

The Christian Spiritualist

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

ST. PAUL.

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E. N. DENNYS.

The paper promised by our correspondent, Mr. C. W. Pearce, of Kilburn, on the Nationality of the Teachings in the Messages (supposed) from E. N. Dennys, which appeared in the *Christian Spiritualist* for July, page 105, is, by his request, held over for the present.—
ED. C.S.

SPECIAL NOTICE.

WE shall issue with our next number, free of charge, a *Title page and Table of Contents* for Volume one of the *Christian Spiritualist*, which volume ends with the present number. Subscribers whose orders and subscriptions have now "run out," are requested to renew (if they should wish to do so) by 15th inst. Some improvements, suggested by the experiences of the past twelve months, will be made in our next volume. But our old key-note—CHRIST—will be struck as firmly as ever !

We may just add that any bookseller ought to be able to supply this periodical, regularly and punctually. Where there is any difficulty, a communication of the fact should be made, at once, to the Publisher, 86, Fleet Street, London, or—if preferred—to the Editor, Rose Cottage, Swindon, Wilts. Either would attend to the matter without delay.

MR. PEEBLES' WORK ON JESUS.

No. 3.

THE "wanity" of Mr. Stiggins was rum : the horror of Mr. Peebles is Christian Spiritualism. For Spiritualism, in the abstract, Mr. Peebles has the very highest respect ; and he is certainly one of its most able, consistent, and reliable advocates. We would rather take his simple word, than the oaths of a great many we could name. But, if any of us are so unfortunate as to profess ourselves to be *Christian Spiritualists*, and, therefore, believers in Christian Spiritualism, Mr. Peebles overwhelms us with his criticisms, and does what in him lies to storm us out of our position. One would fancy that we were nondescripts, unable to give any true and particular account of ourselves, and a proper mark for the targets of archers more free and better informed than ourselves. And yet, after carefully perusing our friend Peebles' book on "Jesus," and honoring him as we have always done for his straightforwardness and intellectual ability, we still maintain our position, and are not afraid to be described by that hated term "*Christian Spiritualists*." Why should we ?

In page 36 of this work the author says : "I see no connection, no legitimate relation, between the life and teachings of Jesus, and this institution in the world, established by Constantine, and called Christianity, a Christianity that would re-crucify Jesus in some form were He physically upon earth to-day." In accordance with this statement, Mr. Peebles, all through the book, draws a very marked distinction between things which do certainly differ, but which yet may be described by one term, if the term be admitted to have a certain elasticity

of meaning. The words, the works, and the spirit of Jesus of Nazareth may be spoken of, with simple correctness, as Christianity, that is to say, the Christianity of Jesus Himself; while it is equally fair to speak of the various embodiments of the Christianity of Jesus which have taken place since His day, as Christianity also; always keeping in mind that the original Christianity is the only pure and perfect pattern, and that all its subsequent forms have been more or less impure, some of them so impure and imperfect as utterly to distort, rather than in any degree represent the first picture. Always making these distinctions, there can be no impropriety in using the common term, Christianity, to describe that historical religion which first came into existence with what Mr. Peebles calls the "Asian Nazarene," and which since His day has always been described by the one common term. We know quite as well as Mr. Peebles can possibly tell us that popular orthodoxy, both as to word and deed, has often been as opposite to the religion of Jesus as hell is opposite to Heaven, and wrong opposite to right. But the misrepresentation and perversion of any religion are not, of themselves, sufficient grounds for giving up the use of the term which best describes the religion itself. We, therefore, cling to the word Christian, and do so because we conceive that we are historically and theologically correct in doing so; while we are, at the same time, in no degree responsible for any interpretations of the term, other than those which we ourselves give to it.

And this remark suggests to us a mistake into which Mr. Peebles falls. Here are a number of people who are, first of all, Christians, whether Trinitarian or Unitarian, but who are at the same time Spiritualists. But because these people are both the one and the other, Mr. Peebles appears to make them responsible for all the natural varieties of Christian belief which may obtain amongst them. In page 30 of his book, he makes an extract from Mrs. Newton Crossland's book, entitled "Light in the Valley," which extract is said to be a "discourse on the Trinity received through the alphabet by raps." Now, speaking for ourselves, we do not at all question the reality of the message. But it does not follow, because that message was given by Spirits, that therefore the message itself was true. It may be true: we do not deny its truth: but at present we are unable to believe what it says. The message itself is a mild form of "orthodox Calvinism," and we are not Calvinists, and probably never shall be. But when Mr. Peebles has quoted his extract, he says, "Such may be 'Christian Spiritualism' through the 'raps.'" We say it is simply a message given to, and through a

Christian Spiritualist, with whose theology we do not happen to agree. Christian Spiritualists are no more agreed in all the items of their theology, than are Deists, Pantheists, or Atheists. They are agreed, as we understand it, in one principal thing, and that is in their allegiance to the Christ as their Divinely ordained Teacher and Master. Some of them are ordinary Trinitarians, some Swedenborgians, some, like ourselves, Arians, some Humanitarians: these are their differences: their agreements group themselves round the one common centre of the one common Lord. (Here we may just say that the *Medium* of Nov. 3, page 358, in a letter, signed A. D. Wilson, falls into the same general error, when it attributes to Christian Spiritualism the peculiarity of the belief of some Christian Spiritualists).

In page 90 of this work we find the following note: "Christians, and Christian Spiritualists, who show their adhesion to Christianity by misrepresenting their fellow men; their humility, by lauding themselves; their constructive purpose, by undermining the temples of others; their charity, by vilifying their neighbors; and their tolerance by hurling anathemas at all who refuse to echo their shibboleth, will find their paths jagged and thorny with God's compensations. 'As ye mete, it shall be measured to you again,' is a self-adjusting law of life." Our simple remark upon this quotation is that they will assuredly do so, and serve them right! "Let the galled jade wince, our withers are unwrung," said Hamlet, and so say we.

On page 93 there begin the following sensational sentences: "Every churchal thread impaired, *why* attempt the fruitless task of patching 'Christian' upon this newly woven and truly golden garment—the Spiritual Philosophy? It is not forgotten that helps are sometimes necessary to weak organizations. The term 'Christian,' serving in narrow non-enlightened circles as a convenient handle, may occasionally open the gateway to a questionable May-day respectability. The 'little ones,' as the Nazarene taught, should not be offended. Such as feel the need of the appellation *Christian* as a temporary help into what they may consider 'good society,' are entitled to the advantages. Titles and props, handles and crutches, then, for creedal cripples; but athletic limbs and sound well-balanced brains for true men and women, and the will-force to use them." We understand all this to mean that Christian Spiritualists are "cripples," and that Spiritualists who do not adopt the prefix "Christian" are sound of limb, that Christian Spiritualists adopt the term "Christian" from the base and cowardly desire to smooth their pathways through the world. We can only say that the Christian Spiritualists we have known

are as self-dependent and free-minded as their non-Christian brethren, and that they are quite as courageous. If there are any men and women, calling themselves Christian Spiritualists, from the simple desire to avoid persecution, and not from heart-felt conviction, may they be subjected to Mr. Peebles's pelting at them all the days they live here, and may they know in the world to come what the inevitable results of cowardice and hypocrisy are.—Amen.

In page 95, Mr. Peebles says: "No more Christian slave holding, Christian witch-burning, Christian Indian-murdering, Christian persecuting, Christian anathematising, nor '*Christian*' Spiritualism. Christian is an adjective of ill omen. Words should symbolise ideas. The term Spiritualism requires neither prefix nor affix." This is "piling up the agony," with a vengeance. We have no more sympathy than Mr. Peebles has with tyranny, cruelty, and injustice; and we hate them, one and all, with a more intense hatred than common, when those who are guilty of them shield themselves by a reference to Christianity. But we see no reasonable objection to the term Christian as a "prefix," or to Spiritualism as an "affix." Of course, all "vaunting talk about Christian Spiritualism, all demanding of fixed beliefs, all criminations for opinions' sake," *we* at once and utterly and always repudiate. (Pages 105, 106). It is, as Mr. Peebles says, but the babble of "old wives' fables." We agree with him. "If you cannot walk peaceably with your brother, good reader, go your own way, kindly leaving the road. Heaven, as London, may be reached from different directions." (Page 106).

But a word about this prefix. Is there any objection to a man speaking of himself as a believer in—say—the Baconian philosophy, or the Newtonian theory of astronomy? Philosophy *is* philosophy, and astronomy *is* astronomy; but surely a man may describe that particular phase of the one or the other which he himself adopts, without justly rendering himself liable to the charge of confusing things which differ, and of being a bigot. There is a political term well known to Mr. Peebles. In America one man is a Republican, another a Democrat; in England one man is a Liberal, another a Conservative. Again, politics *are* politics; but any man is surely entitled to use a term which best describes his particular mental attitude in reference to them, and the side which, as a whole, he is prepared to take. We know that Spiritualism *is* Spiritualism: nothing more, and nothing less: but we who believe that Spiritualism is entirely in harmony with the life and teachings of the Being to whom our allegiance is given, as the Lord of us all, are justified in speaking of ourselves as *Christian* Spiritualists; not thereby and necessarily denouncing the Spiritualism of those who may

differ from us, but characterizing our own particular form of it. The present Lord Derby is as really a politician as Mr. Gladstone, and Mr. Gladstone as Lord Derby; but the one is a Conservative, and the other a Liberal, the two terms defining rather than excluding.

A word or two more, and we have done. When this Periodical was first of all started, and the name of "Christian Spiritualist" given to it, it was with no desire to shield its Editor from persecution, of which he has had plenty of experience for many a year past, and which he expects to meet with all his mortal life. But it was given, and is retained, because he himself is a believer in the plenary authority of Jesus to teach and command, and because he would lead "all who profess and call themselves Christians" to see that they may be Spiritualists without forfeiting their allegiance to Christ, or giving up one *iota* of their Christian belief. With many things which Spiritualists, not professedly Christian, such as Mr. Peebles, teach, we are in entire harmony, and when we are not so we are free to confess our disagreement. But just as others have made their election, we too have made ours, and that is to stand by the Lord Jesus Christ, first and last and always, and to give Him "the pre-eminence" which we believe He deserves. Convict us of uncharitableness, or untruth, and we plead guilty in a moment; prove to us that we have ever refused to work in a common cause with those from whom we are the most entirely separated as far as theology is concerned, and we shall be liable to the charge of bigotry. But never, no never until Christ Himself resigns His divinely given authority, can we ignore it; while it is to us a supreme satisfaction to know that we can continue to be Spiritualists, and hold on our way as Christians, with a fidelity equal to what we have shown in the past, and what we hope to show in the future.

All which is commended, in brotherly good will and respect, to the attention of our good brother Peebles.

SPIRITUALISM IN ENGLISH SOCIETY.

THERE is scarcely a word of vaguer import in daily use amongst us, than this word "Society." To define it, is difficult exceedingly; for no two or three persons agree in the notion it presents to their minds—"Society" in the present day especially, and "English Society" beyond that of almost any country. Exclusiveness and jealous punctiliousness are amongst our national characteristics. We shut ourselves up in our home, be it castle or cottage, and think it the world; we barricade ourselves behind our prejudices, and believe them the measure of the

universe; and we enshrine ourselves in our own particular *clique* of persons, who share our position, our pursuits, or our peculiarities, and call it "Society;" not "*a* Society," but "Society" *par excellence*; and out of it we admit small salvation. We are full of condescending kindness to those without the magic circle; but there is a species of splendid scorn in our very mention of their names; "a good man, I have no doubt, but not in society, you know!" Therein is full and utter doom. Hopeless for the person upon whom has fallen from lips sublime this terrible sentence, to attempt to stand his ground upon the foundation of worth or talent. He is stamped, and he must bear his lot. A most capricious divinity nevertheless is this Juggernaut "Society;" beneath whose chariot wheels so many fall crushed. "Fashion" is her priestess, and she has her favourites arbitrarily chosen; money, moreover, moves her to mercy, when virtue and genius plead in vain.

But in speaking of the "Society" of England to-day, in its relation to Spiritualism, I include in that term all who are sufficiently enlightened to take a true interest in the strange things passing around us; the origin of which is unexplainable by any visible instrumentality; all the *thinking* portion of the community in all classes, and independently of all other distinctions, whether real or fictitious. So wide is this field of observation, that it will be possible only to cast the merest glance around it. In the "good old days," towards which I turned a somewhat regretful backward gaze in my last paper, when the invisible was recognized and revered, when men of fame, and men of learning, were not ashamed to profess in it the fullest faith, "Society," (as I accept the word's meaning in dealing with this subject) was very limited, and its tendencies very soon understood. Not only was education imperfect and scarce, but population was less extensive and class distinctions more sharply defined; a kindlier feeling, in consequence, pervading all the land. Conversation, together with all other results, and refinements of civilization, was confined to a chosen few. It was, therefore, far easier some centuries—nay, even some generations, ago, correctly to estimate what "Society" considered upon any given question. Even in the early days of those of us who now have passed our youth, this was more the case than it is now, when cheap literature and newspapers give to all and each without limitation, a share in the events, and interests, the deeds, and dreams, of the age in which we have to work out our lives and destinies. Wide-spread and general and continual discussion on all questions concerning earth or Heaven, is one of the marks of this generation. Another, and a very notable one, is intense earnestness. The world is wide awake, and stir-

ring, and full of purpose and energy. It may be mistaken, deluded, wild, wicked; but, at least, it is in earnest. Its civilization, its desire for knowledge is earnest; so are even its pleasures and luxuries; its very wickedness is earnest; its thoughtful scepticism is, for the most part, also in very terrible and painful, even agonized earnest; differing widely from the careless, mocking, incredulity of the last century: and its religion, its aspirations, its thoughts of the other life, are very anxious and very earnest too. Therefore is it that we hear some asserting hopelessly that there never was a time so desperately, so determinately evil; so absorbed in the outward, and in selfish materialism; while others tell us joyously that never has dawned an age so devotedly, so gloriously toiling for good, and for God. Both say truly, each according to his experience. Every pursuit would seem to possess the whole soul of the men engaged in it; for good or for evil, they do and dare all. It is as though they were under the perpetual, if unconscious, dominion of the knowledge that the time is short; and the "night cometh in which no man can work;" and driven by it, sinners hasten to fill up the measure of their iniquity; and holy souls to prepare for the kingdom of God. At the beginning of this century England was rousing herself from the soporific state which our predecessors deemed a good, quiet, respectable, solid unexcited condition, but she had lost her faith in the invisible, and how, therefore, to return to a vital life-influencing belief, was to her a problem hard to solve. From the disbelief she had publicly and scornfully professed two centuries before in Sacraments and in symbols, in Saints, and in communion with them, she had gone on to doubt and question all spiritual influences and existences. She believed indeed in a great God, a Holy incomprehensible Trinity, a great way off in the dim far Heaven, and she believed, or tried hard to declare she believed, in a long ago when God spoke to men, and cared for them, and sent them angel messengers, and sent at last His Son to walk amongst them, healing their souls and bodies! But that was all past, and gone, and over; the angels stayed away in Heaven now, gladsome and singing, and God expected men to pray; but He came not to their aid, or to feed them with His life. Such hopes were delusions of the Church of Rome! Rome indeed had believed in a present God, and angels' visits, and sweet communion across the valley of the shadow. But England was wiser, and had overthrown all such dreams. The past was the past, and the present was the present; and they were different. For the past in Canaan she had great respect, and thought it sacred. For the present in Europe she had small regard, and called it secular, and even

profane. That sacred past had left as legacy, a Holy Book to guide all remaining time; what more did people need? They had history; would not that suffice them? None can wonder at the coldness and the doubt, that so negative, so chilling a creed brought upon the land. Not easy to revive a true and earnest faith out of such materials. Impossible, but that God leaves not man, when man leaves God. England had ceased to believe in God's immediate rule; but for all that, God's rule over her ceased not. She had left off thinking of the bright angels, and the mighty host of the departed; but the angels loved her still, and the saints prayed, and the poor souls in pain, whom she had sent to the world beyond, yearned over her still; and mourned and sighed that they were "out of remembrance" in the land of the living. And gradually, and imperceptibly, and gently as the soft coming of the morning, there began to break in her grey skies some streaks of light. Little by little, by twos and threes, in small coteries, people began timidly to talk about the unseen, about angels, about dreams, inspiration, and miracles. A great man arose, Irving by name, who boldly asserted that God lived and worked now as ever; and could, and did shower down gifts and graces, as in the early ages of the Christian Church. His influence, though it only directly affected a comparatively small circle, leavened indirectly the whole nation. It was a gain even that such ideas should be quietly discussed. These became less new and startling. The very possibility of "Spiritual gifts," in this apparently desolate and God-abandoned age, must have made many hearts leap with joy, and start into new faith in God, new charity towards men. In negation there is no life; it has no quickening power, it chokes and kills all aspiration, and all love. Edward Irving would seem to have been the first man of note, and attracting much attention, who ventured to proclaim in Protestant England, that the "gifts of the spirit," enumerated by St. Paul, were a perpetual possession of God's Church. In this sense, he was perhaps the first English Spiritualist; a name he and his followers would probably repudiate; but which in its strictest meaning, and stripped of all its associations, and the prejudices it excites, describes him, and those who hold what he did. In the same way would Roman Catholics, in general, turn with alarm from this suspected name, conveying to their minds a dealing with dark and forbidden agencies; but yet is the Catholic Church permeated through and through with Spiritualism, and her position as the medium of the unseen the one deep condition of her life, and the secret of her success, and her continuance. About thirty years ago, she began to attract back to her fold one by one, men of mark in this

land; they were followed by tens and hundreds, and their number still increases; and going to her, they stand upon the supernatural plane, and become "Spiritualists of the Spiritualists," little as they think it! A large portion of the Established Church of England has awaked also out of the deadness of the past, and returned to fervent piety, and reverent recollection of the invisible; angels to them are very real beings, and saints also; but fettered by their liturgies and laws, they hold no speech with them; but stand regarding them from a distance, with awe and love. Doubtful also about the "cleansing fires of purgatory," if they murmur "misereres," it is in the retirement of the chamber, not in public, and with the authority of their Church. Their creed is, however, with all its uncertainties and timidities, far more spiritualistic than was that of their grandfathers; and it has had its part doubtless in the renewal in this country of supernatural beliefs. About twenty, or five and twenty years ago, a short time before the publication of the work of the American authoress, Mrs. Crowe, "The Night Side of Nature," there appeared a little book entitled "The Unseen World and Communications with it, real or imaginary," by the Rev. Dr. Neale, a leading clergyman of the extreme high Church party. In it, as in Mrs. Crowe's volume, are gathered anecdotes, all well authenticated, of various kinds of "Spiritual manifestations." Both these books were extensively read, and paved the way for the reception of other facts, that a few years before could hardly have gained a footing, or a hearing. Then came vague rumors, and strange stories from America; and by and bye "Mediums" travelled hither across the ocean! the best known, and most talked of, being Mr. Home, whose wonderful gifts at once drew upon him the attention of "Society," from the palace to the workshop. Everbody heard of this extraordinary man, and his extraordinary powers; and everybody discussed them, some with knowledge and some without; some with curiosity, and some with contempt. Since that time, Spiritualism, in various forms and phases, has been steadily gaining ground amongst all classes, and all religious denominations; and that in spite of much mocking, and much resistance. I say not that its progress has been all for good. If to some it has been a "savour of life," to others it has been a "savour of death." As are mortals, so are the spirits of their sphere; and it is possible for them to inflict mutual injury. Of tendencies and results I speak not now (though I would say, in passing, that to be convinced by any means of the certainty of another life must be in itself a boon); I am speaking only of facts. The enormous spread of Spiritualism in England, within the last ten, and even the last five years,

is a most indisputable fact. Its bitterest opponents admit it; one seldom meets any person in any position, who has not heard of it, and who has not formed upon it some kind of opinion, however ignorant and imperfect. It is no longer a forbidden, or a questionable subject in "Society"; and you are not regarded as demented, or even as "very peculiar," if you are a spiritualist. It is comparatively rare now to hear the explanation of imposture, so common a short time ago; the *facts* are pretty generally admitted, except by very prejudiced people. Amongst the most prejudiced, of course, are the men of science, the natural philosophers, who object to allow that ought in Heaven above, on the earth beneath, or in the waters under the earth, can elude their powers of analysis. Not content with the admission of its adepts, that Spiritualism, like all else in God's universe, must be subject to "law," albeit a higher and a subtler law that we can yet entirely comprehend, they not only require to see and touch; but they refuse to accept fact itself, in patient, respectful silence, and they kick against it irritably, unless they can penetrate at once into all its causes and operations! If they could seize and label a spirit, as the "professor" in Mr. Kingsley's "Water Babies" desired to catch and ticket the infant fairy of the stream, and keep him for a "specimen," they would *then* believe; scarcely till then; because they are assured that *their* philosophy has not only dreamed of, but investigated all things in heaven and earth, whatever Horatio's might have done. Nevertheless, amongst such even Spiritualism has made some distinguished converts; but far from their learned brethren being impressed by testimony so scientific, and so trustworthy, they combine to regard their Spiritualism as a little harmless monomania; which, while it does not impair their general knowledge, and reliability, is a subject it is not safe to encourage them to speak upon. So, when Mr. Varley or Mr. Crookes, give the scientific world the result of their researches in electricity, or chemistry, they are thanked, and esteemed highly, and entirely trusted; but when they speak on what they have seen and known, and attentively examined, with regard to Spiritualism, the British Association, and the Royal Society, and the *Quarterly Review*, shake their heads with calm superiority; refuse to hear, and even try to pick holes in their qualifications in other departments. It is a proof, however, of the advance of Spiritualism, that a periodical of such high and old standing as the *Quarterly Review*, should devote to it an article, and be roused to be "savage and tartarly" towards it. Several papers and magazines have either followed its lead, or been moved by a simultaneous impulse to have a fling at Spiritualism. The *Church Review*, a

Ritualistic organ, attacked it a few weeks ago as all evil, and "of the devil;" the reiterated cry of the religious world, both Catholic and Protestant, proceeding either from frantic and unreasoning fear, or else from a very partial knowledge of it, and that under the least favorable circumstances, and amongst its least admirable professors.

Mock at it as may the professors of philosophy; curse and denounce it as may the professors of religion; they cannot kill it, that is certain. Its roots have struck throughout the length and breadth of the land. It has leavened its literature, and its thought, silently and noiselessly; but surely and perceptibly. It is amongst us as a great reality; and to oppose it is a palpable absurdity. To study it, and learn through it, and to use it for the highest good of all, is the only rational proposition. England is to a great extent once more aware of, and in conscious "rapport" with the spirit-land, with all its mysterious powers and influences. What she will make of it, and whither it will lead her, is a secret of futurity. One speaks but of what *is*; for what *may be*, one can only hope and pray!

ALICE E. HACKER.

Birmingham, All Souls' Day.

[The writer of this article is a member of the Roman Catholic Church, which will account for her speaking of that Church as "*the Medium of the Unseen*," using, as she would most naturally, the definite article, instead of the indefinite one.—ED. C.S.]

DARK SEANCES.

BY BENJAMIN COLEMAN.

I HAVE been asked to express my views as to the character, tendency, and desirableness of encouraging dark seances.

It is thought, I am told, by many sincere Spiritualists, that manifestations obtained in the dark are very unsatisfactory, and that the pursuit of the enquiry into Spiritualism under that condition is a hindrance to the spread of our faith. A similar opinion was given to me some few years since, when I was closely investigating the reality of SPIRIT VOICES—that is, the ability of spirits to speak audibly and fluently through specially constituted mediums—of which I had the most ample and conclusive evidence under the strictest test conditions—but necessarily in the dark. I then said—

I entirely dissent from the *dictum* of those who would discourage investigation in dark circles, because they afford facilities for fraud. Darkness is the condition required, *at present*, with us, for exhibiting this phase of spirit-power; and no earnest investigator would think of losing

the chance of obtaining any of the phenomena which we have been hitherto enabled to obtain only in the dark, by ignoring that condition to please the sceptical. We know that every new phase of spiritual manifestations has been discredited by the Spiritualists themselves; but time and patience have, under new conditions, established their reality; and this, of spirits speaking to us, is now exemplified by a well attested case of their doing so in the light. Mr. H. L. Thompson, of 22, Congress Street, Boston, has recently written to say that whilst he was spending an evening with four ladies, a spirit voice unexpectedly joined in the conversation, when they were seated in a fully lighted room. Mr. Thompson was asked by the ladies to sing, and he says, "When I reached the second verse a voice at my right hand joined in singing to the end of the song. It was not the voice of any of the ladies present—it was certainly not mine. It was a manly bass voice," &c. Other instances of a similar nature have been affirmed by reliable witnesses as having occurred here in London, within the last year; and although I have not heard a spirit speaking in the light, I fully believe the fact, and look upon it as a natural result of previous experiences, and indeed I said it would certainly follow from what had already occurred in the dark; I also said that I believed ere long spirits known to us in life would sit and converse with us face to face. Such an instance, however, has not yet occurred that I am aware of. But from what I, and so many others, have witnessed of Spiritual manifestations, it is a logical conclusion to my mind that such events—under a special combination of harmonious conditions *will* occur. From the first small rapping sounds that were made by the invisibles, their power has gone on progressively developing in perfect accordance with one article of our faith, illustrating the wisdom of the words of Christ, "I have many things to say unto you, but ye cannot bear them now."

Incidents which have become quite familiar to us, could certainly not have been calmly witnessed at the outset; they have grown gradually with our growing faith, and now we are realising the astounding fact that wooden doors and stone walls are no barriers to spiritual forces; that living animals and human beings, too, can be carried great distances, and through all material obstructions with the speed apparently of an electric spark. These most important teachings have been brought to our knowledge no doubt by a combination of special conditions; and one is that darkness shall prevail at the moment of their accomplishment. Would it have been wise of us to lose the opportunity of acquiring the knowledge we have gained, by rejecting that condition?

Was not darkness a necessary condition, or, at least, *the* condition adopted by the Divine Mind at the creation of the world? Is not darkness a first condition in the production of trees, fruits, flowers, and all the great operations of nature? Does not the chemist require the special condition of darkness for the success of some of his most important and delicate laboratory experiments?

Let us not delude ourselves with the idea that we can conciliate the materialistic sceptic, and advance the truth of spirit-intercourse by yielding to his scientific tests and educated prejudices. Let him understand, at once, that if he desires to acquire a knowledge of Spiritualism and its phenomena, he must lay aside his presumptuous self-sufficiency, and come to the enquiry humbly, and "as a little child." If the great facts brought out in our experiences *are true*—and *we know they are*—they are facts in nature, and will not yield to man's philosophy; they are revealed apparently for a purpose to the "humble fishermen" of this age by an all-wise Providence; and thus Spiritualism, being God's Truth, *will* and does force its way, despite the misrepresentations of a time-serving press, and the opposition of all the learned bodies of the world.

I, who have received so much light in the dark, cannot, therefore, object to this method of obtaining knowledge; although I object to, and condemn the abuse of the power, and the wild fanaticism with which some too excitable people carry on these dark meetings from the mere love of the marvellous.

Dark séances are, however, not necessary to establish the truth of Spiritualism; and may, be avoided by those who object to them. I, who rank among the earliest converts in this country, did not obtain my faith from attending dark séances; and this I believe is the case with the great majority of Spiritualists. It was not until my convictions had been settled that I desired to sit in the dark! My most interesting experiences have indeed been obtained in the full light of day. I need no more of that class of phenomena which can only be obtained in dark circles, and I do not seek them, but to increase my knowledge by some new phase which may present itself. Were I a medium, I certainly should be very chary of giving séances in the dark.

Powerful physical manifestations seem to draw upon the vital forces of mediums tending to disturb the nervous system and possibly to shorten the natural lives of those who are constantly engaged in the work. Unfitted for worldly pursuits, and in most cases poor and dependent, these "gifted" persons have no alternative but to go on even at the sacrifice of life itself. It is indeed an unenviable lot which

claims for them our warmest sympathies. But happily there is a bright sight to cheer them onward. If this be the work of God and they be His chosen workmen, let them but live worthily and fear not when their labor here has ended. Let them remember that—

"There is no death—what seems so is transition,
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death."

THOUGHTS BY THE WAY ON SPIRITUALISM.

No. 2.*

WHILE a belief in spirit-communion is rapidly spreading, there are still numbers who denounce it, at once and unhesitatingly, as delusion, and seem afraid of investigating it. This may, sometimes, arise from an instinctive shrinking from what appears to them to contradict their ideas of a future state, long cherished, and believed as fundamental truths. It may, therefore, be useful to see what the spirit-teachings on this momentous subject are, and how far they are consistent with reason and Scripture. By *spirits*, as a distinctive appellation, we mean men, women, and children, who have passed through death, and entered the spirit-world. And as Spiritualists, we understand, that when man dies, that is, when the spirit emerges from his fleshly body, he passes at once into a different state of existence with a bodily form of more ethereal substance than his earthly tabernacle, and entirely free from any blemish or infirmity that might have appertained to that tabernacle, but still bearing a resemblance to it, and with exactly the same character, dispositions and affections, the same individuality that he had on earth, freed, of course, from the fetters of his earthly body, and with increased powers, and acuter sensibilities, suited to his more refined Spiritual existence. But with all this the peculiar *character* of the spirit, when he enters the spirit-world, is exactly the same as it was on earth, and so continues, until gradually modified by the discipline of that higher world; but, being surrounded by different circumstances, and endowed with superior powers, he has, if he has been faithful on earth, greater advantages for overcoming whatever evil he retains, and increasing in goodness, in the spirit sphere, than he had while a denizen of earth. The sense of sin becomes more acute, as the idea of holiness is enlarged and purified. If the individual has been unfaithful to conscience and duty in this world, he will find his upward path difficult and toilsome, or fearfully painful, *mentally* painful, according to the degree of guilt incurred. But the ever-loving, and infinitely compassionate heart of God, our Heavenly *Father*, has no *eternity* of

* No. 1 in *Christian Spiritualist* for July, [Page 104.]

torment for any, even the most depraved, but seeks, even in the bitterest suffering He inflicts, only the amendment and purification of the sinner. Thus literally, "whatsoever a man sows, *that* shall he also reap," whether in joy or sorrow. Spirits, therefore, like mortals, are of all characters, and of all shades of character, serious and devout, humble, benevolent, and kind, studious and active; and also idle and frivolous, conceited and selfish, mischievous and wicked; and sometimes playful and merry. And that this variety exists should always be kept in mind in relation to spirit-communion, because the intercourse of spirits with mortals appears confined to no class of character (though by what rules it is regulated we do not know), and we should, therefore, be constantly on our guard against deception; whilst the *character* of the communication does not militate against the *fact* of its coming *from a spirit*, though it may serve to confirm or contradict the identity of the spirit *professing* to communicate. Strong mediums can generally detect at once the character, whether good or bad, of the communicating spirits; while those with little mediumistic power are liable to be deceived, and should be extremely careful how they seek for messages themselves. In the spirit-world there are children of all ages to be reared and instructed, men and women of all grades of imperfection, from the lowest depths of sin and infamy upward, to be helped on in their spirit life, and in the offices of tuition and reformation, helping on repentance and amendment, many, many spirits are employed, according to their own advancement and special capacity for the work. Praise and adoration are by no means the *only employments* of Heaven any more than of earth; but all spirits are employed according to their capabilities, and the incessant activity and usefulness of the good, appear to be the great sources of their enjoyment. In the language of some lines given us from the spirit-world, they can say:—

"We are never, never weary,
For we wait upon the Lord,
Life for us, is never dreary,
For we do His lightest word."

We must not suppose that even good spirits, those who have been among the excellent of the earth, are free from sorrow, temptation, and trial, even in Heaven. They are, and must be still, imperfect beings; they sorrow for their own sins, and for the sins of others whom they love; they have, even there, to keep a strong guard against besetting sins and infirmities; and have still to encounter trials of faith and patience. If these views are correct, what is there unreasonable in loving, affectionate spirits coming to visit their loved ones on earth, and talking to them, and striving, if really good spirits, to help them in their daily duties and

trials; giving them words of advice, warning, and encouragement? Ties of sympathy are amongst the strongest in God's creation, and surely there is nothing unreasonable in their continuance beyond this transient earthly life; on the contrary, they are likely to be a more powerful agency among spirits than here, not only uniting kindred spirits in Heaven, but bringing them down to their loved ones on earth.

Are not the views now stated much more in conformity with our reason, and the character of God as revealed in Scripture, and in His dealings with us on earth, than any of the views of a future state, which they contradict? Of course, they are at variance with some popular beliefs. They utterly contradict the idea that the soul sleeps in unconsciousness from the moment the body dies, till it is awakened by the dread trumpet call—ages, perhaps, to come, when Christ will summon all souls to His judgment seat; this figurative Eastern language has deceived many, who attend more to the letter than to the spirit. But Stephen could not have believed this sleep of the soul, when he cried, at his martyrdom, to Christ who appeared to him, "Lord Jesus, receive my spirit." Certainly it was a *living, conscious* spirit he resigned into his Saviour's hand, and not a sleeping one! Neither could St. Paul have believed it, when he wrote (2 Corinthians, v., 6th and 8th v.) "Whilst we are at home in the body, we are absent from the Lord." "We are willing rather to be absent from the body, and to be present with the Lord." And in Philippians 1, 21 v., "For to me, to live is Christ, and *to die is gain*," and in verse 23, "I am in a strait betwixt two, having a desire to depart, and *to be with Christ*, which is far better." And when St. Paul spoke of his converts as those who would be "his crown of rejoicing," "his glory and joy" (1 Thessalonians 1, 19, 20 v.), in the eternal world, he plainly showed that he expected his earthly sympathies would continue there.

The fatherly character of God Himself, and that love for sinful humanity which led Him to give His own beloved Son to redeem it, must be sufficient proof, one would think, that the doctrine of an endless hell of torment is false, and of sufficient power to overbalance the few figurative statements in the Scriptures, which have been adduced in its support. No! *it cannot be true*, though many persons seem to cling to it with an inexplicable pertinacity, as if it were a most delightful picture of eternity. Do they ever consider what a monster of iniquity a *human* father would be, who should treat his child so inexorably, and consign him to life-long pain and anguish? And what is the duration of this life compared to eternity? The

doctrine of Purgatory, as held by our Roman Catholic brethren, contains the elements of truth, but truth blended with error. *All* need purification, and all will have to suffer in some degree for whatever sinfulness they carry with them into the spirit-world; but it will be mental and not physical suffering, and no separate locality is allotted to all spirits during their purification, which may extend indefinitely with some. There is one great lesson to be derived from this knowledge, and that is, that we must try our utmost to free ourselves from sin, even in the smallest things, both for our own sakes, when *we* pass into the spirit-world, and for theirs, who are already there, and who grieve for our sins and follies far more than they did on earth, because they *know* from experience what the consequences will be. Surely, instead of the tears so copiously shed over those we love, who have gone before us, a better tribute of regard would be, an additional struggle after righteousness, that we may not cause sorrow to them by our sins, but add to their joy by our increasing goodness; feeling that they watch us with anxious, loving hearts, and are often with us when we know it not.

As for good spirits becoming instantly, on their entrance into eternity, gifted with knowledge equal to that of the highest Angelic Intelligences, as I have seen it stated, but *not* by a Spiritualist, it is so entirely opposed to the usual course of the Providence of God, Who takes countless ages, if geology be true, to form a world, that one cannot imagine that He would depart from it so marvellously, with a spirit, who has grown so gradually here, and who has an eternity before him in which to advance in knowledge, wisdom, and goodness. If spirits have the same affections and sympathies which they had on earth, surely it must be a pleasure, not a privation, for them to visit those they love, and especially to strive to help them in their earthly labors and trials, as far as they are allowed to do so, and without depriving mortals of such personal efforts as may be needful for their own advancement in goodness and strength. This is part of the enjoyment of their higher sphere, not a privation of their celestial pleasures, for their powers of locomotion appear so marvellously great, that they can go to and fro between heaven and earth almost instantaneously. Perhaps one cause of the objection people feel to examine into Spiritualistic communications, is from the idea so generally entertained about ghosts; that they are always unhappy spirits, wandering about in restlessness and misery, and that, therefore, communications from departed spirits must partake more of hell than of heaven; for that good spirits are too happy to leave their heavenly home, and come down to earth, the bad alone visit the scenes of

their crimes. *This* is assuming a great deal. God sent His own Beloved Son to labor, suffer, and die for His sinful children on earth, and why should He not permit the spirits of the departed righteous men and women of earth, to come with messages of love and mercy, of warning and encouragement, to their relations and friends still in the flesh, and thus aid them in their path to heaven, as well as allow only wicked and suffering spirits to walk the earth? Angels appeared with messages from God in ages past; why should they not still come as agents of the risen Christ, to remove the materialism of the present day, and help to extend the knowledge of Himself, and the practice of truth and righteousness which such knowledge ought to inspire? Surely such visitants communicating with mortals must help them to *realise* immortality, as they never did before, and give a definiteness to their belief, removing the shadowy vagueness respecting futurity which will sometimes creep over the minds even of the good, and weaken their energies in the pursuit of holiness. To many, very many, these *Christian* spirit messages have proved one of the greatest blessings of their lives, which they prize most highly, and which they naturally wish to extend to others, even to those who ridicule and sneer at them, knowing full well how much these scoffers lose by their refusal to examine *seriously* and *candidly*, and with *open minds*, into the *facts* of spirit communion; and what *might* be their gain, if they became believers in Spiritualism, and could receive communications from the higher spirits. Would that every one would examine *seriously*, *candidly*, and *CAREFULLY*, into the evidences of spirit communion!

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MODERN SPIRITUALISM:

IS IT WORTHY OF SERIOUS INVESTIGATION?

Mr. Edward T. Bennett, of Reigate, delivered a lecture on the above subject, at the "Friends' Institute," Manchester, on Friday, Nov. 10th, John Hodgson, Esq., in the chair. There was a numerous attendance.

Mr. Bennett said there was a material world, in which they lived, and moved, and had their being; and there was also a spiritual world, which they were accustomed to describe as beyond the material one. In the same way man had a spiritual and a material nature; they must realise the truth that the outward man was not the real man; and that when the outward man dies, the inward man really begins to live; and they might then realise the fact that it is possible for spiritual beings to hold communication with them here. The word "Spiritualism" was the expression of a belief in the possibility and actuality of this communion with spirits in the other world. By "Modern Spiritualism" he meant that series of facts and phenomena which commenced with the "Rochester Rappings," something less than 25 years ago. The question before them was whether these phenomena were worthy of serious investigation. In speaking of the theological objections to Spiritualism, Mr. Bennett said

that when they had examined all that the Bible told them about the subject, they were obliged to confess that they knew very little. The Bible was not intended to teach us all about the future life, or to tell us all about the other world. The true work of the Bible was to teach us our relations and our duties to God. He should avoid speaking of the religious side of the subject. Spiritual beings were not, in their essential nature, connected with God and religion any more than matter and material beings. He wished to impress upon them this idea, because he believed it was no more irreligious to search into these spiritual phenomena than it would be to search into the nature of the inhabitants of the sun. It was impossible to demonstrate the truth of Spiritualism on a public platform, and therefore he had put the title of his lecture in the form of a question. To answer that was the utmost he could attempt. He would look for a moment at the progress of the human race. They had made the most wonderful advances in science, and in mechanical skill; but science had led to materialism, and scientific thought had declared that the universe was matter. Here they had the reason for the existence of Spiritualism. If Spiritualism were true, they had the proof of spiritual existence brought home to the reason of every man and woman. This proof proceeded from beings who said they had lived upon this earth; who testified to the existence of God, and who said they had a spiritual body built up by the actions of their life here. Spiritualism did not ask for their belief on the testimony of others; but its proofs were brought home to their own doors, although not to be gained by some without labor and even sorrow. Was it not worth while to spare time from the ordinary business of life to investigate these phenomena? Many still testified to its having been the means of bringing them from darkness into light, and they could almost exclaim with Elisha that they saw the "chariots and horses" in waiting. Alluding to the frequent charges of triviality and nonsense brought against spiritual manifestations, Mr. Bennett asked, whether, if a spiritual being were communicating in the city of Manchester, it would be listened to; or whether, if it were to make itself visible, and show itself in the Exchange, it would be believed; or if their friends would believe them, if they said they had seen a spirit? How could a spirit manifest itself best?—that was a simple physical manifestation, if not by ordinary mechanical laws? He claimed for Spiritualism that it was a new revelation of nature and of God. There were three classes of physical forces to which these phenomena had been attributed; the blood, the nervous force, and animal magnetism. It was possible that the mesmeric force might be the connecting link between the material and the spiritual world. It was this force which enabled the orator to achieve his triumphs, and the warrior his victories; and it might be this force which was employed to bring spirits into sympathy with men. Mr. Bennett then spoke of the different phases of mediumship, and said that it was not always the mentally or morally exalted who were susceptible of the mediumistic influence; but oftener persons of weak organisations. Some communications carried upon them the evidence of their Spiritual origin. He might supply them with numberless instances. Perhaps the most interesting class of Spiritual phenomena were direct writing, drawing, and painting. Direct writing was the most wonderful and convincing proof of Spiritualism. A sheet of paper and a pencil were placed upon the table, and the lights turned out. Soon a hard scratching noise was heard, and on turning on the light, the paper would be found full of writing, generally of a very minute kind. He had with him an example of direct Spirit writing received by him some few evenings previously, and purporting to be from the spirits of George Fox and Isaac Pennington. A friend of his had a book, the margins of which were filled by notes and explanations of the text, all of which had been written directly by Spirits. Spirits had also executed drawings in pencil, water-colors, and oils. A lady in London (Miss Houghton) had had the courage to take a Gallery, solely for the exhibition of pictures executed through her mediumship. After giving several more instances of phenomena occurring in connection with writing and painting, Mr. Bennett spoke of trance mediumship, and noted the remarkable instances of the identification of

Spirits, occurring through the mediumship of Mr. Morse, of London, and said that one of two things was evident; either these communications came from the Spirit World, or there was an ingenious conspiracy between the medium and the persons who verify these messages. Mr. Bennett said he believed we were surrounded by an atmosphere of magnetism, and the density of that atmosphere determined the success of the spirits who communicated. If the persons forming a circle were of inferior organizations the communications would partake of the nature of their own minds, and it would be difficult for Spirits from higher spheres to communicate. They all knew people to whom it was impossible to communicate certain feelings and ideas, which were quite natural to themselves. That like, associated with like, was the law of the universe. "Aspiration is always answered by inspiration," were the words of the greatest of living Spiritualists. He then referred to the almost simultaneous awakening of Spiritualism in the works of the later poets, and said that 40 or 50 years ago a new inspiration seemed to fall on the poets of the age. Shelley, Southey, Tennyson, Elizabeth Barrett Browning, Whittier, and Longfellow were all prophets of Spiritualism. Mr. Bennett then read Longfellow's "Bridge of Life," and asked them if they believed in the sentiments expressed; or whether they believed Mrs. Browning when she spoke of the "pure door of opal?" Let them look at most of the people by whom they were surrounded; at the ordinary people with whom they rode in the omnibus, and on the railways, for evidence of the need of these teachings. They were taken up with the mere materialisms of this world; and Modern Spiritualism came to assert the reality of the other. It was as much their duty to investigate these phenomena as it was to inquire into the facts of every-day life. His closing sentence should be from one of Baron Bunsen's letters to his wife: "Nothing is near in this existence but the seeming distant; nothing true but the highest; nothing credible but the inconceivable; nothing so real as the seeming impossible; nothing clear but the deepest; nothing so visible as the invisible; and no life is there but through death." (Bunsen's Works, Vol. 1, page 486). After the lecture there was a long discussion, in which Mr. Bennett was subjected to much criticism; to all of which he replied in a lucid, if not convincing manner. In reply to the complaint that Mr. Bennett had not furnished his hearers with a sufficient number of facts, a gentleman rose and said he was one of the eleven persons who were present when Mrs. Guppy made her remarkable transit, the whole circumstances of which he narrated.

[The above report has been prepared by a correspondent of ours in Manchester, who heard the lecture. Would the gentleman who certified to "Mrs. Guppy's remarkable transit" kindly favor us with a statement, appending his name thereto, and giving names of persons, names of places, and dates? We are always willing to publish narratives of facts, provided they comply with all the conditions of Nos. 1, 2 and 5 of our Standing Notices.—Ed. C. S.]

PERCY BYSSHE SHELLEY.

No. 2.

OF English poets, Shelley is the most earnest, as well as the most impassioned. His earnestness is more youthful and fervent than that of Milton; and more universally sympathetic than that of Wordsworth. He is always passionate, and always sublime; yet his passion never sinks into bathos, nor his sublimity into the mock-heroic. He takes firm hold of the world as it lies before him, and moulds its forms and images to his will. His brain is a wonderful revivifier; it takes in deformity, and clothes it with beauty; it takes in chaos and death, and changes them into order and life.

The ideal philosophy of Berkeley has had few more earnest disciples than Shelley, and none have carried its principles to a greater length. The natural bias of his mind would incline him to a theory which taught that the materials which compose the visible universe only *seem* to be; and that mind is the only thing which *is*. That Shelley was a passionate lover of the Berkleian philosophy is evident from the whole of his writings—his essays as well as his poems; and nowhere does he more clearly betray this belief than in the half-sad and half-playful conclusion to the "Sensitive Plant":

It is a modest creed, and yet
Pleasant if one considers it,
To own that death itself may be
Like all the rest, a mockery.

Shelley always had a sort of intuitive belief in immortality; and he even cherished the hope of holding communion with the departed. It is an amusing instance of the natural peculiarity of his mind, that, at the time when he was defying the learning of Oxford to refute his "Plea for Atheism," he was the passive subject of such a wondering belief as that of which he speaks in the "Hymn to Intellectual Beauty":

While yet a boy I sought for ghosts, and sped
Through many a listening chamber, cave, and ruin,
And starlight wood, with fearful steps pursuing
Hopes of high talk with the depart'd dead.

Nothing could better illustrate the opposite tendencies of his mind at this time—the reason rebelling against the cold, conventional Deity of the schools; and the spirit longing infinitely for proofs of kinship with another world. The immaterial philosophy of Berkeley would naturally strengthen such longings as these, and transmute his idea of spiritual existence from an intuitive, to a logical belief. That which had been a thing to be hoped for, now became, at least to him, a reality; which quieted, if it did not satisfy, his feverish longings. To what sublime altitudes of vision this belief raised him, only a careful and appreciative study of his works can inform us. In tender song, in lofty epic, and in sublimest ode, we see constantly reappearing, as in dim vision, the spiritual imaginings with which his mind was filled. He lived for the spirit; and no thought was dearer to him than that of being absorbed by slow gradations into that Infinite mind, of which, he believed, he was a part.

Yet with all his spiritual insight and poetic force, Shelley was only a possibility—a faint promise of "what might have been." His attempt to build a philosophy out of chaotic fragments, was in all parts a failure. He died too soon, and the structure was left broken and incomplete; yet its ruins are like those of the Eternal City—a monument for ages, and glorious in their decay.

The manner of Shelley's death has cast a mysterious gloom over his life; and there are

those who have not scrupled to intimate that they saw in that death the hand of an offended God. Perhaps the most cruel attack on Shelley's character is contained in an essay on his writings written by the Rev. Charles Kingsley. It is needless to characterize these attacks as strainings at a gnat. It is much easier to see the hand of God moving in another direction, and taking home an earnest but erring child ; to give him back his lost dreams, it may be, and so place him amongst the foremost of his singers in Heaven.

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THE APPARITION OF DESFONTAINES D'ABAGUENE TO HIS FRIEND BEZUEL.

[From *Histoire de la Magie*, by ELIPHA LEVI.]

A good priest of the town of Valogne, named Bézuél, being invited to dine, on January 7th, 1708, with a lady, a relation of the Abbé Saint-Pierre, to meet this said Abbe, related to them, in compliance with their express desire, an account of an apparition which had appeared to him in broad daylight, of one of his companions, twelve years previously :—

"In 1695," said Bezuel, "being a young scholar of about fifteen years of age, I made the acquaintance of the two children of Abaguène, a lawyer, who were scholars like myself. The eldest was nearly my own age ; the younger some eighteen months less ; he was called Desfontaines. We took many walks together. Whether it was that Désfontaines was most attached to me, or had a more gay, agreeable, and intelligent nature than his brother, I know not ; I only know that I loved him the most.

"In 1696, we two friends were walking together in the Cloister of the Capuchines, when he related to me that not long before, he had been reading a history of two friends, who had made a promise to each other that the first of them who died should come and give the other news of his condition ; that the one who died in course of time *did* return, and related surprising things. Upon this Desfontaines told me that he had a favour to ask me, which he would ask at once. It was this : that I would make the same promise to him ; and that he, on his side, should make it to me. I told him that I did not wish to make such a promise. He continued during several months to speak to me regarding this matter ; and very seriously too. I always refused to comply with his request. At length, about the month of August, 1696, when he was leaving in order to go and study at Caen, he again, with tears in his eyes, begged me to consent. At the same moment, he drew forth two little pieces of paper already prepared ; one signed with his blood, in which he promised in case of his death that he would come and give me intelligence of his state ; the other, in which I promised the same thing. I pricked my finger, and, making a drop of blood come forth, signed my name to the paper. He was delighted to have my agreement ; and embracing me, gave me a thousand thanks. A short

time after this he left with his brother. Our separation caused us much sorrow ; every now and then we sent tidings to each other. It was about six weeks since I had heard news of my friend, when the circumstance happened that I am about to relate.

"The 31st of July, 1697, one Thursday, the late M. de Sortoville, near whom I lodged, and who was always very kind to me, asked me to go to a meadow near to the Cordeliers, and help his people to get on with the hay. It was about a quarter past two o'clock when I suddenly felt myself stunned, and seized with a sort of weakness. I in vain tried to steady myself upon my hay fork ; and was obliged to sit down upon the hay ; and it was a full quarter of an hour before I could recover my spirits. The thing passed over ; but as nothing similar had ever occurred to me, I was much surprised, and feared the commencement of an illness. Nevertheless, no great impression of it was left upon my mind during the day ; it is true that I slept less well than usual the following night. The next day, precisely at the same time, when I was walking to the meadow with M. Saint-Simon, the grandson of M. de Sortoville, who was then about ten years old, I felt myself upon the road seized with the same kind of weakness ; and was obliged to sit down upon a stone in the shade. This, however, also passed over, and we continued our road ; and nothing more occurred that day. The night following I did not sleep well.

"At length, on the morrow, the 2nd of August, being in the barn where the hay was being stacked, precisely at the very same hour, I was seized with a similar weakness ; but greater than before. I fainted, and lost consciousness. (One of the servants perceived this, and I am told that when I was asked what was the matter with me, I replied, 'I have seen that which I should never have believed ;' but I did not remember either the question put to me, nor yet my reply. Nevertheless, this quite accords with what I seem to remember to have then seen, a person naked to the waist ; but whom I did not seem to recognize. I was assisted to descend the ladder. I kept good hold of the rounds of the ladder ; but seeing Désfontaines, my friend, at the ladder's foot, the faintness seized me once more ; my head fell between two of the ladder rounds, and I again lost my consciousness. I was lifted down, and placed upon a large beam, which served as a seat upon the great Place of the Capuchines. I no longer saw there either M. de Sortoville, nor yet his domestics, who were present ; but perceiving Desfontaines near the foot of the ladder, making a sign to me that I should approach him, I moved upon my seat as if to make room for him ; and those who looked at me—although I did not see them, though my eyes were open—observed this movement on my part.

"As he did not come to me, I rose to go to him ; he advanced towards me, and took my left arm with his right arm, and conducted me thirty paces from thence, into a street apart ; still holding me thus tightly. The servants imagined that I had recovered from my faintness, and went each one about his work, except one lad, who told M. de Sortoville that I was conversing to myself. M. de Sortoville thought that I must be intoxicated. He drew near, and heard me ask various questions, and return various answers, which he afterwards mentioned to me.

"I remained about three quarters of an hour in conversation with Desfontaines. 'I promised you,' he said, 'that if I died before you I would come and tell you so. The day before yesterday I was drowned in the river at Caen. About this time in the day I was walking out with some of my companions; it was very hot, and we felt a great desire to bathe. Faintness seized me in the water, and I fell to the bottom. The Abbe de Menil-Jean, my companion, plunged to save me, and I seized hold of his foot; but whether he was afraid that a salmon had caught him, because I seized his foot very tightly; or whether he wished immediately to ascend to the surface, he so roughly shook his leg that he gave me a great blow upon the chest, and threw me to the bottom of the river, which there is very deep.' Desfontaines then related to me all that had happened during their walk, and told me of what they had conversed. It was in vain that I asked him questions as to whether he was saved, whether he was damned, whether he was in purgatory, or whether he was in a state of grace; and if I followed near him, he continued his discourse as if he had not heard me; or as if he did not wish to hear me.

"I approached several times to embrace him; but it seemed to me that I embraced nothing; I felt, nevertheless, that he held me tightly by the arm and that when I endeavoured to turn aside my head, so as to no longer look at him—the sight of him only causing me distress—he shook my arm as if to oblige me to look at him, and listen to him.

"He looked to me taller than he had ever appeared to me, and even taller than he was at his death; although he had grown during the eighteen months in which I had not seen him. I always saw his figure naked to the waist; his head bare, and a white scroll twisted amongst his beautiful fair hair upon his forehead, upon which was writing, of which, however, I could only read the words '*In ste.*'

"He had his own voice; he appeared to me to be neither gay nor sorrowful, but in a calm condition. He besought me, when his brother returned, to tell him certain things to be repeated to his father and mother. He prayed me to repeat for him the seven Psalms which had been given to him as a punishment on the preceding Sunday, and which he had not as yet repeated; but above all, he besought me to remember to speak to his brother. He then bade me adieu, as he departed, saying, as was usual with him when we separated after a walk together, '*Jusques! jusques!*' that is to say, 'Till we meet again! Till we meet again!' He told me that when he was drowned, his brother was at home writing a translation; and repented much that he had allowed him to go this walk unaccompanied by him, fearing that some accident would take place. He described quite distinctly to me where he had been drowned, and also the tree in the Avenue de Louvigni where he had written some words; and when, two years later, I was there with the late Chevalier de Gotot, one of those who were with him when he was drowned, and I pointed it out to him, and counting the trees on one side as specified by Desfontaines, I went straight up to the tree and discovered the writing; this gentleman also confirmed what Desfontaines had said about the seven Psalms: his brother also

assured me that whilst making his translation, he had much reproached himself for not having accompanied his brother.

As nearly a month elapsed before I was able to fulfil my promise to Desfontaines as regarded his message to his brother, he again appeared to me twice; the first time before dining at a house in the country, a league from here. I did not feel quite well, and I requested to be left alone, saying that I should soon feel better. I then retired to a corner of the garden. Desfontaines having appeared, reproached me for not having as yet spoken to his brother; and again conversed for a quarter of an hour without, however, replying to my questions. The next morning, going to Notre-Dame-de-la-Victoire, he again appeared; but for a shorter time; each time pressing me to speak with his brother, and left me again saying '*Jusques, jusques;*' and without replying to any of my questions. It is a curious circumstance that I always felt a pain at that spot on my arm where Desfontaines had first seized me by the arm, until after I had conveyed his message to his brother. It was three days and nights before I could sleep; so filled with astonishment was I, all through. After my first conversation with Desfontaines, I told M. de Varvulle, my neighbor and school comrade, that Desfontaines had been drowned; and that he had appeared to me and told me of this accident. My acquaintance had then listened to the relations of Desfontaines, to ascertain whether or no the sad thing could be true; tidings of the accident had been received, but through a misunderstanding my friend believed that it was the elder brother who had been drowned. He assured me that he had read the letter written by Desfontaines himself. Nevertheless, I maintained that it was Desfontaines who was drowned; and that Desfontaines had appeared himself to me. He returned, made fresh enquiry, and came back to tell me with tears, 'that it was only too true Desfontaines was no more.'

Nothing of the kind has happened to me since this time; and here is my adventure in unadorned truth. It has been variously related; but I myself have always told it as it stands here. The late Chevalier de Gotot told me that Desfontaines also appeared to M. de Menil Jean, but I do not know him; he lives twenty leagues from here, in the direction of Argentan, and I know no more of the matter."

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

DEAR SIR,—No doubt you will be glad to know how the proposed Exhibition of Spirit Drawings is progressing. I regret to inform you that up to the present date I have received the names of only three guarantors of £5, and not one single offer to contribute either pictures or drawings. I doubt very much whether it is from a want of interest in the project that this is the case, but that it happens from the would-be exhibitors thinking there is plenty of time before next year, little imagining that in getting up an exhibition there is so much preliminary

work as there is to attend to. I can assure you it would be considered an act of kindness if the various drawing mediums and others would make known their intentions as early as possible, and if you will kindly use your influence you will greatly oblige, dear Sir,

Yours obediently,

R. F. MCNAIR.

Egyptian Hall, Piccadilly, Nov. 16, 1871.

To the Editor of the Christian Spiritualist.

DEAR SIR,—Referring to my letter which appears in this month's (October) number of your paper, I then wrote as an *inquirer* into Spiritualism. I have now a few remarks to make, as a *believer*, respecting the matter of that letter, which I feel it a duty incumbent on me to do, in case anything in that letter might tend to deter any earnest souls from investigating the Heaven-born truths of Spiritualism for themselves.

First, then, our sittings had been up to the time of receiving those communications from our departed friend more of a common-place than devout character; hence our Spirit-friend's low estimate of the fruits they would bear, and caution to us against them. She even communicated that she would not continue to come to us if we continued to sit, on being asked that question. But for the encouragement of those who may be seeking, and strange as it appears to us (though true), she has practically withdrawn her opinion, and has become one of the most frequent visitors, and the hardest workers we have, attending our sittings; and among some of the reasons which might cause this alteration (in our opinion) may be mentioned our plan of singing hymns at the commencement of our meetings; for after the first time we did so, she wrote by the hand of the medium to Mrs. H., "My dear H——, this is pleasant;" and also to another friend present, against whom we thought a little prejudice was entertained by her, she wrote: "Dear —, I am growing out of that state" ('state' four times underlined) "and am your friend." In reply to a remark I made about her being a kind good creature to correspond with us thus, she replied, "My dearest friend I am not GOOD yet; but am progressing;" which throws some light upon that remark of the Saviour "Why callest thou me" (as a man) "good;" and also upon the truth taught by Spiritualism that death in no case changes the character; but we must progress after as before it. Another of the reasons for the above noted change of opinion, we think, is the good she sees that Spiritualism is accomplishing, and has accomplished among us. Some among us have had their faith strengthened in the things that are unseen and eternal; their zeal fired in the advancement of all that is

lovely, good, and true; for some of us have had proofs of the fruits of our labors in Christ, where some doubt existed as to the happiness of one whom we find we were instrumental in leading to a knowledge of the truth; though distance and want of opportunity prevented us from visiting our friend as the evening shades of earth-life closed, to usher in the morning of a glorious immortality. And that proof we have had in the return of the spirit to communicate the joyful news. I think that such things as these cannot but advance the cause of truth, and the glory of Him who is the Giver of every good and perfect gift. Hoping I have not trespassed too much upon your pages,

I remain, yours faithfully,

G. R. HINDE.

1, Ridsdale Street, Yarm Road,
Darlington, 25th October, 1871.

BOOKS, &c., RECEIVED.

BANNER OF LIGHT, for October 21, 28; November 4, 11. Thank you, Mr. Newton.

SPIRITUALISM: A NARRATIVE AND A DISCUSSION. By P. P. Alexander, M.A. Price one shilling. Edinburgh: W. P. Nimmo. We shall notice this clever book next month.

MORAL DIFFICULTIES CONNECTED WITH THE BIBLE, being the Boyle Lectures for 1871. By J. A. Hessey, D.C.L. No price given. London: Christian Knowledge Society, 77, Great Queen Street, W.C.

BATH JOURNAL, October 14. Containing a notice of Professor Zeffi's volume on "Spiritualism and Animal Magnetism." See *Christian Spiritualist* for November, page 175.

FREELIGHT, A MONTHLY MAGAZINE, No. 1. Price one shilling. Containing articles by Messrs. Conway, Heraud, Maccall, Sexton, J. P. Hopps, Douglas, Miss Heraud, Miss Eyton, B. T., W. R., G. V. W., R. B., etc., and Mr. Voysey's Inaugural Sermon at St. George's Hall. London: Burns, 15, Southampton Row, W.C. "Freelight" bows, at a very respectful distance, to Spiritualism; but they are not friends.

THE MANCHESTER GUARDIAN, for November 8, containing a "Leader" on Spiritualism and the *Quarterly Review*.

THE HALSTEAD TIMES, for November 11. As the Editor has quoted so much of our article, he might, in such a case as this, have quoted all of it. See *Christian Spiritualist* for June, page 82.

THE WEEKLY TIMES, for November 11, containing a letter by "Littlejohn," on "Spirit-rapping and Insanity." Alas, poor "Littlejohn!" a pint of "Cooper," or a "glass of Scotch hot," with the inevitable "screw of bird's eye," can work wonders. We forgive you. *Au revoir*.

THE SURREY COMET, for November 18, containing a letter by Mr. Champernowne Kingston.

OUTLINES OF SERMONS.

No. 12.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to

redeem them that were under the law, that we might receive the adoption of sons," 4 Galatians, 4, 5v.

1. The key-note of this epistle is to be found in 2nd Chapter, 16v. The Apostle taught that the justification of a sinner in the sight of God is grounded, not upon obedience to the Mosaic law, not upon mere obedience to law of any kind, but upon the heart's trust, or faith, in Christ, such trust or faith proving itself to be genuine by its fruits, just as you know an apple-tree from a bramble-bush by its bearing apples.

2. *The text speaks of a fact*—"God sent forth His Son." This fact proves that Christ was dependent upon God, but it proves just as clearly that He was authorized by God (17 Matthew, 5v.).

3. *The text speaks of the conditions of the fact*.—Christ made His advent into this world in the form of our humanity. His humanity was real (8 John, 40v.)—*needed* (2 Hebrew, 17v.)—*sinless* (see Dr. Ullman on the Sinlessness of Jesus)—*assumed* (8 Romans, 3v., 2 Phil., 7, 8v., 8 Hebrew, 14v.). Another condition of the fact was that He was "made under the law." In other words, that He was a Jew, and, as a Jew, the Jewish law was binding upon Him. Why was He "made under the law?" The Jews were the people through whom the true God was revealed, and the great Deliverer was announced to come.

4. *The text speaks of the purpose of the fact*.—See 5th verse. There is a special reference here to the Jews, who by Him were redeemed from the law of Moses. But there is a reference also to us, the Gentiles. The purpose of Christ's Advent was to deliver man from the dominion of mere law as a motive to action, and to bring man into a state of filial obedience (14 John, 23v.).

5. *The text speaks of the period of Christ's Advent*.—The fitness of the time of His Advent is seen in the following facts. "There was at that time a general expectation throughout the world of the advent of some Prophet and Deliverer, who should change the aspect of human affairs. It was the time predicted in prophecy. The peculiar circumstances and character of the nation rendered that period 'the fulness of the times.' The intellectual progress which the world had then made was such as to demand the introduction of such a religion as Christianity." Add to these facts another, namely, that moral evil, through the abuse of man's free will, had risen to its greatest height. Man had rendered himself incapable of saving himself. It is historically true that since the Advent of Christ, moral evil has been decreasing, and moral good has been increasing. Had Christ come before, human nature would not have felt its fall so profoundly. Had He come at a later time, it would, humanly speaking, have seemed too late.

6. To those who are wishful and able to study this subject, *in extenso*, we would recommend the careful perusal of "The state of man before the promulgation of Christianity," and, "The state of man subsequent to the promulgation of Christianity" (Longman)—"Coquerel on Christianity" (Whitfield)—"Buckminster's Sermons." No. 1. (Boston, U.S.)—"Peabody on Christianity the Religion of Nature" (Gould and Lincoln, Boston, U.S.)—"Christian Evidence Society Lectures": No. 10 (Hodder and Stoughton)—"Farrar's Testimony of History to Christianity" (Macmillan).

F. R. YOUNG.

(Preached at Trowbridge, Swindon, and Malvern.)

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.

Advertisements.

HEAVEN OPENED; or, MESSAGES from our LITTLE ONES IN GLORY. Sold by J. BURNS, 15, Southampton-row, W.C., and the Author, F. J. T., at Mr. Pearce's, 6, Cambridge-road Junction, Kilburn, London. Price, post free, 6d.; cloth, 1s. Critique—"Heaven opened" has especially interested me. It is wonderful! extraordinary! beautiful! I had always thought Spiritualism against Religion contrary to Scripture, and denying Christ's Divinity. Now I see this is a great mistake."

Foolscape 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.

LYRIC OF THE GOLDEN AGE. Thomas L. Harris
Glasgow: John Thomson, 39, John-street.

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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.

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London: Simpkin, Marshall, and Co.

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Advertisements.

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.

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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.*

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 prepayment 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. — DECEMBER, 1871.

