

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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A NOTICE--ONCE FOR ALL!

TWELVE months' experiences have convinced me, beyond all reasonable doubt, that a determination exists in certain quarters, and some of them Spiritualistic, to ignore or "burke" the *Christian Spiritualist*. It is just what might have been expected, and what we were told would surely be. Of course, we know that simple complaint is almost always useless, and especially so in a matter of this kind. But in order that those who know no better may be put in possession of certain facts, we append the following particulars. Numbers of this Periodical are ordered of country booksellers, or asked for at shops in Town, when all kinds of answers are returned, instead the order being executed.

1. Some say, "None in Town." This is false, as from the very first there has always been an ample stock at our Publisher's.

2. Some say, "Not out." This is not true after about the 26th or 27th of each month. The *Christian Spiritualist* is printed in Swindon, but is always in Town in time for the monthly parcels.

3. Some say, "Given up"—or—"Not published now." False again; it is not given up, and never will be until the Master Who ordered its publication countermands His order.

4. Some say, "Not known." Perhaps not, to those who do not take the trouble to know; but the *Christian Spiritualist* is well-known in the trade, and has been advertised through the ordinary trade channels.

These, and such as these, are the answers which some booksellers get from some collecting houses in London, and which some booksellers give entirely on their own account. If any person imagines that by these means he will wear out my patience, and cause the issue of this paper to cease, he is thoroughly deceiving himself. I shall continue to print as long as I have any subscribers, be they few or many.

In the meantime, persons who may experience the slightest difficulty in obtaining the *Christian Spiritualist* will be so kind as to apply direct to me, or to my Publisher, 86, Fleet Street, London. I hope there will be no occasion for me to say anything more on such a topic as this.

FREDERIC ROWLAND YOUNG.



OUR SPECIAL WORK.

It is now just twelve months ago since the issue of this Periodical was commenced, in obedience to commands received from the Spirit-World, and which left us no alternative, if we would be faithful, but obedience to them. From that hour to the present one we have tried to do our best, as far removed from foolish hope on the one hand as from coward fear on the other. Our circulation has been larger than we had anticipated, and our success, even as men ordinarily count success, has been, upon the whole, considerably gratifying. We shall go on with our work, from month to month, until the Master, Whose we are and Whom we serve, shall bid us cease our labors, knowing that no work done for Him can ever be unrewarded, and that all work divorced from His Spirit must, first or last, be, and ought to be, a failure.

Public work in the pulpit, on the platform, and in connection with the press, for three and twenty years, and some knowledge of what is called "the world," have convinced us that outsiders will never be disposed to believe in the reality of Spiritual communications, except in just those cases which are purely personal to themselves, or the accounts of which are susceptible of some degree of actual test. When one man reports to another some circumstance of an ordinary character, the mere word of the reporter may be a sufficient voucher; but when your friend tells you that he has received a message from the Land beyond, you are entitled, not perhaps to doubt his veracity, or capability of giving evidence, but the statement itself, simply because it comes under the category of the altogether *extraordinary*, or what some people call the "Supernatural." In our "Standing Notices" we have, therefore, insisted upon being supplied with "dates, names of places, names of persons, and residences, in full, and for publication," while we have added that unless these particulars are given "communications will not be inserted." To that resolution we feel compelled to adhere. And this, in spite of a letter received from one of our most respected and influential correspondents, who says, "So intense is the timidity of sensitives to publicity, that many precious gems will be lost unless you allow the incidents to be reported without number of house, and street, and names, except the reporter, whose name *should* be given. Another way is to have the narrative for the public, and between the lines in your 'verification book' have the full information. Let it be known to your readers that such is the case, and the incidents will do their work." A fair, and, we are sure, well-considered, suggestion; and if we were dealing with friends, and friends only, or

with none but generously inclined opponents, something might be said in favor of it. But we are dealing, day by day, and hour by hour, with masses of unjust and ungenerous men and women, who dispute every inch of the position we occupy, and who will never, as a rule, believe us, unless we give the public, in a public form, the evidence upon which we found our claim to be believed. To say that we have the particulars of that evidence "at home," would, of itself, be enough to create suspicion in the minds of many. No; it is better for us to labor on, and wait on, even at the price of increased sacrifices, than do, or seem to do, anything which implies the need for secrecy; while, as for those who have received communications from the Spirit-World, and know they have done so, and who have evidence in their possession which, if published, must command conviction, we think they need to be strengthened to do their duty to God, and before man, rather than be provided with some support for their weakness. We have just the same objection, in principle, to anonymous communications, and the withholding of precise details, that we have to vote by ballot—they are both un-Christian. Christianity calls upon us to fear none but God, and not to fear even Him in any slavish sense; while, both by precept and example, it demands of us that we shall speak our word and do our deed fearlessly, and leave it to God to take care of all the consequences. If Spiritualism be not worth the sacrifice of publicity, even though the sacrifice should be a most painful one, let us say so; but if it be, as we believe it to be, one more opening made through the Heavens of God, then let us stand by it, even "in the evil day, and, having done all," let us "stand."

During the past twelve months, a complaint has often reached us that our pages have not contained any great variety of facts. The fault is not ours, but that of those who withhold the facts. In our own personal circle of acquaintance phenomena are continually transpiring, of the most valuable kinds, and the publication of which would be of the utmost service, and yet the particulars are withheld, or sent to us in such vague forms that we cannot publish them. We are willing to publish any accounts, duly accredited, and which fulfil the conditions imposed by Nos. 1 and 2 of our "Standing Notices;" but when we are told that "a sitting was held at a friend's house, where several persons were present, of the highest respectability," and that "certain phenomena took place," from the accounts of which all traceable particulars are omitted, we can only say, "Send the accounts elsewhere if you will; we cannot print them unless you will give us the particulars which the public, the outside public, may verify."

It has been made an objection to our Periodical that its title has the prefix, "Christian." If our readers will refer to our issue for Dec., 1871, they will find some remarks touching that matter, on Page 179. We have only now to add that in taking a distinctive position, and from which we shall certainly not recede, we interfere with no man's liberty, just as we ask no man's leave; while we should be inconsistent indeed, if, as believers in the Lord Jesus Christ as having plenary authority over man, we did not take a distinctively Christian position. There are many, of course, who, because we happen to hold the Arian hypothesis of the nature of Christ, and avow it, do not look upon us as entitled to the Christian name and the rights of Christian fellowship. We can only say we differ from them, and, without wishing for one moment to make any vulgar parade of our fidelity to the Master, claim to be among the number of His friends, equally with themselves.

In a letter, more plain than polite, written about four months ago, there are the following words: "The tone of the *Christian Spiritualist* has as yet driven my sympathies away from the subject, as it is most politely un-Christian; and the compilation of the journal, with its scraps from books, and twaddle, and weak sermons, has given me pain more than pleasure." These are the rude words of a lady who is a non-Spiritualist, and would not consider herself flattered by being called a Christian. How far the description given is a correct one, must be left to the judgment of each of our readers. We give the extract simply to show that we are sometimes standing between more fires than one, while we beg to say that we bear the infliction with tolerable equanimity.

Almost all periodicals, to whatever cause they may devote themselves, and however diverse they may be, are issued with the hope that they may succeed financially; or, if they fail in that particular, may not become financially burdensome. Many will anticipate our words when we say that this periodical has not paid its way. We may now add that we never expect it to do so, in the sense of yielding us any appreciable surplus. But we shall, nevertheless, continue to issue it from month to month, quite certain that He, "Whose are the silver and the gold," will find the needful as it is wanted. We began our issue irrespective of money considerations, and they will never trouble us to the extent of tempting us to lay down our work. Nothing more need be said on that head, but *it is* perhaps needful to say just as much.

We have only to add, in conclusion, that Spiritualists differ widely in theology, politics, and almost every other thing by which persons are divided from each other. We are perfectly willing, and have always been so, to work,

openly and earnestly, with men from whom we diverge the most widely, provided they will allow us to do so; but it must always be with a distinct understanding that we do not thereby compromise our own principles, or feel indifferent about them. We do not hold the Atheistic, Pantheistic, Deistic, Trinitarian, or Swedenborgian position, and, therefore, cannot say or do anything which might imply that we do. For our principles, and our liberty to avow them and work for them, are as dear to us as are the principles and liberties of our most extreme opponents. Let them hold to their own, and we shall do the same for ourselves. Where we cannot agree, let us agree to differ; and in all our agreements or disagreements, let there be the "charity" without which we are, as the apostle says, "NOTHING." These, then, are our first words at the "parting of the ways"—the old year behind us, and the new year before us. "Thy kingdom come, Thy will be done on earth as it is in heaven." *Amen.*

SPIRITUALISM AND ANIMAL MAGNETISM:

BY PROFESSOR G. G. ZERFFI, PH. DR.

THIS little treatise is of astonishing ingenuity. By a decidedly involved, lengthy, and somewhat complex argument, Professor Zerffi has finally succeeded in disposing, to his own complete satisfaction, of all the troublesome, disturbing, and unexplained phenomena called "supernatural," "ghostly," or "Spiritual," which have held a place in the world's belief and experience since the birth of man, and which, owing to their subtle, seemingly capricious, and uncertain nature, have ever been both irritating and antagonistic to minds accustomed to deal only with the definite and the exact. It is only of the Spiritualism of to-day that Professor Zerffi speaks here; but as it must, of course, be evident to him that his theory, if correct, will be, and, indeed, must necessarily be, applied to all instances of Spiritual appearances and unseen influences recorded in Scripture, one can only suppose that he is prepared to sacrifice every one of these, and to attribute them all either to superstition and ignorance of the laws of nature, or to "a subjective impression produced consciously or unconsciously by a fine nerve force, called animal magnetism, upon that part of the human brain which is the organ of dreams;" his grand explanation for all the spirit-seeing and spirit communication of this present time.

Of Professor Zerffi's biblical views I know nothing. He may, like so many able and talented, but, as Spiritualists must think, mistaken philosophers of our age, shrink in nowise from this inference; or he may, like

others better than their systems, and whose inconsistency testifies to the religious and reverent element within them that no science can cast out, regard the Holy Book and the holy olden time as entirely apart from all other records and all other ages, and as sacred from all speculations. Whatever may be his personal opinions, this is quite certain : that the logical deduction from his statement that the objective, real, and actual appearance of spirits is impossible now, and contrary to the laws of the universe, and that therefore no medium of this generation ever has seen such, but has only imagined he saw them, is that, the same laws being in force in the Apostolic age, St. Peter, St. Paul, and St. John were also the victims of their subjectivity, and of an abnormal nervous condition, as were also Abraham, Isaac, and Jacob, under the earlier dispensation.

The sweet and solemn belief, then, in Angel watchers, Angel ministrants, Angelic guides and teachers ; a belief as full of strength as of beauty, and that has cheered and gladdened, and encouraged the toiling, suffering heart of humanity since Eden became a desert—this high, poetic, helpful, hope-sustaining creed is, in that case, naught but the “baseless fabric of a dream !” Angels there may be somewhere ; at least, Professor Zerffi (who, like most scientific men, has all the laws of the universe at his fingers’ end !) does not forbid us to believe in their existence ; he only says that come to us visibly they cannot ! Spirits may also dwell in distant regions, for he does not say that the soul dies with the body ; he only assures us that to talk of their revisiting this earth, and being able in any external manner to communicate with men, is a palpable absurdity ! This is, I think, his theory : That we have an organ in us, a portion of the brain which he calls the organ of dreams, and which can act on the perceptive faculties of the brain from within. That this organ can be acted upon from without—that amongst the many forces which may act upon it, the most effective is animal magnetism, a refined, but purely physical emanation ; that there can be no such phenomena as Spiritual manifestations, from an objective point of view, but that they are all subjective. That there is not a single accredited “ghost story,” “spectral vision,” “spiritual manifestation,” that could not be explained from a natural point of view. Having come to which happy conclusion, the professor proceeds to anathematize Spiritualists, describing them as either conscious impostors or credulous dupes, in either case as dangerous to society, and needing to be put down by the strong arm of the law. It is certainly passing strange that through so many thousand years, so many thousand holy men lived and died under the delusion that surely such things were ; and

that none arose till the year of grace, 1871, to explain the whole matter, with calm philosophical superiority, and to show them that it was all subjectivity acted upon by animal magnetism !

They were unacquainted, Professor Zerffi would say, with the laws of nature ; every extraordinary event, therefore, appeared to them miraculous. They were greatly given to thinking about angels and spirits, and so an image of such apparitions as they had pictured them, even in forgotten dreams, stamped itself upon the organ which creates such phantasmagoria, and they did very honestly perceive them, but with the “inward eye” alone. Does Professor Zerffi think it probable, then, that, could St. Paul, or St. Bernard of Clairvaux, or St. Thomas Aquinas, or any of the saintly scholars of early or medieval Christianity, return to this world (I do not say as a spirit, because that would be beyond the reach of Professor Zerffi’s imagination) ; or let us suppose one of them had never left it, but attained, like “Zanoni,” to long ages of earth-life through the potent and occult virtues of plants and metals—can the Professor imagine that to-day he would talk in this wise : “In my ignorant youth I had the fond delusion that God was a Father, with a heart of love. Now I have attained the certainty that God is an impersonal force, a centre of law, hard, stern, just, inflexible ; and as my deep research and complete investigation have sounded the heights and depths of Law, I know exactly where all laws begin and end. Therefore anything I cannot fathom must be contrary to Law, and an absurdity. I know now that animal magnetism is a wonderful power of our nervous system, producing remarkable effects upon the dream organ of our brain, and being sufficient, in combination with outward and inward floating impressions, to induce a subjective sense of the presence of spiritual beings. Understanding this with distinctness, I am now fully aware that the fancied visions of my earlier days, so much prized, and cherished visions which strengthened my faith, and that of others, in a poetical, attractive, comforting, but altogether unreasonable religion, were never real, except to my heart and to the image-painting faculty of my brain !” Would not one of such men, did he still walk amongst us visibly, be more likely to tell us some such thing as this : “When the visions came whose tale had stirred so many souls, I believed in God the Father Almighty, and that with ‘God all things are possible.’ I believe the same now and evermore ! It may be that I perceive a fraction more of His ways and means, and the forces that are his servants now, than was my lot in centuries gone by ; but it is as the sand grain by the ocean’s brink : on, beyond, and all around are wonders, countless, infinite, exhaustless. Order, harmony, and unity

are in all the ways of God, for 'with Him is no variableness, neither shadow of turning;' but what know we of the laws of the universe? Have we counted them? Have we measured them? What know we of *Nature* and the *Supernatural*? Where shall we fix the boundary between them? Gradual ascent, from the lowest to the highest, from the dancing insect to the adoring angel and archangel, is what we see of God's arrangement; a living will and a tender heart, vivifying and vitalising all law, so that it goes not on like a dead mechanism, but with a meaning and a soul? There can be no 'impossible' where a perfect and Almighty will guides law, and gathers all laws together, if need be, to attain an end. Suppose that *magnetism* (if it so please you to call it) or *psychic force*, or whatever name you prefer for the subtle aura of the life principles within us, suppose it be the atmosphere of visions, the power by which spirits work upon the material, and that men saw angels in ancient days, ignorant of the agency they used for manifestation, and see them now, acquainted in some dim degree with its existence—what then? Is the reality of either thereby impaired? I believed 'in the Communion of Saints' when I knew not of magnetism. I believe in it now, when new wonders are revealing themselves, and must believe in it, 'in secula seculorum,' when what we know hitherto shall seem but as the alphabet of the Great Book of God, which we begin to spell, and which we shall one day read with understanding adoration."

Would not this be the sense—uttered, however, with power, instead of through such feeble words as mine—of what we can conceive to be said of a saint of old, who, unaware of "forces," was yet aware of visions, should he in the fullness of time learn more of the workings and all the manifoldness of our God? And would he not speak of electricity, and magnetism, and all the mighty forces as "Ministers of God that do His pleasure, and with "the three children" call upon them also, as upon cold and heat, wind and storm, to "Bless the Lord, to praise and magnify him for ever?"

In all this talk about "law," the one great law above all laws would seem continually forgotten, the law of Intelligence and of Will. No account is often taken, in these philosophical days, of the action upon a lower phase of law of that higher form which would seem sometimes contradictory and disturbing, but which is really equally harmonious, though acting on a higher plane—the Supreme Infinite Will of the Creator, and the finite yet free will of the creature, be he in this mortal life or entered on the life immortal.

Professor Zerffi has said a great deal, very excellently and very consistently, to develope

his premise that "Spiritual Manifestations" are impossible! But he must first prove this premise of his, for the world, for the last 6,000 years, has been far from receiving it as an axiom. The witness of all the ages, nevertheless, carries with it no conviction to his mind, for he replies that he doubts not the genuineness of the testimony; he knows men have seen, and do see, what they take for spirit forms; but he knows for a certainty that such have no external existence. And one reason for this knowledge is because a *spirit*, as such, is immaterial, and has no locality. That Spiritualists will, of course, admit, equally with himself; but how, if this magnetism in which he believes, or a still finer and rarer form of it, which people are beginning to term "Psychic force," be a sort of neutral atmosphere which is possessed by the disembodied, in common with us, and by the mingling of which a "rappot" is established, and the gulf bridged between them and the things of earth? How, if they can therewith so clothe themselves as to form a semi-natural body, of which our eyes can, under favorable conditions, take actual and objective cognizance, and our other senses also receiving literal touches and grasping hands, shadowy indeed, and to our coarser natures unsubstantial as summer clouds, but as literal, and as little the product of dreamland alone?

This is the theory of Spiritualists. This is what spirits have told, not to one medium, but to thousands. It is not unreasonable; it is not unphilosophical. And considering that Professor Zerffi cannot prove his own explanation (which seems to some of us far-fetched) of the strange things that fill all history, and which are springing up daily with increasing rapidity around us, to be more than a speculation and a hypothesis, we also may claim a right to speculate upon, and to explain, according to our lights, facts within our experience, without being delivered over to the secular arm, and ignominiously suppressed by inquisitors whose authority we do not admit!

One would fain ask the Professor to tell us when and under what circumstances we *are* to be allowed to trust our senses, if, when they assure us unmistakeably of the appearance before us of a being no longer on earth, we are inevitably to distrust them? And if, moreover, that personal appearance is confirmed by the testimony of others who have shared with us the vision, or the manifestation? He would tell us that by the unconscious transmission of magnetism, and by "mental cerebration," those others were made to see subjectively what we saw. In fact that we were all deluded together, and therefore that no amount of witnesses could prove anything in such a case. Mr. Wallace strikingly says that he challenges anyone to

prove "that a large number of independent, honest, sane, and sensible witnesses can testify to a plain matter of fact which never occurred at all." But, of course, to this Professor Zerffi would respond that what occurred did so inwardly alone, though all the witnesses imagined it to occur outwardly. All I can say is to repeat that it is impossible for him to *prove* this, assert it as he will.

If our senses are so utterly unreliable that when ten people see a table lifted in the air contrary to the laws of gravitation (the only explanation being that telegraphed to them by the unseen actor that he is a spirit with a *will* using his and their magnetic force to put himself into conditions to raise it), if all those ten people are, as it were, in a sleep-walking state, and the thing they see is not, how can those ten ever be sure that anything else they see together is not of the same fantastic and shadowy nature? How can they be sure that the Tower of London exists, or that they see their friends, their children, or even that they themselves are entities and concrete actualities? Perhaps all things are phantasms? Philosophers have said so before to-day! Why should the wonder be so great to us that spirits can come to earth? Why should it seem "a thing impossible?" It does not seem so to rude races, untaught by science. It does not seem so to innocent children, who are still "trailing clouds of glory" out of Heaven! It does not seem so to simple souls loving much, if knowing but little lore. And perhaps these possess a deeper wisdom, a knowledge more excellent than their teachers; in that they own instinctively the infinitude of God, and of His laws; and set no limits to His possibilities. If death does not kill or change the deepest characteristics and affections of the soul, then must a spirit, loosed from the flesh, yearn still after earth's dwellers. And if there be, by any possibility, a link between him and them, a law by which he can yet commune with them; will he not search it out, and use it as best he may? And can Professor Zerffi say he is certain there is no such link or law?

He says truly, that many Spiritualists talk great nonsense. Can he show us any set of men, even men of science, who at all times talk the highest sense? He also says that messages purporting to come from spirits, are often trivial and trashy. Were he to converse more with Spiritualists, he would not make this a difficulty; understanding them to hold that death was no guarantee of wisdom or dignity.

Into what is called "Spiritualism," there enter, no doubt, many and mixed elements. Imposture exists occasionally, of course; because of the very reality it counterfeits. Thought reading, and unconscious brain action in a

circle, may also account for some messages believed by the medium to come direct from spirit-land; but these, and other explanations, well-weighed and given their full share and force, there still remain a vast number of well authenticated incidents that none of these theories completely cover; and which are fully and satisfactorily accounted for on the spirit hypothesis, a semi-material force, admitted as the agency employed.

One question more to Professor Zerffi, and I have done. What is the origin of men's belief in spirit-seeing, if such events were never objectively possible? How did they, I mean, ever get the subjective impression of such beings into their dream organ, if they never had been, or could be seen? The first man—who thought he saw an angel—by what process did *he* "construct" that being "out of his inner consciousness?"

ALICE E. HACKER.

Birmingham.

MRS. BASSETT'S MEDIUMSHIP.

MRS. C. E. A. BASSETT, of Thornham-grove, Stratford, E., is a well-known non-professional medium, in whose presence very good voice manifestations are obtained, as well as spirit lights, raps, and movements of solid objects. The voice manifestations through Mrs. Bassett's mediumship are not of the usual intermittent character, but long, unbroken conversations are kept up with the spirits, whose remarks also are sensible, and to the point. Mr. Bassett informs us:—

"We first saw spiritual manifestations about three years ago, at a spirit circle, at which Mrs. Everitt was the medium, and after witnessing the phenomena, had no faith whatever in them, but determined to prove their falsity, by trying for ourselves at home. Sixteen years previously we had heard of table-turning, and, on trying, found that the table turned for us, but had no idea that spirits produced the movements. Later still, we refused an invitation to attend a *séance* with the Davenport Brothers, under the impression that the newspapers told the truth, and the mediums were impostors. After the *séance* with Mrs. Everitt, we began ours at home, sitting occasionally, and always in the light. At our first sitting certain table movements rather startled us, which we accounted for on Faraday's theory of unconscious muscular action, but afterwards found that when we removed our hands from the table, the same movements sometimes took place. At the fourth or fifth of our weekly sittings, we heard raps for the first time; the raps continued for the next two months, and then we began to sit in the dark. We then

heard other noises, sometimes as if a bird were flying about the room. All this time we were not convinced of spirits having anything to do with the manifestations, but ascribed them to an unknown force.

"After forming this opinion, we sat one evening, by the light of a paraffin lamp. I placed a concertina under the table and said—'If this is spirit power, strike the notes on the concertina, which I have placed under the table, if that is better for you, and we will accept it as truth, and if not, we will have nothing further to do with it.' Immediately the notes came out full and powerful, so as to frighten us; the concertina also moved about, hitting against my legs and the legs of the table as if it were alive. I said, 'Well, we must accept it.' This was about six months after we began our sittings. We then invited some friends to come and witness the phenomena. They were startled, and could not account for what they saw. Things went on in this way for another six months, when one night we found at the close of the *séance* that a sheet of paper had been written on, and the name of a friend who had 'died' some years previously was appended to the communication. It was unmistakably his own signature. Afterwards three or four other spirits, unknown to us, gave us messages in the same way, but they were known, and their signatures recognised by their friends present at the *séance*. Occasionally we get this direct spirit-writing now.

"The next phase consisted in the formation in the dark of spirit hands, which touched us; they opened and shut doors, and played frequently on the violin and other instruments. Various objects were carried about the room, and sometimes made to gently touch us. Sometimes articles were brought from other rooms in the house, while the doors and windows of the *séance* room were closed.

"About two years after we began, as we were sitting for other manifestations in the light, and while several persons were present, we most unexpectedly heard the spirit-voice for the first time. Since then we have had at different times as many as seven spirit-voices; three of these spirits who speak with audible voices almost invariably attend our *séances* now.

"The name of the spirit who speaks with most ease through Mrs. Bassett's mediumship, is James Lombard, and he has proved his personal identity to the satisfaction of his brother, who lives in Chandos-road, Stratford, and is in the employment of the Great Eastern Railway Company. The names of the other two spirits who frequently talk are Robinson and Dalman. They do not speak with the same voices they had while on earth, as they state that they have to manufacture speaking apparatus out of the emanations from the medium and other members

of the circle, before they can make their words audible at all.

"Altogether at our house we have given about two hundred *séances*, besides accepting invitations to all parts of London. We have sat with ministers of religion, writers for the public press, professional men, and men of science, and have given them every opportunity of testing the genuineness of the manifestation. They have been surprised at the length of time the spirits talk; sometimes half an hour has passed without the voice stopping for one moment. James Lombard, in his peculiar style, usually takes up the conversation of the sitters, giving his opinions freely, and sometimes describing other spirits present. Mr. Robinson usually gives a dissertation on the reality of a future state, and the benefits arising from spiritual manifestations. Mr. Dolman usually speaks of the growth and progress of the spirit in the spheres, and of our duty to God and to our neighbours.

"In conclusion, we have proved the truthfulness of Spiritualism for ourselves, and have the consolation of knowing that through us it has reached the homes and hearts of many more."

"James Lombard usually, if not always, speaks from a point about eighteen inches above Mrs. Bassett's head; the other two spirits speak, one from close over her left shoulder and the other from close over her right shoulder. They say that—'They take the emanations from the medium and other members of the circle, where-with they make speaking apparatus which they use to talk with. The voices are not their own natural voices, and they are sorry they cannot make them more pleasant to the listeners. The emanations they use come off from the bodies of the sitters very much from their point of view like smoke, but finer and more ethereal than smoke. The emanations from some individuals are no good at all for the manufacture of speaking apparatus, and a medium is simply a person who gives off the right emanations in greater quantity than other people.'

"Mrs. Bassett feels a little timid just before the manifestations begin, but otherwise, unlike most mediums, does not usually experience any peculiar sensations while the spirits are working. Sometimes the spirits tell her she is going to cough, and in a few seconds she coughs as foretold, though she does not know it herself. She is sometimes entranced by the spirits, but not often. Mrs. Bassett gets good average table-moving and rapping manifestations in the light."—*The Spiritualist*, Nov. 15, 1871.

THE REV. ROBERT COLLYER AND THE CHICAGO FIRE.

PRETTY nearly all the world must know by this time about that terrible fire in Chicago, which

made us almost hold our breath as we read from day to day some details of its work. And all who have so read, with any common care, must have noted the name of the Rev. Robert Collyer, minister of the new and strikingly beautiful Unitarian Church in that city, some particulars about which will be found in part 4 of Mr. Thomas Hughes' pleasant series of American sketches in *Macmillan's Magazine*, entitled "A Week in the West." On Monday evening, Nov. 13, a great meeting was held at the Music Hall, Boston, at which a grand speech was made by Mr. Collyer, and our readers will, we are sure, thank us for giving them the following brief, but suggestive paragraph from it—a paragraph most evidently referring to what we should call a Spiritualistic experience:—

"I can say, I think, that I never ministered with a deeper content, and a fuller assurance that if there was a word of grace from heaven for me I said it that Sunday morning. The morning of the day on which the fire broke out, and when, of course, no one could foresee what its extent would be. It had come to me during the week, in that way brother Clarke, and brother Shippen, and the rest of us saintly men understand, but which you sinners do not know much about—(laughter and applause)—it came to me in a flash of revelation that I should preach that Sunday morning from a certain text. The text was—'Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish.' I didn't need to make that discourse; it really came of itself, sentence after sentence, paragraph after paragraph, division after division. I have never been more sure in all my life, since I began to make sermons, that a sermon came from God, than I was sure that sermon did that morning. And I preached it with the conviction, that I was saying the word that had come to me out of heaven. And they said with solemn trembling in their voices, 'O! Mr. Collyer, your sermon went home this morning.' And then in the evening I talked to them about poor, suffering Paris. And though I don't very often give the apostolic benediction in my pulpit, preferring to give some other as it comes to me, I remember I said to them, as they arose to depart, 'May the grace of God, the love of the Lord Jesus Christ, and the communion of the Holy Spirit, be and abide with you now and forever, Amen.' And that was the last word I ever did say in that church, or ever shall."

MR. ALEXANDER ON SPIRITUALISM.

"SPIRITUALISM, A NARRATIVE WITH A DISCUSSION." By Patrick Proctor Alexander, M.A., Author of "Millard Carlyle," "Moral Causation," &c., Edinburgh; William P. Nimmo, 1871. Price 1s.

WE would recommend our readers to procure this book, which is well worth their perusal, though it is difficult to decide whether the author is himself a believer in Spiritualism. We should rather think not absolutely so; but probably in a state of puzzle. He very cleverly exposes the weak points of those who do not believe, and more especially of those who sneer. He gives an account of two *seances* with Mr. Home; one attended by himself and Dr. Findlater ("a man very well known in Edinburgh intellectual circles—not hitherto suspected by his friends of a tendency to undue

credulity in any matter; a friend, and in some sense disciple, of Mr. John Stuart Mill . . . with perhaps as accurate notions as most men as to what may constitute Evidence, and the conditions of scientific enquiry"), and another by a friend. The accounts of these *seances* are very interesting; and though the names of the author's host and hostess are in initials, we have no difficulty in understanding to whom he refers, and can vouch as warmly as himself for the absolute moral impossibility of there having been any collusion on their parts. These two *seances* were attended for the purpose of testing, in every way they could, how the phenomena, called Spiritualistic, were produced. They were quite convinced that the hypothesis of trickery was altogether untenable. The room was brightly lighted with gas, and the sceptics were allowed to make every examination they thought proper. Speaking of one thing that took place, the writer says that how Mr. Home could possibly have had anything to do with it, "other people who were not there will no doubt readily enough be able to explain; but it is certain nobody who was there in the least could." Again, speaking of a young lady present, who had a vague notion that the devil might have something to do with it, Mr. Alexander says, "perhaps as the father of lies, he had really a great deal to do with it; though in this sense, as I have said, neither Dr. Findlater nor myself could press a conviction home to him." And again, in reference to the somewhat common saying that what people hear and see at these *seances* is the effect of imagination, "with precisely equal reason might it be surmised that all the touches were imaginary; also the raps, movements, &c., and that the whole *complexus* of facts, inclusive of Mr. Home himself, perhaps, and for that matter all the rest of us, resolved itself into a series of merely subjective phenomena." Things occurred at these *seances* not specially wonderful to those who are familiar with Spiritualistic phenomena; but several of which were tests to those present, as revealing things to them of which the writer shows that it was morally impossible Mr. Home should know anything whatever. The second sitting was attended by a friend of our author, unknown to the family, and to Mr. Home also. The writer most ably ridicules the idea of collusion, and comments upon the strength of the evidence; remarking that "on evidence no more conclusive, indeed, considerably less so, as tendered to a fact of murder, I should to-morrow hang with these hands, if I need were, some half-dozen of my fellow creatures." The author proceeds to discuss Hume's arguments contained in his "Essay on Miracles;" and clearly shows their weakness and bad reasoning. He afterwards comments on Dr. Tyndall's essay on "Science and Spirits;" and remarks that "if the Spirits do not greatly shine in it, still less, as it seems to me, does the science;" and speaks of Dr. Tyndall's "loose and perfunctory paper." Mr. Alexander now brings forward a few of the many names there are, of well-known literary and scientific people, who are Spiritualists; Dr. Robert Chambers, "certainly one of the shrewdest of men, and with some little claim to be considered a man of scientific intelligence;" Mr. Alfred Russell Wallace, author of "The Scientific Aspect of the Supernatural," and who "is at this day recognised, I believe, as a scientific naturalist,

second only to Mr. Darwin; by consequence he is no fool, and Dr. Tyndall must show reason good before any of us will suspect him a knave." Then there is the late Professor A. de Morgan, Professor Challis, of Cambridge, who says that "either the facts must be admitted to be such as reported, or the possibility of certifying facts by human evidence must be given up." Drs. Herbert Mayo and Elliotson, "very well known as physiologists;" Mr. Charles Bray; the late Mr. Nassau E. Senior, "of some note as a political economist, and on terms of personal intimacy with Mr. Home;" Mr. T. A. Trollope, &c., &c. These are names which the author has selected at random from a list given by Mr. Wallace. He laughs at the vast conceit and impertinence shown by those, who, calling themselves scientific, sneer at such men as these, who are Spiritualists; calling them by opprobrious epithets, and impugning their strength of mind, or scientific knowledge. Mr. Alexander is evidently surprised at the *modus operandi* of the spirits; but wisely and truly says that we have not to concern ourselves with the question of whether the spirits choose the most likely and dignified mode of communication, but whether they communicate at all. If that is once proved, all the rest may be considered comparatively insignificant. He evidently knows little or nothing of the higher class of spiritual manifestations, or he would have left unsaid some few things he does say. He speaks of the difficulty of getting scientific men to inquire into this subject from their real conceit, expressing itself in "impossible!" "incredible!" "humbug!" &c.; and says that if, as alleged, the spirits have always shown a dislike to scientific people, the compliment has certainly been most fully returned. The appendix is devoted to an examination of Professor Tyndall's paper "On Science and Spirits;" in which our author shows up Dr. Tyndall in by no means an honorable light as far as fairness is concerned. We can only end by saying that we think this an excellent little book for Spiritualists, and especially non-Spiritualists, to read; and that we are sorry to see that it has no London publisher.

ON CONTEMPORARY MIRACLES:

LETTER OF A FRENCH PHYSICIAN.

The following letter by M. Lelièvre, Doctor of Medicine, of the Faculty of Paris, has been published in the French papers. It is addressed to a gentleman of the same profession:—

"My dear Friend, you say that the reality of a miracle cannot be asserted in medicine. You, no doubt, mean, that in medicine we can scarcely ever assign the exact share which the physician and the means employed respectively have, in working a cure in any given case. But to affirm that the Physician cannot assert a miracle, is to put us below the level of the uneducated. The people believe in miracles, and they are right. They believe that He who made man, knows man better than you and I, with all our anatomy, physiology, and pathology. It would surely be absurd to deny to Almighty God, the

knowledge and the power requisite to work a cure. But you will say, 'When we treat a patient, we do not know whether the cure is the result of our treatment, or of the intervention of Providence.' Now, then, we have two distinct cases to consider.

"1. There is a patient who has a white swelling in his knee. He has kept his bed for several years, and is utterly unable to move. If you attempt to bend the diseased joint, you produce acute suffering. You know what mischief is produced in the soft parts of the knee; in the synovial cartilages, and even in the bone itself. In the majority of cases, the most favorable termination we can hope for after long and painful treatment, is the ankylosis of the limb. Too often the cure is hopeless. Have you in some instances ventured to promise a radical cure? Well, I will grant you that perhaps you have obtained a complete cure, in some very exceptional case. But after how long a time? Can you promise a patient the recovery of the use of his limb, and the restoration of his general health and strength, in the course of six, or even of twelve months? Admitting, however, that you can; still, I say, you have not wrought a miracle.

"2. But here is a young woman of 21, with a white swelling in her knee, and with tubercles in her lungs. She has been bedridden for three years. The best doctors in Paris have done all they can for her; but still the disease makes alarming progress. More than that, a new disease now sets in, more serious even than the original one, peritonitis—putting all chance of recovery apparently out of the question. Her medical attendants give her up. She is at the point of death. The last Sacraments are administered; no one has the least hope, except the poor girl herself; she keeps on praying with firm faith. Now the free-thinkers are about to sneer! She prays to a dead man—to Father Olivant the Jesuit—to him whom some other free-thinkers had made prisoner and shot, by way of a scoff at God, and at religion. One morning they carry her, very quietly and unobservedly, for some of the Commune are still at large, to the Jesuit's Chapel, in the Rue de Sèvres. The poor girl wished to touch the dead Jesuit's coffin. Look! There she is on her knees! There she is now, standing upright, and walking behind the coffin, which is being carried to the Church. When the ceremonies are ended, she walks home; her home is in the Rue Notre Dame des Champs. She is cured. Every morning, for nine days, she walks to the same place, to return thanks to her benefactor, and she walks home again. Now, my friend, there is a cure such as you have never dreamed of, and such as cannot be found in any of your books of Pathology. Materialists will take no

note of the soul, or of God, or of prayer, because they have never found proofs of them under their scapel, or by their microscope. Nevertheless, they may safely assert the reality of this cure; because they may see it with their eyes. It is not the result of medical treatment; science had pronounced it impossible. *It is then an exception to the ordinary laws of nature; that is to say, a miracle.*

"I remain, &c.,

"LELIEVRE, M.D., of the Faculty of Paris."
(From the "Tablet" of Nov. 4, 1871.

SPIRIT WRITING A REALITY.

THE following letter, with the above heading, and purporting to be written by "Moses A. Dow," is taken from the *Banner of Light*, for Nov. 18, 1871:

"EDITORS, BANNER OF LIGHT—In your paper of March 18th, you published an article of mine on the subject of "Spirit Pictures," in which I endeavored to prove (and, I hope, successfully), that our spirit friends do, for the moment, make themselves visible, so that they can give their pictures to their friends. The one which I have, as described in that article, was obtained after so many promises and suggestions by my spirit friends, through Mrs. Hardy, that its reality and truthfulness cannot for a moment be doubted by me.

"Mr. Mumler, the medium photographer who took that picture, said it was the best he ever obtained—it was his *masterpiece*. The credit does not so much belong to Mr. Mumler as an *artist*, as to the honest power of his mediumship and that of his wife, and to the determined effort of my friend to give me a strong and perfect likeness of herself, that I might add my testimony (as she has since told me) to the mass of witnesses that have already come forward and staked their all in the advocacy of the heavenly truth that is now spreading its brilliant halo over the whole earth.

"I have had, I think, as good evidence that spirits do actually *write on stone slates with stone pencils*, without the aid of human fingers, or any other assistance from human agency, except the magnetism which they take from persons forming the circle in which they act.

"About the first of last September I took a flying trip for the benefit of my health. The day before I started I called at Mrs. Hardy's, and had a talk with my friend Mabel. I told her I was going on a journey, and she said she should be with me, and if I could find a good medium on my way, she would talk with me. I made enquiries, hoping to find a medium, but did not succeed till I reached Albany. There I had a *séance* with Mrs. Ross, who was one of the best of media.

"I took the steamer from Albany to New York, mostly for the purpose of seeing Dr. Slade, the famous medium, whose manifestations are given on a stone slate. He resides at No. 207, West 22nd Street. On my way to his house I called at a bookstore, and bought a stone slate about six inches square, that I might bring it home with me if I should be so fortunate as to get any writing on it from any of my spirit friends. I arrived at the house, and soon was ushered into the medium's laboratory. I took my slate from my pocket, and laid it on the table before me. He said he was glad I had brought it, as no one could say it was one of his own contrivance. He said he wished me to hold it in my *own hand*, and he would not have anything to do with it.

"I hope the reader will follow me closely, and see the importance of what I say, for it goes to *prove* that spirits do *write*; and if they write, then Spiritualism is a truth that cannot be overthrown by science, theology, or ridicule. I write you this at the repeated request of my spirit friends. They said it was a test that could not be doubted.

"The table at which we sat was a plain one, about four feet square. Dr. Slade sat on one side, and I sat on another, at his right. He told me to take my slate and hold it under the table, as then I should know there was no contrivance of his own about it. I placed it under the table with the four fingers of my *left hand*, the thumb resting on the top, to enable me the easier to support the weight. There was a very small piece of pencil on it, about the size of a kernel of rye. My right arm was extended, and my right hand placed on the *centre of the table*, and Dr. Slade also reached out and placed *both of his hands on mine*, in order to keep up the electric power or circle.

Instantly the small pencil began to write, and it was heard to move distinctly. There was only about a sixteenth of an inch of room in which the pencil could move. We both remarked that we should get quite a long message, as it continued to write so long. In a few moments there were three raps on the slate with the pencil, which meant "*That is all*," and I took the slate out and found it all covered with writing. It was a letter from my father, who has been dead over fifteen years. It was as follows, word for word, and the parenthesis was used—as herein shown:—

MY DEAR SON—Many times I have come to you to tell you I am still with you as a loving father. But you have so many spirit friends with you I have to stand back. This morning Mabel (your loving friend) has let me come. I want you to go and see Mrs. Hardy. She is one of God's workers. I will come and see you.

J. DOW.

P.S.—Your slate is too small. M. says give you her love.

"Dr. Slade did not touch the slate, and had

never seen it till within five minutes before the writing was given. No hand touched it but mine, and I *did not touch the pencil at all*, as Dr. Slade dropped it on the slate while I held it. I have the slate at my office, covered with glass, where any one can see it who chooses to call.

"I would like to ask the cavillers at Spiritualism this question: If my father's spirit did not write the letter on the slate, by what means was it put there? To me the answer is not a question of *guess work*, for I *know* it is so.

"I will not occupy any more space in your paper at this time. I am anxious that all should understand this truth, for, if they do, it will make them free indeed."

MAN AND HIS COUNTERPART.

THE following "cutting" is taken from the "Banner of Light," for November 18, 1871. Very interesting particulars of Mr. Mumler may be found in the "Spiritual Magazine" for June, 1869, and some subsequent numbers of that periodical:—

"THE DOUBLE."

MESSRS. EDITORS.—There seems to be of late considerable inquiry in relation to the "*double*," or man and his counterpart being seen in two different places at the same time. The question is a very interesting one, and goes far in establishing the fact that the spirit of man is a "*spiritual body*" of *itself*, is independent of and can exist without the material body; and any facts bearing upon the subject must be of interest to your readers. For this reason I take the liberty of relating two instances that have come within my own personal knowledge. The first happened in the early part of this last summer, and was that of my father appearing to my mother.

My parents are yet in the form, " hale and hearty " in their general health for persons of their ages, having passed their "three score years and ten." My mother (being perhaps a little superstitious) related this to me quite secretly, thinking that it was a "*forewarning*" that my father was to pass to spirit-life. But I quieted her fears in that respect by telling her that it was not an uncommon occurrence, and that it was no doubt subject to natural laws. I will give it, as near as I can, in her own words, as she related it to me. She said, "I was sitting in the parlor, by myself, quietly rocking, and thinking of nothing in particular aside from what I was doing, which was a little sewing, when suddenly I was startled by seeing the apparition or counterpart of your father walk into the room. I recognised him as readily as if he stood before me in his natural body, yet there seemed to be a something about him that I cannot describe, something that is apparition-like, and that told me this was not his material body, but his counterpart. He held in his hand this book (laying her hand on a small Bible that laid on the table), and appeared to be reading it. A voice came to me, saying, 'This is your present husband.' I answered audibly, 'Yes, I know it,' when, as suddenly as he came, he disappeared." I said, "Now, mother, didn't you drop asleep and dream this?" She replied, "No, William; I was as wide awake as I am at this moment; and, determined to see where father was, I went downstairs, and found him sitting there in a kind of reverie, from which he started as I entered the room. I asked father," she continued, "if he had been upstairs! He replied, 'No; I have been sitting here, kind of resting myself.'" She then told him what she had seen, and asked him if he remembered anything about it. He replied that he was in what he called a "*brown study*," a kind of semi-unconscious state, and did not seem to have remembered anything for the past ten or fifteen minutes.

This is a very interesting case of "double" to me, coming as it does in my own family, and from two aged people who are entirely above making any such statement for personal notoriety or mercenary motives. Indeed, they had no idea that it would ever be mentioned outside of our immediate family, and I am giving it this publicity without their knowledge or consent.

The other instance is of more recent date, and relates to a young man about sixteen years of age, son of Mr. Samuel Herrod, of North Bridgewater, Mass.—a very reliable gentleman, engaged largely in shoe manufacturing in that town. Mr. Herrod tells me that his son has only lately been developed as a medium, since which time most astonishing tests and communications have been given through him. My first acquaintance with Mr. H. and his son dates but a few weeks back, when they called on me to have a sitting for a spirit photograph; they did not say who or what they expected to receive. I made a sitting of the young man, and there appeared three forms on the negative, which I immediately showed them. Mr. H. remarked, "Mr. Mumler, that is the most wonderful picture you ever have taken, besides being the greatest test I ever received." I asked him to explain. He said, "Before coming here my son was controlled by three different influences, representing Europe, Africa, and America, and they desired to have him come to your studio and sit for a picture, when they would show themselves—and there they are!" he exclaimed excitedly, "European, a Negro, and an Indian."

I have since made some two or three sittings under precisely the same conditions, and received as satisfactory results, the forms appearing each and every time as previously stated through the young man. I relate the above to show why and under what conditions I was taking a picture for the young man, so you can more fully comprehend this most wonderful of them all.

HIS DOUBLE.

He came into my studio precisely as he had done on previous occasions, and desired I would make a sitting for him, which I did—there appearing on the negative a well defined picture of an elderly lady and gentleman, whom he declared to be his grandmother and grandfather, who, he said, had promised to come. It then occurred to me to take him while entranced, and see if I could obtain a picture of the controlling power; and, to that end, I asked some spirit to entrance him, which was done in a few moments. I then took the picture, which I here enclose. You will see he is sitting in a chair, with his head thrown back, and eyes closed, apparently in a deep trance. Standing behind him, with one hand resting on his shoulder, and looking down on him, is another picture of himself, but in an entirely different position.

I asked him if he remembered anything. He said, "he remembered standing and looking down on his own body, that was asleep."

In conclusion, I will say that I think this one of the most wonderful pictures I have ever taken. I know that double pictures of a person can be made by making two exposures of the same plate, and changing the position of the sitter; but in this case, nothing of the kind was done. In fact, any artist can see that it bears no resemblance to pictures made in that manner. It is a phenomenon that challenges the whole scientific world to produce its counterfeit by any mechanical contrivance.

Most respectfully yours,

W. H. MUMLER.

170, West Springfield Street, Boston, Oct. 27, 1871.

A NEW BOOK.

Just as we are going to press, we receive a book, entitled "Eight Days with the Spiritualists, or what Led me to the Subject, what I Heard, what I Saw, and my Conclusions." By James Gillingham, Surgical Mechanist, author of the "Seat of the Soul," &c. Price eightpence. London: Pitman, 20 Paternoster Row. Anything which Mr. Gillingham may write is pretty sure to be worthy of our notice, and, whether

we agree with him or not in some of his conclusions, we are always glad to hear what he has to say, especially on the subject of Spiritualism, which has been one of intense interest to himself, as to thousands of others. We hope, between now and another month, most of our readers will have procured copies of this little eightpenny book. Meanwhile, we may just say that we shall prepare a carefully considered notice of the book for our next number.

PREACHING IN JEST MADE EARNEST.

In the Rev. J. G. Miall's recently published "Congregationalism in Yorkshire," we have the following curious account of the way in which the father of the Rev. W. Thorpe, the well-known Independent minister at Bristol, was turned into a preacher:—

"John Thorpe, and three of his companions, carousing together in an alehouse, undertook, by way of diversion and for a wager, to mimic Whitfield's preaching. This they proposed to do by opening, in turns, the Bible at random, and speaking in turn, from the first text that occurred. After Thorpe's companions had exhibited, Thorpe himself took the place, exclaiming (for he had considerable talent at mimicry), 'I shall beat you all.' His eye fell upon the text, 'Except ye repent, ye shall all likewise perish.' He spoke like one inspired, followed the passage into suitable divisions, and, though aware that every word he spoke was condemning himself, and though his hair stood on end at the terrors which his own tongue was pronouncing, he pursued the subject to a close. His hearers listened awe-struck and spell-bound. No one ventured to interrupt the sermon; in the strong excitement of the moment the wager was forgotten. Thorpe withdrew after his extraordinary exhibition in the deepest agitation. 'If ever I preached a sermon in my life by the assistance of the Spirit of God,' he frequently said afterwards, 'it was at that time.' His debauched companions were forsaken; the alehouse was deserted; and from that time the mimic became a changed man. He soon after joined the Methodist Society, and attached himself to Mr. Ingham, by whom he was afterwards sent out to preach the Gospel of which he had so singularly experienced the power. As his views of Divine truth became matured, however, he forsook his first connection, and became ultimately pastor of an Independent church at Rotherham."

[We take this "cutting" from a number of the "Unitarian Herald," for Nov. 27, 1831. Evidently the Editors considered it worthy of insertion, and so do we. But if the narrative be not essentially a Spiritualistic one, we don't know what else it can be. But then it is not called by that name. The answer which Juliet gave to the question she herself proposed to Romeo, is receiving contradiction every day.—Ed. C.S.]

VISION OF THE CROSS IN THE HEAVENS, 1189.

THE following singular appearance of the heavens, is mentioned by several of the ancient Chronicles, to have been seen at Dunstable, in the year 1189. The account, as given by the *Chronicle of Hemingford*, translated into English, is as follows:—

"Of the appearance of the Cross in the sky at Dunstable, 1189. A stupendous prodigy, which about this time was seen by many in England, must not be passed over in silence. Upon the high road which leads towards London, there is a street of no mean fame, named Dunestabell. There while, about noon, they were looking up towards Heaven, they saw, in the height of serene sky, the form of our Lord's Banner; conspicuous by its milky brightness, and the form of a man crucified joined thereto; such as is painted in the Church in memory of

the Lord's Passion, and for the devotion of the faithful. Then, when this dreadful figure had appeared a short time, and closely attracted the eyes and hearts of the beholders, the form of the cross was seen to recede from Him who seemed affixed thereto, so that an intermediate space of the sky might be observed; and soon after this astonishing thing disappeared. Let any one explain, as he thinks fit, this wonderful sign, of which I am to be considered as a mere reporter, not as an expounder of omens, for what it is the Divine pleasure to signify, I know not."

SAVED BY SPIRIT INTERPOSITION.

We clip the following important statement from the *Wakefield (Mass.) Banner* of Oct. 28th, 1871.

MR. EDITOR—Permit me to lay before your readers a true statement of "the dream or presentiment, or whatever it was," that warned us of the fire which occurred at the Eaton place. About three o'clock that morning I was awakened by my spirit friends, as I often am. I arose, lighted my lamp, walked about my room, and went back to bed. I was wide awake. I put out the lamp. A voice spoke to me and said, "Mark now an entirely new influence that comes to you." Soon I saw, or rather experienced a vision. I was in the midst of a fire, in which one man seemed to be prominent. All the accompaniments were there—the noise, confusion, smoke, etc. When I came to a normal state, I at once distinctly recognized the vision as given by my spirit friends, but thought it was to show me their power in displaying the scenes at Chicago. I lay there thinking about it, when I heard the word "futile" spoken. I did not then know its purport; but soon another vision opened before me. I caught the words "famine" and "shelter," and knew that an effort was being made to impress me with the condition of the people of Chicago. This vision faded away without producing any of the effects of a reality. The voice spoke again: "This vision fails to you; it is the only way we can teach you." After a while I fell partly asleep, and was awakened by an unpleasant dream. Immediately they spoke to me and said, "Get right out of bed and don't light the lamp." I started to obey, and felt a strong impulse to go down stairs in the dark. A second thought, and I lighted the lamp and lay there wondering, and a little vexed that my spirit friends should allow me to be so disturbed. In about ten minutes I heard a cracking noise like pine wood burning. I spoke to my husband, and he found, on going down stairs, the closet in flames. This account illustrates some of the means that our beloved ones on the other shore use, to show us their constant love and care.

Yours respectfully,

SARA K. HART.

Wakefield, Oct. 22nd, 1871.

THE GLEANER.

We continue to receive, week by week, thanks to the thoughtful kindness of our good friend, Dr. J. R. Newton, the *Banner of Light*, "cuttings" from which will be found in this number.

Mr. Champenowne, of Kingston-on-Thames, continues a local controversy on Spiritualism in the *Surrey Comet*. We need scarcely say, we think that Mr. C. has by far the best of the argument, while he certainly manifests a spirit of forbearance quite unusual with disputants.

Mr. Gerald Massey is issuing a guinea edition of his "Shakespeare's Sonnets and his Private Friends." The book will be a handsome volume, of nearly 700 pages, and has special claims upon Spiritualistic students of Shakespeare.

FREELIGHT, a new shilling monthly, the first number of which appeared in November last, is not "milk for babes," but very "strong meat" for grown-up folks, and demands strong digestive powers to consume it healthily. We wish it would take sides, for or against Spiritualism, as we should then better know our respective whereabouts.

THE GRAPHIC, of December 2, furnished its subscribers with a cartoon, entitled "Modern Witchcraft," evidently an attempt to present the features of a Spiritual Séance.

Robert Dale Owen's new work, THE DEBATEABLE LAND BETWEEN THE TWO WORLDS, price 9s.; and Gerald Massey's work, "CONCERNING SPIRITUALISM," price 1s., are now ready.

Mr. and Mrs. Home left England for St. Petersburg, on Dec. 8.

THE TRUTHSEEKER, for December, contains an article on the Dialectical Society's Report on Spiritualism. It has also brief notices of some three or four other works of general interest to Spiritualists.

Mr. C. W. Pearce, of Kilburn; Mr. John Jones, of Norwood Junction; and other friends, are getting ready some LECTURES ON SPIRITUALISM, for delivery in different parts of London during the present winter.

A Psychological Society has been formed in Birmingham, and Spiritualists and non-Spiritualists are alike its members. Its hon. sec. is Mr. H. W. Jones, 192, Aston Road, Birmingham.

An abridgment of Swedenborg's HEAVEN AND HELL, price ninepence, has just been published by F. Pitman, of London. It is a book which every Spiritualist ought to read.

Dr. Hugh McCleod advertizes his willingness to give "Readings from the Poets," &c., in London, during the winter. Terms on application to Mr. W. Sinclair, care of Mr. E. W. Allen, 11, Ave Maria Lane, Paternoster Row.

THE BANNER OF LIGHT, for Nov. 18, asks why do Spiritualists fail to organize? One reason lies on the very surface. In proportion as men are free to think, and express their thoughts, and do not upbraid each other for differences of opinion, as though they were moral crimes, so must the elements of external cohesion be wanting. You may organize, almost perfectly, if you make unbending dogmas your centres, but not otherwise.

A book has just been published at the *Banner of Light* book store, Boston, price 50 cents, entitled STARTLING GHOST STORIES. We should

like to see it. We also notice the issue of a biography of Mr. Peebles, with a preface by Mrs. Emma Hardinge, price 1 dollar 50 cents. Mr. Peebles is quite worthy of the best biography his friends can issue.

"I have not seen any notice taken of the article on Spiritualism in the *Quarterly Review* of October last. If any one were going to criticise it, they might happily quote the following extract from the same journal some forty years ago:—'As to those persons who speculate on the making of railways generally throughout the kingdom, superseding all the canals, all the waggons, mail and stage coaches, postchaises, and, in short, every other mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice.' And in allusion to an opinion expressed of the probability of railway engines running at the rate of eighteen miles an hour on a railway then in contemplation between London and Woolwich, the Reviewer adds:—'We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets as trust themselves to the mercy of a machine going at such a rate.' Their article on Spiritualism will be read in twenty years' time, or less, with the same kind of feeling that one now reads their mild animadversions on the possibility of railway travelling.—J. H. GLEDSTANES." (Medium, December 8).

Spiritualism must be attracting a good deal of general attention just now, for books, long and short, dear and cheap, on the subject are being issued almost every week, by some first-class publishing firm or other. Galileo's words, "*E pur se muove*," spoken 250 years ago, have had many fulfilments since his day.

POETRY.

"FATHER, TAKE MY HAND."

THE PRAYER.

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions; fears, a spectral band,
Encompass me. O Father, take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal.
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand,
Quickly and straight
Lead to heaven's gate
Thy child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way; yet Thy command
Bids me press forward Father, take my hand!
Then safe and blest
Lead up to rest
Thy child!

The throng is great, my Father! Many a doubt
And fear and danger compass me about,
And foes oppress me sore. I cannot stand

Or go alone. O Father ! take my hand,
And through the throng
Lead safe along
Thy child !

The cross is heavy, Father ! I have borne
It long, and still do bear it. Let my word
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand !
And, reaching down,
Lead to the crown
Thy child !

THE ANSWER.

The way is dark my child ! but leads to light ;
I would not always have thee walk by sight ;
My dealings now thou canst not understand ;
I meant it so ; but I will take thy hand,
And through the gloom
Lead safely home
My child !

The day goes fast, my child ! But is the night
Darker to me than day ? In me is light !
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light
My child !

The way is long, my child ! But it shall be
Not one step longer than is best for thee ;
And thou shalt know at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate,
My child !

The path is rough, my child ! But Oh ! how sweet
Will be the rest for weary pilgrims meet
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shall rest
My child !

The throng is great, my child ! But at thy side
Thy Father walks ; then be not terrified,
For I am with thee ; will thy foes command
To let thee freely pass ; will take thy hand,
And through the throng
Lead safe along
My child !

The cross is heavy, child ! Yet there is One
Who bore a heavier for thee—my Son,
My well-beloved. For Him bear thine, and stand
With Him at last ; and, from thy Father's hand,
Thy cross laid down,
Receive a crown
My child !

The Christian Freeman.

OUTLINES OF SERMONS.

No. 13.

"BELOVED, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." 3rd Epistle of John, 2 v.

1. The Epistle was addressed to a Christian brother named Gaius. The name of Gaius occurs five times in the New Testament. It is not known who the Gaius of the text was. But it is evident from the Epistle that he was a consistent Christian, and one given to hospitality. The text suggests that he was, or had been, sickly, and unsuccessful.

2. What was the nature of the wish expressed by the Apostle for his friend? Did he wish that the health and prosperity of Gaius might be no more than the prosperity of his soul? Or, knowing how much the soul of Gaius prospered, did he wish that his bodily health and material prosperity might be as great? We think that the Apostle's wish was that the health and prosperity of his friend might be as great as was his soul's prosperity. Looked at from that point of view, we may say that the

wish of the Apostle was an expressed—benevolent—comprehensive—and discriminating wish.

3. Material prosperity is not always and necessarily a good thing. And yet, all other things being equal, it is good that a man should have the feeling of getting on in the world.

4. Much good may be, and has been, done by sickly people. But such cases are exceptional ones. As a rule, the work of life is best done by healthy persons. Indeed health forms the larger part of the working man's capital, while in the cases of both rich and poor the health of the body is one condition of the health of the soul. Christianity recognizes the value and sacredness of the body, being too natural a religion to ignore its claims. Christ taught us to pray for "our daily bread," and St. Paul speaks of the body as "the temple of the Holy Spirit."

5. Soul prosperity implies that man has a soul capable of cultivation. The prosperity of a soul is independent of our belief in bare doctrines, and our observance of bare forms. It consists in the apprehension, love, and practice of truth and duty.

6. Soul prosperity is alone satisfying and safe.

7. If only those prospered in the world, and were healthy, whose souls prospered, what would be the actual state of society?

8. It is customary at this season of the year to have social gatherings, and to offer friendly greetings. In the gathering for worship, what greeting more appropriate than that of the text? Indeed the text expresses, at all times, and in all places, the Christian's highest wish. "I wish you a merry Christmas, and a happy New Year." How can there be merriment or happiness worth the having, unless the soul be in a state of prosperity? Whereas if the soul be prospering, the highest good is attained; even though material prosperity, and bodily health be at their lowest ebb.

9. The wish of the text is not some cant expression; but is as rational, as it is Scriptural and Christian.

10. For those who may desire to give the text a more extended study, we most warmly recommend the "Private Letters of St. Paul and St. John," by the Rev. Samuel Cox, of Nottingham. (London: Arthur Miall, 18, Bouverie Street, E.C.) It is a little volume rich in thought and instruction.

F. R. YOUNG.

(Preached at Swindon, Trowbridge, and Yeovil.)

Advertisements.

HEAVEN OPENED; or, MESSAGES from our LITTLE ONES IN GLORY. Sold by J. BURNS, 15, Southampton-row, W.C., and the Author, F. J. T., at Mr. Pearce's, 6, Cambridge-road Junction, Kilburn, London. Price, post free, 6d.; cloth, 1s. Critique—"Heaven opened" has especially interested me. It is wonderful! extraordinary! beautiful! I had always thought Spiritualism against Religion contrary to Scripture, and denying Christ's Divinity. Now I see this is a great mistake."

DR. J. R. NEWTON,

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES,

No. 35, HARRISON AVENUE,

(One door north of Beach Street),

BOSTON, MASS.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs.

SUBSCRIPTION SALE OF TRANCE PAINTINGS.

About the close of 1863, several of the pictures executed in Trance by Mr. D. Duguid, of Glasgow, were disposed of by Subscription Sale. Since that time, Mr. D. has produced a number of new pictures painted under the same extraordinary conditions, and these, more or less, exhibiting marked signs of progress. As several of these pictures have been seen by competent judges, who have commended them as works of art, apart from the extraordinary mode of their production; and as, moreover, they possess a peculiar value in the estimation of those who have been privileged to witness the medium-artist at work, Mr. Duguid has authorised the Committee to institute another Subscription Sale for the disposal of the pictures enumerated below.

It is well known that Mr. D. has, for upwards of five years, gratuitously, and frequently at much personal inconvenience, allowed hundreds of individuals to be present while he was in trance, and has thus become the means of awakening deep and lasting interest in the minds of some who could not, or would not, have been influenced by other phenomena. The Committee, therefore, in announcing a second Subscription Sale, do so, believing that as a deeper and more intelligent interest is now taken in all spiritual manifestations, there will be an eager desire on the part of both Spiritualists and those who are only "dwellers on the threshold" to share in the distribution hereby announced.

The following is a list of the pictures forming the prizes:—

First Prize—THE POOL. Size of canvas, 42 inches by 30, in a beautiful and very massive frame. This large picture was painted in the presence of many witnesses, under the spirit direction of Ruysdael, and, according to a trance communication, is a near copy of one of his paintings. It is truly a picture of still life, and quite characteristic of that celebrated painter. An eminent artist describes this painting as a work of considerable merit, and one which affords an excellent test as to the progress of the medium under his strange tuition. On view at the Progressive Library, 15, Southampton Row, London, W.C. Valued at £28.

Second Prize—THE TWIN CASTLES OF STERNHOFEN ON THE RHINE. Size of canvas, 36 inches by 26, in a massive frame. This is a companion picture to that which formed the First Prize at the previous sale, now in the possession of Mr. James Burns, of the Progressive Library. This painting has also been executed under the direction of Ruysdael, after one of his early productions; the figures inserted under the direction of Jan Stein. A lengthened traditional account was given by the medium in trance, some months ago, of "The Twin Castles of Sternhofen," and subsequently the following was given by direct writing:—"On the Rhine, a little higher up than the village of Hemp, immediately above the convent of Bernhofen and opposite Falzig." This picture is very much admired by competent judges. Value, £22.

Third Prize—RAVENSCRAIG CASTLE ON THE FIRTH OF FORTH. Canvas, 36 inches by 20, in a massive frame. The scene represents the ruins of an old castle on the coast of Fife, looking across the Firth towards Edinburgh, which, with the Pentland Hills, forms the background. Value, £18.

Fourth Prize—A WATERFALL. Canvas, 30 inches by 25, in a massive frame. This picture (nearly finished) is also under the guidance of Ruysdael, and after one of his celebrated waterfalls. Value, £15.

Fifth Prize—BOPPART ON THE RHINE. Canvas, 30 inches by 18, in a massive gilt frame. This is said to be a painting possessing many points of beauty, and, being among the most recent, it serves to show the progress attained by the medium in his peculiar art. It was painted under the guidance of an English painter, who withholds his name, but who, like Ruysdael, will establish his identity by reproducing through the medium one of his well-known pictures. This identity picture has been begun. No. 5, on view at Mr. McGeachy's, 89, Union Street, Glasgow. Value, £15.

Sixth Prize—A HIGHLAND SCENE NEAR CALLANDER. This is a round picture, 14 inches in diameter, suitably framed. Value, £4 10s.

Seventh Prize—A RHINE SCENE. Similar in form, size, and frame, to No. 6. A very fine picture, painted under direction of Ruysdael. Value, £4 10s.

Eighth Prize—DUART CASTLE. Mounted, 17 inches by 13. An Ancient Fortalice, Loch Linnhe, Island of Mull. Value, £1 10s.

Ninth Prize—HIGHLAND LOCH AND BEN VENUE. Mounted, 17 inches by 12. Value, £1 10s.

Tenth Prize—JENNY'S BURN, NEAR GLASGOW. Mounted, 18 inches by 12. Value, £1 10s.

Eleventh Prize—DUNSTAFFNAGE, LOCH ETIVE, NEAR OBAN. Mounted, 13 inches by 9. Value, £2.

Twelfth Prize—DUNOLLY CASTLE, LOCH ETIVE, NEAR OBAN. Mounted, 13 inches by 9. Value, £1.

Thirteenth Prize—THE GLEN. Mounted, 12 inches by 9. Value, £1 10s.

Fourteenth Prize—SHIPS ENTERING A HARBOUR. Mounted, 9 inches by 6. A fine little painting, under the direction of the English painter. Value, £1.

* Nos. 3, 6, 8, 9, 10, and 12 were sketched, in trance, from nature, and No. 11 painted on the spot, in trance.

The Drawing, in accordance with that of the Art Union, will take place on Saturday, 10th February, 1872, in Whyte's Temperance Coffee Room, Glasgow. Should the sale of Tickets at that date amount to less or more than the value, the Committee will reduce or increase the number of Prizes accordingly.

TICKETS, 2s. 6d. each, may be obtained in Glasgow from any of the following members of the Committee:—

J. Brown, 163, Hospital Street.	W. Burns, 17A, St. Enoch Square.
Hay Nisbet, 164, Trongate.	J. Nicholson, 218, Eglinton Street.
J. McGeachy, 89, Union Street.	H. Nisbet, Jr. Secy., 164, Trongate.

The following friends have also kindly promised to dispose of Tickets:—

London	Mr. James Burns, 15, Southampton Row, W.C.
"	Mrs. Everitt, 26, Penton Street, Pentonville.
"	Mr. C. W. Pearce, 6, Cambridge Road, Kilburn.
"	Mr. T. Blyton, 74, Navarino Road, Dalston.
Birmingham ...	Mr. Robert Harper, 4, Gloster Place, Soho Hill.
Liverpool	Mr. W. Meredith, 103, Gregson Street.
"	Mrs. Leighton, Bookseller, 39, West Derby Road.
"	Mr. H. Young, Bookseller, 12, South Castle Street.
Manchester	Mr. Thomas Davies, 215, Brunswick Street.
"	Mr. R. R. Baly, Joiner Street.
Bishop Auckland	Mr. F. Everitt, Newgate street.
Newcastle-on-Tyne	Mr. Blake, Bookseller, 49, Grainger Street.
Edinburgh	Mr. John Nicol, Chemist, 4, Dundas Street.
Leith	Mr. Wm. Black, Clothier, 13, Commercial Place.
Glasgow	Mr. James Marshall, Tobacconist, 51, John Street.
"	Mr. T. Muir, 1, Queen Street, Partick
"	Mr. John Thompson, Bookseller, John Street.
"	Mr. Robert McDonald, 63, Clyde Place.
"	Mr. James Dyer, 70, Great Hamilton Street.
"	Mr. James Walker, 169, Craighall Road.

Glasgow, Oct. 19, 1871. HAY NISBET, Jr., Secy.

[We have very great pleasure in calling the attention of our readers to the sale of Mr. Duguid's Trance Paintings, and hope it may assist him in speedily disposing of them. A good picture is, at any time, a good thing, while Spiritualists should feel a special pleasure in possessing works of art wrought by medium-artists.—ED., C.S.]

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 Edmond's 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.*

SPIRIT IMPRESSIONS.—The following is an illustration of the power of Spirits to make impressions at a distance. On October 17, 1871, Mr. David Grandison, of London Street, New Swindon, an employé in the Great Western Railway Works, at Swindon, well known and most highly respected, met with a very serious accident while engaged in his work. He has two brothers-in-law in America, one of whom, Mr. Thomas Guthrie, of Brooklyn, N.Y., is an avowed Spiritualist, and a strong medium. He writes word to his sister, Mrs. Grandison, that on the 10th of November last, he was sitting at home, when all in an instant his attention was directed to the photograph of Mr. David Grandison, which was hanging upon the wall, and on it was an expression of pain that made him feel quite certain that some great calamity had befallen the original. The next day, he called on his brother, Mr. Richard Guthrie, 29, Atlantic Street, Brooklyn, to know if the latter had heard anything of his brother-in-law; and was then told the bad news. Mr. and Mrs. Grandison are members of the congregation of the Editor of this Periodical, and have been so for the past ten years, and the two Guthries are also known by him, and were visited by him, when he was in America in the summer of 1868.

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, "Hornet's Nest," 86, Fleet Street, London.—JANUARY, 1872.

