

The Christian Spiritualist

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

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THE CREDIBILITY OF SPIRITUALISM.

No. 2.

IN our leading article of last month, we endeavored to "show cause" for believing that the "Credibility of Spiritualism" is not an incredible idea. We now conclude what we have to say, for the present at least, on that topic, although we are well aware that it is far more worthy of the treatment it might receive in a bulky volume, than that which it will actually receive in our brief pages.

The evidence for Spiritualism is, we will not say overwhelmingly great, and of such a nature as to leave all those who are not believers in it to the condemnation of wilful blindness. But we do say the evidence is of such a nature, and so varied, that no person, with ordinary intelligence and really open mind, can examine it, and decide upon it upon the ground of its own merits, and come to the conclusion that the whole thing is either *illusion* or *delusion*. Of course, it may be said that if the evidence be so palpable and demonstrative, how is it that society remains unconvinced, and scientific men are outside the ranks of the Spiritualists? An easy, and we think fair, reply can be made. How is it that all persons who might possibly be so are not actually believers in Christianity, or (to use another example) the Newtonian philosophy? "The eye sees what it has the power of seeing: that and no more;" and there are persons in the world whose organization, training, and surrounding circumstances preclude the possibility of their realizing the facts upon which Spiritualism rests,

and the value which the Spiritualistic philosophy must have for those who receive it intelligently and live it out consistently. If we remember rightly the Lord Himself did not meet with any very general acceptance during His mortal life; while from the day when He disappeared on the Mount of Ascension down to the present moment, the battle has been raging between those who have been "for Him" and those who have been "against Him." A doctrine may be true, and yet its truth be inappreciable, except here and there and by this and that particular person. Especially is it so with respect to Spiritualism. What are truths to some of us, may not present themselves as truths to others; and what are to us undoubted facts, may be unrealizable by those who cannot see what we see or feel what we feel. Besides, is it not true that a very large majority of the men and women of the present time are steeped to the lips in materialism? On Sundays they hear about soul and body, Heaven and hell, the seen and the unseen, the Creator and the creature, the spiritual and the material, the transient and the permanent, the life that now is and that which is to come; and they have a vague notion that what they hear is true, and that they themselves believe what they hear. Even during the week, if they are "pulled up" and confronted by a clergyman, or some man whose religion is a reality and a power, they are willing to admit that there is "something in" the things we have named. But there are other things about which they have no doubt, and the reality of which they have



never dreamed of questioning. Man may have a soul, but they know he has a body; for they gratify its appetites and passions to the full extent of law, and, sometimes, beyond it. They are willing to admit that there may be a place of misery in the future, that is, on the supposition that there is a future; but they are quite sure that the heaven of to-day is getting on in the world and the hell is not doing so. They would not go so far as to deny the existence of realities outside the sphere of the seen; but seeing, hearing, smelling, tasting, and feeling are all so much sensible evidence, whatever there may be of the unseen about which some say so much. The real truth is no man who is immersed, as far as he can be by his own will, in the material, the tangible, and the present can believe, we will not say Spiritualism only, but the very being of a God; hence it is notorious to those whose eyes and ears are open that *God is a GREAT PERHAPS* to millions, and that money has a far more real existence than He has, "whose are the silver and the gold and the cattle upon a thousand hills." How can *they* be expected to believe in spirit, whose lives are soaked through and through in the material? How can *they* be supposed to look upon communion between the departed and those who still stay behind, whose religious natures are kept at starving point, and whose religion is made up of a few "dry bones" gathered from some skeleton of theology? It is with Spiritualism, as it is with many other subjects outside the region of mathematics. If men will not inquire, they cannot know; or, if they start with some pre-conceived notion about the impossibility of this, that, and the other, they are but pre-judging the case, and not deciding it upon its own merits. We do not say that all Spiritualists are wise and good, that all mediums are reliable, and that all the statements made on behalf of Spiritualism are trustworthy. It would be as foolish as it would be dishonest, to say anything of the kind. But we affirm and *re-affirm* that the whole question is abundantly worthy of examination, and that the more thoroughly it is investigated, and the more of open mind which is brought to its investigation, the more abundant will be the reward. That so many do not believe it may be accounted for by various reasons. But belief or non-belief cannot make or *unmake* a fact.

There would be many more believers in Spiritualism, if those who are now nominally so were but simply faithful. But we have too much to say on that head to publish our thoughts in the present number. In our next issue we shall have some-

thing to say of a pointed and practical character to Spiritualists themselves, and should "the cap" in any given case "fit," it must be worn. In this matter, as in that of the slavery question, we take up the words of William Lloyd Garrison, who, when he was urged to be quiet, said: "I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard. I desire to thank God that He enables me to disregard the fear of man, and to speak His truth in its simplicity and power."

ON SEEKING SPIRIT COMMUNICATIONS.

EVEN in these days of materialistic science, when Sadducees abound and teach, many there are, outside the ranks of Spiritualism,—thinking of it with alarm—shrinking from its very mention, who yet are, verily and indeed, Spiritualists in heart and hope, believing in the constant presence and guardianship of Angels, admitting that their appearance is as possible, if God should so will it, now, as it was eighteen centuries ago; and trusting, though most often faintly and with fluttering and fear, that their dear ones passed away do indeed watch over them yet, and care for them still; and that they will meet and embrace with conscious loving recognition, when they too step into the land of the Hereafter. And though indeed there is generally much vagueness in their anticipations as to the nature and conditions of that other life in which they believe and for which they hope, this is perhaps the position of the greatest number of devout persons, whose minds are neither chilled by indifference, nor invaded by doubt,—both in the Church of England, and in other Christian sects. Anglicans of what are now spoken of as "Ritualistic opinions," advance a step beyond, and venture, though somewhat timidly, to remember by name the departed, before God, and to express a passing wish for the prayers of holy men who have attained the Heavenly heights.

Roman Catholics, whose religion is penetrated with the element of the supernatural in a greater and intenser degree than any other Christian creed, believe in the "Communion of Saints" in all its fullness, with everything that it imports and implies,—regarding the Church on earth, in purgatory, and in Paradise, as but one and the same Body, whose members are indissolubly united in sympathy and fellowship, service and interest, suffering together, rejoicing together in Christ their Head, aiding and consoling and strengthening one another, and trampling upon death, through the victory of their Risen Lord. To all intents and purposes, Catholics who realize the teachings of their Church are Spiritualists, but many of them, like many

Anglicans and Protestants, would repudiate the title with horror and with dread.

In what then does the great difference consist between such Christians as have a vivid belief in the unseen world, and in its angelic, demoniac, and disembodied dwellers;—and those who “profess and call themselves Spiritualists?” The difference generally brought forward is, that we Spiritualists not only believe in the presence of spirits and their agency in the affairs of earth, but that we seek to hold with them external intercourse, and to procure, by means forbidden, the exercise of their power over material objects, and earthly circumstances. We will not now enter upon the question of Bible prohibitions in either Testament. Before the coming of our Lord, restrictions, strongly worded, were given to the Israelites, and undoubtedly there exists still and now a forbidden Spiritualism,—that which St. Paul calls “witchcraft” and counts as a fleshly work in the same category with flagrant and heinous sins, because like them it arises out of the natural, selfish, earthly side of our being, springing from the love and desire for the marvellous and the exciting; or from something lower yet, the sordid desire for selfish gain through the instrumentality of spirits, unspiritualized and unhappy, who thus sink deeper still into the abyss. But with these topics we have no present concern. We are accused then of seeking communication with the Spirit World, and warned that all such seeking is forbidden and unholy.

In the first place we answer that many very highly favored mediums have never been aware of any “seeking” of the wonderful phenomena which have occurred in their presence. And secondly that we should do well before condemning to ascertain clearly what is meant by “seeking.” Some reflection upon its intent as used by Spiritualists together with some consideration of its practice and acceptance under other names and in other forms, may assist us to a more certain decision as to its nature and legitimacy.

There live now as there have lived in every age and nation, and in the midst of the most opposite ways of worship, persons upon whom the various gifts now called “Spiritualistic” and “mediumistic” have fallen without any voluntary effort or search; and often to their extreme amazement, trouble, and anxiety, especially in the early stages of their reception, and before they fully understood their use, purpose, and value.

Every well-authenticated instance of the appearance of spirits, every dream fulfilled, literally or figuratively; the “second sight” of the Highlanders, and all forms of natural clairvoyance, are witnesses to this fact. Volumes could be speedily be filled with anecdotes that are re-

called immediately that the “Supernatural” becomes matter of discourse. To the question “Do you believe in Spiritualism?” an indignant negation is often returned. But when it becomes understood that you apply that name to all branches of ghostly tale, and nightly vision, you are assured first, that the individual with whom you are conversing is, of course, far above and beyond all suspicion of credulity and superstition, “but yet” he adds, “but yet, I will tell you a strange story, and one for the truth of which I can vouch.” This must be the experience of most persons, sufficiently interested in these matters to have discussed them. The “but yet,” and the “strange stories” known to be true, multiply so fast, that one begins to suspect that half the people of one’s acquaintance are, though in complete unconsciousness, strong and decided “mediums;” and that the other half possess much latent power of the same description. Yet, not one of these has ever sought, knowingly, for spirit communications or manifestations.

Some declared Spiritualists, fully aware of possessing one or more phases of this undefinable, because little understood faculty, make it a rule, for reasons sufficient to themselves, to abstain from all voluntary invitation to the spirits, and to sustain as entire a state of passivity as is possible, holding themselves only in quiet readiness and willingness to receive whatever may be given through their means, by those Intelligences with whom they are in sympathy. In many cases, this is, no doubt, best and wisest. A too great eagerness for manifestations, and particularly a very keen anxiety for messages from anyone special spirit, leads often to difficulty; and to deception from the falsehoods and interpolations of foolish or wicked beings, attracted possibly by the element of human self-will, by grasping and unchastened feelings; and by the absence of that “quietness and confidence” which alone is peace and strength. Into the tranquil, holy atmosphere of meek and still submission, they cannot so easily intrude. There is, therefore, much to be said for this view of their duty, taken by some great and noble souls. Nevertheless, as any intercourse with the unseen is possible, only in obedience to its own peculiar laws, and as there is no such thing in all the universe as arbitrary exemption from such obedience, and no success without it; these passive persons must, however involuntarily, and without their own consciousness, fulfil the conditions upon which communications, with the invisible depend. Spiritualism is, however, before all things *individual*. Its differences of operation are so vast, and depend so entirely upon idiosyncracies too complex to be classified, and upon peculiarities too personal to be measured; while, at the same time, we are so greatly

in the dark as to the laws, physical, semi-physical, and spiritual, which regulate its action ; that any attempt to lay down general maxims would be not only narrow and illiberal ; but ignorant, vain, and foolish. "Let every man be fully persuaded in his own mind ;" and again, "Whatsoever is not of faith, is sin," are about the only principles that can reasonably be suggested for the guidance of those who have entered upon the investigation of this most engrossing subject. It is the motive, the purpose, the object and intention that stamps the nature of communication with the Spirit World, far more than the means used, or the objects employed, for its expression. It is the same in our intercourse with our fellow mortals, on this side of what we call death. It matters little how I convey my thought to my friend on earth, whether by pen and ink, by voice and word, by sign or symbol, poem or picture, by music or by song. But it matters immensely that my thought should be true and just, elevated and pure ; and it matters also that it should be conveyed in the most effective, correct, and direct manner of which I am capable at the moment ; and under the circumstances by which I am controlled. This will perhaps be some apology for the much ridiculed "rappings" upon, and "tippings" of tables, in reply to questions, or for the telegraphic spelling out of messages. A communication thus given, may be good and holy, wise and true. The spirit may, from the nature of the conditions, have no other possible mode of expressing his idea ; either from some peculiarity of his own, or of the medium ; from the state of the magnetic atmosphere, or owing to the conditions and circumstances by which he is influenced. The main point is, that both he, and his instrument of utterance, the medium, be good and faithful in thought and purpose, word and deed.

The same principle applies to the much debated matter of "seeking communications." If a man be persuaded that it is not well for him to seek them externally, but patiently to await their coming, let him tarry in that stillness, to God's glory ; and if another feel that such seeking he can safely undertake, let him then seek ; but always keep before him that "glory of God," which the Apostle tells us may be shown in all we do, throughout the live long day.

Many "prophets and kings" in the Church of God have thus sought and found, and given praise to God ; and left rich treasures to their spiritual children. For how much does the term "seeking" comprise and comprehend ! How much of outgoing and uprising love and veneration, how much of fervent sympathy, how much of invocation and entreaty is but another mode and form of this same thing we speak of now as "seeking spiritual communications !" Holy men on earth have spoken with holy men in

Paradise many a happy hour since our dear Lord ascended to His and our Father. And burdened souls have sighed out all their sorrow in the sympathising ear of some sweet Saint, whose tender heart, with all its added strength, and all its unchanged personality, responded pityingly to the sad appeal. And to such have the Angels manifested themselves oftener than the world dreams ; and spoken precious words, which those to whom they came have recorded for the aid of all the faithful. If any one, calling himself a Spiritualist, be disposed to smile at these things, and to regard them as the legends of a credulous and simple age, let him be well assured that the Spiritualism in which he believes presents to outsiders the appearance of quite as much superstition and credulity. If testimony have any weight and value, then it is as true that any angelic and beatified beings did as really visit and inspire saints and hermits, men and women, in the records of the Church, as that spirits communicate to-day through the mediums of the present age. It is also just possible that some person who believes in neither fact, may glance over these pages. To him we can but commend the evidence of witnesses for the marvels of the past, and his own faculties of investigation for solving the mysteries of the present.

But perhaps a third, a believer in these "legends," will be disposed to exclaim, "But the invocation of Saints, and the responsive help they afford, is a thing too beautiful by far, too full of poetry and of piety, to compare with the 'séances' and 'seekings' of modern Spiritualism !" Invocation is a more dignified and imposing word. That is true ; but "seeking" may be as spiritual a reality. We are much impressed by words. But words are after all but the sounds by which thoughts make themselves audible in this world's heavy atmosphere. In "Modern Spiritualism" there is "seeking" of every degree and shade ; from the most utter foolishness and frivolity, to the highest and deepest religion. Just as in that creed which holds as a dogma the intercession and invocation of Saints, there is, in its practice, every grade and variety, from the lowest superstition, to the purest and most exalted spirituality ; different countries, different centuries, different worships, and different individuals, will necessarily find differing ways of expressing all their lives, all their tendencies, thoughts, and aspirations ; but there may, after all, be no such tremendous difference in the meaning to which they are striving to give expression, however opposite its outward manifestation. Silent or "seeking," breathing no prayer, and speaking no word across the shadowed valley, or invoking every Saint in Heaven, and talking with every spirit who is willing to communicate, this one

thing is everlastingly sure and true—only in Christ can we have any real abiding union, or communion with any soul. Apart from Him there is nought enduring, nought that has within it the germs of the steadfast and the permanent. In Christ alone and in union with Him is Love and Life Eternal.

ALICE E. HACKER.

Prestwich, Manchester.

OUR "NURSE FORD."

MRS. FORD has been a faithful attendant in our family for several years, and is familiarly known among us as "Nurse Ford." She is a truly Christian woman, having been brought up, from a child, to live a life of prayer. For more than twenty years she was a consistent member of "Surrey Chapel." It is only recently that she has heard of Spiritualism, but she has all her life been a medium for spirit communications, in several ways. When a child she lived with her mother, Mrs. Haggins, at 24, Philip Street, Kingsland Road. One day, when she was nine years old, being sent out upon some errand, she relates that, just as she came to the Almshouses, as she was skipping gleefully along, she felt suddenly a hand grasp her firmly on her shoulder, and a loud voice said, "As thou art, so shalt thou remain. I will never leave thee or forsake thee, I will be with thee even unto the end. So come Lord Jesus," and on looking up, she saw, high over her head, an "Angel," a lovely female form with bright wings, holding in one hand a palm branch, and in the other a crown. As she was turning round from the contemplation of this beautiful vision, a lady who was passing by, said to her, "My dear, did you see that beautiful figure?" "Yes," she answered, "I did, was it not beautiful?" "I heard what it said to you," said the lady, "go, run along, be a good girl, and bless your mother." On arriving at her home she told her mother what she had seen and heard. Twenty-four years afterwards, as her mother lay dying, while she was sitting by her side, suddenly she turned to her and said, "Do you remember the vision you had when you were nine years old? I've pondered over it many a time. Never forget it, my dear child!" Many times during her life has this vision been recalled to her, and the same loud clear voice has addressed her. When she was about twenty years of age she was greatly distressed by various trials, and religious doubts crept in. To use her own words, "Satan tried to make me believe religion was all false. I was so unhappy that I tried to poison myself, but not succeeding, I went to the steps of Blackfriar's Bridge, and, as I was about to throw myself into the water, the

same voice said to me, 'Do thyself no harm, I am still with thee, and will be, even unto the end.'" Upon which she felt comforted and greatly strengthened, and returned home. She was married to a kind husband, but one who never made any profession of religion. He died very suddenly, and her mind was in great distress about his condition in the spirit world. As she was sitting, thinking sadly of him, one night, soon after his death, she saw standing before her, a bright angel, who spoke in the same voice, saying, "Woman, why weepest thou? for I have told you in the watches of the night, and I tell you again, your husband is happy. I have brought him here from the evils to come. He has sinned, but I, the Lord, do forgive the penitent. Your prayers have been heard and accepted. He is mine, therefore take comfort. A few more trials await you, then you will join us here. My promise is the same to you now as when I spoke to you in your childhood. My promise was, '*I will never leave or forsake you, I will be with you even unto the end!*'" In relating this vision to me, she expresses a firm belief that this Angel was Christ Himself. His form was inexpressibly beautiful, he was clothed in pure, dazzling white. His voice, as usual, was loud and clear, and his presence as real to her as the presence of any human being could have been.

One singular vision she speaks of, the outline of which I will rapidly sketch. She says she was walking alone, through very lovely fields, when suddenly some people came up to her and told her if she would stand still she should see a "Grand Jubilee." Pointing to a small stone they directed her to stand upon it, and wait and watch, in *faith*. In a short time she saw coming towards her four men, whose faces she especially noticed. Standing before her—they drew aside a large white veil, which revealed to her sight a most glorious view, dazzling beyond description; on all sides were "thousands and thousands of Angels, all dressed in pure white, and joining in the most magnificent music, which filled the air." She was given to understand that this "Jubilee" was on account of the "bringing in of all nations to fear the Lord, both Jews and Gentiles, all as one." It is the sequel to this vision that forms the interest and singularity of it. Some months after it had occurred, she went to a meeting at Surrey Chapel. It was, I believe, a missionary meeting, and rendered especially attractive from the fact that four converted Jews were to address the meeting, before starting on their missionary efforts. When these four gentlemen entered (one I know was the well-known Mr. Herschel) she immediately recognised them as the four men whom she had seen in her vision, and who had drawn aside the white veil which had revealed the "Jubilee" to her. Her agitation was, for a time, overpower-

ing, as thus so unexpectedly the meaning of her vision was, as she thought, revealed to her.

F. J. THEOBALD.

Hendon, near London, March, 1871.

THE WESLEYS.

By JOHN JONES, *Enmore Park, S.E., London.*

No. 1.

As time rolls on, the Wesleys, John and Charles, increase in vigorous usefulness. They appear as chosen men—men adapted for, and who effected, the purposes for which they were chosen. Through them was originated a mental movement, and long lives were given, to consolidate their tasks—yet not tasks, but heart duties. John the organiser and Charles the hymnist. John burned to instruct his fellow-countrymen in the majesty of God as displayed through His attributes of Wisdom, Love, Truth, Power, Mercy, and Justice. As he taught in churches and out of them, and crowds gathered round, he perceived the need of co-operators; and as time still rolled on, the instruments appeared to be placed at his disposal, adapted for the rugged, unchristianised minds to be operated on. Those men he sent throughout the three Kingdoms as his lay “preachers of the Gospel,” who as pilgrims stayed only about one year in a district and then moved on to another, proclaiming hell for the sinner, and Heaven for the saint. Charles, breathing the same atmosphere of ideas, uttered his perceptions and knowledge and feelings in the cadences of song. Charles fringed the truths as unfolded in the Old and New Testaments with the vigorous power, pathos, and beauty of British phraseology; and as the war song on the battle-field rouses the soldier, and a national song the nation—so the Hymns—

“Leader of faithful souls and guide
Of all who travel to the sky;
Come and with us, even us abide
Who would on Thee alone rely.
On Thee alone our spirits stay,
While held in life’s uneven way.”

And yet another:

“Spirit of faith come down,
Reveal the things of God;
And make to us the Godhead known,
And witness with the blood.”

—roused the courage of the preachers and the members throughout the land: all breathed the same songs—felt the same power from one end of the country to the other. All were bound by heart ties—of one common Fatherhood—“heirs of God, and joint-heirs with Jesus Christ;” and when insulted and assaulted by outside persecution from people, from clergy, from magistrates—mud and stones thrown at them—dragged by the hair of their heads, and thrown into village ponds, the rioters led by the clergy—the win-

dows of their houses smashed—the furniture taken out of their houses and destroyed—on whom could they call? Their memory called up the war song of the Methodists:

“Captain of Israel’s host, and guide
Of all who seek the land above;”

and like St. Paul, in perils oft, they trusted in the Lord—in their Saviour. The rhythm tones of Charles, who himself was passing through the same scenes of turbulence, nerved the first Methodists to a oneness of action—a oneness of active reliance on the Divine power of “Him who built the skies.” The hymns are so scripturally human, that whether the Christian is in ecstasy or its opposite, his memory wells up his state of mind as clothed in the easy nerve flow of Charles Wesley’s poetic phraseology.

The Churches, whether of the State or Dissent, have caught the heart-songs, and we may say that all collections or selections of hymns used throughout the Churches and Chapels of the British Empire and America, consist largely of the hymns of Charles Wesley. Truly it may be said, “Though dead, he liveth.” The organisation of the Churches by John was so effective that it stands yet unchanged, and is so compact, so ready for action in hours of need, that it is a power in the State.

The whole history of the Wesleys evidently proves that they were led and used by a higher power. John was, and still is, by many of the Methodists called “superstitious;”—and the ground for such an opinion is in the Methodist Magazines as published by him; where regularly, monthly, there appeared the narrative of incidents showing *special providences* and headed “The Providence of God asserted.” This division of illustration and the frequent incidents narrated in his journals of a kindred character, prove the convictions of his mind. It would be interesting to trace whether the brothers John and Charles were what we in our days call Spiritualists. That is, men who believe that angels exist, commune, and assist or resist us as they deem needful. We at once say yes; but that the attributes, the glory of the Supreme, so blazed on their minds; that the weakly lights around the “glory that excelleth” were so feeble as almost to be unnoticed by the brothers. Those lights were the mere rushlights in the sunshine—the men of the army of the Lord of Hosts—the mere messengers or angels of the Lord of the whole earth. There appears to have been an intimate fear in the Wesleys to extol—to trust in angelic powers, for fear of falling into the error Luther a few years before so ruggedly assailed—the worshipping of angels; and also extended to a fear of communing with angels instead of with God the Giver, the “OUR FATHER.” The Wesleys were sons and grandsons of good clergymen of the Church of

England. Their mother was the daughter of a clergyman; therefore there was, so to speak, a hereditary inclination to religious thought. Their mother was energetic, orderly, and firm-willed; the father was not only a devout man, but a poet of considerable power; a man of will—a man of nerve—fearless. This was clearly shown by his conduct during the time of the well-known "Epworth spirit rappings"—rappings that continued in the family for about three months—heard by all the family, and by the neighbors; of which phenomena vivid accounts were sent to John (then a student at Westminster) by his mother and sisters. "Old Jefferies," as the spirit was called, created an excitement, and imprinted a *principle* in the minds of the family, including John and Charles,—that spiritual beings not only exist, but have power to confer good, and inflict evil on individuals and on families. If so, why not throughout villages, towns, countries? The Scripture narratives of the power of evil or d-evil spirits to affect man was proved by the family narrative of the power of "Old Jefferies," as the children called him.

We may regret that the Wesley family did not open the door to regular communion with the invisible spirit, as the Fox children (Methodists) did some 130 years after, at Rochester, America—when, in the year 1848, the parents, in fear, and the children in fun; conversed with a spirit by sounds, by signs, since followed by wonders which have startled nations; and which are revolutionizing men's minds, and destroying Sadduceeism by wholesale. But the Divine knows best; and the unfoldings we call Providence, guide the nations, the towns, the villages, families, and individuals.

But turning to the Wesleys. When the colliers—the miners in the black country of Staffordshire and Warwickshire, coal-dust begrimed, drunken and otherwise sensualised, howled and foamed on them—when they and their lay preachers, in the market place and on the village green, preached purity of life and Heaven; but impurity of life and hell—no wonder some of the hymns take the tone or coloring from their surroundings, and we have the outflow:

"Into a world of ruffians sent,
I walk on hostile ground;
While human bears on slaughter bent,
And ravening wolves surround."

Then, inspired with the Divine declarations of an over-ruling Providence, and a remembrance of Daniel's salvation even amidst lions—dauntless he rallies his Methodists around, and, to a trumpet-toned tune, they in a kind of ecstasy sing that war hymn:

"Soldiers of Christ arise,
And put your armour on;
Strong in strength which God supplies
Through His Eternal Son."

The crowds, melted by the strains of melody,

and the brave, fearless, spiritual faces of the Wesleys, and their little band, let the howl cease; the stones, the mud, the rotten eggs drop; and then, passing through their midst, went their way to other scenes of a kindred character—the Lord by signs and wonders rousing the nation from its religious lethargy. The whole movement was so opposite to the flabby, inert, nasal efforts then in action throughout the Churches; that it startled, attracted, and fired the lower and middle classes of the people, and produced a religious revolution.

(To be continued.)

CORRESPONDENCE.

* "TRICKSY MEDIUMS."

To the Editor of the Christian Spiritualist.

DEAR SIR,—I have read the letter of Mr. Jones under the above caption in the April number of the *Christian Spiritualist*, and I find that our zealous and intelligent collaborer has misapprehended the position I assumed in my letter headed "A Harsh Statement," which appeared in No. 40 of the "Medium and Daybreak."

My intention was to point out the absurdity of punishment considered in the light of the "*Lex talionis*" and the necessity of establishing reformatory measures of the kind best adapted to eradicate all base and degraded thoughts and impulses from the mind. Far be it from me to advocate implied participation by non-interference in the evils referred to in his letter. I hate evil as much as Mr. Jones, but if I am desirous of removing it, I must eradicate the cause and then the evil will be no more. This cannot be done by mere punishment, only by the application to daily life of the increased knowledge of the science of human existence.

I admit that human laws are based upon (our knowledge of) Divine laws; therefore that knowledge is reflected in those laws, and the limit and value of such knowledge is found in the community governed thereby. The effort of all law is to establish and maintain peace, order, or harmony, collectively or individually. Has this been accomplished? Has sin, evil, error, been eliminated from society by our laws based upon (our knowledge of) Divine laws? If not, then our preaching is in vain, and we are of all men the most miserable. If man was evenly balanced, organically and temperamentally, sin, evil, error, would be known no more. I affirm that this condition could be attained by a knowledge (the result of investigation) of the Divine laws. Throw more light upon the mysteries of human birth; let us remove the causes that predispose the organism to perverted expressions, and thus shall the truth make us free.

I cannot agree with Thomas Carlyle; for the scoundrel is but the victim of parental ignorance and congenital inheritance; effects that manifest themselves in all classes of society from the lowest to the highest. Restrain and reform the victims, and remove the cause: this is the only safe method; for the lowest scoundrel is as much the child of God as Thomas Carlyle; born under the same laws. Let us then fulfil our mission and return good for evil by obtaining and spreading abroad the highest knowledge of the laws of human life.

In conclusion, as Mr. Jones is desirous of punishing the Tricksey Mediums, why not proclaim who are those whose trickery he has frequently detected; thereby weakening the confidence of the public in their (the mediums') gifts; and relieving the cause of a break upon its wheels in the shape of a Tricksey Medium.

[* Mr. Jones wishes us to say that the word he intended to use was "Trickey," not "Tricksy;" but whether the mistake was his own or our printer's cannot now be decided.]—ED. C.S.

† We suppose Mr. Morse means "heading."

Apologising for intruding so much upon your space, believe me,

Yours fraternally,

J. J. MORSE, "Medium."

8, Crescent Place, Hackney Road, N.E.

April 5, 1871.

A CHAPTER IN THE HISTORY OF SPIRITUALISM.

To the Editor of the Christian Spiritualist.

MY DEAR BROTHER,—I have been so continuously occupied that I have not till now found time to give attention to the letter headed "Spiritual Journalism" which appears in Page 60 of the *Christian Spiritualist*. I have the strongest aversion to engaging in a personal controversy with the writer of that letter, who has repeatedly in other ways endeavoured to bring about such a result; but lest the non-acceptance on my part of your offer to allow me to have my "say" should be construed as an evidence of "bad feeling," I very reluctantly employ a few minutes in writing this letter.

As the subject is entirely a personal one, hanging as it does upon my position and personal qualifications, a few words respecting myself may not be considered out of place.

It is now eight years since I was called by the inhabitants of the spirit-world to devote my energies to their service. My former life had been usefully occupied with travel, and intellectual, moral and manual industries. For a number of years I had been actively employed in connection with literature and social progress, so that I was well acquainted with the duties demanded by my new vocation. In making a retrospect of these eight years, memory searches in vain for an instance of sympathy, aid, or encouragement received from "experienced spiritualists," who, from the beginning, have treated me with coldness when their conduct was not positively unkind.

My first literary service was to compile and publish the "First Convention Report," which received a most harsh reception from the only periodical devoted to spiritualism at that time. After the "Second Convention Report" came *Human Nature*, four years ago, about which its only contemporary in the cause wrote in language of the most deprecatory strain. My reply and the interest which the controversy excited, was one of the greatest helps I ever experienced in the establishment of that magazine. About sixteen months ago I had a similar attack from the same quarter, and last, also least, I have been assailed by the writer of the letter to which I now reply. These facts inform the reader that, whatever my position may be I have gained it by unaided effort, and that my vanity has not been at all stimulated by the over-indulgence of my fellow spiritualists. I have not experienced

a kind word or a helping hand from the censorious tribunal which occasions the writing of this letter. That I have had friends, many, many friends, I am grateful to acknowledge, but they have been for the most part those to whose parched lips the waters of life have passed through my instrumentality; and their love of the truth and fraternal gratitude have enabled me to found an institution and establish periodicals at an expense of over £1,000, notwithstanding the adverse influences of "experienced spiritualists."

That my self-achieved position is a most honorable one in the estimation of the writer of that letter his proposal amply testifies, which is neither more nor less than that I should be "disestablished" in order that he might occupy my place assisted by "two or three of his own friends." My censor having paid me such a high compliment, I may well excuse the left-handed fashion in which it comes, and the harmless banter with which his letter is filled out. Like every public man, my acts, motives, and personal attributes are public property, and any one who has the inclination and has got nothing better to do is at full liberty to make what comments he pleases. I am not answerable for such lucubrations; but rather being the meritorious object of them I am removed beyond the sphere of their action. My fate in these respects is only that of all those who have lived worthily and benefitted mankind, and I have only to regret that I am such an insignificant martyr, and that in the present instance the opposition brought to bear against me is so paltry as not fit to be considered an annoyance.

No one can be more conscious of my shortcomings than I am myself, and no one has ever heard me boast of my achievements or intrude my individuality in my labours. My duties in respect to spiritualism have been thrust upon me by force of circumstances, and I am ready to relinquish or exchange them whenever providence sees fit. To that Almighty power alone am I responsible, and not to your correspondent or his nominees.

I am well aware that the writer of that letter is a very different person from myself, and this brings me directly to a consideration of his letter and the causes which led to its production. That which would be propriety on my part or in my opinion would be considered "vulgarity" by him and *vice versa*. We have co-operated in several matters; always when the arrangement was to further some of his ends, and I have invariably found that my friends the "experienced spiritualists" are remarkably cordial when they want a favor. My last combined effort with the writer of that letter was in getting up Dr. Newton's reception a year ago. I threw all my energies into that affair and collected a consider-

able sum of money towards the expenses. All went on pleasantly till a report of the proceedings appeared in *The Medium*, in which the "refreshments" were characterised as "of a meagre and pernicious description, consisting chiefly of alcoholic liquors." This caused the writer of that letter to call upon me and engage me in an angry altercation. My rejoinders may be summed up as follows: I said that such substances were not fit for the human organism and that it was an insult to the intelligence of spiritualists to place such things before them, and a misappropriation of moneys subscribed for the promotion of spiritualism.

In a few weeks I received from your correspondent a letter which contained a draft for £6, as an aid to the Progressive Library, being the surplus money received on account of Dr. Newton's reception. It had been advertised that the surplus would thus be devoted which no doubt stimulated the subscribers. To this letter I wrote a respectful, yet firm and independent reply, in which I stated that were the contents of the said letter bearing upon the writer of it I would not publish it, and I would adopt the same course in respect to myself. I also returned the "very amusing letter" and the draft for £6, declaring that I could not accept money from a source from whence proceeded proposals, the acquiescence with which would have for ever stamped my name with ignominy, weakness, and dishonor. In a short time I had another letter, the terms of which were even more disgustingly offensive. I wrote on its margin a few expressions indicative of my unmistakable abhorrence and disapprobation of the writer and his production, which I promptly returned to him. After a little while yet another letter came to me from the same writer, couched if possible in terms more execrable. The whole strength of my nature rose up in revolt against the detestable influence which desired to render me tributary to its jealous hate. In the most emphatic language I could select I expressed my contempt for the writer and disregard for his impotent threats and vain dogmatising. I reminded him of his past offences against propriety in similar matters, and did not scruple to tell him honestly what I thought of himself, his motives and his actions. This letter I also promptly returned to him, that its nauseating influence might be removed as far from me as possible. These replies are "*the very coarsest language*" to which the writer of that letter refers. It is language that, though it pained me to use it, I am proud of, as it is my "Get thee behind me Satan;" and be it noted that I did not make this altercation a matter of slanderous gossip. I felt that I was at full liberty, nay, that it was my sacred duty to tell a man to his face exactly what I thought of him, but that it would be entirely wrong for me to

make it a matter of conversation with others. Your correspondent thought otherwise. He engaged a man of leisure to copy out long epistles giving a garbled version of the correspondence, with comments, of course very unfavorable to me. These he sent to many of my friends. I have read those epistles and know that the author of them received some severe rebukes from those who received them. The consequence was that some who stood aloof became my warm friends. Those who knew all parties said, "Why, these are his old tricks, we are not surprised at it!" The letter to which I now reply has brought new and old friends into closer compact with me. Upon the whole I have to thank the writer of that letter for what he has done for me, and I only regret that it has cost him so much time and painful feelings. I have not one word to say against him, nor have I spoken of this matter except when it was introduced to me by those who had seen the defamatory letters to which I have referred above.

That my censor may live till he learns how to be happy, and attain a superior plane in spirit-life on account of his mortal sufferings, is the sincere wish of Humanity's Brother,

JAMES BURNS.

Progressive Library and Spiritual Institution,
15, Southampton Row, London, WC.,
April 15, 1871.

IN MEMORIAM: MAY & JUNE, 1868.

On Thursday afternoon, March 16, 1871, the editor of the *Christian Spiritualist* was at home, between three and four o'clock, and while talking to some members of his family circle, he suddenly became conscious that a spirit, or spirits were manipulating his head. Almost immediately the following words were spoken to him, in an audible voice; audible, it ought in justice to be said, to himself only, but perfectly so to him. He knows nothing whatever of the party alluded to, but gives the message exactly as it was given to him, and taken down in shorthand at the moment. It may as well be said, that the voice seemed to be that of a man whose tones had been somewhat impaired by age. The editor wishes to add that he has no personal acquaintance whatever with the name of Anson, and has never had any connection with any person of that name. He says thus much because there are some who suppose that messages are the effects of what they are pleased to term, "unconscious cerebral action." In this case that theory evidently breaks down.

"My friend said to me, 'Of course, I grant to the full your sincerity: you believe in it, and are quite justified in standing by it, and sacrificing for it. At the same time I think you are under a delusion, Faraday explained how the phenomena were produced; besides which it is not necessary to introduce spiritual agency to account for these things.' To which I replied, 'I neither know nor care about what Faraday said or did, because this is a

matter in which the evidence is of the nature of consciousness; and all the Faradays in the world cannot set aside such evidence. If I am not to believe in spiritualism, as such, there is no one single thing about which I can be certain. I might as well say that my belief in God is a sincere deception, that my senses have deceived me into a belief in an external world, which does not exist except in my sensations—and that my own consciousness is a part of the general delusion in the midst of which I am living. No,—put aside all the horrible deceptions which have been practiced by so-called mediums, for their own vile purposes; put aside the sincere deceptions into which some have been betrayed, put aside certain phenomena about which there may be honest differences of opinion; but the remainder is true, at least if consciousness itself can be at all relied upon. When I think of the number of Christians whose faith depends upon evidence short of material demonstration, and who yet cling as for their very lives to what they believe, I am ashamed to hear such (persons?) object to spiritualism because the evidence is what they call inadequate. We spiritualists ask for no concession which it would be unworthy to make; we do not wish to be believed upon our mere personal testimony, although even testimony of that kind is sometimes unusually strong; we only ask to be treated as people of ordinary intelligence, and ordinary morality; and when we can get that treatment we shall have some small measure of justice meted to us. As for people who are really afraid to inquire, or who are so immersed in sensuality that they cannot enquire if they would, we must quietly pass them by. God lives, and always takes care of His own truth; so much so indeed that if *we* are not faithful *He* is, and no word of His has ever yet returned unto Him void. There, my brother, put that in the *Christian Spiritualist* for May; and say that a man who heard you speak in Tremont Street, Boston, in the early summer of 1868, and who passed away in the autumn sends you this message."

Will you tell us your name? "Heary Thomas Anson; who was stopping at the Parker House while you were there; or rather who came in and out there for meals, and who heard you talking in the smoking-room one day." [It should be stated that Parker House is a large hotel in School Street, Boston, at which the editor of the *Christian Spiritualist* was staying on May 25, 26, 27, 28, 29 and 30—also that he attended meetings of the Massachusetts Spiritualist Association, held in the Meionan, Tremont Street, Boston, on Thursday, June 4. Beyond these data he can throw no light upon the message].

THE SPIRITUAL BODY.

THE conclusion we come to is, that while on the one hand, the soul is no mere appendage to human nature, shapeless and incomprehensible, or at best, "life;" on the other hand, that wondrous Spiritual body in which we find it, is the veritable, essential MAN,—*ipse*,—"the man in the man." Rightly regarded, it is not the *soul* that is the appendage,

but the *body*. As a material body, it is admirable and incomparable; but placed beside that which alone gives dignity and glory to the idea of man, it confesses itself no more than a piece of mechanism, spread over him for awhile, in order that during his retention of it he may act on the material world and its inhabitants, and fashion his intellect and moral character. It is the strong right arm with which he is empowered to enforce his arbitrations. Man is created for Heaven, not for earth; therefore he is fundamentally a spiritual, and only provisionally a material being. The *eidos* (the true, essential, internal form of a thing,) of his nature is the Spiritual body; the material is only its *eidolon* (the apparent, painted, or external). The *eidolon* is first to mortal eyes and understanding; but the Spiritual *eidos* is the first to fact and truth; just as the uttered word is the first to the listener, but the invisible, underlying thought the first to the speaker. Truly and beautifully has man been called a "word" of the Creator. The Spiritual body is the seat of all thought, all emotion, all volition; excepting, of course, such purely animal volition as belongs to the organic life, and is participated in by the brutes. The material body does no more than fulfil the instincts of its own proper organic or brute life, save when the Spiritual body gives forth a mandate. Intimately combined with its envelope till the latter wears out, or falls sick, and dies, the Spiritual body then renounces all connection with it; throws it back into its native dust, as

— the snake casts his enamell'd skin;
or as

The grasshoppers of the summer lay down their worn-out dresses;

and becomes conscious of the Better Land. Its own life goes on as before. At least there is not the slightest reason to suppose, either on Scriptural or philosophical grounds, that its vital activity is for one instant suspended. The notion that the soul falls into a kind of sleep or lethargy, on the death of the body, though a very common one, is indeed utterly at variance both with the deductions of philosophy and the intimations of Holy Writ, which plainly informs us that the spirit rises immediately after death, as in the parable of Lazarus and the rich man, and in the address of our Saviour to the crucified thief,—"*This day shalt thou be with Me in Paradise*;" a prophecy, moreover, impossible on any other understanding than that of a Spiritual body. Just what the soul *is*, when it shakes off the material envelope, it *continues to be*, retaining all its loves, desires, and inclinations, be they good or evil, pure or impure, and upon these it goes on expending its life, the only difference being in the immediate results to the individual, seeing that the sphere wherein those loves, &c., then begin to be played forth, is absolutely spiritual, and governed by laws and conditions of its own. Of the origin of the notion of the soul's sinking into a state of torpor after death, there can be no doubt. Like most other falsities in psychology, and like many in theology, it comes of false physiology, and is directly traceable to the materialists' figment that life is a function of organization, the corollary of which is, that as there is no visible organization but that of matter, therefore matter is essential to man's existence; and thus, that when denuded of it at death, his soul

collapses into an insensate, motionless, incompetent nothing, so to remain till re-clothed with flesh and blood. But this, as we have seen, is altogether fallacious. Man is a thinking, feeling, immortal creature, not by virtue of his material body, but by virtue of his spiritual body. From the first moment of his existence, he is an inhabitant both of the material and of the spiritual world. He dwells consciously in the one, unconsciously in the other; and the change induced on him by "death" is simply that this state of matter is reversed. That is, he then dwells *consciously* in the spiritual world, but is no longer a percipient of the material one. Why during his first state, he sees and knows nothing, consciously, of the spiritual world, is that he is blind-folded by the "muddy vesture of decay." Why he is afterwards unconscious of the material world, is that, in order to realize it, he must possess an appropriate material organism. We live in the spiritual world, all of us, as persons blind from birth live in the present material one, *i.e.*, in it, but not seeing it; and the death of the material body (which involves the permanent opening of the spiritual sight) is like the couching of the eyes of such persons by an oculist, and enabling them to see what surrounds them.—GRINDON on *Life*. Page 163.

THE RULE OF GOD.

THROUGH all the teaching of Christ there runs the continual iteration of a Kingdom of Heaven, or a Kingdom of God, which He has set up in the world. To reveal to us this kingdom, to enable us to see it, to set it up in our hearts and in the world, are the objects of the mission of Jesus. To this end His teaching is directed, and His Gospel is the "Glad Tidings" of the existence in our world of a Kingdom of God. This kingdom has three forms. It is first and chiefly a kingdom in us; the authority of Heaven and Heavenly realities over our thoughts and purposes and desires; the reduction of the chaos which is within us to the Divine order and beauty by the action in our hearts of that Divine energy, that Spirit of the Living God, which, as the legends tell us, moved on the face of the primeval waste and brought "the beautiful order of creation" forth. But it is not only a kingdom in us—the kingdom of all peace, and holiness, and joy—it is also a kingdom around us. Those in whom the invisible kingdom exists form the visible kingdom in the world. They are to be a leaven in society, purging its evils away. They are to be the salt of the earth, keeping society from its corruptions. They are to be the light of the world, reflecting the brightness of the Father's love upon the dull and fallen faces of their fellow-men. This kingdom of the good and true, this brotherhood of the faithful, this city of the saints and household of God, is warring here against an evil world; but it survives the war and lives in everlasting peace hereafter. This is the third aspect of the kingdom—which is a kingdom within us, a kingdom around us, and a kingdom before us for ever. But according to St. Paul, this kingdom in its outward form is represented to us by the Church—the body of Christ. For even as it was Christ's mission to establish that Kingdom, so now it is the

mission of His Church to establish, spread, build up that kingdom in the hearts of individual men and in the world around us. The Christian Church is therefore an association of faithful persons to do Christ's work in themselves and in the world around them. "Ye are the body of Christ," and individually are all members of it, each contributing a share to the wholeness of the whole. And as we join together in doing the Master's work, and sit together from time to time to quicken our sense of nearness to Him by a symbolic service "in remembrance of Him," we do but freshen our devotion to the Everlasting Ruler, whose kingdom in our hearts is peace and righteousness and perfect joy. And as we take our places, and do our work, and fill our function in the Church below, keeping the Perfect Life before us as the model of our own, God's work in us is carried on, His purpose concerning us is fulfilled, and we may look from out of the darkness here to the Everlasting Light.—P. W. CLAYDEN'S *Nottingham Confirmation Service*, May 20, 1866.

A PLEASANT BOOK.

GLIMPSES OF A BRIGHTER LAND. GIVEN THROUGH A WRITING MEDIUM. London: James Burns, 15, Southampton Row.

We recommend this little book very earnestly to our readers. It is not addressed to those who are not Spiritualists; but we think that those who admit that there is communication between Heaven and earth cannot fail to find it elevating and useful. The messages themselves are particularly beautiful, and show in a peculiarly vivid manner how literally true are the words of St. Paul that "whatsoever a man soweth, that also shall he reap;" that just according to our spiritual condition in this world are our state and our surroundings when we have passed away. The tone of the book is exceedingly pure and good, and cannot fail to have an elevating and purifying influence upon those who peruse it with an open mind. The messages from the spirits who speak therein are calculated to remove many a little difficulty which may yet linger in the minds of even sincere Spiritualists; and we feel also that if all could but grasp and live out the principles underlying these messages, the world would be far more Christian than it is. It will be seen that the opinions expressed in a few places in this book in reference to the precise nature of our Lord, differ somewhat from those held by Trinitarians and average Unitarians. But well-instructed Spiritualists are perfectly aware that the theological differences among themselves are numerous, and that they are united in spite of those differences. Spirits too are not agreed upon questions which must always more or less lie within the sphere of mystery; and this accounts for the different, and, sometimes, contradictory opinions upon these points, which are given through different mediums, or through one and the same medium, by different spirits.

THE DOCTRINE OF ENDLESS WOE.

THE following mother's outcry to God for her wandering, ne'er-do-well son, is taken from George Macdonald's powerful novel, "Robert Falconer":—

"Och hone! och hone! I've a sair, sair hert, I've a sair

hert i' my breast, O Lord! thou knowest. My ain Andrew! To think o' the bairnie that I carriet, and leuch i' my face—to think o' 'em being a reprobate! O Lord cudna he be electit yet? Is there nae turnin' o' thy decrees? Na, na, that wadna do at a'. But while there's life there's houp. But wha cares whether he be alive or no? Naeboddy can tell. Gladly wad I luik upon s' deid face gin I cud believe that his sowl wadna among the lost. But eh, the torments o' that place! and the reik that gangs up forever an' ever, smothering the stars! And my Andrew doon i' the hert o' 't cryin'! And me no able to win till him. O Lord! I canna say Thy will be done. But dinna la't to my chairge; for gin ye was a mither yersel' ye wadna pit him there. O Lord! I'm verra ill-fashioned. I beg yer pardon. I'm near oot o' my min'. Forgi'e me, O Lord! for I hardly ken what I'm saying. He was my ain babe, my ain Andrew, and ye gae him to me yersel'. And noo he's for the finger o' scorn to pint at; an oot-cast an' a wan'erer frae his ain country, an' daurna come within sicht o' 't for them 'at wad tak' the law o' 'im. An' it's a drink—drink an' ill company! He wad a dune weel eneuch gin they wad only hae letten him be. What for maum men be aye drink-drinkin' at something or ither? I never want it. Eh, gin I war as young as when he was born, I wad be up an' awa' this very nicht to luik for him. But it's no use me trin' 't. O God! ance more I pray Thee turn him frae the error o' 's ways afore he goes hence an' is na more. And oh, dinna lat Robert gang after him, as he's like eneuch to do. Gie me grace to haud him ticht, that he may be to the praise o' Thy glory forever an' ever. Amen."

Then afterward, when her deep, loving heart is rent to its core by the news that this son is dead, we have this glimpse into the inward life so passionate and turbulent beneath the outward calm and repression:

Her New Testament, a large-print octavo, lay on the table beside her unopened; for where within those boards could she find comfort for a grief like hers? That it was the will of God might well comfort any suffering of her own; but would it comfort Andrew? And if there was no comfort for Andrew, how was Andrew's mother to be comforted?

Yet God had given His first-born to save His brethren; how could he be pleased that she should dry her tears and be comforted? True, some awful unknown force of a necessity with which God could not cope came in to explain it; but this did not make God more kind, for He knew it all every time He made a man; nor man less sorrowful, for God would have his very mother forget him, or, worse still, remember Him and be happy.

"Read a chapter to me, laddie," she said.

Robert opened and read, till he came to the words, "I pray not for the world."

"He was o' the world," said the old woman; "and if Christ wadna pray for him, what for suld I?"

Already, so soon after her son's death, would her theology begin to harden her heart. The strife which results from believing that the higher love demands the suppression of the lower, is the most fearful of all discords, the absolute love-slaying love—the house divided against itself; one moment all given up for the will of Him, the next the human tenderness rushing back in a flood. Mrs. Falconer burst into a very agony of weeping. From that day, for many years, the name of her lost Andrew never passed her lips in the hearing of her grandson, and certainly in that of no one else.

But in a few weeks she was more cheerful. It is one of the mysteries of humanity that mothers in her circumstances, and holding her creed, do regain not merely the faculty of going on with the business of life, but, in most cases, even cheerfulness. The infinite truth, the love of the universe, supports them beyond their consciousness, coming to them like sleep from the roots of their being, and having nothing to do with their opinions or beliefs. And hence spring those comforting subterfuges of hope to which they all fly. Not being able to trust the Father entirely, they yet say, "Who can tell what took place at the last moment? Who can tell whether God did not please to grant them saving faith at the eleventh hour?"—that so they might pass from the very gates of hell, the only place for which their life had fitted them, into the bosom of love and purity! This God could do for all; this for the son beloved of his mother perhaps he might do?

O rebellious mother heart! dearer to God than that

which beats laboriously solemn under Genevan gown or Lutheran surplice! if thou wouldst read by thine own large light, instead of the glimmer from the phosphorescent brains of theologians, thou mightest even be able to understand such a simple word as that of the Saviour, when, wishing his disciples to know that he had a nearer regard for them as his brethren in holier danger, than those who had not yet partaken of his light, and, therefore, praying for them not merely as human beings, but as the human beings they were, he said to his Father in their hearing, "I pray not for the world, but for them"—not for the world now, but for them—a meaningless utterance, if he never prayed for the world; a word of small meaning, if it was not his very wont and custom to pray for the world—for men as men. Lord Christ! not alone from the pains of hell, or of conscience—not alone from the outer darkness of self and all that is mean and poor and low, do we fly to thee; but from the anger that arises within us at the wretched words spoken in thy name, at the degradation of thee and of thy Father in the mouths of those that claim especially to have found thee, do we seek thy feet. Pray thou for them also, for they know not what they do.—*Liberal Christian*: Published at Boston, U.S.A.

HOW DO WE KNOW THAT WE HAVE A SOUL; OR, MATERIALISM AND IMMATERIALISM. (PART I.)

ACCORDING to the oldest and most general view of human nature, man consists of two parts,—soul and body; or of three parts,—spirit, soul, and body. The soul, however, is himself: the body belongs to him. He is essentially soul: the body is his box of tools. To soul belong conscience, will, reason, love. As soul, he is free: as soul, dwelling in body, he is limited. Body helps the soul and is its servant; but, at the same time, holds it in and shuts it up. Soul aspires upward to God and Heaven: body draws it down to earth and time. This has been the general belief of Chinese, Persians, Hindoos, Greeks, Romans, and Jews,—in ancient times and in modern times,—of Christians and Mohammedans, of savages and civilized, of philosopher and peasant. Almost all believe naturally that there is an immaterial principle in man,—something which cannot be seen, touched, heard,—something not to be perceived by the senses, but only known by consciousness,—something which remains when the material envelope is dissolved and separated, which continues as a disembodied spirit when the body has returned to the elements. One proof of this wide-spread opinion is the general belief, in all ages and all lands, among the common people, of the existence of ghosts. There never has been a nation or age in which the ignorant have not believed, more or less, in the possibility of ghosts. But if there is nothing in man but body, nothing can possibly remain after the body is dissolved. If one believes, therefore, that a ghost is possible, though he may not believe that one ever returned, he must believe in soul. Hence it appears that a belief in soul has not prevailed among the educated and learned alone, but seems to have come to the ignorant and uneducated also, by a kind of instinct. But the wisest of our race have also believed in soul, since they have believed in a continued immortality after the dissolution of the body. Socrates and Plato—the greatest thinkers of antiquity—teach the existence of soul as independent of body, and perhaps as the source of body. The great religions of the world have taught the same,—those of ancient Egypt, Greece, Rome; those of Zoroaster, Buddha, Confucius, and Mohammed. All have agreed in the doctrine that man consists of soul as well as of body. They have taken different views of the nature of soul; but in some sense, all have accepted it.

The body itself is something more than matter. Particles of matter, however united, do not, by themselves, make a living body. Where there is life and growth, making a living body, there must be a living soul to give unity to these elements. The particles of matter in every human body come and go. We have none of the material atoms in our body to-day which we had a few years since. From whence, then, does the unity of the body come? What continually makes of these elements one and the same body? Nothing which we see,—nothing which the surgeon's knife, searching every organ, can discover,—

nothing which the finest chemical analysis can detect. Yet there must be some power there, gathering, moulding, changing, distributing the carbon, oxygen, and lime; organizing them, and preserving, year after year, one and the same organic form. Compelled by these facts, Aristotle says, that, while man has a rational soul, every animal has a living soul, and every plant a vegetative soul. So the book of Genesis (in chap. i., verse 20) says, in the Hebrew, "Let the waters bring forth abundantly every moving creature that has a soul." Our translators apparently were afraid of the word, and said, "everything that hath life." Again, in the 30th verse, the Hebrew reads: "Every beast of the field, and fowl of the air, and everything that creepeth on the earth wherein there is a living soul." In the margin of our Bibles, the word "soul" is given for the Hebrew word. The Bible was not afraid to give a soul to animals. Whether it is an immortal soul or not, is another question. The souls of animals may be immortal. But at any rate, wherever there is life, there *must* be something more than matter,—something which no mere analysis of matter can reach.

The language of Jesus asserts the reality of the soul, and its continued existence after death. He says, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He have killed, hath power to cast into hell; yea, I say unto you, fear Him." The Apostle speaks of "fleshly lusts which war against the soul." Christ is called "the Shepherd of souls." We are told "to possess our souls in patience," and to "purify our souls by obeying the truth." Finally, Paul prays that our whole "spirit, soul, and body may be kept blameless." He also makes a distinction between this present body—the life of which comes from the soul and the future body, which shall be spiritual; that is, moulded by, and subject to, the highest principle in man. Man is a soul, according to the New Testament. His identity and personality are in his soul. His soul may be drawn down by his body, and become a carnal or merely animal soul; or it may be raised up by the spiritual part into communion with God, devotion to eternal truth, obedience to duty, and be inspired through and through by faith, hope, and love. Then it becomes a spiritual soul. Just so, the body may be so depraved and stupefied as to have only a sort of vegetable life, and the soul then becomes a kind of vegetable soul; or it may be raised up until it becomes a spiritual body, such as we hope to have in the other world. Such also we have seen glimpses of in this world. In the great inspired moments of life, the spiritual body shines out even here; as it did when they looked at Stephen, and "saw his face as it had been the face of an angel."

I do not quote these passages from the New Testament as proofs of the existence of the soul. I only refer to them as part of the history of opinion, to illustrate the universal belief in an immaterial principle which informs and vitalizes the body. The most obvious proof of its existence, and that which has probably produced this widespread belief in the soul, is the unity of all organized and living beings. In such beings, all the parts are correlated, to use an expression taken from Kant. This philosopher says, that, in a living body the cause of the mode of existence of each part is contained in the whole. Death leaves each part free to pass through changes belonging to itself alone. Cuvier gives a similar definition of the living body. Every organized being, he says, forms a whole; a close corporation in which every part acts in relation to the action of the whole. All its organs are correlated to each other. If it is a carnivorous animal, its teeth, its claws, its organs of motion, its senses, its digestive organs, are adapted to this end. A living body grows, not by juxtaposition (as is the case with a stone), but by intrasusception, or growth from within. Life is a power which resists chemical laws, which begin to take effect on the body as soon as death arrives. Even if life has a physical basis, in a peculiarly organized substance, this does not explain the *unity* of a living body. What carries on that which may be called "the vital vortex" or perpetual exchange of particles; the old being taken away, and new ones put in their place? There is a unity to every organized and living body, which is not in the separate parts, nor in the separate parts taken together. It is nothing which the senses can perceive, which chemistry

can detect,—nothing possessing material properties. Then it is not anything material.

It may be said that we find occasionally an apparent unity in a physical body, in which the particles come and go, but the same form remains; and yet where no one suspects the existence of a soul. For example, a cloud sometimes remains stationary over the top of a mountain, preserving the same form, while all the particles of aqueous vapor of which it is composed are rushing into it on one side, and out of it on the other. So, there are found on the surface of a glacier, deep wells called *moulins*, which always keep the same position, though the particles of ice are moving steadily on, day by day, at the rate of one or two feet every twenty-four hours. But in these cases the unity comes from external physical forces, which can be observed. When the aqueous vapor, in an invisible state, is carried by the wind against the side of the mountain, it is obliged to rise in order to pass over it. When it reaches a certain height, the temperature is such that it is precipitated, and becomes visible. Passing on, it crosses the summit, descends on the other side, and arrives at a higher temperature as it descends the mountain side, which causes it to evaporate, or become invisible. External forces produce these results. But no external forces create or preserve the unity of the living body. That is something acting on it from within; and this something escapes all the tests which detect physical facts and laws.

Nevertheless, there has almost always been a minority which has taken a different view, and declared that there was nothing in man but matter, and the results of matter. The Sadducees among the Jews, the Epicureans among the Greeks and Romans, the Materialists in modern times, have so thought. They argue in this way: "We are certain of the existence of matter, but not certain of the existence of anything else. We know that we have a body: we do not know that we have a soul. The existence of soul is therefore an hypothesis; and an unnecessary one, because all mental phenomena may be accounted for, as resulting from matter. If body can separate blood into bone and muscle; if it can digest food, and make chemical compounds of the air,—why can it not also produce thought and feeling? If the liver can secrete bile, why may not the brain secrete ideas. Till we find out all that body can do, and reach its limit, why think that there is anything more? Let us be contented with one cause until more are found to be necessary."

Certain facts of experience seem also to confirm the views of Materialists. For example, when the body is well and strong, the thoughts and feelings are also sound and healthy; when the body is sick and weak, the mind is weakened too. When the body grows old and feeble, the memory is impaired, the judgment is less vigorous, the feelings grow torpid. When the body dies there is nothing more seen or known of the man. "As far as we know, the man has also come to an end," say the Materialists, denying, of course, all the accounts of spiritual appearances. A stone falls on your head, and a little bit of the skull presses on the brain. All thought immediately stops, and remains suspended, until the surgeon comes and trepanns the skull, and removes the pressure. Instantly thought, feeling, will return. "Does not this show that the soul is the result of the body?" asks the Materialist.

"By no means," replies the Immaterialist. "It only proves that, while the soul is connected with the body, it cannot do its work without it. Deprive a skilful carpenter of his tool-chest, and he becomes helpless: he can do nothing. Does that prove that the carpenter is the result of his tool-chest? The body is the tool-chest which the soul uses; it is helpless without it: but it does not follow from that that the soul is the result of the body. That the soul, in this world, can do nothing without its body, no more proves that the soul comes from the body, than the fact that a surgeon cannot operate without his instruments proves the surgeon to be the result and growth of his instruments. The soul is in full activity,—thinking, feeling, acting. An extra drop of blood in the brain stops all this thought in a moment. True. And so, an astronomer is making some great discovery through his telescope. A film of mist comes over the object-glass. His discovery stops in a moment: all his power comes to an end. But you would not say that the astronomer was the result of the telescope, because he cannot act without his

telescope. Why, then, argue that the soul is the result of body, because it cannot act without the body?

The soul is like a musician sitting at his organ, and drawing from it delicate and delicious music. But the instrument grows old,—the bellows refuse to supply the air to the pipes; the pipes crack; the keys are out of joint. The musician no longer can play as before. As the organ gradually grows old, weak, dilapidated, out of tune, the power of the musician seems to grow weak too. At last the organ refuses to give a sound. It stops. The musical power stops, too, at the same time. Do you infer from that, that the musician is dead, or that he is only a property of the organ? No. Give him a new instrument, and you will see that his power is as great as ever. So, when the human body grows old, the brain becomes feeble; and we cannot recollect as we once could; we cannot think as we once could. That is because the instrument of thought, love, memory, and imagination has decayed; that is all. Give the soul a new instrument, a spiritual body; and it will be seen that its power is the same as ever.

The Materialist says, "We are certain of the existence of matter, not of spirit. We know that we have a body: we do not know that we have a soul." I deny the fact. I assert that we are no more certain of the existence of body, than we are of the existence of soul. All we know of body is its properties,—that it is hard or soft, square or round, sweet or bitter, colored or colorless, fragrant or inodorous, having taste or insipid. Just so we know the qualities of soul,—that it is something which thinks, remembers, hopes, fears, loves and hates, chooses and refuses. I am just as certain that I love, that I think, that I choose,—as I am that I can touch, taste, and smell. I know my thought as certainly as I know my sensations.

—CLARK'S *Steps of Belief*.

(To be concluded in our next).

OUTLINES OF SERMONS.

No. 5.

"Unto you therefore which believe, He is precious."

—1 PETER, 2 c., 7 v.

1. The verses immediately preceding the text are very simple, and lead up with perfect naturalness to the text itself.

2. The attribute of Preciousness is here ascribed to Christ, and to Christ only. It is not said that certain opinions, or institutions bearing the name of Christ are "precious," nor is it said that all Christians, professedly such, are "precious." We should be careful to discriminate, in such a case as this, not only because there are real differences existing, but because the confusion of things which differ in such a relation as the present tends to make septicisms and bigots.

3. *Christ is precious as a matter of fact.* We may think this, and say that about Christ; but He remains "the same yesterday, to-day, and for ever," unaffected by our poor speculations, and losing not one iota of His value, however defective and changeable our estimate of Him may be.

4. *Christ is precious in originality.* Nowhere outside of Christ and Christianity are there to be found a perfect religion, an absolutely pure life, and a power for good which is increasing more and more. His originality is solitary and perfect.

5. *Christ is precious in the matter of costliness;* for "the death of Christ was the sacrifice of God, the manifestation once in time of that which is the eternal law of God's life," (Robertson on the Corinthians, Page 399). Those who in any measure know the preciousness of spiritual efforts and experiences, will know how costly those must have been which at length resulted in placing Christ where He now is, and ever will be. (2 Phil., 9 to 11 v.)

6. *Christ is precious as the Personal Revelation of God.* He came to do what no mere telling by words could effect. He came to "show" us God, and He has done it to such an extent and so perfectly that whoever looks into the face of Jesus may there see the image of the Creator.

7. *Christ is precious in conviction of sin.* The unaided dictates of reason and conscience, as such, and the teachings of nature, so far from giving any assurance that "there is forgiveness with God," all point the other way. But in Christ, man receives an assurance, unconditionally

given and stamped with the authority of God, that while God does not in the case of any sinner arrest the purely natural consequences of his transgression, yet He does receive, with pardoning love and strengthening mercy, every child of His who so far repents of his sins as to forsake them, and cherish towards God a spirit of filial and trustful obedience.

8. *Christ is precious in trial and temptation.* Philosophy, prudential considerations, submission to the inevitable, or indifference, will not help us at such times. We must go out of ourselves, and away from all merely human strength; for, as far as my experience goes, it is through Him, and Him alone, that man can come unto the Father, and in the Father's truth and love find "grace to help in time of need."

9. *Christ is precious in death.* Not because He has purchased a forfeited immortality, or because His own resurrection is the only sure ground upon which belief in immortality may repose; but because His own declarations and, most of all, His own spirit make immortality credible, and indeed certain. To these remarks may be added the fact that many a time, since the ascension of Christ, Christ Himself has appeared and spoken to His followers, and made immortality a matter of positive, and, so to speak, sensible demonstration.

10. *Christ is precious in reference to life's problems.* It is in vain to go to Christ and Christianity for information on many subjects for which we may be pardoned in being interested. But if we ask for information on the great spiritual principles which underlie all existence, and for that knowledge which will make us wise unto salvation, Christ, and Christ alone, can answer us with a measure of truth and certainty which we feel to be all-sufficient; while His spirit and the spirit of His religion tend to make us willing not to know where knowledge would seem to be denied us, and to turn all our activities into practical instead of merely theoretical directions.

11. *Christ is precious as a Power in the world, and as the world's hope.* Christ is "the Power of God and the Wisdom of God," Divinely given to man, that man may "work out his own salvation," while "God works in him to will and to do." I desire to cherish hope, and to work for whatever in any degree is in harmony with Christ; but I do and must despair of, and withdraw my activity from anything and everything, however plausible, which is inconsistent with the life and word of the Christ of God.

12. *Christ is "precious" the more we know of Him.* Familiarity with Him, far from breeding contempt or indifference, only serves to heighten and deepen the soul's love and perfect trust in Him. The past and present are guarantees for the future that there never will be anything in Him upon which the eye can dwell that can possibly offend or cost the heart a single throb of hesitation or fear.

13. Christ is valuable to all, although He may not be felt to be "precious" to all. To all who do believe in Him, with a faith which works by love and purifies the heart, He is actually and always "precious."

14. Is He precious to you? If He is not, why is He not? If He is, how do you prove that such is the case? The words of St. Paul are perfectly defensible upon the grounds of morality and philosophy; "if any man love not the Lord Jesus Christ, let him be Anathema Maranatha." If Christ be really precious to you, you will trust Him, obey Him, grow into His likeness, and sacrifice for His cause.

F. R. YOUNG.

(Preached at Swindon, Birmingham, Chippenham, Newbury, Yeovil, London (Stanford Street Chapel), Trowbridge, and Dover).

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POETRY.

SEEKING.

We walked together through a wooded glen
Where a wild brook sang mournfully; and when
I looked at my companion; all his face
Was like Apollo's, flooded with the grace
Of passionate longing. In rapt earnestness
He gazed upon the moon, and all the stress
Of mingled sadness bound him, till he broke
The silence by his plainings. Thus he spoke—
"My heart is weary of the aching sense
Of weakly faith; and reason's impotence
To scale the heights of unimagined glory.
The world is all about us, with its story
Of cycling ages, graven on the rocks;
The record of its majesty, that mocks
Our feeble graspings at the infinite.
The heaven far-stretching with its fields of blue,
And suns and systems dimly peering through
The depths of space; is now unchanged as when
Light dawned on chaos; or the first of men
Became a conscious being, drawing life
From Him, the Infinite, the All of All.
We cannot rise! Earth holds us, and the pall
Of sensuous being hides us from the light!
Blindly we cast about for things of faith,
And reason blindly of the change called death,
And ask mute questions of the other life!
Yet nature heeds us not, or mocks our strife!
Yon moon that shines so calmly in her cloud,
One star beside her; like a votary bowed
Before her saint;—yon moon smiles placidly,
That smile her answer to our agony.
We hurl our questions to the bending heaven,
And still it changes not. The answer given
By all things is blank silence, and to save
Our hearts from further question is—the grave.
And yet life is not hopeless! Do I dream?
Or is it one among the things which seem
Yet are not? Or still better, is it not
A conscious truth and one we cannot blot,
That Angels still are with us? Linking worth
Of theirs with ours, frail children of the earth!
I, that speak thus despondingly of life,
Still feel an Angel by me. In the strife
It lends me courage; in the bitter loss
Of budding hopes, it cheers me while the cross
Is laid upon me, and in victory
I feel the presence which I cannot see.
If I could speak and it could answer me,
Thus would I say, 'Why do I longingly
Look upward, to a heaven which is afar?
Does truth dwell there unveiled? Art thou a star
Drawing thy light from Him who is the Light?
Shall I, when death shall life's dull pall unroll
And truth dawn on my unembodied soul,
Forget the things which seem for those which are?'
If it should answer me with words like these
'I may not tell thee all a Spirit sees,
Or let thee know all that a Spirit knows.
Still struggle with thy destiny, and be
All that the years shall make thee; if to thee
They yield their wisdom; then be thou content,
And bless thy lot!' I would be innocent
Of all repining after hidden truth.
But I am drunk with longing; like a youth
That woos renewed kisses from his bride;
Yea, drunk with longing, yet unsatisfied!"

AARON WATSON.

80, Bury Street, Salford, Manchester.

dimly or not at all. Who am I that I should say, "What you see as a person, I see as a principle; and I am right, and you are wrong?" I know, as well as Newton did, that two and two make four; that is a principle, it is plain to both of us. But I stumble and stand stricken at the portals of a world in the line of that principle, that opens to him into an infinite beauty and goodness. Yet, because I cannot see what he can see, shall I say, "You are the victim of geometrical imaginations; there is nothing beyond simple addition?" As I show most wisdom when I sit at the feet of the master in geometry, and accept his revelation, inasmuch as it is deeper and better than my own; so I show most wisdom when I sit at the feet of this master, who has most insight into spiritual things, listening reverently to what he can tell me; whose powers so far surpass my own. So, in this loftiest sense, I cannot strip the world of angels, and send them back into dim and distant ages.—*Collyer's "Nature and Life."*

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