

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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ON KEEPING TO THE POINT.

IN another part of this number we print a letter from one of our correspondents, whose intellectual culture and logical mind entitle any word of his to our respectful notice. On reading that letter, when it first came to us, we could not help thinking of the comparative hopelessness of convincing many opponents, when so practised a thinker as Mr. Ross had evidently mistaken the broad position occupied by Spiritualism.

That some Spiritualist writers and speakers do advocate the general theory to which Mr. Ross refers, is most true; and that theory may be true, or, as he supposes, untrue. It is a matter about which we feel comparatively indifferent, because, whatever may be the ultimate conclusion arrived at with reference to *Monads*, that conclusion will be altogether separate from the very few definite and practical questions which Spiritualism raises. These are some of them:—

1. *Is it true* that the body and the man are separable and separate?
2. *Is it true* that man is capable of living apart from his present body?
3. *Is it true* that at death the body drops from off the man, never again to be united with him?
4. *Is it true* that at death man passes out of his present sphere into another, and on to others, for which he has fitted himself, or is being fitted from time to time?
5. *Is it true* that man, so passing away, can, and does, literally and as a matter of fact, return to earth as a spirit, sometimes making himself visible, sometimes merely audible, sometimes making his presence felt by his action upon material substances, and in various ways proving his continued existence and personal identity?
6. *Is it true* that all power is Spiritual, and

merely uses matter as a medium through which to act and express itself?

7. *Is it true* that Spiritual gifts are not the exclusive property of any one age, or any one race?

If these questions, and such as these, ought to be answered in the negative, and the negative answer can be sustained by sound argument, then Spiritualism is not true, and it must be abandoned; but until our opponents are prepared to maintain that position, they must pardon us if we remind them that objections to the different modes by which Spiritualists defend their Spiritualism is one thing, and that Spiritualism itself may be and often is another and a very different thing.

We think that many of the methods by which certain Spiritualists aim to teach and defend Spiritualism are altogether defective, and largely erroneous; and we shall be quite sure, from time to time, to point out wherein we conceive this charge to be true. But what we ask the opponents of Spiritualism to do is to attack our fundamental statements and positions, to take the evidences we offer and examine them with candour, and, supposing them to be rejected, to give us intelligent reasons for the rejection. Allan Kardec in France, A. J. Davis in America, and some of our English Spiritualist writers and speakers may hold opinions which are obnoxious to just criticism and condemnation; or they may defend Spiritualism by inconclusive reasonings, and in an improper spirit. But surely a logical mind must see that all such defects, more or less lamentable as they may be, are somewhat beside the question as to the fundamentals of Spiritualism. We appeal to what we conceive to be demonstrated principles, and to what are to us facts, as surely as our own consciousness is

a fact ; and it is upon that broad ground that we are willing to meet opponents, not for the purpose of raising side issues and settling minor difficulties, but to decide upon the very fundamentals in dispute.

Will the readers into whose hands this number may fall pardon us for referring them to the leading article, entitled "Definitions," in our February number, from which we have now quoted? In that article they will see *why* we ask our opponents to keep to the point, instead of striving to draw us, every now and again, into a *guerilla* warfare, under the leadership of some literary Garibaldi.

We end by repeating words which are very dear to us, through the law of association, and which express our mental attitude. "We speak that we do know, and testify that we have seen." "It is written ; I believed, and therefore have I spoken ; we also believe, and therefore speak." "If this counsel, or this work, be of men, it will come to nought ; but if it be of God ye cannot overthrow it."

THE WESLEYS.

BY JOHN JONES, *Enmore Park, S.E., London.*
No. 3.

It is of vital importance to know whether the Christianity of the eighteenth century was the same as that of the first century ; whether God, "our Father," led His children by the same paths from earth to Heaven ; whether the Divine order of action was altered when the sun set on the dead body of the last Apostle, or last deacon, who lived and had received a spiritual gift from the Holy Ghost, during the lives of the Apostles ; whether the evidences of Divine heirship were to cease, and communion with our Father was to be solitary, and only to be known by the oral statement of a man to a man. Whether salvation, confirmed by signs, by spiritual gifts, ceased then ; and salvation, not so confirmed, was in future to be the order of Divine procedure, and has so continued through the centuries down. After an earnest examination of the New Testament, from the first of Matthew to the last of the Revelation, I cannot find any such law announced, either directly or indirectly. Nay, rather, I find that down into the middle of the second century, St. Ignatius distinctly glories in the fact that all the gifts from the Holy Ghost were as rife in the Churches then as during the days of St. Paul. But, as with some mortals all testimony by the ancients is a lie, we pass through the ages, and come to our Grandfathers' times ; and examine the evidences or facts narrated by men and women, whose whole lives were those of toil and suffering, because they frankly stated that they had seen, and felt. We, therefore, have bridged the centuries and

taken the declarations of "The Wesleys," they being the leaders of a band of religionists, who in our days (some eighty years after the passing away of John) number some four millions of members and twelve millions of hearers ; beside the mighty throng of members and hearers who have from various causes left the Methodists and joined in other sections of the Church and Dissent ; yet, who by their energy of character and "method" of active Christianity are as yeast working in, and into the quietude of the churches, and causing a movement very inconvenient to the several atoms of thought which find they must move and be leavened.

But we must rein in and keep to our theme, "The Wesleys," and gather the required knowledge as to the miracle-sameness of the first and eighteenth centuries.

Taking the Journal of John Wesley, from May, 1768, to September 1770, we find this declaration, prefacing a narrative respecting Elizabeth Hobson, that developes nearly all the characteristics of Spiritual gifts named by St. Paul, and of those which are occurring in our days. Hear it, O ye Methodists who deny the truth of "Spirit Manifestations," who untruly declare that miracles have ceased. John Wesley, your leader, asserts : "It is true there are several of them (the facts) which I do not comprehend. But this is to me a very slender objection. For what is it which I do comprehend, even of the things I see daily? Truly nothing—not

'The smallest grain of sand or spire of grass.'

I know not how the one grows, or how the particles of the other cohere together. What pretence have I, then, to *deny* well attested facts, because I cannot comprehend them? It is true, likewise, that the English in general, and, indeed, most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere 'old wives' fables.' I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best of men, in all ages and nations. They well know (whether Christians know it or not) that the giving up witchcraft is in effect giving up the Bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there

are numerous arguments besides which abundantly confute their vain imaginations. But we need not be hooted out of one: neither reason nor religion require this. One of the capital objections to all these accounts which I have known urged, over and over, is this: 'Did you ever see an apparition yourself?' No, nor did I ever see a murder. Yet I believe there is such a thing; yea, and that in one place or another murder is committed every day. Therefore I cannot, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me, both of the one and of the other. But to set this aside, it has been confidently alleged that many of these have seen their error, and have been clearly convinced that the supposed preternatural apparition was the mere contrivance of artful men. The famous instance of this which has been spread far and wide was the drumming in Mr. Monpesson's house, at Tedworth, who, it was said, acknowledged 'It was all a trick,' and that he 'had found out the whole contrivance.' Not so. My eldest brother, then at Christ Church, Oxon, enquired of Mr. Monpesson, his fellow collegian, 'Whether his father had acknowledged this or not?' He answered: 'The resort of gentlemen to my father's house was so great that he could not bear the expense. He, therefore, took no pains to confute the report that he had found out the cheat, although he and I and all the family knew the account which was published to be punctually true.'—J.W.

As the "logic of facts" is a sore annoyance to special pleaders, we desire to annoy them, and convince the churches that spiritual gifts and graces are the birth-right of the Christians now living. Let us take the list of the *leading* spiritual gifts, conferred by the Holy Ghost on the churches originally. They are enumerated thus: Wisdom, knowledge, faith, healing, miracles, discerning (seeing) spirits, tongues (languages), prophecy. Christ aforetime, on passing away, distinctly declared the proper, true evidence of an inward change and acceptance of the person, was to be known by the possession of a gift or gifts. Thus: "These signs shall follow them that believe. In *my name* shall they cast out devils, speak with new tongues and heal the sick." The result was "the disciples preached everywhere, the Lord working *with* them, and confirming the word with signs." If we examine the signs that were given during the lives of the Wesleys, and since; we find each gift was one of degree, like the shades of green in a forest of trees. Thus healing was with one person more distinct than with another; nay, more, that the same person was at one time more fully under the divine power than at another. That if he attempted to

heal by his own power, or, to speak correctly, when the spirit was not on him, and moved not his physical organs; no cure, no miracle was effected—but, when he felt the spirit was resting on him, had taken possession of the muscles of his body; he, thankfully yielding his energies, had his hand lifted without any volition of his own mind, and taken or floated to the affected spot in the body of the diseased, and a cure effected. The spirit gift, or power, given to man was proved, whether it were by seeing angels (apparitions), *hearing* angel voices ("join thyself to the chariot"), *feeling* angel bodies, *smelling* spiritual aromas, *tasting* angel food; and, more than all, by an opening of the mind to a *perception* of principles and powers of an ethereal character in alliance with man's spiritual more than with his physical structure: witness St. Paul, caught up to the third Heavens, there receiving him the gift of *knowledge* and also of *wisdom*, so to act, that man might be benefitted and *God* glorified. Looking at the list we see that all, or nearly all, are the same in character as those called natural. Read over that list;—wisdom, &c.; therefore we have to note that the gifts are supernatural, spiritual gifts; gifts given of a higher order from a higher source. We must, therefore, draw attention more particularly to the three: wisdom, knowledge, and faith. The *first*, wisdom, is that extra perception Solomon had promised to him by God, through the machinery of a dream vision, and afterwards conferred. Such, we think, John Wesley had freely given to him. The proofs are freely strewn in his life history, under his own hand, and by the incidents related in the biographies of the leading members. This wisdom, ministers or preachers may have if they are "in the faith." With it, as a spiritual gift, they can guide the churches, while the other gifts are being conferred on the members.

Let us take the *second* gift; spiritual knowledge. That gift can be more clearly defined. It has a trinity of phases—spiritual, ethereal, and natural; all communicated to a Christian, as of old when "the Lord sent an angel." It is given mainly while in a state known to the nation generally as "Clairvoyance," or, in scripture, as "trance," "fallen into a trance;" when the natural eyes closed, and all external sight of surroundings withheld, the spiritual eyes are opened; and by means of voices heard, and pictures or scenes presented to those eyes, knowledge is at once acquired respecting the past, the present, and the future, whether Spiritual, Ethereal, or Natural. In the majority of instances, the person possessing the gift gives the knowledge to the listeners; and, when the spirit power is off, has no remembrance of what has been communicated; but in others it is remembered. St. Paul had this gift when

he was caught up to the third Heaven, and heard things it was not desirable to repeat. This I have seen in action very many times during the past twenty-five years, and, personally, have not to trust to narratives of even a hundred years old. The *third* gift named is faith. Faith, as a spiritual gift, is "The earnest consciousness of the existence of things hoped for, the certainty of things not seen by ordinary eye sight." Such is the spirit of St. Paul's definition; a gift given to an individual who may not have any other gift, but who feels buttressed by the gifts of knowledge, and of healing enjoyed by other members of the Church. The possession of such a gift moves mountains of difficulties; it lays hold of God's promises, and lovingly claims them, as a child from a parent, for the good of the other children of the family. As Charles Wesley sings:—

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears to sight,
And God is seen by mortal eye.

The *fourth* spiritual gift, as well as the subsequent ones, is, in our age, individualized to us as supernatural or spirit—the gift of HEALING. In this gift we have its natural types in the power some men, of a peculiar physical body, have of restoring others to health; known in our day as mesmeric. As the air and the water, scentless though they be, are absorbed by the wall-flower and the sweet briar; yet something in the nature of the plant pervades those forces as they pass through the plants, and a change takes place of which we are conscious by our organ of smell, when they pass out; so do the emanations from some men benefit, and others, injure. The spiritual gift is given principally to such by the superabundant intelligent influence acting on the chosen person. In such a case the person under influence finds that a spirit *is acting on him*, controlling the several organs of his body, causing him without the volition of his own will to go to a person, place his hand *on* the seat of the disease, and do and say that they are impelled; and in the name of the "Lord God Almighty" pronounce a cure. These men so gifted, are often instructed, as that great healer St. Paul was, by "visions and revelations." They see the seat of the disease, they see the remedy to be applied. Fearless they act, because past experience has given them confidence that it is "The Lord," though the agent may be an angel. The *fifth* spiritual gift named is the working of miracles. What is a miracle? An intelligent act, done under circumstances man by his natural powers could not do. The act, or incident, may be great or little. It may be rolling away the stone from the sepulchre, or bringing a cake to a famishing prophet. The greater, for a great purpose, proves the power to exist and be

in action for the lesser. Humanly speaking, there is an infinitely numerous series of incidents perpetually arising, wherein, in all their apparent littleness, supernatural action *could* be exercised wisely to meet individual desires; and the incidents so produced, are justly called miracles. God uses means. The means He uses are angels. Those angels, copying the deity, use means—they use men—they choose men. As a cabinet-maker chooses a suitable tool, and, if it be well tempered steel, almost unconsciously lays hold of that tool, because he has used it and knows how to handle it. As there are diversities of quality of steel, yet all steel; so are there diversities of quality of flesh as well as mind. Hence the man who has the required quality for producing miracles, is used by the etherials; and the human being so used has the gift of miracles, and that as effectually as a thermometer has the gift of showing the degree of heat in a room. The *quality* of the heat shedding out of every human being varies: it is invisible: but it has *substance* and power; and so has the etherial unseen being called "an angel," or spirit. Miracles, therefore, are seen results produced by the two invisible forces—one in the body, the other out of the body. The *Sixth* gift is Prophecy. A gift more in use in the nations than is generally known, or acknowledged. Some men's physical and phrenological structure is sensitive, impressional; and therefore more easily acted on by angels than others, whose flesh is more like leather, and whose phrenological structure is thick skulled. This delicateness of texture, and its natural capabilities for use by etherial intelligences, is yet more seen in those who are possessed of the *seventh* gift, that great, that glorious gift, the discerning (seeing) spirits, or ghosts, or apparitions; a gift that destroys Deism, and confirms immortality; that of seeing the etherial forms of persons who have passed away out of the flesh body. That this is possible is obvious, when we remember that air is a body of power though invisible, that the aroma from a rose though invisible is a *substance*. Therefore, when God sends His angels as "ministering spirits," they have form and substance; and can, and do, when need demands, appear to and communicate with a person whose physical structure is adapted for seeing them; and whose spirituality of inclinations renders him the "chosen vessel," or body for receiving information. The *eighth* gift, that of the power of speaking in divers tongues—say Spanish, Italian, Arabic, or any other language—so as to be understood by the inhabitants of the several nations, though the gifted medium is totally ignorant of those languages, and knows not what he says. We are not aware of their being developed in Wesley's days, but we have many *living* witnesses to the existence of that gift in

our day, as well as of the *ninth* and last gift, that of interpreting the languages spoken.

The Wesleys not only believed that those spiritual gifts were bestowed on the ancients of the first century, but that they were in action among the "Children of God" in *their* days; and the printed journals of John Wesley and his magazine, give facts that prove it so. Shall we relate them, or shall we desire you to refer to those books for the proof? It rests with the Editor of the *Christian Spiritualist* to decide for you. The power of the Holy Ghost resting on the leaders of the people, and, through them, on the masses, took more the form of a mental conversion; and the wonderful results of "Changed manner of life" caused the signs and wonders then taking place to be little noticed, and the costliness of printing in those days required that condensed records be issued through the press of those things that were deemed essential to holiness or Heaven. If space permit next month, we shall give the narrative respecting Elizabeth Hobson, as published in "The Journals," with John Wesley's notes, which fully prove he was what we in our day call a Spiritualist.

Charles Wesley passed away in the year 1788. His age was 80. John Wesley passed away in the year 1791. His age was 88. His death-bed scene was impressive. His last words were, "The best of all is—GOD is with us."

Spiritualists! We have in the Wesleys the results achieved by grace, hand and feet earnestness. Our Royal Master Christ gave a parable on the use of our talents. Apply it to ourselves; it is—if we have a talent and wrap it in a napkin of *inertness*, future distress will be the result. If we use it with vigor of head, hand, and feet, the result will be to us a joy and increased power.

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[N.B.—The narrative referred to above, entitled "Elizabeth Hobson," with John Wesley's notes, will appear in our next.—ED. C.S.]

LAWFULNESS OF SPIRIT COMMUNION.

STARTLED by the accumulation of facts narrated by credible witnesses,—That spiritual beings are exercising power over organic and inorganic substances, and that they commune with human beings and give advice and warning; and that those ethereal beings are disembodied men and women,—apparently there has arisen a deep seated fear in the minds of Christians, that the proceedings of Spiritualists in publishing such knowledge, in witnessing spirit-power phenomena, and in communing with those spirits, are contrary to the Divine Will; that they are "forbidden," and therefore it is clear that, as God will not co-operate with those who act contrary to His laws, it is certain that the signs and

wonders now taking place are by "The Devil," or, more elegantly, by "Satanic agency."

It is our duty to prove from the Bible, that such statements are untrue, and arise from completely losing sight of the fact: that the commands were to avoid intercourse with the Pagan witches and wizards, who, controlled by the "Gods" of the Moabites, the Ammonites, the Hittites, the Canaanites, &c., would give the Jews false information; and thwart, as far as in them lay, the Divine plans continually unfolding to erect them as a *distinct nation*. This was to be done for ulterior objects connected with the civilisation and expansion of the human intellect in its future history throughout the world, and known so far to us through the second or "Christ" dispensation. But, be it remembered, that in no one instance did Moses, did "the Lord," forbid conversing with and consulting Jewish seers, or through them with angels of the Lord, "from the Lord," and through them obtaining knowledge on spiritual and on business matters. We need not show the absurdity of taking a piece of the Mosaic work, and saying, "You and I are forbidden to consult witches on pain of death," and yet, without stint, eat pork, which is equally forbidden.

That the permission to confer with Jewish spirits on religious and business questions was in accord with the Divine Will, we shall now prove—remembering these words are written, not for Atheists nor for Deists, but for Christians, who take the Bible as their guide. So now we go to the law and the testimony, and ask you to ponder over the declaration made in or about the year 2,909 B.C. (1 Sam. ix. 9). "Beforetime, in Israel, when a man went to *inquire* of God, thus he spake:—"Come, let us go to the seer;" for he that is now called a Prophet was beforetime called "a Seer,"—in our day "a medium;" and in Christian families the *enquiry* is principally through prayer to God, with the Bible on the table, in the presence of the seer, or medium. It is therefore clear that while the Jews were, for the reasons assigned, forbidden to consult the pagan seers, it was their privilege to confer with the Jewish ones, and that it had the Divine sanction. Let us take the continuation of the commandments (Exodus xxii.) as narrated in the next chapter, verse 30: "Behold I send an Angel before thee, to keep thee in the way (*spirit guidance*), and to bring thee into the place which I have prepared (*spirit foreknowledge*). Beware of him, and obey his voice (*spirit speech*). Turn to 1 Sam. ix. 6—8. We find that Saul had lost his *asses*. He could not find them. His servant advised him, "Behold now, there is in this city a man of God; all that he (*the seer—the medium*) saith cometh surely to pass: now let us go thither; here is the fourth part of a shekel of silver (*threepence farthing*), that will I give to the man of God, to tell us the way (to the asses)." Samuel's "Satanic agency" powers, as they would now be called, were well known to the "maidens" of the district; for Saul was directed by them which way to go to find the seer. He went, but in the meantime, the Lord showed his approval of the whole, by telling the medium Samuel, "in his ear," that is, by voice, "To-morrow I will send thee a man thou shalt anoint to be captain over my people." This shows that Saul gained his kingship while consulting a medium respecting the business question he was anxious to get answered.

The order for putting the heathen mediums to death was in the year 2,513 B.C. Saul going to Samuel, the seer, with a threepence farthing fee in his hand to know where his asses were, was 396 years *after*. If our modern Christians were right, we must call Samuel a wizard, consulted by the Jew Saul, who, for doing so, ought to have been put to death with Samuel, instead of being anointed the king of God's chosen people.

We pass on. By and by Samuel dies; Saul is king. He *neglects* God's commands, and is rejected; he *inquires* through God's seers, but could not get a response; not because it was forbidden, but because, when he *inquired* of the Lord, the Lord answered him not; neither "by dreams, nor by Urim, nor by seers," three modes of communion. Saul, therefore, restless and anxious, finding the communion through the Jewish seers shut up, went to a forbidden seersess—a witch, a pagan. Samuel *answered* the call or incantation, and conversed with Saul; and the witch prophesied,—that is, revealed Samuel's statement,—that "to-morrow thou and thy sons will be with me," showing that the heaven of Samuel was not far off, and that Saul and sons were to be in his company the next day.

The word "angel" signifies "messenger," or "bringer of tidings." When the Queen of England sends a message, or the statesman in power acts in her name, we sink the messenger, and say, "the Queen's commands." So in Scripture, we have, "The word of the Lord came," the "angel from the Lord," or "of the Lord," or "the Lord appeared." Who were those angels? Evidently they were disembodied human beings. We so think, because Samuel was a human spirit, and appeared as a human being; the other messengers or angels who appeared to the seers *invariably* appeared in the shape of men, acted as men, spoke as men commissioned by God.

Abraham, Lot, Jacob, Manoah, and the Bethlehem Shepherds, conversed with *spirit men*. Christ, Paul, Peter, Philip, John, and others, did the same. The angels in the sepulchre and at the ascension appeared as *spirit men*. To say they were not, is to assert that God was the sender of shams. To say that all intercourse with ethereal human beings has ceased since the apostles' days, is to show gross ignorance of the ecclesiastical history of the Greek, the Roman, and the Protestant Churches.

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THOMAS T. LYNCH.

TOWARDS the close of 1855 I first heard Mr. Lynch preach, and was so pleased that I began to frequent his chapel with some regularity; and for the last ten years I never missed a sermon or lecture that by any possibility I could find my way to; and when engagements did indeed prevent, my sensations were decidedly unpleasant. What I enjoyed and absorbed in all these years I cannot pretend to describe. Hearing him uninterruptedly, I never heard him repeat himself. I never could say, "That, or something like that, have I heard before." Hence I resorted to him

with perpetual expectation. The fluency of his discourse, coupled with its freshness and richness, was a constant marvel, and often have I said to myself, "Surely he is the instrument or medium of some angelic host!" When the tidings came that on earth I should see his face no more, I felt as if excluded from a court of wisdom in heaven wherewith I had long been familiar.

This extraordinary minister of divine truth was born in 1818, at Dunmow, in Essex. He was the son of a country doctor, the youngest of eleven children, and his father dying whilst he was scarcely old enough to remember him, he was left to his mother's care, and between parent and child there developed a depth of affection which lent a sort of consecration to his youth. Richter's saying might have been Lynch's, "Unhappy is the man for whom his own mother has not made all other mothers venerable!" By nature his vocation was manifestly that of teacher, and by circumstances he was conducted to the Nonconformist's pulpit. Ardent, yet patient, he was a hard student, but ill-health, with its frequent interruptions, kept him at home, and, beyond a short residence at Highbury, he was qualified for the ministry in private. When he commenced to preach, it was soon obvious to the more discerning that the young man was no retailer of conventional common-places, but that he spoke from independent and original experience; that theology was to him a science of observation, and not merely of tradition; that with his eyes he had seen and with his hands had handled the Word of life. Popular, it was equally obvious, he would never be. He was far more concerned to deliver his own mind than either to entertain or edify the minds of others, save by the delivery of his own. And his mind was largely exercised in lofty and recondite directions. Some complained that he did not provide milk for babes. True; but each to his function. Of milk for babes, and pap likewise, there is no scarcity, but strong meat for men is a somewhat rarer commodity in the religious world, and to those who provide it we are correspondingly grateful. Gradually and quietly Lynch was winning his way to a peculiar and honorable position in the Nonconformist ministry. His writings, specially "Memorials of Theophilus Trinal, Student," published in 1850, had borne his name into the best intellectual society. "I think the 'Memorials' very remarkable in point of thought, power, and eloquence," was Lord Lytton's verdict on the book so early as 1851. But suddenly, in 1856, to the amazement and dismay of rational beings, a thunder-storm of obloquy broke about him. The occasion was this. He had written a century of hymns entitled "The Rivulet," and used such as were suitable as sup-

plementary to Watts' in public worship. "The Rivulet" was scanned with inquisitorial eyes, and pronounced destitute, "from beginning to end, of one particle of vital religion or evangelical piety." This crimination begat recrimination, and in a few weeks there was such an uproar among the English Dissenters that Dr. Campbell, a ringleader in the tumult, ventured to declare that "nothing like it had occurred within the memory of the present generation, or perhaps since the Reformation." So furious was the fray that it was judiciously decided to defer the assembly of the Congregational Union lest unseemly manifestations should astonish the world. For a while at many an evangelical tea-table the matter was as good as, or as bad as, brandy in the tea. At this date it is hard to say what the racket was all about—only it was a frightful racket. As for Mr. Lynch, he stood aside in astonishment and sorrow. "I should as soon," he wrote, "have expected a dragon to issue from a dove's egg, as a controversy from 'The Rivulet.'" It was, in truth, an apt illustration of what Carlyle calls "Swarmery," or the "Gathering of men in swarms, and the prodigies they are in the habit of doing and believing, when thrown into that miraculous condition. Singular, in the case of human swarms, with what perfection of unanimity and quasi-religious conviction the stupidest absurdities can be received as axioms of Euclid, nay as articles of faith, which you are not only to believe, unless malignantly insane, but are (if you have any honour or morality) to push into practice, and without delay see *done*, if your soul would live!"

Lynch's position was peculiarly difficult and painful. He was denounced at large on suspicion; of any evidence of heresy there was not a tittle. Indeed, some boldly avowed that, inasmuch as the "Rivulet" did not contain the whole Gospel, *à la mode*, the author must necessarily be an unbeliever, and a sly, cowardly unbeliever. To meet such accusations was impossible without degradation to the level of the accusers. Altogether it was a shameful business. To Lynch it was an occasion of acute mental suffering. He was confounded at the discovery of so much ignorance and so much unscrupulous malignity under the guise of religious profession. Some may ask, what concern had he with the clamour of the rabble? and why did he not pursue his course with the indifference of innocence? His course he did pursue unswervingly, but contempt for public opinion was neither one of his virtues nor vices. He loved sympathy, as all poets do, and it was a grief to him to be misunderstood and shunned by any fellow creature. Friends, many and faithful, he never lacked, but to the end he never outlived the slanders and panic of 1856; and hence he said, truly, in public only

a few months ago, "To the Nonconformists of England I owe nothing but good for evil."

Perhaps there never was a man accused of heresy who had less of the heretic about him. By heretic, I mean one who denies some doctrine generally received, or who exaggerates some truth, and prescribes it as a nostrum to the exclusion or neglect of truths equally important. Blank negation was completely foreign to his nature. He recognised truth under every creed, set perversion straight, and balanced extravagance of statement by supplying the details omitted. Such was his constant habit. He was a Catholic; his mind was many-sided; he was at once a poet and a judge. When he preached he took a text, turned it round and round and round, suggested this and suggested that, and finally and reluctantly left it unexhausted and inexhaustible. To describe him, therefore, as "a negative theologian" was to go wildly astray; but, at the same time, we may easily see how easy it was to excite vulgar and superficial spirits against one to whom Christianity was no glibly spoken formula, but a complex and infinite life. When charged with promulgating a new theology, he replied:—

Ecclesiastics, spider-like,
On Jesus Christ the door
Have spun their cobwebs fine until
They've darkly closed Him o'er;
They catch the souls that come to Him,
They seize them for a prey;
Oh! blessed hour, oh! happy man,
That sweeps their webs away.
And webs that any man may break
May many men repel,
And why should Heaven's door look as dark
As if it led to Hell?
Perhaps this New Theology
Has come to do no more
Than sweep the cobwebs all away
From Jesus Christ the Door.

Consistently with his Catholic disposition was his relation to Spiritualism. He was by no means what is technically called a "a Spiritualist;" indeed, of "notions" of any kind he was no advocate; the very temperance and largeness of his mind forbade his adoption of what we call "views" and "causes" and "special reforms." But, like Cardinal Wiseman, he saw clearly that to deny the presence and influence of the spiritual in the natural world was to strike at the history and promises of Christianity. With the facts and claims of modern Spiritualism he was practically familiar, and frankly accepted what he felt credible of the one, and liberally discussed and criticised the other. Never within my experience have I met anyone so perfectly fearless, accurate, and courteous in the expression of his opinions. He knew his mind, and spoke it without fear or favor; and yet with all the accommodations of Christian politeness. And where he was convinced, there he was im-

moveable. In all the storms of his career, he held to the line of his conscience and judgment unswervingly. Neither applause nor contumely appeared to affect in the slightest his appreciation and advocacy of the truth.

A life-long invalid, the other world was to him an ever imminent reality. His devoted wife rarely left his presence without anxiety, and saw him die, and realised her widowhood many and many a time, ere the actual event. For me, as for many others, his departure is a bitter affliction, and though, had I the power, I should recall him, it would be selfish and cruel. To him the release from the weakness, weariness, and torture of the flesh to the energy and freedom of the spirit must be bliss indeed. "Now I begin to live," were his last words as he passed from earth to heaven, and they appear to me to have a sense beyond their primary one. I cannot but believe that for Lynch, his true life and appreciation in this world have yet to begin, and that a generation to whom he was unknown in the body will yield him the sincerest reverence. For myself I find the perusal of his writings since his removal accompanied with a sweetness and light unknown whilst he was here, and I should be untrue to my faith if I did not attribute the experience to the power his spirit has acquired by deliverance from its irksome physical bondage.

WILLIAM WHITE.

30, Thurlow Road, Hampstead, N.W.

THOUGHTS BY THE WAY ON SPIRITUALISM.

I HAVE been much struck lately with the resemblance which the present reception of Spiritualism exhibits to that of Christianity at its first promulgation. How much of the parable of the Sower may be applied to it! "Some seeds fell by the wayside, and the fowls came and devoured them up." So Spiritualism is often rejected and scorned, at the mere mention of it, and denounced without the slightest investigation. "Some (seeds) fell upon stony places, where they had not much earth, and forthwith they sprung up;" but, "because they had no root, they withered away." So Spiritualism is sometimes eagerly received, at first, but injudiciously pursued. Then difficulties arise, sneerers ridicule, and faith is upset, for want of patience and calm perseverance: "by and bye, he (the believer) is offended." "And some (seeds) fell among thorns, and the thorns sprung up and choked them." Thus some have believed the phenomena of Spiritualism, and seen its truth, but they find that the acknowledgement of such a belief brings obloquy upon them, endangers in some degree their reputation, at least for wisdom and sound sense, and greatly

lessens their prospects of temporal advancement; so they cease to speak of it, feel ashamed or afraid to confess their belief in it, and thus hiding their talent in a napkin it becomes "unfruitful," both to themselves and others. But there are others—to their honor be it mentioned—where the seed has fallen into "good ground," and "brought forth fruit" in various proportions, thirty, sixty, and a hundred fold. They investigate calmly, and, when convinced, acknowledge their belief unhesitatingly, and gain blessed results from it in many ways, though frequently misjudged, slandered, and persecuted in a variety of forms. Like the early Christians, they may have to suffer and sacrifice for what they believe to be the truth of God and of His Christ, which they dare not hide, but in that truth they find a support and strength which the world can neither give nor take away.

Up and down the shining pathway,
Come and go the heavenly throng,
Bringing with them light and blessing,
Peace and strength, and joy and song.

Now let us look at an objection often made to the phenomena of Spiritualism, which, I believe, prevents many good people from examining into them. The agency of spirits is not denied in these manifestations; but, however good their character may be, they are said to be the work of evil and bad spirits in the guise of good ones. Satan clothed in garments of light! Do such objectors ever remember that the Jews said of Christ, "He casteth out demons through Beelzebub, the Prince of the Demons," and that Christ replied, "He that shall blaspheme against the Holy Spirit hath no forgiveness till the end of the world, but is deserving of everlasting judgment; because they said, He hath an unclean spirit?" (3 Mark 29 and 30 v.) And whatever may be the *literal meaning* of these words of reproof, they surely imply very strong condemnation. Christ said, too, "A tree is known by its fruit." May not this also be applied very legitimately to Spiritualism? Spirits come and deliver messages, calculated to improve the heart and life, and bring people nearer to their God and their Saviour; and yet we are told that *all* Spiritualistic manifestations are the work of *evil* spirits, and we are warned most anxiously not to touch so unclean a thing. All believers in Spiritualism allow that bad and ignorant, mischievous and frivolous spirits will come sometimes, and impose on the credulous, and especially on the inexperienced; and that, therefore, *great* caution is needed in seeking Spiritualistic communications, which should always be done in a grave and serious frame of mind. But where are the blessings which cannot be abused? And why should Spiritualism be rejected, because that is *capable* of being abused? Let professing Christians be on their guard lest they imitate

the sin of the Jews, and by their "idle words" deny the work of the Lord Christ, who is working now by His angels in the midst of us, and who sometimes, though very rarely, condescends Himself to give messages to those who believe in Him; and the calm solemnity and tenderness of *His* messages it would be impossible to counterfeit.

Any who have received them must have *felt* that they were *His*, and His alone, and have almost shuddered at the idea of their being attributed to the emissaries of Satan.

A belief in Spiritualism is rapidly spreading, and like "heaven" permeating all classes of society. Let its opponents take seriously to heart the words of Gamaliel, "If this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." How truly did Christ say, "When the Son of Man cometh will He find faith on the earth?" Eighteen centuries have elapsed since He came in the flesh to our earth, and His power and gifts are opposed now, as they were then, and by many who would deem it impossible that *they* should have opposed Christ, as the Jews did at that time.

"God's thoughts are not our thoughts, nor His ways our ways;" and He does not disdain to use the humblest *media* in order to rouse mankind from their lethargy and scepticism, and help on the Kingdom of the Lord Christ. Different minds are moved by different means, and what is repugnant to some is convincing to others; and thus widely differing sects of Christians have each useful work to do in their appropriate spheres. So the vibrations and different movements of tables, raps, and knocks will convince some persons of Spiritual agency more readily than the far higher communications given through gifted human mediums. And let none who have never seen a *fair* specimen of table tipping, raps, &c., sneer at such manifestations, though among the lowest forms of spirit communication. There is an energy and vitality about them which can scarcely be imagined without being witnessed, and which have convinced many doubters of the existence of spirits, and of their ability to communicate with friends on earth.

MARY WREFORD.

Rose Cottage, Swindon.

MESSAGES FROM THE AUTHOR OF "THE ALPHA."

DEAR MR. YOUNG,—According to your request, I now forward you the messages from E. N. Dennys. I value them for the wonderfully spiritual light they throw upon the mystery of the Incarnation. The interest of the teaching is

greatly increased by the fact of their having been given by the spirit of one who on earth taught so differently. At least so I am led to suppose by the spirit's own words, as well as from the surprise with which the first message was received by those friends who were present.

Personally I knew nothing whatever of E. N. D., and have not even yet read one line of any of his books. I was, therefore, entirely *unbiassed*, and only anxious to receive his words for his friends; I had *no thought* of his teaching through me what he has done.

The *reliability of the message*, and the identity of E. N. D. as having actually used my mediumship, have been perseveringly tested by Mr. Pearce. I cannot tell you all the interesting interviews he has thus had through different mediumships with him; but the *result* is that he is *obliged* to believe fully not only that E. N. D. actually came himself (you know spirits use the names of their leaders very often), but also that the teachings given are in accordance with his present views. The messages have all been given unsought, and with strong power. I could not resist them. Therefore I feel I ought to carry out his earnest desire, and give them to the public. You will understand my motive thus, in requesting that if you use the MS at all, you should use it *as it is* entirely; not omitting any part of it. Make what use you like of this letter.

Believe me, yours sincerely,

F. J. THEOBALD.

Hendon, near London.

The COMPLETE MESSAGE, purporting to have been given by the spirit of Edward N. Dennys, through the writing mediumship of F. J. T.

22nd November, 1870.

Present—Mr. and Mrs. C. W. Pearce, Mr. Swinton, Mr. Kennett, Miss Elmer, and F. J. T.

"You would know of my "Alpha." Your work is progressing well in my eyes; but let me beg you will not make me a prominent leader, as it were, of a sect. I wish *truth* to disseminate, but I do *not* wish to be prominently brought forward; for it is not I, as an individual, who teach these truths—truths mixed with error, which I pray God to weed away.

On earth I was a medium for the sphere here; I am so still; becoming more and more so, because of the embodiment of my thoughts in books. They draw me. My dear brothers, be true to your own consciences. It is true error creeps in, for the want of truth is error; as the absence of light is darkness. But God, the Head over all, is willing to set all individual minds at play; and each mind must germinate fresh thoughts. Thought within and out of thought tends to elucidate truth. God, the Infinite, is the only infinitude of truth; because the only centre of perfectness or perfection. The Fatherhood, the God, is universal; but it is a truth I did not grasp, that it ultimately in the spirit of CHRIST HIS SON. My brothers, you need not think this proceeds from the medium's mind, because it does not. I have grasped this idea since I came here: only. It is true great heroes have lived who have had the Christ-life in them; the full ingeneration of the essence of divinity; but in CHRIST ALONE did God in the flesh walk this earth. You do wrong in this one thing; in confusing or mixing up the Divine life of Christ, as but one in the world, as a great medium *only*. True He was a great medium. He was the GREAT MEDIUM of communication with the Centre of Divinity. Other mediums

receive but the ray of light dropped or gleaming through the minds of the higher or lower spirits. This constitutes the one great difference. Let me beg you to think this out. Do not take my word as a spirit; but I tell you this because it is my advanced knowledge, and I would that it should be known. Criticism is good."

Mr. Pearce: Do you, then, now know God as the God of the Trinitarians?

E. N. D.: "No, not of the Trinitarian, or of any 'ism, or 'arian."

Mr. Pearce: Do you wish to teach us that Christ stands pre-eminent?

E. N. D.: "Yes, stands ALONE; as only a Son can. The Son-ship is involved in the Father-hood; as the Father-hood would not, *could* not be complete without the Son-ship. Christ is the Visible Presence of this Centre of Divinity, and, as such, He was embodied in your material frame, which differed in a very essential degree, very *etherial* degree from the ordinary humanity."

Mr. Pearce: Had Christ a human father?

E. N. D.: "No; there was no human father. I will tell you more another time. Let these thoughts germinate; resist them not. I, Edward Denny, write them from the spirit land of the Christ-sphere, for I have risen."

23rd (F. J. T. alone).

"Mary, the mother of Christ, the incarnate divinity, was able to become so, entirely by virtue of her extreme innate purity, her peculiar receptivity of all high spiritual knowledge. She was but a poor unlearned woman; but her whole soul was open to the heavenly spheres. She had never thought of her divine mission; the divine mission of bearing to the world the incarnation of divinity; this had never been in her mind; but she knew of the prophecies interpreted by the Jews to mean the promised Advent of our Lord on earth! It was the voice of the Heavenly Messenger, which revealed itself to her interior perceptions, as well as to her natural ear; and thus was her nature made receptive of the spiritual germ which ultimated in the material form, to bear the Spirit of God, the Son Incarnate. This can never occur again. Never did it occur before. The one purpose was accomplished; and she, as the medium only of the Power from on High, has only taken her ordinary place among pure spirits. Her nature was purely receptive, peculiarly passive, entirely truthful and trustful; thus there were no adverse conditions which in any other nature would have counteracted the miraculous power brought easily and purely to bear upon her. The voice it was that gave forth the germ of spirit life, and thus was it *literally* the 'WORD OF GOD,' WHICH CAME IN CHRIST HIS SON.

Edward Denny writes this."

April 19th, 1871. (F. J. T. alone).

"Let not the fear of man restrain you from publishing fully what I have told you, my dear Miss T. I explained to you my present idea of Christ's relationship to the universal Father; and as far as I could speak through a mind different to, but in harmony with mine, I did say all I would say. I see your words; I see the teachings; and whilst if I had been on earth, my thoughts would have been expressed in different words, I still desire you to say that the meaning is expressed truly. I do not feel distressed if folks on earth cannot receive the teaching; they will probably do so when they come here; but it is my desire to let the world of my readers know of my advanced views. So do I now desire you to publish this communication from me. The reliability of spirit teaching, as coming through any medium, must depend upon the state of passivity of the circle. If the minds present are active, and determined to receive their own views *only*; then comes misapprehension. If all are passive, and if the circle is harmonised by a spirit of prayer (by which I mean a spirit in due submission to the Great Father over all, who permits these communications, and who over-rules all), then the spirit can use the medial power more completely. When I gave you that message at my friend's house (*i. e.*, the message dated November 22nd, 1870), you were all absolutely passive. I could speak through you as I probably could not again in the same circle. I will tell you why. The friends present were my admirers; they were passive, expecting and believing I was there, as I was; but *not* expecting me to deny one of the prominent teachings of my life, and announce my present belief in the oneness of Christ with the Father. Through you, I could truly teach these thoughts; for your mind in this respect

is in harmony with my *present belief*. I do not wish to dogmatise as a spirit! I say again, let these thoughts, these spiritual truths, germinate. It is well to aim at truth; for the more we gain truth, the more can the spirit become receptive of it. Edward Denny writes; I will try to come again. Just be passive."

April 21st. Present—Mr. Pearce with F. J. T. Edward Denny having announced his presence, Mr. Pearce asked him if he could reply to a question. "I'll try," was written.

Mr. Pearce: What effect upon mankind has the belief in the divinity of Christ.

E. N. D.: "The more the divinity of Christ shall become a firm belief, the more can the perfect spirit of Christ as God become one with man, and thereby raise humanity out of its depth of ignorance. It will act as leaven, leavening the whole lump. I do not mean to preach the doctrines of Christianity; I *dislike* them. I wish to elevate the pure, the true divine life, incorporated alone as it was in CHRIST, to its high and true position. The denial of Christ's divinity now gaining strong power in some quarters, tends to raise a feeling of rationalism, and the reverse to the meek and lowly feeling and spiritual life that CHRIST alone can bring. This is why I desire my present views to be made public. Some will scorn the idea I know; but still I wish it done. Do not fear, and good will come; for if some scorn, others will gladly receive the problem, solved as it is by my spirit-teaching through you; for I can, through your mediumship, say *purely* what I wish to say upon a nice and delicate point. Fear not."

Mr. Pearce: Why is it so needful to believe in Christ's divinity?

E. N. D.: "Because the Father has appointed that all shall reach him,—that is, the highest point to the high spheres,—by His Son. This will grow upon you; and I will tell you more another time. Not now. Good night."

Your friend,

EDWARD DENNY.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

SIR,—At the particular request of a lady friend of mine, I send to your journal an answer to the following questions: "What does the Resurrection mean? Is the Scripture Resurrection a Resurrection of the Tenement, or the Tenant?"

We are *something more* than dust and ashes. That part of us is carried to the churchyard, or lies beneath the battle field, or sinks to the bottom of the ocean; and returns to the earth, as *it was*. But the other part of us? What becomes of that? Is there any other part? The Materialist says, "There *is no other* part." The Great Master, however, and those who believed in His pure and beautiful teachings (until an earthly priesthood threw the "Dust and Ashes" into human eyes, and blinded their perception of the spirit), *He* taught (and for centuries the Christian world believed), that there is a "natural body" and there is a "spiritual body," and that the former could not inhabit the world prepared for the latter. Yes, this was *His* teaching; and if *anything* was meant by it, *this* was *meant*. That man was formed of two bodies (however closely united in this life), the one a material, outward, and visible body; the other an inward, spiritual, and invisible body. That at "death," or the separation of these two bodies, one was consigned to its parent earth, as the

natural or animal body, while the other passed into a world as invisible to *material eyes* as itself. "Ah!" say the Materialists, "this is the *very point*. We say there is no such body, neither is there any such world, and therefore no resurrection. *Prove it to us!!* Man dies as the animal dies, and as the animal ceases to exist, so does man!" Again, let me say, my brothers and sisters, do not let us *deceive ourselves*, however we may *outwardly* deceive our fellows. Nor let us be offended if we are asked, "Do we think thus? or do we believe that there is a 'natural body,' and there is a 'spiritual body?'" Let us be *genuine, at least with ourselves*. The day will arrive when we shall have to be so. Which of the two do we believe? Nor let there be the least misunderstanding as to what is here *meant* by a spiritual body. No returning to the churchyard, or the battle field, or the depths of the ocean, for particular remains, or atoms of the old tenement, to aid and assist in forming the "spiritual body" of the departed tenant. No! not an atom. "Flesh and blood cannot inherit the kingdom of heaven." But a belief that the departed tenant is in himself, or herself, a perfect "spiritual body," a "person" capable of thinking, seeing, hearing, and conversing; a being that will be called upon to render an account of the things done in the "natural body." Yes, the human soul out of it, the eternal breath of the Great First Cause in human shape, His image, His likeness—"man." That being so often spoken of as appearing (after the death of the body) to convince his brothers and sisters, "as yet the dwellers on earth," that real life is spirit, not dust and ashes! Once more let us ask ourselves, "Do we really believe this? Is it a deception? a delusion? a dream? Or is it a grand, a glorious, a beautiful truth?" Ah! 'tis a beautiful truth. The Materialist will smile; yes, it is but consistent with his belief (or unbelief) that he should smile. But listen, my brothers and sisters, who else will smile? Will the professing Christian smile? Here is the question! We can understand the smile of the Materialist; he makes no other profession. But those who do profess to believe otherwise, those who do preach otherwise, will they smile? Yes; if you believe that the disembodied spirit is in a perfect human form, a man, unconnected, unaided with or by his former tenement of "dust and ashes"—they will smile. And only add the next great truth—that you believe that our departed brothers and sisters are sometimes permitted to speak with us, and your Christian brother (I had nearly said) will laugh you to scorn. But, no; he will rather kindly remember that he is a professing Christian, and that you are his brother, and that he is commanded (not even in his heart) to call you a fool, and will therefore only smile on you with pity. You will be a visionary

—a believer in ghosts, a dreamer. Yes, anything but a true believer in the resurrection. Let us not, however, stand and smile at each other. All things have been smiled at in their turn, although nothing true was ever yet laughed out of existence; but let us rather enquire if there is any proof of the spirit within us. Let us commune with ourselves; let us try and find out if the kingdom is within us, or without us; whether we can see with other eyes than those of the natural body things within us as well as things without us? And if a departed brother or sister should appear, and be permitted to speak with us, or breathe on us, or kiss us! we shall not laugh, but rejoice and be glad, and feel how true it is that we are "fearfully and wonderfully made." And while not questioning the many and various statements in reference to the methods which may be resorted to by those in the spiritual world, when desirous of communing with us, whether through the medium of indicator, or sound, or sight, or touches, or knocks to attract our attention and warn us of their presence, because we know that most of us require some very hard knocks to convince us of the truth, even of natural phenomena, a little out of the routine of our ordinary thoughts. [Scientific discoveries are constantly staggering us, and straining to the utmost our faculties of perception. Neither need we wonder that the belief in spirits, or their visits, is treated (as a friend once told me, then a Materialist, now a believer) as so much "moonshine," originating in the brains of those unfortunates affected by lunar "influences!" I then thanked him, and he has since thanked me]. For friends here below generally knock at our doors, or ring, sometimes both, and even then ask if we are at home, before venturing to enter our habitations; otherwise we should not know that they had called. Therefore do not let us find fault with those who require all this hard knocking and ringing to convince them that somebody is at the door. Besides, it is fashionable to require all this. And even after all these regular forms have been gone through, it is equally fashionable to say "Not at home," or "Engaged." Yet we also know there are those dear and precious friends, who, dispensing with all conventionalities, come and see us because they love us, and because they know that we love them, and against whom our doors are never closed. Yes, these come without form or ceremony of any kind. Even then, so it is with those who have passed from our material sight. They may come without knocking, and without noise, without rising from the churchyard, or the great, deep sea.

Your obedient servant,

HENRY ANDERSON NOURSE.

55, North Road, Wolverhampton,

May 8, 1871.

OBJECTIONS TO SPIRITUALISM.

To the Editor of the Christian Spiritualist.

SIR,—In your April number, Page 50, you say that you “will listen, with candour and attention, to all objections that appear to be in the least degree worthy of the slightest notice.” There are one or two objections I raise to Spiritualism, not that I assert Spiritualism to be false;—on the contrary, it may be that (to use your own words) “it is true, and the day will yet declare it.”

Spiritualists imagine pre-established harmony as an explanation of the union of the soul with the body. I will attach no import to Bayle’s objection to this theory, who likens it to a ship that, without anyone steering it, enters of its own accord the wished-for haven, because it has been replied that the hypothesis ought not to be compared to a ship that goes by itself into a port, but to a ferry boat that crosses a river by means of a rope; and that it is exactly like stage machinery or any piece of artificial fireworks, which we cease to think inexplicable or mysterious as soon as we know how it is done. But with this system one of two things:—Either the soul is like an atom of Epicurus, surrounded by void, or it must be considered an atom of substance,—denying, of course, the existence of *material* atoms in nature, and the slightest particle of matter having again parts. According to Spiritualistic conception, souls imitate their Creator, God, as much as possible. They are the sources of their own phenomena, containing relations to everything, but more or less distinct, according to the degrees of the perfection of each.

The first thing that strikes one in approaching the examination of this theory is—If all this be true, what then becomes of Free Will?

That is the rock on which Spiritualists founder. They try to get rid of the difficulty by scholastic subtleties; when they fairly grapple with the subject, they are full of contradictions. Now they are of opinion (with the Thomists and other philosophers) that everything is predestinated: now they admit predestination with liberty having neither restraint nor necessity; now, to get out of the embarrassment, they go to the extreme length of maintaining that the soul, with respect to the variety of its modifications, is comparable to God Himself, of whom it represents *finitely the infinite*. Here we are plunged into a greater difficulty than ever, we are fairly lodged in the system of man’s identity with God, which is the acme of human vanity.

Descartes, to make a world like ours, required matter and motion. Spiritualists, to create two worlds at once, the world of spirits and that of bodies, ask but for active forces, or simple beings having in themselves the principle of all their changes.

Now to conceive that double creation, we must place ourselves in the centre,—that is in the point of view of God Himself, whose thought alone realises it. But is it given to man to push the analysis of notions to their first possibles?—to those pure and irresolvable elements which are identical with the attributes or ideas of God Himself? I cannot be assured that the human mind is gifted with any such power.

Spiritualists, nevertheless, pretend to push the analysis of notions to those last abstractions, or simple beings, which thus become the only realities. It is true that our perfectly adequate ideas corresponding to those abstractions would not be in our minds, all limited as they are, were not those notions in the Divine Intelligence,—the true region of essences. But when we use the marvellous and inexhaustible faculty of abstraction given to us, the last elements of things—the real foundations of our abstractions—escape our understanding because it is too limited; then all that we can become assured of is, that this foundation pre-exists in some other intelligence,—that God knows it, that angels discover it.

Spiritualists see in the mind something else than a passive subject of sensation and the product of physical organisation; assign to reason a divine origin and an authority superior to that of the experience of the senses; and subordinate facts to principles and things to ideas. In a word, the whole of their philosophy is dependent upon and flowing out of that particular doctrine of the general nature of beings, known under the name of *Monadology*.

Monads with them are spiritualised atoms. Their system is a spiritualistic realism. They recognise in monads individual unities or atoms that are neither born nor die, but which being created can be destroyed, though only by the Being that produced them. According to their theory each monad exists in an intrinsic unity, each differing from the other, for they hold that throughout the whole of nature there are not two existences perfectly identical. Monads with them are, so to speak, the souls of bodies;—material souls that must not be confounded with the human mind or with the Divine mind. I find in their theory something between the dynamic or vital and the mathematical or mechanical points of view from which all matter was regarded by those ancient Greek and Indian philosophers who busied their minds with speculations about the productions of things.

The following is almost the substance of the whole of the philosophy of the Spiritualists with regard to the human soul:—Monads, the elements of things, are simple and incorruptible substances, born at creation, differing from one another in qualities, inaccessible to any influence from without, but subject to internal changes,

that have appetency as a principle and perception as a result. They are incorporeal atoms. Among the created monads there are some in which perception is more distinct and accompanied by conscience: these are souls properly called. Human souls are distinguished from those of brute animals from the knowledge of necessary truths, whence results reason or mind: thence, also, acts of reflection which give us the consciousness of MYSELF.

Now, General Metaphysics insists, first, upon the ignorance in which our senses leave us with respect to the real nature of bodies; on the logical impossibility of conceiving them at once as real unities and as occupying a place in space and time;—as finished “largenesses” composed of an infinite multitude of parts,—as realities, which, by their infinite divisibilities, are lost in the infinitely little. Secondly, it insists on the absurdity of the notion of change, and, finally, on the contradictions which are contained in the notion of MYSELF, which presents itself as equally simple and multiple, a notion which, closely looked at, is a perception without a perceptible object. These are contradictions proving that this notion of MYSELF, far from being able to serve as a base of universal knowledge, has need itself to be modified by thought.

The metaphysician busies himself in a very special manner with respect to change. Change can be explained in three ways only. It takes place from an external cause or an internal cause, or from no cause at all—that is, it is absolute. The three systems of indefinite causality, liberty, and absolute motion, present difficulties equally inextricable. Then there is no change. To get out of this, the Spiritualist must have it admitted that there is another kind of external causality besides that of experience. This other causality results from the notion of being rectifying the notions of matter, divisibility, and substance, and thus serving as a foundation for the psychology and philosophy of nature.

The absurdity of the infinite divisibility of matter and of the notion of change leads necessarily to the idea of simple beings, which (as already stated) must not be conceived as atoms which are matters, but as monads of a simple quality, without internal opposition, different from one another, and independent of the condition of time and space.

In the Spiritualistic system the different faculties of the soul are only chiefs under which the inward phenomena are classed: ideas alone are essential, and from their reciprocal action result sentiments and desires. If sentiments and desires are so often contrary to each other, it is not because there are in the soul two hostile principles, one counselling good, the other evoking evil: it is because ideas, instead of presenting themselves to the mind one by one, or uniformly

bound together, present themselves in different masses, and each of these masses brings with it its particular desires and sentiments.

One of the most general differences which exist between these different masses of ideas, proceeds from some being older and others more recent as well for the individual as the species. The progress of intelligence and morality has its source in the action of old over new masses of thought. The reason which distinguishes man from the brute is reflection, the discernment of motives. It is by turns, logical thought, or the faculty of the absolute, or practical reason.

I need not dwell on all that this psychology presents that can be laid hold of by the criticising metaphysician. If on the one hand it is very favourable to the doctrine of the immortality of the soul, it is by no means so to moral liberty. Reason is but a psychological fact, and liberty is acquired like reason. A man is free only as long as he has firmness of mind, and he has no firmness of mind as long as there are within him decidedly predominant masses of ideas.

In leaving the subject for the present, let me say that it is a delightful contemplation, the number of conscientious and deep thinkers among Spiritualists who give the support of their influence to ideas at once the most sublime and the most necessary to the welfare of humanity. But Spiritualists seem to me to expatiate in regions far too elevated ever to be explored by human genius and intellect. Their metaphysical theories of the pre-established harmony of the soul and body and of monadology are (to me) about as untenable as the idea of optimism, or the Best of all Possible Worlds, is incompatible with the actual condition of humanity.

Yours respectfully,

J. ROSS.

14, New North Street, Red Lion Square,
London, June 9, 1871.

POETRY.

THOUGHTS OF HEAVEN.

BY ROBERT NICOLL.

High thoughts! they come and go,
Like the soft breathings of a listening maiden,
While round me flow
The winds, from woods and fields with gladness laden;
When the corn's rustle on the ear doth come—
When the eve's beetle sounds its drowsy hum—
When the stars, dewdrops of the summer sky,
Watch over all with soft and loving eye—
While the leaves quiver
By the lone river,
And the quiet heart
From depths doth call
And garners all—
Earth grows a shadow
Forgotten whole,
And heaven lives
In the blessed soul!

High thoughts! they are with me
When, deep within the bosom of the forest,
Thy morning melody

Abroad into the sky, thou, thro'le, pourest.
When the young sunbeams glance among the trees—
When on the ear comes the soft song of bees—
When every branch has its own favorite bird,
And songs of summer from each thicket heard!—

Where the owl fitteth,
Where the rose sitteth,
And holiness
Seems sleeping there;
While nature's prayer
Goes up to heaven
In purity
Till all is glory
And joy to me!

High thoughts! they are my own
When I am resting on a mountain's bosom,
And see below me strown
The huts and homes where humble virtues blossom;
When I can trace each streamlet through the meadow—
When I can follow every fitful shadow—
When I can watch the winds among the corn,
And see the waves along the forest borne;
Where bluebell and heather
Are blooming together,
And far doth come
The Sabbath bell,
O'er wood and fell;
I hear the beating
Of nature's heart;
Heaven is before me—
God! Thou art!

OUTLINES OF SERMONS.

No. 7.

"Lord, show us the Father—he that hath seen Me, hath seen the Father."—14 JOHN, 8 and 9 v.

1. The revelation most of all needed by man, as a being actually fallen by sin, is a revelation of what God is. For He is our Creator, Proprietor, Sustainer, Lawgiver, Judge, and the supreme Arbiter of our destiny.

2. But God can be known, only as He is pleased to reveal Himself.

3. God has revealed Himself in nature, for all her facts and laws are only so many garments with which He clothes Himself; while apart from Him they could have no existence, continuity, or power. Our own human nature is, also, a revelation of God. "It is He that hath made us, and not we ourselves." All our powers are His gifts. God has also made, and is still making, certain revelations of His mind and will, through special persons. Instance the case of the Jews, not as a solitary one, but as pertinent to the subject.

4. But in addition to all other revelations, God has given a personal revelation of Himself in the Lord Jesus Christ. He came to do what no mere telling by words could effect. He came to "show us the Father," 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. (1 John 14 and 18 v., 2 Cor. 4 c. 6 v., 1 Heb. 3 v., 1 Col. 15 v., 14 John 23 v.)

5. This revelation which Christ has given of God, is the revelation of a Father, who is such, not in the mere sense of His being our Creator, but in the sense of His maintaining a Fatherly government, a Fatherly authority over us. He is a Father Creator, a Father Proprietor, a Father Sustainer, a Father Lawgiver, a Father Judge, and a Father Disposer.

6. This is indeed revelation, or the unveiling of that which the world had never seen before, although, of course, it had always been an eternal fact. It is a revelation which saves us from the distractions of polytheism, the vagueness of pantheism, and the icy coldness of deism.

Here the whole Deity is known;
Nor dare a creature guess,
Which of the glories brightest shine,
The wisdom or the grace.

7. Remember that the Divine is reached through the human, the Father in Heaven through the father on earth. What a solemnity does this fact give to parentage!

F. R. YOUNG.

(Preached at Newbury, Yeovil, Crewkerne, Trowbridge, Lincoln, Aberdare, Swindon, Evesham, and Malvern).

"TWO HOURS WITH THE GHOSTS."

AN article bearing this title appeared in the *Unitarian Herald* for May 19, 1871. We re-produce it, word for word, and can only express our wonder that scholarly and good men like the Editors of the *Herald* should imagine that serio-comico articles are fair weapons with which to fight intelligent, conscientious, and earnest men and women, to whom what is called "Spiritualism" is a great truth, and who can give a reason for what they believe. An article of the same general type appeared in the *General Baptist Magazine* for November, 1870. We cannot answer either of them, save as St. Peter answered his critics on the Day of Pentecost: 2 Acts, 12 to 15 v. This is what the *Herald* says:—

There are a few persons in London, and a great many in the United States, who believe that the spirits of the departed keep up trading out-posts in this nether world, much as the Hudson's Bay Company does in North America, where divers uneducated, and half-educated men and women, act as factors, brokers, and agents, and (for pecuniary considerations varying from a shilling upwards) will put you in confidential and exclusive communication with the Transcendent World.

Their principal rallying point in London is a Casino in Marylebone, where discourses are delivered on Sundays by a Mrs. Emma Hardinge. On the evening when I was present there were nearly 250 persons in the room, the majority being men. She delivered an address, apparently from a Deistical stand-point, in bombastic language, dealing with the vast, the sublime, the immense, until one longed to take mental breath, and descend for a few minutes from the regions of tall talk into those of commonplace. It was, however, not easy to follow her speech, as the monotonous chant in which she delivered it as she wandered about the platform made the task of listening peculiarly difficult. How a person speaking from memory or imagination could fall into such a tone it was hard to see; for the dullest of country curates, with the worst of spectacles and the most intricate of manuscripts, never uttered a more wearying stave. One poor wretch appealed to me to know when it would all be over, and on finding me unable to answer him, fled in dismay, followed by some others; and I heard the door-keeper fire after them a parting shot, inquiring why they came in and did not stay. The difficulty which I felt was just the reverse, for I certainly could not have satisfied any anxious inquirer who might have demanded from me why, having come in, I did stay.

However, though I found the dead and their friends rather dull company on the Sunday, I determined to try their powers during the week; and having learned at what time and place the unknown world was in the habit of revealing itself for a shilling, I there appeared. It was a shop in a back street, dedicated in a catholic manner to the sale of tracts on the minutarisms, and medical books with disreputably suggestive titles.

The medium was placed at the entrance of a dark room, and I with a dozen other spectators sat opposite him in the light. His possession by the spirit was soon announced: and questions were invited. One asked why the Jews were forbidden to eat pork. The spirit answered that there was no nutriment in pork, because the things on which the pig fed, themselves possessed no nutriment. (How the life of the un-nourished pig is preserved, he did not explain.) "For this reason Moses forbade pork and many other kinds of flesh." The spirit was then asked to name these other kinds of flesh, but declined to do so. A sceptic then asked how it was that the spirit knew the motives which actuated Moses in giving his law, and yet did not know the contents of that law. No answer was vouchsafed. A further inquiry was then made, whether the spirit made it a rule to refuse to answer questions, the accuracy of the answer to which could be verified, but no reply was given, and the chairman abruptly begged that some one else would ask questions.

Various questions were then put as to the spirit-life and the modes of spirit-communication, to which answers were,

of course, readily obtainable. A diversion, however, was effected by a pertinacious inquirer who insisted on leading the spirit into the unwelcome paths of physical science, and concluded by asking, "If a table be charged with electricity will it remain in that state." The medium pondered a moment, and then replied with oracular and indisputable accuracy, "The table will remain charged until the electricity departs from it." I heard some one laugh, but he no doubt was an Atheist.

Some one else took up the thread, and asked, "What is electricity?" "Force." "And force?" "Motion." "And what is motion?" The spirit thus lucidly expounded it: "We believe that God vivifies and permeates all things by His Spirit, which is in every particle of matter—hence, motion." But what *is* motion? I still wondered, but no answer.

Some one asked, "What is the physical constitution of the sun?" "The sun, being the parent of the earth, must be of the same constitution." "And the fixed stars?" "All stars are alike." "Then how is it that the spectrum has shown some of them to be only gases?" But we were again on dangerous ground, and our acute chairman said it was time for this spirit to depart.

Then followed another spirit with a squeaking voice, who talked slang, blasphemy, and bad grammar, through the medium's nose, for nearly an hour. But his disquisition on things in general left no trace on my mind, except that of his having said that some people talked of the heaven of the blest, but *he* was blest if *he* knew where it was; which prompted an elderly gentleman present to remark, that in that case the spirit must be from the nether regions, a spirit of lies, and it would be useless to pay attention to anything he said. The chairman was, of course, equal to the occasion, and said he could not allow any speeches, so the comments ceased, and the spirit again squeaked on its mild career.

As we passed out, I heard some one say, "What a disgusting exhibition!" His more philosophical collocutor responded, "Why! what did you expect?"

If a man advertised that he would sit at nights in a public room to answer twaddle to questions upon insoluble subjects, no one would go near him. But by introducing the abracadabra element, a few shillings may be safely counted upon. No doubt the world contains many fools. But what about the morality of a man who should trade upon their folly?

Yet, like all other trades, it has its interest to the historian and the thinker.

In the existence of Spiritualism we see a fact which cannot be uninteresting to a Liberal—the wide diffusion of a set of ideas which generally involve heterodox elements, and always necessitate the active discussion of theological principles. We see a new religion rising before our eyes and popularising many of the truths which we hold dear. But we may well feel an interest in its course without caring to probe deeply into its merits. The mathematician may calculate the path of a projectile without seeking to analyze its chemical components. Has Spiritualism any real claim to a thorough investigation? Does it wear such an air of probability that we must turn aside from all the problems of life, science, and society, to solve the riddle of its origin? Must we, or rather, *may* we, give to inspired dinner-tables the hours of investigation that we refused to Buddhism and Confucianism? I think not; for one brief reason.

The *Unitarian Herald* of the following week (May 26) had another article:—"The Spirits at Play;" upon which we will simply remark that disembodied spirits who while they were in the flesh were fond of fun, are not likely, merely because they have parted with their bodies, to have parted with their love of fun also; and that if the statements of Spiritualists like Mr. Coleman are to be used as a text for banter and joke, we have no answer to give to the writers who so use them. Treat us seriously, fairly, and kindly, and we will listen and reply to all objections made against our principles, or the evidence by which we endeavour to substantiate them; but to no other kind of opposition will we give any kind or degree of attention.

EXTRACT FROM THE AUTOBIOGRAPHY OF MARY ANNE SCHIMMEL PENNINK. * * * * I will close these anecdotes, by one of a different description. At a distance of sixty or more years, I cannot vouch for the accuracy of my memory in its subordinate details; but of its substantial correctness I am sure; having frequently heard it from Dr. and Mrs. Priestley, and many years after from the medical man, the late Dr. Allsopp, of Calne, who was concerned in it, and whom I met in a very different circle of society. While Dr. Priestley occupied the post of Librarian to Lord Shelburne, one day Mr. Petty (Lord S.'s gifted and precocious son) sent for Dr. Priestley, Lord S. being absent, I think in London. When the Doctor entered, Mr. Petty told him he had passed a very restless night, and had been much disturbed by uncomfortable dreams, which he wished to relate to Dr. Priestley; hoping that by so doing the painful impression would pass away. He then said he dreamed he had been very unwell, when suddenly the whole house was in preparation for a journey; he was too ill to sit up, but was carried lying down into the carriage. His surprise was extreme in seeing carriage after carriage in interminable procession. He was alone, and could not speak; he could only gaze in astonishment. The procession at last wound slowly off. After pursuing the road for many hours towards London, it at last appeared to stop at the door of a church. It was the church of High Wycombe, which is the burial place of the Shelburne family. It seemed in Mr. Petty's dream that he entered, or rather was carried into the church; he looked back; he saw the procession which followed him was in black; and that the carriage from which he had been taken bore the semblance of a hearse. There the dream ended, and he awoke. Dr. Priestley told him that his dream was the result of a feverish cold, and that the impression would soon pass off. Nevertheless he thought it best to send for the family medical attendant. The next day Mr. Petty was much better; on the third day he was completely convalescent, so that the doctor permitted him to leave his room; but, as it was in January, and illness was prevalent, he desired him on no account to leave the house; and with that precaution took his leave. Late the next afternoon, the medical man was returning from his other patients; his road lay by the gates of Bowood; and as Lord Shelburne was away, he thought he might as well call to see Mr. Petty, and enforce his directions. What was his surprise when he had passed the lodge, to see the youth himself without his hat, playfully running to meet him! The doctor was much astonished, as it was bitterly cold, and the ground covered with snow. He rode towards Mr. Petty, to rebuke him for his imprudence, when suddenly he disappeared! whither he knew not,—but he seemed instantaneously to vanish! The doctor thought it very extraordinary, but that probably the youth had not wished to be found transgressing orders; and he rode on to the house. There he found that Mr. Petty had just expired! I give this anecdote as I heard it; but I know that some time after, it was the occasion of Dr. Priestley's exchanging some letters with the celebrated John Henderson, the friend of Hannah More; who was well known amidst his great talents to have been a believer in super-natural appearances; and Dr. Priestley was anxious to investigate the grounds of that belief, with one whose intellect placed him above the suspicion of superstitious credulity.

BOOKS, &c., RECEIVED.

- LETTERS ON ST. JOHN'S GOSPEL TO DR. DAVIDSON. By Rev. Kentish Bache. Price, 6d. London: Kitter.
ON ELECTRICITY. By John Wesley; 1859. No price given. London: Baillière, Tindall, and Cox.
JESUS—MYTH, MAN, OR GOD. By J. M. Peckles. Price, 1s. London: James Burns.
VITAL LAW. Price, 6d. London: Longmans.—DESPOTISM. By the author of "Vital Law." Price, 6d. London: James Burns.
JOHN WESLEY. By Julia Wedgwood. Price, 8s. 6d. London: Macmillan and Co.
SPIRITS IN PRISONS; and Sermon by E. H. Plumpton, M.A., Rector of Pluckley, Kent. Price, 1s. London: Strahan and Co.

THE ENTIRE EVIDENCE OF EVANGELISTS AND APOSTLES ON FUTURE PUNISHMENT. No price given. London: Elliot Stock.

NOTICES TO CORRESPONDENTS.

- A. A. LEITH: Thank you very much for the review of "Jowett's Plato." But it is altogether too long for our pages, and "cutting it down" would spoil it. We have sent it to a literary friend of ours, a good Greek scholar.
- H. G. WHITING: Received two *Mediums* and two letters, with best thanks.
- JESSE FRY: We are preparing a notice of "Peebles on Jesus."
- DR. J. R. NEWTON: Received "Banner of Light," with thanks and kindest regards.
- JAMES BURNS: Received letter, and enclosure of June 2. (4 Galatians, 16 v.)
- AARON WATSON: Yes, our success is very much beyond anything we had hoped for. One friend has taken 1000 copies of this number. Your poem in our next.
- MISS MACDOUGALL, KELSO: We know no more than a babe unborn who sends you the *Christian Spiritualist*; all we know is that we do not. If you don't like it, burn it; but don't be rude.
- T. EVERITT, LONDON: Thanks. "He that believeth shall not make haste."

Advertisements.

EXHIBITION OF SPIRIT DRAWINGS.

MISS HOUGHTON,

20, Delamere Crescent, Westbourne Square, London, W.

has taken the

NEW BRITISH GALLERY,

39, Old Bond Street,

for an Exhibition of her Spirit Drawings in Water Colors.

See the *Spiritual Magazine* and *Christian Spiritualist* for JUNE.

Admission, One Shilling: Subscriber's Ticket (not transferable) half a guinea: Subscriber and friend, one guinea.

CATALOGUES—ONE SHILLING.

M. JACOB THE HEALER.

All who wish to avail themselves of M. JACOB'S WONDERFUL GIFT OF HEALING

Should do so at once, as it is probable that the cessation of the war will hasten his return to Paris.

During his stay in London, he has quietly effected much good. It is well for invalids to see him two or three times, waiting an interval of a week or so between each visit.

Whilst the patient is sitting *en séance* with M. JACOB, it is necessary to keep absolutely passive; and as M. JACOB never requires to ask any questions, the fact of his inability to converse in English need be no hindrance whatever to those who cannot speak French.

His one desire is that all his patients should abstain entirely from medicine in any form. It interferes with the power. Also, he desires all to know that it is usual for re-action to set in, more or less severely, according to the nature of the illness. Therefore, instead of being discouraged, all should feel encouraged to bear all patiently, knowing it to be but the influence at work, overcoming latent mischief.

His address is—
48, UPPER GEORGE STREET, BAKER STREET,
London, W.

He is at home daily from Three o'clock to Six.

He is willing to go to any private meeting, for healing, after Six in the evening.

FEEES are entirely OPTIONAL, and range from as low as One Shilling, where there is a desire to contribute, but an inability to give much.

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.

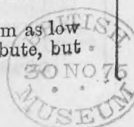
6. Books, pamphlets, tracts, &c., sent for Review will be noticed, or returned to the Publisher.

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.—JULY, 1871.



S U P P L E M E N T

TO THE

CHRISTIAN SPIRITUALIST.

JULY, 1871.

A PERTURBED SPIRIT.

WE take this wonderful account from the *Bristol Times and Mirror* of June 3:—

The following narrative appeared in a northern publication long discontinued. It was contributed by a writer who heard it from the person who saw the strange sight described, namely—a young woman, who related it to a small company of friends at a house in the West of England, where, with two of her aunts, she had been staying. The writer, who professes the greatest trust in the truth of the young woman, gives, as nearly as he can recollect, the narrative in her own words, which were as follow:—

I am one of a large family, and my father is a farmer well to do in the world, besides being a hill preacher. I have never been far away from my father's dwelling near the Land's End, and this is the longest journey, to see my aunts, I have ever taken. We were all brought up in the fear of the Lord; but we knew no other fear, nor were any idle fancies tolerated. My father had an old and valued friend, a clergyman of the Established Church; but difference of tenets did not prevent their loving and frequent intercourse. This gentleman was a bachelor, and resided in a lonely parsonage, situate beside a wide and unsheltered graveyard, wherein stood the mouldering church, round whose tower the ivy hung in rich festoons, and beneath whose eaves the owls found a congenial home. This kind old man often came to see us, for our homes were not more than ten miles apart; he would then take me on his knee, and call me his dear child, whispering that all he had would one day be mine. I was his decided favorite, on account of my likeness to our deceased mother (for my father had a second wife); he had wished to marry our mother when he was a youngster, before she knew my father; but she had decided on never wedding any save a hill preacher, and her destiny was soon after fulfilled. Old Mr. D— had been constant to his first love and to her sweet memory; but he was so sincerely a Christian, that my father, though a fortunate rival, was regarded by him as a beloved brother.

The last time I ever beheld our venerated friend in life was in my father's house at evening-tide, when, with unusual solemnity, he declared before the assembled family his determination to constitute me legally his heiress; and his parting words were, "God bless you, my darling; and mind the silver teapot and the twelve silver spoons are yours. Loveday, and £800 besides, in the bank at P—. I'll make a will directly, or Thomas will grasp all, and then, mark me! I shall not rest in my grave."

This said Thomas was Mr. D—'s brother, also unmarried; a wealthy but selfish individual, residing at P—; the dispositions and principles of the brothers were so opposed that they found it better to see as little of each other as possible; Mr. Thomas D— having amassed a fortune by usury, while our reverend friend deprived himself of many comforts in order to heap up treasure "where the moth doth not corrupt, and where thieves do not break through and steal."

I saw him trot away on his long-tailed pony as the darkness gathered around, muffled up in neckcloths and overcoats for the drenching mist was falling over the hills, and on the houseless roads.

Next day, my father was hurriedly sent for; old Mr. D— had been found dead in his bed.

I entreated to be allowed to accompany him, and permission was accorded; more particularly as Tammy, the ancient housekeeper, was quite alone, and needed some one to console and cheer her. I shared poor Tammy's couch, and the funeral was appointed to take place in five days' time. Mr. Thomas D— arrived from P—, and numerous visitors from far and near, as is the custom at our funeral ceremonies; the open shed at the side of the churchyard being filled with vehicles on the day of interment.

I saw the remains lowered into their last dark home, I heard the hymn sung, and I believed that the dear departed was singing with the angels in Paradise. With the exception of two or three individuals, who remained late at the parsonage with my father, all

the guests dispersed that afternoon. Mr. D— returned to P—, taking with him all the valuables he could collect—silver teapot, spoons, and all, together with some bank-notes. There was no will; he was the heir, and his proceedings were summary. My father purposed our returning home on the following day. The chamber I shared with the housekeeper was at the end of a long passage, and beneath the one lately occupied by the deceased. She secured the door—for the scenes of the day had made us both rather timid, though we knew not of what; and I felt ashamed of myself for such unnatural nervousness. Tammy soon slept, but I had no inclination to close my eyes. I lay thinking of the departed, think of his glorified state, yet sad and sorrowful, as became my frail humanity, when his peculiar footfall sounded quite distinctly in the room above. I knew it instantly, for, as I have said, it was peculiar and heavy. I felt no fear, and I even thought that I should be glad to see him again. I heard the opening of every drawer and cupboard, accompanied by noisy rummaging. Presently the footsteps descended the stairs, and came down the long passage leading to the chamber I was in; slowly, very slowly, they advanced. My heart began to throb violently, but I knew the door was well secured. Noiselessly he came *through* it; it never opened. The figure was swathed in its shroud, and one hand, extended, held a taper. The taper threw no light on the objects around, only on the apparition, which stood out as a ghastly, dim white picture, in the black setting of midnight, framed in darkness. It opened the closets and wardrobes of this room also, piteously moaning and shaking its head, oh, so dismally! They were all found open and disarranged afterwards. It then approached our bed, slowly gliding nearer and nearer till quite close, when I distinguished the earthy musty smell of the coffin cements, of corruption, and the damp grave. I was horror-stricken then, and I woke Tammy. She fixed her eyes on the unearthly visitant, screamed loudly, "Master's come back!" and fell from the bed on the opposite side to where the apparition stood, in a paroxysm of terror. At the same moment, just as I was about to address it, the figure sunk gradually down through the floor, still continuing to moan and shake its head in token of disapproval, and we were left in darkness, the first time in my life that darkness and silence had ever appalled me. My father heard a noise, and he came presently to ascertain the cause. He found everything in confusion, drawers, closets, and cabinets open; and his suspicion was that thieves had done it all. When I revealed the true state of the case, he received the knowledge with grave solemnity, but made no remark.

As if to corroborate my statement, an ancient serving man who had been busied about the stables until a late hour, after the departure of the funeral guests, in crossing the graveyard near the spot where his dear master was freshly interred, saw a shadowy form in white raiment glide amid the green mounds as if coming from the house, and sink suddenly down beside the new made grave. The figure held a light in its hand, which shed no radiance save on itself; and the eyes were as the eyes of Mr. D—, but dead and fixed looking. The man affrighted, darted into the kitchen of the parsonage, and at once sought my father. He made this awful incident a matter of prayerful discussion for many weeks; the apparition never appeared again, and the silver tea-pot, and the twelve silver spoons, also the £800, remain in the possession of Mr. Thomas D—, of P—; for though my father thought it proper to represent the circumstance to him, he only laughed and gave no credence to it, for he is a worldly, scornful man. I must confess that I have often wondered why our dear departed friend did not visit *him* in the spirit, and tax him with the injustice he was guilty of. But mayhap that restless ghost could not leave the homestead which for forty years had afforded a peaceful shelter to its corporeal body; nor the precincts of consecrated ground, overshadowed by the holy house of prayer; nor the narrow home where the worm claimed its lawful prey. But of such incomprehensible mysteries it does not become me to speak. I did not attempt to reason or to argue on the subject, but merely relate the simple fact, of which there are two living witnesses beside myself.

AN APPEARANCE AT THE HOUR OF DEATH.—Mr. M—, a well-known lawyer, went to stay with Mr. T—, in the county of —. In the course of their first evening together Mr. M— learned that among his host's neighbors was an

old friend of his own for whom he had great regard, but of whom he had lost sight since college days. The next morning Mr. M— asked of the gentleman of the house if he would forgive him if he walked over to see his old friend, adding a request that if he were asked to dinner he might be allowed to accept the invitation. On being assured that he might do whatever was most agreeable to himself he went to make his call—not on foot, as he had proposed, but in his friend's dog-cart. As he anticipated, the gentleman he went to see insisted on his staying to dinner. He consented, and sent the groom back with the dog-cart, with a message to his master to say that as it would be a fine moonlight night, he should prefer walking home. After having passed a very agreeable day with his old fellow collegian, he bade him good bye, and fortified with a couple of cigars, sallied forth on his return. On his way he had to pass through the pleasant town of —, and on coming to the church in the main street, he leaned against the iron railings of the churchyard while he struck a match and lighted his second cigar. At that moment the church clock began to strike. As he had left his watch behind him, and did not feel certain whether it were ten o'clock or eleven, he stayed to count, and to his amazement found it twelve. He was about to hurry on and make up for lost time when his curiosity was pricked and the stillness of the night broken by the sound of carriage wheels on the road, moving at a snail's pace, and coming up the side street directly facing the spot where he was standing. The carriage proved to be a mourning coach, which on turning at right angles out of the street in which Mr. M— first saw it, pulled up at the door of a large red brick house. Not being used to see mourning coaches out at such an unusual hour, and wondering to see this one returning at such a funereal pace, he thought he would stay and observe what happened. The instant the coach drew up at the house, the carriage door opened, then the street door, and then a tall man, deadly pale, in a suit of sables, descended the carriage steps, and walked into the house. The coach drove on, and Mr. M— resumed his walk. On reaching his quarters, he found the whole household in bed, with the exception of the servant who had received orders to stay up for him. The next morning at breakfast, after he had given the host and hostess an account of his doings on the previous day, he turned to the husband and asked him the name of the person who lived in the large brick house directly opposite the churchyard. "Who lives in it?" "Mr. P—, the lawyer?" "Do you know him?" "Yes, but not at all intimately. We usually exchange visits of ceremony about once a year, I think." Mr. M— "Does anyone live with him? Is he married?" Answer: "No. Two maiden sisters live with him. He is a bachelor, and likely to remain one, for poor fellow, he is a sad invalid. If I am not mistaken, he is abroad at this moment, on account of his health." Mr. M— then mentioned his motive for asking these questions. When he had told of his adventure he proposed that after lunch they should drive to—and call on—the ladies, and see if, by their help, they could not unravel the mystery. Full of the object they paid their visit, and after the usual interchange of common place platitudes the sisters were asked if they had heard lately of their brother. They said, "No, not for weeks, and felt rather uneasy in consequence. Mr. M—, surprised at not seeing them in mourning, asked them if they had not lately sustained a great loss. "No," they replied, "why do you ask such a question?" "Oh," said Mr. M—, "because of the mourning coach I saw, with some gentleman of this family in it, returning from a funeral so late last night." "I think, sir," said one of the ladies, "you must have mistaken this house for some other." He shook his head confidently. At their request he then told them what had happened. They said it was impossible that their street door could have been opened at that hour, for that every servant, as well as themselves, was in bed. The more the subject was canvassed the farther they seemed from arriving at any satisfactory conclusion. The ladies, rather nettled at the obstinacy of his assertions, examined the servants, individually and collectively, but with no better result. Mr. M— and his host withdrew. On their drive home, Mr. M—'s friend quizzed him and reminded him that when he saw the apparition he had dined, and dined late, and had sat long over his friend's old port. But Mr. M—, though he submitted to the badinage good-humouredly, remained "of the same

opinion still." A week after, when Mr. M— was in his chambers in London, his friend from the country burst in upon him and said, "I know you are much engaged, but I could not resist running in to tell you that the two ladies we called on last week, three or four days after our visit, received a letter telling them that their brother, 'a tall, pale man,' had died at Malta, at twelve o'clock on the very night when you saw the mourning coach and the person in it at the door."—*Memoirs of Charles Mayne Young, Tragedian.*

A LOCAL GHOST STORY.

Under the head of "A string of ghost stories" which appeared in *All the Year Round* some time ago, and which we believe, says the *Bristol Times and Mirror*, of May 6, was contributed to that periodical by Mrs. Elliot, we read:—

What follows is given in the words of the lady herself, Miss Jones, now Mrs. Harford, of Stapleton Manor-house, near Bristol.

"I live in a large, rambling, old house in the country, built some time in the fourteenth century, according to a date found on an old beam in the roof some years ago by a workman who was employed to repair it. The two lower floors are wainscoted, and a blow on the walls causes a hollow sound, suggestive of places of concealment, which doubtless would be discovered if the panels were removed. The house has the character of being haunted. Indeed, strange and unaccountable noises are at times heard in various parts of it. Singular lights have also been seen, not only by the domestics, but by visitors. I shall, however, confine myself to one instance, of which I was a spectator. The bedroom, which I still occupy, where this circumstance took place, is on the third floor. It is a large room with bow windows, and at that time contained two beds. An invalid sister and I shared the larger, and another sister occupied the smaller bed. We always burned a night-light in the room. At the end of October, in the year 1854, I was one night awakened suddenly by some noise, and being perfectly awake, I saw a female figure pass slowly across the foot of the bed, going towards the windows. It moved so deliberately, that I had time to consider who it could be, while it was before my eyes. A slight figure, and a fair sad face, dressed in a white cap, and apparently a white night-dress. It was sufficiently like the sister in my bed to make me think it was she, as I had no idea of its being anything supernatural; and I only thought she was taken ill. But I checked the intention I felt at first to speak to her, as she had a great dislike to being watched, and turned round, not to have the appearance of doing so, when to my surprise and alarm I saw her calmly sleeping by my side. I then got immediately out of bed, and carefully searched the room. The door was bolted, and I looked behind the curtains. This room is papered, and there was no place of concealment where any one could hide. I then saw that my other sister also was quietly sleeping. I did not like to awake my sisters, fearing to alarm the invalid, but I mentioned the circumstance the next day, though, of course, no one could offer any suggestion on the subject, as none but myself had seen the figure. Some years after I again saw the same apparition standing by my bed, and apparently gazing at me. I was then alone, and immediately started up, when it disappeared.

"I afterwards heard that a new servant, who had arrived at the house only the previous night, had seen a similar figure, and I believe on that morning. She had risen a little after five o'clock to get through her work, when she heard a door open near to which she was passing, and saw a female figure dressed in white come out of the door, and pass along the passage leading to my bedroom. It was about five o'clock that I saw the apparition by my bed, but being in February, the morning was still dark. When the housekeeper heard the girl relate the circumstance, she tried to persuade her that she had seen one of the servants coming out of the room; but she persistently declared it did not resemble any one in the house. I have not heard of the same apparition having been seen by any person since that time, though noises still continue to disturb at times the members of our household."

DREAMING AND BETTING.—The *Daily News* pledges itself to the accuracy of the following narrative:—A week or two back a gentleman heard a stranger tell of a letter the latter had received from a lady in the country, who professed herself to be utterly ignorant of the names of the horses which were entered for the Derby. She had dreamt, however, that a horse, the name of which began with "Z," would win; and so strong was the impression her dream had left, that she desired (if there was a horse with that initial) to back him for one hundred pounds. The stranger added that he had at once complied with his fair correspondent's request, and laughingly added that he had put on a hundred for her that day at Tattersall's. The gentleman who heard this story repeated it to several friends, and was himself disposed to bet upon the unknown lady's dream. One hour before the Derby was run his vague inclinations became reality, and he determined to venture a moderate wager on the Zephyr colt. Himself ignorant of betting matters, he inquired the name of a trustworthy giver of the odds among the men who were willing to book bets for a comparatively moderate amount. Several names were given him, and a commission agent laid six to one against the Zephyr colt (Favonius). All seemed satisfactory; but when the race was over, and the hapless bettor (after regretting aloud that he had not put more money on the lady's mysterious prevision) went to crawl the comfortable little amount he had acquired, he found himself the victim of a welcher, and the foul bird had flown.

HOW SOME INDIAN MEDIUMS ARE TESTED.

ONE of the chief difficulties which have to be encountered by professed Spiritualists in this country is that scepticism on the part of spectators which is of itself an effectual bar to spiritual demonstrations. In Major Sladen's report on the Bharno Route, between South Western China and Burmah, which has just been printed by order of the House, he gives an account of an interview at Ponlyne village with a Kakhyen priest (the Meetway), in order to ascertain the views of the spirits of good and evil as to the continuance of the journey on the morrow, in which, after describing the ceremony, he mentions a simple and agreeable test by which "Meetways" in that district prove that the authority under which they act is genuine and perfectly trustworthy. If our own Spiritualists would behave in an equally straightforward manner there can be little doubt they would inspire equal confidence with the "Meetways," and at once silence the vulgar sneers of the irreverent. No work of importance, or even necessity, says Major Sladen, is ever undertaken without the approval of the Meetway, or rather of the minor deities who speak through him; but the respect and dignity due to his office cease with the moment of inspiration. When unpossessed the Meetway sinks into the commonplace reality of an ordinary Kakhyen layman. The man to whom chiefs bent in reverence, and upon whom, perhaps, the fate of the expedition principally depended while under spiritual influence in the ceremonial above referred to, was in ordinary life a common labourer, and carried one of Major Sladen's boxes on the march from Sibkaw to Ponlyne. The embryo Meetway, in early life, or as soon as he begins to evince evident signs of a connection with the world of spirits, is subjected to an infallible test which passes him at once into the recognized status of a full-blown Kakhyen priest. The test is simple but awkward; a ladder is provided (the steps of which consist of sword-blades with the sharp edge turned upwards), and leads on to a small platform which is set with the

sharpest spikes. The novitiate takes his degree, and becomes forthwith ordained to the office of a Kakhyen Meetway by climbing this ladder and seating himself upon the spiked platform, not only without personal inconvenience but with freedom from all after-traces of apparent injury. The Meetway then becomes a recognized medium, and possesses a kind of inspiration which, Major Sladen adds, for want of peculiar training perhaps, our limited ideas fail either to conceive or comprehend.—*Pall Mall Gazette*, May 18, 1871.

[We preserve the above extract for its historical value, and in spite of the sneers of the writer against "our own Spiritualists."—Ed. C.S.]

To the Editor of the Christian Spiritualist.

MY DEAR SIR,—I think that probably a few incidents of my birthday séance, April 20th, may be interesting to your readers, if your space should not be otherwise filled up.

Our circle consisted of seven, among whom were Mrs. Tebb, Mrs. Guppy, and Miss Neyland.

Of course we commenced as usual with the Lord's Prayer, and then received directions for a religious service, with which we complied.

We afterwards saw a light which had been visible to us at a séance I had held on the 21st of March. It was about the size of a florin, and seemed ever in motion within itself, not flickering upwards like a flame, but as if into a centre, so that in that centre was the fullest light, but even that was white and delicate. On this occasion it flitted from one to another, and Mrs. Tebb distinguished a face as if lighted up by it, and a similar experience has been mentioned in the *Spiritualist*. At one time it came so close to me that I exclaimed "Oh! do kiss me," and I felt the touch of lips while the bright light was resting on my own; and when thinking of this circumstance after I went to bed, my spirit friends revealed to me that the light proceeds from the Divine breath by which man was quickened and "became a living soul," which expands in us as we become purified, until our whole body shall be full of light.

We then heard the spirits very busy with the tubes, which, as well as the sheets of paper and card, they placed in the hands and laps of the party, and we then smelled the fragrant perfume of wall-flowers and other spring blossoms, and when at length we were told to have a light, we found the table was quite heaped up with flowers in delicious profusion, and Mrs. Guppy, taking up some of the cowslips, called my attention to the fact that on squeezing the end of the stalk, juice flowed instantly, which is a proof that they were but just plucked, for that even in ten minutes after flowers are gathered a kind of healing or drying process takes place where the stem has been broken off, so that it will not bleed. To us, who have seen such innumerable evidences of the wonders of spirit power, no

such proof of the genuineness of the manifestation was needed, but a statement of that fact may bring conviction to some vacillating minds.

We had the flowers put into water, after each of the guests had selected what they wished to take home with them, and then had the table wiped; we thus understood why the tubes and papers had been removed by the spirits, which was to prevent their being wetted by the rain-besprinkled flowers.

As soon as we were again settled, and the light extinguished, we heard a voice, but could not exactly catch the words, and upon asking what was said, heard in clear accents, "Don't be frightened," and after a moment's pause, "I wish you very many happy returns of the day." I recognised the voice at once, although I had not heard it for a year and eight months, when the speaker was with me in mortal form, but I asked who spoke. "Oh! you know;" and when I again requested to be told, was desired to "give one guess." "Well then, it is Charlie." "Of course it is, darling Auntie, and they are all here." He conversed with me for a long time, touching upon the various incidents of the day, and also said a few friendly words to some of those who were present, but I wish especially to remark upon the character of the voice, for although I have for more than three years heard the spirit voices in many circles, never have they sounded to me so exactly like that of the human being in quiet talk; they are either boisterous, or laboured, or jerky; but it was as if Charlie in the flesh were one of the circle, it was the buoyant voice of young manhood, with exactly his exultant tones when telling me about his successful examination before leaving England.

Believe me, dear sir, yours sincerely,

GEORGINA HOUGHTON.

20, Delamere Crescent,
Westbourne Square, London, W.

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.

Judge Edmonds' Spiritual Tracts.

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

"NOT MY WILL, BUT THINE BE DONE:" 22 LUKE, 42 VERSE.—Many a heathen fable teaches a lesson identical with Christian truth. Read, for example, in the elder Pliny, the story of the jewel of Polycrates. It was reported of such immense value, and the owner so prized it, that he thought by the voluntary sacrifice of such a treasure he could secure immunity from all other sacrifices, and that Fate could demand nothing more and would be satisfied for ever. He accordingly threw the priceless gem into the sea. But the gods wisely determined that it was not for him to choose the particular form and kind of renunciation he would make to the exclusion of other forms, but to make such self-denials as the Heavenly Powers themselves should decree, such as duty should demand in the course of experience. Accordingly, the jewel came back to its owner in the belly of a fish, and woes and sorrows, trials and crosses, not of his seeking, but intended for his endurance and discipline, came to him in the natural way. We need this lesson still. We are apt to prefer doing duty in our own way instead of God's way; to make our worship obtrusive and conspicuous, to pray theatrically with sensuous sounds and shows, instead of quietly with the contrite heart; to invent our sacrifices instead of submissively accepting those that are found for us; to offer, as of old, "the mint, the anise, and the cummin," instead of love, and thought, and holy endeavour; sometimes, even, we get up a little factitious misery in the hope of thereby warding off that which is providential. But Heaven will not accept this jewel wasted in the sea.—*The Inquirer*: March 21, 1868.

HOLLOWAY'S PILLS FOR INDIGESTION, STOMACH, AND LIVER COMPLAINTS.—Persons suffering from any derangement of the liver, stomach or the organs of digestion, should have recourse to Holloway's Pills, as there is no medicine known that acts on these particular complaints with such certain success. They strengthen the tone of the stomach, increase the appetite, purify the blood, and correct depraved secretions. In bowel complaints they remove their primary cause, and soon restore the patient to sound health. Nervous or sick headaches and depression of spirits may be speedily relieved by a course of these Pills. They are composed of rare balsams, without the admixture of a grain of mercury, or any noxious substance, and are as safe as they are efficacious.

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