

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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NOTICE.

WE are reluctantly compelled, principally through illness, to postpone our editorial notice of Mr. Dale Owen's remarkable work, "The Debatable Land," promised in our last number. Meanwhile, we commence this month with the *first* of a series of narratives given by Mr. Owen.

We are, also, obliged, at the last moment, to let "Angelic Messages," by Dr. Berridge, of London, "stand over" till next month.

Mr. Horace Field has kindly sent us an article, which we hope to insert in two parts, on "The Government of God and Prayer," a subject of transcendent interest, and one upon which Mr. Field's combined devoutness and philosophical keenness cannot but throw much light.

If the present number of the *Christian Spiritualist* should be below the average, our readers must be pleased to "take the will for the deed."

EDITOR.

HINTS FOR THE "EVIDENCES OF SPIRITUALISM."

By "M. P."*

THE little book before us is a remarkable contrast to almost everything else which has been published on Spiritualism. Calm, clear, logical, the author hardly allows us to perceive that he is capable of any emotion. Such a volume was greatly needed as an antidote to so much that is written on the subject in which these valuable qualities are lamentably deficient. The "Evidences of Spiritualism" appear to exist in the mind of the writer in a singular connection with the subject of the "Evidences of Christianity," and it is this connection which is the most prominent feature of the book. Judging from some notices of the work which have appeared, and from other evidence, there seems to be a widespread opinion that the author intends it as a keen satire directed in reality against orthodox Christianity. On this point we shall not venture to express any opinion further than to say that, if such is the case, the satire certainly soars far above the perception of the ordinary reader. We shall proceed to comment upon the plain straightforward meaning of the book, and the logical inferences to be drawn from its premises.

In reference to necromancy among the ancient inhabitants of Palestine, it is clearly shown that, whatever was intended by the practices, they could not have been of a miraculous character, "according to the sense which we usually assign to the term" (p. 8). "The same remark will apply to the case of the possessed of devils in the New Testament" (p. 9). The writer points out in an exceedingly lucid manner that in a

* Price 2s. 6d. : Trübner and Co., London



similar way modern spiritual manifestations do not claim to be miraculous. Proceeding with his argument, he says that "Spiritualism must supply a want (in human nature) is clear on the face of the matter, without going back to the teachings of history. That there is a natural craving in our minds for information as to what is to happen to us on the occurrence of death, is admitted on all hands" (p. 21). Applying this to the circumstances of the age, we fully agree that "it can scarcely be doubted that at the period when Spiritualism is said to have been introduced into the modern world as a new system of belief, the popular faith in the immortality of the soul had, to say the least, become extremely vague. . . . The tenet was nominally held. . . . but. . . . it did not come home to the hearts of men with a sense of definite reality. . . . For all that men talked of immortality, they had not risen much above the savage theory of death. . . . They treated death. . . . as the end of all things, as an irreparable misfortune. . . . 'Resignation to God's will,' 'Kissing the rod,' 'Bowing beneath the stroke.' . . . Every sentiment and expression connected with death will be found deeply tinged with this sort of scepticism. . . . With many, not to be in the flesh, *i.e.*, not to be in this world, was to be non-existent. . . . No wonder that when these views were prevalent the grave was surrounded with everything calculated to inspire horror and melancholy, and. . . . so the deepest black should be used to stamp death as the most inauspicious of events on the Christian mind. Even putting it that there was a general belief in a hereafter, there was no definite realization of what the term meant, no bringing home to one's self that the friend who departed from this world yesterday was really as much alive as those he left behind him. There was even a doubt among many religious people as to whether there was any conscious existence at all between death and the resurrection. *Note.* Of course this state of feeling. . . . was not confined to the nineteenth century. But it is not here alleged that Spiritualism would not have met a want, if it had been introduced at any previous time; simply that it met a want at the time when it *was* introduced, and it is shown further on that there were some particular circumstances in that age which would render its appearance specially welcome to mankind" (pp. 22, 28).

These pages, and the succeeding sketch of the progress of "rationalism" and infidelity in the nineteenth century, forcibly remind us of that exceedingly powerful picture drawn by Lecky when he describes the gloom of the Middle Ages settling down over Europe. Our author then goes on to tell us most truly that the "spiritual power" which now professes to arise for the enlightening of the world, "is *not* represented as a

power of violently rending the veil which separates us from the unseen world, but of lifting a curtain by natural means" (p. 34).

When treating of the delusion theory by which some seek to explain spiritual phenomena, the writer puts the case extremely well. We fully admit all which he says ought to be granted. But, as he points out, in many cases the theory of delusion does not apply to the facts. The question is, "Did these events occur, or have these respectable people come forward, sometimes singly, sometimes in combined numbers, to lie deliberately in the face of the world?" (p. 63).

Then, again, as to hallucination as distinguished from delusion, "the difficulty will be that we shall sometimes have to suppose as many as eight people hallucinated at one and the same time" (p. 63).

Speaking of healing, our clever and logical writer asserts unequivocally and broadly that, "the *cures* effected by spiritual means are among the best attested events on record" (p. 65). He refers to our own personal experience with Dr. Newton, and to some of the cures which Dr. Newton was the means of effecting in England. A few pages further on he calls attention to the different attitude of the human mind towards professedly spiritual phenomena now and in ancient times, and quotes Lecky, where he says:—"The Christian miracles floated into the world on a wave of credulity. It may with equal truth be said that spiritual phenomena have had to force their way against an opposing tide of scepticism. No one will arrive at a fair estimate of the value of the evidence adduced on behalf of the creed we are discussing who does not take into consideration this important element" (p. 77).

The objection against Spiritualism that the alleged communications have contained nothing new or valuable "M.P." meets with a flat denial. "But they *have* done so. They have communicated sure and certain intelligence of the existence of the human soul immediately after death, and of the entire preservation of its identity, and this is both new and valuable" (p. 90).

We have thus endeavored to bring to the front the parts of this book which seem to us plain, practical, and indisputable; and which are quite independent of whether it is really intended as a satire, or whether or not the author acknowledges himself to be a Spiritualist. As we have remarked, he allows very few traces of feeling to come to the surface; but there are two exceptions to this—both important. In p. 60 we read:—"I may be allowed to consider myself as holding a brief gratuitously on behalf of Spiritualists, not against philosophers, whose ground for disbelief in these phenomena I

would very much rather not have to consider closely." Again, in p. 78:—"It is to be regretted that Professor Faraday did not more frankly accept the invitation addressed to him." The two sentences seem to let us a little behind the scenes into the working of the author's own mind. The first, especially, coming from a man whose powers of intellectual perception are evidently of no mean order, is as severe a hit at "philosophers" as we have seen for a long time.

That deeply instructive chapter in "Lecky's History of Rationalism," on the decline in the belief in Witchcraft, points out most clearly that the change was not the result of the production of evidence of its falsehood, thus convincing the intellect; but was mainly caused by a change in the mental attitude of the human mind, which assumed a position from which the existence of witchcraft was *a priori* incredible. Applying the same thought to Spiritualism, it has seemed to us that the most important thing to be done just now is to endeavor to change the attitude of the human mind in approaching the subject; that its existence should be looked upon as possible, probable, and not out of harmony with the little we know of the universe. Then will there be a chance of evidence, *pro.* and *con.*, being fairly considered. This little book seems to us more calculated than any other which has appeared to influence the public mind in this direction.

One word more on evidence. Supposing it was the primary intention of the author to satirise a belief in "orthodox Christianity," we maintain that the logical effect of the book is far more destructive. From its own premises, *if* the phenomena of modern Spiritualism are not true in the main, not only must "orthodox Christianity" and ancient Spiritualism be abandoned, but our ideas of the nature of evidence, and the value of man's reasoning powers in relation to other subjects, all vanish. Sir David Brewster says:—"We could give no explanation of them (the experiments), and could not conjecture how they could be produced by any kind of mechanism. Hands are sometimes seen and melts felt, the hand often grasps another and melts away as if it were under the grasp" (p. 49). "*Small hand-bells placed on the carpet have rung when nothing could have touched them; they have then come over of their own accord, and placed themselves in the hands of some of the witnesses.*" These and all the other phenomena to which I am referring, have been repeatedly exhibited before professed sceptics, who, though totally unable to explain them, or to conjecture how they could be produced by any other causes than spiritual agencies, have gone away quite unconvinced that they *were* so produced. For instance, those which I have italicised above are deposed to by Sir David Brewster" (p. 54).

Well may "Professor Challis the celebrated Mathematician and Plumian Professor at Cambridge, say—"The testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up" (p. 52).

We commend the book to the study both of believers and disbelievers in "modern Spiritualism." Notwithstanding its logical character, it is entirely free from subtle metaphysical phrases and obscure words, and is written in a style within the comprehension of all.

That we may not be charged with a desire to suppress and withhold another and opposite view of this book, we may just say that the *Spectator*, of Feb. 10, page 192, advertises it, with the following notices appended:—"Under the guise of a defence of Spiritualism, the author of this little volume has produced an extremely powerful and subtly humorous exposure of some of the principal fallacies in Bishop Butler's 'Analogy,' and in the works of several living writers on the Christian Evidences.

. A bolder, or more trenchant satire has not been published in England since the appearance of Dean Swift's 'Tale of a Tub.'"—*Examiner*. "With the exception of Mr. Browning's 'Sludge the Medium,' we are not acquainted with any more clever and bolder satire on Spiritualism than this little volume."—*Echo*. We believe we are violating no confidence when we say that the actual author of "Hints" is Mr. J. D. Lewis, "M.P." for Devonport.

EPIDEMIC DELUSIONS.

A lecture on this strange and deeply interesting subject has been lately delivered by Dr. Carpenter, a man of science and knowledge, as to whose ability there can be no two opinions. But, as he admits not in these oftentimes wild and weird *phenomena* an external spiritual agency, and regards them as the result alone of an unhinged mind acting upon a diseased physical frame, or *vice versa*; and spreading from one individual to another—he cannot, by Spiritualists, be considered to have solved the problems they present, curious as are some of the incidents he mentions, and worthy of consideration the well-reasoned observations he makes upon them. The connection of spirit, soul, and body—their action and reaction one upon another, where the province of each in our complex and "fearfully wonderful" organization begins, and where it ends, is indeed a mighty mystery, and one before which science, spite of her boasted successes and vaunted penetration, must ever stand powerless, silent, and reverent. Here she is, in the great deeps

which she cannot sound with line and plummet. Let her bravely confess it; and know that, far from therein owning herself weak and conquered, she rises to her truest greatness when she has the grace and force to acknowledge her own limitations, and the boundless infinitude of God. And let her, in the presence of one marvel, whose explanation she is powerless to attempt, prepare herself for contact with others; it may be more startling to her who would fain have us consider her all-knowing!

If the spirit influences the body, and if the spirit of one individual has power to touch and taint, or to impress and invigorate the spirit of another, both being still fettered by the flesh, why seems it so inconceivable that spirits, free from earth's shackles, should, with even more ease, act upon us, and powerfully affect us for good or evil? And to a Spiritualist, the explanation that would appear most probable for all the extraordinary physical manifestations, dancing manias, &c., called by Dr. Carpenter "Epidemic Delusions," because they were communicated from one person to another, till whole societies or localities were affected—is that spirits, evil or foolish, wicked or ignorant, finding first one individual whose condition of body, or of mind, or of both, rendered a temporary "obsession," or "possession" possible—used him as an agent, he exerting no opposition—for the increase of their influence amongst others. Dr. Carpenter says some wise and true things about the immense power of will in controlling those apparently uncontrollable conditions; and tells how that occasionally the fear of punishment has at once stopped the manifestations; arguing therefrom that the whole thing was imagination acting upon the body. Dr. Carpenter cannot possibly overstate the force, intensity, or responsibility of human and individual will. Man's will is free—else were he at the mercy of every evil spirit who may cross his spiritual path; else would he lose all merit, and all reward in the deliberate choice of good. God Himself does not constrain man's will. "But ye *would* not," is the tender lamentation of the Son of Man, over the souls He implored to come to Him. Man can resist God; he can also resist the Devil, and his angels; and he can resist any influences of his fellow-beings, in the body or out of it, by a resolute and concentrated effort of will. Therefore, in the instances adduced by Dr. Carpenter, fear or shame, or any other feeling, having caused a vigorous effort to be made, the "possessed" person resisted his spiritual oppressor, and freed himself from his grasp. But this in no way proves the unreality of the influence, or that the matter was, from beginning to end, subjective, interior, and purely individual, and by no means connected with an unseen, but very real

world of spirits perpetually around us. In witchcraft, Dr. Carpenter, of course, disbelieves; regarding it as an exploded superstition, prevalent at one time in countries afflicted by religious fanaticism, and appearing most often in those ruled by the Catholic religion, or by strong Calvinism. Where belief in supernaturalism is most vivid, we know spirits of all degrees find it easiest to act; where men are swayed by faith in the unseen, the powers of the unseen find an atmosphere wherein to operate. Wherever there have been glorious saints, side by side there have been great sinners. When our Lord was on earth, the man possessed by the "legion" lived in the self-same land; and out of Mary Magdalene He "cast seven devils."*

Dr. Carpenter thinks our "common sense," or the "general resultant of the whole character and discipline of our minds," should lead us to discard such "superstitions;" and that we should argue, when any such strange things come before us, on this wise: "Well, I can readily believe that, because it fits in with my general habit of thought; I do not see anything strange in this, though it is a little unusual; but, on the other hand, there are things too strange and absurd to be believed," &c. Our own "common sense," then, or our own "general habit of thought," is to be the standard of what is possible with God! And anything we cannot explain, and probably never shall on earth be able to do more than wonder about, and muse upon, is to be summarily rejected by us, however well attested be its occurrence! Narrow indeed is the range of knowledge and of thought to which this decision would confine us; cold, hard, literal, and hopeless!

And now we come to Dr. Carpenter's views on "Spiritualism;" against which it would seem that his whole lecture is indirectly aimed, as being the "Epidemic Delusion," the grand aberration of this age. He admits the beauty and the reasonableness of the desire in some manner to hold communion with those we have loved, and who are gone from among us; but, beautiful and reasonable as it may be, he would seem to determine that it is but a fond, sick wish, which, from its very nature, is doomed never under any circumstances to be satisfied. The manner and method in which some of the communications are received by raps and sounds on wood offends Dr. Carpenter, as it has done very many others, by its want of dignity, and its grotesqueness. Had the Prophet descended with dignity to the chariot door, and with mystic movement, and in solemn state, bid the foul disease depart, Naaman of old said he would have believed; but in anything so common-place, and of such every-day occur-

* Or, more correctly, seven Demons.—ED. U.S.

rence, as a simple bath in a flowing river, his impulse was to refuse all credence. Want of dignity! Dignity dwells alone in the soul that thinks; and the simplest mode of utterance is elevated by the thought it speaks. *Why* spirits should announce their nearness by telegraphic, rapping noises upon wood, we none of us can say. Who can give the reason *why* for a thousand sounds and sights in nature? The *how* we may guess, and know; but the *why* is hidden deeper. We only know that so it is. And these rapping sounds from out the invisible have come, not only at *séances*, not only to Spiritualists who were expecting them, but they have come to those who looked not for them, and to those who sought them not. St. Vincent de Paul, for example, heard three raps by his side suddenly, which he felt were "warnings," and learned afterwards that at that hour a priest had died, who had offered his own life in prayer for that of St. Vincent. The saintly Curé d'Ars was constantly overwhelmed and tormented by the loud knockings on his walls and doors, which, he was persuaded, came from spiritual beings. The "Epidemic Delusion" of modern Spiritualism had not begun when St. Vincent lived, and had certainly never been heard of by the Curé d'Ars in his retired village; and, moreover, both these men were Catholics, who certainly would not *seek* intercourse with the dead, except, as directed by the Church, in prayer.

Dr. Carpenter assures us that he has paid a great deal of attention to the question of Spiritualism for the last twenty years. Had he not declared this, it would have been the last thing one could have imagined. As it is, all that can be said is that he has been singularly unfortunate in his informants and in his investigations. I am not speaking now in any sense of the general tone and tendency of Spiritualism, its desirability, &c.; that is entirely another matter. I speak of its facts; and these do seem to have been singularly misrepresented to Dr. Carpenter; while, also, every *séance* at which he has been present has turned out either an imposition or a failure! After an inquiry of 20 years, this is a singular and most exceptional experience, considering the extraordinary occurrences witnessed at *séances* by many other perfectly reliable witnesses, acute, discerning, in no way prejudiced, and capable—I will not say *as* Dr. Carpenter—but like him, men of science, and capable likewise of detecting trickery, and of exposing it. That there have been failures and impostures both, is within the knowledge of most of us who have inquired into Spiritualism; but we have also all seen things, which Dr. Carpenter himself, had he been present, must have admitted to be neither. But because his own experiences have been so

unsuccessful apparently, while those of thousands of veracious persons have been, as they persistently declare, crowned with success, it does seem no small demand, even on the part of so clever a man as Dr. Carpenter, that his own testimony be accepted as final, and Spiritualism be judged by it, while the witness of these thousands be rejected with contempt.

ALICE HACKER.

(*To be concluded in our next*).

GATES OF PEARL.

(*Continued from page 27*).

Who shall read in the book of the "Wanderer's Thoughts," as he stood on the hill side, watching the last rays of light as they passed over the far off boundary of the land that was to be the possession and dwelling place of his children, and their generations; inhabited as it then was by warlike tribes, with their chiefs, and their kings, who had their strongholds, and cities of defence; and vassals ready to fight at their master's bidding; as we may imagine it was in the old Baronial and Chieftain times of other lands; when each Baron ruled as a king; doing, not only that which seemed right in his own eyes; but anything that the strength of his arms could achieve? Shall we wonder if the Wanderer marvelled, or ventured to ask himself, how this mighty change would be brought about? And as each distant object faded from his view, if he thought, how like all seemed to be even as a vision and a dream! And thus he mused, while the shadows of night crept up the hills to where his flocks, and herds, and the herdsmen, wearied with the day's toil and its strife, rested; a monster gathering of man and beast; forming a circle far and wide, around the mysterious pile on which their chief had placed his humble offering to the guardian spirit of his dreams. Yet amid this host of men, few, if any, had the faith to think as their chieftain thought. In this he seemed alone—though all bowed to his will, and acknowledged and honored his excellence as a man. True, there was one that did more than this, one who watched him in all his earthly trials, and even in his dreams; as only woman can ever watch over the welfare of the man she loves; and as he still gazed upon the fading scene, the eyes of her who was so fair and beautiful to look upon, never once in its dimness lost sight of him. And if her faith was far less sanguine than his own, in all that he had dreamed, and wished her to believe; yet was this want of faith in future things more than replaced in her care for the present, and for him. The angel of his visions and his dreams, had told him of things to come; bidding him have faith, and travel through the

length and breadth of the Promised Land, and view it from the north to the south; and from the east to the west; and he would protect him, and make sure the covenant between them; while his earthly angel (his beautiful wife) watched him by the way, and ministered to his every want; protected alike by guardian spirits, though hidden from her view. Yes, she was woman in the truest sense of the word; one of the fair daughters of men, whom angels may look upon and love; for angels are but men in their second state of existence; the animal earth in which the germ of life was sown, and grew into man, is but earth when shaken off, and to its parent earth returns. The spirit is the man, the man that lives! the man that never dies! And if we cannot realize how He to whom all things are possible, giveth it a body different from flesh and blood, surely there are some few other things that we can no more comprehend than this? Is it harder to believe that there is a body that never dies, than to solve the question as to how we ever lived? Shall we gird up our loins, and make ourselves ready to answer the questions: "Where wast thou when I prepared the foundations of the earth? declare it if thou hast understanding; knowest thou it because thou wast born? or because the number of thy days is great? Knowest thou the ordinances of heaven? canst thou set the domain thereof on the earth?" Thus, if we accept nothing as true, because we cannot explain the how, and why, and wherefore of its existence, how much should we believe? We believe that spirits are in a perfect human form, and why? Not because we are able to explain how it is; or because we know out of what their bodies are formed. But because it is thus that they present themselves to us; and because if we doubted this evidence of a higher sense of perception than our mere animal man possesses (and by which we can alone understand how it is that we are "fearfully and wonderfully made"), we should immediately cease to believe in the evidence of our human senses as to anything material that we see. For the bodies of spirits are as clearly defined as the bodies of our sisters and brothers here on earth; though Angels of Light are more beautiful than the fairest of our sisters here; however beautiful every true and gentle woman is (or ought to be) in the eyes of men. Shall we not ask; if all these sights are but the creation of the human brain, how it is, that man not only thus paints pictures in his mind, of mighty events; and beauty impossible to describe; but of things that will occur to the generations that are yet unborn? Is it the material man that thus foresees? Or is there something within the outer shell, capable of reflecting the rays of light from Him "in Whom

we live, and move, and have our being;" and to Whom all future things are known; Who in His love and wisdom talks with, and instructs His creature man; thus giving him ground on which to stand, and build his faith by the fulfilment of all his promises, made to such pure and simple-minded men as the wanderer, whose history will be seen to be a history of promises made, and promises fulfilled. And thus it was, that he who had been promised protection (and believed) increased in faith, because these promises were fulfilled. And thus again on this eventful night, he waited for his Guardian Spirit; as we should wait for some dear and trusty friend, in whom experience had given us faith. Neither did he wait in vain, for his friend the angel came, and how? We will try and realise the scene, not of the future, but of the past. Close to the Wandering Chieftain his beautiful wife, watching each change upon the face she loved; as the calm dignity of faith, and the anxious human thought, seemed struggling for pre-eminence within; till at length the silence that reigned around was broken by the utterance of a single word, "Listen!" For it thundered in the valley on the eastern side; and dark clouds gathered over the cities of the Plain. Pale lightning ran along the ground; and noises, as of a mighty whirlwind, seemed rushing through the woods below; while the calm beauty of an Eastern night still rested on the hills, where chosen men are placed around the camp, to watch the flocks and herds, and guard them from prowling beasts of prey. Yet even these watchmen slept on this eventful night. Nor was the fierce lion or its whelp abroad; but crouching in their dens; for the noise of the tempest had reached their lair, and brilliant lightning ever and anon passed swiftly by. Yet other Spirits were upon the earth that night, than those who guide the whirlwind in its way; "Bright Messengers of Peace." And thus an angel came at this same hour to talk with man.

HENRY ANDERSON NOURSE.

Birmingham.

(To be Continued.)

DISCOVERY OF A HUMAN SKELETON BY REVELATION IN A DREAM.

We are once more asked to believe in signs, and visions, and wonders. If, however, we consent to tolerate the following story, all responsibility must rest upon our excellent contemporary the *Banffshire Journal*. It is a dream from the night side of nature, a gem of ancient ghostliness in a modern setting, a thing which some of us would rather not believe, yet which carries with it certain testimonials concerning its credibility that seem almost to answer our doubts. Now, in narrating the history, or romance, exactly as people please to consider it, of the very last Banff sensation, we are simply asking a question—Can such things be and overcome us like a summer cloud without our special wonder? The tale in question, then,

is entitled "Discovery of a Human Skeleton by Revelation in a Dream." Here was an announcement startling enough to set all the imagination on the earth at work. But what was the mystery? Well, in the manner of antique fable narrators, William Moir, the living hero of the history—for the dead one has not been identified—is a "grieve," whatever that may be, though probably they know all about it in Banffshire, at the farm of Upper Dallachy, in the parish of Boyndie, three and a half miles—it is important to be precise—from Banff, and a mile—just a mile—to the west of the fishing village of Whitehills. He is reported to be a steady, sober, industrious man, not given to illusions, married, and thirty-five years old. Well, bearing this certificate, William Moir lay down to rest with a good conscience, on a night soon after Whitsun-day last. On that night he had a dream, in which he saw, on a particular spot near the farm of Dallachy, a living body, with blood upon its face. The vision was so vivid that for many days it never left his memory. He saw, he says, the person lying on a slight mound, raised above sloping land some sixteen feet above the high-water mark of a tidal river. The spectre of his sleeping fancy did not at first haunt him much, but by degrees it dilated in his imagination until it became a form of terror. He sought in almost an Arabian sense for an interpretation of this figure in the dark glass of dreams, and it took such a hold of him that he could never exclude it from his thoughts. In the month of July a singular interpretation seemed to reveal itself of the picture which this man had seen. A person, a lunatic, who had been an inmate of a neighboring asylum, was found drowned at a spot not more than a few hundred yards from the point at which Moir fancied he had seen the dead body. The coincidence belonging to this incident—and let us remember he had told his story long ago—was at least striking. There was a boat belonging to the people of the neighboring farm; in this boat the corpse had been brought to land; and the men in it while bringing the poor remains towards the asylum slipped, and the body lay exactly where the man supposed he had seen it in his dream. In that intensity of feeling, which may be called superstition, but which really might be called something else, Moir thought there was a supernatural fulfilment of his vision in this incident. There is no reason whatever to doubt the credibility of the man. His narrative is clear and explicit. In its next chapter he relates how the dream was ever present with him, waking or sleeping. He could not sit, or walk, or eat, or drink, without its obtruding upon his mental sight. In fact, he began to be fearful of insanity. One evening, this phantom idea seemed to leave him. On the next it returned to him with redoubled distinctness and power; he went wandering about the farm; he got home in a state of comparative quietude; he went out again, and then the dream came back upon him so overwhelmingly that he felt it was a commanding influence. So—we are still proceeding upon the assumption that some delusion is possible, or else exaggeration—he took a spade; he walked direct to the spot of which he had so absolute a remembrance from his dream; he struck into the earth; he removed a few sods of turf; he went a little deeper; and there was a human skull. It is recorded by the chroniclers of this incident that "the man was not at all affected by the appearance of the skull, the idea in his mind being that the turning up of the skull was nothing more than what was to have been expected." He then took other spadefuls of earth, brought up a lower jaw with teeth, exhumed shoulder bones, a spine, and, in fact, a skeleton. This discovery was naturally of an appalling nature, and especially so to William Moir after his terrible vision. He left off digging and called upon his neighbours. Some of them were of opinion that it would be better to re-bury the bones in the hole; some that the police should be called in; some that the entire matter would be best left alone. Authorities were consulted, who gave it as their judgment that the remains had been lying below those eighteen inches of soil for the last fifty years. But an unpleasant theory has started up that they are those of a man who about forty years ago suddenly disappeared, whose name was Elder, who was a farm servant, and who was mysteriously lost in the neighborhood of a kelp kin. The report in the district is that Elder was not on particularly agreeable terms with his wife or her family, and it is suggested that his disappearance was

contemporaneous with an unpleasant family jar. We have nothing to do, of course, with any of this; the chief curiosity excited concerns the fact, if fact be it, of Mr. Moir's dream and the subsequent revelation. At the least, unless the public reports have been strangely falsified, there has been an extraordinary coincidence of facts which in another period of the world's history might have been accounted for in a very different way.—*Standard*: February 2, 1872.

NARRATIVES FROM OWEN'S, "DEBATEABLE LAND." No. 1.

PARALYSIS OF THE MOTOR NERVE.

In the month of February, 1858, a lady, the wife of Mr. Davis, of Providence, Rhode Island, was residing at her home in the immediate vicinity of that city.

It happened, one morning, when a large and powerful horse was standing harnessed in front of the house, that a servant, passing carelessly close to the animal with a child's carriage, in which was an infant daughter of Mrs. Davis, accidentally dropped the tongue of the carriage close to the horse's heel. Mrs. Davis, seeing the danger of her child, rushed to the horse's head, and seizing him suddenly by the bridle with her right hand, the animal reared violently so as almost to lift her from her feet. She succeeded, however, in leading him off from her child, which thus escaped unhurt.

At the moment she experienced no pain; afterwards she went about her usual occupations, but felt faint and languid throughout the day. About ten o'clock, p.m., sitting down to supper, she first noticed a pain in her elbow, and then, when she attempted to use her right hand, was unable to do so; she found it impossible to close three of the fingers of that hand; the index finger alone obeying the impulse of her will. After a time the pain increased and extended above the elbow.

In the course of the night the right leg also became affected, the pain extending to the hip. In the morning she discovered that she could not, by any effort of the will, move either the right arm or the right leg.

The physicians declared it to be a case of paralysis of the motor nerve, caused chiefly by sudden excitement. For a long time it resisted all remedies. During seven weeks the paralysis continued unabated. In all that time she never used hand or arm; when she walked she had to drag the right leg after her. The leg, too, became cold even to the hip, and all efforts to warm it were ineffectual.

In the month of April she experienced slight relief by the frequent use of electricity, but only so far that, by a special effort of the will, she could partially move her hand and arm. Habitually she rested the elbow on her hip, or, when sitting in an arm-chair, raised it with the other hand so as to rest it on the chair arm. Nor did she ever, until the incident about to be related, regain the power of straightening either leg or arm. Nor was the warmth of the leg at all restored; and when she walked she still had to drag it after her along the ground.

This continued, without alteration or improvement, until the month of July, 1858; and by this time she had become completely disheartened. Life seemed to her no longer worth having; a cripple for life; a burden to her friends; useless to her family. She gave way to tears and despondency.

In the early part of July a friend, Mrs. J—, wife of a gentleman well-known in New York literary circles, and who had been staying with Mrs. Davis, proposed to close her visit and return to that city. Suddenly Mrs. Davis experienced an impulse for which she could not at all account. It was an urgent desire to go to New York and visit Mrs. Underhill (Leah Fox), with whom she was not acquainted, having merely heard of her through Mrs. J—. She said to that lady that if she would remain with her a day longer, she (Mrs. Davis) would accompany her to New York, and visit Mrs. Underhill in hope of relief. Mrs. J— consenting, they left Providence on the evening of July 3rd, notwithstanding the doubts expressed by Mr. Davis whether his wife would be able to endure the journey; reached New York next morning, and proceeded at once to Mrs. Underhill's.

Mrs. Davis was so much exhausted on her arrival, that she kept her bed until the afternoon. when she, Mrs. J—, and Mrs. Underhill met in the parlor.

Loud raps being heard, it was proposed to sit down at the centre table. Before doing so, however, Mrs. Underhill requested Mrs. Davis, for her own satisfaction, to examine the room and its furniture. Mrs. Davis, from motives of delicacy, at first declined; but as Mrs. Underhill urged her request, Mrs. Davis finally made the examination in a thorough manner, discovered nothing under the tables or elsewhere to excite suspicion, and convinced herself that there was no one in the room. It being but three o'clock in the afternoon, there was bright daylight.

Soon after the ladies sat down, all their hands being on the table, Mrs. Davis felt the ankle of her right leg seized as by the firm grasp of a human hand, the foot raised and the heel placed in what seemed another hand.* The touch of the fingers and thumb was unmistakably distinct, and indicated that it was a right hand that grasped the ankle, while a left hand received the heel. After a time the hand which had seized the ankle released its grasp, and Mrs. Davis felt it make passes down the leg. These passes were continued about ten minutes. Mrs. Davis felt a sensation as of the circulation pervading the paralysed limb; and the natural warmth, of which it had been for months deprived, gradually returned. At the expiration of the ten minutes, there was spelled out by raps, "Rise and walk."

Mrs. Davis arose and found, with an amazement which she said no words could describe, that she could walk as well as she ever did in her life. She paced up and down the room, to assure herself that it was a reality; the pain, the paralysis was gone; she could use the hitherto disabled leg as freely as the other. After more than four months of suffering and decrepitude, she found the natural warmth and vigor of the limb suddenly and (as it would be commonly phrased) miraculously restored.

This terminated the sitting for the time; the arm still remaining paralysed as before. But late in the evening, after the departure of several visitors, the ladies sat down again. This time, by rapping, a request was made to darken the room. After a brief delay, the arm was manipulated as the leg had been, but with more force, as if rubbed downward from the shoulder by a smooth and somewhat elastic piece of metal, like the steel busk sometimes used in ladies' stays. After this had been continued for some time, what seemed to the touch a steel busk was laid in Mrs. Davis' right hand; and, by raps, a request was spelled out to close the fingers upon it. This she found herself able to do with a firm grasp. Then the busk was drawn forcibly from her hand.

From that time forth she recovered the use of her arm as completely as she had that of her leg. Nor has she had pain or any return of paralysis, or weakness, or loss of temperature, in either limb, from that day to the present time (July, 1862)—that is, during four years. (Page 411).

* The allegation by rapping was, that the agency was that of a deceased brother of Mrs. Davis.

DR. LEE ON PRAYERS FOR THE DEAD.

We take the following article from the *Inquirer*, for January 20. We do not commit ourselves to every word of the writer, but we do consider the article to be noteworthy.

The Christian Doctrine of Prayer for the Departed. By the Rev. Frederick George Lee, D.C.L. London: Strahan. 1872.

Prayer for the dead—not prayer to the dead, let it be observed—has always seemed to us one of the most natural sentiments of the pious heart when mourning over those who are felt to be, not lost, but "gone before." It is one of the most lovable and innocent of superstitions, if, indeed, it can be called a superstition at all; and we can scarcely wonder that it has taken so strong a hold of the heart, not only in the Roman Catholic Church, but among many thoughtful minds who reject every other characteristic doctrine of that ancient communion. If we can realise the doctrine of the "Communion of Saints," in its broadest spiritual meaning, we feel that both the living and

the dead form one family of God—"one family in heaven and earth;" and there seems quite as much appropriateness in praying for those who have gone before us to the spiritual world as for those who have left us on a long journey to some distant region of this visible world. It is true that there is little or no sanction in Scripture for the practice, but we are at last beginning to understand that the Bible is no rigid statute-book, laying down absolute laws, penalties, and prohibitions; and on the Scriptural ground it is sufficient to urge that it is not contrary to either the letter or the spirit of any of Christ's teachings. The objections often urged by zealous Protestants would be fatal to all prayer for absent friends, or, indeed, to petitions and intercessions of any kind. It is said that the state of the dead is fixed and unalterable; but is that so? Is not Heaven a progressive state, and may not our devout wishes and aspirations follow our departed friends even beyond the portals of the grave? It is urged that our prayers cannot affect those who have gone from this world to another, and are, therefore, beyond the reach of our personal influence? Then let us ask the mother why she prays for the son who has gone to a far distant land, and what hope she can have that any intercession of hers can affect his moral and spiritual welfare. Such objections are fatal to all prayer, and would logically lead to the blankest form of materialism. It is perfectly true that prayers for the dead have been associated with superstitious practices, and that men have been led to believe in the efficacy of masses and other forms of priestly intervention for the supposed benefit of the departed souls; but even the purest doctrines and holiest rites have been abused and perverted, and the real question is, not to what any religious practice or sentiment may possibly lead, but whether it is right and pure in itself.

Dr. Lee, the well-known Ritualist, discusses the whole question from a very different point of view from our own, but we have been surprised to find how much there is in the sentiment underlying his elaborate historical and theological argument with which we can sympathise. The immediate cause, he tells us, which led to his present work was the *ex cathedra dictum* of the Archbishop of Canterbury that the Church of England does not sanction Prayer for the Dead. A similar opinion was shortly afterwards expressed by Dr. Ellicott, Bishop of Gloucester. This was felt, of course, as a direct challenge to the Ritualists. Hence the publication of this book, the main object of which is to compare the ancient services used of old in the Anglican Church with those now in the Prayer Book, to trace the history of the practice of Prayer for the Dead, and to bring together a *catena* of testimonies of the ancient Liturgies, the Fathers, and the Mediaeval Church.

Dr. Lee somewhat contemptuously rejects the opinions of the Archbishop and Bishop of Gloucester, and declines to be committed to the "private declarations and personal fancies of individual bishops," who in the subsequent paragraph are not obscurely compared with theologians held in abhorrence by the "Catholic" school:—"God forbid that the opinions and *dicta* of Bale and Cramer, of Burnet and Hoadley in the past, or of Hinds and Colenso in the present day, should have the smallest weight with members of the National Church or other Catholic Christians."

The work is, of course, compiled entirely on the Ritualist principle, and its main conclusions on Purgatory and the State of the Dead can hardly be distinguished from the Roman Catholic doctrine. But there is an element of truth even in the Doctrine of Purgatory, if we look at it with spiritual eye, and not from the vulgar Protestant point of view. It implies that there is hope for the wicked even after death; that their future is not fixed by irreversible law; but there is still possibility for the cleansing of the soul, by the purifying influence of fire—that inward process which is expressed by various outward and significant symbols. And what can be more confirmed to the known laws of our spiritual nature than the principle, "Severity of punishment in Purgatory corresponds to the greatness of the sin; length of purification corresponds to the hold which the sin has upon the subject of it?" Dr. Lee again states a principle which is far more in accordance with our liberal theology than the bald, hopeless doctrine of the popular Protestants, when he says:—

"In the life beyond the grave, it is clear there is progress

and retrogression, forgiveness of past transgressions, and its opposite. Surely numbers of ordinary Christians enter upon that life in a state which sorely needs pardon, cleansing, and due preparation for an eventual entry into heaven. For perfect remission of their sins, and blotting out of all their stains and consequences, involves a complete purification by God's favor, in God's time, and in God's mode."

In several passages of this book we are reminded how extremes meet, the "Catholic" doctrine of the state of the departed often bordering very closely upon the Unitarian and Universalist doctrine. For example, in a passage quoted with evident approval, Dr. Littledale, another eminent Ritualist, urges the following considerations with which we find ourselves in close agreement:—

"Prayers for the dead, on the face of the question whether they be lawful or unlawful to Christians, provide an escape from the terrible and overshadowing thought of the everlasting damnation of the incalculable majority of mankind, dying in sin, in carelessness, in ignorance, or in a very imperfect religious condition. Once the mind grasps the doctrine that the condition of souls between death and judgment is one of gradual purification for all who do not resolutely set their wills to do evil and resist God, and that the intercessions of the living can aid this process, it becomes possible to reconcile our notions of God's mercy with His Justice. . . . The Universalist sects (amounting in America to millions) which have split off from the Church and from the elder Nonconformists owe their origin to the discontinuance of Prayers for the Dead."

We may not be able to accept this account of the origin of Universalism, but certainly it was and is a reaction from the hard Calvinistic theory that the state of the soul is finally fixed by the stroke of death, and that there is no hope for mercy unless the sinner repent in this life, no progress for the elect in the next life, nothing but a dreary unending monotony of uniform perfection.

After what appears to be almost an exhaustive sketch of the liturgical and historical argument on the subject of his work, Dr. Lee, in his concluding chapter, gives a summary of reasons for what he styles "the Christian duty of praying for the departed." We are unable to assert with him that a positive Christian duty can be predicated when the Scriptures have left but few and indirect precepts on the subject; but we do agree with the "Catholic" school in rejecting the ordinary Protestant prejudice that it is necessary to find in the Bible a direct precept or injunction for every practice and usage of the Christian Church; and we find ourselves very much in harmony with the spirit of Dr. Lee's main conclusions:—

"We should constantly, earnestly, and devoutly intercede for the departed, for father, mother, brother, sister, friend, relative; for all the dead who may have wronged us, and for all whom we have wronged. We should do so on the following and on other grounds:—

"1. The dead need our prayers because their eventual final state is not yet settled.

"2. Even those who are saints will have an additional happiness bestowed upon them in the future.

"3. We know that the souls of those who have died in the faith and fear of God must have every stain, even the smallest, removed before they are fitted for heaven.

"4. There are (a) punishments inflicted after death, and (b) forgiveness of sins bestowed in the world to come.

"5. Furthermore, there is a progress constantly going on amongst the departed in Christ in the region beyond the grave.

"6. Just as we should not be so uncharitable and heartless as to refuse our prayers on behalf of a dying man because we were so doubtful as to his spiritual state, so we should charitably pray for all such as depart in the faith of the Gospel.

"7. Finally, though we may know but little of the needs of the departed, though many details upon which men desire information are withheld for some good and sufficient purpose by God, yet such want of accurate knowledge on our part should not prevent the charitable work being undertaken of praying for our lost friends and relations. We never, for example, hesitate to pray for those temporarily absent from our sight and homes because we do not accurately and precisely know their immediate actual needs; why, then, should we withhold our interces-

sions for those who, though they have passed the gate of death, still belong to us and to the One Family of Christ, and, it may be, still require our prayers."

We have only to add that in a series of appendices, comprising nearly half of the book, we find several offices for the dead according to the Roman rite and Edward VI.'s first Prayer Book; and the judgment of Sir Herbert Jenner Fust, delivered in the Court of Arches, Nov. 19, 1838, vindicating Prayer for the Dead as sanctioned by the practice of all eminent divines of the Church of England, and not expressly prohibited by the Canons or other ecclesiastical authority; and, finally, an admirable funeral sermon, lately preached at All Saints, Lambeth, by the author of "Our Duty to the Departed." There is also appended a *catena* of post-reformation inscriptions, more than four-fifths of which have been copied by the author from memorials personally inspected from time to time during the last twenty years; and they certainly prove that the practice of prayer for the departed has prevailed more or less widely in the Church of England ever since the Reformation and up to the present day.

TESTIMONY IN FAVOR OF SPIRIT COMMUNION.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.—*Tennyson*.

All houses wherein men have lived and died
Are haunted houses. Through the open doors,
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

Henry W. Longfellow.

I merely mean to say what Johnson said,
That, is the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears;
And what is strangest upon this strange head
Is, that whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will.—*Byron*.

To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testament; and the thing itself is a truth to which every nation in the world hath, in turn, borne testimony—either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits.—*Blackstone*.

Oh! tell me not that the fathers of this Republic are dead—that generous host, that airy army of invincible heroes. They hover as a cloud of witnesses above this nation. Are they dead that yet speak louder than we can speak, and a more universal language? Are they dead that yet act? Are they dead that yet move upon society, and inspire the people with nobler motives and more heroic patriotism?—*Henry Ward Beecher*.

We need not doubt the fact, that angels, whose home is in heaven, visit our earth and bear part in our transactions; and we have good reason to believe, that, if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operations of God in distant spheres, and be his ministers in other worlds.—*Rev. Wm. Ellery Channing*.

I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible. St. Paul says, "We are compassed about with a great cloud of witnesses;" but how can they be witnesses if they cannot see and be cognizant?—*Harriet Beecher Stowe*.

As to the power of holding intercourse with spirits emancipated from our present sphere, we see no reason why it should not exist; and do some reason why it should rarely be developed, but none why it should not sometimes. These spirits are, we all believe, existent somehow: and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross so that he cannot walk steadily in his present path, should not enjoy it when of use to him.—*Margaret Fuller*.

It is a sublime and beautiful doctrine of the early fathers that there are guardian angels appointed to watch over cities, and nations, to take care of good men, and to guard and guide the steps of helpless infancy.—*Washington Irving.*

I think a person who is terrified with the imagination of ghosts and spectres, much more reasonable than one, who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testimony of mankind, I should to the relations of spiritual persons who are now living, and whom I cannot distrust in other matters of fact.—*Addison.*

Happy would it be, if, whenever a spiritual mystery is presented to our thoughts, we did not reject it, because transcending our little knowledge, it happens to be "undreamt of in our philosophy." Happy would it be if we did not suffer doubts and suspicions, and the sophistries of a sensualized scepticism, to shut up the avenues of our souls instead of opening the door wide to give the mystery a stranger's welcome!—*Prof. Henry Reed.*

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could have made credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongue, confess it with their fears.—*Samuel Johnson.*

As the manifestations have spread from house to house, from city to city, from one part of the country to another, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them: as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous; and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyancy, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical. Our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.—*William Lloyd Garrison.*

It appears to me no way contrary to reason to believe that the happy departed spirits see and know all they would wish, and are divinely permitted, to know. In this, Mr. Wesley (the founder of Methodism) is of the same mind—and that they are concerned for the dear fellow-pilgrims whom they have left behind. I cannot but believe they are. . . . Nor doth it seem contrary to reason to suppose a spirit in glory can turn its eye with as much ease, and look on any object below as a mother can look through a window, and see the actions of her children in the court underneath it. If bodies have a language by which they can convey their thoughts to each other, though sometimes at a distance, have spirits no language, think you, by which they can converse with our spirits, and, by impressions on the mind, speak to us as easily as before they did by tongue? And what can interrupt either the presence, communication, or sight of a spirit?

"Walls within walls no more its passage bar
Than unopposing space of liquid air."

Though it is allowed we may have communion with angels, various are the objections raised against the belief of our communion with that other part of the heavenly family—the disembodied spirits of the just. If there is joy throughout all the realms above, yea, "more joy over one sinner that repenteth than over the ninety and nine which went not astray," how evident it is to an impartial eye that the state, both of the one and the other, must be known there, together with the progress of each individual. . . . Have not spirits faculties suited to spirits, by which we may suppose them as easily discern our soul as we could discern their body when they were in the same state as ourselves? . . . If "he maketh his angels spirits, and his ministers a flame of fire," cannot a spirit be

with me in a moment, as easily as a stroke from an electrical machine can convey the fire, for many miles in one moment through thousands of bodies, if properly linked together?—*Mrs. Mary Fletcher.*

Extracted from *The Present Age* of December 16, 1871, a weekly newspaper published in New York and Chicago.

HUME'S ESSAY ON MIRACLES.

"As to the amount and kind of evidence rationally required to substantiate alleged facts of the transcendental kind in question, there has been not a little discussion. The extreme view announced by Hume in his famous 'Essay on Miracles,' is, of course, that simply no amount of human testimony would suffice to make credible things thus anomalous, as violating established laws of nature. Of the constancy of these our experience is absolute. Our experience accrediting human testimony, is to a large extent discredited by a counter experience, that men, in the plainest report of their senses, are in various ways liable to be mistaken or deceived; and that, failing this, they are terribly apt to be liars, when they have any motive to lie, and almost at times when they might seem to have none, save what Bacon calls 'a natural but corrupt love of the lie itself.' And the absolute experience must always outweigh in the scales the experience thus confused and self-contradictory. A miracle, however avouched, is never therefore to be believed. It must always be incalculably more probable that the witnesses to it were either deluded, or liars, than that so staring a natural anomaly should ever have taken place. The cleverness of Hume's reasoning here is in nothing more conspicuous than in this, that it really seems to put the Deity in a position of some little embarrassment. For, supposing the Deity to exist (as an unscientific hypothesis, it may still perhaps be permissible to refer to Him), and to wish by miraculous interposition to avouch Himself to His creatures, it is plain He might save Himself the trouble of trying; for so clever have they now become, that He could not possibly succeed. To only the blockheads of creation could He evidence Himself by such means; and it seems disrespectful to the Deity to suppose Him to make special revelation of Himself merely for behoof of blockheads. To Theists (and it is dimly surmised that in certain remote country parishes, nooks of the Hebrides, and elsewhere, stray specimens of the breed survive), an argument may very well be suspected, as probably more plausible than sound, which thus puts the Deity in a difficulty, out of which not even the ingenuity of David Hume himself might perhaps avail to extricate Him. But why speak of the Deity to persons in the least of a scientific turn, or even to 'advanced' Theologians? It is understood, I believe, that the Devil has some time since been made away with. Scarce anybody now even preaches him (to say nothing whatever of belief); and as undoubtedly a good deal bound up with him in Scripture, the Deity has also of late a little suffered, so as scarce now to be advanced with any confidence, as the valid premiss of an argument. Without reference to the Deity, then, as too precarious a hypothesis, let us treat a little, in an easy way, of Hume's ingenious puzzle from a less questionable point of view; though always, of course, with much diffidence, seeing how terribly it has vexed, as a puzzle, some very sage skulls indeed. Not to be too confident about it, Hume's argument seems, in two particulars, liable to be taken exception to. It seems to err, on the one hand, by implicitly attributing throughout to our experience of Nature, as summed in our formulated laws of it, finality which no just and cautious thinker—a due regard being had to the infinite possibilities of the Unknown—would ever dogmatically assert for it; on the other, by an ingenious exaggeration of the weakness which does really, within limits understood, tend to beset the proof from human testimony. Very grossly exaggerating this weakness, as if it covered the whole of the phenomena, and striking his balance of probabilities, as explained, he decides, to his own satisfaction, that no miracle can ever possibly be proved to the satisfaction of any sane person. Now, though the two propositions that a thing can never possibly be proved, and thus ought not to be believed, and that the thing can never possibly have happened, are as distinct from each other as may be, they very naturally tend to coalesce; and it is only by some exercise of care

that they can be kept from becoming in the mind identical. In Hume's argument they constantly tend to coalesce, and become so; and at particular points of it, as here, the confusion may expressly be signalised. 'And what are we to oppose to such a cloud of witnesses but the *absolute impossibility or miraculous nature* of the events which they relate? And this surely' (the *natural impossibility*, to wit), 'in the eyes of all reasonable people, will alone be regarded as a sufficient refutation.' Implicitly throughout, and even, as here, explicitly, his thesis may fairly be said to be this, that a miracle cannot possibly be proved (by human testimony, the only conceivable mode of proof), because, as contravening a natural law (postulated as finality in nature), it can never possibly have happened. For on what ground other than of this finality can we infer impossibility in the *proof* of a fact, save only from the impossibility of its *existence*? If a miracle can never possibly have taken place (natural laws, as ascertained, being final), it is certain, and the merest ridiculous truism, that it cannot possibly admit of valid proof. But suppose the *possibility* of the miracle (no natural law being announced so final that it may not by possibility be traversed—by no means a synonym of *contradicted*—by some other law or cause unknown), what then? The miracle admitted *possible* may provisionally be figured as *actual*; yet as actually made obvious to sense, we are told it could not possibly be proved. Asking, Why so? the only answer we should ever have got from Hume, or shall ever get from any one else, is, that as a miracle (admitted possible, to start with) it could never possibly have happened. Could there possibly be reasoning more wretched? It seems certain that, as basis of his argument, Hume—without being clearly aware of it—assumes finality in natural law, and, as implied in this, the *impossibility* of a miracle. Having quietly assumed so much, he might have saved himself and others trouble had he considered everything assumed, and spared us his amusing Essay. Impossibility given, incredibility might very well have been held to be given along with it; and an attempt to *prove* the incredibility by an elaborate *apparatus* of cunningly opposed probabilities, could be nothing but an ingenious puzzle, or bit of logical hocus-pocus—a feat of intellectual *legerdemain* about as creditable to David as the feats of Mr. Home, in the physical way, must be held to be creditable to Mr. Home, considered as a humbug and impostor.—P. P. ALEXANDER on "Spiritualism, a Narrative with a Discussion."

INTEGRITY AND CHARITY.

Of all things of which Christian men should beware, there is nothing to be more dreaded and avoided than the discovery of any fear of free inquiry. It is little to say that such a spirit is contrary to the tendency of the age, and impolitic in the interests of truth itself. What is worse is that it is disloyal to the Gospel, betrays a want of confidence in it which, it is to be hoped, does not really exist, and gives the impression that it is one of the things which fear to come to the light. It is not by repressing opinion, or anathematising error, that we are to advance the cause of truth, but by exhibiting to men its own beauty. And we cannot but hope that in this respect the age is improving. Controversies are not so keen and bitter; there is less tendency to invest subordinate points with an importance that does not belong to them; there is more willingness to recognise the manifoldness of the grace of God, and to believe in the reality of its presence and actions, even where there are points, both in opinion and practice, which contradict our own notions. Some may think that this means unfaithfulness to truth. We view it rather as showing a deeper appreciation of its character, a reverence for its spirit rather than its form, a clearer insight into the vital unity which may underlie many apparent differences. And the more this prevails the better shall we be able to meet all the attacks of scepticism, and so to exhibit the living power of Christianity as to compel even its enemies to fall down and do it reverence. It is because we believe that it is growing that our view of the times, so far from being despondent, is full of hope and confidence.—*The Christian World*, Jan. 9, 1872; page 9.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

DEAR SIR,—I have just read for the second time Professor Zerffi's little book on "Spiritualism and Animal Magnetism." And though it has already received a lengthy notice in your columns, I feel inclined to send you a few remarks on it from rather a different point of view.

I do not propose to question one word the writer says in reference to the nature and power of Animal Magnetism; and would freely admit as probable that a considerable proportion of phenomena called "Spiritual" have their origin in some of its varied and little understood phases. But it seems to me that the Professor's book carries its own condemnation with it in the manner in which it ignores whole classes of alleged facts, in the unwarrantable assumptions which it makes, and in the unjustifiable moral attitude which it assumes.

To support these three allegations, let us turn in the first place to p. 76, "Granting every extraordinary phenomena as stated by so called Spiritualists, there is nothing that could justify us to trace in them the agency of spirits." At a *séance* at which I was present* inanimate material objects were moved about *in the dark*, with precision and accuracy, in accordance with the *unexpressed mental requests* of myself and others. Logical proof seemed here presented to my mind of the presence of an *intelligence*, capable of reading thought, of moving material objects, and to whose operations darkness presented no obstacle. It was impossible for me to believe that any of the human beings present in the flesh, possessed this combination of powers. I was compelled to admit the presence of a disembodied intelligent being. I will refrain from adducing additional evidence in support of this first accusation. A great variety will occur to many.

Passing to the second:—The unwarrantable assumptions of which I have to complain are of two kinds. Our author frequently writes as if he possessed complete knowledge of the powers and abilities of "spirits," without giving us the least clue to his sources of information. He informs us that "if spirits exist they can only make themselves felt by changes produced on matter" (p. 74). Also, "As little as we can fly up and settle on Venus, Mars, or Neptune, as little can the once separated soul of an individual body return to this world and perform physical actions" (p. 80). Has Professor Zerffi once been a "separated soul" and

* Reported in the *Medium* for March 17th, 1871.

quote chapter and verse for such assertions as these:—"These Spiritualists pretend to know all our physical stops"—"These 'media' arrogate to themselves infallible powers," and "they are perfectly acquainted with all the occurrences of the spiritual kingdom of ghosts and spectres" (page 139).

By the unjustifiable moral attitude which the writer assumes, I mean the numerous passages in which he insinuates that "Spiritualists" are either deranged or are conscious impostors (see pp. 75, 77). Also in p. 109, where he quotes an instance of alleged spiritual conversations, and apparently intends it to be inferred that all the supposed communications from the spiritual world are absurd, insipid, and revoltingly stupid. But the worst instance of this is the insulting allusion to two and-sixpence and ten-and-sixpence in p. 139. If Professor Zerffi was not aware, he ought to have been, that probably over 90 per cent. of the media in this country have never, and are never likely to receive any pecuniary return for the exercise of their gifts. At the same time, I do not admit that those who do receive fees have any more need to be ashamed of it than the Professor himself feels in receiving payment for his lectures at South Kensington.

I should, however, be very sorry to think that the book is of no value, notwithstanding its many defects. The aim of the writer seems to be good and sincere, and it may be of great use in spreading a knowledge of the wonderful mysteries of animal magnetism, which are still received with the utmost incredulity by thousands of intelligent and educated people, a belief in which is a stepping-stone to a realization of the grand fact of spirit communion. It is not true, as Professor Zerffi states, that "Spiritualists alter the very name of animal magnetism" (p. 77). He is surely acquainted with Dr. Ashburner's large octavo volume on "Animal Magnetism and its connection with Spiritualism."[†]

I cannot take leave of our author without two words more. "Visionaries and fanatics are generally hypocrites" (p. 143). When he wrote this, was he conscious how many of those whom the world honors most, including the greatest Name of all, were, by their contemporaries called visionaries, fanatics, and worse. Let him be careful of the ground he treads on. And, lastly, seeing he appears to be serious in his belief that Spiritualism, as now practised, is a crime against society (pp. 75, 140), it ought to be urged upon him as a duty to act up to his convictions. If he will start an organization for thus come to know all about it? Again, he accuses Spiritualists of making as unfounded assumptions as he does himself. He ought to

its legal prosecution and suppression, I will do my best to obtain subscriptions from Spiritualists in aid of any funds that may be required.

I am, yours sincerely,

EDWARD T. BENNETT.

The Holmes, Betchworth, near Reigate,
February 5, 1872.

[†] Notes and Studies on the "Philosophy of Animal Magnetism and Spiritualism," J. Ashburner, M.D., Balliere, 1867.

To the Editor of the Christian Spiritualist.

DEAR SIR,—I thank you sincerely for the candour with which you answered my questions last month, and as I know you to be a liberal, independent thinker, I feel that you will not be displeased when I tell you that I have read over every number of your journal, not only carefully, but prayerfully; and yet I cannot coincide with the position that Spiritualism and the Gospel of Jesus are friendly. It would take up too much of your valuable space to tell you my reasons. I shall, therefore, confine myself to the questions which you have so kindly answered.

1st—You say "you do not understand my second question." It is simply this: I understand in the religion of Jesus that it is but one spirit that gives all the different gifts, and that spirit is Christ, the personality of God (1 Cor. xii., 12); "For as the body is one, &c., so also is Christ." It is "through Christ we have access by one spirit unto the Father." Man, being a creature, cannot comprehend the Infinite; therefore unless there was a personality in the Godhead, man could never hold communication with God. Holding communication with departed spirits is not holding communication with God. It might as well be argued that by talking to the first man I met in the street, I was holding communication with the Queen.

2nd—You say that "the sun's rays become impure by passing through different media." It is true, and God's messages, by passing through sinful creatures, also become impure. Now, Mr. Editor, here is the great point on which I differ from you. It was to render the impure media pure that Jesus "was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isaiah liii). The sanctified Christian cannot be an impure medium, because he is purged from sin by the atonement of Christ, and it is God who speaks through him. The Mosaic sacrifices typified this long ages before the natural birth of Christ.

3rd—You find fault with me for using "the compound term—Jehovah-Jesus." Well, Sir, I cannot argue the question with you at present; but I should like to know what meaning you put upon the following texts of Scripture: 1 Cor. x., 3 and 4, "And did all eat the same spiritual

meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ;" Deut. xxxii., 4, "Christ then had an existence before he became man." Again (John i., 1), "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him," &c.; verse 14, "And the Word was made flesh, and dwelt among us," &c. See yet again (Col. i., 13 to 19), "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created that are in Heaven and that are in earth," &c.; verse 17, "And He is before all things, and by Him all things consist," &c. Also (Ephesians iii., 9), "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (see also Romans ix., 5). I think there is more intended here than you infer in your reply.

4th—"The Bible," you say, "speaks of a seeking which was allowed, and a seeking which was forbidden." I have carefully perused the article you refer to, but I cannot see the drift of the conclusions arrived at. The way I understand it is that those spirits which have "the testimony of Jesus" can alone bring messages from God to man (Heb. xii., 22, and Rev. xix., 10). The spirits of the intermediate state do not appear to me to have access to the presence of God, but await the last great day when the trump shall sound, and God shall judge all men for the deeds done in the body (see Acts ii., 34).

5th—You say "it does not at all follow because our Lord is pleased to give His servant some particular communication or other, that therefore that servant should be able to explain all Scripture." Pardon me, sir, if my words led you to think so. I mean more particularly the outline sermons which you give. I had them in my mind when I wrote. I would simply put the question to you in this way: You say you have communication with Jesus, and therefore with God (if Jesus, as you say, reflects God's light). Why, then, cannot the servant ask his Master, and, having got instructions from Him, speak in the authority of that Master, and not give his own words instead of the Master's in the interpretation of Scripture?

6th—Lastly, Mr. Editor, may I ask, seriously and earnestly, is there a standard way of getting at the true meaning of Scripture? What is the knowledge of God, if Jesus is not God? Spiritualism does not give a standard of truth like 1 John ii., 27. Many men have risen who

profess to have had communion with Christ, but what is the test, what is the touchstone we must use to prove whether it be indeed Christ, or *anti-Christ*, who has been revealed to us? God Almighty teach us, through our Lord Jesus Christ. Again I thank you, Mr. Editor, for your kindness, and I well know if your work is of the true and living God it will stand. If not, like the house built upon the sand, it will fall, and one stone of it will not be left on another. What would not thousands of immortal souls give to know unmistakably the mystery of the Beast, and his mark, and his image, and the number of his name (Revelation); also of the three unclean spirits like frogs working miracles (Revelation xvi., 13). O, sir, it is a serious position we are all in; may God give us light through Jesus, through whom alone man can come unto the Father, God Omnipotent, to whom be honor and glory. Amen.

WM. LOCKERBY.

8, Rose Mount, Douglas, Isle of Man,
February 5, 1872.

OUTLINES OF SERMONS.

No. 15.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." 3 Revelation, 20 v.

1. The Scriptures do not record the effect of the appeal which the text made to the members of the Laodicean Church. But the words may now be looked upon as an appeal, on the part of God, through the Lord Jesus Christ, to every human heart.

2. The text implies that Christ is *outside some place*. Certainly not outside our historical belief, or our general esteem; but outside our governing sympathies.

3. *How does He knock?* By His words, life, death, spirit. By the progress of His religion. By affections, wants, mercies, and trials, of our human hearts and human lives.

4. *When does He knock?* In many cases now, at this very present moment, and always whenever we are willing to entertain Him. Oftentimes, too, when our unwillingness is at its height.

5. *Why does He knock?* Because He is outside of the heart's "governing sympathies," and the heart's governing sympathies determine what the man is. Because others are inside, who have no business there; and some are waiting to enter, with no more right than they have who are already there. Because He will not force the human heart, but respects its Divinely given freedom. Because it is bolted against Him by ignorance, prejudice, carelessness, pride, and sin.

6. How all this knocking is suggestive of intense anxiety, and of patience on the one hand; and of power, greatness of nature, folly, ingratitude, and guilt on the other hand!

7. Nothing short of actually opening the door will suffice. But this should always follow the hearing of the voice. "Any man" may hear, and any man may "open the door." The door once really open by the free will of the tenant of the house, Christ enters, bringing with Him a sense of newly-formed friendship, pardon, peace, strength, joy, satisfaction. All of which may, and should, endure eternally.

F. R. YOUNG.

(Preached at Yeovil; Trowbridge; Road, near Frome; Swindon; Penrose Street Chapel, Walworth, London; Newton, New Hampshire, U.S.)

POETRY.

AN AGONY.

Oh! mighty world, so full of crying,
 And bitter pains;
 Show us the wherefore of thy children's sighing,
 If rest remains.

If after life's entanglement and warfare,
 There is an open plain,
 Gazing o'er which by Death's illumination,
 We view our slain.

Oh, is there, tell us, lest we faint with anguish,
 A land above
 Where all who for the right, have lifted hands up,
 Shall live and love?

Out of the dark we cry—forgive our blindness,
 Oh! hear our prayer—
 Make answer by one tone of loving kindness
 To our despair.

Somewhere, a whisper soundeth faint, like phantom.
 "We are at rest,
 Have patience, for the day dawns in the distance
 Of thy behest."
 —SARAH A. BENNETT, Christmas, 1871.

THE RETURN OF MY DARLING.

In the quiet hush of the tender night,
 When my eyes fill up with tears,
 Comes my darling to me, all golden bright
 With the sunshine of three sweet years.

Only within the twilight gloom,
 When the hours are long and sweet,
 I hear all about in the lonely room
 The patter of little feet.

Patter of feet that come and go
 With a sweet yet restless will,
 Just as they did a month ago,
 Ere they grew for ever still.

And my heart, at those spirit sounds that seem
 So near yet so far away,
 Glides into the faith of a sweet love dream,
 That follows me night and day.

Then my sorrow sinks down as a leaflet will
 When the winds are into their rest;
 And I bow with clasped hands, and still
 The footsteps are in my breast.

"Cassell's Magazine" for February.

THE GLEANER.

It would seem from the *Melbourne Age*, of Oct. 9, 1871, that Spiritualism is gaining ground in that quarter.

A Society of Spiritualists has been formed in Cairo, Egypt, under the direction of Madame Blavasky, a Russian lady, assisted by several mediums.

Mr. Burns sends us the pleasant news that Mr. Pitman, the publisher, in Paternoster Row, has in stock some copies of Mr. Wilkinson's work on "Spirit Drawings." We have made the necessary alteration in our standing column of matter, "To Inquirers."

The *Banner of Light*, for January 20, gives a report, in nine columns of small print, of a speech on the principles of social freedom, recently delivered in Boston, by Mrs. Woodhull, the lady-president of the American Association of Spiritualists, and a candidate for the Presidency of the United States.

Spiritualist Manifestations in Mr. Ward Beecher's Church are attracting great notice. The *New York Herald*, of Nov. 27, 1871, gives what it calls "a faithful and serious statement, of an eyewitness who intends simply to tell the truth." A portion of the statement appears in the February number of the *Spiritual Magazine*.

One of the heartiest and most hardworking of our Spiritualist friends, Mr. Champernowne, of Kingston-on-Thames, gave us a call a few days since. He is fighting the good fight, bravely and well, in his own locality; but

must be content to abide by one of God's manifest laws which declares that "one man soweth and another reapeth."

Sermons, by divines of all communions, are being constantly reported, in one form or other; and it is a fact worthy of notice that so many of them refer, often quite directly, and with set purpose, to the influence of spirits, good and evil, and the interest which angels take in our welfare. What is all this but an indication that even the clerical mind is not entirely insensible to Spiritualism, as one of the signs of the times?

The *Spiritual Magazine*, for February, opens with a reply to a Congregational minister (the Rev. John Jones, of Liverpool), who in a recent sermon on Spiritualism spoke of it as "the work of demons." The reply is being re-printed, and copies may be obtained of Mr. Burns. The same number has also a notice of Professor Zerffi's little book on Spiritualism, a letter on which appears in our present number.

The *Banner of Light*, for January 13, contains a letter from Mr. Peebles, in which that gentleman refers to the number of believers in Spirit Communion in America, and tells us that Judge Edmonds' estimate—eleven millions—is near the fact in the case. The same Periodical has occasional letters from an English correspondent, Mr. J. H. Powell. It is intended to publish a biography of Mrs. J. H. Conant, the celebrated trance medium, of Boston. We wish it success. The biography of Mr. Peebles, entitled "The Spiritual Pilgrim," is announced for sale.

Dr. Sexton who is, we believe, a Spiritualist, has sent us the January and February numbers of "The New Era (of Eclecticism), a Journal devoted to the interests of the British Medical Reform Association, and Medical freedom generally." This monthly is opposed to vaccination. Will Dr. Sexton, or some equally competent man, deliver, or write a lecture stating what the practice of vaccination, as a fact, really is; 2ndly, the grounds upon which the practice is defended; and, 3rdly, the precise reasons which can be maintained against the practice? We want something of this kind done, and with no ill-feeling imported into the treatment of the subject.

A NOVEL PERFORMANCE.

A Company of Punjabee strolling magicians exhibited before a large concourse of people of Godra the other day some very extraordinary tricks. A native contemporary gives the following account of the exhibition: "A man throws high in the air a thing resembling a drum. The drum, while ascending, produces beautiful music, and remains for minutes in the sky, without any visible support. Another of the jugglers produced a pigeon, which flew away, on being told to go and fetch its flock. Soon after the bird returned, accompanied by about 500 more pigeons. The spectators exhibited great surprise, and attributed the performance to Magical influence."—*Times of India*, copied from *Allen's Indian Mail*, 21 Nov., 1871.

SECTARIANISM.—The Rev. Dr. Norman Macleod says:—"There is a great deal of cant and nonsense talked about sectarianism. It is often imagined that, if a man is fond of his church, he is a sectarian. You might say a man is sectarian if he likes his own house and family better than any other in the same street. The man I call sectarian is the man who is not contented with the blessings of number one in the street, but who is always throwing stones or mud at number two; who is not content with his own wife and family, but talks and gossips about another man's family. Give me the man who has honest, earnest conviction about his own church, and I extend to him the right hand of fellowship. Love your church and do all you can for it; but try and imagine, at the same time, that other men are as conscientious as you are, and give them the right hand of fellowship when they do all they can for the church."

ANOTHER FASTING GIRL.—A New Zealand correspondent has favored us with the *Otago Daily Times*, of September 29th, 1871, which contains the following paragraph printed in large type under its leading article:—"We have received from Messrs. Burton Bros., Princes Street, some photographs taken by them of Miss Wilhelmina Ross, the Maungatua Fasting Girl, whose case has on several occasions been mentioned in our columns. The Messrs. Burton had great difficulty, owing to Miss Ross being unable to rise, in taking a photograph of her, and it therefore is not a little to their credit that they have succeeded in producing a very excellent likeness. It may not be uninteresting to recapitulate here a few particulars regarding this extraordinary case. Miss Ross is the fourth daughter of Mr. Neil Ross, Maungatua, and is 22 years of age. She took her to bed on 1st January, 1870, and since then has taken no nourishment except a little tea or coffee, and three or four small biscuits a week on an average. She fell into a trance on the 24th May, 1870, and it lasted until the 2nd August of the same year, being a duration of seventy days. During the whole of that time she took no nourishment, except that about eight o'clock each evening a slight turn to one side would be noticed, and the muscles, which had previously been perfectly rigid, would become relaxed, when a little tea, water, or beef tea poured into the mouth would be generally swallowed. Since the date last mentioned she has not been in a trance, and talks rationally and cheerfully, but her left arm is paralysed. As to her appearance and expression, we cannot do better than refer our readers to the photographs taken by Messrs. Burton Brothers."—*Spiritualist*, Feb. 15, 1872.

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

Advertisements.

Price 6d., or in Cloth 9d., Post Free.

HEAVEN OPENED; Part 2, being further descriptions of and advanced teachings from the Spirit Land, through the Mediumship of F. J. T., with an appendix containing Scripture Proofs of Spiritualism.—J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, E.C.; or F. J. T., Mr. C. W. Pearce, 6, Cambridge Road, Kilburn, London. Also Part I., price 6d., cloth, 9d.

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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.

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"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."

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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."

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"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."

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"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."

Judge Edmonds' "Spiritual Tracts."

*Home's "Incidents in my Life."

*Ballou's "Modern Spiritual Manifestations."

*"Confessions of a Truth Seeker."

Wilkinson's "Spirit Drawings."

"Hints on the Evidences of Spiritualism," by M.P.

Dialectical Society's "Report on Spiritualism."

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.—MARCH, 1872

