that the next life is not necessarily one piece, any more than the whole life of which this present life is one minute bit is one piece; that though the spirit is immortal, it may have stages; that the change we call death may be a recurrent phenomenon in immortality. Processes are not all even in geology; there are cataclysms; and why not in the history of man?

The Spectator, August 12, 1871. Page 979.

“WHAT IS THE GOOD OF SPIRITUALISM?”

It is intended in this article to give some brief answers to a question which has often been put to the writer, “Well, but even supposing Spiritualism to be all true; what good does it do? In what way are people any the better for believing it? Do they live better lives, and bear more cheerfully the small crosses and vexations of daily life?” Of course the right reply would be, that the first thing to be determined is whether a thing be true; for if it be true, we may be quite sure there is a use for it. But I pass over this, and come to the point in question, “What is the *good* of Spiritualism?” In answering this, the writer must speak for herself, as she has experienced the effects of her belief in Spiritualism, or as she has seen with her own eyes its effects upon others. I will suppose then that those here addressed “profess and call themselves Christians;” that they are accustomed to go to church, to say perhaps every Sunday of their lives, “I believe in—the life of the world to come—the life everlasting.” Do the majority of people who take upon their lips these solemn and awful words, really and truly *realize* what it is they say they believe in? And how would they feel, could they have the assurance there and then, that this “life of the world to come” would for them commence on the morrow? Many good and saintly souls doubtless there are, who have long lived so near to Christ, that to them the announcement would come without a shadow of dread,—who have long realized with great intensity the “things not seen.” Even to such, a knowledge of the truths of Spiritualism would be fraught with blessings. But just now these remarks have reference to the majority of even professing Christians; and certainly those who have asked the writer what is the good of Spiritualism, have by no means been those to whom “the things not seen” were very near or real. The question has most often come from those who are living

comfortable, easy lives, contented with the "things seen," and not wishing to look forward too far; but shrinking in a very perceptible manner, from unpleasant allusions to death, or the great Hereafter. It is to these, and such as these, that the following words are addressed: If you are asked, "Do you believe in a future life?" you will doubtless feel the question almost an insult, and reply, "Of course I do! Why should you doubt it? Am I not a Christian?" But if you are further pressed with the question, "Do you realize that future life—is the unseen world a living reality to you—do the 'things not seen' exert a constant influence upon your daily life—should you feel no fear were you now called to change this life for another?" you will hardly be able honestly to answer in the affirmative. Now it is one of the effects of a firm and enlightened Spiritualism to give this realization of the unseen world. To an earnest Spiritualist, the other life is a very real thing; he has had proof of it, even by his natural senses, and far more by his inner and spiritual senses. He cannot doubt it, and he must cease to believe in his own existence, and his own mental faculties altogether, before he can doubt the reality of the other life. Those who, like the writer and many others, have had much and solemn intercourse with the inhabitants of the Spirit World, have been enabled to feel and realize as we hardly could have done without, the constant watchfulness and care of our Heavenly friends; and far above all these, the constant watchfulness and love of God and Christ.

Spiritualism takes away the fear of death. Even many good and Christian people are "all their lifetime in bondage" to this fear. They have a strong shrinking from what they too often call "the last enemy." Now a Spiritualist, if he be true to his faith, cannot have this fear. To him, death is shown not as the "last enemy," but as a bright angel, opening the gates of life to his longing spirit. To the uninitiated it might appear that this might have the effect of producing too great a desire to leave this world; but our Spiritual faith teaches us that it is God's will that we should remain on earth as long as we possibly can; that the longer we stay on earth, the better fitted are we to do our work in the Heavens; while it teaches us also that there is the very strongest condemnation for those who willingly deprive themselves of this earth life, and go into the Spirit World before they are summoned there. No welcome awaits *them*, and they have to wait for many dreary years till the time of their mortal pilgrimage would naturally have ceased.

Spiritualists realize, as they never did before, the truth of the words, "Whatsoever a man soweth that shall he also reap." We find even

those upon whom we have been accustomed to look as the most saintly and holy, coming back and telling us how much even *they* suffer from what to our merely human eyes would appear to have been little sins; even from small faults of temper, &c.; how the higher they rise, the more keenly are they alive to any blemish there may have been in their lives here, as they see those lives as they now appear in the light of God's nearer presence. They exhort us to do our utmost while we are on earth to fight against "the sin that doth so easily beset us;" for that it will take us longer in the other world than here to retrace our steps into the right path. Some there are too, who to our eyes have appeared to lead most respectable and virtuous lives, and they come back and tell us how bitter is their sorrow for wasted opportunities of good; for not having been faithful to their privileges while on earth; and how hard and difficult now is the upward path. We are shown also, how every good seed we sow on earth brings forth fruit in the other life, and how justly our circumstances and opportunities are weighed in the balance, and where little has been given, so much is not required. Some there are, in whom to our eyes the good is almost microscopic; who have been always surrounded by circumstances calculated to suppress the good, and bring out the evil. But when the spirit takes leave of the body, and the surroundings of the earth-life, the innermost tendencies of the heart are revealed; and that spirit often takes a place far higher than thousands who to us would have appeared much more virtuous. Surely all this knowledge, if we are in the least degree faithful to our light, must make us watchful and careful of our daily lives; and teach us that however solemn it may be, and assuredly is, to pass through the change called death, it is a far more solemn and awful thing to live day by day. We are constantly made to feel how closely we are being watched by loving eyes and hearts, anxious above all things that we may live up to our highest, and not fail; but be "able to stand in the evil day." We are taught too, that besides these good Angels, there are others watching us who are exactly opposite, spirits who have gone out of this life with all their evil passions untamed; who are still bound to earth, unable as yet to rise to anything higher, and who are attracted by whatever of evil they see in us. The good Spirits help us by their good influence, and the better we strive to be, the more can they do this; while, if we give away to evil, and do not strive to check it, so much the greater influence have the evil ones over us. We are made to realize very strongly, that life is a constant battle field, on which the hosts of good and evil are arrayed against each other, and that we have

each of us a distinct and very real part to play in the awful conflict. We have, of course, always believed that our hearts and every action of our lives were open to the eye of God, and His holy Angels; but we are made to realize this now, as we never did before. When a Spirit comes to us and tells us of some action of which we thought all but God were ignorant, or of some word spoken which we thought was only known by the one to whom it was addressed, we are made to realize very vividly that we are not alone when we think we are; and reasoning, as we must always necessarily do, from the human to the Divine, we see how our most secret thoughts and actions must be known to God.

Spiritualism has opened to us a more real and human idea of the next World. To many people, Heaven is a very unreal and shadowy sort of place, which they feel obliged to speak of, and try to look forward to, with pleasure; but naturally find some difficulty in so doing. In principle, they feel somewhat in their inmost hearts, as the child did, who, on Heaven being described in the usual and orthodox manner, asked "if she were very good when she got there, whether God would let her sometimes go down to hell to play on Saturday afternoons." The idea of Heaven which most people have, is that it is a place where there is everlasting singing, and standing still, waving palm branches "before the throne of God and the Lamb." And, however beautiful and appropriate all such imagery may be, simply considered as imagery, it is certainly dreary to think of doing literally nothing else through all eternity. Now Spiritualism shows Heaven, or the Spirit World, to be a place of most active work; work for others, work for God and Christ, a place of delightful social intercourse too, where those who love and sympathise with each other mix together; that the condition of life there, is sympathy; that those we love and with whom we are in sympathy we shall mix with; those with whom we are not in sympathy we shall not mix with, except to do them good. Spiritualism shows that the next World is a World of everlasting progress; that we need despair of none, for in that World they will be trained and taught, though perhaps nothing can be done with them here.

S. R. WREFORD.

Rose Cottage, Swindon, Wilts.

(To be concluded in our next.)

CORRESPONDENCE.

THE AUTHOR OF "ALPHA" AND A TRINITARIAN MEDIUM.

To the Editor of the Christian Spiritualist.

SIR,—Having accidentally seen in a copy of your

journal of July last, the re-publication, *in extenso*, of some messages purporting to have been communicated by the late Edward N. Dennys, through the mediumship of Miss F. J. Theobald, of Hendon, and failing to see one atom of "the wonderfully spiritual light they" (the alleged messages, as stated) "throw upon the mystery of the Incarnation," I appeal to your sense of right-doing to insert in your next issue these remarks of mine on the subject.

As *reason alone*, self-evidently, must ever be the test of truth (its renunciation practically reducing us to non-being), it follows that, if we really love the truth, the most careful reasoning—and not fancy or feeling—is imperatively required of us.

The "Alpha" is a philosophical enquiry into the nature of truth, and as a reliable knowledge of it, and of the essentials of religion, can only be ascertained through an accurate perception of the nature of man and Deity, their analyses in that book are simply made, and the most momentous of principles—because it is the exponent of all truth pertaining to the rights and duties of humanity—is thus presented to the world. As a consequence of this principle of principles, the Biblical statement of man (the spiritual being) having been made by the Deity "in His own image" is shown to be absolutely true, and, therefore, that man's inherently divine power is all-sufficient for his heavenly progress, if he will but obey the dictates of his superior nature; or, in other words, God's voice of reason within him.

Were it possible for the Almighty to have failed to impart to man this power—to have made him an apparent exception to the harmony of true development that universally results from the changeless laws of Deity, so as to necessitate His personal advent to this fraction of the universe to set things right, it would, of course, remain for those who make the assertion to *prove* its truth!

If, as Christ's whole life inculcates, and reason confirms, the daily universal effort of humanity should be to realise its spiritual life to the uttermost, how nugatory does that aspiration become when Christ is assumed to be the Almighty Himself, and, therefore, in His infinite power and perfection, unapproachable by man? An "example" that cannot be realized is practically no example; and yet from such a contradiction are cherished those crime-perpetuating delusions of "Original Sin" and the "Atonement"—by the former, of which spiritual progression is crushed by the God-defaming assumption that man is naturally too wicked for any true life to be in him; and by the latter, license is given him to do as he likes if he has but "faith" in the saving efficacy of another's blood. Such is the "Christianity of Christendom." How far it accords with the *life* Christ lived, and ever urged us to live, I submit to the reason of your readers.

From the tenor of the foregoing statements it may truly be inferred that I totally disbelieve in the genuineness of the messages referred to; and as to my friend, C. W. Pearce, having satisfactorily tested the authenticity and correctness of the said messages—though he has doubtless striven to do so, the course pursued by him, at least at Mr. Bird's, of *mentally* asking the requisite questions, is, according to the valuable experience of the latter, one that is inimical to sound test conditions.

He states that it is necessary for him to *hear* and to give full attention to the questions asked, as he can rarely, if ever, get a correct communication without doing so; and, moreover, that accuracy of reply should not be expected unless the spirit be *simply requested to express his view of a subject and to SPELL IT OUT* by rapping or table-tipping, instead of the common course of yea or nay replies to leading questions. These experiences are very noteworthy, for so sensitive and precarious seem to be the conditions of spirit-communication—mental harmony between the spirit-communicating and the lower circle, or such an equilibrium of the latter's mental forces as to prevent the ideas conveyed by the spirit from being distorted into a reflex of its predominant mentality, being apparently a primary essential to its reliability—that only by a rigid adherence to the best tested and comparative experiences on the subject can there be any fair chance of correctness.

I may just add that my communications with the author of "Alpha," through the mediumship of Mr. and Mrs. Bird and others, show his continued concurrence with the philosophy of his works, and, therefore, his complete opposition to the statements of Miss Theobald.

I am, Sir, truly yours,

A. C. SWINTON.

(Exor to the late E. N. Dennys).

5, Cambridge Road, London, N.W., August 18, 1871.

To the Editor of the Christian Spiritualist.

SIR,—As an inquirer into Spiritualism, I would like to receive an explanation of the following from yourself, or some one more advanced in knowledge than myself. Having formed a spirit circle under as favorable circumstances as might well be for obtaining high class manifestations, at our first sitting a dear departed Christian friend announced herself by tippings, and when asked if she had any communication to make answered "Yes," and the communication was this, "Have no more spirit rappings;" and having asked "Why?" answered, "Christ." The question was then asked, "Is it not good for us to know that spirits are sent to minister unto us." and the answer was, "No." We asked if Spirit communing was calculated to draw our minds off Christ, and the answer was gently tipped, as if not quite certain, "Yes."

After this we could get no more, though we asked more questions. Now, I am aware, that I might have expected similar answers from that dear friend of ours if she had been in the body, but I'm almost confident she knew nothing of spirit communion when in the body, consequently her knowledge is extended, and would not that imply that her wisdom was also increased? She was a truthful soul, and usually thought twice before speaking once, and in the light of the better world counselled us to avoid spirit rapping.

Yours faithfully,

G. R. HINDE.

1, Ridsdale Street, Yarm Road, Darlington.

[We could not give a full reply to the inquiry of our correspondent without knowing more. How long ago is it since your friend passed away? How long have you yourself been engaged in seeking after spirit communications? Had you

some test given you which you *could* not properly dispute as to the identity of the Spirit communicating? If you had, is it not quite possible that your friend might still retain some of her prejudices held in earth life? As for saying that "Spirit communion," as such, "is calculated to draw our minds more off Christ," we can only say it does nothing of the kind. On the contrary, Christ Himself is thus brought very much nearer to us, and His infinite value more intensely realized. The mere passing away from earth-life does not, of itself, extend our "knowledge" or "wisdom." Beginners in the study of, and search after Spirit communion are pretty sure to make mistakes, of which evil or merely foolish spirits gladly take advantage. A prayerful heart, a pure life, a watchful mind, and the exercise of the common sense we should use in judging of the ordinary transactions of life, will be sure to meet with their reward. But it is, as Mr. Howitt once told us, the endeavor of some evil spirits to deceive us, and thus fling us off the track of our pursuit, by wearying and disgusting us. That you have been deceived, or, to use a milder term, misled in this particular case, we have no manner of doubt.—*Ed. C.S.*]

To the Editor of the Christian Spiritualist.

MY DEAR SIR,—It is only necessary to take a summer holiday's-journey to discover the earnest spirit of enquiry existing in almost every mind in reference to Spiritualism; and it is gratifying to find that at last a desire is manifested by scientific men to know more of this wonderful subject. The experiments of Professor Crookes with D. D. Home as the medium, are very satisfactory; considering them as the starting point in this large field of enquiry.

I find in his experiment with the accordeon in the cage surrounded with insulated wire, and connected with Grove's two-cell battery, he says that, "the accordeon moved about vigorously, but whether the electric current passing round the cage assisted the manifestation of force inside, it is impossible to say." I think the application of electricity to the insulated wire round the cage was of little value. I have found by repeated experiments, that the best method of increasing the so-called "Psychic Force" is to charge each person composing the circle with magneto-electricity. The way I have done it is to get the circle to join hands, but two of them holding the handles of my No. 1 magneto-electric machines while I turned the wheel gently charging them; continuing it for a few minutes previous to their putting their hands on the table; and I have invariably found that the phenomena take place almost instantly, and with considerable force. I have tested a circle without using the Magneto-Electric machine, and could not get phenomena; and have then connected them with the machine and in a minute or two I got strong movements of a large table at which they were sitting.

It appears, so far as we have information upon this part of the subject, that the persons sitting round the table with suitable temperaments, form a battery of animal electricity. We know different minerals, under certain chemical action, generate electricity,

forming a battery, and certain temperaments in a circle with a table in the centre, will also form a battery of animal electricity. It is considered that the spirits (wishing to communicate with the circle), know how to make use of this emanation from the circle, and produce phenomena; but it appears clear, if the quantity of emanation is increased and concentrated, that the intelligence sending the information &c., is greatly assisted. The person called the medium (if he is negative) is probably the best organisation that can be employed for concentrating the "Psychic" emanation; but I think this emanation is only an agent employed to produce an effect. I apprehend the motive power is spirit power; for I know of no power that is intelligent that may be regarded as anything but spirit power.

I hold, Sir, that the first thing Spiritualists should strive for is to get truth from the Spirit World; and the next, to discover the best method of obtaining truth. But in obtaining it I feel that we should, if possible, avoid injuring ourselves. I think I may say that all who have sat for spirit phenomena (especially those who have sat long at a time), must have experienced exhaustion afterwards. This probably arises from the loss of vital power from the cause I have previously stated, and if any of them are subject to neuralgia, headache, rheumatism, or any nervous complaints, they will probably suffer after the séance is broken up; and the reason is, that the equilibrium of the system has been disturbed. I suffer in this way myself; but always after sitting at a séance I use one of my magneto-electric machines, and a few minutes' application produces a restoring effect, and removes any unpleasant feelings. The testimony of the most eminent medical men has repeatedly been given to show that when the nervous system has been disturbed by grief, anger, or the loss of vital power, from any other cause, exhaustion and pain follows; and unless the equilibrium is again established, the person in such a condition becomes susceptible to disease and other external influences. Electricity is found the best agent to be employed under the circumstances; but the Psychological laws in connection with mediumship are worthy of much deeper investigation than has been given to them by the scientific world; but I hope the time has come for investigating, testing, and proving that spiritual phenomena do not arise from trickery, but are great, grand, truths, and the entrance of an immense field of research which has been overlooked or despised by the sincere investigators of our day.

I remain, dear Sir,

Your obedient servant,

H. G. WHITING.

224, Kentish Town Road, London, N.W.,
August 12, 1871.

THE INQUISITION.—The following is the hypocritical form of words which the Inquisition in Portugal in the last century used when condemning heretics to be burned to death:—"We by this our sentence do cast thee out of the ecclesiastical court as a convicted, confessing, affirmative, and professed heretic; and we do leave and deliver thee to the secular arm, and to the power of the secular court; but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, or to put thy life in any danger.—*Priestley's Corruptions of Christianity.*

POETRY.

AN ORDINATION HYMN.

The summer deepens, and e'en now
The harvest to the laborer calls;
The world, the field; the reapers, few;
But go and take his place who falls—
Striving to gather in the store,
Until God's garners hold no more.

Go forth where men in darkness grope;
Where Terror seals their lifted eyes;
Where narrow creeds imprison Hope;
Wherever Faith, desponding, dies;
Proclaim both God and Love the same—
Baptize them in the Father's name.

Where sin or suffering wears its way
By channels deep in human hearts;
Where lurks the Tempter day by day,
In quiet homes, in busy marts—
Go show what crown a cross hath won—
Baptize in likeness to the Son.

Go forth, and Truth be on thy brow!
Upon thy lips its burning Word!
Thy soul to the All-perfect bow,
And by the Infinite be stirred;
Come Light and Strength for every hour?
Baptize men in the Spirit's power.

Servant of God, go forth! Be sure
There is a holy work for thee;
With ready hands, and heart as pure,
Faithful, for ever faithful, be;
And when Truth's victory is won,
Reward enough be God's "*Well Done!*"
(*Boston Christian Register*).

"Be thou faithful unto death, and I will give thee a crown of life." (2 Revelation, 10 v.)

Without haste! without rest!
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom;
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar for e'er the spirit's speed;
Ponder well, and know the right;
Onward, then, with all thy might;
Haste not—years can ne'er atone
For one reckless action done!

Rest not! life is sweeping by,
Do and dare before you die;
Something worthy and sublime
Leave behind to conquer time:
Glorious 'tis to live for aye
When these forms have pass'd away.

Haste not! rest not! calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide—
Do the right whate'er betide!
Haste not—rest not—conflicts past,
God shall crown thy work at last!

—German of GOETHE.

OUTLINES OF SERMONS.

No. 10.

"AND all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Corinthians, 5 c. 18 to 21 v.)

1. The Christian doctrine of Atonement may be believed in, without belief in this or that particular theory of the doctrine. Let us see what it is that St. Paul here says. The implications appear to be somewhat like the following:—

2. God has a will, which is binding upon everyone of His creatures. This will He has revealed in nature, human nature, and Christ. Man is capable of understanding, and obeying God's will. But man has failed to obey the will of God, and that disobedience has inevitably caused what may be termed alienation, as between the two parties. If, therefore, any reconciliation take place, there must be a change on one side or both. But the change can never be on the side of God: it must be on the side of man: in man's thoughts, feelings, and actions. He must, in fact, be brought to say, with the full emphasis of his whole being, "Not my will but Thine be done." When that result has been arrived at, reconciliation will follow as a necessary consequence, and will naturally include what we call pardon.

3. But how to produce the reconciliation? Nature teaches the necessity of obedience to the law of God, and human nature, as far as it operates rightly, teaches the same lesson. But man is a sinner, a fallen being; and the fall which nature and human nature did not prevent, they are not competent to cure. Besides which, man has a tainted nature, and needs some help outside of himself to secure this reconciliation.

4. He who places himself in sympathetic contact with Christ and Christianity may see that Christ's teachings, example, and especially His death, were all intended to work towards one end, that of bringing alienated man into right relations with his Maker. The offended God is there presented as coming forth to seek the offender, and as universally merciful, so that whensoever the rebel ceases his rebellion he is forgiven, and the reconciliation takes place. These are the spiritual truths underlying the Christian doctrine of Atonement, and are altogether independent of Calvinistic, Arminian, or other theories about the matter.

5. The text teaches us what Ministers are. They are "Ambassadors for Christ." It teaches what their work is, "the ministry of reconciliation." It teaches what their theme is, "the word of reconciliation." It teaches the spirit in which their work should be performed, "We beseech you, we pray you in Christ's stead."

F. R. YOUNG.

(Preached at Yeovil, Crewkerne, Trowbridge, Lincoln, Abardare, Swindon, Evesham, and Malverna.)

BOOKS, &c., RECEIVED.

A LECTURE on the Existence of an Evil Spirit considered on the grounds of Reason and Scripture, by Edward Pigott. No price given. London: W. M. Arpthorp, 22, Bishopsgate Street.

PROPHETIC NEWS for September, 1871. Price, one penny. London: G. J. Stevenson, 54, Paternoster Row.

WHY SHOULD CHARLES VOYSEY BE SUPPORTED? A letter to a Friend from a member of the Society of Friends. No price given. London: Provost and Co., Henrietta Street, Covent Garden.

THE IMPROVED MAGNETO-ELECTRIC MACHINE, FOR NERVOUS DISEASES. To be had, gratis, of H. G. Whiting, 224, Kentish Town Road, London.

BANNER OF LIGHT, for August 26 and September 2, 1871.

THE DEVIL, his Origin, Greatness, and Decadence. From the French of the Rev. A. Reville, D.D. No price given. London: Williams and Norgate, 14, Henrietta Street, Covent Garden.

SPIRITUALISM TRIED BY THE WORD OF GOD, being an exposure of this Satanical Delusion of the Infernal Seducer of Souls. By John Bunyan McCure. Price, twopenny. London: R. Banks, 30, Ludgate Hill.

The *Spiritual Magazine* announces a new work by Robert Dale Owen, "The Debateable Land between the Two Worlds," to be published simultaneously in London and Philadelphia next month. It will no doubt be a work of great merit.

FAITH AND WORKS.—Faith and works were well illustrated by a venturesome little six-year-old boy, who ran into the forest after a team, and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a very steep hill, he said: "Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

SOMETHING LIKE RELIGION.—Little girls who help your mothers and who want to be Christians, and who think when you are "grown up" you will teach in the Sunday School, and do all manner of good Christian things—you need not wait till then!

"The trivial round, the common task,
Will furnish all you ought to ask."

George Herbert says (and it is a pity that Mr. Martineau made such a mess of it in the reading given in his hymn book)—

"Who sweeps a room as for Thy laws
Makes that, and the action, fine."

The other day we met with an illustration of this—a little servant who had never read George Herbert, but who when asked how she knew she was converted, said, "Because I sweep under the mats."

SPIRIT-POWER.—Last Friday evening, John Jones, Esq., Enmore Park, London (a member of the Church of England), proprietor of one of the quarries of Nanlle, delivered a highly interesting and able lecture on Spirit-Power at the Guildhall. He lucidly explained God's wondrous work in the natural and supernatural. At some considerable expense, the subject was illustrated by lantern views, which enhanced the interest of the lecture. Some of the views were exquisitely drawn, which elicited repeated applause. The lecturer's description was vivid and intelligent, and he made no attempt at mystification, but endeavored, and that successfully, to remove popular prejudices, and create a spirit of inquiry amongst his hearers. The room was well nigh full with a highly intelligent audience from Carnarvon, Bangor, and the district around. At the close of the lecture, very sweet music was discoursed by St. Mary's Church Choir, accompanied by a harmonium. Before parting, an unanimous vote of thanks was passed to Mr. Jones for his disinterested and gratuitous services in explaining the phenomena, and relating several startling incidents, of which he had been an eye-witness of this hitherto comparatively unknown science.—*Carnarvon and Denbigh Herald*, September 16, 1871.

WILLIAM PITT.—Pitt's speeches, as I spell them from Walpole and the other faint tracings left, are full of genius in the vocal kind far beyond any speeches delivered in Parliament, serious always, and the very truth, such as he has it; but going in many dialects and modes; full of airy flashings, twinkles, and coruscations. Sport, as of sheet-lightning, glancing about, the bolt lying under the horizon; bolt hidden, as it is fit, under such a horizon as he had. Singularly radiant man. Could have been a Poet too, in some small measure, had he gone on that line. There are many touches of genius, comic, tragic, lyric, something of humour even, to be read in those Shadows of Speeches taken down for us by Walpole. In one word, Pitt, shining like a gleam of sharp steel in that murk of contemptibilities, is carefully steering his way towards Kingship over it. Tragical it is (especially in Pitt's case, first and last) to see a Royal Man or Born King, wading towards his Throne in such an element. But, alas, the Born King (even when he tries, which I take to be the rarer case) so seldom can arrive there at all; sinful Epochs there are, when Heaven's curse has been spoken, and it is that awful Being the Born Sham King, that arrives! Pitt, however, does it. Yes; and the more we study Pitt, the more we shall find he does it in a peculiarly high, manful, and honorable, as well as dexterous manner; and that English History has a right to call him "the acme and highest man of Constitutional Parliaments; the like of whom was not in any Parliament called Constitutional, nor will again be."—*Thomas Carlyle*.

Advertisements.

THE CHRISTIAN'S CALLING.—To "walk worthy of that calling" is to live as becomes a Christian, an heir of glory, to live as Christ did. It is (1) to bear our religion with us to all places, companies, employments. Not merely to be a Christian on the Sabbath, and at the Communion Table, and in our own land, but every day and everywhere, and in any land where we may be placed. We are to *live* religion, and not merely to profess it. We are to be Christians in the counting-room, as well as in the closet; on the farm as well as at the Communion Table, among strangers, and in a foreign land, as well as in our own country and in the sanctuary. (2) It is to do nothing inconsistent with the most elevated Christian character. In temper, feeling, plan, we are to give expression to no emotion, and use no language, and perform no deed, that shall be inconsistent with the most elevated Christian character. (3) It is to do *right always*; to be just to all; to tell the simple truth; to defraud no one; to maintain a correct standard of morals; to be known to be honest. There is a correct standard of character and conduct; and a Christian should be a man so living, that we may always know *exactly where to find him*. He should so live, that we shall have no doubt that, however others may act, we shall find *him* to be the unflinching advocate of temperance, chastity, honesty, and of every good work—of every plan that is really fitted to alleviate human woe, and benefit a dying world. (4) It is to live as one should who expects soon to be *in heaven*. Such a man will feel that the earth is not his home; that he is a stranger and pilgrim here; that riches, honors, and pleasures are of comparatively little importance; that he ought to watch and pray, and that he ought to be holy. A man who feels that he may die at any moment, will watch and pray. A man who realizes that *to-morrow* he may be in heaven, will feel that he ought to be holy. He who begins a day on earth, feeling that at its close he *may* be among the angels of God, and the spirits of just men made perfect; that before its close he *may* have seen the Saviour glorified, and the burning throne of God, will feel the importance of living a holy life, and of being wholly devoted to the service of God. Pure should be the eyes that are soon to look on the throne of God; pure the hands that are soon to strike the harps of praise in heaven; pure the feet that are to walk the "golden streets above."—*Albert Barnes on Ephesians*.

Advertisements.

HEAVEN OPENED; or, MESSAGES for the BEREAVED from our LITTLE ONES IN GLORY. Through the mediumship of F. J. T. With observations by Mrs. De Morgan. In neat cloth, 1s. In enamel wrapper, 6d. London: J. BURNS, 15, Southampton-row, Bloomsbury, W.C.

Foolscap 8vo., cloth. Published at 3s., now offered at 2s.; post free, 2s. 3d.

THE MENTAL CURE: Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment, by Rev. W. F. EVANS, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," &c., &c., &c.

The design of this Treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

Glasgow: James McGeachy, 89, Union-street.

304 pp., 8vo, cloth gilt, price 5s., post free.
A LYRIC OF THE GOLDEN AGE. Thomas L. Harris
Glasgow: John Thomson, 39, John-street.

New and Cheaper Edition, thoroughly revised, in One Volume, Demy 8vo., pp. 780, price 12s. 6d.

EMANUEL SWEDENBORG: HIS LIFE & WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth: Also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JEENS—I. Jesper Svedberg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80.

"It is by the profusion of his extracts, the honesty of his comments, and the picturesque detail with which he crowds his pages, that Mr. White at once captivates attention. The work may be described as a long exhaustive gossip about Swedenborg, his writings, and his disciples; pleasant thoughtful gossip from a mind which impresses you as being kindly and truthful above the common. We can with confidence assure thoughtful readers that there is more to interest them in Mr. White's biography than in any work of the year whose professed object is to entertain."—*Pall Mall Gazette*.

London: Simpkin, Marshall, and Co.

THE RISE AND PROGRESS OF SPIRITUALISM IN England, by BENJAMIN COLEMAN, recently published in the *Spiritualist*, reprinted in pamphlet form, on toned paper, with colored wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. ALLEN, 11, Ave Maria lane, E.C., and are of especial value for presentation to those who are uninformed on the subject of Spiritualism.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE.

We have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and coming from such an able, experienced, and reliable author, is sufficient guaranty of its value.

Price 5 cents.

For sale wholesale and retail by the publishers, WM. WHITE & Co., at the Banner of Light Bookstore, 158, Washington Street, Boston, Mass. May be had of JAMES BURNS, 15, Southampton Row, London. W.C.

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, Diabetis, 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,

TO INQUIRERS.

Persons who desire to inform themselves of the fundamental principles and evidences of Modern Spiritualism, are recommended to read, first of all, the following works:—

Howitt's "History of the Supernatural."

"From Matter to Spirit."

Epes Sergeant's "Planchette; or, the Despair of Science."

Brevior's "Two Worlds."

Owen's "Footfalls on the Boundary of the Other World."

**Home's "Incidents in my Life."*

Phelps's "Gates Ajar."

**Ballou's "Glimpses of the Supernatural."*

**"Confessions of a Truth Seeker."*

**Wilkinson's "Spirit Drawings."*

"Does Spiritualism Demand Investigation?" By William Carpenter. London: Pitman, 20, Paternoster Row. Price 6d.

Fudge Edmonds' Spiritual Tracts.

*Mr. James Burns, Publisher, 15, Southampton Row, London, writes to tell us that the items in the above list marked with a star *, are "out of print." We are very sorry to hear such bad news. But we re-publish the whole list, nevertheless, in the hope that persistent search after those "out of print," by our own readers as well as by others, may, at length, be the occasion of "out of print" being exchanged for "second edition now ready." There are none in the list that should cease to be published. The Editor of this periodical does not, of course, pledge himself to every single statement made in any one of these books; but he still considers them to be worthy of perusal, and invaluable aids to those who do really wish to know what Spiritualists have to say for themselves, and the grounds upon which their belief reposes.*

HOLLOWAY'S PILLS.—Depression of Spirits, Debility. —Some defect in digestion is generally the cause of mental depression. On rectifying the disordered stomach the long list of gloomy thoughts retires, and is succeeded by more hopeful and more happy feelings. Holloway's Pills have been renowned far and wide for effecting this desirable change without inconveniencing the morbidly sensitive or most delicate organism. They remove all obstructions, regulate all secretions, and correct depraved humors by purifying the blood and invigorating the stomach. Their medicinal virtues reach, relieve, and stimulate every organ and gland in the body whereby the entire system is renovated. No medicine ever before discovered acts so beneficially upon the blood and circulation as Holloway's celebrated Pills.

STANDING NOTICES.

1. When correspondents send Articles relating to sittings, entrancements, or Spiritual phenomena of any kind, they must, in the communication, give dates, names of places, names of persons, and residences, in full, and for publication. Unless they do so, their communications will not be inserted. It is due to the public, who, from whatever cause or causes, are more or less sceptical about Spiritualism, that they should be furnished with details which they can trace and verify; and if Spiritualists are not willing to submit their statements to that ordeal, they will please not to send them to the *Christian Spiritualist*.

2. The names and addresses of contributors must be sent to the Editor, for publication. The rule by which anonymous contributions will be excluded will be absolutely obeyed; indeed all communications, of whatever kind, which are of an anonymous nature, will be at once consigned to the waste-paper basket.

3. The Editor will not undertake to return any rejected MSS., or to answer letters unless the return postage be enclosed.

4. A copy of the *Christian Spiritualist* will be sent by the Editor to any address in Great Britain and Ireland, for 12 months, on pre-payment of 2s. 6d. in stamps. Where any difficulty is experienced in obtaining it, it is hoped that the Editor, Rose Cottage, Swindon, will be written to at once.

5. Contributors will please to write as briefly as is consistent with explicitness, write on one side of the paper only, and number each page consecutively.

6. Books, pamphlets, tracts, &c., sent for Review will be noticed, or returned to the Publisher.

7. Readers who may know of persons who would be likely to be interested in the circulation of this periodical, would very much oblige the Editor by sending him lists of names and addresses, when the parties indicated will be communicated with.

8. The Editor will be glad to receive newspaper cuttings, extracts from books and periodicals, and any useful matter bearing upon the general subject of Spiritualism. Friends sending such information will be pleased to append names and dates, as the case may be.

9. In the event of any article in the pages of this Periodical having no name and address appended to it, it is to be understood that the Editor is responsible for its contents as well as its appearance.

Printed for the Proprietor (FREDERIC ROWLAND YOUNG) at the North Wilts Steam Printing Works, Swindon; and published by FREDERICK ARNOLD, 86, Fleet Street, London.—OCTOBER, 1871.