

The Christian Spiritualist

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

ST. PAUL.

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

Vol. I. No. 3.

MARCH, 1871.

Price 2d.

OUR NEW PUBLISHER.

MR. WILLIAM FREEMAN, of 102, Fleet Street, E.C., having left London to become the Minister of a Baptist Church at East Dereham, Norfolk, the *Christian Spiritualist* will in future be published by Mr. FREDERICK ARNOLD, *Hornet* Office, 86, Fleet Street, to whom all Advertisements must be sent, and who is authorised to arrange for their insertion. Our readers will be pleased to note and give publicity to this new arrangement.

IS SPIRITUALISM MATERIALISTIC?

It is but ordinary fairness to admit that some of the objections to Modern Spiritualism are, upon the whole, intelligent, and such as might well be expected to be made to a theory which, on the face of it, seems to so large an extent to be contradicted by our experiences of life and human nature. But there is one objection which we have always looked upon as thoroughly shallow, and made in entire ignorance of the facts of the case, and the laws which govern all phenomena. Because tables tip, or turn round, or ascend into the air, and because a large number of the Spiritual manifestations take purely material forms, it is therefore objected that Spiritualism is Materialistic, and that its phenomena are incorrectly described as Spiritualistic in their origin. Now we are willing to make every allowance which can rightfully be demanded of us in favor of the opinion that some of the manifestations have no higher origin than un-

conscious muscular or cerebral action. Some of the movements of material substances have no Spiritual origin, and some of the messages purporting to come from those who have passed away are really the offspring of fertile and disturbed brains. But this admission, made ungrudgingly, in no degree invalidates the Spiritualistic origin of many of the phenomena of Spiritualism. As well might it be said that there are no genuine conversions to the Christian faith and the Christian life, because many of the so-called conversions of revival meetings turn out to be utter failures. How strange it is that people, of logical minds and ordinarily very clear sighted, do not see that the denial and disproof of one statement does not therefore set aside the genuineness and authenticity of another. This or that statement may be unrelieved falsehood; but there are such things as true statements in the world. When it is objected to Spiritualism that its phenomena are Materialistic, do the objectors know, or, knowing, admit that the Divine is manifested through the human, the unseen through the seen, the Infinite through the finite, the Eternal through the temporary, Spirit through matter, and Essence through form? Is it not a fact that all we know of God must come to us through finite media, and that "He Whom no man hath seen at any time" must be "declared," or manifested, if He is to be known at all, manifested, too, in some manner appreciable by the complex nature of man. "The Word was with God, and the Word was God"; but not until "the Word was made flesh and dwelt among us" were we able to see what was all along a Fact, but hidden from us until revealed. When we Spiritualists say that Spirits move ponderable substances and develope material phenomena, we say nothing that is con-



trary to natural law and the exigencies of our human state. A blow on the face by a prize-fighter is Spirit power, very strikingly manifesting itself. In fact, there is no power except it be Spirit power. Matter, of itself, is dead, and only as it is informed and used by Spirit has it any motion, or can it develop itself in any form, or in any direction. St. Paul's Cathedral is a considerable matter of fact, all its foundations and superstructure being intensely material. But who does not see that that Cathedral is but thought embodied, the thought of Sir Christopher Wren, and others who wrought with him. The very table that tips, and the tipping of which is made the occasion of so many extremely small jokes, scarcely worthy of "Fun" in its worst days, is an outward and visible expression of someone's inward and invisible thought.

Surely this is answer enough to those who ridicule Spiritualism, because of its supposed pure materialism. Let Spiritualism be attacked, constantly and with energy; but let the weapons with which it is opposed be fair ones, and let there be no stabbing in the back or hitting below the belt. We do not at all object to any warfare carried on against Spiritualism, provided it obey the rules of good sense and simple fairness. But when Spiritualism is objected to upon the ground that almost all of its phenomena are materialistic; it might as well be objected that the Heavens and the earth cannot be traced to a Spiritualistic origin, even to God who is Spirit, because they are so very material and matter of fact. It is one of the easiest things in the world for shallow minds and third-rate wits to ridicule what they do not understand, or care to examine; but they may be reminded that the Scriptures themselves, and some of their most solemn portions, are quite capable of being made subjects for ridicule, and, therefore, that Spiritualistic phenomena are not necessarily unworthy of regard and acceptance, merely because they can be made to appear ridiculous, if it be so determined.

To such of our readers as do really care to study the philosophy of appearances, and the Spiritual laws which underlie all phenomena, we would recommend the perusal of Carlyle's "Sartor Resartus," a book which we have read once a year for the past 22 years, and always with increasing reverence for its author, and increasing belief in the fundamental positions which it seeks to develop. A little while ago, the grand old man gave expression to opinions relative to Spiritualism, which showed clearly enough that in that particular case he did not understand his subject. Probably he had been misled, as many others have been, by low and bad presentations of Spiritualism. But there is no living writer (and very few of the dead) who has taught Spiritual philosophy more absolutely

than Thomas Carlyle. He is in fact the greatest modern opponent of what we should call materialism, and the study of his works has largely helped us to understand and realize the value of so very much which now goes under the name of modern Spiritualism.

PAID MEDIUMS.

SEVERAL Spirit mediums in England, and a still greater number in America and on the European continent, advertise themselves, in one way and another, as willing to give their services on certain pecuniary conditions. Of course, they are not so foolish as to pretend to promise, unconditionally, that this or that class of phenomena shall be produced, or that the sittings to which they invite their clients shall be entirely satisfactory to those clients. But knowing themselves to be the possessors of mediumistic power, they are willing to sell the use of that power, under given circumstances, for a given amount of money.

Now it is a notorious fact that the payments thus demanded are looked upon with extreme suspicion by unbelievers, many of whom cannot be brought to see and feel that the phenomena produced under those circumstances are reliable; who, indeed, are convinced that the motives of paid mediums are mercenary ones, and that a traffic with the invisible upon a monetary basis is altogether discreditable, and to be condemned. "For," we have heard such objectors say, "these men and women think that the gift of God may be purchased with money!" (viii. Acts 20 verse). "They are therefore only rendering themselves obnoxious to the condemnation which St. Peter pronounced upon Simon Magus, who evidently looked upon the Apostles as a set of necromancers, of whose arts he up to that time was ignorant, but the knowledge of which he was willing to buy at a great price." It cannot be doubted by any person who has observed the expression of public feeling that the existence of a staff of paid mediums is a very serious stumbling block in the progress of Modern Spiritualism, and tends to embarrass the activities of many of its most sincere and intelligent advocates. What, then, has a Periodical devoted to the reconciliation of Christianity with Spiritualism to say on this head?

1. No one who knows human nature and human life, as they exist outside of books and mere

systems, need to be at all surprised at the existence of the suspicions before alluded to. Considering the extent to which crafty and unprincipled men have traded in the unseen, making it a stepping-stone to wealth and position; considering, too, how in these modern days so very many of our fellow creatures are willing to prostitute their most sacred gifts for mere gain; considering also that what we call modern Spiritualism is in one sense a recent development, not yet accepted in the sense in which the same term may be applied to Christianity, or any of the other world religions, it is not at all to be wondered at that there are those who impute mercenary motives to paid mediums, and so challenge their sincerity. It must also be admitted that some of the phenomena of Spiritualism are entirely capable of being simulated; and, supposing a person to be base enough to be moved by pecuniary considerations, or some of the million-fold influences by which human conduct is determined, it is quite easy to see that in a given case, the demand being made, the supply will be forthcoming.

2. But it does not at all follow, because there are scoundrels in the world, that therefore there are no honest men; and, because a man demands money payment for the exercise of his gifts, therefore the demand is an unjust one. Of course every endeavour should be made to associate the demand for payment with such circumstances as would themselves plead for our moral integrity; and, in the case supposed, the mediums must be willing to submit to an amount of misapprehension. But when it is objected to Modern Spiritualism that many of its mediums are paid for their services, the objectors may be reminded that the absence or the presence of the payment has really nothing, absolutely, to do with the genuineness or otherwise of the phenomena produced. *That* has to be tested and decided upon, apart altogether from the fact of the money.

3. Ministers of the Gospel, lecturers, professors, and teachers of one kind and another, are, as a rule, paid for the services, useful or useless, which they are called upon to render to society. Many of these individuals may be incompetent and hypocritical; the minister, for example, making professions of belief when he is a doubter or denier in his heart, and simulating a devotion which is altogether foreign to his

experience. A teacher, too—it matters not for our illustration what the subject of his teaching may be—may teach a doctrine in which he has no faith, and make loud professions of zeal for a cause for which he has no inward attachment. These are possibilities, nay, unfortunately, actualities; and yet it is conceded by general consent that “the labourer is worthy of his hire;” and as there are such persons as landlords and tradesmen, that a man must be paid for his work if he would “provide things honest in the sight of man,” as well as of God.

4. What do we say then? Do we say that mediums should always be paid? Nothing of the kind. Do we say that they should invariably give their services gratuitously? Again, nothing of the kind. No; this is what we say. A sincere and strong medium, unable in other ways to earn his living, may, with perfect propriety, ask that the time and energy he devotes to the service of others shall be remunerated. At the same time, if a medium has private means of his own, or is able to obtain a fair livelihood by employment apart from mediumship, then by all means let him do so, and make a present of his mediumistic power to the public. As for those who profess and call themselves mediums, but are not; or who, being really possessed of mediumistic power, abuse it for the awful purpose of producing phenomena which are supposed to have a Spiritualistic origin, but which can be traced back to the mediums themselves, let them be avoided as so many reptiles; and, if the legal evidence be sufficient, given in charge of the police for obtaining money under false pretences. An honest and capable medium is as much entitled to be paid for his services as is a clergyman, or any other professional person; and, as for a dishonest one, the sooner he finds himself within the four walls of a prison the better for all parties concerned.

We commend to mediums themselves, and to those who object to the payment of mediums, the careful study of the 9th Chapter of St. Paul's first Epistle to the Corinthians, together with Dean Stanley's paraphrase of this chapter in his Commentary on the Corinthians. We think it will there be seen that the great Apostle to the Gentiles, although treating of a case which occurred in his own time, and which was to so large an extent personal, did in his decision upon it develope principles which are applicable to

these days, and to all public individuals whose motives are liable to be called in question, from the peculiarities of their position or claims. Indeed the oftener we read those Epistles to the Corinthian Church, and penetrate beneath their letter to their spirit, the more are we made to feel how profoundly adapted to our own Modern life are the fundamental principles of practical Christianity, and we are constrained to sigh for a second St. Paul in our midst, who, instead of addressing himself to Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica, would speak his word of power to London, Liverpool, and Manchester, or New York, Boston, and Chicago, and speak it in the language of to-day. This is what we have to say about Paid Mediums, and as we ourselves, medium as we are, and a tolerably strong one too, have no monetary end to serve, we claim to be heard as speaking perfectly impartially, and with the simple desire that the facts of the case shall be truly stated and justly treated. We may also add, as a further justification of any words we have here used, that although we are pursuing the work of the Christian ministry, we are doing so without fee or reward, and not only so but with actual money loss year by year, and all for the sake of that perfect independence which the Apostle Paul himself so dearly prized when he said: "The Lord hath ordained that they who preach the Gospel, should live of the Gospel. But I have used none of these things, neither have I written these things that it should be so done unto me; for it were better for me to die than that any man should make my glorying void. For though I preach the Gospel I have nothing to glory of, for necessity is laid upon me, yea woe is unto me if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all that I might gain the more. . . . And this I do for the Gospel's sake, that I might be partaker thereof with you."

SCRIPTURE AND SPIRITUALISM.

IN an earnest and interesting book by Miss Sewell, recently published, and called "Thoughts for the Age," Spiritualism is denounced as contrary to the Bible, and as forbidden by the Sacred Volume because diabolic. Miss Sewell is but one amongst many Christian writers who regard it in this light; but as she has very strongly and zealously stated her views, and as her, in most respects, admirable book deserves

to be, and is likely to be, considerably read by educated persons, its objections may serve as a text for a few fragmentary words and thoughts on a question of so much vital importance to believers in Spiritualism, and to those who are beginning to enquire into its facts and teachings.

The Israelites, as taught by God, held always that communication with the Invisible was a great, a blessed, and an undoubted truth. They believed that angels of help and comfort stood ever on the threshold, waiting to give counsels, and bring messages from on high. They had faith in dreams and visions; in signs and symbols. Their prophets and seers were great men in the nation. Of them they enquired concerning God's will, and even concerning earthly matters, in conformity with His will. At the same time, it is evident that there was a species of intercourse with the unseen world strictly and severely forbidden to them. What this was, and why it was forbidden, it is not only curious and interesting to search out, but essential also; and more especially because the question immediately arises whether such prohibitions apply to ourselves in this our Christian dispensation.

The inner spirit of the Bible is eternal as its Author, and never can pass away in this or any world; but the form of the precepts into which that spirit and meaning shapes itself must vary according to times and events, and must develop with the world's growth. For the Israelites all was sharp, distinct, and literal. "Thou shalt;" "Thou shalt not." They were wandering sheep gathered out of Egypt; wayward children, requiring stern discipline and a strong hand; under the bondage of the minutest rules; not yet advanced to the age of principles. God educates nations as He does individuals; they have their childhood, with its unquestioning obedience and simple details; their impetuous youth, full of emotion and aspiration; and the maturer period is destined finally to arrive of joyful, reasonable acquiescence in the will and oneness with the mind of the Father, when restraint and constraint become things of the past, and detailed directions yield to recognised grand truths. Christianity, in its ideal, is not a system of rules, of fear and trembling; but it is the gradual and beautiful result of expanding principles. The Christian Church has outgrown many of the commands laid with much expressness upon the Israelites. Strong injunctions were given to them concerning food, dress, and social life, all of which we have practically laid aside, as out of keeping with our more advanced spiritual condition and higher knowledge of God. Others the Church has modified—as, for instance, the Jewish observance of the Sabbath and other seasons. No doubt every one of these commands and prohibitions was quite wise and needful, suited exactly to the time for which

it was intended, and to the nation for whose benefit it was given.

The mission of the Israelitish nation, that for which it was chosen of God, was to maintain and proclaim the Eternal Oneness of Jehovah; that whereas the heathen around had "gods many and lords many," they should keep their gaze rivetted upon Him who created the heavens and the earth, and nothing was tolerated which could for a moment distract them from that contemplation of changeless unity which was alone their strength, and the root of their national life.

The peoples of Canaan, amongst whom their lot was cast, were given up to the lowest and foulest idolatry, in which was strongly mingled the worship of the renowned amongst their ancestors, men once noted for atrocities more gigantic even than those of their descendants, now passed into the land of spirits, and exercising thence a blood-thirsty and hellish influence upon the living who invoked them. The worship of Moloch, with its horrid cruelties, existed already in Canaan, when Abraham strong in obedience went forth from his kindred into a strange country. In Egypt, the children of Jacob had also been surrounded by debased and degrading superstitions, for although the "wisdom of the Egyptians" was proverbial, and though high secrets and great enlightenment were possessed by the priests and magicians, the forms of worship known to and seen by the "mixed multitude" who crossed the Red Sea, were of the lowest and most earthly type, propitiatory for the most part of dire and offended deities. It was imperative therefore continually to impress upon the young and newly gathered nation, the Majesty of God, and the necessity of serving and adoring Him and Him alone. After the Exodus, and at the time of the Israelitish conquest of Canaan, the abominations of that country seem to have been at their height; and together with human sacrifice, and every sort of horror and immorality, divination, and witchcraft, appear to have been practised. God, Who jealously guarded the race from which, in the "fulness of time," His blessed Son should be born, from all that could impair the purity of its worship, and its religious thought and practice, kept it carefully, by the strongest and most explicit injunctions, from being drawn under the influence of the very baneful and unholy spiritual spheres by which its pagan neighbors were governed; and with which they were in continual communication. It has been the custom to speak of "false gods" as the unreal and very stupid fancies of ignorant nations; false, in the sense of having no existence, rather than as beings of lying and demoniac character. St. Paul, in speaking of heathen sacrifices as not offered to God, says they are offered to "devils" or demons; and adds that he would not that

his converts should "have fellowship with devils." Evidently he receives in its literal sense the declaration of the Psalmist that "they offered their sons and their daughters unto devils;" and regards these gods of the nations as no mythical, or figurative, but actual, and very malign and evil beings. The savage and greedy delight of low and still materialized spirits in all kinds of sacrifice, and especially in the outpouring of blood, as procuring for them some weird nourishment, and strange satisfaction, and as a means of increasing their power over mortals, is an awful and mysterious, but a well attested fact.

In the 18th chapter of Deuteronomy, there is a passage so distinctly prohibitory of communication with *any* human Spirits on the "other side," as to prove by itself, and without any other text (albeit throughout the Old Testament, such abound in the writings of the prophets, as well as the books bearing the name of Moses), that Spiritualism in our modern sense of the word, or conscious and outward intercourse with the departed from earth, was not, for very good and sufficient reasons, permitted to the Israelites: or, later on in their national history, to the Jewish nation. Spiritualists have sometimes endeavoured to explain these prohibitions as applying only to the lower and darker side of spiritual communications; just as amongst the Egyptians black magic was pronounced evil, while white magic was considered sacred. But surely, to an unbiassed mind, it must be clear, from the Hebrew Scriptures, that under the Mosaic law all private, individual, intentional intercourse with the dead, all asking their advice, and seeking their personal influence, was utterly denounced and condemned as well as all seeking into futurity, or invoking the aid of the spiritual world, otherwise than in the recognised and Divinely instituted ways, and by the means and persons specially appointed; and the Angels specially sent to declare God's mind, and to reveal the future when He saw fit to unveil it. And all such permitted seeking of the invisible was called "enquiring of the Lord." Any enquiry addressed to other beings never appears to have been allowed. These are the solemn words of the great Lawgiver, shortly before he calmly climbed the Mount and died. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations; there shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth *divination*, or an observer of times, or an *enchanter*, or a *witch*, or a *charmer*, or a *consulter with familiar spirits*, or a *wizard*, or a *necromancer*, for all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them

out from before thee. Thou shalt be perfect with the Lord thy God, for these nations which thou shalt possess hearkened unto observers of times, and unto diviners; but as for thee, *the Lord hath not suffered thee so to do.*" Surely these words plainly show how entirely the spiritual manifestations of the tribes of Canaan formed a part of their hideous worship, and how necessary and wise it was to separate the unstable Israelites once and for ever from any part or lot in such influences and practices. Every thoughtful Spiritualist will comprehend without difficulty some of the spiritual dangers from which this young and impressionable people was thus preserved. The conclusion then to which we are inevitably led by the study of this and other passages of the Mosaic and prophetic writings, is that consciously to communicate with their beloved ones or with their forefathers, in the vague, joyless, shadowy land where they believed them to be, awaiting the Advent of Messiah the Judge, was to the Israelites, and later to the Jews, a sin which at their peril they committed. The trembling, conscience-stricken king Saul, seeking that counsel of the departed Samuel, which in his life he had rejected and despised, is the solitary instance recorded in detail of such disobedience; although from the frequent denunciations and warnings of the prophets, we gather that attempts were often made in secret to speak with the departed; but not, so far as we can glean, for consolation or for affection's sake, but rather out of curiosity about coming events, or to obtain such assistance as they imagined the departed capable of giving in the furtherance of earthly schemes of vengeance or ambition. And not alone was it with human souls that wizards and witches professed to deal, but with "familiar spirits" or spirits not of this world, spirits envious of man, yet so inferior to him, as to be capable of being made subject to him; and of being controlled by magic arts and incantations. Messages have been received by mediums of to-day, concerning these undeveloped beings, these "spirits of the air," and although who, and whence they are, remains a mystery; they appear to be attracted to earth, and its inhabitants, to be witnesses of their works, and listeners to their words, receiving from them elevation and help, or spiritual injury and added degradation. A solemn consideration this, indeed, for us, who dwell as yet on earth and in the flesh!

It has sometimes been suggested that the Angelic visitants who appeared in Hebrew times, in human form, and earthly garb, may probably have been exalted spirits, once men; now guardians of their nation. If this were so, at least it is clear that they were not recognised by the Israelites as brethren within the veil; but believed to belong to another and a higher

order of beings of whose existence the Bible often speaks, though it is silent as to their history and creation. Very dim were the notions of the Israelites concerning the Spiritual world, and the state of the departed. "Our fathers, where are they?" "If a man die, shall he live again?" "In death no man remembereth Thee, and who shall give Thee thanks in the pit?" "Then shall all his thoughts perish." Such are some of the utterances of the deepest and most earnest thinkers of the Old Covenant, and though now and again bright flashes of hope and spiritual longing would burst from their hearts, the intimations of immortality they possessed would seem to have been intuitive, subjective, and individual; rather than distinctly and authoritatively revealed. Death before the coming of Christ could never have been desired, except as a rest for the weary, or an escape from mortal pain. No light and glory, no "hope full of immortality," shed a halo around it. The Catholic Church teaches that our Blessed Lord was the first who ascended into Heaven; having overcome death, to open henceforward, and for ever, its golden gates to all believers. The waiting state then of *Sheol*, or *Hades*, in which the Jews believed, may, if this be a truth, have been no delusion. It may have been, too, that in their incomplete and expectant condition, Almighty Wisdom may have seen it not good for the faithful souls themselves to communicate with earth. But here we tread upon mysterious and awful ground, and cannot dive into the "secret things" which "belong to God." The things revealed, however, belong to us, and therefore with great gladness, and everlasting joy, let us accept the position in which the Apostle assures us that we as Christians stand; in contrast to those ancient days of rigid rule, and shrinking submission. "Ye are not come," he tells us, "unto the Mount that burned with fire, nor unto the blackness, and darkness, and tempest; but ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of *Angels*; to the *general assembly and Church of the First-born, that are written in Heaven*; and to God the Judge of all; and to the *Spirits of just men made perfect.*" Like a glorious strain of music fall these words of hope and inspiration on the ear; making the Christian heart to sing with joy! The children we, not of Sinai in bondage, but of Jerusalem above and free! We stand then as Christians, on ground differing from that of God's ancient people; just as the heir's position when he comes of age differs from that of the child still under governors and tutors. The Church of Christ, inspired by His Holy Spirit, is emancipated from the servility of the law. With holy boldness she counts her members in the land of Spirits;

hers still, and for ever ; in no sense severed from her by the passage over death's dark river. Some can aid her with their prayers, and for others she can still offer up on earth sacrifice, and petition. For some she pleads, for others she gives thanks. The Church militant and triumphant, visible and invisible, the Church of all ages, and all climes, is but one Church ; one in Him her glorious Head. Only those who realize fully this deathless union, who have felt the aid of the blessed ones that watch around them, and who have given, by God's grace, some feeble succour to the suffering souls who mourn, and plead for human prayers, can understand somewhat of the deep significance of the words they formally repeat Sunday after Sunday in the Creed ; "I believe—in the Communion of Saints." Had we always held that belief fast, with all its power and all its meaning in this land, the visions and wonders of which we are continually hearing now as happening all around us would be less startling, less unbelievable. On Mount Tabor's tranquil top, He, who on earth became like us that we might be one day like Him in His eternal kingdom, first broke the silence, first bridged the gulf that parted earth and Spirit Land. Two came to talk with Him, we read, on that transcendent day, whose names of earth are not withheld ; Moses and Elias. He came, then, out of the shadows ; that meek, majestic Lawgiver, who once prohibited so severely every whisper across the stream of death ! He came at last, to stand upon the peaks of Palestine, the land of promise ; seen by him but in dim distance, while yet in mortal coil, and, side by side with the holy and heroic prophet, spake with his Lord of earth's redemption. Is not this fact a noteworthy and significant one ? Let us ponder it in our hearts, and see if it be not the key to some of our difficulties.

The gates from henceforth would seem to have been opened. And henceforward, for the consolation of the faithful, shining ones have come forth, not once or twice, but many a time and oft, since that day of dazzling light. What say the records of the Church ? That to some sweet souls and holy, it has been given to see their Lord standing visibly by to strengthen and to bless, as of yore He stood by His servant Paul in his sore hour of need. Others have beheld His blessed mother, and talked with crowned saints, and gazed upon their faces bright with glory. Are these things but legends, tales, that are told, passing sweet, and passing strange, but "baseless as the fabric of a dream ?" Then we say, whence is Christian Spiritualism, and what is its import ? If it be not "built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone," it can have no vitality, and no duration. But if it be indeed of God, it is but the continuation

and development, in form and manner suited to our age, of the unveiling of the Invisible, begun by Christ upon the Transfiguration Mount. God help us, then, to keep it pure and true, to guard it as a sacred treasure, and revere it as a holy thing ; so that passing through the phase of wonder at phenomena and rising even above, and beyond, the stage of personal consolation and affection (however blessed these may be) we may attain the heights on which we can hold high converse with the Saints of God, who, cleansed and purified from stains of earth, abide ever with Him where He dwells, and "see Him as He is." With the light of Heaven upon us, then, shall we walk this world, and men shall "take knowledge" of us that we have been with Jesus and His blessed company.

ALICE E. HACKER.

Prestwich, Manchester.

[We entirely agree with our contributor in the belief that the communication with the Spiritual World and the departed, denied to the Jews, is no longer denied to us, who have been made free with the liberty wherewith Christ frees all His children ; and we are as sure as we can be of anything, that Christianity and Spiritualism are at one. At the same time, we owe it to our own personal convictions to state that there are expressions in this article from which we feel constrained to differ. It would occupy far too much space were we to single them out, and show why we differ from them ; but we wish the article itself to be received with a clear understanding that the Editor makes this exception to his entire agreement with it.—ED. C.S.]

DIRECT SPIRIT-WRITING.

AMONG the most interesting and convincing communications, as well as the most instructive, from the Spirit land, may be classed the direct Spirit messages which are now often received from our departed, or rather say invisible, Spirit friends.

There is a sanctity about a message which no human hand has penned which it is impossible to overlook. Such was the feeling of the circle assembled at my house on the 7th of January, as we read a closely written message I am about to copy for your readers ; written upon a piece of paper exactly half the size of the printed page upon which this communication now appears. A few minutes before, we had placed the *blank* paper in the centre of our dining-table, round which were assembled, besides my wife and myself, Mr. and Mrs. Everitt, of Penton Street, R. M. Theobald, surgeon and M.A., of Blackheath, and my sister F. J. T. We had been in darkness but a few minutes when Spirit lights, as of stars, appeared, and cool refreshing breezes

permeated with scents were refreshingly inhaled by all present. Suddenly we heard the pencil rapidly moving—the sound being more like the rapid dotting of an electric needle than anything else I can liken it to—which lasted while we counted *five*—say five seconds—when paper and pencil dropped upon the table. On lighting a candle, immediately, we found a marvellously neat, closely written, message, which could not be written by the most expert penman under about half-an-hour. I am not about to give a full description of the whole sitting; but it may be interesting to note that we afterwards had the spirit voice talking with us for about half-an-hour (John Watt's), when I asked him what spirit had written the message just received. He said it was from three; Newton, Locke, and Boyle. The message itself is not unworthy of either, and is as follows:—The words in brackets I have myself inserted, as probable omissions, the pointing is mine, but otherwise it is exactly the same as the original now in my possession.

The doctrine of Angelic or Spiritual ministration is not less agreeable to reason than to scripture. What can be more reasonable to suppose than that a created being should be constantly indebted for life and all the derivatives of life, which are affections and thoughts, (to) the Creator and that these should be conveyed to the lower by the higher intelligences? While man (is) conscious that the source of these is in himself he makes himself a God, for he arrogates powers which none but the Divine being can possess and exercise; the production of an affection or a thought being at least as much a work of Divine power as the creation of an animal or plant, yea of a world. The Spiritual and Natural worlds are generally supposed to be separated from each other by some inconceivable extent of space; we wish to show that space ought to be excluded altogether from considerations of this subject, and this is actually done in certain circumstances. You often remark on the passing away of a friend that he has entered the eternal world and has passed out of time into eternity. The thought at such a moment does not occur that he has to traverse an infinity of space before he can reach his final destination. This clearly shows that although judging from appearance men think there is some difference or distance between heaven, as the Spiritual world, and earth, yet they have an intuitive perception that they are in the closest connection with each other; and if the Spirit of man is introduced into the Spiritual world simply by the dissolution of his body, and is thus present in one world simply by ceasing to be present in the other, then it ought on the same principle to be admitted that spirits do not require to make a journey from any remote part of the universe, in order to be presented upon earth, but we are ever near you, even at the door. You are as much in the Spiritual world during your life in the body as you are after your separation from it. You are an inhabitant of both worlds—the soul is formed from Spiritual, as the body is from Natural, substances, and each is in reality a part of the world from which it is derived, an epitome of the world whence it is taken. (More another time).

The above message would probably have been extended at the time it was given, but the paper was full. Two nights afterwards, however, at a sitting some miles off, at Holloway, Mr. and Mrs. Everitt being present, a continuance of the message was given under similar circumstances. I am favored with a copy by my friend Mr. Everitt, the pointing only being my own. Time, five seconds (a physical impossibility).

Heaven and earth were created for the sake of man, and all their qualities and forms are concentrated in him; man is therefore a heaven and earth in miniature, and the connection existing between the soul of man and his body may give you an idea, because it furnishes an exact image of the connection which exists between the Spiritual and Natural worlds. The Spiritual world is the soul of the Natural; and the world of matter is as much dependent on the world of spirit, as the human body is dependent on the soul. The connection between them must therefore be of the most intimate kind; a connection as close as that of cause and effect, essence and form; and were this connection for a moment suspended, the world would fall into ruin. With these ideas respecting the connection between the Spiritual and Natural worlds, it is not difficult to conceive how spirits can have the closest and most uninterrupted intercourse with man. Natural reason may say, if those things are so, how can we be utterly unconscious of the presence and operations of Spiritual beings. How is it that they are entirely unconscious of the Divine presence and operation, when yet in God they live, move, and have their being, and from Him derive every good and perfect gift? The difficulty may be removed by reflecting that you have no conscious knowledge of your own affections until they have acquired a quality and assumed a form in the thoughts of the understanding. If then Spirits communicate immediately with the will and its affections, and immediately with the understanding and its thoughts, or if they flow into the affections of the will, and by them into the thoughts of the understanding, it is evident that their presence and influx must be quite imperceptible to man. Besides they do not act upon man as a passive, but as an active being, nor do they force the will, but only strive to bend it, to lead man by his inclinations and with the consent of his reason; they do not in the least degree violate either his liberty or his rationality. (This is a continuation of the last paper).

The *cui bono* of Spiritualism is best answered by such communications as these; given, as they are, probably in the early development of a power which must widen and increase—until, may be, we recognize the coming of the Spiritual Kingdom, until we

“Ring in the Christ that is to be.”

MORELL THEOBALD.

Hendon, N.W.

A GHOST AND ITS MESSAGE. A BIRMINGHAM STORY.

At a recent “Spiritualist” meeting in London, Mr. Varley, C.E., the well-known telegraph engineer, told the following extraordinary story, which we take from a report of the meeting in the *Spiritual News* :—

I will mention one case which was a very remarkable one, and which has served as a sort of mile-post whenever doubt has arisen in my mind upon this question. As there were three people concerned, and none expecting a communication, it is difficult to conceive a better test. In 1864, while occupied with the first Atlantic Cable—I ought to tell you I was working very hard, and did all I could to get the most rest out of the few hours left me—one night I was aroused by Mrs. Varley, who said, “There are such strange noises in this room that I am very nervous. I am really sorry to disturb you.” I asked, “What was the matter, and what she desired.” She said, “I wish you would let me have a little light.” I lighted the gas, and put the flame up about half an inch, as desired, and then went to sleep. I had not long been asleep before she aroused me again and said, “These noises terrify me so; I really must ask you to let me have a little more light.” I put the gas full on, and said, “Will that do? are you nervous now?” She said she was no longer nervous, and I went to sleep again, but was aroused for the third time by rappings at the window and the door, which I heard even while asleep. I sat up in bed and said, “Let us see what all this means,” when for the first

time in my life (since I have been of age at least) I had the intense satisfaction of seeing distinctly before me a *spirit*. I saw him for thirty seconds, and could see the pattern of the paper on the wall through him. He gradually vanished, and when I turned to Mrs. Varley and said, "Did you see that?" I saw that her eyes were dilated, and knew from that sight that she was being entranced. She quickly became clairvoyant, when the spirit spoke to me through her, and told me this:—"I have just appeared to my brother in Birmingham, and have been able to make him understand that I have appeared to you; I could not make him understand any more. I wish to send a message to him. Will you send it?" I assented, and he gave me the message, which I sent to the brother the next day by post. The spirit not only did that, but he told me that he met with his death when he was at school in France, and that his death was occasioned by being stabbed by a Frenchman; that his mother and brother went to Paris, and as the father was very ill at the time, they took counsel together, and fearing the shock would disturb the father to a dangerous degree, did not let him know that the death was not a natural one. The spirit added, they concealed the blood by placing oiled silk and blotting paper over the wound. The only people who knew it were his mother and oldest brother. The eldest brother came up on a visit the Saturday following, and began talking the matter over with me. When I gave him the above statement of his departed brother, he turned deadly pale, and said it was a thing which nobody knew of except himself and his mother. This is a case which I think that it is impossible to explain away by clairvoyance. I never saw that man in his earthly body; I have frequently communicated with him since. I never saw him before his "death," and his career was wholly unknown to me. Mrs. Varley had known him slightly when a young child. This is a very clear case: there were three of us engaged in it, one at a distance of 120 miles, and none of us expecting any communication—things wholly unknown to Mrs. Varley and me were correctly revealed, and the identity of the communicator clearly identified by vision in the first place, and the exposition and nature of his death in France and other details. I cannot conceive how you can explain this, excepting that you admit that this individual did retain his identity after death, and did appear to both of us—to myself at Beckenham, and to the brother at Birmingham, and communicated these facts to me, which were unknown to anyone except the brother in Birmingham.

MR. J. A. FROUDE GIVETH VENT TO HIS FEELINGS.

"At this moment (1863) we are beset with reports of conversations with spirits, of tables miraculously lifted, of hands projected out of the world of shadows into this mortal life. An unusually able, accomplished person, accustomed to deal with common-sense facts, a celebrated political economist, and notorious for business-like habits, assured this writer that a certain mesmerist, who was my informant's intimate friend, had raised a dead girl to life. We should believe the people who tell us these things in any ordinary matter: they would be admitted in a court of justice as good witnesses in a criminal case, and a jury would hang a man on their word. The person just now alluded to is incapable of telling a wilful lie; yet our experience of the regularity of nature on one side is so uniform, and our experience of the capacities of human folly on the other is so large, that when people tell us these wonderful stories, most of us are contented to smile! and we do not care so much as to turn out of our way to examine them."

These words are extracted from Page 149, of the Third Edition of Mr. Froude's "Short Studies on Great Subjects." When he tells us that "most of us are contented to smile" at "these wonderful stories," one cannot help thinking of certain words to be found in an old book, called the Acts of the Apostles, in the second chapter of which, and the 13th verse it is thus written: "Others mocking said, 'These men are full of new wine.'" Doubtless they thought so; and, in saying what they said, supposed they had explained and exposed the real nature of the new phenomena. But where are the

mockers now? As Theodore Parker, in his "Discourse of Religion," says: "Alas for what man calls great, the pride of prejudice, the boast of power. These fishermen of Galilee have a truth the world has not, so they are stronger than the world. Ten weak men may chain down a giant, but no combination of errors can make a truth or put it down; no army of the ignorant equals one man who has the Word of Life." Mr. Parker was not himself a believer in miracles, and, consequently, rejected the New Testament narrative of the Day of Pentecost. But the words just quoted from his brave and noble book are none the less true, and apply, with direct force, to those who are so hampered by their own opinions that they cannot so much as examine, or even hear with common patience, anything which is, or seems to be opposed to those opinions. If Spiritualism, ancient or modern, is untrue, let it be shown to be so, and we will reject it, at once and openly. But let us have no polite smiles or sneers! We want evidence and argument, and shall be contented with nothing short of them.

THE MANCHESTER SPIRITUALISTS.

Mr. Aaron Watson, of 80, Bury Street, Salford, writes to us as follows:—"I have been making enquiries about Spiritualists in Manchester, but I find none who can give me much information. You have perhaps seen a letter which appeared in the 'Medium,' the other week, eulogising the Manchester Spiritualists. That letter is likely to convey a false idea of Spiritualism in Manchester. The writer seems to have written more from imagination than fact; and instead of that unity of which he speaks, there really exists the greatest disunity. The greater portion of Spiritualists in Manchester claim to be 'Progressive' and are apparently far in advance of us dull plodding mortals, on whom they are content to bestow the epithet of 'Orthodox,' and call us men who 'are behind the age.' I for one am content to be 'behind the age,' if the age is in the advance of truth. There is no organization of Spiritualists here, and, as a consequence, each circle is ignorant of the other's existence. Spiritualism doubtless progresses, but individual Spiritualists remain 'alike unknowing and unknown.' Some excitement has been awakened by the delivery of a lecture on the 'Dangers and mistakes of Spiritualism,' by the Rev. John Hyde, Swedenborgian minister. The lecture was characterized by considerable tact and power, but was exceedingly partial, and at times unfair. On the Sunday (the following Sunday we presume?—Ed. C.S.), a lecture was delivered in reply by Mr. Harper, of Birmingham. This lecture was without merit of any kind, save that it had truth on its side. It broke up in the extreme disorder. I trust that you will pardon my writing a long letter on what might have been said in few words, but Spiritualists are so extremely fond of exaggerated reports that it is sometimes a duty to contradict them."

PRAYER OF THE REV. THOMAS L. HARRIS,

In the Literary Institute, Marylebone, London,
SUNDAY MORNING, FEBRUARY 26TH, 1860.

LORD JESUS, we bless thee that in thy glorious advent and incarnation thou didst appear to us in the world—that thou didst come, not to condemn, but to save it; that thy errand was not judicial, to array the nations before thy last judgment seat, and to assign to them their fixed

eternal destinies; that thou didst come with thy voice all mercy, and with thy heart all love, with thy breath persuasion, and thy every accent peace—pouring out the love-waves of an infinite sympathy, and so descending upon the earth as dew upon the mown grass, as showers of water, and so causing peace to reign in place of discord, and so causing the morning, brightening to immortality, to succeed the ancient night, and so releasing the prisoners and those who were bound from the darkness and torture of the prison house, and so baptizing all willing hearts with thy own spirit, taking up thy abode with them omnipotent to save. Enable us, O Lord, this morning, to realize that thy gospel, ancient yet new, hath lost nothing of its former power; that as the flowers are still as sweet as those that blossomed around thy footsteps in Judea of old, and the stars as luminous and fair that shine upon us as those that walked in beauty above the manger of Bethlehem, so the fragrances of thy divine love are still as odorous, new every morning, and so the stars of thy divine thought are equally brilliant, fresh every evening; while thou in every light of knowledge and in every effusion of mercy art ever present, art ever near. Oh, that we might realize this morning that we have but to open our hearts and take in great draughts of the inspirations of the Infinite; that thou art near to us as to saint and seer in prophet and poet ages that have passed away; that thou descendest in the infinite operation of thy Spirit to rebuild us in all the glorious harmony of the regenerate man; that thou with thrice ten thousand voices art calling unto us in thy providence, in thy nature, in thy Word, and by thy Spirit, entreating us to be reconciled to thee, to conform our lives to thy beautiful harmony, our spirits to thy law and life of illimitable, unswerving, all-blessing, everlasting love. Oh, that the golden trumpet of the gospel might spiritually this morning be sounded in our hearts' ears! Oh, that the clear vibrant celestial tones, as with a voice from heaven, might rouse us to the realities of our better consciousness and our inner and everlasting life! Oh, that we might realise that the blissful heights of heart-regeneration, crowned with all the structures of immortal bliss and glory, are open to all of us, that the pathway is direct and straight and plain, that thou goest before us, tender and luminous and blessed, to lead us in all the way—that with faith thy spirit renews us; that if we are darkened and bewildered thy spirit directs and guides us; that in every strait and emergency, in every attack from foes, whether visible or invisible, thy shield is before us, and thy armour upon us, and thy sword cleaves the way; that we have but to trust in Jesus, and all things are ours—hell subject beneath the feet, nature reconciled to us in all its harmonies, heaven approving and encouraging us in all its voices—yea, thy own divine Spirit leading us on from change to change, from glory unto glory, till, passing triumphant through the rounded cycle of every human use, we enter into that great home-land of the loving and the free, where righteousness and peace, where truth and order, where liberty and love, are blended together in their infinite oneness; where thou art with thy people, where health and hope and harmony and blissful joy inundate the veins of every living creature; where thy crown is upon the brow, and thy robe upon the form, and thy voice upon the lip, and thy glory in the eye, and thy beauty on the cheek, and thy rapture in the spirit; and where, from age to age of ripening knowledge and abundant bliss, we become more perfect in thy perfection, drinking in thy light and imparting it in bliss and joy to others during states of angelhood that never end. Oh, our Father, we still plead before thee that this realization of abundant glory may rest upon us; that we may feel the Omnipotent and the Omniscient with us this morning, the everlasting arm our stay, the infinite heart our refuge and our dwelling-place. Touch these hearts, dear Lord, before thee, that are almost breaking within themselves on account of the grief and pressure of bosom sin, and enable them to realize that there can be no consciousness of sin in the sense of heart-grief for it, and detestation of it, and longing to be free from it, unless thy Spirit were pleading and interceding there. But, oh, may they not halt between two opinions, may they not long linger at this parting of the ways, but take the hand of Jesus and trust themselves to infinite, redeeming, purifying love. And so, our Father, train us all through blissful self-sacrifice in this life, to glory, and honor, and immortality in thy presence and image in the world to come. Amen.

QUESTIONS: PLAIN, POINTED, PERSONAL, & PRACTICAL.

WHAT are you living for? What is the great end you are aiming at? Are you trying in all you do to please God? Are you doing your best to promote the welfare of your fellow men? Are you labouring to promote the spread of knowledge and piety? What have you done during the past week for this end? What have you done towards promoting the improvement and welfare of your fellow men during the past year? What have you done for this since you first became a professor of Christianity? What could you *like* to do for this end? Do you feel any interest in the instruction and salvation of your fellow men? Do you ever feel troubled—does it make you feel uncomfortable, when you think of the multitudes of your fellow creatures that are living in ignorance and wretchedness? Do you never feel any anxious, restless longings to have them instructed and regenerated, to have them to be made wise, and good, and happy? Do you ever read the history of Christ? Have you studied His character? Are you aware that Christ is our example, that He is the pattern of what His followers should be? Are you like Christ? Are you living for the same end? Have you the same dispositions? Are you as zealous for God's glory? Is it your whole endeavor to do God's will, and to finish the work which He has given you to do? Are you as true and as hearty a friend to mankind as Jesus was? Is it the business of your life to do good to men? Do you *feel* pleasure in doing good? Do you feel sorry that you cannot do more good? Do you use all your money in doing good? Do you exert your minds and employ your tongues in endeavours to do good? Have you no money lying idle at present? Are you wasting none? Are you employing none in doing lower kinds of good, or less measures of good, than they might enable you to do? Are you endeavoring to do the highest, the most important good within your reach, and the greatest amount of good in your power? Are you making as much of your advantages as Christ would make, think you, if He were in your situation? Do you think you are as zealous, as devoted, as diligent, as persevering in the service of God and of mankind as Paul was? How would you feel, think you, if you were now to meet Jesus Christ? Would you feel as if you had done your duty in the world? Would you feel as if you had done as much as you ought, to forward His interests, to promote the ends for which He lived and died? Or would you feel ashamed, as if you had spared yourself, and allowed His cause, the cause of truth and human happiness, to languish for want of your support?

Are you afraid of reproach or persecution? Are you afraid of losing your situation, or of losing your friends? Are you allowing your fears to prevent you from receiving or confessing the truth? Are you allowing your fears to prevent you from renouncing, or rebuking, or opposing error? Are you afraid of being expelled from your religious societies? And do you allow your fears of expulsion to cause you to use violence with yourself, and to keep back your judgment and your conscience from acting freely?

Answer these questions to yourself before God. Deal truly with yourself, and on no account allow yourself to neglect the great business, or to miss the great end for which God has brought you into being. For myself, I freely declare to you, that I could not be happy at all, if I did not believe, if I were not fully assured, that I had surrendered myself wholly to the service of God, to the interests of truth, and to the welfare of mankind.—*The Christian: Vol. 2, Page 4.*

THE SPIRITUALIST'S TASK OF TO-DAY.

ON Monday evening, January 23, the Editor of the "Christian Spiritualist" delivered an address on the above subject, at the Beethoven Rooms, Harley St., Cavendish Square, London. Mr. Benjamin Coleman, of Upper Norwood, presided. The weather was extremely inclement, and the audience was, therefore, comparatively small; although what it lacked in numbers it certainly made up in

quality, and we only wish every speaker could be privileged by having hearers at once so attentive and intelligent. If we may judge from the interest and patience evidently manifested, we may conclude that the address was favourably received. It aimed to show our two-fold position as Spiritualists, first in relation to the great out-lying public, and secondly to ourselves; and from that two-fold position, to deduce our two-fold duties. Mrs. Emma Hardinge was present, and at the request of the Chairman addressed the meeting. Her remarks were characterized by great delicacy of feeling, and the most kindly appreciation of Mr. Young's effort to explain himself and his subject. Several clergymen of the Church of England, and some Dissenting Ministers were present; and acquaintances were then first made, some of which promise to be both pleasant and profitable.

NOTICES OF BOOKS, &c.

GRAHAM'S TEMPERANCE GUIDE, HANDBOOK, AND ALMANACK FOR 1871. Price sixpence. London: F. Pitman, 20, Paternoster Row.

Worth its weight in gold to our teetotal friends, or those who wish to know all about the teetotal movement.

THE TEMPERANCE DOCTOR, A MONTHLY JOURNAL OF MEDICAL SCIENCE. No. 2. Price one penny. London: Pitman, 20, Paternoster Row.

A mixture of Homœopathy and Teetotalism.

THE TEETOTALER FOR FEBRUARY. Price one penny. London: Pitman, 20, Paternoster Row.

Quite up to the average of teetotal publications.

THE CLERICAL YEAR BOOK FOR 1871. Edited by Clericus. Price two shillings. London: A. G. Dennant, 34, Southampton Street, Strand.

Of course there is room for improvement in this, as in every other publication; but it is evident that no endeavor has been spared to make this "yearly" perfect and accurate. It contains 52 extensive outlines of sermons for every Sunday in the Christian year, and 365 texts, with a reference to volumes where sermons on them are to be found. It has also a calendar, with interleaved diary.

STEPS OF BELIEF: OR RATIONAL CHRISTIANITY MAINTAINED AGAINST ATHEISM, FREE RELIGION, AND ROMANISM. By James Freeman Clarke. Price four shillings. London: Robert Spears, 178, Strand.

Mr. Clarke is an American divine, of the Unitarian denomination. This work is an extremely remarkable one, and treats of the soul, God, Christ, Christianity, Romanism, Protestantism, Theology, and the creeds of Christendom. Our next number will contain a quotation from the first chapter of the book, which treats of the questions between materialism and immaterialism.

A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE, WITH A COMPLETE BIBLIOGRAPHY OF THE SUBJECT. By William Rounseville Alger. Fourth edition, thoroughly revised. Price 16s. London: Tribner and Co., 60, Paternoster Row.

There are some statements in this volume from which we are compelled to dissent. At the same time we most joyfully admit that its comprehensiveness of plan, carefulness of arrangement,

clearness of explanation, copiousness of information, poetic style of treatment, and persevering patience of toil conspire to render it a work of priceless value to the student of immortality. Mr. Alger is not, altogether, a Spiritualist; but no Spiritualist can read him without admiration for his abilities, and profound respect for his fearless honesty. If we could afford it, we would send a copy into the study of every clergyman and minister of religion in the three kingdoms, for a believing reception of some of the fundamental positions it takes and defends would revolutionize much of modern theology, and in a decidedly right direction.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW, issued at Boston, and published at 178, Strand, London, has started on a new career, having the Rev. Dr. Morison, author of "Notes on the Gospels" for its Editor. The January and February numbers, which have just reached us, contain articles full of interest to Spiritualists, by the Rev. Wm. Mountford. They are a careful and pitiless review of Dr. Conyers Middleton's book on the existence of miraculous powers in the Christian Church after the days of the Apostles. If any man would like to see Dr. Middleton "cut up very lean," he may here enjoy the sight. The American price of this periodical is 5 dollars per annum, or 50 cents. for a single number, but no English price is given.

HEAVEN OPENED, OR MESSAGES FOR THE BEREAVED FROM OUR LITTLE ONES IN GLORY. Through the mediumship of F. J. T. Price, in covers, 6d.; in cloth, 1s. London: James Burns, 15, Southampton Row.

This graceful little book, with its attractive title, purports to be a selection from numberless communications received by the authoress from children taken early into Paradise. She would count herself rather the editress than the authoress, for she claims no word in the messages as her own. She says that at various times, hundreds of pages, of "deep wisdom and marvellous beauty," have been poured through her hands. Passively and mechanically has her hand written thoughts not hers, facts unknown to her, descriptions passing her power of imagination, impelled by an influence so imperative as to be irresistible. The medium who sends forth "this volume into a world oftentimes sceptical and contemptuous, yet containing countless mourners to whom its pages can say many a soothing 'word in season,' has no desire to intrude into the hidden and secret things which belong to God alone." She would but hold firmly that which He has graciously revealed. Freely she has received, and freely she would give. She believes her power of comforting others with the consolations of Christ to be a gift from Himself, one of those spiritual gifts which he promised, and which Saint Paul exhorted his converts to desire. There are many beautiful little pictures of departure from earth and life on the other side scattered up and down this volume, some of which we would gladly quote were our space not so limited. At the same time, quotation itself would often rather mutilate descriptions best understood in their entirety.

THE SEAT OF THE SOUL DISCOVERED; OR THE WORLD'S GREAT PROBLEM SOLVED, WITH OBJECTIONS TO THE SAME ANSWERED. By James

Gillingham, Surgical Mechanist, Chard. London. F. Pitman, 20, Paternoster Row.

The chief object of the first part of this little book is to show that the Spirit of man, which is really the man himself, is entirely separate and divisible from his body, and that there are the same general features in the Spiritual as in the natural body; that the man dwells inside the body for a time, and uses it as the vehicle of communication with the outward world, but that the Spirit man remains intact, in spite of accidents to the body. This theory the author supports by adducing many very curious and well-attested facts known to himself, and also by quotations from Scripture. The second part of the book consists of the objections which have been sent to the author since his publication of the first part, and his answers to them. The theory of the book is, of course, a familiar one to Spiritualists, but the curious fact in this case is that the author has arrived at it without being consciously what is technically called a "Spiritualist," but from the facts which have come under his notice during the pursuit of his profession as a surgical mechanist. When he wrote the book, he was ignorant of the teachings of Spiritualism. The objections are very clearly and cleverly answered, and the whole book proves the writer (though, as he says, a working man, and self-taught) to be a thoughtful, earnest, and talented man. We dissent from some of the theological teaching, but that is a small matter; the spirit of the book is excellent, and we are entirely in accord with it. We can only hope our readers will peruse the book for themselves, and do their best to help an earnest, self-sacrificing man in his pursuit after truth. They will find much that is most interesting, and from which they may probably learn a great deal of which they were ignorant before, and be well rewarded. We give some extracts in the present number, and shall probably give some more in future ones, in support of the theory "that the Spirit and the body are of the same shape, and that the soul dwells in every part of the material man, while the head and the heart are the centres of action." Mr. Gillingham gives the following cases of persons who have suffered amputation of their limbs:—

1. "The first is that of a gamekeeper in the employ of Viscount Bridport, who had his arm blown off while ramming home a charge of powder into a cannon, which accident necessitated the amputation of the limb at the shoulder joint. Five years have passed away, and during this period the keeper's arm has mouldered to dust in the churchyard; still he feels that he has a hand and arm, though the material part is removed. Indeed, he feels his hand plainer than ever. He can put his hand in any position, or move any particular joint he thinks proper. He will hold his (Spiritual) hand up before his face, and say, 'My hand is before my eyes. I cannot see it, but I know it is there, because I can feel it.' He says, too, that he could grasp a tool and use it as he once did; but he cannot, because the material part the spirit once acted upon is amputated.

2. "The second case is that of a patient who had his leg amputated at the middle of the thigh, in consequence of a white swelling of the knee. He feels his leg and foot very sensitive, though the material part is removed. Shortly after the operation he got out of bed one morning to dress, and put out his leg to walk, unconscious of his loss, when suddenly he found the material pillar that had so long supported him removed, and he was obliged to grasp the first thing that came in his way to save himself from falling.

3. "The third case is that of a patient who had his foot torn off in a thrashing machine seventeen years ago. He

still feels his foot, which is very sensitive, up to the present time.

4. "The fourth case is that of a patient who had both his hands blown off whilst ramming home a charge at the mouth of a cannon. He was taken home shortly after the accident, and they were about to carry him upstairs, when he expressed a wish to walk up. In ascending the stairs, not thinking for the moment that his hands were off, he stretched out his arms to grasp the baluster, when suddenly he exclaimed, 'O God! I have lost my hands!'

5. "The fifth case is that of a patient who had his leg amputated, or taken out of the socket, at the hip joint. I asked him, whilst he was lying in the hospital, whether he felt his foot and leg. His reply was, 'Yes, more so than I do the sound limb.'

6. "The sixth case is that of a patient who had his leg taken off under the knee, owing to an injury caused by the explosion of a gun. He says, 'I still feel that I have a leg which I can never lose; and have many a time put down my hand to feel it, when suddenly I have found myself grasping an insensible piece of wood.'

7. "The seventh case is that of an old man with a wooden leg, whom I met by the way. 'Well, my man,' I asked, 'can you feel your foot?' 'Yes, sir,' replied he, 'and my ankle too, as sensitive as ever.' 'How long have you lost your leg?' 'Over forty years.'

8. "The eighth case is that of a patient who had suffered the amputation of his leg, in consequence of a white swelling, when 18 years of age. He departed this life not long since, at the age of 72. I knew him personally. I was anxious to know whether, after he had lost his leg 54 years, time had worn out this sensitive feeling. On my inquiring of his daughter, she said she had heard her father say that he had many a time felt his leg, and that in his last illness the limb became more sensitive than ever. When he turned in bed, and moved one leg, he moved the other also.

9. "The ninth case is that of a patient who had his shoulder-blade and arm taken out altogether. He now lives and enjoys health. I had been corresponding with him a short time, and was very anxious to know whether the taking away so large a portion of the body cut off the connection of the feeling of the hand and arm. I took the liberty of asking him. He kindly replied, and said: 'All that can be said of the gamekeeper can be said of me. I feel my hand and arm plainer than ever. By day my arm is close to my body, and my hand rests upon my hip; but by night my hand and arm rest over my chest.'

10. "The tenth case is that of a labouring man who had suffered the loss of his arm three months; he felt his hand so sensitive that he could not understand it; on making it known to his friends, they told him it was because his arm had not been buried. He accordingly went to the surgeon and said, 'Sir, they tell I that you have got my arm, that he is buried, and my fingers be so annoyed about it, for they are everlasting twitching.'

11. "The eleventh and the last case I offer is that of a boy nearly 15 years of age, who had both his legs cut off by an engine running over him on the Great Northern Railway at Lincoln. One leg was cut off above the knee, and left on the line; the other just under the knee, and left suspended by a piece of skin. The boy was perfectly sensible, and while on the stretcher at the hospital he was asked where the accident happened. In reply he said, 'Let me jump up and I will run and show you.' A few weeks after the operation he got out of bed one morning to dress, not knowing that he had lost his legs, consequently he fell on the two ends of his stumps which were much injured.

These extracts and our brief notice of the book, are, we hope, of sufficient interest to send our readers, at once, to the book itself.

PRESS CORRECTIONS.

WILL our readers be pleased to correct a few typographical errors, in Nos. 1 and 2 of this Periodical? In the January number, Page 11, there is the word "patting" instead of "grating," and there are two t's instead of one in "Môtée." In Page 29 of the February number, the "son of man is printed with capital letters, which gives a

false impression. David uses the expression in the Old Testament sense, whereas the use of capital letters would make it apply to our Saviour.

In the February number there is an article entitled "Is Spiritualism Satanic?" In the 5th line of the article the word should be "occurring," not "recurring." In the second column on the same page, and on the 7th line, the word should be "possible," not "visible." In the first column of the 20th page, there are also two mistakes. At the 3rd line the word should be "cause," not "called;" and at the 18th line the word should be "baneful," not "painful." In the second column of Page 27, at the 23rd line, the word "change" should be inserted in parenthesis thus: (Change).

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

DEAR SIR,—It has frequently been suggested to me that I ought to give some fuller account of the bringing of my Dove than the statement I at first wrote, which, although brief, was curtailed before it appeared in "Daybreak." I therefore send it for you to insert if you think it well to do so.

We held a séance on Whit Sunday, May 31st, 1868. As usual, the persons invited had been selected by my Spirit guides, who had also desired that a special hymn from Mercer's Psalter should be sung during the evening, and I had therefore copied out both the words and music for each, so that they should learn it in readiness.

The circle consisted of Mrs. Guppy, Mrs. Ramsay, Mr. Spear, Mrs. Spear, Mrs. Pearson, Miss S., Miss Leith, Miss Nockolds, Mamma, and myself.

After we had united in saying the Lord's prayer, I was desired, by raps, to "mesmerise all." When I had done so, and was again seated, I received the further message, "You must wish for something." I inquired whether fruit or flowers, but there was a negative to each question, and I then said "I should like to have a bird," to which the answer was, "We will bring you one from the Holy Sepulchre—kneel." We obeyed the injunction, and Mrs. Guppy then saw in letters of light, "Repeat the Lord's prayer." When we had finished, I had an impression that, notwithstanding the intense stillness, there was something on the table between myself and Mrs. Ramsay, and softly placing my hand upon it, I found it was a living bird! "Light," was then spelled, and when we obtained it, we saw that it was a Dove, which did not seem in the least startled or alarmed. I then rang for a cage, in which I placed it, and extinguished the light, when this message was given, "Those birds have never been disturbed, they come from the time of Our Blessed Lord."

I asked if it were a young nestling of that same spring, but was told that it was of the previous year. We were then desired to sing the hymn, the third verse of which was as follows:—

Spirit of truth and love,
Life-giving, Holy Dove,
Speed forth thy flight.
Move on the water's face,
Bearing the lamp of grace,
And in earth's darkest place,
"Let there be light."

We had other manifestations which did not bear upon this subject, and at length by raps we received the message, "No more darkness—Brother Spear will expound what you have not understood."

We lighted the candle, and I mesmerised Mr. Spear, who passed into the trance condition, and spoke as follows:—"The Dove is the symbol of peace. The Holy Spirit descended like a dove, a voice was heard saying 'This is my Beloved Son, hear ye Him.'

"Faithful to the utmost in the discharge of every obligation, the Sacred Symbolist this night receives that which shall bring peace to her heart, and at the same time strengthen her for the filial labors which are hers. As she looks upon the Dove, she is reminded of Him Who came preaching peace to those who were far off, and to those who are near. No more precious gift could be hers, taking it to her warm heart, her thoughts are turned to the Giver of all blessings. In the hour of trial, she will be able to say, The Lord hath given, The Lord hath taken away, blessed be the name of The Lord. May The Lord bless her, and give her perpetual peace."

The trouble thus foreshadowed to me was the illness with which Mamma was seized within a fortnight, after which she never rose from her bed, but passed away from earth and its trials on the 10th of August.

My Dove is still in perfect health, and its cage is placed by the side of the easel where I am always occupied with my spirit drawings.

The full significance of the gift seems to come with added strength as I witness the marvellous increase of spiritualism within so short a span of years. May we all be so blessed as to realise in it the Spirit of Peace which is to abide with us in our homes.

A few more words with reference to the date of the manifestation—the very day on which we, as Christians, commemorate the descent of The Holy Ghost upon the disciples of Our Lord, and we must not forget that they were then assembled in accordance with the directions given through Moses for the festival of thanksgiving, and throughout the sacred history, both of the old and new Testaments, we have strong evidence as to the importance of anniversaries.

Also I would call attention to the fact that the first command of the Creator was "Let there be Light." The resurrection of the Saviour was on the first day of the week; the pouring forth of the Holy Spirit on the Day of Pentecost was likewise, although a Jewish festival, on that same

first day, which is now that of the Christian's relaxation from toil.

May I venture to hope that all our religious spiritualists will, with one accord, hold seances on Whitsunday, and pray for God's Blessing on our united efforts in the cause whereunto He has called us.

I am, dear Sir, Yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., February 5, 1871.

OUTLINES OF SERMONS.

No. 3.

"For me to live is Christ, and to die is gain,"—1

PHILIPPIANS, 21 v.

1. When the Apostle wrote these words, he was passing through one of the *testing times* of life, times when what is in us comes out, and the man's *real* character and disposition show themselves. He was a *prisoner*, in the power of the Emperor Nero, who inflicted pain upon others, not only without compunction, but to give himself pleasure. Fancy the Apostle's *out-look*, and how a selfish, cowardly man would have felt under such circumstances. And yet, see what is said in the text, and also in the verses which go before, and which follow after.

2. The *figures* in the text are bold ones, but they are entirely in harmony with the *style* of the writer, and at once betray their authorship. When writing to the Galatians, he had spoken of "Christ living in him." He wrote to Timothy of "Christ who is our Hope." And in his Epistle to the Colossians, he speaks of "Christ, who is our Life." Hence we are not surprised by his telling the Corinthians, that the crucified Christ was the great theme upon which he determined to discourse, when he first came among them. It was to these same people, too, that he defended the spirit of his ministry by the fact that "the love of Christ constrained him," that "love which passeth knowledge." Paul used strong words when he said, "For me to live is Christ." But consider *what Christ was to Paul*. Christ was, to him, the image of the Father, and the ideal of humanity, besides being the Being in Whom were centred all the essential truths and facts of Christianity. Hence Christ was the subject of his preaching (2 Cor., 4 c., 5 v.), his support in trial (2 Cor., 12 c., 9 v.), and the one great Being to Whom his own labours and the labours of others, were to be subservient (1 Phil., 18 v.)

3. If to live be Christ, then a Christian's life is not one of mere form, or correct belief, or sensuous excitement, but entire devotion to the one Master, the one Teacher, the one Saviour of all.

4. When the Apostle said that to him death would be "gain," he was not expressing a selfish feeling, but a simple Christian fact. Granted that the life is a Christ-like one, what else can the death be but a gainful one? The death of such a man as Paul would be a loss to the world, and to the Christian Churches which he had "planted or watered." But so far as he himself was concerned, it would be "gain" in sensible loss of evils, greater development of power, more perfect knowledge, more perfect society, and in the seal which death would set upon his life-work. It may here be noted that the Apostle's idea of death being to him a personal "gain," is inconsistent with the dreadful idea of "the sleep of the soul." How could he, whose spirit was so active and self-sacrificing, count it a "gain" to die, if to die were to be inactive, and in a state which allowed of no good being done to others? Surely work even with pain and sorrow, would have been preferred by such a man to inactivity and unconsciousness?

3. We have seen what was "St. Paul's estimate of Life and Death." But *all have one*, in heart, if not in head, or word. Now St. Paul's *form* of life is not ours. But the *spirit* of his life may, and ought to be, ours. What is life to us? That question, rightly answered, would determine the other question of what death to us would be. It is said, and rightly too, that "it is a solemn

thing to die." But it is a far more solemn thing to live, because the results of death will take their character, absolutely and exclusively, from the life we have led. It was because Paul could say, "For me to live is Christ," that he could add, "and to die is gain."

6. *Christ-like living!* This is what the world, and the Church (for the world's sake) need. To receive Christ's truth, to live Christ's life, to be filled with Christ's Spirit, to have Christ within us as a sort of second self: O what a career of usefulness and blessedness would society then enter upon, were its members thus to live. Society has tried, and in many cases "found wanting," the Christianity of sects and *isms*: let it try the Christianity of Christ, and it shall have "the witness within" itself that *that* Christianity is a living truth, and a power of right over wrong, of goodness over evil.

F. R. YOUNG.

(Preached at Yeovil, Trowbridge, and Swindon.)

POETRY.

THE CITY THAT IS TO BE.

Comfort, O true and free,
Soon shall there rise for ye
A CITY fairer far than all ye plan;
Built on a rock of strength,
It shall arise at length,
Stately and fair and great, the CITY meet for man!
Towering o'er sea and land,
Shall the great City stand,
In the sweet dawning of a day more pure;
House, mart, and street and square,
Yea, and a fane for prayer,
Fair, and yet built by hands, strong, for it shall endure.
In the great City, then,
Shall walk white-robed men,
Wash'd in the river of peace that watereth it;
Woman with man shall meet
Freely in mart and street,
At the great council-board woman with man shall sit.
Hunger and Thirst and Sin
Shall never pass therein;
Fed with pure dews of dream, children shall grow;
Nought shall be bought and sold,
Nought shall be given for gold,
All shall be bright as day, all shall be white as snow.
There, on the fields around,
All men shall till the ground,
Corn shall wave yellow, and bright rivers roll;
Daily, at set of sun,
All, when their work is done,
Shall watch the glimmering stars, and think about the Soul.
In the great City of men,
All shall be silent then,
While on a reverent lute, gentle and low,
Some holy Bard shall play
Songs of the Soul, and say
Whence those that hear have come, whither in time they go.
No man of blood shall dare
Wear the white mantle here;
No man of lust shall walk in street or mart;
Yet shall the magdalen
Walk with the citizen;
Yet shall the sinner grow gracious and pure of heart.
Now, while suns come and go,
Doth the great City grow,
Stilly its stones are laid in sun and moon.
Wise men and pure prepare
Ever this City fair.
Comfort, O ye that weep; it shall arise full soon.
When the great City stands,
Built up by human hands,
Who shall be King thereof, say, O ye wise?
When the last blood is spilt,
When the great City is built,
Unto the throne thereof, a Monarch shall arise.

Hearken, O pure and free,
When 'tis upbuilt for ye,
Out of the grave he shall arise again;
He whose blest soul did plan
This the fair CITY OF MAN.
In His white robes of peace, CHRIST shall arise and reign.
ROBERT BUCHANAN.
"Napoleon Fallen: a Lyrical Drama."

BE TRUE.

Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch-tower stoop;
Though thou should'st see thine heart's delight
Borne from thee by their swoop.

Face thou the wind; though safer seem
In shelter to abide;
We were not made to sit and dream—
The safe must first be tried.

Where God hath set His thorns about,
Cry not, "The way is plain;"
His path within for those without
Is paved with toil and pain.

One fragment of His blessed Word
Into thy spirit burned,
Is better than the whole half-heard,
And by thine interest turned.

Show thou the light. If conscience gleam,
Set not the bushel down;
The smallest spark may send his beam
O'er hamlet, tower, and town.

Woe, woe to him, on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent,
Because he fears the truth.

Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

Hold on! Hold on! thou hast the rock;
The foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand.

While each wild gust the mist shall clear
We now see darkly through;
And justified, at last appear
The true in HIM that's TRUE.

DEAN ALFORD.

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.

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.

FAITH AND REASON.—Submissiveness, humility, obe-
dience, produce, if uncorrected, in politics a nation of
slaves, whose baseness becomes an incentive to tyranny;
in religion, they produce the consecration of falsehood,
poperies, immaculate conceptions, winking images, and
the confessional. The spirit of inquiry if left to itself be-
comes in like manner a disease of uncertainty, and
terminates in universal scepticism. It seems as if in a
healthy order of things, to the willingness to believe there
should be chained as its inseparable companion a jealousy
of deception; and there is no lesson more important for
serious persons to impress upon themselves than that each
of these temperaments must learn to tolerate the other;
faith accepting from reason the sanction of its service, and
reason receiving in return the warm pulsations of life. The
two principles exist together in the highest natures; and
the man who in the best sense of the word is devout, is also
the most cautious to whom or to what he pays his devotion.
Among the multitude, the units of which are each in-
adequate and incomplete, the elements are disproportion-
ately mixed; some men are humble and diffident, some
are sceptical and inquiring; yet both are filling a place in
the great intellectual economy; both contribute to make
up the sum and proportion of qualities which are required
to hold the balance even; and neither party is entitled to
say to the other, "Stand by; I am holier than thou."
From "Short Studies on Great Subjects," by J. A. Froude,
M.A., Third Edition, Page 161.

Advertisements.

JACOB THE HEALER
May be seen Daily, at

32, BRYANSTONE STREET, PORTMAN SQUARE,
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.

Also the following, price 6d. each :—

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

2—The Prophets of the Cevennes. By William Howitt.

3—Remarks on the Character of Swedenborg's Translation of Genesis as given and explained in the "Arcana Coelestia."

4—What Spiritualism has Taught. By William Howitt.

5—Narrative of Astonishing Transactions at Stockwell.

What is Religion? A Tract for the Times. By Thomas Brevior, author of "The Two Worlds," &c. Cloth, 1s. Spiritualism v. Positivism: A Letter to Mr. Lewis and Professor Tyndall. By G. Damiani. 6d. Cheap Edition, 2d.

Human Immortality: Viewed in connection with Modern Spiritualism, and Kindred Topics. By William Smitton. 6d.

Modern Spiritualism: Its Claims to Investigation. By J. Brown. 2d.

The Philosophy of Death. By A. J. Davis. 2d.

Modern Spiritualism: A Lecture by John F. Morgan. Sixteen Pages, 1d.

The Organ of Wonder, in Relation to Spiritualism. By Andrew Leighton, Liverpool. 3d.

Thoughts from Beyond the Tomb. By Baron Guldenstube. 3d.

Theodore Parker in Spirit Life: A Narration of Personal Experience, inspirationally given to F. L. H. Willis, M.D. 1d.

Emma Hardinge's Inspirational Addresses and Answers to Questions. 3d. each.

Emma Hardinge's Rules for the Spirit Circle. 1d., or 1s. per 100.

Facts are Stubborn Things. By R. Cooper. 2s. 6d. per 100.

Characteristics of Miracles by Spirit Power. By Jno. Jones. And a Letter, by Mr. Jencken, describing Mr. Home's Manifestations. Four Pages, 1s. 6d. per 100.

Sig. Damiani's Evidence before the Dialectical Society. 2d.

Spiritual Tracts and Letters. By Judge Edmonds. 1s.

What is a Miracle? 1s. 8d. per 100.

A variety of Miscellaneous Tracts for Distribution.

PERIODICALS DEVOTED TO SPIRITUALISM:—

The Banner of Light. Boston. Weekly, 6d. Per Annum, 15s.

The Religio-Philosophical Journal. Chicago. Weekly, 6d. Per Annum, 15s.

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

Revue Spirite. Paris. Monthly, 1s.

Human Nature: A Monthly Journal of Zoistic Science. 6d.

The Medium and Daybreak. Weekly, 1d.

The Spiritualist. Monthly, 3d.

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.

Planchettes for the use of Mediums, 5s. each. Polished, 6s. Pencils, 3d. Paper, 1s. per Packet. Crystals, 5s. and 10s. each.

STANDING NOTICES.

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

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

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

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

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

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

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

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

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

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

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

