

The Christian Spiritualist

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

ST. PAUL.

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THE AUTHOR OF "ALPHA" AND A TRINITARIAN MEDIUM.

WE have just received, at the very moment of our going to press, a long and important criticism, with the above title, upon an article which appeared in our July number, page 105, from the pen of Miss Theobald. It is too late for present insertion; but we have offered its writer, Mr. A. C. Swinton, to insert it in our issue for October, where, should the required consent be given, it will appear. "One man's word is no man's word, justice needs that both be heard." —ED. C.S.

MISS HOUGHTON'S EXHIBITION OF SPIRIT DRAWINGS, IN WATER COLORS, AT THE NEW BRITISH GALLERY, OLD BOND STREET.

As far as can be gathered from the introductory remarks of Miss Houghton to the catalogue of her exhibition, she began her spirit drawings on the 20th of July, 1861, first in black and then blue lead pencil. Having finished a dozen thus, she continued, seventeen days afterwards, to do them in water colours, "without any kind of preliminary pencil sketch." The first twelve drawings then are done with lead pencils. The first is a study of curves, the second of design, the third of a little more design, and then Miss Houghton passed on to the execution in water colors of flowers, fruits, crowns, monograms, &c., the drawings being all pretty much the same size, neither small nor large, we should say (certainly not from measurement nor information, but recollection of appearance), about 12 or 14 inches by 9 or 10.

The execution of the drawings must cause doubt in the minds of those who consistently deny the possibility of spiritual phenomena; because it is difficult to say how the drawings could have been effected except through spiritual influence. Neither imagination nor fancy could have been exercised in the production of them; for in whatever is represented, flowers, fruits, plants, monograms, or spiritual crowns, the lines that are drawn go beyond the paper itself, showing that the representations are in each instance too large for the paper. Had they been the productions of the imagination or fancy, the original idea of the mind would have been instinctively followed by adopting the size of the paper to the size of the object that was to be drawn. As matters stand, it is clear that the hand was guided by spirits. Again, the form of structure of the flowers, fruits, and plants bears no resemblance whatsoever to the particular forms of structure of the flowers, fruits, and plants of earth, so that Miss Houghton, in attaining the execution of the objects drawn, is not a whit dependent upon the extent of her acquaintance with the vegetable species of the world and their organization.

The whole of these drawings, then, from their feeble beginnings to their finished accomplishments, are entirely new in their nature and variety, newness being shown in many striking points. The most noticeable thing in these pictures is that they are all translucent, that is, diaphanous, quite unlike anything that is seen in this world. But this must surely be the case in the spirit world, where there is not substance or matter, only spirit. Leaf is seen behind leaf, stem behind stem, flower behind flower.

Of the 155 drawings, there are between 40 and 50 which are floral emblems of the relations



and friends of the exhibitor, and of such distinguished persons as Shakespeare, Murillo, Blake the artist, the Queen, the late Prince Consort, and other members of our Royal Family. Spirit flowers they are, unlike anything to be seen in the floral productions of earth. Miss Houghton says, and doubtless Spiritualists will endorse it, that for every child that is born "a flower springs up in spirit realms, which, growing day by day in conformity with the infant's awakening powers, expresses them by form and colour, until the character and life stand revealed in the floral emblem." The leaves express the character; the petals and florets the sentiments and motives, the filaments issuing from the heart of the flower, the actions, those that are good growing upwards, faulty or evil downwards. In this case it is interesting to examine the spirit flower of Shakespeare. From the symbolism of colours, wisdom, love and power are discernible, along with decisiveness of character, the faculty of appreciating the great and good in others, nobility of soul, clearness of judgment, adjustingness and delicacy of mind, gentleness, and sensitiveness. Other characteristics which a more minute investigation of the "spirit flower" would reveal may be distinguishable, but these are the most strongly developed.

There are a dozen or more "spirit fruits" of the medium's own relations or friends. The fruit ("in ordinary language, the heart"), as far as it can find expression in drawing, in lines, and other marks of filaments and fibres, represents the passions, sentiments and affections of the individual whose inner life is symbolized.

There are about six plants, apparently also of the exhibitor's relations, expressing the perfection of Faith, Hope, and Charity of each person symbolized. "In the few representations of these plants given her by the spirits," Miss Houghton says, "they have illustrated another phase of the spiritual teachings, that of after progression," and adds that "if we had perfect clairvoyance we should see that each spirit (whether in or out of the flesh) is surrounded by an atmosphere more or less luminous." Miss Houghton then gives an account of the dwelling places of spirits as she received it from themselves. They dwell in various regions, the unhappy in places inconceivably black, the happy in places inconceivably bright. There are seven spheres, and in each sphere seven degrees. More or less brilliancy surrounds each spirit according to the sphere that it has reached. In the two lowest spheres there is nothing but blackness, the second only less dense. In the third there is a kind of brown light; in the fourth grey light; in the fifth green; in the sixth violet; and on entering the seventh a bright

blue light, "gradually acquiring vivid rainbow tints, which then fade off to a light so vivid that scarcely any colour is to be seen, all being so gloriously mingled." The following cannot be otherwise than highly interesting to the readers of the *Christian Spiritualist*:—As high as the sixth sphere may be attained by spirits who hold mistaken views with respect to the Trinity, but the seventh can only be reached by those who believe that salvation can be secured only by faith in Christ.

The chief characteristic of the spirit drawings is Sacred Symbolism, in which the most brilliant tints are yellow; blue and red typify Faith, Hope, and Charity, or the Father, the Son and the Holy Ghost. To do justice to upwards of 100 of such pictures would require more care and closer inspection than we have been able to devote to them. At times the brilliancy—the transparency—the opalescent light, in fact, is marvellous, nothing less than the work of genuine inspiration. This, too, is visible, not in one but all.

Nearly the whole of the pictures have four things in common—long sweeps, decided lines, beautiful forms, and never before thought of combinations. The impression created is that no idea existed in the mind of the drawer as to the tendency or effect of the lines of the pencil in producing the sketch. Yet every drawing shows all the effects which could only appear when the last shading of the picture should be put in by an intelligence embracing the deepest and most exact calculations.

In some of the pictures, there are apparently endless evolutions, carried in circles, large and small, till they are brought to centres, which are like so many orbits or eyes. The first of this series of pictures are numbered 44 and 45, representing the "Eye of the Lord" and the "Eye of God," in which yellow (symbolical of God the Father), is the predominating colour, and in which all the lines proceed upwards, such being typical also of God the Father. Such a picture is 81, which represents the "Eye of the Trinity," the exemplification of the Trinity being made manifest through the three colors: yellow, blue, and red. The most gorgeous pictures to our taste are the five numbered from 149 to 153, both inclusive, and the last 155.

When our investigations are confined to the one point—which drawing possesses rarer qualifications than the others—the problem is so intricate that it scarcely admits of solution; we are unable to decide whether this or that possesses superior properties; the amount of difference is so trifling, and probably so exquisitely compensated for, that the balance is not at all discoverable.

What will be found beyond the comprehension

of those uneducated in Spiritualism is that all the plants, flowers, and fruits in the spirit world seem to be symbolic of one or other being of the Trinity, or more generally of Father, Son, and Holy Ghost combined, and that each, having a most close affinity to the others of the whole group, expresses a tendency to assume a particular form of structure, utterly unlike anything that is to be found in the vegetable kingdom, when we examine the structure of plants, flowers and fruits.

SPIRITUALISM AND COMMON SENSE.

A PAMPHLET, by "R. J. H.," bearing the above title, was published about three years ago by Hodder and Stoughton, of Paternoster Row. The various counts in the bill of indictment against Spiritualism are stated as follows:—

(1.) The tendency of Spiritualism leads to a species of feeble superstition. (2.) It tends to a fanciful and sensuous sentimentality, and that upon the expense of weakening our reason, judgment, and our common moral sense. (3.) It tends to the doing away of the spirituality of religion, the need of faith, and reduces all to sense and irreverent transaction. (4.) It tends to trifling and frivolity in matters beyond the warrant of human knowledge and power. All kinds of people, under all conditions, in all relations, and having all kinds of motives, turn tables; which, according to Spiritualism, is nothing less than invoking and communing with the spirits of the dead. It may be that it is an exercise after the dinner-party, under the influence of things which do not always make people grave and wise; young women and young men practise it to try their power and skill, when time is heavy on their hands, whether or not they can charm some spirit to obey their invocation. And if such things are not trifling about matters beyond the business of men on earth, it is hard to tell in what it consists. Simply as a matter of innocent pleasure and recreation it is harmless, and I should not be inclined to condemn it; but when sacred things are made matters of trifling amusement, it is unfit in itself, and leads to unhappy results. If amusement and recreation are wanting, let us not trifle with the dead on grounds of ignorant presumption, for there are abundance of places and objects provided for such things in other matters and objects. I cannot persuade myself that the person or persons who think that spirits will appear by feeling of tables and some other matters of the kind, can have great reverence and high esteem for the dead, or of the laws that permit or appoint it. (5.) It tends to a species of clumsy materialism. It reduces the spiritual world and its inhabitants to the level of this; it makes them even lower; for the spirits can only knock tables and play tricks of that kind; whilst we can express ourselves in language and other superior forms. The dead commune with us in spiritual sympathies, invisible and unknown as our sympathies are to them, which is not expressed so cheap and common as the spiritualism of these latter days would have us to believe. (6.) It tends to an assumption of power which would prove unwarrantable and dangerous if believed in. A man who professes to have power over the mystery of the spiritual world becomes deluded himself, and has, in the degree he is believed in, power to sway others, and always some will believe in such a thing. Such a person may mislead many, and destroy happiness, and lead to distress, and ruin many a blind follower. Every great delusion begins in the assumption of power over the spiritual world. I need only name as instances Mohammedanism in the seventh century, and Mormonism in the nineteenth century.

As the objections and difficulties brought forward in this pamphlet are by no means peculiar to its writer, but are those so often

urged against Spiritualism, it may not be useless to consider them separately and in detail; for though every person who has studied the question, and its philosophy, will at once dismiss them without doubt or hesitation, there may be some to whom these things are new, who may be made uncomfortable and ill at ease when the very same suggestions are put before them in conversation. We will look at them briefly, then, as they are put before us, and as they are numbered above.

1. Before discussing a matter, it is all important to be clear about the sense in which words are received. Most persons calling themselves Spiritualists, would consider the word "Supernaturalism" a fair equivalent for the meaning they attach to the term "Spiritualism." Their faith embraces the whole region of the supernatural, and the invisible, they start with the fact of intercourse between the seen and the unseen as an axiom, and their interest in this intercourse is by no means limited to any age, or any form of its manifestation. Whether the writer of this pamphlet accepts the word "Spiritualism," in as extended a sense, we are unable to say with certainty; but his animadversions would lead us to suppose that he confines its signification to the phenomena which have excited so much attention within the last quarter of a century; and that he considers it inseparably connected with tables, and table-turning. We must conclude that it is this form at least to which he alludes, when he says it leads to "a species of feeble superstition;" for we can hardly imagine that any person, however materialistic, looking upon the magnificent minds and grand lives of many in the past and present, whose souls seem steeped in the glories and the strength of the supernatural, would venture, even when calling them mistaken, to say they were superstitious, with "a *feeble* superstition." Superstition is generally allowed to be an unreasoning and unreasonable belief, a belief without due cause, without sufficient investigation or evidence. But when a man is able to give a reason for his belief, when he bases it upon a law which to his mind is clear, or receives it upon evidence on which he has good cause to rely, we have no right to call him superstitious, however little we may find ourselves able to accept his conclusions. Now for the most part, those who take the name of Spiritualists are thoughtful persons, who have satisfied themselves by personal experience, and patient examination, that the phenomena they believe to be caused by spirit agency occur; and occur under the control of a law, or laws, with which we are as yet most imperfectly acquainted; but which really sway their seemingly capricious manifestation. It is therefore hardly just to denounce them as superstitious. We do not say that there

are no superstitious people who engage in Spiritualism. Superstition enters into all undertakings, and all beliefs. People bring *themselves* into every pursuit. The illogical man or woman will be illogical in theory and practice, in religion and in action; and if such a one enters into Spiritualism, he or she will be illogical, unreasoning, and therefore superstitious, in that also. There are superstitious Protestants, and superstitious Catholics; yes, even superstitious Materialists. And, therefore, Spiritualists being human, we willingly admit that there do exist superstitious Spiritualists also; but we cannot agree that the *tendency* of a system so essentially philosophical, and in which action of cause and effect is so thoroughly and necessarily recognized, and obedience to conditions is so entirely a *sine qua non*, can ever be to produce superstition of any kind. We have seen Spiritualism, on the contrary, most often acting as a wonderful refiner and educator; developing latent powers of thought, and bringing to light hidden mental treasures, and talents, in natures apparently rough and unpromising.

2. It is difficult to affix a distant idea to the vague expression "sensuous sentimentality." Phenomena dealing with things of sense—power expressed through matter, must needs be sensuous, in the philosophical meaning of the word. There are two ways in which beings of the Spiritual World address themselves to us mortals; invisibly, by spiritual impression and inspiration, "Spirit to spirit, ghost to ghost;" and also visibly, and through the agency of matter, and the evidence of our senses. Bible history, and ecclesiastical history, tell us of numberless instances of both kinds of Supernaturalism, or Spiritualism. The miracles of the Bible might be equally described as "sensuous," in that they were wrought in the domain of the sensible, visible, and tangible. We quite agree with the objector, that converse with spirits would tend to weaken reason and judgment, were we to put ourselves into the position of mere puppets, pawns upon a chess board, to be moved by them at their pleasure; slaves to their will, and driven hither and thither like leaves before the wind, by every suggestion they may choose to make to us. Some have erred thus, and bitter have been the consequences. But often, the salutary lesson learnt in pain, has brought them back to a surer way, and safer paths. Spirits do not always, and merely because they are out of the body, know more than we, who as yet remain in it. Death does not confer omniscience, or omnipresence, or any other Divine attribute. Spirits may therefore be mistaken, even when their intentions are good and true. And as on the other side, just as on this, there are beings of various natures and characters, some there are,

sad to say, who take a wicked pleasure in mischief and deceit. The only safety lies, therefore, as every experienced Spiritualist is fully aware, in scrupulously maintaining an external test to which to submit all suggestions from the Spirit World. The Protestant would do well to try all such messages by the light of his conscience, and its interpretation of the Divine Word. The Catholic should refuse to receive or act upon any teaching or direction, opposed to the highest authority he knows; that of the church which he admits is guided by an unfailing inspiration from his Lord.

4. This lengthy, wordy, and somewhat involved objection really amounts to this—that intercourse between the worlds visible and invisible, once established, foolish people, as well as wise ones, avail themselves of it, and behave with levity and rashness; where earnest men, realising the sacredness of the ground on which they tread, take their shoes from off their feet, and step with softness and solemnity. In fact, that "fools rush in where angels fear to tread." But by what possible rule, law, or enactment, the writer proposes to rid the world of fools, or to rid fools of their folly, we are at a loss to understand. There are fools at church, and fools at chapel; it would indeed be wonderful, therefore, if there were none who, attracted by the mysterious side of Spiritualism, dashed heedlessly into its practice. Mr. Carlyle sarcastically assures us that the population of the country consists of so many millions, "mostly fools." We may therefore take it for granted that in every set of opinions, and every assemblage, there is a greater proportion of them than of sages. But this is not commonly held to be a valid objection to the denominations or systems in which they are found. "All kinds of people, under all conditions, in all relations, and having *all kinds of motives*," go to church. Some go to look at their neighbours, some to attract admiration, some to criticise the preacher, some to appear respectable, and some, we have heard, in large and crowded congregations, to rob unwary worshippers. But though these things happen occasionally at church, and could not so happen if people abstained from going there, we should think a man bereft of his senses who seriously maintained that the tendency of going to church was to lead to all this folly and sin. It is never right or reasonable to judge of any belief or institution by its abuse. To determine fairly, we should condemn or approve it upon its principles alone. No one, more strongly than the Spiritualist of reflection and experience, will warn beginners against light and trifling conduct when coming consciously into the conditions in which we have found that spirits can make their presence evident, or will assure them more earnestly that they are

hurting their own souls, and the souls of those foolish ones on the other side, whom, by the law of spiritual kinship, they, all unknowingly, attract. What to this objector, and many like him, seems to be incantation, magic, and invocation, is, to the Spiritualist, simply and naturally a putting himself into circumstances wherein his friends across death's river can, by signal and token, hold speech with him. It is an arrangement of the electricity and the machinery, so that the telegraph may work; it is neither wierd to him, nor wicked. So far as the *means* of communication go, it is no more than a philosophical experiment and process. He admits his ignorance most fully, and feels that he gropes yet in dimness and incertitude; but he believes that he holds a clue to the difficulty, for he has found that the expected results invariably succeed to the observance of such conditions as he has as yet mastered. And so, having a full and wide belief in the immutability of law in all worlds, and for ever, he investigates humbly, hopefully, and in many instances prayerfully, shrinking not away from, but desiring to place himself reverently under the watchful eye of God, and willing to wait His time for the full understanding and revelation of this complicated chain of subtle causes, and invisible forces and powers. God has granted to man to whisper across the wide waste of waters which divides us from the great Continent beyond. Gradually has He given to us fuller power of interchange of thought with our brethren in the flesh. Who says, who knows, that He will not also vouchsafe to us, as we are able to bear it, freer and completer converse with those who have preceded us into the spirit land? What boldest of speculators dreamed, five hundred years ago, of the steam-engine and the telegraph? Yet, had man stood faithlessly aloof from, and afraid of investigation, should we have obtained these vast advantages? God acts by, and upon, and through the human. It is He who inspires every wise, and useful, and practical, as well as every high and holy thought. But there is such a thing as a timid, shrinking, slavish dread of God, far removed from the childlike confidence of the perfect love which casts out trembling and tormenting fear.

The *method* of communicating with the invisible beings who surround us like "a great cloud" continually, is, however, one thing, and the communications themselves quite another. We receive, through the wires that are suspended over the length and breadth of our land, and by means of the small machines at our railway stations and post-offices, all sorts and kinds of messages, characterising the persons who send them, and those to whom they are sent. An impertinent person dispatches an off-hand, disagreeable message, and we do not instantly

declare that the machinery is to blame, and ought to be broken up, or that the evil one himself is in it. By the same agency, and within the same hour, comes the brief but "exceeding great and bitter cry" of an untold desolation; a woe heart-rending in the intensity thrown into a solitary word; the triumph shout compressed in a single note of rejoicing; the meek and sad entreaty; the hard terse business message; the common-place statement that the sender will not return to dinner—these, and a hundred more varieties of human life, action, and thought, skim lightning-like from end to end of England, and are communicated through the tickings and pointings of the telegraph. It is a poor little machine for such treasures of feeling, and knowledge, and fact to pass through; but none of us despise it and say scoffingly, "I cannot believe that any wise, or good, or great man would use so small an agency to express his meaning; he would communicate with us more grandly, and with more pomp and circumstance." Yet this is what is every day contemptuously said about the messages which come through the action in spirit hands, of some mighty force, upon the wood of which our tables and floors are composed. We despise the *means*, therefore we overlook and believe not in the object. We say, with the Assyrian Captain, that any communication worth the hearing must be given both in style and state, with scenery and emphasis. And so, like him, we turn away in rage and disgust. Nevertheless, God, all through the history of His dealings with men, has chosen the small things of the world to confound the mighty. Looking as the Spiritualist does, then, upon the *manner* and *method* of reception of a spirit message as a merely external and accidental circumstance, and upon its purport and intention as all-important, it follows that the putting himself into a position to obtain a, so to speak, telegraphic communication by raps on a table, argues no want of reverence or esteem for the dead. If I am shut up in a cell, and a person knocks at my door, and, not daring or unable to make vocal sounds, signals to me by preconcerted arrangement, I show him no disrespect by encouraging him thus to use his freedom. I judge him and his character entirely by the tone of his thoughts, as objectively expressed to me by the raps, which are his sole possible means of intercourse. My esteem depends entirely upon his character. The same rule applies to disembodied spirits. Death does not dignify nor exalt. Because a man has died, he is not certain to be wise and worthy of honour. Doubtless the unknown is always mysterious, and full of a nameless awe; and every soul who has made the solemn passage has gone through an experience great and overwhelming, of which we are as yet indi-

vidually ignorant, but which each one of us anticipates as inevitable. Therefore all trifling would be out of place and utterly repulsive and objectionable. Nevertheless, the fact remains that "he that is unjust shall be unjust still, and he that is holy shall be holy still," and that as far as personal veneration goes, it can only be given to qualities which deserve it, in the other world as in this. The two remaining objections seen by this writer to Spiritualism we shall hope to glance at next month.

ALICE E. HACKER.

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STARTLING PHENOMENA.

QUERIES FOR SCIENTIFIC INVESTIGATORS.

The following letter, with the above heading, appeared in the *Kilburn Times* for June 3, and has been sent to us for insertion. We willingly give it room, as it fulfils the conditions named in our *Standing Notices*, No. 1.—Ed. C.S.

To the Editor of the *Kilburn Times*.

SIR,—You announced on Saturday last, May 27, that arrangements were being made by the Kilburn Society of Spiritualists to hold a series of *séances* specially for the benefit of those desirous of having sensuous demonstration of the fact of spirit communion, but who do not desire to identify themselves with the Society as Spiritualists. Now, as every authenticated account of spirit power demonstrates immortality, and also reveals the intimate relations which exist between the spiritual world and the natural one, a narration of a quarter of an hour's experience with Messrs. Herne and Williams, of 61, Lamb's Conduit-street, the two mediums who will be present at the *séances* above mentioned, will be of vast interest to your readers, as it will show the nearness of spiritual beings and their marvellous power.

It was on Friday afternoon last, May 26, at about half-past four, that I, being in the neighbourhood of 61, Lamb's Conduit-street, called thereat to enquire of Messrs. Herne and Williams their terms for the series of *séances* the Kilburn Society desire to provide. After these were settled, I sketched to them the kind of people they would be likely to meet; how incredulous the majority would be of their living so near to the spirit world, and how ready some were to ascribe the noble work of enlightening humanity as to their spiritual nature and surroundings, after the death of the natural body, to the devil; whereupon they said, "Let us have a short *séance* now, and enquire of our spirit friends what they think of the proposed arrangements." We then adjourned to the adjoining room, which communicated with the one in which we had been conversing by folding doors. The room into which we entered was about 13 feet square, and as it was regularly used as a *séance* room, there was no furniture in it except a large round table and about a dozen chairs.

The names assumed by the two spiritual beings who control the phenomena, given through Messrs. Herne and Williams' mediumship, are John and Katie King. These converse with the members of the circle in an audible voice. John's voice is clear and loud as a strong man's; Katie speaks in a very distinct whisper; she also lisps.

We three then sat down at the table, Mr. Herne on my left, Mr. Williams nearly opposite, and a little to my right. Upon the table were three short paper tubes, made like speaking trumpets without the mouth piece; in these the spirits condense the aura with which they make the voice. About a minute after we had seated ourselves "John" took up a tube and tapped each of us on the head; he then greeted me with "Well, how are you to-day?" Katie did the same. I then mentioned the arrangements we had determined upon, and told them the kind of minds they would meet at the *séances*. John said the arrangements would do. I told Katie I cared most that the

friends they would meet should be convinced of the fact that spirits do commune with men; I was not at all anxious to prove that the devil was not the chief labourer in this direction; unprejudiced minds, free from bigotry, would readily be convinced by their own intuitions that that was not the case. Katie replied, "I'll convince some of them. I'll make some of them sensible that we are spirits."

Just at this moment we heard a lump on the floor, and found that Mr. Herne was not in the room, and his chair had fallen on the floor, as if it had been lifted up and then dropped down again. Coincident with the falling of the chair, we heard Mr. Herne's voice—as if he were at the end of a long gallery filled with dense fog—calling out to Mr. Williams, "Ted, hold me!" Ted jumped, but he was gone. The room was empty. A few moments of conversation upon this wonderful manifestation when—lump on the floor dropped Mr. Herne, in his shirt sleeves, and panting for breath. After he had recovered himself, we asked him where he had been. He said up into the bedroom. John King and Katie had passed him through the ceiling with as much ease as if it had not been there. I said, "Where's your coat?"—"In the cupboard upstairs," said he, "I remember taking it off directly they set me down in the room, and hung it up. I don't know why I did it." His slippers were also gone. Whilst talking about his coat, "John" said, "Never you mind about his coat, I'll get that for you," and immediately he dropped the coat through the ceiling, and it fell, neatly folded up, flat upon the table. Katie then said to Mr. Herne, "I'm now going to Lizzie's." Lizzie is a lady, by name Guppy, who lives at No. 1, Morland Villas, Highgate Hill, Park Road, about three miles from the place where we were. When Katie left I rose to go, but found we could not open the door. We, therefore, shouted for the servant to come and let us out. This she did. I turned to take up my cap, a soft tweed, from off the chair just behind the one upon which I had sat, upon which I had placed it when I entered the room, and I found it was gone. We concluded that when Katie said, "I am now off to Lizzie's," she had taken the cap with her. I therefore penned a card to Mrs. Guppy (a stranger to me at that time) telling her the circumstances, and asking her to write me if she found such a cap in her house. Whilst I was writing the card I was playfully pelted by invisible hands, and in the open daylight, with the tubes which had been left on the table, and also with some hanks of thick listing which were used to list the doors with.

I was hatless, and had to return from Lamb's Conduit Street, to Kilburn—what was I to do? Mr. Herne lent me his hat, and settled the question. On the morrow, not wishing to retain his hat, I called on my way to business at Mrs. Guppy's to ask Mrs. G. whether my cap had been carried to her by the spirits. She received me very cordially, and told me that the evening I had written my card to her, she and a friend, Miss Neyland, were sitting after tea in her boudoir, or morning room, when she was surprised to see a black and white tweed cap on her sofa; she took it up and examined it, thinking Mr. Guppy had bought a new one, but she saw it had been worn. She then put it away, expecting to have an application for it soon (it being no uncommon thing for her to have articles brought in the same way), and when they received my card in the morning they looked again for the cap to see if it answered my description, and lo! it was gone. It had been taken away again. I had consequently to content myself with Mr. Herne's hat until the evening, when I again called at his chambers and found the cap had been taken back again by the spirits during the night. Mr. Herne saw it in the morning, and not knowing the kind of cap I had when with him the day before, thought it was Mr. Williams', but upon Mr. Williams' refusing ownership, they both concluded it was mine, and it was. Thus ended my quarter-hour's *séance* with Messrs. Herne and Williams, and I thanked God that however much blind-materialism might attempt to prove matter was all and everything; and however much the new school of theologians may attempt to prove that except certain doctrines and dogmas of their own propounding, be believed in, there is no immortality—I knew from demonstration that immortality was a glorious fact.

Yours truly,

C. W. PEARCE.

6, Cambridge Road, the Junction, Kilburn, N.W.

THE TRANSPORTATION OF LIVING HUMAN BODIES.

BY BENJAMIN COLEMAN.

IN the June number of *The Spiritualist* it is seriously recorded and formally attested by eleven witnesses, that whilst a dark *séance* was being held on the evening of the third of June last, at a house in Lamb's Conduit-street, in a room measuring twelve feet by ten feet, the doors and windows being closed and fastened, Mrs. Guppy was brought by invisible agency and placed in a standing position on the centre of the table, around which the whole party were closely seated shoulder to shoulder. It is also stated that she was in a state of unconsciousness, and in complete *deshabille*, without bonnet, shawl, or shoes, holding a household account book in one hand, and a pen with the ink still wet in the other; and that she was thus brought bodily, the witnesses believe, in an instant of time from a room in the basement of her own residence at Highbury-hill Park; the distance, in a straight line, being between two and three miles.

This extraordinary event was preceded fourteen days before by a similar incident, when Mr. Herne, the medium, "was caught away" whilst walking in the neighborhood of Islington in open day, and conveyed by invisible agency to a room in Mr. Guppy's house at Highbury, the doors and windows being all closed. Having made the strictest inquiries respecting these very remarkable events I am, as I have previously said, as certain of their having happened as I can be of any fact which I have not myself witnessed.

My reasons for this belief I have already stated, but I may as well now briefly repeat them.*

I have been present at many *séances* with Mrs. Guppy, whose mediumistic powers, in a certain phase, are unequalled by any living person known to me; and at these meetings the invisible operators have answered my requests by bringing, on the instant, a great variety of fresh and preserved fruits, and a profusion of flowers, as many as 200 or 300 heads at a time! I have had pure sea-water brought in a minute after I had asked for it! I have been covered with snow, a large quantity at the same time being dashed upon the table, clear and sparkling, and which exhibited no signs of having ever been touched by human hands. At the house of a distinguished physician, after we had been seated for more than an hour, the whole party forming a chain by touching each other's hands, some pieces of ice came down with great force upon the table; some of the lumps being the size of my fist, and the quantity large enough to require

the services of a man-servant to carry it away on a small tray.†

All this while the doors and windows, and in some instances the fire-place also, were fast closed, and all possibility of external communication excluded.

I have also had a living animal brought into the room under similar conditions; and very recently, in company with Dr. G. S. Thomson, of Clifton, we made a test experiment which precludes the possibility of mistake as to the existence and presence of an invisible intelligent agent. We were in the garden, and just before entering the house for a *séance*, I suggested that some flowers which were growing should be marked; a string was accordingly tied round a lupin, the only plant of that kind in the garden, and a wire was twisted round one of a root of pinks. We left the garden together, and passing through the back-room and hall to the drawing-room in the front part of the house, we seated ourselves at the table, Dr. Thomson having locked the door, and the identical flowers were, at our request, brought to us by invisible agency.

The foregoing are but a few examples of my own experiences, whilst I have heard of others still more strange.

Pondering these extraordinary facts it appeared to me a logical inference that if heavy inanimate bodies could be transported from place to place, passing through all obstructions with as much ease as if bricks and mortar were mere vapour, there was no reason why the same force should not transport a human body in like manner. Had I been fettered by scientific education I could not have allowed so "preposterous" and "impossible" an event to have entered my brain. But reasoning from facts,—though mistrusting my own convictions that anything so incredible could happen,—I nevertheless said to several of my friends I believed these wonders would culminate in Mrs. Guppy herself—who is one of the largest and heaviest women of my acquaintance—being carried away; and in a note I wrote to her on the 21st of May last, a fortnight before the actual event, I said—"You know I have predicted that the spirits some day will carry *you* away."

This event has now absolutely happened; and it adds another to the many existing proofs that no material substances are obstacles to spiritual forces; this then is the stupendous fact which confronts the scientific world at the present moment.

How will they deal with it? You, the professor of physics, who have already decided what is possible and what is impossible, may avoid the enquiry if you please, and treat us,

† We were present when this occurred. Mrs. Guppy and her friends had been seated before a large fire for half an hour before the sitting began.—ED.

* See *The Spiritualist* for June.—ED.

the believers in such things, as dreamers and fanatics. But neither these stubborn facts, nor the conviction which clings so tenaciously to them can be overcome by pretended indifference or laughed into oblivion. Men like myself, with no more claim to consideration than the possession of sound common sense, and the full command of our faculties, *know* that the phenomena called Spiritual which excite so much wonder and incredulity *are real*, and science must either deal seriously with such facts as we present, or leave them to force their way and stamp their reality on the minds of an unbelieving Materialistic generation.

A huge pyramid of phenomena, thoroughly attested, stands already before us, and as we see by the incidents more immediately under consideration they are increasing in magnitude and significance. Are they true? Professors of religion and of science are equally interested in solving that question. Being true, the manifestations of modern times support the credibility of Bible miracles, and explain many mysteries which have puzzled philosophers in every age.

The carrying away of Mrs. Guppy is perhaps the most extraordinary event of its kind upon record. But there are analogous instances in history. The Bible contains at least one; that of Phillip, who was "caught away" when he was in the city of Gaza, and carried to Azotus, a distance of about twenty miles.

Among the "miracles" recorded in the Catholic Church there are no doubt many, but I have not had time to collect more than the following. They were believed in by two Protestant writers—Grotius, the great jurist, and John Locke, the great moral philosopher. Locke refers to "Ammon, who was borne by angels over the River Lycus."*

Calmet, the French historian, says—"We have known a good monk who sometimes rises from the ground, and remains suspended without wishing it. I know a man to whom it has happened, in spite of himself, to be thus raised up into the air," and of another, "who, in her ecstasies, rose from the ground with so much impetuosity that five or six sisters could hardly hold her down."

"Görres says in his *Christliche Mystik*—others had the power in their devotions of becoming invisible, of rising in the air, of being carried from place to place as St. Joseph of Copertina, of passing through closed doors, &c., &c.

"St. Theresa was frequently lifted from the earth in her devotions. She says that when she strove to resist these elevations, there seemed to her such a mighty force under her feet that she did not know to what to compare it."

The Athenæum of March 26, 1859, remarks on the history of St. Catherine of Sienna, that such persons "have united themselves to a

* See *The History of the Supernatural*, by Wm. Howitt. —Longman's.

strength not their own, and transcending all human obstacles."

St. Philip of Neri, St. Catherine Colombina, and Loyola were also raised from the ground.

These are but a few of the "miracles" which all true Catholics are bound to believe, and the Catholic Church has marked her convictions by canonising the MEDIUMS to whom the "miracles" occurred.

The members of that Church cannot, therefore, consistently discredit similar manifestations of the present day. It will not do to say the days of miracles have passed; there is no authority for such an assumption, and we who have witnessed so many instances of the apparent violation of natural law, *know* they have *not*, but on the contrary, we know that astounding events transcending many of those believed in by the Catholic fathers are now occurring every day in the heart of this metropolis.

The Church of England treats Catholic miracles as figments and delusions. I do not. I am forced to credit their probable reality, and I know several dignitaries of the Protestant Church, who, having witnessed the marvels of modern Spiritualism, admit their genuineness and are governed in their ministrations accordingly.

I am one of a multitude who, trusting the evidence of my senses, am compelled by the manifold proofs I have had of spiritual forces accompanied, be it remembered, by intelligence, to disregard the false teachings both of the religious and the scientific worlds in this respect, and I even presume to become *their* teacher. I discard dogmas and theories, and stick to the facts of my individual experiences. Nothing can persuade me that I have not seen material substances moved about, and heavy bodies floated and raised into the air, without human or mechanical agency of any kind. If this be so—and a thousand intelligent living witnesses are ready to testify that they have seen similar manifestations of spirit-power—can all the learned bodies of the world reasonably withstand the evidence? Can they prove a negative? Must they not, sooner or later, admit they had something to learn from us?

I contend then that there are forces in active operation around us, unrecognised as yet by science; I am sure the facts are indisputable; I am equally satisfied they are not new, but that "they have been rapping at the door of every thinker throughout the ages for a solution."

I believe they are Spiritual, because none of the theories I have met with to prove them anything else cover the facts. You, who acknowledge the phenomena, may call them what you please. You who deny the facts without investigation, occupy an entirely false

position, and are surely not qualified to lay down the law for the guidance of other men. The higher your position in the world of science the more necessary is it that you should lay aside all prejudices, and undertake a calm enquiry into the claims of Spiritualism. Prove it a delusion if you can, or failing that, manfully yield and honestly confess your error. Remember "it goes for nothing to say that evidence of the truth of a proposition does not appear."

"Do you see the evidence of its *falsity*? Before you reject a proposition, or series of propositions, for what you suppose to be their error, take care that you apprehend all their *truth*." Or as Carlyle shrewdly advises—"Be sure you see before you assume to *over-see*."

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THE WATERS OF BETHESDA.

ON page 86 of the June number of the *Christian Spiritualist*, reference is made to the "Waters of Bethesda" being stirred by angelic agency. In a foot note to the article in which that reference appeared, we suggested grave doubts as to the actual genuineness of the verse (5 John, 4 v.) containing the statement of the descent of the angel. We now present an extended summary of the evidence, drawn up by a most able scholar and divine, to whom we referred the whole matter, and whose simple name, were we at liberty to give it, would of itself be ample guarantee for the critical value of his statement. He says:—

The evidence must be considered in two divisions. First, as to the clause, "waiting for the moving of the water." This is omitted by the Alexandrine manuscript, as it originally stood, but has been inserted by a later corrector. It is also omitted in an excellent uncial manuscript of about the ninth century, known to critics by the letter L; and also by a cursive manuscript. The Cambridge manuscript, and another (33) of less importance, contain this clause, though omitting the succeeding one. It is also omitted by the Sinaitic, the Vatican, and the Codex Ephremi (which last, however, has it inserted by a corrector). The fourth verse is omitted by the Sinaitic, the Vatican, the Codex Ephremi, the Cambridge, and by at least three of the later manuscripts, and it is marked as doubtful by S (a Vatican manuscript of the tenth century), and by several of less importance. It is omitted also by the Curetonian Syriac version (which is a copy of the Syriac version in the British Museum, and believed by Mr. Cureton to represent a more ancient and genuine text than the other versions) and by the Memphitic version, by most manuscripts of the Armenian version, and, I believe, by a few manuscripts of the Latin version. On the other hand, it is contained in the important Alexandrine manuscript, in L (already mentioned), and in fact in all the other known manuscripts, amounting to a very large number. It is also in both the Latin versions, in the three remaining Syriac versions (though the clause about the angel is, I think, omitted by the Philoxenian), and in the Ethiopic, Gothic, and Slavonic versions. There seems also no room for doubt that Tertullian read the passage. Thus the mere number of authorities is in its favour. Yet it is rejected, and I think justly, by critics, because it is very difficult to explain its omission by such

weighty authorities, if it really formed part of the original text. On the other hand it may have been inserted, perhaps at first as a marginal note, to explain, in conformity with the popular belief, the curative properties of the spring; and we know, as a general critical fact, that copyists were more likely to insert than to omit. Still it must be admitted that the reading is a very early one, and that the evidence against it, while amounting in my opinion to strong probability, is not absolutely conclusive. It cannot, for instance, be compared for a moment with the evidence against 1st John v. c. 7 v.

Such being the evidence, we think that Spiritualists would not be justified in quoting 5 John 4 v. as if it were an undoubtedly genuine passage of Scripture. Spiritualism and Christianity are in beautiful harmony with each other; while Spiritualism, like its Divine ally, can afford to stand on its own real merits.

"THE ANGELS: THEIR MISSION AND SPHERE."

THIS is the title of a sermon, No. 467, of the new series of the Penny Pulpit, preached in the Church of St. Mary-the-less, Lambeth, on September 29, 1870, by the Rev. Canon Liddon, a most eloquent and popular divine of the Established Church of England. The text is 18 Matthew, 10 v., and the reverend gentleman says the following words in reference to it: "Let us recollect who it is that speaks. It is our Lord. The word of God is eternal truth. We dare not play tricks with the language. All sorts of tricks have been played with this text; but if we come to the plain natural meaning of the words, I do not think much doubt can be entertained that something of that kind, at least, must be within the compass of their meaning, and that that which has been from the first the general interpretation of the church is true—that every single child has a guardian angel assigned to it, who perpetually beholds the face of the Eternal Father, who is its guardian, protector, and friend here below. That is the natural meaning of the words of Jesus Christ; and it is remarkably borne out by what we read in the lesson in this morning's service, that wonderful delivery of Peter by an angel from the prison into which he had been thrown by Herod. After his delivery he went to the house of Mary, and a damsel came out to the gate. She did not venture to open it, because in those troublesome times they did not know who might come in; but she heard Peter's voice; she was perfectly certain he was there, and ran back to tell the believers who were huddled together in the back room that he was there. They would not believe it, however. They knew that the very last thing they had heard of him was that he was in prison; and then they said there was just one possibility—it is his angel. How could they have said that, trained as they were under the apostles, and in daily communication with them, how could they have said that, unless it had been the belief of the church in the earliest age that between those divine and celestial beings, and us individually, there are these relations and guardianship, so that it is even possible, upon occasion, that an angel may go so far as to personify the particular human being of whom he is the guardian and representative before the eternal God? Nothing less than that is the literal

outcome of the expression, "It is his angel." Now, I daresay it has occurred to a good many of you that we are going upon a very sentimental train of thought indeed. No, my brethren, it is not a sentimental train of thought, depend upon it; on the contrary, it is the truth revealed to us upon the authority of the Almighty God, and I believe that to recognise the fact that scripture reveals to us the truth that we each one of us have a heavenly guardian such as our Lord spoke of in the gospel of to-day is at once an invigorating and a restraining truth. Who does not know in this life the blessing of having a friend upon whom you can depend, who is constantly with you, whose counsel you esteem beyond all others, whose opinion is to you much more than your own, whom you would not on any account, if you could help it, offend or wound. Now this is exactly what is provided for us by this particular dispensation. Of course it may be said, and said with perfect truth, that there is One Friend, a Friend in Heaven, not a created being as angels are, who sits on the Eternal Throne itself, who is and must be more to each one of us than any who are less than Himself. True. And yet, is it not a fact that it is a part of His actual providence towards us that he does govern, does influence, does move us, not in all cases immediately by, but through beings, whether human or angelic as the case may be, by whom he surrounds us? If that argument is worth anything, it ought to sweep away human friends, parents, brothers and sisters, human and visible influences of all kinds, upon the ground that they all have been, in their several degrees, usurpations of that affection and authority which is clearly and rightly His alone. Our answer to that is, that they are merely delegates of His, and to any man that has really received to his heart and conscience the truth which our Lord puts before us in this day's Gospel, it is not a matter of sentiment at all, but an invigorating and restraining thing. Invigorating, because there are moments of trial when it is well that we should feel that a Friend is by whom we can revere, and love, and respect, and who will induce us to meet duty manfully when duty is hard. Restraining, because if we know anything at all of the depths of our consciences, we know this—that there are dangers and temptations constantly around us from which nothing less will induce us to turn away."

"BUT WITH WHAT BODIES DO THEY COME?"

AN! this is the question: "With what bodies do they come?" Between the Sadducees of the present day, who deny the existence of anything in connection with human life other than the body that we see (an animal of Creation's highest order), and the Pharisees who consign it to the churchyard at death, there to await a raising up, or resurrection of the material atoms of which it was composed, there is not so great a difference as at first sight appears. Certainly neither have journeyed towards the city of Damascus, and met with the Spirit in the way. Certainly our great Master's promise to the poor

dying thief can be no more comprehended by the one than by the other—"To-day thou shalt be with me in Paradise!" Yes, to-day; He said, "To-day." Do we believe this? and, if so, *how* do we believe it? Can we believe it without believing that the spiritual body is here meant? Impossible! To deny the existence of "anything after the death of the natural body," as asserted by the Materialist, and to preach the necessity of again raising up this body, as declared by the priesthood, before anything tangible can again exist, are both Material; and do they not entirely do away with the belief of a spiritual body? The one points to the declaration, "Till thou shalt return unto the ground from whence thou wast taken, for dust thou art, and unto dust shalt thou return," passing over as nothing the previous declaration, "And man became a living soul." But how much in advance of this Materialism are those of the priesthood, who equally make nothing of the human soul until again joined with the dead atoms of the material body? Is it for the resurrection of this earthly body that *we* contend? Do *we* desire to inhabit this "dust" and "ashes" tenement again? Do we wish to be brought back, or do we wish to go forward? Is not this life of Time the first step towards this long vista of Eternity? And is not death (so called) the step of this living soul—our very selves—into eternity? Is not this the body in which they have been permitted to come, and may be permitted to come again? If not, what body is it in which they have been seen? Is it not sown, in the first step, a natural body, and raised, in the second step, a spiritual body? Are we not called upon to remember that that body which is sown is *not* that body which shall be? What can all this mean? Is there not something that we can comprehend—something beautifully plain, something that takes away the terror of death in this belief? Can we not divest ourselves of this first body, which is of the earth so earthy, so perishable, requiring to be changed many times, even during our short existence here, beside being often out of order, and after all the care and all the renovating, sure to fall to pieces, sure to die, sure to return to the earth as it was, to the elements out of which it was formed. Surely something better than such an end as this may be hoped for. If this is all we are to understand by the term life, why the very animals, if they could, may laugh at the duration of their sovereign lord and master's existence. "He is indeed cut down like a flower; he fleeth as it were a shadow;" and yet, is it not true that, after nearly two thousand years' teaching and preaching that there is a natural body and there is a spiritual body, the question is still asked, not only by the Sadducee, but by the professing Christian, "With what body do they come?" Thus man has no

personality, no identity, but his material man. Now, putting entirely on one side the fact of spirits being permitted to appear to any of us after their departure from this earthly state of existence, presuming that this is not believed in, and that we can comprehend the great Book of Life without believing this also, the very question, "With what bodies do they come?" implies an unbelief in the existence of spiritual bodies, because a belief in the existence of our souls in a human shape or as a perfect spiritual body cannot have entered our imagination. Such an idea has not presented itself to the mind of those who thus enquire, and therefore the question, "With what bodies *do* they come?" may be rendered, "With what bodies *could* they come?" This would more nearly represent the Sadducean unbelief that lurks at the back of this question. And let us ask ourselves, what other idea can we have, if we desire to have any idea at all, as to what we are? Try, my brothers and sisters; put aside the fact that we are thus assured, or that any of our brethren are so weak as to imagine that they have seen these bodies, and if we can form no other "idea," and reject this, how near does this state of our minds approach the belief in the soul's being "anything?" How far is it removed from the Sadducean "nothing?" Are we surprised at the Materialism of the present day, when those who profess to deplore and denounce it can render no better account of themselves than this? Does the hope that is within us rest in such a vacuum as this? Surely we may form an idea of being "something," and also of "somewhere," rather than "nothing" and "nowhere." "Life"—what does it mean? How precious is the very name! How all desire to live! Who would wish to die? How dreary, how terrible, how desolating is the thought of death. Death—yes, Death! Listen to the sound, "Death!"—the parting with our life, drawing our last breath, ceasing to exist, becoming "nothing"—annihilation. The entering into with our last thought, blackness, night; where all is "without form" and "void," and where "darkness is upon the face of the deep," into which this image and likeness of its God is about to pass in the person of man; but where "the spirit moves not," nor "carries its lamp of life" (though once lit by its Maker's own hand) to light the evening and the morning of its eternal day. No, the man is dead—dead, and darkness, thick darkness, shrouds this hidden land of death. Here, in one vast sepulchre of night, are engulfed all the mighty generations of the past. Here are countless millions upon each other piled, dust upon dust, while at the entrance of these dismal gates Materialism—priestly or otherwise—has inscribed, "In memory of the unknown Spirit of Immortal Man." Into this state one generation passeth

away, and another generation cometh, while the earth abideth for ever. Yes, *the earth abideth for ever!* Man has no pre-eminence above the beast; all go to one place, all are of the dust, and all turn to dust again! Surely, do we not understand by the man "that hath no pre-eminence above the beast," the material man, precisely as "the earth that abideth for ever" is the material earth; but, if so, what becomes of the doctrine of the resurrection of the material body, this material dust and ashes of the dead? Let us ask, Does such a belief originate in the spirit or the letter of the word—"the letter that (we are told) killeth?" Surely in the letter, and not in the spirit, for that maketh alive. "He that believeth on me shall never die!" This is the voice of the Spirit. Let us try to believe that we shall never die. It is not so difficult a matter to believe this. Would you rather believe that we shall die? Oh, no. Come, then, let us try and consider it, and think of the spirit, not of the material body—that will die, that will return to its elements, and form other bodies, animal and vegetable; yes, form the material bodies of countless generations that are to come, over and over again, on this earth that abideth for ever; and, more than this, has formed the bodies of the countless generations that are gone. All the dust of the earth has been, is being, and will continue to be, used as the material in the construction of bodies, of birds and fishes, beasts and man, each after his kind, each manifesting its use in the order of Creation, and of which man is placed at the head. Man, standing next to his Creator—not because he is the highest animal in the order of Creation; no, but because he is the only being capable of thinking of Him. However much man may be the animal in virtue of his natural body, there is this one great distinction between him and all other animals—he has a capacity to receive wisdom from his Maker, a something within; and when we reflect that there is no limit to this faculty of thinking of Him and His works, we cannot avoid arriving at the conclusion that this power cannot be material, no matter how hidden this Intelligence may be, "as to its shape and form." No man has ever yet seen the Being from whom all wisdom is derived, but we know that He exists, and the power thus derived from Him within us (by whatever name it may be called) that is capable of considering and reflecting on all forms, we may be quite sure, is not itself without form. And thus it is that the spirit of man is seen in human shape, because it is the highest order of form of which intelligence has any conception, and to which it therefore gives birth. This is the image and likeness of God that cannot die, because it is His wisdom and His love, and therefore Himself. Shall we refuse to

believe? This is all we are asked to do. One of these forms may appear to us unawares in our journey towards Emmaus, may converse with us by the way, may cause our heart to burn within us until something that is said or done assures us that it is the spirit of one whom we have known and loved, yet believed to be dead. Will not our heart indeed burn within us? Shall we not blush at our unbelief? Shall we continue to ask, "With what bodies do they come?"

HENRY ANDERSON NOURSE.

55, North Road, Wolverhampton.

THE POET.—INTRODUCTORY.

It is a custom with most critics to give a wide berth to truths which are unpopular, however strongly or prominently they may be advanced by the writers whom they criticise. In sagely deciding of late and contemporary writers they have steered so surprisingly clear of the Spiritualism that lay in their course, that their keels have not even once touched the bottom. Their treatment of this subject has exhibited something the same spirit as those critics of a former generation who were so hugely appalled by the allegory in the "Faery Queen;" "as if," says Hazlitt, "the allegory would bite them." Such critics tell us that the delicate etherealism of Shelley excludes him from popularity, except with enthusiastic lovers of poetry: that Coleridge well understood the art of the poet, and that the fine, full, spiritualness of aspiration and description which appear in his poems, were not true expressions of his spiritual ideas, but the machinery by which he worked upon the wonder and awe of his readers: and that Wordsworth's "Ode on the Intimations of Immortality" is very good and very beautiful for those who understand, but that they do not—which last I am perfectly willing to grant.

To anyone who has read, not with the eye of a critic, but with the heart of an admirer, it will long since have become apparent that this spiritualness is not there by accident merely; but because of the attitude of vision to which the poets themselves had attained. They not only saw, but foresaw the great spiritual truths which are now working to such stupendous results, and the reality of the spiritual world loomed upon them, large, and round, and beautiful, like the full moon from a cloud. And this has been the characteristic of the poet in all ages—that he foresees the great truths which are destined to exert their influence on succeeding generations of men.

If the vocation of the poet is to please the imagination merely, and he is not the prophet and high priest of the soul, then I shall not wonder that his notice of spiritual things is ignored, for he can but touch them to profane them. But he stands separated from common men, on far higher and more impressive ground; in his mind the whole realm of thought lies pictured; in his hand the whole universe becomes plastic, and his soul, winged with high and holy aspirations, flies heavenward for its truth, and foresees with clear vision what is reserved for younger generations to see.

Thus if we assign the poet his true place, we shall require a new system of criticism by which to judge his poems. So far from passing lightly over anything which treats of what is beyond our vision, we shall love him for the faith with which he announces the real but unseen; for the power by which he anticipates the inevitable, and the strength of vision by which he realizes the eternal. We shall require of him that he sing not of where we are only—of fair green fields, of mighty forests, and of snow-crowned mountains; but of where we are going also. We are bound down for a time by our earth-garments; a prophet! why should he not tell of what awaits us when we are free, so that his song shall not only cheer us by the way, but in some measure teach us what to expect at our journey's end.

Of poets who have in some degree comprehended man's true relations as a spirit, none have done so more clearly

than the poets of the last generation. Drinking deeply of the rich fountain of German philosophy, they inaugurated a new system of thought and a new school of poetry, and to them we owe it in part, that the present age of scientific Materialism was immediately preceded by an era of Spiritualism, that it is accompanied by the spread of spiritual ideas, and likely to be overwhelmed by the influx of spiritual truth.

AARON WATSON.

80, Bury Street, Salford, Manchester.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

DEAR SIR,—As my exhibition is on the eve of closing, I trust you will allow me in your paper to express my earnest hopes that the following idea given in the June number of the *Spiritual Magazine*, at the conclusion of the article on the subject, may lead to ultimate results:

"This Public Exhibition of Spirit Drawings is a bold experiment, we hope it may prove successful. Possibly it may prepare the way for one of a more extended kind in which Spirit Drawings through many different mediums might be represented. These might be selected and arranged under a superintendence of a committee, chosen by the mediums themselves, and in whose judgments Spiritualists generally would have confidence. We hope that those principally concerned will consider the suggestion."

A society might be formed, as among other artists, and I am sure the numerous varieties of style among drawing mediums would ensure a considerable amount of interest in such an exhibition, and if it could be held annually, there would be a great incitement for every medium to pursue the development of their separate phase of art, so that each year should evince a decided progress; their spirit guides also would be anxious to do their utmost, and thus many new thoughts might find expression.

I think the gallery I have had would be very suitable for the purpose, as it is well lighted, and the situation is good; perhaps, too, the gentleman who has acted as my manager might undertake the secretaryship of the society, but all that would remain for after consideration.

In my case it certainly has not been a financial success; indeed, I have been a considerable loser, but I do not think the result would be the same if it were taken up by a society of Spiritualists, for they would then each do their part by visiting the gallery themselves and inducing their friends to do so, whereas the larger proportion of my visitors have been those who know scarcely any thing of the subject, but, generally speaking, they have been deeply interested in the Spiritual teachings embodied in the catalogue, so that I have ample reason to believe that in the vital purpose of the exhibition the success has been far beyond what I could have hoped. There have also been many who have been so much struck by the harmonies of colour and novelties of manipulation, that they have come again and again to study the drawings

and learn some of the working details, the specialities of which have been best appreciated by artists, some of whom have resolved to try how far they could avail themselves of the new methods in their own work.

We may also hope that each year will diminish the prejudice against Spiritualism, and now that I have ventured to break the ice, it would be a pity to allow the water to freeze over it again.

Believe me,

Yours very sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W.

POETRY.

THE SURPRISE.

"She is dead!" they said to him. "Come away;
Kiss her and leave her; thy love is clay."

They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;

Over her eyes, which gazed too much,
They drew the lids with gentle touch;

With a tender touch they closed up well
The sweet, thin lips that had secrets to tell;

About her brows and her beautiful face
They tied her veil and her marriage-lace,

And drew on her white feet her white silk shoes,
Which were the whitest no eye could choose;

And over her bosom they crossed her hands—
"Come away," they said, "God understands!"

And then there was silence, and nothing there
But silence, and scents of eglantere,

And jasmine, and roses, and rosemary,
And they said, "As a lady should lie, lies she."

And they held their breath as they left the room
With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread
The sweet, the stately, the beautiful dead,

He lit his lamp and took the key
And turned it. Alone again—he and she.

He and she; but she would not speak,
Though he kissed, in the old way, the quiet cheek.

He and she; yet she would not smile,
Though he called her the name she loved erewhile,

He and she; still she did not move
To any one passionate whisper of love.

Then he said, "Cold lips, and breast without breath
Is there no voice, no language of death,

Dumb to the ear and still to the sense,
But to heart and to soul, distinct, intense?

See now; I will listen with soul, not ear,
What was the secret of dying, dear?

Was it the infinite wonder of all
That you ever could let life's flower fall?

Or was it a greater marvel to feel
The perfect calm o'er the agony steal?

Was the miracle greatest to find how deep,
Beyond all dreams, sank downward that sleep?

Did life roll back its record, dear,
And show, as they say it does, past things clear?

And was it the innermost heart of the bliss
To find out so what a wisdom love is?

Oh, perfect dead! Oh, dead most dear!
I hold the breath of my soul to hear!

I listen, as deep as to horrible hell,
As high as to heaven, and you do not tell!

There must be pleasures in dying, sweet,
To make you so placid from head to feet!

I would tell you darling, if I were dead,
And 'twere your hot tears upon my brow shed.

I would say, though the angel of death had laid
His sword on my lips to keep it unsaid.

You should not ask vainly, with streaming eyes,
Which of all death's was the chiefest surprise;

The very strangest and suddenest thing
Of all the surprises that dying must bring."

Ah, foolish world! Oh, most kind dead!

Though he told me, who will believe it was said?

Who will believe that he heard her say,
With the sweet, soft voice, in the dear old way:

"The utmost wonder is this—I hear,
And see you, and love you, and kiss you, dear;

And am your angel, who was your bride,
And know, that though dead, I have never died."

Banner of Light: July 29, 1871.

OUTLINES OF SERMONS.

No. 9.

"Watch ye, therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark xiii., 35—37.

1. These words were used by our Lord in reference to the destruction of Jerusalem, an event the importance of which to the Jewish people we, who are Gentiles and living in the present age, can but faintly estimate. But I shall use the words, in the present instance, as the foundation of some remarks upon sudden death.

2. There are some persons, but they are comparatively few in number, who desire to die suddenly. The vast majority of persons, however, look upon it with great dread, a dread, by the way, arising, to a great extent, from the fear of consequences, "the dread of something after death."

3. There are several facts associated with sudden death, as it ordinarily happens, the consideration of which may help to disarm it of some of its terror. Consider that death is, in almost every case, comparatively sudden, as a matter of feeling. Consider, too, that the suddenness of death is often only the coming of a crisis, to produce which causes have been at work for sometime. (Illustrations: the blasting of a mine—the falling of an old house—an earthquake). Consider again, that although our ignorance of the time of our own death is a great blessing to us, yet that in order to that time being uncertain to us, the time of death must, in some cases, be sudden. It should also be remembered that existence is a gift, not a right; and that sudden death is but one mode of the working out of God's law of vicarious sacrifice, by which one person suffers for the benefit of another. Sudden death too, except in cases when it is accompanied with unusual pain or violence, spares a vast amount of suffering, bodily and mental, to all parties. But even if there were no other consideration to reconcile us to sudden death, there is at least one, namely, that all who die, whether gradually or suddenly, whether passing out of this world to reap "corruption or life everlasting," fall into the hands of a Being who is not merely their Creator, but their FATHER, and one who in His very chastisements will act justly. "It is a fearful thing to fall into the hands of the living God," but, fearful as it is, let not its fearfulness blind us to the fact that "the living God" is also the "living Father."

4. We may prepare for sudden death—our own or that of others—by watchfulness of spirit, and a habitual performance of what we know to be our duty. Then we shall not be tempted to trust to that delusion of the devil, a death-bed repentance.

5. The most effectual way that I know of, of cherishing a spirit of watchfulness, and of doing our duty, is to make an unreserved surrender of ourselves to Christ, to take Him for our perfect Example, our authoritative Teacher,

and our all-sufficient Saviour from sin. He who is continually coming to Christ while he lives, will be prepared even though Christ should suddenly come to him.

F. R. YOUNG.

(Preached at Swindon).

DOGMATISM.—Dogmatism is of three orders. When a man in argument makes an assertion which he knows will be denied, in such a manner that the grounds on which he makes it are neither stated nor suggested, he is a dogmatist of the first order. When he treats another man's assertion as destitute of any foundation, while he suppresses the reasons for it given or implied, he is a dogmatist of the second order. And when he raises a false issue, that he may give a contemptuous denial to something which has the appearance of being his opponent's statement, but, in fact, is nothing of the kind, this is dogmatism of the third order.—*Inquirer*, Feb. 20, 1869.

NOTICES OF BOOKS.

SEVEN WEEKS WITH THE SPIRITS; Being the Result of a Family's Communication with the Unseen World, and showing the Danger of the Practice of Spiritism. By Clara Field. London: Jarrold and Sons, 12, Paternoster Row. Price sixpence.

Doubtless this little book is written with a good object, and a sincere desire to promote what the writer considers to be the truth; but we must say we think the conclusion that Spiritualism is always, under every circumstance, dangerous, a very hasty one to be arrived at from so short an experience as seven weeks. It is a pity that the family referred to in the book did not better understand the laws of spirit communion before they commenced its practice; and that they were quite so credulous as they certainly seem to have been; also, that at the end of seven weeks they should imagine themselves to know enough about the subject to be able to instruct others. Even those who have experienced spirit communion for years, feel how little they know, and how much there is yet to be known and understood. The following words quoted, will show the state of mind in which the family were; and our readers can judge for themselves whether people in that condition are capable of giving an opinion: "After a time, the spirits obtain such control over the minds of those encouraging them, that an infatuation for the thing is induced, which eventually puts reason in the second place." Now this admission by the writer, of her own, and her family's state of feeling, shows that they were in no condition to exercise common sense; without which, Spiritualism is indeed a most dangerous practice. Evidently they were strong mediums, and were greatly teased by evil or mischievous spirits; perhaps the latter, who, like many people in this world, delight to amuse themselves with the credulity of others. Then this family actually at last believe the testimony of one who confesses himself bad, and says he is a "devil," as to the danger of Spiritualism. Rather inconsistent, we should say! The family are followers of Swedenborg, and evidently judge of things celestial entirely by what he has said; but they may be reminded that Swedenborg, good man and great seer as he was, made several mistakes. Many people appear to forget or ignore this simple fact, that the mere experience we call "death" for want of a better name, does in no wise change a man's disposition

—that spirits there differ as to goodness and badness as those on earth do, and must be judged of in the same way, though of course with even greater care; and need not be condemned as "devils" because they do wrong, and amuse themselves at other people's expense; or be considered as absolutely perfect if they are good. The shades of character vary there as much as on earth. We think we can see very easily how it was these particular people were so deceived; and we may remind them that hundreds of families, with a far longer experience than seven weeks, can point to the joy and blessing which this communion has been to them, when carefully exercised, and "reason" never "put in the second place." If people do not exercise common sense in this as in all other matters, it is indeed most dangerous, and the sooner they leave it alone the better; but if they do, they will find it one of the greatest helps and blessings they can have while on their earthly pilgrimage.

NOTICES TO CORRESPONDENTS.

H. A. NOURSE, WOLVERHAMPTON: The "incomprehensible" fact to which you allude will be treated in our review of Mr. Peebles's work on "Jesus," which will appear in our October, November, and December numbers.

EMMA HARDINGE BRITTEN: Our heartfelt thanks for your farewell letter. See 6 Numbers, 24, 25, 26 v.

J. PORTEOUS, SHOTLEY BRIDGE, DURHAM: We sent your letter direct to our Publisher, who informs us he has attended to it.

HENRY KELSAL, MANCHESTER: Thank you very much, but your article is scarcely up to our mark.

THOMAS PARSONS, NOTTING HILL: When you, or any of our other readers, have any difficulty in getting the *Christian Spiritualist*, send direct to our Publisher, 86, Fleet Street, and he will supply it, *instantly*.

WILLIAM JARMAN, BRADFORD: Never mind! leave imputations to die a natural death. No one can injure us, in the long run, but ourselves. Read and digest 8 Ecclesiastes, 11 to 13 v.

BOOKS, &c., RECEIVED.

THE CONTEMPORARY REVIEW, for August, 1871. Price, half-a-crown. London: Strahan & Co., 56, Ludgate Hill. Contains among other articles, one by the Bishop of Gloucester and Bristol on "What is Death?" and one by the late Professor *Grote "On a Future State."

LECTURES DELIVERED IN CONNECTION WITH THE CHRISTIAN EVIDENCE SOCIETY in April, May, and June, 1871. Eleven in number. Price, sixpence each. London: Hodder and Stoughton, 27, Paternoster Row.

PRAYERS FOR THE DEAD. By the Rev. R. J. Weatherhead, M.A., Curate of St. Chrysostom's, Liverpool. Price, sixpence. London: Nisbet and Co., 21, Berners Street.

THE BIBLE AND POPULAR THEOLOGY: A RE-STATEMENT OF TRUTHS AND PRINCIPLES. By G.

* Not Grote the Historian, who died very recently.—Ed. C.S.

Vance Smith, B.A., Ph. D., minister of St. Saviour Gate Chapel, York. Price, seven shillings and sixpence. London: Longmans, Green, Reader, and Dyer.

FOR EVER: AN ESSAY ON ETERNAL PUNISHMENT. By Rev. M. Randles. Price, four shillings. London: Wesleyan Book Room, 66, Paternoster Row.

ETERNAL SUFFERING OF THE WICKED. By R. Govett, Norwich. Price, half-a-crown. London: Nisbet & Co., 21, Berners Street.

THE FALL OF MAN, AND OTHER SERMONS. By Frederic W. Farrar, M.A., F.R.S., Head Master of Marlborough College. Second and cheaper edition. Price, four shillings and sixpence. London and New York: Macmillan & Co.

THE PHILOSOPHY OF EXISTENCE. By Anna Blackwell. Re-printed from "Human Nature." No price given. London: Burns, 15, Southampton Row, W.C.

THE BOOK OF JOB; NEWLY TRANSLATED FROM THE ORIGINAL. By Francis Barham. Price sixteen-pence. Printed both in the Phonetic, and in the customary spelling. London: Pitman, 20, Paternoster Row.

M. JACOB.

We are requested to state that M. JACOB, who, during the Franco-Prussian War, resided in London, and there carried on his work as a Healing medium, has now returned to his native country. His present address is 25, Rue de Faubourg de Temple, Paris. Spiritualists, who may visit Paris, should call upon M. Jacob, if only as an expression of friendliness to a useful and really good man.

Advertisements.

HEAVEN OPENED; or, MESSAGES for the BEREAVED from our LITTLE ONES IN GLORY. Through the mediumship of F. J. T. With observations by Mrs. De Morgan. In neat cloth, 1s. In enamel wrapper, 6d. London: J. BURNS, 15, Southampton-row, Bloomsbury, W.C.

Foolscep 8vo., cloth. Published at 3s., now offered at 2s.; post free, 2s. 3d.

THE MENTAL CURE: Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment, by Rev. W. F. EVANS, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," &c., &c., &c.

The design of this Treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. The author has aimed to illustrate the correspondence of the soul and body, their mutual action and reaction, and to demonstrate the casual relation of disordered mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment.

Glasgow: James McGeachy, 89, Union-street.

Advertisements.

304 pp., 8vo, cloth gilt, price 5s., post free.

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

New and Cheaper Edition, thoroughly revised, in One Volume, Demy 8vo., pp. 780, price 12s. 6d.

EMANUEL SWEDENBORG: HIS LIFE & WRITINGS. By WILLIAM WHITE. Wherein the History, the Doctrines, and the other-world Experiences of the great Swede are concisely and faithfully set forth: Also the singular Origin and Condition of the Swedenborgian Sect. The Volume is illustrated with Four Steel Engravings, by Mr. C. H. JEENS—I. Jesper Svedberg, Bishop of Skara. II. Emanuel Swedenborg, aged 46. III. Swedenborg's House, Stockholm. IV. Swedenborg, aged 80.

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THE RISE AND PROGRESS OF SPIRITUALISM in England, by BENJAMIN COLEMAN, recently published in the *Spiritualist*, reprinted in pamphlet form, on toned paper, with colored wrapper. The discussion is also included in the pamphlet. Copies may be had at one shilling each, of Mr. E. W. ALLEN, 11, Ave Maria-lane, E.C., and are of especial value for presentation to those who are uninformed on the subject of Spiritualism.

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TO INQUIRERS.

Persons who desire to inform themselves of the fundamental principles and evidences of Modern Spiritualism, are recommended to read, first of all, the following works:—

Howitt's "History of the Supernatural."

"From Matter to Spirit."

Epes Sergeant's "Planchette; or, the Despair of Science."

Brevior's "Two Worlds."

Owen's "Footfalls on the Boundary of the Other World."

**Home's "Incidents in my Life."*

Phelps's "Gates Ajar."

**Ballou's "Glimpses of the Supernatural."*

**"Confessions of a Truth Seeker."*

**Wilkinson's "Spirit Drawings."*

"Does Spiritualism Demand Investigation?" By William Carpenter. London: Pitman, 20, Paternoster Row. Price 6d.

Fudge Edmonds' Spiritual Tracts.

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

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.

STANDING NOTICES.

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

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

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

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

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

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

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

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

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

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