

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.

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DEFINITIONS.

DEFINITIONS are things proverbially difficult of accomplishment. All men believe in truth, right, goodness, beauty, love, &c., &c., but no two men, who are free to think and express their thinking freely, are likely to agree in every particular in the definitions they may give of any one of these subjects. All that any man can do is to express his own thought, as best he can, and defend it by all the honorable means at his command. In this article we shall give certain definitions, not as binding upon our readers, or indeed upon any one any farther than others may be inclined to accept them, but binding upon ourselves, to their full extent, and as long as they appear to us to be correct ones.

1. By *Spiritualism* we understand not some rounded and perfect system of doctrine, to which nothing can be added, and from which nothing can be taken away without impairing its symmetry; but the general doctrine which teaches that the body is not the man, but the house in which the man dwells; and that man himself is Spirit, and capable of living apart from his present body. That at death the body drops from off him, never again to be united with him. That he then passes out of his present sphere into another, and on to others, for which he has fitted himself or is being fitted from time to time. That the man so passing away, can and does, literally and as a matter of fact, return to earth as a Spirit, sometimes making himself

visible, sometimes merely audible, sometimes making his presence felt by his action upon material substances, and in various ways proving his continued existence and personal identity. That what we call the disembodied or departed Spirit, can so avail himself of the material conditions of our existence as that he can communicate with us who remain behind, and assure us that he still is, as really as he was while he was with us in bodily form. That man by becoming disembodied, whether suddenly or gradually, does not undergo any essential sudden change of character; on the contrary, that all changes of character are gradual; that in all men good and evil are mixed, in some good having a greater ascendancy than in others; while as far as regards the actual knowledge which a disembodied Spirit may at any moment possess, the measure of that knowledge must be regulated by the scale of his powers, the opportunities he has had or now has of developing them, and his faithfulness to that law of development. That strictly speaking there is no such thing as what we call death, the word merely describing not cessation of existence, but the passing through a new experience, the being born out of one sphere and set of conditions into another sphere and set of conditions. That matter is subservient to the disembodied Spirit, not absolutely, but to a far larger extent than it is in our present-time state. That all power is Spiritual, and merely uses matter as a medium through which to act and express itself. Lastly that "Spiritual gifts" are not the exclusive property of any one age or



any one race. We do not, of course, pretend to say that this definition is inclusive and exhaustive, but we think it is sufficiently so for all practical purposes, and as an indication of what *we* mean when we use the word Spiritualism.

2. A *Spiritualist*, therefore, whatever else he may believe or not believe, is justly entitled to that appellation if he receive as truth what we have just now stated. He may be an Episcopalian or a Dissenter, a Trinitarian or a Unitarian, a Catholic or a Protestant, a Deist or a Heathen; he may give to the Jewish and Christian Scriptures the attribute of plenary authority, or his theory respecting them may be a very modified one. His creedal and ecclesiastical opinions and relations neither make him a Spiritualist, nor unfit him for being one. All varieties of opinion and sympathies are to be found, as matters of fact, among Spiritualists, and it is well it should be known that such is the case.

3. By *Christianity* we mean the Teachings, Life, and Spirit of Jesus of Nazareth, as far as we know anything about them, and as far as the written record of them has come down to us in the Books of the New Testament. We may not always be able to decide whether Christ taught this or that particular doctrine, did this or that particular act, or showed this or that particular Spirit; nor may we always be able to interpret to our own satisfaction His words, and works, and inner life. But in any case we look upon His teachings as absolutely authoritative, upon His commands as absolutely binding, and upon His spirit as the only one which is entitled to control us. Prove to us that Jesus taught this doctrine, performed this action, manifested this Spirit, and we bow at once, saying, "Behold the servant of the Lord, be it according to Thy word." We should as soon think of claiming the right of private judgment against the very and eternal God Himself, as against Christ. We do not look upon the four Gospels and the other Books of the New Testament as plenary inspired, in the sense of their being infallible records of the infallibly true and right, partly because it is to us a practical impossibility that there shall be an infallible book, and partly because we think the words of the Apostle Paul are strictly true, "We have this treasure in earthen vessels." We would here add that Christ, not Paul, or John, or any other servant of His, however exalted, but Christ—"Christ first, Christ last, Christ always, and Christ only"—is our Teacher, Master, and Divine Authority. As far as those who profess and call themselves Christians agree with Him we agree with them, but no further.

4. Having said thus much, we are now enabled to add the expression of our belief that *Christianity and Spiritualism*, as we understand them, are in substantial harmony with each other;

that is to say, a man may be a Spiritualist and a Christian at one and the same time, without in any degree impairing his allegiance to Christ; that, in fact, Christianity, as it was embodied by Christ, "The Way, the Truth, and the Life," is itself the purest Spiritualism, and a sufficient warrant for all we have said in the definition we have given in paragraph No. 1.

5. We do not pretend to insinuate that all and everything which has been said and done by Spiritualists, and *in the name of Spiritualism*, can be justified. In this, as in every other movement, there are deceivers and the self-deceived, while, oftentimes, the very truth itself is defended by insufficient or unworthy arguments, and thus a good cause has to bear obloquy which does not of right belong to it. This also should be remembered, that what we call mediumship does not depend for its existence upon the moral goodness of the medium, some of the very strongest mediums being men and women who are leading false and unclean lives, and are a disgrace to our common human nature and any movement with which they could be identified. At the same time, it is only fair to add that, as far as our experience has gone, we believe Spiritualists to be quite equal in all good things to other members of Society, and we are sure that Spiritualism, rightly understood and intelligently followed, is a doctrine according to Godliness; and that no man who is a Spiritualist, and knows himself to be one, has the slightest need to be ashamed of the fact and disguise it from his fellows.

6. Finally, speaking for ourselves and those who in this particular matter sympathise with us, we have to say that we reject as untrue any teachings, any commands, any Spirit opposed to those of Christ. The Spiritualism which cannot be reconciled with Him, we do not care to acknowledge or defend. Others must do and say as they may think right, but, for ourselves, our position is taken. We were Christians before we were Spiritualists, and should continue to be Christians even if we felt compelled to give up Spiritualism to-morrow. But we have no fear of any such contingency arising, for we have had too many ocular and other demonstrations of the truth of Spiritualism to make it possible for us, in a state of sanity, to reject what we know to be true, just as we know the facts of our own consciousness.

This is our confession of faith, and we shall endeavour to make our practice accord with it. That we shall succeed in pleasing all Spiritualists, or all who profess and call themselves Christians, is more than we ought to hope. Already, and in this short space of time, we have had too many proofs to the contrary, some of them given by persons who up to this hour could grumble at what they were pleased to call "the anti-Christian tendencies of much that is denomi-

ated Spiritualism," but who imagine their mission to be confined to grumbling, not helping. If any other Christian Spiritualist would like to start a periodical similar to ours, by all means let him do so, and conduct it in his own way. But we must do *our* work in *our* way; leaving the question of success to be settled by the Father of our Spirits, the Judge of us all.

IS SPIRITUALISM SATANIC?

It is curious now, in these days of science and civilization, wherein people do declare themselves too enlightened to believe in "Angel's visits," not only as "few and far between," but as ever recurring at all—when they have ceased to hold the doctrine of the Communion of Saints, in any real and literal sense—that there should yet linger, deep down in their hearts, a profound belief in, and a great and almost physical dread of the devil, as a very actual individual, and one so powerful and so intelligent, that if by any chance the fact of communication with the Spirit world is proved individually to their senses and their reason, their first impulse is to rush to the conclusion that "it must be the devil," as if that was the only possible, and certainly the only satisfactory solution of the problem! Having settled this matter, they decline to examine any further into the phenomena of what is called "Spiritualism." And perhaps it is as well that they should refuse to do so, while their faith is so weak in God, and while their creed recognises as a grand dire object an "almighty devil." For them, as yet, Spiritualism is no safe ground. They are not ready for it. "Do you believe in the devil?" asked a man of literary celebrity of a friend. "No, sir," was the calm answer, "I believe in God!"

When we have once "marked, learned, and inwardly digested" the first magnificent sentence of the Creed with all its deep intensity of import, "I believe in God the Father Almighty," we shall find our timorous, shrinking, superstitious dread of the devil melting away as the mists melt before the sun. Fear of the powers of evil has led to the lowest superstition and degradation which this earth holds, and lies at the root of fetich worship, and of all the abominations which have ever been perpetrated in heathendom, in propitiation of the dreadful deities of the shades below. Such fear should be impossible to a Christian. Belief in the devil finds no place in the Apostle's Creed.

To acknowledge and bewail the fact that in the spiritual spheres, as here on earth, God's Kingdom, for which we pray, has not as yet come, and that on the "other side," as on this, there are spirits in rebellion against God, is, in

no sense, to *believe* in them, or to be afraid of them. Christ came to "subdue the works of the devil." He has "gone forth conquering and to conquer." We know that death and hell must finally be "cast into the lake of fire," and yet, assured of the victory of our Holy Cause, we shiver at the visible approach of an evil spirit—a spirit who would cower instantly before us had we but the strength and courage to grasp the Cross manfully, and fearlessly to rebuke him, even as our Blessed Lord rebuked with holy words the tempting devil, saying, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Is there no meaning in the old legends and the old sayings, how the evil beings fear the Holy Sign and flee before it, how they abhor the incense which typifies thanksgiving, and hate the sight of holy water, and the ringing of church bells?

Of course we wise Protestants know that this is all monkish stuff and mediæval rubbish! We have emancipated ourselves from such foolish traditions, and we show our wisdom by scoffing at them. Let us see, however, that in our self-satisfaction and self-sufficiency we reject not the soul of truth that struggles to the light in these words out of the past. We may learn from them at least this one great lesson, that Christians, baptized and planted in God's Church, are, or ought to be, stronger than the sinful spirits on the other side, who would lead them astray, and that in the armoury of Christ may be found weapons wherewith we may successfully combat demons and devils, and all the evil spheres and powers, and quench their darts.

It must afford great satisfaction to the hapless beings whose dwelling is typified by the thick darkness, who are bound spiritually in chains and iron, to be thus dreaded and thus honored by men bearing the name of Christ. It is no doubt harmful to them also, encouraging them in opposition to their Lord and ours. It is to give them honor and pay them homage, to suppose them the rulers of the spiritual spheres around this earth, who so encompass it that all entrance of Saint or Angel, and all communion with the Blessed is impossible, and that, therefore, if intercourse exist at all with the Unseen, it must of necessity be Satanic in its origin.

In proportion to the weakness of men's faith in God, is the strength of their belief in devils. The Jews of Our Lord's day must indeed have sunk into a state of Spiritual torpor, their eyes must have been closed to all perception and recognition of truth and goodness, before they could have given Beelzebub, Prince of the devils, credit for the glorious works of love and mercy wrought by Christ. Great that day must have been the triumph and delight of Beelzebub, or the powers whom that name represents!

Greatly, too, in those days must the devils be flattered, when people's narrow views of God called them to look upon them as the source of power, and to ascribe all wonders instantly to their influence. This has been the tendency always of ignorance and superstition in dark days and in dark lands. Some four hundred years ago, that immense invention, printing, that boon to humanity, was said to be diabolic. Some thirty years ago, the same was said of steam. It was the first instinctive exclamation of the poor Hindoos, on seeing the electric telegraph, that it was the "devil's network," and that they trembled at its vicinity.

That Indians who know not God, and who inhabit the "dark places of the earth," where evil reigns, should understand only the possession of power by painful and malignant intelligences, is not astonishing; but, that Christians of England to-day who read in their Bibles (which they profess unspeakably to revere) that "every good and perfect gift is from above, and cometh down from the Father of Lights" should still hold that many good and perfect gifts come from the Prince of Darkness, is a most surprising fact indeed. If Jesus walked the earth again in mortal form, would He not once more "marvel because of their unbelief." We have from our childhood listened to the encouraging words which fell once from Angelic lips,—“with God, nothing shall be impossible.” Nevertheless, when any fact that seems of supernatural or spiritual origin is attested to us, we first smile incredulously, and, if it be so brought home to us that we can no longer reject it, we cry out at once, that the fact, if real and possible, must be of Satanic character.

It was not thus that God's ancient Church in Israel received the news of angelic visitants, or the visions of the prophet and the seer. It was not thus that the spiritual gifts and miracles of the Saints were met in Christ's Catholic Church, until materialism and scepticism (things which really and verily proceed from evil influences) obtained an entrance into it under the guise of freedom of thought, deadening and withering all upon which they breathed. To be really free in the best sense, thought must first be true. There is no divine freedom in error. It is "the truth that shall make us free."

When we are taunted with the Satanic source of all Spiritualism, what then shall be our answer. Shall we utterly deny the charge, and declare it all Celestial. It would be untrue and impossible to say anything of the kind. The door of communication between the worlds being open there will come, and do come, undoubtedly, Spirits of all degrees to confer with us. But what then? Is not the battle certainly ours, through Him in whom, when the devil came to tempt Him, we are told that he "found

nothing in Him." Nothing sympathetic, nothing upon which he could exert his malign influence. Only so far as any portion of our nature is in sympathy with evil, can external evil act upon and harm us.

Spirits are, as men and women are, of all grades and shades of holiness and of sin, from the glorious Archangel, standing evermore in the Holy Presence, to the wailing denizens of the pit, fast bound in chains of moral misery. Heaven, purgatory, and hell, are three states of the human soul: all souls embodied or disembodied must be in some degree of one or other of these states—death creates nothing new for us. It only reveals our condition, and externalizes it. The only nearness in a spiritual sense is the nearness of sympathy; physical proximity is no condition of influence. We are no nearer in reality to an evil being because he happens to speak to us or to be in the same locality that we are in. Christ was never in any interior or real sense *near* to the devil who stood by His side in the desert, on the Temple height, or on the mountain top!

Be it our life-long prayer, our life-long effort, to "purify ourselves even as He is pure." Thus, and thus only, can we unshrinkingly come into contact with any Spirit, high and holy, or evil and unhappy. Only thus can we preach, as did Our Blessed Lord, to the prisoned Spirits, which "sometime were disobedient," and help them to a "better resurrection." Poor souls! Oftentimes they come to us, not to tempt or to annoy, but to entreat our prayers and beg for our instructions. They come to us for the bread of life. Shall we give them a stone instead? Shall we be so timidly and selfishly engrossed with the safety of our own souls, that we turn away and flee for our lives as from destruction? Are we ever safer than when aiding and sustaining others, and bringing back the lost sheep to the Good Shepherd? There may, however, be some "weak brethren" who fear that they dare not face the sin-defiled, lest sympathy with evil should overtake and overpower them and be their ruin. But these, in consistency, ought to experience the very same dread of coming in contact with sinners in the flesh, the mere incident of death neither improving nor debasing any soul. In this matter it is essential that every man be "fully persuaded in his own mind." Spiritualism is not for all. To some, unquestionably, it would be injurious. But those who are "strong in the Lord and in the power of His might," holding fast His Pierced Hand, and clinging to His Cross, may be ready spiritually to follow Him into the wilderness, there to meet the Tempter with words of holy import and divine reproof; to receive afterwards, as did He, the angel ministrants with gladdened hearts, and then ascending the Transfiguration Mount hold

converse high with departed sage and prophet.

"Thus everywhere we find our suffering God ;

And where He trod,

May set our steps. The Cross on Calvary,

Uplifted high,

Beams on the martyr post, a beacon light

In open fight."—*Kelce*.

ALICE E. HACKER.

Prestwich, near Manchester.

SPIRITUALISM THROUGH NATURALISM.

As Christians, we are apt to forget that God's laws are for the physical as well as for the mental. That we are to understand His *physical* laws, so that our faith may have solid ground to rest upon. Not that our faith is to rest on our ignorance. Reason is a divine faculty—is a Judge; but unless you give the Judge correct and ample evidence, the infinite developments through a finite formation will give a judgment according to knowledge, but not, it may be, in accord with all the facts. Hence we have so many sections of belief in science, in politics, in religion.

As I am now taking an active part in a newspaper discussion on Spiritualism, and perceived that the opponents were ignorant of certain leading phenomena connected with their own physical life, I consider it needful that they be instructed so that they might the more easily perceive the cause and effect in the higher stages of Spiritual existence and phases of Divine power. As man is elsewhere the same as at Norwood, doubtless that there said may be useful elsewhere through your readers in their conversations in private and public life.

When we know WHAT A MAN IS MADE OF, we cease to be surprised when phenomena are developed in and around him. With that knowledge, we have a foothold on which to stand firm. Some thirty years' special attention to that portion of nature has shown me that a man is a trinity of powers, which can act separately or in union. That those powers are body, soul, spirit. We have a similar principle in light—a one power, yet a three power—red, yellow, blue; each of the divisions yielding a selfhood of phenomena as can be observed in the prism under conditions; and yet so in affinity, that they, if properly combined, produce the one—Light. If not properly combined, there is light, but with a tinge of the excess color. So it is with man.

It is man as Body we have now to examine, and by a free and easy yet careful analysis of its composition, we perceive the cause of phenomena that some hasty persons declare to be impossible. The examination has its "awe" aspect. The exquisite combinations of nerves interlacing the whole of the body, each with separate powers and duties—the muscles, the bone, the flesh; the extraordinary adaptation of machinery for special duties, all of which may be used or abused. The examination has also its comic aspect, when we look at the body as a mere skinful of red mud, consisting of three parts water and the other part a variety of earths in a state of effervescence and combustion.

If we ask ourselves—What are the chemical constituents of our bodies? on examination we find they consist, as we before stated, of 75 per cent. of water, and the remaining 25 parts of the following and other chemical substances:—albumen, sugar, mur. pot., soda, salt, phosphorus, lact. soda, phosph. soda, sulph. potass, oxide iron, phos. lime, carbonate of lime, &c. Now as water is merely two invisible gases, hydrogen and oxygen, combined in given quantities, and so made visible and drinkable; we have, when they and the above-named chemicals are in a state of combustion, their essence or power passing off from the solid through the thousands of pores in the human body, as ethereal substances; each essence having its natural color. Thus: Red—from hydrogen, carb. of lime, and phos. of lime; Blue—from sugar; Yellow—from lact. soda, oxide iron, and common salt; Green—from phos-

phorus; Violet—from sulph. potass, &c., besides the colors red, green, and blue that are developed by the combustion of nitrogen with hydrogen; the constituent gases of air. Combine all these as one, and we have a vapour of substances ever passing off from us unseen, but felt by us and others as heat; having a dominant color. These substances as one, are the ghost bodies detached and often seen as a halo by sensitive persons in the dark. These substances are they that produce the phenomena called mesmeric, when they are absorbed by inactive or unhealthy bodies, and developed by those sensations we feel comfortable in some persons' company, and uncomfortable in others.

The eyesight of men vary: some are so acute, so sensitive, that in darkened rooms they see the colors of the *essences* as they issue from the human body. This may be proved by many of your readers. Let them take a horseshoe magnet, a thick clear shell, or a piece of pointed rock crystal; suspend them in such a position that, when in bed, they could see them if light were in the room. Choose a pitch dark night, and in about ten to sixty minutes colored flames will be seen flowing from the substances. These are the ghosts that sometimes are seen in churchyards and elsewhere—mere chemical emanations devoid of intelligence. They are the *SOUL* of substances—the power of substances. The best illustration we have of these substances, and the existence of a power in action mightier than they, and keeping them in cohesion, is a comet. A comet is not solid, yet it has shape, dimensions, and power. It obeys a power unseen by us that enables it to flee its myriad of miles annually, and at its appointed moment passes each place in the heavens as if it were a solid. These soul substances are they which intelligent SPIRIT can fully incorporate with itself, and use as need requires for food and clothing, as easily—more easily—than it can the solid body, as seen in vegetable or fleece on sheep. Thus, when we remember that the "soul of things" is a substance, that air is a substance, that electricity, magnetism, and light are substances, and that each has its native powers fine and yet finer still; that air is in us, that electricity and magnetism pass into and out of us continually without our being conscious of it;—we perceive how Spirit, a still finer substance, can lay hold of soul substances, and so have a body possessed of parts and functions according to its needs. So far as human beings are concerned, it has as a germ given to it the powers of absorbing to itself substances tending to its nourishment and growth; having under its control not only the body but the *soul of things*. At death, the body of things is buried, being no longer useful; but the matured soul of things remains in possession of the intelligent spirit, and so "is raised a Spiritual body." Our ordinary eyesight cannot see the man as a soul-spirit, but sees can.

I have thus shown *why* we have a right to expect that phenomena are produced by Spiritual beings. God is a spirit *infinite*; Man is spirit *finite*. And if air can, without any seen machinery, tear up an oak-tree by the roots; I see no reason why a Spirit may not, according to its powers, lift up solid substances and control their movements when an adequate object is to be achieved.

The history of nations and of families teems with narratives of Spirit power,—of national movements made by men called—men of destiny, men who, like Alexander the Great, were acted upon and led by Spiritual beings.

JOHN JONES.

Enmore-park, Norwood Junction.

NEW YEAR, 1871.

To liken human life to a fight, and men to soldiers, is a common comparison. Now in every army there are two peculiarities which we should not readily anticipate. 1st, an unusual gaiety of dress, and 2nd, a band of music.

We all remember the old tale of the trumpeter who, when taken prisoner by the enemy, pleaded

vehemently for his life by pointing to his unarmed condition, and feel the truth of the answer that while he himself might carry no sword, the breath with which blew his trumpet put heart into the swords of hundreds.

We are all soldiers and we daily have to fight our battles, singly and individually, against those tempestuous humours and tempers in our own souls which make us desire to bring the happiness, growth and joy of others into subjection to our own; and universally as the army of God against these same selfish humours in the race, which would storm the very citadel of heaven, by subjecting the poor, the helpless, the weak, and the ignorant to the dominion of the proud and the selfish.

To this army of God the common sunshine gives gaiety of dress, while the sky, the earth, the ever varying force of nature and all the phases of humanity are instruments which call for the poet and seer as the Trumpeter.

So universally is the need of a seer in the army of God recognised—of a voice vocal with the music of heaven—that the book we all reverence describes its foremost character as the Word of God.

Christ comes to us by word and deed as an interpreter of the heart of God.

My individual struggles are needful to my own progress, and they change me quietly and silently by giving me new knowledge and new faith; but this change is unknown to my brethren till it takes the form of word or deed—till I speak more wisely or act more rightly—and in this speech and in these acts, I too become an interpreter of the ways of God as I understand them, and coin my own inner struggles into that word which is my message to humanity.

Thus do we each become Trumpeters in our town, and blow a blast loud or low which gives heart to the efforts of others.

But not only do we men interpret the ways of God, but the sun, the stars, heaven and earth,—all things proclaim His doing and speak of His nature and relation to us, and among these, times and seasons have their language, hold up an instrument for us to play and make glad the temple of God.

At the very door of the heavenly life stands humility, the acknowledgment that we are creatures in the house of God our Creator—that of ourselves we are powerless and in His hand is all needful power—that we must seek if we would find—that we are sojourners in a land which is not ours but His.

All things which mark the contrast between our life and His,—our nature and His,—serve to impress upon us this prayerful humility, and what more expressive of the creature, subject to change and decay, beside the eternal and

changless Creator, than day or night, times and seasons, the fading and the arising year?

HORACE FIELD, B.A.

30, Thurlow Road, Hampstead, N.W.,
January 3, 1871.

*"That the excellency of the Power may be of God,
and not of us.—2 Cor., iv., 7.*

Those who are in any special degree Teachers of their fellow mortals, earn for themselves gratitude, sympathy, and esteem. This is cheerfully rendered by all true hearts. But there are those among our Teachers who apparently ask for more than this: for what we must call—finding no better word—a kind of worship, a worship of their system. It has been so in all ages, and no doubt is one of man's most subtle temptations.

We have sung, said, or written a truth, and men have acknowledged it as such. We are thenceforth Teachers of mankind. But years roll on and we are forgotten. The world is ungrateful; other Teachers arise and many who have uttered living words feel cut to the heart by the indifference of former friends. But the fault—is it not our own? Every particle of truth we utter comes from the God of Truth. Every soul that is open to receive it, is opened by His hand. The spiritual wants of His children are new every morning. They need leading on from truth to truth, and they cannot remain in reverent attitude at the door of your particular particle of truth. If they are truly God's children they must follow on to know more and more of Him. They can and do thank you for what they have learned in your school. But you must carry the light in front, as they progress, or you can no longer hold the place you once did in their education. There are many who have lost their hold upon us because they ceased to represent progression. Having put their hand to the plough, they have either looked back, or remained standing in the furrow.

There is no doubt the germ of a deep and beautiful truth in Spiritualism, and there is an undefined longing among many minds to know more of this germ and perhaps to make it their own. But have not some of the Teachers in this school turned aside many a scholar who might have been with them to-day, by their stopping short at the discovery of "intercommunion with the spirits of the departed"—which is, after all, but the lowest step upward—instead of reaching forward to those advanced truths which were heard and read and seen in that wonderful life—the life of our Lord Jesus Christ.

Far be it from us to preach any sectarianism, even to preach "Christianity" in the degraded

form in which it is, alas, too often found. But we do maintain, that supposing the facts of the new spiritual revelations to be facts, there are yet more wonderful, more teaching, more beautiful truths to be learnt from the history of that life of loving obedience lived more than 1800 years ago, than any spiritualists have hitherto taught us; and unless they progress from mediums, manifestations and miracles, to the higher life, with its higher law, written in the heart, they will find like other Teachers that their scholars have outstripped them in the struggle onward, nearer to Truth, to Jesus, and to God.

S. A. BENNETT.

Betchworth, near Dorking.

OPEN COUNCIL.

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

(The Editor does not feel himself responsible for the opinions of Contributors to the Open Council, but only for their good faith.)

THE DOCTRINE OF PRE-EXISTENCE.

ALL Spiritualists admit the immortality of the soul as an indubitable fact; and some of them, deeming it to be no heresy to doubt its true and proper immateriality, have ventured on the arduous task of explaining in what manner it may be supposed that we have already existed in a prior state. In this metaphysical reverie Allan Kardec achieved a great reputation; but in many of his views he was anticipated some years before the close of the last century by a brisk and lively German, Wilhelm Klewitz, who, in a series of thirteen short letters to a widow lady on the loss of her only son, manifested a creative fancy, not by playing with the theme as the source of amusement of a philosophic mind, but by advancing sober and serious arguments to support it, work it into a system and force it on the faith of mankind. Since his time, but more particularly since Kardec set about his labours, some spiritualists have been working, evidently with the bold proposal to solve remaining difficulties which continue to envelope the doctrine of pre-existence.

Spiritualists upholding the theory of eternal duration and pre-existence suppose, in common with Klewitz (in order to secure personality and immortality), the idea of (a not very dignified mode of existence) a vivified monad, which monad, vivified, immutable, incorruptible, is enveloped in an organized form, not as an absolute necessity for simple existence, but for progress in improvement.

What of this speculation, however, when its upholders go over from this organized system to another organized system because, though spiritualism has no creed, no organization, no efficient propagandism, no man, or set of men, whom it acknowledges to be authoritative, and whose teaching, in its ever-widening circles, it accepts,—all spiritualists maintain that the soul, on the destruction of the body, which we call death, carries with it into the spirit world all the knowledge, propensities, and habits which it had acquired during its sublunary existence. Then here is a new state of being for the soul after death, than there was for it before birth!

A doctrine so formed is easily opposed by objections.

A few words more may be said with respect to the two different states of being for the soul after death and before birth. The visits of Spirits are so many powerful arguments in support of the pleasing idea that in the after world we are capable of the recognition of our friends in this. Spirits know all about the present state. Frequently they recollect and relate circumstances that occurred here. The same principle does not apply to the "vivified monad" in the worlds preceding this. The same interesting effects do not operate upon it in a like important manner before birth.

Perfection is the goal towards which everyone is gradually advancing. So Spiritualists teach that the soul, after its passage through the present life, passes into an organization immediately succeeding this. After it has passed through the different periods of infancy, youth, manhood and decrepit age in that envelope, it will cast it, and be received into another of still nobler organization, and so continue passing through a series of organizations, each nobler than the other, until, finally prepared for the perfection of bliss, it shall receive an organized frame proportionally ennobled. All the time it will have been, during a course of ages, making a regular transit through all the planets, having begun with that which is nearest to the sun. We make no wrong statement when we aver that that is the belief of 99 out of a 100 Spiritualists. Can anyone point out the seat of his former habitation? Has he been an inhabitant of Mercury, or Venus, or Mars? If he has, he is unable to recollect it. Will any proselyte to this bold metaphysical speculation venture to say that he can? What the converts to the theory maintain is (though it is by no means a novelty, having been advanced by the Asiatic sages and the Greek philosophers of antiquity)—that, at an extremely early period,—earlier than we are all apt to imagine,—children begin to deduce instructions from nature and experience. The doctrinists of the Platonic School, who held to the text of pre-existence, used to uphold their

theory by practical appeals to the nature of the puerile mind. "There," they would exclaim, "take that boy—examine him. Mark the multiplicity of his ideas,—the number of his principles,—the extent of his knowledge. Are they self-derived? Were they recently acquired? If you want him to learn an art or a science, it's astonishing how soon he'll know it. Yet the art or the science is entirely new to him. Is not this strange?" When everybody agreed with them it was, they burst out into the triumphant exclamation: "Behold the effects of reminiscence! See the faint, dim, indistinct recollections from a previous world!" Clever, certainly, but not sound, and easily enough refuted by merely adducing what has before been frequently and irrefragably advanced with respect to the infallible operations of memory. There is only one mode of the action of the memory, that in which retrospective impressions attend every object or idea which emerges to its view. Whenever a thought, or word, or act is suggested to us by the memory, we are conscious that the presentation to the mind of the thought, word or act is due to a deep and lasting impression previously made upon our senses or intellect. Association is the faithful auxiliary of memory, which joins impression with impression, idea with idea, circumstance with circumstance, joins them, too, in the order of time, place, similarity or dissimilarity, and is thus enabled to accumulate its treasures and enlarge its province. Now apply this unerring operation of the memory to the intuitive principles and simple conclusions that a boy arrives at, and which are elicited from his understanding by a train of easy questions. It will be found that there is no retrospective act of memory by which the boy recognizes those truths as having formerly been perceived in his mind. That which is said to be recollection on his part, and which ought then naturally to be attended by a crowd of ideas, concomitant, antecedent, and subsequent, is not so attended. In short, there is not that sense of personal identity, which seems absolutely inseparable from every act of memory. On these grounds, then, this hypothesis in support of pre-existence will not bear investigation.

But the doctrine of pre-existence is destructive of a doctrine held by Spiritualists,—that of progression.

The principle of the pre-existence of the soul necessitates the doctrine of a long series of fresh existences of the human being in other worlds besides this. Such numerous evolutions can have no other object than indefinite perfection, and as it is evident that this perfection is limited on this earth, we must admit that it can be effected only in other worlds, namely, in those belonging to our planetary system, and again in others beyond those. This theory requires

belief in two things: first, that the human form is to be found elsewhere than on this earth; and if after this life it is to be found in a state of greater perfection in some planets, it follows that before this life it was to have been found in a state of less perfection in other worlds. But what evidence have we of this.

The believers in this doctrine say that it is easily demonstrated by the latent and positive innate faculties, instinct and intuition, which, they argue, must be the direct remembrance of pre-existing knowledge, but which has just been shown cannot be. Apart from that, there is another obvious reply:—Anyone can understand and easily imagine the imperious reasons that would actuate the Supreme Ruler in endowing all his mundane creatures, human and inferior, with these marvellous faculties as absolutely necessary for the maintenance of their existence. It will be seen, however, that the doctrinists of pre-existence, by maintaining, as M. Love does in his *Spiritualisme Rationnel*, that this innate knowledge (and not as Condillac taught, a commencement of knowledge), they are forced to believe that the human being existed in a greater, and not less, perfection in other worlds previously to coming into this, the whole of which, of course, destroys the doctrine common to Spiritualists of progression.

There is no necessity for occupying more space for the present with respect to the pre-existencians. Their opinion of God creating souls before the world, and of those souls uniting themselves to man's bodies at the moment of their creation, that is, of their birth, is about as extravagant and untenable as that of the Traducians, who assume that the soul of the future man exists already in the individuals who procreate him.

It will have been seen that in these remarks all that has been contemplated is pre-existence as merely relative to human nature. The boldness and temerity of philosophy must not dare to try how far it is compatible with the glorious person of the Saviour. Whatever Socinians may insist on, divines of various descriptions and the orthodox maintain the pre-existence of Christ as firmly as they believe that God created the world out of nothing, and not of pre-existent matter.

Denying, and attempting to refute the hypothesis of the existence of the soul before our coming into the world, has nothing to do with belief in a future life of the soul after death.

And what do we know of the soul? Almost nothing, only that it exists, is simple, and is of the same nature as God. Is it not said in Genesis, "God created man in this own image?" meaning thereby that God created man in His own image. With this interpretation there may be one of two beliefs, either that the soul is a

spontaneous creation of God's, or an emanation or portion of His own essence. In either case there is the natural inference that, after its separation from the body, the soul, being of the same nature as God, is as indestructible as the Creator Himself.

J. W. ROSS.

14 New North Street, London, W.C.

"ARRANT QUACKERY" EXPOSED.

The following paragraph is taken, *verbatim et literatim*, from the *Swindon Advertiser* for December 26, 1870:—

Posterity, we are certain, will pardon us, should any cantankerous individual of the present day refuse to do us justice, if we interpose for a moment and prevent *The Christian Spiritualist*, and its editor and proprietor, the Rev. F. R. Young, Rose Cottage, Swindon, Wilts, from passing on at once into that limbo of obscurity prepared for them and such like. But, *should there ever have been* an individual driven to the extremity of believing that there was anything but the most arrant quackery in the pretensions to a supernatural healing power by the Rev. F. R. Young, Dr. Newton, and a few others of the same school hailing from Yankee land, then must the position of that one be most painful and distressing, as he glances over the first number of *The Christian Spiritualist*, the Rev. F. R. Young's last (up to the present date) venture in the notoriety line. In the Editor's opening address, he says:—"The Unitarians are in no sense or degree responsible for the appearance, contents, or continuance of this periodical," after just previously remarking that he (the Editor) "has been connected with the Unitarian body for more than 22 years, for 16 years of which time he has been the stated minister of three several congregations." Generous man! most considerate of Editors! But how are we to know how fully to appreciate this candour until we have fathomed its true significance, and can say whether it implies that Unitarians are not to fly into the heights to be reached by Mr. Young and his *Christian Spiritualist*, or sink into the depths waiting to receive the last addition to the previous "five periodicals devoted to the exposition and defence of what is termed modern Spiritualism"—until we are enabled to say this professed openness is a gross libel on a body of men whose great aim is to recognise the duties and responsibilities of their present existence, and thereby to shape their daily life and conduct so as to make it real and tangible to the last degree, by admitting the possibility of their having sympathy with the last new venture; or to pronounce it the maudlin sentimentality of one who, by going the length of his tether, might palm off the devil himself as a saint of the purest water, provided only that he came recommended by a spirit on the Indicator. But to return to he of the unlimited gullibility (supposing such an one to exist) who has pinned his faith to the miracle worker, and whose feelings on reading the article, "A Gift Withdrawn" must be akin to those experienced by the mythical New Zealander, when he shall stand on London Bridge, &c., &c. But no! We will neither continue further, nor digress more, but at once offer our condolence to the poor fool, whether in petticoats or breeches, who, on reading the following, is brought to the discovery that his or her hopes have been hung on a terribly long reed that has been forced to bow its head in the dust, whilst its powers passed out at its extremities, as the message came from the very dear departed friend, when "I was sitting with my hand upon the Indicator, together with the hand of Miss Sarah Ridout Wreford." Whatever may have been the powers of the Rev. F. R. Young previous to Saturday afternoon, October 1st, 1870, when he was sitting with his hand upon the Indicator, together with the hand of Miss Sarah Ridout Wreford, there can be no doubt what his powers are now, viz., nil, for on page 7 of Vol. I, No. 1, January, 1871, of *The Christian Spiritualist*, we read as follows:

A GIFT WITHDRAWN.

On Saturday afternoon, October 1st, 1870, I was sitting with my hand upon the Indicator, together with the hand of Miss Sarah Ridout Wreford, when a message, purporting to come from a very dear departed friend of both of us, was spelt out. The following is the latter part of the message, which I give *verbatim et literatim*, leaving my readers to judge it as they please.

"And now for a real surprise. This is the first of October. From this date your healing power will leave you for ever. It was granted to you, through Dr. Newton, as a reward for him; but especially as a trial of your own faith. The ends contemplated have been fully answered, and the power ceases. It only remains for your will to say, 'Behold, the servant of the Lord, be it according to Thy word.' Publish this part of the message in your new Periodical. It will be sneered at, but never mind; for 'greater is he that is in you than he that is in the world.' Celestials always pity all sneers. Enough for this time. I must go."

When I first became conscious, by actual experiment, of the possession of healing power, I made it a matter of very earnest and definite prayer to God that I might not be lifted up by its possession, nor depressed should He be pleased to withdraw it from me, and that in my every use of it my eye might be kept "single," and my heart have no anxieties about consequences. That prayer was answered to the full, and I now resign the power delegated to me for the past two years without a solitary regret, and with a quiet consciousness that while I had it I used it righteously.

F. R. YOUNG.

If this be not enough, we fear it will be out of our power, under any circumstances, to supply more, and would therefore advise those who would pursue the subject further to look out for themselves for No. 2 of *The Christian Spiritualist*, hoping that should such a punishment be self-inflicted, the inflictor may be spared to die in his own bed, and not be brought to pay a premature visit to the land o' spirits by a "busting of the biler," or go off in a howl between the walls of some asylum. No. 2, like No. 1, will only cost twopence, and surely the thing must be worth that money if for no better reason than that its contents are put in by order of a very dear departed, whose spirit comes to the Rev. F. R. Young as he sits with his hand upon the Indicator, together with the hand of Miss Sarah Ridout Wreford.

THE CONFESSIONS OF AN UNBELIEVER.

Of all the suburbs round London we believe none could be found in which so strong an interest is taken in Spiritualism as Norwood Upper, South, and Lower. Some two years since, Norwood was visited by Mr. Home, the medium *par excellence* of all others, and some of the residents then had the satisfaction of being present at two or three seances, and the experience thus derived does not in any way justify the remarks of a correspondent "Enquirer," published in our issue of the 26th ult. "Enquirer" asks how it is that in a Hall, say Norwood Hall, or any drawing-room not far from it, full of people, some only see strange sights and hear strange sounds and others fail to do so. He says he *has heard* of dresses, tables, and instruments floating about in mid air, and he asks how it is that only a favored few are treated to such exhibitions, and what preparations are necessary for those who witness such phenomena. We do not come forward as the champions of Spiritualism; on the contrary we may at once confess that we do not believe the manifestations and phenomena that undoubtedly occur are attributable to the agency of the spirits of departed human beings. We fully believe that extraordinary and apparently supernatural effects are produced; but beyond that we cannot go. It seems almost repugnant to our common sense to admit that the spirit of an intellectual man should, after death, return to this world with the power only of manifesting its presence by raps on tables and by moving various articles of furni-

ture, and a strange incongruity presents itself to our mind in the fact that a spirit is supposed to enter a room from its abode above with both windows and doors closed by virtue of its ethereal condition—whilst once in the room it seems to acquire material power to manipulate in various ways heavy pieces of furniture and other objects. Whilst disbelieving, however, in the spiritualistic theory, we are bound to confess that we cannot satisfactorily account for the effects produced. Our correspondent is, we believe, entirely mistaken in asserting that manifestations at a seance are frequently seen by some persons in the room and not by others; for, if that were the case, it would lead to the belief that the senses of the spectators, or some of them, were deceived as to the occurrences in their presence: and this we are convinced is not so. A somewhat detailed account of a seance, at which a former writer in this journal was present, appeared in our columns some time since, and the perusal of it would, we think, convince "Enquirer" that he is altogether wrong in his premises, and that so far as the actual occurrence of the phenomena is concerned there is no deception. The Spiritualists argue that all sensible men must admit that an effect must have a cause, and that therefore those who witness the manifestations, and cannot arrive in their own minds at a satisfactory cause for them, are bound to admit the conclusion to which the Spiritualists have themselves come. Here, however, we make a stand, and whilst fully admitting the effect, we deny the cause thrust upon us, although we are at a loss to find another. The Spiritualists will say that our position is untenable and even absurd, and hence we believe has arisen the conviction of many learned men of the truth and force of the doctrine of Spiritualism; for they adopt an escape from an apparently false position by rushing into the arms of the Spiritualists. The so-called spirit manifestations are not the only instances in which effects are to be observed of which the causes are utterly beyond our comprehension, but the discoveries of science from year to year throw light upon what has hitherto seemed obscure; and we do not despair of yet discovering the true source of the phenomena we have alluded to. We would not have it understood that we desire to cast the least disrespect upon the Spiritualists in general; on the contrary, we are sure that many of them possess an earnest and sincere belief in the opinions they profess, and consider that they are only doing their duty in promulgating to the best of their ability the doctrines of their science. There will be of course black sheep in every flock, but we should be committing a gross libel on a numerous and highly-respectable body of our countrymen, were we to associate them with the comparatively few charlatans, who by conjuring tricks and mechanical contrivances prey upon the credulity of the human race. We would rather meet them as honest and intelligent advocates of opinions which differ from our own.—*Norwood News*, Dec. 10, 1870.

REMARKABLE DREAMS.

VISION OF THE AUTHOR OF "HOME, SWEET HOME."

JOHN HOWARD PAYNE, the author of that touching and immortal song, "Home, Sweet Home," was a most un-

fortunate man. An incident in his career furnishes us with a remarkable dream. He was not only poor in pocket, but a homeless wanderer. In conversation with a friend, he once gave expression to the following sad recital:—

"How often," said he, "have I been in the heart of Paris, Berlin, and London, or some other city, and heard persons playing 'Sweet Home,' without a shilling to buy the next meal, or a place to lay my head. The world has literally sung my song until every heart is familiar with its melody. Yet I have been a wanderer from my boyhood. My country has turned me ruthlessly from office, and in my old age I have to submit to humiliation for bread."

He had given the most exact and beautiful expression of the heart's emotion regarding home, and yet personally he was a stranger to all its tender and loving influences. A wanderer and sometimes a vagabond, he had moved the human heart to its very depths by his exquisite lines.

Disgusted with his treatment in his own country, and still impelled by his disposition to roam, his only wish was to die in a foreign land, to be buried by strangers, and sleep in obscurity. He obtained an appointment as United States Consul at Tunis, where he died.

We now return to a period antecedent to the composition of his song. At times he was greatly depressed, and seemed to feel most acutely his utter loneliness. One day a friend called to see him, and, on entering, said:—

"How are you to-day, Payne?"

"Downhearted enough," was the reply, "but last night I had one of the most glorious visions in a dream that ever met mortal eye."

"Ah, indeed, what was it?"

"Well, I will tell you. I suppose you think it was a scene of vast wealth, of a palace, or something else of that kind that man's desires are most set upon. It was nothing of the sort. I don't often have dreams, but when I do they impress me greatly. In this dream I saw a scene of most transcendent rural peacefulness and beauty. It was all that poet and painter could imagine. The landscape was composed of gently rolling hills, and sweet still valleys, and meandering streams. There were flowers and birds, crops, flocks, and herds. In the midst of all this stood various habitations of man, where I saw happy men, women, and children, and heard pleasant voices, laughter, music, and song."

"Truly a beautiful picture of human domestic contentment," said the friend.

"The life-long imagery of my brain," cried the poet, "of 'home, sweet home.' Ah! how my soul revelled in the picture! But gradually it faded from my sight. I was transfixed. I strained my vision to catch its outlines as they grew fainter and fainter; but at last it had faded entirely away. I then looked up, and saw a great cloud gathering, which grew dark and terrible."

"Ah!" said I, "that cloud is significant of my own lot."

"As I said these words, I saw traced upon it, in burning letters, those words of the Almighty to another miserable man:—

"A fugitive and a vagabond shalt thou be in the earth!

"In terror I recognised my doom, and awoke to find it both a dream and a reality."

The unhappy man buried his face in his hands, and seemed in the deepest misery.

"A very wonderful dream," said his companion.

"Well, do you know what I intend to do?" said Payne, looking up. "I'll tell you. I've been thinking a great deal over this matter, and I intend to write a song called and about 'Home, Sweet Home.' The picture of my dream shall be my aspiration for the task, and my lonely heart can well give touching pathos to my words."

Not long after, the song of "Home, Sweet Home" was given to the world by John Howard Payne. The dream is more especially recalled by the closing verse:—

"An exile from home, pleasure dazzles in vain;
Ah! give me my lowly thatch'd cottage again.
The birds singing sweetly, that came to my call—
Give me them, and that peace of mind dearer than all!
Home, sweet home!
There's no place like home!"

Delaware Co. Republican (U.S.) for Nov. 25, 1870.

OUTLINES OF SERMONS.

No. 2.

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter, &c.—DANIEL iii., 16.

1. I am old fashioned enough to believe that the narrative of which the text forms a part is a *true* one. But if it were not, the *lessons* of the text would remain the same. Perhaps the good Samaritan was an imaginary character. What then: the "go thou and do likewise," still remains a duty.

2. These young men, in refusing to obey the mandate of the king, withstood legal authority, the claims which the king had upon their gratitude, the chances of all future advancement, the example of the masses who did bow down, together with that love of life which is instinctive, and which was menaced by the decree. Besides these facts, in refusing to obey they were forfeiting the approval of others.

3. And they did all this when, if they might not have kept away from the scene, they might have deluded themselves into conformity by some such considerations as the following: "If we do bow down, God will know that our hearts will not consent." Again: "We will do it just this once." Again: "It is the king, and not we, upon whom the responsibility will rest." Or, to mention only one other consideration, "By obedience, and by thus keeping within the pale of the law, we shall be able to help our brother captives, and this we cannot do if we refuse."

4. These men, however, were proof against such delusions. Notice the *attitude* they assumed. It was united, determined, calm, prompt, unmistakable, and hopeful. It was also charitable. They did not blame others for conforming; they simply judged, and acted for themselves.

5. And they acted thus, because of their deep sense of personal responsibility, and of faith in, and duty to, God. Notice too: "We are not careful to answer thee in *THIS* matter." It is as though they had said: "*This* is a matter which must be decided by *ourselves*, and by an appeal to the *higher law*."

6. The results of the attitude they assumed were deliverance, vindication, and honour.

7. Learn the power of religious principle, and the strength of rectitude when concentrated upon a given point. Learn, too, that divine aid is vouchsafed now, even as in days gone by, and that he is the strong man who dares to obey God, and to leave the consequences to that God whom it is man's obligation to serve.

F. R. YOUNG.

(Preached at Swindon).

PAID MEDIUMS.

In our next number there will appear an Article on this subject in which it will be attempted to do justice to the arguments and feelings of those who are in favour of paid mediumship and those who are against it. The good old maxim of "*Audi alteram partem*" is often neglected.

CORRESPONDENCE.

TWO EVENINGS WITH MRS. EVERITT.

To the Editor of the "Christian Spiritualist."

EVENING II.

(Continued from Page 14.)

On the following evening, October 30th, we assembled at Mr. Pearce's house. There were present the same friends as had met on the previous evening, with the exception of the three

gentlemen "enquirers." Their places were supplied by Mr. Frank Everitt, Miss Nesbitt, Miss Shaw, and Mr. Ashman. Again we were directed to a portion of Scripture (1st chapter of Revelation), followed by prayer and continuous singing. Perfumes, stronger than ever, and of various kinds were showered upon us, Mrs. Shaw again seeing the same Spirit throwing it over us all, as she had done the previous evening. Lights were visible, and letters were written in fiery characters in the air, but there seemed a difficulty in producing this manifestation. After the lights had been out a little time, a strange noise was heard. It sounded to me like rain-drops, on and under the table; there was evidently some difficulty, but we could not discover what it was. On re-lighting the candle, we found a few words of direct spirit writing on a large sheet of paper, which, with a pencil, had been placed on the table. The words were: "There is so much power we cannot control the medium."

Change. Several present were mediums. During the evening Miss Shaw was "possessed" by the Spirit of her father, who spoke a few words to his wife, and also to his friends, who were present. After he had left, Miss Shaw's hand was shaken by the influence in a most extraordinary manner. So violently was it moved that form could not be distinguished. It looked like a flame of white fire, the fingers appearing to be drawn out double their usual length, and all was merged in the flame of magnetism around it. Little Florence Pearce conversed in audible childish voice with her parents, and gave a most emphatic "*No*" to the question as to whether she would like to return to this earth. About eleven o'clock a change took place, two of the company being obliged to leave. After we had again seated ourselves, some interesting questions were put by some of the company, and the answers were given by Mrs. Everitt's hand being moved to write. The lights were then put out. Different Spirits were described by Mrs. Shaw, and very soon John Watt was heard approaching.

I will now endeavor briefly to describe our positions in the room, to show that the space occupied by "John" was quite distinct from any of our Circle. The room was small; the table had been moved up (without contact) close to Mrs. Everitt, who was seated with her back close to the window. On her right hand was the door; on the left the fire-place. The sofa was pushed close up to the fender (the fire was out) and at the foot of the sofa, between it and the table, was placed Mrs. Everitt's chair, which completely closed out the other side of the room and the rest of the circle. The Spirits had placed me on the sofa, so that I was a little way from the table; and, with "John Watt," occupied

the largest space left in the room. He soon announced himself, apparently standing close to my side. Taking up the tube, and saluting us all, he very gently stroked my head with the tube, and said, "Don't be frightened; that is to do you good."

F. F. T.: "Do you see any Spirits by me to-night, John?"

John: "Yes, four little ones. The eldest is a nice little girl; she's like a mother to the rest. She is dressed in white, and has fair hair and blue eyes, and yet not blue."

F. F. T.: "Will you come to see us, and help us to get the Spirit-voice in our circle?"

John: "I don't know where you live." I told him where to find us, and he said, "Yes, I'll come; but I must bring my carriage" (meaning Mrs. Everitt).

F. F. T.: "Is it good for children to attend seances?"

John: "No. No children."

F. F. T.: "Then you contradict yourself, for you have told me our little ones may sit?"

John: "Yes, sometimes, not often, and *never with strangers.*"

A philosophical conversation was now carried on between John, Mr. Pearce, and Mr. Swinton, which we were sorry we could not write down, knowing we could not well recall it. I said to John, "I wish we could remember all you teach us."

John: "You should take shorthand notes."

F. F. T.: "I cannot. Will you teach me shorthand?"

John: "I don't know it myself. I don't know everything."

Mr. Pearce: "Can you see our little ones who are now in bed?"

John: "Yes, one. A sweet little fellow, a fine Medium. Take care of him, he is not strong."

Mr. Pearce: "Don't you see any others?"

John (after a pause): "Yes, there's one, a little older, by his side. He's a dear little fellow, both need care; let them have plenty of fresh air. *Never mind the dirt.*"

Mr. P.: "Can you go to Brixton, and see how our little Annie is? She is staying with her Grandmama."

John: "No, I can't see her. Perhaps, if Florence comes, she'll show me where to find her."

Mr. Swinton here asked John about some friends at a distance, and after a pause (during which time he went to these friends), he reported upon their state. Then turning again to Mr. Pearce, he said: "Your little Florence has come, and now I can see little Annie. I see her by the cord of light which connects you all. She is sleeping in bed. She smiles now. Shall I tell you why? It is because Florence has just whispered in her ear."

F. F. T.: "Is the cord of light formed of flowers, John?"

John: "No. I'm not poetical!"

F. F. T.: "Is it not true then, as we are told by our group, that they are joined to us by a chain of Flowers?" *

John: "Yes, it's true to children; but I'm not a child."

F. F. T.: "Do you ever visit the Children's Garden?"

John: "Yes, often."

F. F. T.: "I suppose you don't feel it a liberty for me to call you John? 'Mr. Watt' or 'Watt, Esq.' sounds strange."

John: "We've no esquires here."

I think it was about this time that a bright light floated quite up to Mr. Swinton's face, seen by most present, and simultaneously John said, "There is your friend come to speak with you." Mr. Edward Dennys, who is frequently with Mr. Swinton, now announced his presence by energetic raps on the table, and thus answered many questions put by his friends. In the meantime John turned round to me, and said, very confidentially, "Well, how are you now? Better?" (I have been feeling somewhat fatigued).

F. F. T.: "Yes, thank you, I'm very well."

John: "I think you'd better retire."

F. F. T.: "Why? Am I any hindrance to you?"

John (slowly and clearly): "You are no hindrance, but as long as you remain here we cannot help using your magnetism, which you cannot spare."

F. F. T.: "I don't see how I can get away without disturbing every one."

John (after a pause): "Well, perhaps you may stay, but keep still. *I'm going soon.*"

Mr. Swinton asked John's advice about some cases of insanity. John said he would fetch a doctor.

F. F. T.: "You've forgotten you promised me always to recommend M. Jacob, the healing Medium!"

John: "No I have not. But he cannot do everything; he can *assist* the cure. Let them go to him, and repeat their visit. Once is not enough."

There was a faint glimmer of light near the ceiling from the window. Mr. Everitt asked John if he would pass in front of it, so as to completely obscure it. This he did several times: we could all see a form pass backwards and forwards. He requested all to talk cheerfully, and sing, saying it gave him power. Then turning aside to me, he added in an under tone (but loud enough for all near to hear), "Not you; you must keep quiet." He also told Mrs. Pearce she could not spare any vitality, and

* The "Heaven Opened," pages 22 and 26.

must keep quiet. The sofa on which I was placed now began to tremble; gradually the trembling spread to the chairs and the table; and at length the whole room was shaken. I turned to John and said, "What does this mean?"

John: "It's your circle of Spirit friends magnetising you, to give you strength."

Knippy, who is a well known spirit at Mrs. Everitt's circles, now came frolicking in, saying in a voice totally different to John's, and with a foreign accent, "Good evening. So you've had the 'Dochter.'" After a little talk, we heard the sound as of horses prancing. John said, "Do you hear that? That's Knippy frolicking with my horse." "How strange," I remarked. "But true," added John directly. Much more of interest passed. At last John said, "Good morning, friends. It's time we all retired;" and throwing down the tube he left us. On lighting the candle we found it was past one o'clock, and that Mrs. Everitt's gold watch and chain (which had been twisted twice round her neck) had been taken off by the Spirits, and placed on the table. She was in a deep trance, but now slowly rose, steering her way adroitly, and came up to the sofa; taking a firm hold of me by the shoulders, she raised me up and mesmerised me with great power for a minute or two. Then turning away she slowly walked out of the hall and into the adjoining room, where we heard her pour out water into the hand basin, and then wash her hands. (It was perfectly dark in the hall and bedroom.) Returning to our circle she walked up to Miss Elmer, mesmerised her over the throat and chest, to relieve her of a severe cold from which she was suffering, then seated herself in an easy chair, and gradually awoke. We had asked John to let Mrs. Everitt remember where she had been. Unless this arrangement is made, she is entirely forgetful of all that she sees while in trance state.

"I have had some delicious grapes," she said. "Where have you been to get them," we asked. She said she had been seated in a beautiful sort of summer house, surrounded by a lovely landscape, and with a beautiful large lawn in front. Whilst seated there a Physician came to her, tall, fair, and with a very handsome, pleasing countenance. She said, "Come with me," and they walked together in the garden. She had the impression that she was to heal some one. The magnetic power given through her was certainly beneficial, for Miss Elmer was decidedly relieved in her chest, and I was on the following morning none the worse for the prolonged sitting, and the unusual excitement naturally resulting from two such interesting evenings, which under ordinary circumstances would have been followed by extreme fatigue.

I fear this account is already too long, and yet

could I recall the whole of the events of the evenings, and especially the philosophical portions of the conversation, wherein "John Watt" proved himself to be of no ordinary intellect, this account would have been double its present length.

F. J. THEOBALD.

Hendon, near London.

To the Editor of the "Christian Spiritualist."

SIR,—I think the following communication may be interesting to your readers, but I must first explain as briefly as possible the circumstances under which I received it.

About three years after the development of my mediumship, a series of symbolical drawings in pen and ink was commenced by the spirits of some of those with whose lives we are familiar as recorded in the Holy Scriptures. They were executed immediately after the regular weekly séance held by mamma and myself on Sunday evenings on my return from church. Some of those drawings remained unexplained, but I generally at once received the interpretation, written through me by the spirit who had guided my hand in its performance, and who then gave his or her name, preceded by the pronoun I, as in the message I now send. "I, David, have first intended in my drawing, to represent the Power of the Lord in using so simple an instrument as a sling in a boy's hand to destroy the enemy of His people. He Who is mighty to save will ever assist His faithful followers in their combats with all evil influences. To Him alone must all apply for help, but when that help is graciously vouchsafed, it must not be refused and cast aside because it does not come in the expected form. What is man, or the Son of Man, that he should lay down laws to the Almighty? He, The Lord, has granted to the world in the present day the boon of communion with spirits, angels, and archangels. May mankind learn, that as the stone in the sling was the first apparent step towards seating me upon the throne to reign over His people, so spirit communion, even through the rapping of tables, may in The Lord's Hand lead to the regeneration of the world.

DAVID, King and Psalmist.

September 25th, 1864."

Yours very sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent,
London, W.

POETRY.

CLARA'S DREAM.

The morning sunbeams brightly shone
Upon a lonely child,
Who in her little cot reposed
In slumber soft and mild.

(Her dear mamma, whose loss she mourned,
Was safe in Jesu's fold;
But oh! she daily felt her grief
Was more than could be told.)

One hand was raised, and partly hid
Among her dark brown hair:
A teardrop clear as sparkling dew
Lay on her cheek so fair.

Yet in her sleep a vision pure
To her was surely given,
For as she woke she sweetly said,
"I thought I was in heaven.

"So many angels have I seen
In robes without a spot;
While listening to their holy songs,
My sorrows I forgot.

"Amidst that happy seraph band,
Who evermore rejoice,
I saw my own mamma again,
And heard her pleasant voice.

"I clasped her hand, and cried for joy,
And then she led me near
To where my blessed Saviour sat,
Who calmed my ev'ry fear.

"He smiled as tenderly He said,
'Dear Clara, grieve not so;
Be faithful for a little while,
In yonder world below;

"Each day thy duties still pursue,
And in My love confide;
And when life's pathway thou hast trod,
With Me thou shalt abide.

"By My rich grace thy feet at length
Through Canaan's land shall roam,
And thou shalt join thy mother dear,
In one eternal home."

M. A. K.

Child's Own Magazine, Jan., 1871.

A DEAD MAN'S MESSAGE.

(Paraphrased from Arabic verses, quoted by Mogreeth, at
Bahrein.—See *Palgrave's Arabia*).

He who died at Azau sends
This, to comfort faithful friends.

I.

Faithful friends! it lies, I know,
Pale and cold, and still as snow;
And you say, "Abdullah's dead!"
Weeping at its feet and head;
I can see your falling tears,
I can hear your sighs and prayers,
Yet I smile, and whisper this,
"I am not the thing you kiss;
Cease your wail, and let it lie,
It was mine. It is not I!"

II.

Sweet friends! what the women lave
For its last bed in the grave,
Was a net which I was quitting,
Was a garment, no more fitting;
Was a cage, wherefrom at last,
Like a bird, my soul hath passed.
Love the inmate, not the room,
The weaver, not the garb—the plume
Of the eagle, not the bars
Which kept him from the splendid stars.

III.

Loving friends! be wise—and dry
Straightway every weeping eye;
What you lift upon the bier,
Is not worth a single tear;
'Tis a simple sea-shell, one
Out of which the pearl is gone;
The shell was nothing—leave it there—
The pearl, the soul, was all, is here!
'Tis an earthen pot, whose lid
Allah sealed, the while it hid
That treasure of a treasury,
A mind that loved him; let it be!

Let the shards be earth's once more,
Since the gold goes to his store.

IV.

Allah glorious! Allah good!
Now thy word is understood!
Now the long long wonder ends,
Yet you weep, my foolish friends;
While the man you say "is dead,"
In unspoken bliss instead,
Lives and loves you: lost, 'tis true,
For any light that shines with you;
But in the light you do not see,
Raised to full felicity;
In a perfect paradise,
And a life which never dies.

V.

And this blessed life I see,
Is not dream nor phantasy.
We have meat, and we have drink,
Far more truly than you think:
Drain from dazzling goblets wine,
Feast upon a food divine;
But food and wine together pour,
One mystery, of many more,
From the same source, for both are pressed
Pure Heaven—milk, from a maiden's breast.
If you can hear me can you take
My meaning's shadow? for the sake
I speak of two, or may be one,
The rest will also learn anon.

VI.

Farewell, friends! yet not farewell?
Where you are, I too shall dwell;
I am gone beyond your face,
A moment's march, a single pace.
When you come where I have stepped,
You will wonder why you wept;
You will see by true life taught,
That here is all, and there is nought.
Weep awhile, if you are fain,
Sunshine still must follow rain.
Only, not at death—for death,
Now I see, is that long breath
Which our souls draw, when they enter
Life, that is of all life centre.

VII.

Be ye certain, all seems love,
Viewed from Allah's seat above,
Be ye stout of hope, and come
Bravely onward to your home;
From its happy gate, my ken
Sees you, struggling souls, not "men."
All for nameless joys decreed,
Which your wills may stay or speed;
But not one, at last to fail,
Since at last love must prevail.
La Allah illa Alla,* yea!
Thou Love Divine! thou Lord Alway!
He that died at Azau gave,
This to those who made his grave.

EDWIN ARNOLD.

*There is no God but God.

Advertisements.

JACOB THE HEALER
May be seen Daily, at
38, SOMERSET STREET, ORCHARD STREET,
London, W.

Between the Hours of Three and Six.

Fees Optional, or Healing aid given willingly free of
Charge.

M. JACOB will be glad to meet *en séance*, for Healing
purposes, at any private house, after Six in the Evening,
or on Sundays.

N.B.—The EDITOR of the *Christian Spiritualist* begs to
recommend M. JACOB to the notice of believers in Heal-
ing by the laying on of hands, as a quiet, self-possessed,
serious, and powerful Healing Medium.

Advertisements.

PAMPHLETS AND TRACTS
ON SPIRITUALISM, &c.(Reprinted from the *Spiritual Magazine*).

Throwing of Stones and other Substances by Spirits. By William Howitt. 1s.

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1—An Essay upon the Ghost-Belief of Shakespeare. By Alfred Roffe.

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The Present Age. Kalamazoo, Michigan. Weekly, 6d. Per Annum, 15s.

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The Medium and Daybreak. Weekly, 1d.

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The Spiritual News. Monthly, 1d.

The Truthseeker. A Review of Literature and Events relating to the development of Religious Life and Liberty in the Christian Church. Edited by the Rev. John Page Hopps. Published Monthly, price 3d.

These and other Periodicals are constantly on sale, and Subscriptions may be commenced at once. A large stock of Back Numbers are on hand, which will be sold in quantities at a low price.

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London: J. BURNS, Progressive Library, 15, Southampton Row, Holborn, W.C.

BOOKS, &c., RECEIVED.

"The Seat of the Soul Discovered." By James Gillingham. Price 1s. London: F. Pitman, 20, Paternoster Row.

"Daylight in Dusty Corners." Numbers 1 to 6. Price 1s. per 100. Birmingham: A. B. Matthews, 39, Congreve Street.

"The Use and Misuse of Alcohol." [By E. T. Bennett. Price 1s. London: W. Tweedie, 337, Strand.

"Songs of the Spirit." By H. H. (No price given). London: Kitto, 5, Bishopsgate Without.

"On the Inspiration of the Old and New Testaments, Spiritualism, and Animal Magnetism." By a Layman. Price 6d. London: J. Burns, 15, Southampton Row.

"The Life and Writings of Swedenborg." By William White. Price 12s. 6d. London: Simpkin, Marshall, and Co.

"Heroism." By Horace Field, B.A. Also "A. Home for the Homeless," by the same author (No price given). London: Longman and Co.

"The Doctrine of the Trinity Examined." (No price given). London: J. B. Day, Savoy Street, Strand.

"The Doctor." No. 1: Price 6d. London: Bailliere, Tindall, and Cox, 20, King William Street, Strand, W.C.

"Whitaker's Almanack for 1871." Price 1s. London: J. Whitaker, 12, Warwick Lane.

"Forgotten Themes, or Facts for Faith." By G. A. Brown. Price 1s. London: Elliot Stock, 62, Paternoster Row.

"Pauline Theology." By H. L. Hastings. Price 1s. Published by Elliot Stock, 62, Paternoster Row.

"Glimpses of a Brighter Land." By H. (No price given). London: Burns, 15, Southampton Row, W.C.

"Harbinger of Light." No. 3: Price 6d. Melbourne, Australia: W. H. Ferry.

N.B.—We shall return to some of these in future numbers.—Ed. C.S.

NOTICES TO CORRESPONDENTS, &c.

RICHARD SHEPHERD, BLACKBY: We greatly approve of your letter, but it is too long for publication, besides which it is written on both sides of the paper. See Standing Notices, No. 5. We shall, however, use it in another form.

D. RICHMOND, DARLINGTON : Don't be hurt when we say that we have read "The Circular" and your accompanying letter, and cannot for the life of us understand but little of either.

J. HITCHCOCK, NOTTINGHAM : Thanks for your letter and the list of names.

R. J. JUDD, ROTHERHAM : Can't insert it. See Standing Notices, 1 and 2.

GEORGE FLETCHER, MANCHESTER : The "intoxication with drink" of which you speak, is not quite in harmony with the sentiments of the rest of your letter.

A LETTER referring to "Jewish Prophecies, Dr. Newton," &c., bearing a London postmark, but bearing no address, or even signature, has been consigned to the flames. It is a cowardly thing to send anonymous letters to any man.

We should be glad if our readers who desire to take in the *Christian Spiritualist* month by month, but who have not as yet made arrangements for receiving it, would order the copies they require direct from some bookseller, rather than from the Editor or the Publisher. Of course, in any case where booksellers refuse to supply, Mr. Young or his Publisher will gladly step in and do the needful. But it is best, as a rule, that the Numbers should be ordered through a bookseller.

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 Seargent'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.

All these works may be obtained from Mr. James Burns, 15, Southampton Row, Bloomsbury, London. 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 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.

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