

# 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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## REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY.

MEMBERS of such societies as the Dialectical are always men of a materialistic turn of mind, who laugh and joke at Spiritualism. It is a fact, then, expressive of the spirit of the age, that a select body of the London Dialectical Society should have been appointed to investigate Spiritual influence with patient deliberation, so as to subject it to material tests, and measure it by material guages. The result has been the production of this book, which no unprejudiced person can carefully read and help coming to the conclusion that spirits really seem to do what Spiritualists assert that they do.

The object of the committee was to ascertain if the phenomena alleged to exist by Spiritualists be really true—if so, whether intelligence is found with them, and whether (under conditions not yet known) they are produced by persons in the flesh or by persons out of the flesh; in the latter instance there would be a verification of what certain people have spoken of at all ages of the world—the existence of ghosts or spirits.

The most remarkable part of the book is that when the whole committee had made a report as to phenomena alleged to have existed, after meeting and receiving the evidence of a great number of persons, certain eminent members, exactly half a dozen—Dr. Edmunds, Serjeant Cox, and Messrs. Wallace, Jeffery, George, and Atkinson—admit that the facts were ascertained, but that they must have been produced by one of three things—imposture, delusion, or unconscious muscular action. Their only reason for taking this ground seems to be because they are unable, from the materialistic point of view, to

account scientifically for the causes of the phenomena. This is not a fair way of dealing with phenomena which Spiritualists all along had asserted were realities, and which their opponents, the Materialists, or non-Spiritualists, had all along as strenuously denied.

Let us see what was done by the Dialectical Society. They appoint a committee of 32 members to inquire into Spiritualism, of which upwards of four-fifths of them are avowed sceptics. It would seem from this as if they began their labors with a foregone conclusion to cry it down; the more so as the General Committee broke itself up into several little bands of four, five, or six each, there being no less than six sub-committees. One would have supposed from this that it was almost next to impossible there could have been one favorable report; it was, however, far different.

The principal sub-committee was very indefatigable, and held 40 meetings. It is at once instructive and interesting to see the conclusion they arrived at as to the reality of the phenomena, after a multiplicity of experiments conducted under a variety of conditions, and of tests in different places and with different persons. Their experiments, long continued and carefully conducted, and attended by the most crucial tests, enabled them to establish conclusively:—

First—That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

Second—That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

Third—That this force is frequently directed by intelligence (p. 9).

This conclusion is altogether satisfactory to Spiritualists. To admit that the force capable of moving heavy bodies without material control is frequently directed by intelligence, is granting the whole question.

Sub-committee No. 2 consisted of three members, the wives of two of them, and the brother of one, and the three members were joined by a fourth at their last meeting. Their report is at once valuable, interesting, and having on the face of it the absence of anything approaching to prejudice. The phenomena are stated to have a basis of intelligence, and to establish communications with spirits or intelligences, announced to be such by themselves. This report, from clause 14 to the end (pp. 16—38), will be read with extreme gratification by all believers in Spiritualism. Perhaps they may differ in opinion from the proscribed spirits who, in communication with the party, stated once that "they did not know whether the investigation of the Dialectical Society would have any good." It will have this good, in convincing all unprejudiced persons that the manifestations seem to establish satisfactorily the belief of Spiritualists.

Sub-committee No. 3, with an unusual, almost amazing assumption of would-be philosophical wisdom, reported that it had not "such plain unquestionable evidence of the presence of strange forces as had been manifested to the members of the other sub-committees." Still "the phenomena, though comparatively unimportant, did, nevertheless, raise some most important questions in science and philosophy, and deserved the fullest examination by capable and independent thinkers." Sub-committee No. 4 dismissed the whole subject in these few (and only these few) curt and contemptuous words:—"Nothing occurred in presence of this sub-committee worth recording." The last sub-committee but one, composed of such sceptics as Dr. Edmunds, Sergeant Cox, and Messrs. Bergheim, Bradlaugh, Dyte, and Gannon, contented themselves with reporting what they saw, characterising the manifestations as "most trifling" and the phenomena as "most feeble," while the last sub-committee, not having witnessed any spiritual phenomena that deserved to be recorded, seemed inclined to indulge in ridicule.

We would particularly recommend their own "report" to the careful perusal and the further thoughtful consideration of the sceptical members of the Dialectical Society, especially those who composed the three junior sub-committees. They will be then fully able to account for not having seen phenomena "worth recording," after weighing well what they will find in their own book respecting what Mrs. Emma Hardinge, in giving her evidence, says of the

#### VARIETIES OF MEDIUMSHIP.

Changes of the atmosphere and of climate, for instance, produced corresponding fluctuations in the medium power. Extremes of heat and cold were favorable to the manifestations; thus the inhabitants of arctic and tropic regions, as well as those who dwell in mountainous districts, were frequently observed to manifest medium power in a remarkable degree. Mrs. Hardinge herself had found known inmedium powers considerably diminished in force since quitting America, and so liable to influence from change of scene and climate, that a visit to Scotland would have the effect of increasing them again. Snowy weather or thunder and lightning afforded favorable conditions; moist and damp weather invariably the contrary (p. 111).

The sceptical members of the Dialectical Society will also read with profit, as well as the general public, the 120 pages of the book (p. 109—128) containing evidence of nearly 40 confirmed believers in Spiritualism. A paper, too, is full of interest that was read before the committee by a barrister, Mr. Jencken, "On Spiritualism: Its Phenomena, and the Laws that Regulate its Origin" (p. 115—127). It classifies Spiritual phenomena into different groups, and speculates on the dynamic agencies in the spirit-world being as powerful in their way as the great physical forces of nature. The attention will be enchained from the beginning to the end by the evidence of the best abused living man, Mr. Daniel D. Home (p. 187—194), who describes himself as not imaginative, on the contrary, as sceptical, and "doubting things that take place in his own presence," trying to forget all about Spiritualistic things, for "the mind," says he, "would become partly diseased if it were to dwell on them;" therefore he goes to theatres and concerts for change of attention. He speaks of the calming effects of the manifestations, which, if not overdone, are beneficial; of those manifestations occurring at all times, during a thunderstorm, when he is feverish and ill, or even suffering from hemorrhage of the lungs; of his frequently taking a live coal in his hand during a trance; of his sometimes assuming a sort of identity with the spirits who are in communication through him; of his being often in the air when awake; of people seeing him go out at one window and come in at another, during his state of levitation and unconsciousness; and of his being exceedingly sick after his elongations; and on one occasion he was elongated eight inches. The nature of his evidence will be best judged from the following anecdote of the

APPEARANCE OF THE HAND OF NAPOLEON THE GREAT.

"I have seen a pencil lifted by a hand to

a paper and write, in the presence of the Emperor Napoleon. We were in a large room—the Salon Louis Quinze. The Empress sat here, the Emperor there. The table was moved to an angle of more than forty-five degrees. Then a hand was seen to come. It was a very beautifully-formed hand. There were pencils on the table. It lifted, not the one next it, but one on the far side. We heard the sound of writing, and saw it writing on note paper. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said, 'Do not be frightened, kiss it;' and she then kissed it. It was disappearing. I said I would like to kiss it. The hand seemed to be like that of a person thinking, and as if it were saying, 'Shall I?' It came back to me, and I kissed it. The sensation of pressure and touch was that of a natural hand. It was as much a material hand as my hand is now. The writing was an autograph of the Emperor Napoleon I. The hand was his hand, small and beautiful as it is known to have been" (pp. 190, 191).

The correspondence contains letters from about two dozen distinguished persons. Lord Lytton figures among them, affecting scepticism and scientific loftiness. He speaks of "the phenomena, when freed from the imposture with which their exhibitions abound, and examined rationally, being traceable to material influences of the nature of which we are ignorant;" and "if matter be moved from one end of the room to the other, it must be by a material agency, though it may be as invisible as an electric or odic fluid." Mr. Newton Crosland, who writes in quite a different strain, considers the subject of Spiritualism "profound, complicated, instructive, fascinating, and ennobling." But then to Mr. Newton Crosland "the facts of Spiritualism are as certain and indisputable as those of the multiplication table," and, he says, "to be asked now-a-days whether I believe them, is almost as playfully irritating as to be questioned about the grounds for my opinion that 12 times 12 make 144."

If the members of the Dialectical Society are determined not to believe until they have arrived at a scientific solution of the difficulty, they will have to wait a very long time. It is not likely, looking at the present state of science, that men, for years to come, will get a clue that shall be entirely satisfactory to everybody as to the nature of the psychic forces involved in the manifestations of Spiritualism. All that we can say in favor of the members of the London Dialectical Society is that they deserve commendation for having set about their work in a most resolute manner, by getting up, as well as they could, a systematic

combined effort to investigate the matter. If they have failed, as far as their belief is concerned, it is not because their researches have not been crowned with success, but because they are not suitably educated to investigate such subjects. Take, for example, Mr. Charles Bradlaugh, who writes thus to the Chairman of the Committee (the Italics that occur are our own):—"I regret to say that at the sub-committee I attended (that with Mr. Home), although I attended the whole of its meetings, I had no reason to induce me to concur in your report. Such movement and sound as occurred when I was present, was of too slight a character to entitle me to come to any conclusion, except that it might have been *easily produced without extraordinary means*. I absented myself from the general meetings when the phenomena, spoken to gravely, *came within the range of the impossible, e.g., spirit flowers and fruits alleged to be thrown in a medium's lap*" (p. 279). All admit with Mr. Bradlaugh that spiritual communications are perplexing, and the physical phenomena quite unaccountable on any common theory.

The value of the book to the world is this:—More than 30 members of the Dialectical Society, consisting of practical, hard-headed men, a doctor of divinity, a doctor of philosophy, four doctors of medicine, two members of the Royal College of Surgeons, two civil engineers, two fellows of scientific societies, a Sergeant-at-law, a barrister, some literary men, and others of good standing, enter into a long and minute investigation of the most remarkable phenomena which they had heard Spiritualists had said that they had seen, and which, if seen, denoted beyond question the presence of conscious intelligence, in other words, of spirits. Incredulous of this, they spend—from February 1869 to August 1870—a year and a half of persevering research. Some, like Mr. Bradlaugh, careful to believe nothing, absented themselves on important occasions, when, from what they would see, and hear, unbelief would become impossible. Of those who persisted in the investigation, one half have been shaken in their scepticism, and the other half, thoroughly persuaded of the existence of secret, intelligent agency, have become convinced of the truth of Spiritualism. After the conversion, or shaking of the faith, or rather non-faith, of such materialists as the members of the Dialectical Society, Spiritualism becomes more than ever a matter worthy of the deepest inquiry. If there be not truth in what they owned they have witnessed, then, as Signor Damiani, who at one time was, as themselves, an utter sceptic in spiritual matters, says in his evidence (pp. 194—205), "there exists in nature something more wondrous and mysterious even than the soul and its immortality."



## SCRIPTURE ILLUSTRATIONS OF SPIRITUALISM, AND THEIR CORRESPONDENCE WITH THE PRESENT PHENOMENA.

The Divine Purpose of the present strong influx of Spirit Power seems to be to oppose the tendency of the present age to materialism. Spiritualism, however, is no new thing. It requires but a superficial knowledge of the world's history to see that in all past ages, through the writings of all historians, and eminent men contemporary with the writers of the Sacred Scriptures up to the present time, there has been an almost unbroken record of Spiritual incidents. Appearing now under the dreaded names of "witchcraft" and "necromancy," and, as such, publicly denounced and persecuted; or, again, whispered with caution around the family circles, whence, from generation to generation, have been handed down records, well authenticated, of haunted houses, apparitions, and all such experiences as are at the present time exciting the attention and examination of both the literary and scientific world.

The lives of most eminent characters have derived their deepest interest from their spiritual experiences. They have, unknowingly, perhaps, but truly, been spirit mediums.

Briefly let me name as instances, Socrates,\* Josephus, Dante, Tasso, Spinoza, Jacob Behmen, Jung Stilling, Joan d'Arc, Luther, Swedenborg, the Wesley family, George Fox, Bunyan, Baxter, Doddridge, Irving, &c. All who wish for further particulars and condensed information upon this subject should read William Howitt's "History of the Supernatural in all Ages," Thomas Brevior's "Two Worlds," "From Matter to Spirit," by Mrs. de Morgan, and Robert Dale Owen's last most valuable addition to the Spiritualist literature, "The Debatable Land." Most good libraries would furnish these volumes.

In spite of these glimpses of the Supernatural, from age to age, infidelity and materialism have gained ground, and at length reached a climax; to meet which it seemed needful for a similar climax of the Supernatural to spring up. Therefore has arisen this strong wave of Spiritual power: a grand conflict is now prevailing, in which the Supernatural is asserting its supremacy over the natural.

The question is often asked, "What are the Scriptural evidences to the truth of Modern Spiritualism?" Knowing that the Bible consists of separate books, independent of each other, written by various authors, during a period probably of not less than 4,000 years, it is most difficult to account for the determination we find in so many minds to assert that the multitudinous Spiritual events then credited as not unusual were peculiar to that time only. If this were true, of what value would be the Scriptures to us? *What was truth then is truth now.* We take the Scriptures as God's guide for

the Christian's life, *in all ages*; but if they contain exceptional cases only, and not rules for life's experience *now*, where would be their present value?

In truth this argument is very shallow, and may be met by the words in 3 Ecclesiastes 14, 15 v: "I know that whatsoever God doeth it shall be for ever. Nothing can be added to it, nor anything taken from it, and God doeth it that men shall fear before Him. *That which hath been is now.*" No single text is to be found at all leading to the idea that there was to be any limitation, either as to time or power, in reference to any of these events. And it is well that it should be so, for facts arise on every side to disprove such a statement.

On the contrary, many texts prove that the withdrawal of these gifts was always looked upon as a mark of God's displeasure. (See 13 Ezekiel, 3 Micah 6, 7 v., 1 Sam. 3 c. 1 v., 8 Amos, 11 v). Also that the abuse of these gifts (or necromancy) was denounced loudly and visited with heavy punishments (see 18 Deut. 10 to 12 and 15 to 22 v). John in his 1st Epistle, 4 c., warns Christians against believing "every Spirit," but directs them to "try the Spirits;" thus proving that communication with the Spirit World was active then as now.

I wish now to endeavor to show the entire similarity between the Spirit Mediumship of the present day, and the accounts of such given in the Scriptures. To begin with the PHYSICAL, and lowest form of Spirit power, the power over material objects now exhibited in various forms in all parts of the earth. In 28 Matt. 2 v., and 24 Luke 2 v., we find an "Angel of the Lord" rolled back the stone from the door of Christ's Sepulchre. In 12 Acts, from 7 v., an Angel releases Peter from prison, his chains fell off his hands, and the prison gate opened "of its own accord." The same help was given to other Apostles; see 5 Acts 19 v.: "the Angel of the Lord by night opened the prison doors and brought them forth." In 1st Chron. 28 c. 12 and 19 v., we find David received instructions about the building of the Temple by WRITING and DRAWING mediumship. "The pattern of all" he had "by the Spirit." And "All this the Lord made me understand in writing, *by His hand upon me, &c.*" Elijah writes to Jehoram four years after he had passed away. See 2 Chron. 21 c., 6 to 12 v. "And there came a writing to him from Elijah the prophet." It is not stated whether this came through a writing medium, or was given by the DIRECT SPIRIT WRITING, *i.e.*, writing given without mortal contact, such as is now frequently received in the presence of Mrs. Everitt and a few other mediums. The writing on the wall at Belshazzar's feast (the hand also being seen, which is of constant occurrence now) was an instance of direct Spirit writing (5 Daniel, 5 v.) The whole of the mystical book of Ezekiel, with its continual reference to "visions," "Spirit hands," "Elevation of the body," "Spirit writing," "Spirit lights," and "Spirit voice," is clear when read in the light of Spiritualism, and in no other way.

The DIRECT SPIRIT VOICE, audible to and conversing with all present, is now of common occurrence in many "Circles." In the Bible (1 Sam. 3 c.), a voice speaks to Samuel. A voice addresses Moses (3 Exodus 4v.) from the "burning bush." After this, Moses receives frequent

\* What Socrates tells us of his warning demon, or familiar spirit, is exactly similar to the description given by mediums of the inner voice. It is a literal statement, not a metaphor, about conscience or *caution*, as some writers have thought. And this account of his mediumship goes far to show that Plato (who gave the dialogues) and Xenophon (who wrote the life of Socrates) told of a real living teacher, not merely an ideal philosopher.



instruction by audible voice from the "Angel of the Lord": 3 Exodus, 2 v. Also 23 c. 20 and following verses. Elijah is spoken to audibly by a Spirit (See Kings 19 c., 7 and 13 v.) Saul on his road to Damascus is struck down, hearing a loud voice, which was also heard by his companions: 9 Acts, 4 and 7 v.

The Virgin Mary is spoken to by the Angel of the Lord: 1 Luke, 28 v. The Shepherds were told of the birth of Christ by an Angel, and they heard "a multitude of the Heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." (See 2 Luke, 10, 13, 14 v.)

Several instances of the ELEVATION OF THE BODY, and conveying it various distances whilst the Medium was in a state of trance, have occurred quite recently. We read in 8 Acts, 39 v., that Philip was "caught away by the Spirit of the Lord and found at Azotus." Ezekiel was "lifted up," and taken "into the East gate of the Lord's house" (See 11 c., 1 v. and 8 c., 3 v.) Elijah was taken away in a chariot of fire, and horses of fire, 2 Kings, (2 c., 11 v.)

SPIRIT LIGHTS (or fiery lights) in different forms and sizes, are given at Circles frequently, as well as to Mediums when alone. These lights are of various colors, being symbolical of the Sphere of the Spirit who shows them. Moses saw the Angel who spoke to him in a flame of fire, the bush itself remaining unscorched (3 Exodus, 2 v.) A smoking furnace and lamp of fire was seen by Abraham in answer to his request for a sign (15 Gen., 17 v.) A Pillar of Fire guided the Israelites out of Egypt (13 Exodus, 21 v.) The face of Moses was lighted up, the skin of his face shone when he came down from the Mount, with the two tables of testimony which had been given to him, with the direct Spirit Writing on them (34 Exodus, from 29 v.) At the Transfiguration, Christ's face did shine as the sun, and His raiment was white as the light (17 Matt. 2 v.) Cloven tongues like as of fire sat upon the Apostles (2 Acts, 3 v.)

TRANCE MEDIUMSHIP is of frequent occurrence at the present time. In this state the Medium is influenced by a spirit to speak, &c., the spirit of the Medium being at the time away from his own body and present in scenes or VISIONS which he can often afterwards describe. At other times the vocal powers only of the medium are used, as, in the Day of Pentecost, the disciples were all filled with the Holy Ghost and began to speak with other tongues (2 Acts, 4 v.) Samuel foresaw this form of Mediumship would come to Saul when he said to him, "The Spirit of the Lord will come upon thee; thou shalt prophecy with them and shalt be turned into another man" (1 Sam., 10 c., 6 v.)

Very numerous are the accounts of VISIONS given in the Bible, from that of Jacob's Ladder (28 Gen., 12 v.) to the Apocalypse of John. Many also are the prophecies that these shall yet be given, prophecies being now fulfilled (2 Joel, 28 v.)

We read in the Bible of the *power* SPIRITS have to resist the ACTION OF FIRE. The three Jews—Shadrach, Meshach, and Abednego—walked unhurt in the furnace (1 Daniel, 20 v.) Mr. Home, the celebrated Medium, whilst in trance state, frequently takes burning coals from the fire, and places them in the hands or on the head of some present.

No trace of singeing is to be found, either at the time or afterwards.

In the present day, the presence of strong Spirit power during *seances* is indicated by vibration of the furniture, room, and even the whole house, literally a quaking, such as we read of in 4 Acts, 31 v. When they had prayed, *the place was shaken*, and they were all filled with the Holy Ghost. In 16 Acts, 25, 26 v., we read that whilst Paul and Silas prayed, suddenly there was a great earthquake, all the doors were opened, *every one's bands were loosed*. (Observe that had this been an ordinary earthquake, it would not have loosed the bands of the prisoners.)

The HEALING POWER, now given to hundreds of mediums, is spoken of in the Old Testament. Elisha restores a child to life from apparent death: 2 Kings, 4 c., 32 to 35 v. Naaman is cured of his leprosy by following Elisha's directions: 2 Kings, 5 c., 14 v. Christ distinctly gives to His disciples power to "heal the sick:" 10 Luke, 9 v. (also read 17 to 20 v.) When speaking to His disciples for the last time before His ascension, again He imparts these gifts to them, adding, "These signs shall follow those that believe" (16 Mark, 17 v.) Matthew, referring, apparently, to the same interview, records that Christ added, "And lo, I am with you always even unto the end of the world" (28 Matt., 20 v.), which directly contradicts the statement that these gifts were for a limited time only, but were not to continue "unto the end of the world." In the Epistles continual references are made to Spiritual gifts: 1 Cor., 14 c. Paul, in 1 v., says: "Follow after charity," and *desire spiritual gifts*, &c., and in 12 v., according to the marginal reference, we should read "of spirits" in place of "Spiritual gifts," the two meanings being nearly alike to Spiritualists.

In conclusion, let me add that there is clear evidence that the terms "angels," "messengers," and "spirits," are synonymous; and that these communications came then, as now, from the spirits of men who had lived on this earth. For when John was about to kneel down and worship the spirit who had shown him the wonderful visions recorded in his "Revelation," he says, "See thou do it not, for I am thy fellow-servant, and of thy brethren the Prophets," 22 Rev., 9 v.; and yet in 16 v. we read, "I, Jesus, have sent mine angel to testify unto you these things." Similar expressions in the Old Testament prove that where the words, "The Lord speaketh," are used, it means the "Angel" or "Messenger" from, and distinct from the Lord God Himself. Also, why should we not accept, literally, the two verses: "He shall give His angels charge over thee to keep thee in all thy ways, &c.," 91 Psalm, 11, 12 v.; and also, "To which of the angels said He at any time, 'Sit on my right hand until I make thine enemies thy footstool?' *Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?*" 1 Heb., 13, 14 v.

But as we read the scriptures in the light thrown upon the whole by Spiritualism, much that was originally obscure and mystical comes out clear and literal. Nothing can support the Bible so thoroughly as a belief in Spiritualism; nothing else makes it so clear.

These illustrations could be extended greatly;

but sufficient are given to show that the so-called Modern Spiritualism is identical with the Spiritualism throughout the Bible, and thus throughout all ages.

F. J. THEOBALD.

Hendon, Middlesex, January 1, 1872.

[We print this article, with an understanding between ourselves and our correspondent that it is to be reprinted by herself, and form an appendix to the second part of her little work, entitled "Heaven Opened," the first part of which has been noticed in these pages (vol. 1, p. 43), and which has given more than the average satisfaction to Spiritualists and non-Spiritualists. We do not entirely agree with all the statements made in the article, but it is not worth while to point out where the writer's thought diverges from our own, because we are entirely in agreement with the object of the article, which is to prove that the *phenomena* of modern Spiritualism are abundantly illustrated by Scriptural narratives and statements. How any man believing in the supernatural, or, as we should prefer to call it, the *extraordinary* element in the Scriptures, can reject, at once and unhesitatingly, Modern Spiritualism, we do not profess to understand. But few people are consistent, and sometimes inconsistency is extremely palpable and by no means intelligent. —Ed. C.S.]

### "EIGHT DAYS WITH THE SPIRITUALISTS."

SUCH is the title, in brief, of a little eightpenny pamphlet, lately issued by Mr. James Gillingham, Surgical Mechanist of Chard, and author of the "Seat of the Soul." The Pamphlet is published by Mr. Frederick Pitman, of 20, Paternoster Row, London. It will be obvious to most readers that our author is an entirely self-taught man; but we think no one can rise from the perusal of this pamphlet without the strong conviction that Mr. Gillingham is a thoroughly honest, earnest, observant, and reflecting man, full of deep reverence for the Scriptures, but intensely anxious not to be hood-winked, or to believe anything without having what seems to him sufficient evidence for the belief. There is not a page of the book but seems to tell that we are dealing with one who is himself real, and who is determined that, as far as he can, he will plant his foot upon realities. Mr. Gillingham tells us under what circumstances he was led to examine into the subject of Spiritualism; the secondary evidences he obtained, and which prompted him to further research; the direct evidence he gathered together, while on a visit to London; and the conclusions at which he arrived, after due consideration on what he had read, heard, and seen. Mr. Gillingham's experience as a surgical mechanist had suggested to him the belief that the soul fills, and builds every atom of man's structure, and is not a mere myth, a spot, or speck in the heart or brain. A copy of his little work, "The Seat of the Soul," was reviewed in the *Medium* of October 7, 1870, when Mr. Gillingham was startled to find that he had, in fact, written a work on Spiritualism. He then

tells us that the subject of Spiritualism was brought to his notice by a Congregational minister and a clergyman from London, both of whom had officiated at Chard, his place of residence. We should like to know the names of these gentlemen; in fact they should have been given, and so a reference to them have been made possible. Mr. Gillingham then tells us that he met with a powerful medium, who called at his house with a patient; and from whom he received much valuable information. After giving some of that information, he goes on to say that he met with another gentleman who knew a great deal on the question. Again we remark, that the absence of names is a serious defect, which may, however, be supplied in another edition of this work. Our author then passes on to what he terms the third part of his subject, that is, the direct evidence of his own experience. He attended four sittings at the Progressive Library, 15, Southampton Row, Holborn. At two of them, Messrs. Herne and Williams, of Lamb's Conduit Street, were the controlling mediums. At one, the meeting was controlled by two French lady mediums; and at the fourth, which was held in the light, Mr. Morse was the medium. It is due to all parties concerned to say that the *Medium* of January 5, 1872, page 3, calls in question the correctness of some of Mr. Gillingham's details of what really took place at these sittings, as well as some of the conclusions at which he arrives. Of course, we leave our author to settle this affair with his London friends: we merely point to the difference that we may not be supposed to be one-sided. Mr. Gillingham visited Miss Houghton's Exhibition of Spirit Drawings, and had a long and most interesting conversation with that lady, from whom he received valuable information, and who gave him a copy of a letter which had been sent to her by Mr. William Howitt, in which that gentleman explained his passage from a belief in the Humanity, to what he terms the Divinity of Christ. Mr. Gillingham also attended a sitting at Dalston, and during his stay in town had an interview with Mr. Sergeant Cox, of No. 1, Sussex Court, Temple. We cannot here transcribe any of the many accounts which Mr. Gillingham gives of *phenomena* he witnessed, and which convinced him of the truth of Spiritualism, that is to say, that those who have passed away do really communicate with those whom they have left behind, and by other methods prove their continued existence; in other words, that they demonstrate the fact of their immortality. Mr. Gillingham is at great pains to show, and, as we think, successfully, that Modern Spiritualism is, after all, only a reproduction, under other circumstances and in somewhat different forms, of the Spiritualism of the Bible, that Spiritualism which is clearly traceable from the earliest chapters in Genesis to the last chapters in the Apocalypse. We can unhesitatingly recommend the pamphlet to all persons who are enquiring into the truth or falsehood of Spiritualism, and who, with devout hearts, are naturally anxious to pledge themselves to nothing which might seem to them to be contrary to the Christian faith and the highest teachings of the Bible.

And now we would suggest to Mr. Gillingham a careful revision of his pamphlet, which is all but certain to come to a second edition. Let us have names of persons and

places, as well as dates. Let there be some settlement of the difference between his own accounts, and that given in the *Medium*, before referred to. There are also two incorrect Scripture references in the book. On page 16, the 14th chapter of St. Luke is mentioned, where it is obvious that the 11th chapter of St. John's Gospel is intended. On page 23, the quotation from 1 John. 4 c., is thus given: "Beloved, believe not every spirit, for he that confesseth not that Christ is God, come in the flesh, is not of God." This, as Mr. Gillingham will see, on reference to the Scriptures, is rather his own Swedenborgian paraphrase of the Apostle's words than the words themselves. It is also not quite fair to say, as is said on page 55, "William Howitt was converted from Unitarianism to the Christian faith by Spiritualism." As a matter of fact, Mr. Howitt was a Christian when he was a Unitarian: he is a Christian still: neither more nor less. His theology has undergone a change; but in all that is really valuable in the word Christian, he was as much a Christian years ago as he is now. A Unitarian is not necessarily a Christian; but the same remark applies with equal truth to a Trinitarian. A word or two of a personal kind, and we must conclude this notice. On page 45 Mr. Gillingham begins a paragraph on Spiritual literature, in which there is a direct reference to this Periodical. It is described, quite accurately, as a publication distinctively Christian, and having for its avowed object to assert and illustrate the perfect harmony between the Christianity of Christ and Spiritualism generally. No doubt there are certain portions of the literature of Modern Spiritualism, which are by no means wholesome for the mental digestion of child or man. But Mr. Gillingham appears to have forgotten that the *Spiritual Magazine*, and the *Spiritualist*, are not at all obnoxious to that charge. They are both edited by educated men, are loyal to Christ, and are entirely free from tall talk and offensive personalities. Of course, we are not always able to agree with them; but this is only saying that independent minds will sometimes see the same facts from different points of sight, and come to somewhat different conclusions respecting them. We have only now to express our hope that Mr. Gillingham may find a large sale for his little work, and that he will continue his investigations into the phenomena of Spiritualism, and give from time to time reports of what he sees, hears, and thinks.

### OPEN COUNCIL.

One man's word is no man's word:  
Justice needs that both be heard.

The following article was written for *Freelight*, in reply to a letter from "A Sceptic" which appeared in it. The substance of the letter is given at the commencement of the article. The view advocated by Mr. Field is not our own; but his article having been declined insertion by the Editor of *Freelight*, on the ground that the theory set forth therein was too abstruse for his readers, will now take its chance of being understood by the readers of the *Christian Spiritualist*.—Ed. C.S.]

### THE RECONCILIATION OF SIN AND EVIL WITH THE GOODNESS OF GOD.

[To "A Sceptic," who stands amazed at Mr. Voysey's condemnation of the doctrines of Orthodox Christianity on the ground of the cruelty they ascribe to God, while instances of what the "Sceptic" regards as similar cruelty are scattered broadcast round us; who so dreads God, because He seems to the "Sceptic" evil, that his great trouble is the thought of life

eternal, to escape from which he longs for annihilation.]

My own faith in life eternal for men is so completely an outbirth of my belief in God being altogether Love, that the despair in the cry for annihilation forced from you by the conviction that God is evil surrounds you in my mental horizon with an outline so dreamy as to make me doubt whether you may not be a joker.

Re-reading your letter, however, I find response to so much of it in my heart that I am moved to ascribe your hazy outline to a difficulty sown broadcast around us, that of one man comprehending or becoming possessed by the mind and state of another. I, therefore, reply to your remarks, hoping to be aidful in answer to a cry of distress, by presenting before you the views of one who regards God not simply as a God of love, but as Love itself, undimmed, and without "spot or blemish."

As to Mr. Voysey, and such repudiators of an old faith, I must confess to a wonder, great as your own, at seeing them apparently moving in mid-air, while they think themselves walking on the firmest of *terra firma*; and if, asking whether we can see aright, we step aside to view this strange phenomenon, I cannot but believe, as I watch, that a great residue of the faith they repudiate remains beneath them, and forms, unknown to them, and unseen by us, the ground on which they walk. This conclusion is confirmed by observing the children of such men, who, having altogether lost the orthodox ground on which their fathers stood, find themselves, for the most part, landed in a region of pure denial and compelled to close their eyes to further enquiry or work their way back to such creed as they can re-animate. But to the matter in hand.

You charge the Creator with evils, the existence of none of which I can deny, nor will I deny their Authorship. Surely, however, you will allow that to match your list—headed by the tiger, the crocodile, tempests, earthquakes, starvation, war, the evil passions of men—I can bring a list of works, good and kind, in the daily shining of the sun and fruitfulness of the earth, in the beating of the heart, and expansion of the lungs, and *phenomena* to name which were a task at least as endless as your own. On the ground, therefore, of the works of His we see I am as much entitled to call God good as you to call Him evil—as much only, I say; I, perhaps, might say more, but I do not.

In counting up *phenomena*, then, we must surely agree that we are at all events equal: but now, if we observe that of these *phenomena* the good list, if I may not say increases, yet does not diminish, while the worst evils are



dying out—I do not say all dying out, but the worst—we have a little ground—not much, but a little—for thinking that goodness may predominate in God over evil.

That the increase of the good list at least equals its diminution, needs, I think, no proof; while that the direst evils are dying out is surely evident. There were wolves in this country of old; those in cages are all we possess now. The increase of man and human progress everywhere stamps out the serpent and the beast of prey. The same increase and progress shows its heavenward march by the drainage of malaria-producing lands, the production of healthier towns, and the prolongation of human life which means the diminution of disease. Again, socially, it destroys slavery; no longer presumes war and proclaims peace, but presumes peace and proclaims war; while, abhor the name of the “International” as we may, its possibility indicates an undercurrent in human affairs, sapping those national boundaries with spoils won in whose extension and adornment war has hitherto mainly decked his huge grim form. In considering the nature of the Creator, geology warns us to come clothed with the seven-leagued boots of the soul; and, striding by their aid over the mountain-tops of time, we have surely as much reason to attribute the predominance of good over evil in the nature of God as is sanctioned by the dying out of the worst forms of evil beside an undiminished if not increasing list of good.

I have not established much yet; but now, if possibly, not only all we value, but even all we possess—the very power of possession itself is dependent on the existence of evil among us on our first creation—is absolutely so dependent that we should not know ourselves or be, without its presence, I go a long way toward proving that evil is a work of goodness; and therefore toward showing the overpowering predominance of love in the nature of God; a love to which our very sufferings in such case testify, manifesting the resolution of God to give us the best of gifts, even if they must be purchased by the tears and blood of those He creates, and, in creating, loves.

If, again, I can further show that our existence—this being of ours—is dependent on the concealment from our sight of the ONE MOVING SPRING of all, on the dumbness and the veiling of God, Who by His silence and retirement from every knowledge of ours, except such knowledge as conjecture affords, enables us (upstarts and mushrooms as we are) to possess His domain, I surely establish my proposition that He is Love, “pure and undefiled, without spot or blemish.”

The assertion that we all “move and have our being” in God, can but mean that to God

*Himself* He is known as the Mover of all that is—as the one only thing that has being—as “all in all.”

But if we assert, as a truth, that we all “move and have our being” in God, we must also assert that He who is “all in all” intends you and me, and every one of us, to feel as if we had life in ourselves, and to appear to each other creatures who have such life; for, undoubtedly, we do so feel to ourselves, and so appear to each other. This we must allow, while we still admit that if God is all in all, we certainly *have* no such life; but that our sense of existence is caused wholly by the life of God in us. We assuredly cannot say that we have life in ourselves, whatever be the appearance to us. We know not how the world was created, what has made the creatures you and I are, ourselves; and certainly not, therefore, whence any thought, act, or deed of ours originally came. The outer world may be wholly the effect of God about us, and our inner life be the life of God in us.

Let appearance vociferate as it may, we certainly cannot assert that we have life in ourselves. Let us, then, ask for what reason we *think we have*; what makes you and me *think* ourselves independent beings, our own masters? Is it not that when we get up in the morning, and as we go through the day a choice constantly comes before us between things good and evil, and things wise and foolish, and we select such of them as we think well? What is that feature, in any engine we make, or any house we build, or any work we do, which pre-eminently makes the engine, house, or work, our own work, but that it is produced by us with struggle and effort as the result of much consideration?

Is not the choice between things good and evil, wise and foolish, in reality that which constitutes the day's work? Take it from us, and what are we, what have we to do—how do we exist and how could this choice be here if sin and evil were not? Imagine rising up some morning, and finding the whole world, within and without, in harmony, so that there is absolutely no longer any choice before us, between things good and bad, wise and foolish—so that there is no longer any evil thing to avoid for the sake of goodness; and where would the creatures, you and I, be? In the land of dreams, to say the least; and if, when in this state, the memory of all struggle was absolutely obliterated from our minds, would not the sound of the last nail die away in the Spiritual air, and we lie drunk with the everlasting sleep you envy, and forgotten? If to speak of God apart from creation be not insanity, the state I describe may be such a state as we should then conceive as His; but if so, we only see that the life of God is the death of the creature, that to achieve

His nature without any infusion of the creature would be to sink back into that (to us) unknowable Being, whence alone the cross of life had given us birth.

If God is all in all, and, being LOVE, wills to create creatures, who are to seem to themselves to have life of their own, He must, first, surely provide them with a domain which shall also seem their own in which to exercise that life.

Now our idea of God is that of a Being whose every act springs out of love—or is good—and the law of whose nature is that of absolute and unfailing success. If, therefore, as the creature's own domain, He provides that of evil and failure, the creature will assuredly make no such mistake as to dream that his view of life is intended to be that he is God; but will at once conclude, as we all do, that he is intended to feel an existence apart from God let the real facts be what they may.

So distinctly do we adopt this sense of *otherness* from God, so positively, in a way so undeniable, so plainly is this sense alone creative of the creature, that if indeed its needful adoption results from the domicile among us of evil and ignorance, we must admit that all we value here and the whole possibility of hereafter are due to them.

For myself, I fully believe that God is "all in all," and that by being born in sin and ignorance the sense of being is created in us; and by expunging sin and ignorance as of ourselves (a work to which we are urged by that very love of goodness which wrings from you your cry for annihilation) we are redeemed, or enabled to attain a heavenly kingdom, which shall alike seem to us our own, but which could not (as it appears to me) be given us until, by having run up and tumbled against the ways of God and His will on all sides we had been awaked into a sense of a being of our own, which we are assured we are meant to feel other than that of God, be the truth what it may.

In regarding ourselves, again we may observe one further curious fact—that our existence is dependent on the continued life of memory. If your memory, or mine, were obliterated to-morrow, living creatures might still exist in these bodies, but *you* and *I* would be destroyed. Curious as this statement is, a little consideration will show its truth, not to appeal to the evidence those cases afford in which, through fever or otherwise, the memory has been temporarily destroyed. If then we are to exist for ever, our memories must exist for ever. We can hence well conceive that sin and evil, which are needful to wake us into a sense of being, having once roused life, may die away as an actual state, and reside only in memory.

If God be "all in all," one other urgent need there is to keep this sense of a being, roused in

our infancy, alive for ever, and that one need is that God should be veiled from our knowledge and our sight, as He is veiled to-day; that we should *infer His Being from our existence*, as we do to-day; and not our existence from His Being.

The fact is that we cannot now talk or think about the Being of God, without first assuming that we ourselves are. And this impossibility arises from God being so hidden from our sight, that the Positivist may treat Him as a myth, and the Atheist deny Him to His face.

If then (to sum up) we assume God to be "all in all," we see that it is probable sin, evil, and ignorance, may be needfully among us in our infancy, to rouse us into a sense of existence, and that this sense, once roused, is maintained in us by the Being of God, through His reticence becoming to us an inference from our existence. These things are probable, I say. They are in their own nature things not proveable. Like the propounders of the theory of gravitation, who, *assuming* that all bodies are mutually attracted, show that, *if so*, those *phenomena* which do occur would occur, we can only *assume* that God is, and is "all in all," and point out that, if so, as far as sin, evil, and the reticence of God are concerned, that sense of independence which *is* produced in us *would be* produced by them.

If my assumptions, then, are true—if, while seeming to pursue our own wilful silly ways, we are really acting out the broadly wise purposes of the one universal LIFE—if while seeming to do our own selfish and unselfish work only we are really doing always the one special work the good of creation demands of us, and if the presence of evil and ignorance which God plants among us, and His reticence which He preserves, are here as the one only means to give us a share in His work, making it seem all ours to-day, and (by the title of pain and endurance for its sake) ours in conjunction with Him, as we recognize Him more fully—if these things be, and, wandering among all nations, and languages, and tongues, and people, I seek a name for God, one name I find, and only one, able to climb to the height, or sink to the depth of that nature, and that name is LOVE.

HORACE FIELD, B.A.

30, Thurlow Road, Hampstead,  
January 1, 1872.

### "GATES OF PEARL."

BUT is it true that "angels' visits" are "few and far between?" They are said to be, and perhaps it is too true—but why? Why do we believe that only far back in the ages of the past these visits were allowed? Or why

believe that angels *ever* came and talked with man? Or else say they have ceased to come? Is man so changed from what he was that he cannot see or hear—or entertain them if they come? Are they now obliged to stand outside, and knock, and wait, and yet receive no answer from within? Is it because the little room in which they used to sit—and talk so lovingly with man—and sup with him, is unfit to receive such brilliant guests? Is it so filled with volumes of human creeds and articles of human faith as to admit of nothing else? Is the “window looking towards the East,” through which the rays of light once shone, as angels’ footsteps on the mountains bringing glad tidings from heaven, now closed; lest at any time a passing spirit may look in and see but the remains of former days—the piles of dust and ashes swept from the stone-raised hearth—where once was laid in simple faith the fuel for the evening fire, to be lit when the Spirit came? Or are we removed further from heaven than we used to be? or have the angels changed, and ceased to love the fellowship of their brothers and sisters here on earth? Oh no, they love us still! How much less has He changed, who knows no change! Who then would shut these “Gates of Pearl,” through which these dear kind visitors may come, and make the vision precious in our day? Are they not just such as those who made it precious in the past, who shut their eyes lest they should see; and closed their ears lest they should hear, neither would believe, though one should speak to them from the dead? Again, let us reflect how little is required of us. “Only to believe,” and all things are possible; surely it is not asking us too much to try and see with our eyes and hear with our ears? Shall we not see with our own eyes and hear with our own ears? If not, of whom shall we borrow these higher human senses? Not, surely, of those who say they cannot see! Much less may our brothers and sisters say, “Thou canst not see!” “Thou hast a mote in thine eyes!” or, “Thou seest too much.” What human rule has ever yet measured the power thus given to man? Alas! look at the countless rules of faith laid down as to which way we are to look, and what we are to think, and what we are to see, and then say, which of these rules we choose as the standard of our faith; or whether we shall not choose for ourselves, just as each and all of our human brothers have chosen for themselves, and still choose to do—and have a perfect right to do. Who shall stand between us and our thoughts of Him, who gives us all that we possess, and Who has said, “Come, let me talk with thee?” Shall we refuse to listen? Shall we but laugh at the invitation? and then laugh

at those who, in their simple-mindedness, believe the invitation to be true? For while none can comprehend the Majesty of Him who fills Eternity with His presence, yet can we think otherwise than that between the incomprehensible and unseen, there is a mysterious link, joining it with ourselves and things tangible and seen? How many of the “Mighty powers” that we acknowledge to exist and exert their influences upon our earth, and every planet that we see, should we cease to believe in, if only on the ground of their being unseen by the aid of our material eyes! Is it not useless, then, to talk of having faith, unless we believe in the substance, the reality of things unseen by material eyes. How much less shall we deny their existence when they are shown to us by a light “more dazzling” than the natural eye could bear? Shall we refuse to believe because the rulers may not have believed? or because they come unauthorized by the powers that be, and are only presented to us in our own common vessels of clay? or shall we venture to ask our brothers and sisters, which of them can boast of possessing more? Our little temple is given to us by our Maker, and if He speaks to us at all, He speaks in this! Rather let us rejoice at what we see and hear within our humble tenement of earth, nor envy our far more favored brethren who smile, if they can see and hear some other way. Nor even doubt that amid the various temples and voices raised in every land to the common Father of us all that any are raised in vain; but that they are so many ways (permitted) by which man hopes to hold communion with the Spirits who dwell in the “Bright and happy Land.”

Oh, no; we may not despise the paths in which our brothers and sisters walk, however strange or humble they may appear to us to be, nor join in the bitterness and human strife that prevails where each claims the right to the water of the well from whence these living truths are drawn; for we are brethren, but as the wanderer did, so let us do: beg of the Spirit to direct our course, and never fear but He will Light our Lamps and guide us in the way to where we may drink and satisfy our thirst in the land of love and joy and peace.

Say that our faith is but the result of a vision or a dream, and we will say in reply that the Great Book of Visions and of Dreams is the Faith Book of the day; but unlike the faith of the wanderer in the past, 'tis only faith; there is none of the substance, nothing real; you must believe that there are angels and spirits, but you must *only believe*; you must not realize them as substances or realities, as beings in human shape who can thus appear to you; who can talk with you and love you. Oh, no; you would then be a visionary and a



dreamer ; yet, listen : who are the visionaries of the day ? Are they not those who smile at the idea of angels and spirits being realities ? who deny the substance of these beings when seen ? Surely they are not those who believe them to be realities. Thus the wanderer believed that the angel who appeared to him was a reality, that the voice that he heard was real also ; and it was because he thus believed that the angel loved him, and called him his friend, and was ever ready to advise him when he was in doubt or trouble as to how he should act. Nor can we imagine a more difficult position than the one in which he now stood, when his substance in flocks and herds, and those of his nephew, who also had flocks and herds and tents, had become so great that the land was unable to bear them, so that a strife arose between the herdsmen, and thus the cattle of either the one or the other were in danger of perishing for the want of water, as each well was contended for. Yet, after passing through so many difficulties and dangers together, it was grievous alike to the uncle and nephew to part. Still, what was to be done under these circumstances ? Simply to believe that if he called, his guardian Spirit would come and advise him what to do ; and this, we have been told, he did ; and that the angel came. Let us again look back and try to realize his position. His tents were pitched in the hill country of a beautiful land, capable of feeding large flocks of sheep and goats, and many cattle ; but with an insufficient supply of water for such an immense number as they possessed. The meeting, therefore, with his angel friend was anxiously looked for by the man whose influence over his kindred and his servants could only be maintained by the fulfilment of that part of the promise at least to protect and provide for him, under which he had wandered from his home into a strange land, and also led others to believe in the truth of his visions and his dreams. And besides this, he was to become great, and those with him were to form the nucleus of a great nation. Thus he was looked up to and obeyed as their adviser and chief ; yet who would have envied his position on this eventful day ? How he must have viewed the little altar he had raised. How carefully he must have placed the wood thereon and the offering he had prepared to be burnt. And as the evening approached, how he must have watched the shadows deepen in the vale beneath, stealing across the distant plains to meet the coming night, hiding the landscape on its eastern side. Still, as far as the eye could reach, over hill and dale, and wood and plain, between the highlands on which the wanderer stood, and the great deep sea, the day yet lingered on the beauties of this promised land,

while its crimson banners, edged with blue and gold, waited its departure in the western sky.

HENRY ANDERSON NOURSE.

Birmingham.

T. L. HARRIS

ON

## "CHRIST INCARNATE."

"I ADMIT, that at the present time, in France, in Germany, somewhat in England, emphatically in America, Spiritual communications deny the divinity of the Lord ; and I class those denials with the ancient heathen denials ; I hold that one is worth no more than the other. And more : wherever persons who are open to Spiritual influences repent, and become converted, and find forgiveness for their sins, and give up self love, whenever the character begins to be rebuilt in the divine harmony, and the intellect reconstructed in the Divine order, and the moral will made transpicuous for the shinnings of the love-heats of the Sun of Righteousness—then those *media* themselves have perception to see that the Spirits were deceiving them, and the Spirits, although they endeavor by every scheme, and will, and sorcery, can do it on this head no more. On the other hand, wherever there is any high and orderly mediumistic manifestation, the doctrine of the absolute Divinity of the Lord Jesus Christ is brought forth transparently, argued conclusively, and demonstrated by evidences as clear as the solar light that flashes in upon us at this day. Only the *media* who are inverted, and receive communications from Spirits having their heads down towards the hells, deny the Divinity of the Lord.

Those who stand erect, with their foreheads bathed in the sun-light of the Sun of Righteousness—they, with entire unanimity, confirm it, and declare it against outward argument, against demoniacal infestation and persecution. I speak on this subject with the authority that comes from investigation of the matter for the last fifteen years, under every possible opportunity that might favor it."—(*Sermons : London Series. Page 60.*)

[A correspondent has sent us the above for insertion, and we print it that we may not be supposed to suppress statements altogether opposed to our own personal convictions. We do not in the least question the perfect sincerity of our correspondent, or of Mr. Harris, the author of the extract. But we wish people who write would be a little more careful in the terms they use ; or, at all events, tell us the sense in which those terms are used. What does Mr. Harris mean by "the absolute Divinity of the Lord Jesus Christ ?"

If he means that the Lord Jesus Christ was "the very and Eternal God," why not say so, and then we should have something definite with which to deal? The suggestion that the *media* who "deny the Divinity of the Lord" "receive communications from Spirits having their heads down towards the hells," is simple religious slang, and unworthy of a man who professes to be a Christian, and who ought to know that our relations with the Spirit-World and with God are determined, not by our intellectual perceptions, but our heart loves. Christ has nowhere said that those who deny His "absolute Divinity" are on the road to the hells, and they who accept it on the road to the Heavens. He made the indwelling of His own Spirit the one condition of communion with Himself and His Father. Mr. Harris says "he speaks with the authority that comes from investigation of the matter;" but he should remember that he is, after all, but giving utterance to his own private judgment, and that we are not disposed to receive the law from his mouth, when we deny, *in toto*, the right of even Pope Pius the Ninth to dictate our faith to us.—F.D. C.S.]

## RELIGION AND SCIENCE.

Religion accepts with all thankfulness the mediations of science; but religion will not suffer science to dictate her beliefs, or to strike from her creed whatever the text-books fail to explain. When M. Renan declares it to be an absolute rule of criticism to admit no miracle in history, because the condition of a miracle is faith, religion is content that men should render to criticism the things which are criticism's, and to faith the things which are faith's. But when he insists that the faith of humanity rests on a fancy of Mary Magdalene, religion can but smile at the huge inconsistency which, seeking to escape an improbability, tumbles into a tenfold greater, and which sacrifices the real order of nature to an idol so named. Of the real order of nature, the first principle is, that every effect must have an adequate cause. The Christian Church was founded in the belief of the resurrection of Christ. What was the cause of that belief? To rest the growth of ages on a woman's delusion, is a greater invasion and inversion of the order of nature than any miracle recorded in the New Testament. It is one of the mistakes of the time to overrate the authority of physical science, whose judgments are valid only on purely material ground, and lose their conclusiveness when a spiritual factor intervenes. To deny the spiritual factor is the instinct of science, but also her weakness; an unconscious confession of her own limitation, which many

mistake for the limit of truth. In the world of phenomena, science is queen; in the world of causes, she is a bungler and an alien. It is only within her proper and bounded domain of physical inquiry that she can claim to be interpreter of the methods of God. And yet I saw in a recent writing, written too in the name of religion, the astounding suggestion that religion has no function 'which may not be discharged by science.' If so, let us hasten to make up for lost time, for wasted hours of worship, since the foundation of the world. Let us straightway convert our temples into lecture-rooms. Cease idle prayers, cease drivelling praise! Henceforth let the weekly holy day be devoted to scientific investigations. Let the children of the Sunday School repeat for litany the multiplication table, instead of the Lord's Prayer. Let anatomical and physiological demonstrations replace the broken body of the Eucharist, and the waters of baptism. Let font and chalice be sent to the curiosity-shop, and shelved with the Chinese joss-sticks and hideous Indian gods. Vanish, ye dim surmises of a supersensuous world! Vanish the Holy Ghost! Let serviceable gases entertain the well-spent hour!

No, friends, science can do much; but there are functions of religion which cannot be discharged by science. Not yet has science succeeded to the throne of God in the heart of mankind. We are no nearer to God in our knowledge than in our ignorance, unless to the knowledge of nature be added the knowledge of spiritual truth. On the contrary, without the spiritual complement, the more scientific, the more atheistic. Science can do much, but there are straits in life where science can afford neither counsel nor aid. Standing by the bedside of his dying mother, says a German humourist, "I thought over all the great and little inventions of man, the doctrine of souls, Newton's system of attraction, the Universal German Library, the *Genera Plantarum*, the *Magister Matheseos*, the *Calculus Infinitorum*, the right and oblique ascension of the stars and their parallaxes. But nothing would answer. And she lay out of reach, lay on the brink, and was going; and I could not even see where she would fall. Then I commended her to God, and went out and composed a prayer for the dying, that they might read it to her. She was my mother, and had always loved me so dearly, and this was all I could do for her. . . . We are not great, and our happiness is, that we can believe in something greater and better."—*Monthly Religious Magazine* (Vol. 39. Page 404).

It is a curious fact that though the rain keeps thousands away from church on Sunday, it does not deter a single man from attending to his business on week-days.

## SINGULAR VERIFICATION OF DREAMS —WHO CAN ACCOUNT FOR IT?

The springing of a leak and the loss of Schooner *Sachem*, of this port, occasioned by her sinking on *Georges*, Sept. 8th, was attended by a singular circumstance, which we hereby publish, assuring our readers that it is correct in every particular, and will be fully substantiated by the master of the vessel, Capt. J. Weuzell, from whose log book we gleaned the particulars:

The vessel left Brown's Bank on the 7th of September at 9 p.m., for *Georges*, with a fresh N.W. breeze. At midnight, the steward, John Nelson, arose from his berth, and going aft, where the skipper was, remarked in an agitated voice, his whole appearance indicating great fear:

"Skipper, we are soon to have a severe gale of wind, or something else of a dangerous nature is going to overtake the vessel, and we had better make land if we can, or at least keep clear of *Georges*, so as not to have it so rough when the danger comes."

Capt. Weuzell asked him what made him think so, as everything was clear at the time, and there were no apprehensions of trouble or danger.

Nelson replied, "I have been dreaming, and twice before I have had the same kind of dreams when at sea, and both times have had narrow chances of being saved. The first time we were run into the day following the dream, and left in a sinking condition. With great efforts in bailing and pumping, we reached the coast of Norway. The other time we experienced a terrible gale, had our sails blown away, and the vessel, half full of water, ran before it under bare poles, until we met the north-east trade winds, when we patched her up and made out to get into *Havana*."

He then told the purport of the dreams, which were of females dressed in white, either standing in the rain, or near a waterfall, or attempting to cross a brook. The figures in each dream were the same, but the surroundings somewhat different.

The steward was a reliable man, and was so much in earnest that the captain, although seeing no signs of a gale of wind, and not inclined to be superstitious, concluded it best to be on his guard, and charged the man forward to keep a strict watch.

The wind was now increasing, with a heavy sea rising, and about half-past one a.m., the vessel was about five miles from *Georges* banks. She was hove to under a close reefed foresail, and they were furling the balance reef, when a white light was observed to leeward, supposed to be on board a fisherman lying at anchor. Suddenly one of the crew sang out from the fore-castle, "The vessel is filling with water!" Telling him not to alarm the men, the Captain went down and found six inches of water on top of the floor. The pumps were immediately manned, and bailing with buckets commenced, after which the Captain went sounding round in the hold to find the leak, but the vessel was rolling so hard, and the water made so much noise among the barrels and in the ice-house, that it was impossible to hear anything else. It was thought that the leak was under the port bow, and the vessel was wore round and hove to on the other tack, in hopes to bring the leak out of the water. The steward was told to get some provisions and see that the boat was ready to launch at a moment's notice. It was now blowing a strong breeze from the northward, with a heavy sea. They spoke schooner *Pescador* and told them their condition. With all their pumping and bailing they could not gain on the leak, and the crew were determined not to remain on board another night. The tide swept them down to leeward of the *Pescador*, and efforts were made to speak her again, but they could not reach her. Their movements were seen on board the *Pescador*, and upon asking them to send their boat to take them off, they did so at once. When they left the *Sachem* the water was eighteen inches above the fore-castle floor. At two p.m., she rolled over on her side, raised herself once, then plunged under head foremost, the master and crew feeling thankful to God that they had escaped and were safely on board the good schooner *Pescador*.

These are the facts, and our readers can account for the dreams and the disasters in any manner that best pleases

them. We publish the statement, because we consider it somewhat remarkable that the dreams should be the harbingers of disaster on three occasions.—*Boston Herald* (Mass), Nov. 13, 1871.

## TENDER, TRUSTY, AND TRUE.

BY REV. ROBERT COLLYER.

AWAY off, I believe in Edinburgh, two gentlemen were standing at the door of an hotel, one very cold day, when a little boy, with a poor, thin, blue face, his feet bare and red with cold, and with nothing to cover him but a bundle of rags, came, and said, "Please, sir, buy some matches?" "No; don't want any," the gentleman said. "But they are only a penny a box," the little fellow pleaded. "Yes; but you see we do not want a box," the gentleman said again. "Then I will gie ye twa boxes for a penny," the boy said, at last. "And so, to get rid of him," the gentleman, who tells the story in an English paper, says, "I bought a box. But then I found I had no change; so I said, 'I will buy a box to-morrow.' 'Oh, do buy them the night, if ye please,' the boy pleaded again. 'I will run and get ye the change; for I am verra hungry.' So I gave him the shilling, and he started away; and I waited for him, but no boy came. Then I thought I had lost my shilling; but still there was that in the boy's face I trusted, and I did not like to think bad of him. Well, late in the evening, a servant came, and said a little boy wanted to see me. When he was brought in, I saw it was a smaller brother of the boy that got my shilling; but if possible, still more ragged, and poor, and thin. He stood a moment, diving into his rags, as if he was seeking something, and then said, 'Are ye the gentleman that bought the matches frae Sandie?' 'Yes.' 'Weel, then, here's fourpence out o' yer shillin.' Sandie canna come; he's no weel. A cart ran ower him, and knocked him doon, and he lost his bonnet and his matches, and your sevenpence; and both his legs are broken; and he's no well at a'; and the doctor says he'll dee. And that's a' he can gie ye the noo,' putting fourpence down on the table; and then the poor child broke down into great sobs. So I fed the little man," the gentleman goes on to say, "and then I went with him to see Sandie. I found that the two little things lived with a wretched, drunken step-mother; their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings; he knew me as soon as I came in, and said, 'I got the change, sir, and was coming back; and then the horse knocked me doon, and both my legs are broken. And oh, Reuby, little Reuby! I am sure I am dee'in, and who will take care o' ye, Reuby, when I am gone? What will ye do, Reuby?' Then I took the poor little sufferer's hand, and told him I would always take care of Reuby. He understood me, and had just strength to look at me as if he would thank me; and then the light went out of his blue eyes; and, in a moment—

"He lay within the light of God,

Like a babe upon the breast;

Where the wicked cease from troubling,

And the weary are at rest."

Come, children listen to me, and I will teach you there is but one way: it is to be tender, and trusty, and true. Whenever you are tempted to tell what is not true, or to be hard on other little boys or girls, or to take what mother has said you must not take, I want you to remember little Sandie. This poor little man, lying on a bundle of shavings, dying and starving, was tender, and trusty, and true; and so God told the gentleman to take poor little friendless Reuby, and be a friend to him. And Sandie heard him say he would do it—just the last thing he ever did hear; and then before I can tell you, the dark room, the bad step-mother, the bundle of shavings, the weary, broken little limbs, all faded away, and Sandie was among the angels. And I think the angels would take him, and hold him until one came with the sweetest, kindest face you ever saw; and that was Jesus. And he said, "Suffer the little child to come unto Me;" and He took him in His arms, and blessed him. And then Sandie's own father and mother would come, and bear him away to their own home: for in our Father's house are many mansions; and there Sandie lives now. And I think that



the angels, who have never known any pain, who never wore rags or sold matches, or were hungry and cold, came to look at Sandie in his new home, and wonder and say to one another, "That is the little man that kept his word, and sent back fourpence, and was tender, and trusty, and true, when he was hungry and faint, and both his legs were broken, and he lay a-dying." And Sandie would only find out what a grand, good thing he had done when he was right home there in heaven. But I tell you to-day, little children, because, whether it be hard, or whether it be easy, I want you to be as tender, and trusty, and true as Sandie every time.—*Sermons on "The Life that Now is"* (p. 260)..

### THE GLEANER.

In "The Bookseller" for January, among the headings under which the various books, &c., are put, there is one entitled "Charlatanism and Delusion." Then follow two works on Spiritualism, both of them in favor thereof! The cool effrontery of the whole thing is positively refreshing.

We see that Mr. M. D. Conway, of South Place Chapel, Finsbury, has engaged to deliver four Lectures on *Demonology*, at the Royal Institution, on the 2nd, 9th, 16th, and 23rd of March next. Some of our London Spiritualist friends should attend them, and report thereon.

Can nothing be done to cheapen the report of the London Dialectical Society's Committee on Spiritualism? The present price—15s.—is at least six times too much.

The *Medium* of December 22nd, 1871, says that the *Kilburn Times* has passed into the hands of a brother Spiritualist, and has already improved much in appearance.

Mr. Burns is publishing a new Tract, by a clergyman of the Church of England, entitled, "The Gospel and Spiritualism," the object being to show that both rest on the same foundation. The tract contains rules for the Spirit circle. The price is 2s. per 100 copies.

On page 1, of the *Medium* for January 5, it is said of the *Christian Spiritualist*, that it "professes to be an organ of Arianism," and that it is one of "three Periodicals"—the *Spiritual Magazine* and the *Spiritualist* being the others—which "seem to have a desire to sectionalize Spiritualism in various ways." We plead not guilty, and defy disproof. The Editor of this Periodical is an Arian, but the *Christian Spiritualist* is an organ of *Spiritualism*, and of no other "ism." We don't know what the Editor of the *Medium* means by "a desire to sectionalize Spiritualism."

Readers of the *Norwood News*, and they are many, will see that our friend, Mr. John Jones, of Enmore Park, is instant "in season and out of season," in his advocacy and defence of Spiritualism.

Who is the "rev. gentleman, who resides in a village to the north of London," and who is spoken of as "convinced," on page 7 of the *Medium* for January 5?

The *Spiritual Magazine* for January, under the well known signature of "T. S.," contains a long and interesting article on the Dialectical Society's Report. This is followed by a really wonderful narrative, entitled, "The Fireproof Negro." The whole number is, as usual, full of solid matter.

The ninth edition of Mr. Fpes Sargent's "Planchette; or the Despair of Science," has just been issued. It is one of the very best works our friends could lend to open-minded inquirers.

We derive from the *Banner of Light*, for December 23, 1871, an impression that the American Spiritualists are fast aiming to become a political party. We don't quite see the necessary connection between party politics and Spiritualism. We may add that the same number of the *Banner* contains an interesting article on Dr. Newton, with a list of cures which our good friend has recently performed.

Mr. Sergeant Cox, Deputy Assistant Judge of Middlesex, and Recorder of Portsmouth, has issued, through Longman and Co., a half-crown pamphlet, entitled, "Spiritualism answered by Science," in which the learned gentleman advocates the view that the phenomena of Spiritualism are not the doings of the disembodied spirits

of the dead, but, in every case, of the embodied spirits of the living; that they are, in fact, the results of what is called Psychic Force, a force proceeding from the human structure, and directed by the human intelligence. The 13th argument for the Psychic theory, on page 39, proves conclusively how little Mr. Cox knows, directly or indirectly, of Spiritualism. But his pamphlet is eminently worth reading, for its judicial fairness of statement, and its severely truthful criticism of the writer of the article on Spiritualism in the *Quarterly Review* for October.

We hope to be able to prepare a notice of Mr. Dale Owen's new book for our next number.

Trübner and Co. have issued a work, entitled "Hints for the Evidences of Spiritualism," by "M. P." It is a real "Mulum in parvo." Two-thirds of the work are occupied with a very carefully constructed argument in favor of Spiritualism, while the remaining 40 pages deal with 13 of the more prominent objections. To use a very hackneyed simile, but which, in this case, is almost literally true, the work is "worth its weight in gold."

The first of two articles, in review of Dr. Carpenter's Lecture on "Epidemic Delusions," will appear in our next.

There is an admirably written article in the *Medium*, for January 12, detailing the experiences of some gentleman from the country, who saw Mr. Morse in his state of entrancement. It is to be regretted, however, that so good an article has no signature, and cannot therefore be verified as far as the author is concerned.

Dr. Newton will be pleased to accept our thanks for his kindness in so regularly sending us American Spiritualist papers. We learn, by means of them, that Mr. Ward Beecher's congregation, and, we infer from the accounts, Mr. Beecher himself, have been greatly moved by some Spiritual phenomena in Plymouth Church. The *Banner of Light*, for December 30, speaks of Mr. Beecher as "the inspirational medium who holds sances in Plymouth Church, Brooklyn, every Sunday, at which speaking and physical manifestations occur." The same number gives a brief analysis of the Dialectical Report on Spiritualism.

Mr. T. R. Hazard's articles on "Mediums and Mediumship," in recent numbers of the *Banner of Light*, have been re-produced in pamphlet form. The *Banner* says that the articles are in every way worthy of the study of mediums in particular, but also of investigators generally. The American price is ten cents. Probably Mr. Burns can supply copies.

### BOOKS, &c., RECEIVED.

A HISTORY OF THE CORRUPTIONS OF CHRISTIANITY. By Joseph Priestley, LL.D., F.R.S., &c., &c. Tenth thousand. Price, half-a-crown. London: R. Spears, 178, Strand. Part 5, treats of "The History of Opinions concerning the State of the Dead." Priestley knows better now!

THE BIRMINGHAM PULPIT, Nos. 1 to 27. Price one penny each. London: The Educational Trading Co., 9 and 10, St. Bride's Avenue, Fleet Street. Contains sermons by Mr. George Dawson, and other Nonconformist ministers of Birmingham.

THE TACTICS AND DEFEAT OF THE CHRISTIAN EVIDENCE SOCIETY. By Thomas Scott. Price, sixpence. Ramsgate: Thomas Scott, Mount Pleasant. A thoroughly "Representative utterance from the camp of Modern Scepticism."

THE CONGREGATIONALIST, for January, 1872. Edited by R. W. Dale, M.A. Price, sixpence. London: Hodder and Stoughton, 27, Paternoster Row. The name of the Editor is, of itself, ample guarantee that the reader will not be dosed with platitudes and bigotry. Success to you, Brother Dale.

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: F. Pitman, 20, Paternoster Row. A notice of this work will be found on page 22 of this number.

THE LADDIE'S LAMENTATION ON THE LOSS OF HIS WHITTLE, AND OTHER POEMS. By Robert Leighton, Liverpool. No price given. London: Strahan and Co., 56, Ludgate Hill. A rich treat for the lovers of Scotch humor, and, thank God, they are many.

THE MORAVIAN ALMANACK AND YEAR BOOK, 1872. Price, fourpence. London: J. Bithrey, 36, Castle Street, Holborn. The title of this annual sufficiently indicates its contents. The book is very interesting to students of churches and creeds, past and present.

SPIRITUALISM ANSWERED BY SCIENCE. By E. W. Cox, S.L., F.R.G.S. Price, half-a-crown. London: Longman and Co. The learned author is in every way an opponent worthy of our respect, while, at the same time, we are unable to accept his conclusions.

"CONCERNING SPIRITUALISM." By Gerald Massey. London: Burns, 15, Southampton Row, W.C. No price given. The name of the author is, of itself, the only recommendation we need give of this tastefully got up, and valuable little book.

HINTS FOR THE EVIDENCES OF SPIRITUALISM. By M.P. No price given. London: Trübner and Co. If you can't afford to buy this book, try and borrow it; or, better still, ask some friend with whom you can take the liberty, to give you a copy.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT, WITH ILLUSTRATIVE NARRATIONS. By Robert Dale Owen. No price given. London: Trübner and Co. A notice of this work will appear in our next.

HOLLOWAY'S PILLS.—Depression of Spirits, Debility. —Some defect in digestion is generally the cause of mental depression. On rectifying the disordered stomach the long list of gloomy thoughts retires, and is succeeded by more hopeful and more happy feelings. Holloway's Pills have been renowned far and wide for effecting this desirable change without inconveniencing the morbidly sensitive or most delicate organism. They remove all obstructions, regulate all secretions, and correct depraved humors by purifying the blood and invigorating the stomach. Their medicinal virtues reach, relieve, and stimulate every organ and gland in the body whereby the entire system is renovated. No medicine ever before discovered acts so beneficially upon the blood and circulation as Holloway's celebrated Pills.

## 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,

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## Advertisements.

WORKS BY HORACE FIELD, B.A.

### A HOME FOR THE HOMELESS; OR UNION WITH GOD.

God, who is Love, yearns for union with Man; who, through his sense of sin alone, responds to God Union with God is, therefore, our destiny—a destiny whose coming light is seen in the growing obedience of the race to the moral law, and in the increasing recognition of the equality of all before God.—Price, 7s. 6d.

*Spectator.*

"We find much that is beautiful in his thoughts . . . A great depth of true religious life, a considerable acuteness in connecting scientific truths of to-day with the religious truths of revelation, and a quaint humour at times which is really both happy and original."

*Contemporary Review.*

"What we most value in this work is—the unwavering honesty, the devout simplicity, the rejoicing strength, and the rapt yet self-restraining faith, which, leading the author to most generous hopes for the race, yet directs to noble efforts, and even to a half-stoical indifference to ordinary ideas of comfort and well-being."

*Inquirer.*

"There is in the book a fertility of illustration, an amplitude of exposition, and a healthy tenderness of expression from first to last."

*Dundee Advertiser.*

"The book is exceedingly suggestive, humane, broad, and catholic, clear amid its profundities of speculation, and often highly poetical in language."

## HEROISM:

OR, GOD OUR FATHER, OMNIPOTENT,  
OMNISCIENT, OMNIPRESENT;

Showing that Mankind consists of good Men and bad, journeying to the spiritual homes of their delight; also showing how God's love is justified in the creation of both, and gives them, while both are but Creatures, the feeling that they are Creators, self-existent and independent.—Price, 4s. 6d.

*Spectator.*

"A remarkable little book. One of the very religious works which appear in any year that are wholly and in every fibre instinct with the unconventional personal faith of the author."

*Truthseeker.*

"This is an amazingly curious book, full of quaint, out-of-the-way thought, the beginning and end of which is that—

"Things are not what they seem,"

*Inquirer.*

"The book is well written, sententious, and steeped in original thought."

*Poetess.*

"Mr. Field is an old Calvinist in a new coat."

*Glasgow Citizen.*

"On the contrary, he is a Calvinist with a new heart."

LONDON: LONGMANS, GREEN, READER, AND  
DYER, PATERNOSTER ROW.

## 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."*

*De Morgan's "From Matter to Spirit."*

*Sergeant's "Planchette."*

*Brevior's "Two Worlds."*

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

*Owen's "Debateable Land between this World and the Next."*

*Massey's "Concerning Spiritualism."*

*Alexander's (P.P.) "Spiritualism: A Narrative with a Discussion."*

*Phelps's "Gates Ajar."*

*Gillingham's "Seat of the Soul."*

*Gillingham's "Eight Days with the Spiritualists."*

*Carpenter's "Tracts on Spiritualism."*

*Fudge Edmonds' "Spiritual Tracts."*

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

*\*Ballou's "Modern Spiritual Manifestations."*

*\*"Confessions of a Truth Seeker."*

*\*Wilkinson's "Spirit Drawings."*

*The above works can be obtained of, or through, Mr. James Burns, Publisher, 15, Southampton Row, London. Mr. Burns, however, 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 hope that persistent search after them may, at length, be the occasion of "out of print" being exchanged for "second edition now ready." There are none in the above 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 does consider them to be worthy of perusal, and most of them 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. If it be said that this list gives the names of those works only which are on the side of Spiritualism, omitting those which are against it, we have only to say that the public are better informed of what our opponents have to say than what we ourselves have to advance in reply. It is a comparatively easy task to get a man to read what is thought to be an exposure of Spiritualism; but it is not so easy to get what we have to say read, and read with candour.*

## 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. — FEBRUARY, 1872





# SUPPLEMENT

TO THE

## CHRISTIAN SPIRITUALIST.

FEBRUARY, 1872.

### CORRESPONDENCE.

*To the Editor of the Christian Spiritualist.*

MY DEAR SIR,—I have renewed my subscription for three copies of your paper, through Mr. Burns, from whom I get all the rest of my Spiritualist literature, and am delighted with the frank and manly tone of your introductory "notice" in present month's number. I take the additional copies for gratuitous circulation, not because I wholly agree with your stand-point in relation to Christ, but because I like the general character of your paper, its obvious fairness, its Editor's freedom and fearlessness, and because I think a fair field ought to be given for the expression of all earnest conviction which does not violate the rights of conscience in others.

I hope you have received a copy of R. D. Owen's new work, *The Debateable Land between this World and the Next*.\* It is the most masterly argument for the Modern *Phenomena* and their issues, addressed to the philosophical and religious world, which has yet appeared. It deserves to be widely noticed, and circulated. You should add it to your list of works "To Inquirers." By the way, in your present list, "Glimpses of the Supernatural" is not the correct title of Adin Ballou's work. It should be "Modern Spirit Manifestations."

Cordially appreciating your Christian chivalry, and hoping that we shall yet see the same spirit prevail among all who claim to be "liberal" theologians,

I am, ever truly yours,

ANDREW LEIGHTON.

Corinthian Buildings, 16, South Castle Street,  
Liverpool: January 1, 1872.

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—In the January number of your journal, you say that the Master (Jesus) ordered its publication. Now, Mr. Editor, I hope you will not be offended at my question, as I seek truth, and would fearlessly avow it before the world, if called upon. It is this: 1. Does the Master ever speak in Person, as He did to Ananias of Damascus (9 Acts, 10 to 16 v.), at any of your Spiritual *stances*? 2. Does the Spirit of God, or Jesus, ever control any of your mediums, as in 1 Cor., 12 c., 4 and 11 v., and 2 Eph., 18 v., "access by One Spirit unto the Father." 3. If a man was sent, or ordered by God, would he not speak by or with authority? Thus has God said, and this is the way (10 Rom., 15 v.), for if I was sent with a message, I would be a poor messenger if I did not know the message I was sent to deliver. I have not seen in your Journal anything approaching this. I know that Jehovah-Jesus manifests Himself to those that love Him, and it is because I know this, personally, that I have taken the liberty of writing to you, and yet, Mr. Editor, I dare not use the spirit circle as a means of approaching to God, because of what is said in 8 Isaiah, 19 v. If Jesus is in communication with you, Mr. Editor, surely you can give more than bare suggestions of the true meaning of Scripture, both historical, doctrinal, and prophetic. I shall be glad of an answer in your journal. You are at full liberty to publish this letter, including the name and address. I am not ashamed of Christ; why should I be? I cannot speak with authority, because I have not been sent. I am but a "babe in Christ," and must grow before I can be trusted with His messages.

Hoping I have not offended by my freedom of expression, I remain,

Yours truly,

WILLIAM LOCKERBY.

8, Rose Mount, Douglas, Isle of Man.

\* Yes, we have; and it will be noticed in our next.  
—Ed. C.S.

In answering the inquiries contained in the above letter, I prefer to do so in the *first* person.

1. The Master has, on one occasion, spoken directly through me; and on several occasions given me commands through my Guardian Spirit, and the one who chiefly entrances me; besides which, I have, now and again, received commands from Him through spirits with whom my intercourse is only occasional.

2. I don't understand my correspondent's second question.

3. Men *are* sent, or ordered by God, and, so far, speak with authority. But we all of us have our "treasure in earthen vessels," and the message itself must partake, more or less, of our limitations. The light, as it leaves the sun, is pure; but even before it falls upon our eyes, it has to come through many media, and is coloured, and oftentimes rendered impure by its passage through those media. Christ, as far as I understand, is the only Being Who has ever been a transparent and perfectly pure Medium, through Whom God has transmitted His light and manifested His Spirit.

4. Mr. Lockerby must, of course, use the phraseology which seems to him to be right; but the compound term "Jehovah-Jesus" is to me untrue, and I am sure it is unscriptural. Jehovah was not Jesus, nor was Jesus Jehovah. Jehovah, in other words, our Father, dwelt in Jesus, so perfectly, indeed, that he who saw the Son saw the Father; but the Father and the Son are not one and the same Being, but two Beings, the latter deriving His existence from the former.

5. The Bible speaks of a seeking which was permitted, and a seeking which was prohibited. On this subject, see the *Christian Spiritualist* for March, 1871, page 36.

6. It does not at all follow because our Lord is pleased to give His servant some particular communication or other, that, therefore, that servant shall be able to explain all Scripture. I may give my domestic servant an order to do this or that thing, which order he may understand, and honestly attend to, while he may be quite ignorant of other things of which I have said nothing to him, and about which he can know nothing except as I inform him.

7. I think if Mr. Lockerby will be kind enough to read the numbers of this Periodical which are already out, and read them with care and open-mindedness, many of his difficulties will vanish; and sure I am that Spiritualism, rightly understood, is not only not the enemy, but is the fast friend of the religion of Jesus Christ; not, perhaps, of the religion of formal creeds and narrow churches, but of Him Who

made union with Himself to depend upon fellowship with His Spirit.

FREDERIC ROWLAND YOUNG,  
(Editor *Christian Spiritualist*).

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—I do not remember to have seen in the pages of your Periodical, any notice of the mediumship of J. J. Morse, of London. Perhaps, therefore, an account of a private *séance* held with him might be interesting.

A few friends joined me in inviting Mr. Morse to meet us on the evening of the 28th of last month. The *séance* was begun by the singing of a hymn, during which the medium passed into the trance condition. He almost immediately commenced an address purporting to be from one of the spirits who usually control him—"Tien-Sien-Tie," a Chinese philosopher. Starting from the question, "If a man die, shall he live again?" in vigorous forcible language he brought forward both the external and internal evidences of immortality, and of a constant intercourse between the spiritual and material worlds. At its conclusion several questions were asked connected with sleep and dreams, and on the nature and qualities of the spiritual body. Perhaps the most eloquent reply was to this question—"Shall we in the spirit-life associate with those who strike the deepest chords in our hearts, but from whose society, in this life, we seem to be inevitably excluded?" The answer was, in effect—"JUSTICE; where would be the Eternal Justice, were it not so? Yes, when the conventionalities of the physical sphere shall have been removed, you will then find no barriers to association with those whose society you long to enjoy."

After about three-quarters of an hour the control was assumed by a spirit who calls himself simply "A Strolling Player." In his opening address he told us that on returning to the world he finds society all wrong. He finds that the leading classes of society exist in consequence of, and thrive upon, the sins and crimes of society. First of all, the parsons:—he accused the Church of having helped to deprave society by teaching the false doctrine of man's total depravity. He pointed out that lawyers and judges thrive upon the quarrels of society, and that doctors thrive upon the diseases of society. It was a wrong state of things that these should be the classes to wield most influence. And, he said, "I see nearly all your attempts at reform begin at the wrong end; you try to work from the outside towards the in; trying to combat effects, not causes. Whereas the only true, sound way is to work from within. The supreme duty of each man is to reform himself to the utmost of

his power, and he will become a centre of reforming influence." He next proceeded to speak of the value of every item of knowledge, the duty of acquiring it and of imparting it, and of living up to it. But, said he, "You must not stop at knowledge. Unless Love and Wisdom are added, knowledge is valueless."

A question was asked whether vicious tastes or their effects remained after death? For instance, if a man died with a taste for alcohol, would any trace of this taste endure? Answer:—(in effect) "The tastes do remain to a certain extent, and hinder the progress of the spirit. Tastes change in the physical world. So they do in the spirit-world, and as the spirit rises, many vanish away. There are no direct means for their gratification. Not one drop of alcohol! Not one whiff of tobacco!" Then he went on to say that those who entered the spirit-world having been given over to these tastes, still sought the society of those who indulged them here, and were able in a sense to gratify the remains of their longing desires. In this way they not only injured themselves, but were able to incite their earthly victims to greater indulgence, and many a one was thus driven to death or madness. Hence he urged another motive to those on the earth to rise above all tastes and indulgences which were solely of an earthly nature.

Another question was:—"Will you give us as lucidly and concisely as possible, an account of your present surroundings, the locality of your home, and your occupations?" Answer:—(very quaintly) "Well, 'as lucidly and concisely as possible,' my 'present surroundings,' the organism of my medium; my 'home,' this house; my 'occupation,' endeavoring to interest and benefit you. But this is joking! Now for the question that was *intended* to be asked. The sphere in which I live, is a spiritual sphere connected with the earth, and which revolves with it round the sun. My home, where I dwell with a friend, is composed of leaves of trees and the condensation of my own thoughts; but this you won't understand. My occupation is the study of human nature. A curious study, you will say, for a spirit. But why not? My work is to raise and benefit in every way I can, those who are still on the earth."

To a singular question as to whether there was anything in the spirit-world analogous to dancing in this:—the answer was, "Yes, of course there is dancing; to be sure. What should be analogous to dancing but dancing?" Then he went on most beautifully to say:—"Yes, the dance of Life upon the Plains of Being," and in a few suggestive sentences, seemed to give the grandest ideas of an eternal progression of life. Again descending to a more ordinary level, he

explained the real physical value of dancing, and that it represented a corresponding reality in the spirit-world.

Before taking leave, he spoke at some length of the value—of the eternal value—of every bit of real work which was done in this world. All our mental acquisitions that were really such, were enduring. And, he added, "when the roof of your present habitation is taken off, and you are drawn up higher, may all your desires be realized; for, depend upon this, you will find yourselves exactly where you are worthy to be, and everything you have really earned will be your own."

It is impossible to convey any adequate idea of the quaintness and depth combined in the conversation of the "Strolling Player." Many times both the controlling spirits spoke in the most devout and reverential tone of God the All-Father, whom they all worshipped; and how insignificant they felt their knowledge to be, even now, though conscious of great progress since leaving the mortal sphere.

A striking feature of the *séance* consisted in the fact that both the opening addresses treated of metaphysical and social subjects which had been discussed the previous evening among some of the company, but of which discussions Mr. Morse could not have had the slightest knowledge. It seemed several times as if the thoughts and minds of those present must have been more or less open to the view of the speaker.

Another remarkable characteristic of Mr. Morse's mediumship is this; that without detracting from his natural endowments, or depreciating the limited educational advantages which he has enjoyed, it is evident to those who know him, that he is utterly unable, by the exercise of his natural abilities, to discourse and to answer questions in the style of his communications in the trance-condition. Indeed I think it would be difficult to find anyone among those possessed of most education and experience, who would, after being present at one of his *séances*, be bold enough to place himself in a similar position before an audience.

Most of those present were entire strangers to this class of phenomena, but the prevailing wish on parting was that another similar opportunity might soon be afforded.

Yours sincerely,

EDWARD T. BENNETT.

The Holmes, Betchworth, 1 mo. 2, 1872.

## OUTLINES OF SERMONS.

No. 14.

"But we all, with unveiled face, reflecting, as in a mirror, the glory of the Lord, are changed into the same



image, from glory to glory, as by the Lord the Spirit." 2 Cor., 3 c., 18 v. (Dean Stanley's Translation).

1. Our starting point must be 6 v., from which verse down to the 11th, the Apostle states the parallels and contrasts of Judaism and Christianity, considered as Divine ministries. For both were ministries, and both were glorious. But Judaism was the letter, Christianity the spirit: Judaism killed, Christianity gave life: Judaism condemned, Christianity made right: Judaism was transient, Christianity was permanent. While, therefore, both were glorious, yet, comparatively speaking, Judaism was not so, "by reason of the glory which excelled."

2. Christianity being such a ministry, and Paul being its minister, he spoke plainly, that is undisguisedly, the very nature of Christianity requiring that he should do so. Moses veiled his face: fit emblem of Judaism. That veil was still worn by the readers of the Law: fit emblem of the Jewish mind in its relation to Christianity. Moses unveiled when he went in before Jehovah: fit emblem of the Jewish mind when it should turn to the Christ.

3. Paul had said (6 v.) that Christianity was a "spirit," by which he meant that it was not merely a spirit, but that Christ was its Embodiment, and whose realized that was free from Judaism, fear, and bondage to forms.

4. "The glory of the Lord" consists not in strength, knowledge, rank, power, wealth, or position; but in goodness, akin to that of God. It is, also, a glory which satisfies, is possible to all, and enduring.

5. This glory shines upon us, but only as we come into contact with it. We may make it ours by acquaintance, admiration, imitation, assimilation.

6. The effect of this glory becoming ours will be that we shall be "changed," not as to our powers, but in the direction which those powers will take. The change will be constant and increasing; and the proof of the change will be our "reflecting" back the glory, so that as Christ is God's Image, we shall become images of Christ (See 17 John, 22 v.).

7. The original reference was to Ministers, literally; but indirectly to Christians, as Christians. All Christians are alike in one thing: they "are changed into the same image." Christianity is a religion of progress, for which man was made. Christ is equal to the work of quickening. See 6 John, 68 v., 15 John, 7 v., 4 Phil., 13 v., 2 Cor., 9 c., 15 v.

F. R. YOUNG.

(Preached at Swindon).

## THE STRONG ARM OF ETERNAL LOVE.

The strong arm of Eternal Love

For ever holds you up,  
And watches with unfailing eyes  
The while ye drink, with many sighs,  
Draughts from an earthly cup.

But if He stoops to fill the cup  
He fills to overflowing,  
With peace divine and bright, just such  
As angels know,—which passes much  
All sense of earthly knowing.

Upon your souls like lightnings fall  
Bright glimpses of His bringing,  
And snatches of immortal song,  
For which—once heard—ye ever long,  
Deep in your hearts are ringing.

Once tasting of the Tree of Life,  
Death cannot come anigh us,  
Once having known the Son of God,  
The touches of the Father's rod  
Are only Love to try us.

We were but children poor and rude,  
Did He withhold His teaching;  
We were but blind with pride and sin,  
Did not His Spirit move within,  
To deepest darkness reaching.

With "joy" did one of old depart  
To buy his earthly treasure,  
With joy he sold him all he had,  
His very giving made him glad  
And joyous beyond measure.

"Glad," for he knew that in that field  
There lay wealth far out-veing;  
And that those treasures which he sold  
Were poor and mean, and weak and old  
To that before him lying.

So grieve not if the Father calls  
To sell the gem ye're holding;  
Bright gift indeed to you it was,  
And if He calls, it is because  
A richer He's beholding.

A deeper, holier, radiance lies  
Beyond, in the far seeming,  
Deep glimpses to your soul He gives  
When closed from strife the spirit lives  
And ye but call it "dreaming."

To him that overcometh self  
In outward flesh, is given  
The blessing promised unto you  
By One who earthly power threw  
Aside, to show us Heaven.

And higher still the promise goes  
To him that overcomes,  
Higher than spirit rises soul,  
With harmonies that o'er it roll  
And even spirit dumbs.

"To sit upon my throne with me,  
Ye of my cross must take;  
To know the kingdom of my Lord,  
Ye must be willing—nor reward  
Nor meed your end must make:—

"If ye will drink my cup—ye shall  
Its overflowings know;  
If ye will sell the all ye have,  
And with a joy and courage brave,  
Take even joy and woe:—

"If ye will be baptized with fire,  
My baptism to share;  
If ye will travel hand in hand  
With one despised in his land  
And draw your breath from prayer:—

"If ye will follow where I lead  
By footsteps low and meek;  
If ye will seek a risen Christ,  
No hunger shall ye know nor thirst  
And gain the rest ye seek:—

"A rest that cometh not from those  
Things seen of mortal eyes;  
A rest which every child of God  
Who on the earth in care hath trod  
To gain him ever tries."

Ah, "rest," sweet rest!—from all of ill  
Peace in the valley setting;  
"Rest" cometh from the soul alone,  
"Rest" is the Father's gentle tone,  
New work, new will, begetting.

Then in the arms of Love divine,  
Now is thine hour of ease;  
Now is the Heaven broad with light,  
Now is the morning chasing night,  
Now healing for disease.

Then wait,—and patient souls shall know  
Within them deep there lies,  
Bliss, brighter than the sun of day,  
Bliss tears e'en cannot wash away,  
A bliss which never dies.

The strong arms of Eternal Love  
Are o'er you and are under,  
And from the cover of that Love  
No power below, no height above,  
Can those He made e'er sunder.

Betchworth, near Reigate.

[These verses were written rapidly, and without the alteration of a single word, by the hand of Hannah Hunt, on the 22nd of Dec. 1871.]

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