

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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CHRISTIANITY PROCLAIMS A COMING DIVINE SOCIETY.

(Continued from our last Number.)

In supposing (as I did in my last letter) that no peace, and therefore no heaven, can exist for angels while earth is as full of agony as it is to-day, I perhaps erred. The nature of the angel may be so fully at one with the Great Spirit as to feel the need of earth's agony with a distinctness which makes the angel rejoice while he mourns, which fills him with the gladness of Life while he weeps at the passing shadow of Death. This may be. On this subject, however, all is, I admit, a speculation.

Let us name such and take these thoughts for what they are worth. Leaving Heaven and its peace however, untouched, we must surely say that if Christianity is true, and being true proclaims a Divine Society as the destiny of men here or hereafter, men must be growing toward that destiny to-day; or, in other words, the changes about us must be preparing men to act together with that common thoughtfulness and love, that intermingled obedience and command such a society implies. This growth, this preparation, may be occurring unseen by us. If Christianity be true, and being true proclaims indeed a coming Divine Society (as I say it does), this preparation *must* be occurring; whether we see it or not. If, however, the growth be visible to us, the sight of it will confirm at once our faith in Christianity and in the truth of our deductions from Christianity.

Is this growth then occurring, let us ask? Are the changes the history of the race makes manifest, changes which show that its growth is toward a wiser and more benevolent social

order; a social order more all pervading and perfect? Viewed in the light of the intimate association between Christianity and the social growth of the world, these are questions of more than a passing interest; they demand indeed the most intense consideration. They are surely questions however which are quickly answered.

The dying out of uncivilised life before civilised, is obvious; and civilised life means a life in which the pistol and the knife has given way to the judge and jury; a life in which obedience to law is becoming ingrained in the race; or, in other words, it means a state of growth *toward* a perfectly organised society.

In the most recent developments of civilization also—free trade and the spread of commerce; in its physical victories—the railway, steamboat, and telegraph, men are being openly and visibly at once led and impelled into closer communion, a communion tending to make of the race more and more completely one family; and that, compared to past movements, at once rapidly and surely.

Among the many signs again of the impelled and induced growth of men toward a higher and more universal brotherly organism, I may refer (in the words of an American writer) to the great extension and activity among us of what is called the “principle of love,” or of “the brotherhood of man;” an extension contemporaneous with a rising sympathy shown, a helping hand held out, a desire manifested to absorb fully into the social ranks that large class, generally styled “the working man.”

I assert that the truth of Christianity proclaims a Divine Society; and that observation shows that our growth is indeed *toward* such a society.



Christianity, I say, proclaims a coming Divine Society; and our social growth is *toward* it. If, however, in establishing the truth of this assertion, I point to the above social changes; these social changes may be declared in part at least, mere blunders; big only with error and confusion, and assuredly the seeds of no great future. In the contemptuous words of the very writer I quoted above, I may be asked, "If we abolish competition, and convert the nation into one vast co-operative association, who is to direct the machine? Would not 'a board of Archangels' be needed to decide in what industry each man shall engage?" "Is not there something melancholy as well as ludicrous in huge bodies of civilized men dreaming of a happy time in which these vast and complex duties should be performed by a general council, or such other body composed of voluble politicians, such as now figure at labor reform conventions? Fancy the work of production going on under the perspicacious eye of Alexander Troup, or General Cluseret, or Vermesch; while Moses Taylor or H. B. Claflin, or E. B. Bigelow stood idly by, or was put to digging or sweeping floors!"

Being among those who declare a coming universal brotherhood to be not even a conjecture, but an inevitable social outcome, my answer to such remarks commences with admitting the wisdom of the fear expressed.

I can well dread the thought of the work of production being wrested from the hands of those whose success shows their competency; and placed in the hands of any whose capacity may be heralded by loud talk alone. And I can well understand the need of a Board of Archangels to re-arrange arbitrarily, and re-organise the world under such circumstances as ours.

All this I admit; but these admissions do no more than confess that there are impediments resisting the onward wave of life. If indeed we, as Christians, leap across the barriers of the now to the hereafter, and assume the Christ spirit victorious; we see that element introduced, which gives a new complexion to all relationship, a new colour to every truth.

Let the heart of Christ be once the ruling heart;—let men perceive that they most attain that which they desire, when they forget themselves, and serve the race; and the capitalist will no longer hoard primarily for his own benefit, but primarily to serve the race with his hoarding; and that heart will be universally secured, which will enable One greater than the Archangel to put each member of the community in his true place of obedience or command. Thus indeed the new order will, I conceive, come about rather as the voluntary lifting up those that serve them, as nearly as

possible to the level of their special intelligence, their peculiar spiritual knowledge, and their outward position by the Moses Taylors, H. B. Claflins, and E. B. Bigelows of our social state, than as the result of any external distribution of appointments by a Board whether of Archangels or men. But with the details of progress, we, as Christians, have not needfully to deal; the general acknowledgment of thought on these great questions, and manifestation of a growing spirit of universal love this thought shows, suffice to mark the footsteps for us of the Christ-God.

How indeed the social changes of the future will occur, is a question, perhaps apt and interesting, with which to train the spirit of prophecy. Our failure however or our success in answering the question, does not affect our present considerations. As surely as the power of Christ is a reality to us by its ministration in every daily need; as surely as faith in Him is the light of the day, and the warmth of the home; as surely as belief in His one-ness with God the Father manifests its reality by the sense of that one-ness giving their gold to all the events of the day, and converting the pain of these events into tests by which we strengthen and learn our manhood; as surely as spiritual experience leads us to perceive that all spiritual power in Heaven and in earth, dwells in Christ (through Whose presence within our souls we receive the spring of all motion; and in whose more perfect absorption lies the whole business of the day) so surely does the faith knock at our door, that mankind will, here or hereafter, form a society perfect in its organism, in which there is a place and service for every man, and every man in that place which needs him; for as surely as the wings of a bird imply an atmosphere and flight, so surely does the dominion of love of others over the love of self the Christ-God produces, imply a social existence in which the love of others can be in constant exercise—imply an atmosphere affording the means of hourly flight to the angelic wing.

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ON THE SOUL.

PART I.

THE subject of the soul is one of vital interest to man; and more especially now, because we are living in times when many men, skilled in physical science, deny its existence. Some men tell us that we were not created by a special act of the Creator; but that we were developed by a certain process or chain of causes, from the lower orders of creatures that have

from time to time inhabited this earth. Others tell us that thought is not the result of a soul; but the result of matter, and that as the various organs of the body secrete the various fluids, so in like manner the brain secretes thought. Thus we are led to the conclusion that without a brain there is no thought; that at death we cease to think, and consequently must cease to exist. But how any sane man can assert that the human mind is a secretion of the brain,—more especially when we select such minds as those of Milton, Newton, Shakespeare, and others, we are at a loss to conceive. Happily for many of us, we do not believe the above assertions. The Scriptures and Spiritualistic evidences bear a two-fold testimony to the truth that those we call dead, die not; but that man has a soul which is the acting, intelligent agent. Thus, when the soul, the thinking, intelligent being, has thrown off the earth-clog, he is still bound to those he has left behind by the same affections which united them in his earth-life. Death has been a physical, and not a mental change to him; and thus the full recollection of the present life with all its associations follows the moment after death, in one unbroken chain. Therefore, the physical brain is not necessary to the generation of thought in the spirit-world; but is simply an organ, like others, used for the development of the soul during its earth-life. We are taught in the Parable of Dives and Lazarus, that in Hades, Dives remembers his father's house, his brethren, and the associations of his past life; and while this mental exercise was being manifested, his natural body and the natural brain in which his mind had been formerly developed, were mouldering to dust.

As not a little amount of thought has tended, and is tending to deny the existence of the soul, I have attempted, though feebly, to prove in this essay, that man has a [different origin to which he can trace his existence, than that which has sometimes been attributed to him. I have previously inferred from the teachings of natural science, but not apart from Divine truth, that the soul builds the body, that it is not of the body; but is manifested through it.* Thus, as matter has no form of itself, it is the soul that gives identity to the body. In this life we identify our friends by their natural features. These natural features are formed of matter. Then there must be something corresponding to that material, to give it identity; and this is the soul. Just so with the natural limbs of the body. They have form and shape; but being material, and having no form of themselves, there must be something corresponding to them. What is it? Amputate a limb; and when the material

part is taken away, there remains another limb, the Spiritual limb, which occupies the same space, and is at the same distance from the body, as the natural one. This spiritual limb remains intact, connected with the spiritual body; and gave the form to the natural limb, which, now being separated, crumbles to dust. Just so with the whole of the material body. At death the features and the whole structure lose their identity, and decompose; because *that* is gone which gave shape and form to the earthly structure.

Having spoken of the soul as having the same identity as the body, we may not be exceeding the bounds of propriety if we go farther back, and trace the origin of the soul to its source. Before entering more fully into the subject, I would just make this remark. When the question is asked "Who made the soul?" the answer is "God;" and here the question rests with many, and has no further consideration. When asked "Who made the Heavens and the earth?" the reply is in like manner, "God." But the Geologist and Astronomer do not stop short here; but while admitting that God made the Heavens and the earth they investigate this truth, and tell us that it has taken ages, beyond all human calculation, to bring the starry worlds and this earth to their present state of perfection; and this has been done through a continued process of development. If this be true, will not the science of the soul also admit of unlimited study and investigation? Are we to stop short with the assertion that God made the soul; because some few consider it presumptuous to meddle with such a question? Certainly not. "Man know thyself" is a subject which in its fullest sense will require an eternity to study. It is therefore right to know all we can of our true selves, and our relation to Him in Whom we live, and move, and have our being.

I now invite your attention to the special subject of this essay. After God prepared the earth for man's reception, He then, by a special act of His power and will, created man. "Let us make man in our own image, after our likeness." God first contemplates the work; next He carries His purpose into execution. So "God created man in His own image; in the image of God created He him." Here is a two-fold stress laid on the creation of man; both in contemplating the work, and after the work is done. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." St. Paul says, "Man is the image and glory of God." St. James says, "Man is made after the similitude of God." And St. Paul further says, "We are the offspring of God." From these statements we may infer that God, as a Spiritual Being, created man in His own Spiritual image

* Seat of the Soul: F. Pitman, 20, Paternoster Row, London. Price by post, 1s. 1½d.

and likeness, and that "we are His offspring." As a child is in a lesser degree the offspring of his father; so man in a higher degree is an offspring of God. It is evident that man has a spiritual body, and a natural body. The material house is made from the dust. Had God stopped short here, it would have been matter only; but God breathed into this structure the breath of life. God imparted to man a part of His own life, which, when breathed into man, penetrated not merely his heart or brain, but every atom of his structure; and man became a living soul; an "Angel in embryo." Thus the Spiritual ante-type within is God's own image, which is to go on developing itself in the natural, until matured for a higher state of existence; so that when the natural covering falls off and crumbles to dust, the distinct nature developed in the natural body returns to the God Who gave it, a more beautiful, holy, and perfect being. This appears before the beginning of time God's process of maturing souls for a higher state of existence, in which they may more truly approach Him, and be made meet to dwell in His presence. As God has created man and made him a part of Himself; so He has given to man who lives and moves and draws his life from Him, the power to propagate his species. And God blessed Adam and Eve, and said unto them, "Be fruitful and multiply; and replenish the earth." To Abraham He said, "Thy seed shall be as the sands of the sea, and the stars of Heaven for multitude." To Jacob God also said, "Be fruitful and multiply, and kings shall come out of thy loins." From these quotations we may infer that the life-principle, the soul, originates from the father, but the father lives and has his origin in another, God. The soul is not spoken of as originating from the woman, as she was taken from the man, and they were made alike in God's image, that the twain may be one. And the Lord said to David, "But thy son (Solomon) that shall come forth out of thy loins, he shall build the house unto My name." These words show that the life-principle or the soul originates from the father. From the preceding I draw the following inferences; that the soul of a child originates from the father, and the body from the mother; and by the conjunction of the two, the soul is brought into being. Thus when a child is begotten, there grows out from the loins of the father, if I may so express myself, an ethereal form, an ante-type of the parent, which is a part of the essence or life of the parent; just as man, the original Adam, was cast forth from God, and is a part of His life, a part of Himself. The young life now begins its work in the womb;

the ethereal form the antetype clothes itself with flesh as with a garment.

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(To be concluded in our next).

ADDRESS DELIVERED AT TERRE HAUTE, INDIANA, ON MARCH 31, 1872, BY THE HON. ROBERT DALE OWEN,

AND SENT BY HIM FOR INSERTION IN THIS PAPER.

Friends: Some one has recommended that a man should spend each recurring birth-day in a review of his past life, and of the progress he had made up to the close of its last year. Is it not well so to spend the birth-days of Spiritualism? Or if that term seem inappropriate—since Spiritualism is coeval with man himself—we may at least say the days which, in this new country of ours, may, the most appropriately, be so called.

In the eyes of the civilized world, where does Spiritualism stand to-day? Is she despised? Is she respected? Has she won a reputable position among the other phases of religious faith? Let us see.

Twenty-four years ago, this very evening, when the most modern phase of Spiritualism first showed itself in a hamlet near the small town of Newark, and for many years thereafter, the popular notion grew to be that a superstitious epidemic, originating in Western New York, overtook millions of weak men and women, first in these United States, then in Europe or other parts of the world; creating in them a most unphilosophical belief: Namely, that there had appeared among us a modern dispensation, under which there were occurring marvellous events, without example in the past, and especially vouchsafed by God to this, his favored generation. The assumed theory was, that this new faith was the mania for the time; soon to pass away, like a hundred other ephemeral delusions.

But after a season, and particularly during the last few years, thoughtful men have been discarding such a theory; plainly perceiving that facts disprove it. Spiritualism has, indeed, seemed, from time to time, to be crushed to earth; but each time it has risen again, like a strong man refreshed from sleep. Now it is only Truth that persistently resists abuse, detraction, ridicule; and that rises, all the stronger, for revilings and persecution. Error "dies among her worshippers."

Recently another theory has superseded the first crude notion, not only among the thoughtful and the religious, but among that careless class, the fashionable. A few days since I received the number for March 13th of the (New York) "Home Journal," the chief organ in this country of the last named class. Its leading editorial of two columns, headed "THE DEBATEABLE LAND," gives as fair a view as I have seen, of what the outside world, when it is disposed to be candid, now says of us. Perhaps some one at the close of this address, will be kind enough to read it to you: Other influential journals have taken similar ground. So far as all this goes, it supplies evidence of a great battle fought and substantially won.

This article, without accepting the ultramundane explanation of spiritual phenomena, assigns to Spiritualism a reputable place as one of the great religious elements of the day: regarding it, in fact, as a phase of religious faith called forth, in the nineteenth century, by a reaction from the Materialism of the eighteenth. It speaks of science as the Materialistic element of the day; opposed, in its sceptical tendencies, by Spiritualism which (to use the editor's own words) "has won its successes in our own country where it arose, and in the chief centres of culture in England, France, Germany, and Russia, the strongholds of the scientific movement, and the very focuses of the deepest insight and severest scrutiny."

Such admissions indicate a great victory. If we follow it up with prudence and courage, no man can predict how far we may go.

Let us cast our eyes now across the Atlantic and take note of what is going on there. Sergeant Cox—to those unfamiliar with English law-titles, I may say here, that the term *Sergeant* marks, in Great Britain, the highest legal rank under a Judge—Sergeant Edward Cox, author of a small English work in which he admits the phenomena, but ascribes them to an unknown power called by him “*Psychic Force*,” is an eminent London lawyer. The editor of the “*Journal*” says of him and his theory:

“His *Psychic Force*, which he puts forth as a new discovery, is at present exceedingly indefinite, beginning where muscular force ceases, and covering the phenomena of the will and mind in their most individual and personal qualities. Essentially it is but a substitution of a generic term for a specific one. The pass-word of one party is: ‘*Spirits, are you present?*’ while that of the other is: ‘*Psychic Force, will you communicate?*’ Sergeant Cox, however, is exceedingly careful to assure the public that he is no Spiritualist—even that he rejects their theories as absurd. Nevertheless, we cannot help assigning him a place among the believers,—the unconscious ones at least. His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen’s volume on the ‘*Debatable Land*.’ We cannot but believe that these extremes will both be benefitted by their nearer relations and better acquaintance. The one will lose something of easy credulity and indiscriminating sentimentalism, while the other will cast off something of the exuviae of Materialism which now hold his vision too close to the opaque earth.”

I should be very glad to shake hands with Mr. Cox, and to have a long talk with him, and I do not doubt that we should both be benefitted. I am quite content that my book should be regarded as “setting forth the older, more sentimental and religious form of development” of the spiritual movement. Nor am I disposed to deny that I may (as the editor alleges) be too easily credulous, and too indiscriminately sentimental. We all have our idiosyncracies. I am not sensitive about mine.

I have corresponded with Mr. Wm. Crookes, who has taken the lead in English scientific experiments in Spiritualism. Like Mr. Cox, he still ascribes spiritual phenomena to “*Psychic Force*,” but he is now experimenting with Kate Fox, one of the best mediums in the world; and he has written to me that he will not hesitate to give to the public whatever conclusions future experiments may justify. I believe that he will keep his word, even though, in doing so, he may, for the time, imperil a high scientific reputation.

It is to be admitted, on the other hand, that the great majority of English scientific men still reject the phenomena. The editor of the “*Home Journal*” handles their prejudices without gloves. He says:

“Where a Socrates might recognize a divine voice, or a Milton rejoice in the companionship of ‘millions of spiritual creatures that walk the earth unseen,’ the purland earthworm naturally can find nothing but delusion in others, with an addition of conceit in himself, that he accepts no revelation but that of the hammer, the blow pipe or the scalpel.”

Who would have believed, ten or twelve years ago, that sentiments like these would be published to-day in a leading organ of “good society,” in the city of New York. Am I not justified in saying that, if we act with foresight and courage, we must needs succeed?

With foresight, I repeat. We must look over the whole field. We must seek out, and make clear to ourselves, our true religious position. We should bear in mind, also, how we reached it.

The chief accessions to our ranks are from what used to be called “infidels;” and it was natural, and to be expected, that these men should bring with them into their new

belief, some of their old prejudices. Orthodoxy had claimed for Christ (what he never claimed for himself), that he was one of the persons of the Godhead. Rejecting this unfounded claim, Materialists have been wont to run into the opposite extreme; declaring that Jesus was “no better than other men;” scarcely equal (some of them would say) to Confucius or to Socrates.

I, myself, was once a sceptic; and, though I always revered the character of Christ, my estimate of that character was less exalted, in my younger days, than it has been since I became a Spiritualist. Formerly I did not believe that he performed the wonderful works ascribed to him; but Spiritualism, showing me similar wonders, has convinced me that he did.

Again, though it be true that Spiritualism does not countenance Orthodoxy; that the doctrines of vicarious atonement, imputed righteousness, original sin, a personal devil, and an eternal hell are not to be found in its communications; yet, so far as my experience goes, there is not one of the grand teachings coming to us from Christ himself which is not endorsed in revelations from the other side. And I know of no other Teacher, ancient or modern, of whom the same can be said. Socrates, perhaps, came the nearest to it.

I regard Christ—I say it with reverence—as the great FOUNDER OF SPIRITUALISM. He gave to the world its highest phenomena. He taught the world every one of its noblest lessons. In attestation of its most sublime truth—the doctrine of immortality—he appeared, after death, to his disciples.

Socrates, guided by his Guardian Spirit, was a fore-runner. He was as the Morning Star in the Heaven of Spiritualism, preceding, by nearly five centuries, the SUN, rising upon the spiritual world.

I speak of the teachings of Christ himself, simple and unalloyed, substantially as we find them in the three synoptical Gospels, Matthew, Mark, and Luke, the earliest records we have. And if anyone think I am saying too much, let him read these three biographies carefully, keeping his mind, the while, free from all obscuring glosses, and all disfiguring adjuncts, whether coming from Paul or from any other source; making allowance, also, for more or less of error and inaccuracy in the biographers.

It is more difficult to do this than you may, perhaps, imagine. Christianity has been so perverted from its original simplicity by dogmatic commentary, so overlaid and shrouded up by misleading irrelevancies, and we have been so long accustomed to take it supinely at second-hand, instead of free and pure from the lips of its Teacher, that it requires a vigorous effort to shake ourselves loose from the preconceptions that have led us and our neighbors grievously astray.

Our opponents are wont to say of us that we seek to substitute Spiritualism for Christianity. I do not believe that, except of a small minority daily diminishing, there is any truth in that.

As a general rule, with exceptions however, Spiritualists are not Orthodox. As a general rule, also with exceptions, Spiritualists are Christians, in the primitive sense of the term. And, as a general rule, too, Spiritualists are Christians, not because of the historical proofs of Christianity, but because of its internal evidences, and because of its accordance with their own highest teachings from the Spiritual sphere.

Historical evidence, many centuries old, sometimes suffices to establish the date of records. I think we have sufficient proof that the three earliest Gospels existed, substantially as we still find them, in the latter half of the first century. And that is about all that historical proof can do for us in the matter. For the rest we must trust to the spirit of the Record itself, when tested by our own moral sense of uprightness and justice—the highest of earthly tribunals.

We shall do well, also in this connection, to note one

acknowledged fact, of grand outline, familiar to every educated man. It is this :

In what is usually called the civilized world, millions will say, if asked as to their religion, that they are not Catholics, millions more that they are not Protestants ; but, excepting the five or six million Jews, we shall not find there one man in a hundred who, if he has any religion at all, will say he is not a Christian.

If the Spiritual Teachings, first heard in Galilee eighteen hundred years ago (aside from alien creeds), be not the religion of civilization, it has no other. What we may justly call the most enlightened portion of the world clings to these teachings, despite the deadening and retractive influence of alien creeds.

Spiritualists believe, also, that if we seek in a fitting spirit, we may obtain, from a higher phase of being, a supplement to the teachings of Christ. Of course it is very heterodox to say so. Orthodoxy believes in the Book, the whole Book, and nothing but the Book. Yet, as happens in regard to many other heterodox things, our belief in this matter is strictly Christian.

If you read the Record dispassionately, you can hardly fail to become convinced that Christ never intended his system as a finality. He said to his disciples just before he went to death ; "I have many things to say to you, but ye cannot bear them now." Then he added that, after his death, the Spirit of Truth would lead his followers "into all truth." Whether this specially meant that his own teachings would, when the world could bear it, be supplemented by other truths, coming to us from the spirit world, I do not assume positively to say, but I think that interpretation of his words is more reasonable than any other.

On another occasion, Jesus declared that Spiritual signs should follow those who believed in his words ; that they should do the works that he did, and greater works also. Orthodoxy restricts the application of all such sayings ; Christ himself never did ; and I prefer, in this, to follow Christ rather than his commentators.

Do not imagine, however, that I would have Spiritualists subscribe to any set creed, heathen or Christian. As a modern Scottish divine, speaking of the religious belief of the day, has expressed it : "Men thirst not less for Spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth, as in a reservoir."

I think some of our Spiritualists need a frank word of caution in regard to this matter. There are those who, with the best intentions, are too prone to set up, and trouble themselves about filling, a Spiritual Reservoir. All such attempts must result in evil.

Synods, Presbyteries, Convocations, assemble to prescribe forms of faith to their respective sects. An Ecumenical Council convenes at Rome to dictate the creed of the world. Be ye not like unto them. No General Convention of the Spiritualists of the United States, numbering, perhaps, some two or three hundred—no, nor if it numbered ten times as many thousands—can, by resolving this or that for the millions who are at home, thinking for themselves, do aught but mischief. We neither question their zeal nor impugn their motives ; but we do deny their authority. We want no Spiritual Ruler set over us ; whether his or her title be High Priest or Pope, Ecclesiarch or President. I, for one, recognise none such.

If every resolution adopted in such a convention were just the right and prudent thing, still to pass it, in virtue of authority assumed to be delegated by seven or eight millions of people, does harm instead of good.

I have taken great pains, in a recent work which has already had a wide circulation, to set forth, in fourteen paragraphs, what I conscientiously believe to be the great leading principles on which intelligent Spiritualists unite. But if I were present at such a convention, and if any delegate should move to adopt these as the true principles

of our belief, I should myself speak and vote against the motion.

There is another danger incident to these self constituted conventions. It is that they are sometimes tempted to assume the right to endorse, for all Spiritualists, either in terms or virtually, principles and opinions—both just and important perhaps—which are not essentially connected with Spiritualism. This is an unwise course.

I have my own very decided opinion as to what policy of divorce is the most just and merciful in itself, and the most conducive to public morality. I approve, substantially, as I have elsewhere freely said, the policy touching that matter which has governed, in our State, for the last half century. I have carefully observed its practical effects on our own population, and I am satisfied that these are all that could be desired. Yet if, in any General Spiritual Convention, a delegate should propose to endorse, as sanctioned by Spiritualists, the very laws I thus approve, I should, if present, protest against the proposal.

So again, I firmly believe, as I hope many of you do, in woman's right to suffrage, and in the prospect of its speedy recognition. But what would you think of an attempt to obtain a vote pledging the farmers of Indiana to support such a measure, at some meeting of your State Agricultural Society ? For everything, in its order, there is fitting time and place.

I beg of you, however, to take note of my exact position in this matter. I trust no one so far misconceives my sentiments as to imagine, for a moment, that I object to the free discussion of any subject connected with human welfare, not in our Spiritual newspapers alone, but in any public meeting where Spiritualists may chance to come together. To an enlightened Spiritualist, nothing that pertains to humanity or its sufferings, or its improvement, can be indifferent. But that is not, in any sense, the point at issue ; it is something quite different. For the Spiritualists of the United States to elect a set of persons empowered to speak and to act for them, is impracticable, even if it were expedient, and would be utterly inexpedient and mischievous, even if it were practicable. But in the absence of any such election, or any pretence of election, I recognize neither the right, nor of course the propriety, that any public body—let it assume what title it will—shall take upon itself to determine, as by the authority of the Spiritualists of this country, a single article of belief ; or to commit the Spiritualists, as a body, to any side issues whatever. We condemn, in the orthodox leaders, their Spiritual usurpation. Let us not ourselves imitate what in others we condemn.

I would have our public lecturers, also, speak on all occasions, boldly indeed, but modestly and unassumingly also. I would have them, more especially, avoid all bigotry and all uncharitable attacks on the honest opinions of others. Let us build up an edifice convenient and beautiful. Then the old, worn-out tenements will be deserted in its favor. We need not trouble ourselves to pull them down.

A few words more, in connection with the foregoing remarks, may be useful here. I by no means overlook the important results which may be obtained by concert of action. In union there is strength. There are useful and legitimate associations of Spiritualists—of which our own State Association is an example—its Trustees incorporated for business purposes, and the Association itself never assuming to dictate beyond its proper sphere. We shall all bid God-speed such a Society, when it occupies itself in spreading abroad Spiritual tracts, or in encouraging and aiding volunteer lecturers, going forth, as the Seventy did—without purse or scrip, too, sometimes—to preach glad tidings far and wide ; or when it undertakes other similar duties.

The great utility of such an Association, in a different field, has been recently shown. Robert Barnes, a wealthy

merchant of Evansville, left, by his will, to the Trustees of the Indiana State Association of Spiritualists, and their successors in office, for an orphan college, an estate valued at half a million of dollars. I may add that though, as usually happens in such cases, the heirs contest the will, there is the fairest prospect that the original intentions of the Testator will be carried out.

In expressing my opinions of what I deem the mischievous results of a General Synod, speaking and acting as by authority of the Spiritualists of the United States, I have been governed by a strict sense of duty. And what I have said has been spoken with regret, because good and true friends of mine, who have done much for the cause, have been aiding in this movement. Yet I think I know them well enough to say that I am confident they will receive my strictures in the same spirit of charity in which I shall always receive any strictures of theirs on my own public conduct.

The general view I take of the matter may be thus summed up. What may properly be called Spiritual Epiphany is spreading as fast as its wisest friends desire; but it is spreading not as a sect—nor ever, I trust to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent but as an ally. Its tendency is to modify the creed, and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven, with invigorating and spiritualizing effect, the religious sentiment of the age; increasing its vitality, enlivening its convictions.

I would not, however, be understood as expecting that Spiritualism will effect all this, except in measure as its rich mines are wisely worked; nor as asserting, in a general way, that we, of the present generation, are worthy recipients of its revealings. There are millions of men and women among us who lack the judgment needed to prosecute, with safety and with profit, Spiritual research, just as there are millions more who have not the culture necessary to exercise judiciously the right to vote. In either case there is but one remedy: the millions must be educated up to the occasion.

The time to which I wished to restrict this address is exhausted, and perhaps I have said enough toward marking the importance of this phenomenal movement, and assigning to Spiritualism itself definite character and fitting place among the religious beliefs of the day. Though not a sect, it is doubtful whether any sect, exerting peaceful influence only, ever spread with the same rapidity, or made its mark during so brief an existence, on the hearts of so considerable a portion of mankind. It has already asserted its position. Though its truths are disputed still, yet, except by the ignorant or the hopelessly bigoted, they are no longer despised. The idea is gaining ground that its occult agencies may richly re-pay earnest research. The essential is that the whole subject should be studied in its broad phase, as one of the vital elements of an enlightened Christian faith.—From the *Terre Haute Daily Express*, April 2, 1872.

TRICKERY IN SPIRITUALISM.

THE following article, with the above ominous heading, appears in the *Spiritualist* for May 15. We re-publish it *verbatim et literatim*, and without note or comment:—

In the last number of the *Spiritualist* attention was called to the circumstance that many of Mr. Hudson's ghost photographs were such as could be produced by

artificial means. Mr. John Jones, of Enmore Park, informed us that some of the pictures *had* been artificially produced, but did not send us evidence. We accordingly made further enquiries into the subject, the result being that there is no question that several of the pictures are shams, made, in many instances, by first exposing a plate in the camera on the person dressed up as a ghost, then treating it so that it would keep a moderate time, and afterwards, before development, exposing the same plate upon a sitter. Thus, on development the sitter and the ghost would appear together in the picture.

When the ghost was taken, the line of the bottom of the background was taken at the same time, consequently, in some cases, when the plate was developed this line appeared *in front* of the legs and dress of the sitter. Some of the carpet also, which ought to be behind the sitter, makes its appearance printed over his or her dress.

The real spirit pictures apparently did not come fast enough, so imitations were introduced.

Mr. Hudson is no Spiritualist. The worst of the story, however, remains to be told. It is our painful duty to point out that Mr. Herne, the medium, appears dressed up as a ghost in two, at least, of the pictures which bear the afore-mentioned marks of double exposure of the plate. These sham ghost pictures, showing the background printed in front of his legs, will be found in the albums of several readers of these lines. Mr. Herne may, perhaps, plead that he did not take payment of the sitter on these two occasions, and that he was under a bad spiritual influence at the time, and not in his normal state; certainly the expression of his face in the pictures bears this out. If so, when he was all right again, he should have destroyed the negatives, and prohibited Mr. Hudson from selling copies.

The harm does not end with the injury to himself of these acts. The manifestations through a new medium are watched very carefully, but when they are found to be genuine, and the medium is recognized by Spiritualists, the said medium is in a position of trust, bound in honor not to disgrace the cause by tricks. Again, facts of this kind must force the spiritual periodicals to give less perfect descriptions of *stances* and incipient manifestations to their readers, selecting chiefly those only which it is palpable the medium could not produce artificially. Thus both the public and the scientific world will lose a mass of information, because of a necessary reticence under the circumstances.

Our unhappy story this month does not end here. In another column will be found a letter from Dr. Purdon, containing facts which apparently tell against the non-professional medium, Miss Cook. In this case the spirits have, no doubt, much to do with the matter, she being a young lady, aged sixteen, of blameless life, who was dismissed with a first-class testimonial as to character, from her situation as teacher in a school, because the mistress could not afford to have a Spiritualist in that capacity on the establishment. Her father, from the first, strongly objected to Spiritualism on religious and many other grounds; the phenomena forced themselves into his house against his will, and were a long time in breaking down his prejudices. Spiritualism has done Mr. Cook and his family nothing but injury among their neighbors, though at home, from the hitherto good character of the influences, it has been a source of increased happiness. Dr. Purdon also seems to be a thoroughly honest observer, faithfully recording all he sees, since he has not been afraid to publicly testify to the truth of certain psychological phenomena he has witnessed. Few men, with a professional reputation to lose, have courage to do the same.

In the course of the head and face manifestations through Miss Cook's mediumship, it will be remembered how once, in a clear light, many persons several times saw white drapery in the hand of the spirit, in the very act of quietly passing through solid matter. Sometimes test manifestations like this occur; in other cases the

facts are surrounded by a broad atmosphere of suspicion, which can be pierced only by faith in one another. The best manifestations invariably occur where all are linked together by the affections—where no impure thought enters; in fact, under such conditions, we have seen things taking place in the light which ordinarily occur only at dark *séances*. In Mr. Crookes's experiment with the accordion before technical witnesses, and with Mr. Home—a medium free from all imputation of ever artificially assisting the manifestations—the instrument would play only *under* a table. But a Bristol physician certified that, in his presence, with the same medium, the accordion played before him in the air in a good light, and he passed his hands round it. Why this difference in the two cases? We have no direct knowledge, but suppose that in the latter case the circle was more harmonious, happy, and susceptible to spiritual influx. Given a circle of hard-headed people, like the *savans* whom Mr. Home met at St. Petersburg, who sit to authoritatively impose their own conditions on the immortals—the spirits are not submissive to the dictation.

In addition to the cases mentioned in the first part of this article, we have also privately heard strong rumours about two other mediums, resident in the United Kingdom, having recently helped their manifestations with tricks.

Ever since this journal was started we have not had a case to publish till now of tricks on the part of a genuine medium. How is it that real or apparent cases against many of them seem now to have set in all at once? Is it that a wave of bad spiritual influence is now passing over the land, and that mediums are more visibly affected by it than others?

The charges of trickery, and the investigation into the facts, originate in all cases, it will be noticed, with Spiritualists.

Whatever may be the meaning of all this, it will do some good if we seek to spiritually purify and raise ourselves, and at the same time take care to surround all our mediums with good influences. Physical media are persons easily mesmerised, and very easily led by others, through their affections, into good or bad courses, as the case may be.

SPIRIT PHOTOGRAPHS.

LETTER NO. 4.

BEFORE resuming my narrative of the progress of this work, I must say a few words with reference to the accusation against Mr. Hudson of having made false pictures, which aspersion I *firmly* believe to be grounded entirely upon a non-comprehension of spiritual phenomena, which in so many other instances have upset many of our pre-conceived opinions.

The especial picture to which so much objection is now made, has been, from my first study of it, one of the most interesting to me—that of Mr. Herne and his *double*, and, of course, I was immediately struck with the fact of the carpet being seen in an *unbroken* line through *both* the figures. When I amused myself, some sixteen years ago, with photography, it was purely as an amateur, for the sake of retaining memorials of the faces and places I loved, so that I know nothing experimentally of the tricks that may be performed by its means, but if a picture has been taken by “double exposure,” there must be some sort of clue as

to which was the first half, and in this there is no such trace, nor is the carpet over-exposed, which must have been the case if it had been taken twice.

Now, from what the picture itself revealed to me, Mr. Herne is clearly entranced—his limp, inert attitude is precisely similar to that which I saw a short time since in another physical medium whom I mesmerised into a recruiting sleep after worry and fatigue—his spirit has gone forth from him, and as he is “not all there,” he has become partially transparent, his physical surroundings being also, to a certain extent, spiritualised. But it was the *inner* man externalised who taught me the most, for it showed me that the glorification of *self* was the chief aim of the *whole* individual, to strew flowers upon the *outer* man, being the thought of his “soul,” for that is the term generally applied by mediums to their visitors when they are the spirits of living persons, and such experiences are very frequent. Revelations such as this will be given to us without stint in this photographic work, for although similar teachings abound in the *written* records of almost all mediums, they rarely come to the knowledge of any one beyond their own immediate circle, but in this form the lesson may reach the heart through the eye, and may the impression be permanent.

I had contemplated saying something about the spirit photographs that are appearing in two other studios, but as I find this article must extend to considerable length, I will defer it until another occasion, expressing my hope that I may be forestalled by the workers themselves.

Each month I have to relate fresh wonders, and I should almost hesitate to mention what I now have to tell, but that I feel the work is yet in its infancy, and that each manifestation is a step towards that which is yet to come, so that it will not do to omit any link in the chain of facts, and this is, a negative taken of me, by *direct* power, *when I was not present*:—for the negative has made its appearance without any one having an idea when it could have been done. It is a kind of companion to the one I described last month, when I told about my having stood *in profile*, and the picture coming out full face,—and that my hands appeared on the negative in an attitude of prayer, such *not* having been at all my position:—in this new picture, I am represented in profile, with my hands in the prayerful attitude of the other negative,—which is a position in which I have *never* stood for any picture; I was impressed to place my hands so in the wonderful photograph with the Cross, that was done for me on the day before Good Friday, but then I was seated. Neither of these photographs will have the slightest interest for any one as pictures, but

to myself they are valuable as a marvellous evidence of spirit power.

Two photographs have been taken of Mrs. Cooper, which are especially interesting as corroborative of one another, for John Bunyan, who has long been known to her as her guardian spirit, appears on both of them. She went to Mr. Hudson's on the 6th of May, and sat (Mr. Herne as the medium), with a small volume of "Pilgrim's Progress" in her hands. Behind, but above her, Bunyan is seen, with his hand pointing upwards; the face is covered with a thick veil; he has a dark mantle, and a white robe which is partially covered by her arm in a manner that no counterfeiting spirit photographer could imitate without the consent of the sitter. In the picture taken with my mediumship (May 16th), John Bunyan stands in front, looking kindly upon her, for although the face is covered, the veil is very thin, so that if the negative had been dense enough, the features would have come out quite clearly; but even as it is, there is expression on the face, and he no longer wears the heavy dark cloak. It is curious that although the open book ("Pilgrim's Progress") is seen, which is as a sort of connecting link, the pillar of the table on which it lies has completely disappeared (Spiritualised away), and the folds of his robe are seen through the volume as if it were made of glass.

On the 23rd of May I found poor Mr. Hudson much harassed, the consequences of course being that his mediumship suffers, so that he feared we should have nothing at all, and in fact on neither of the negatives was there any spirit form, but in the second there is a very full stream pouring upon me from something like a hovering dove; a copy of which I sent to Mrs. Tebb, and she wrote about it thus to me,—“On Sunday I sat quietly with your new photograph, and these words were deeply impressed upon my mind—‘I will pour out My Spirit upon all flesh,’ Joel ii, verse 28,—and these words were repeated to me over and over again, with the emphasis placed differently on the words, as for instance ‘I will pour out my spirit upon all flesh,’ ‘I will pour out my spirit upon all flesh.’”

Two friends who had just arrived from the country, followed me to Mr. Hudson's on that same day, and sat three times, the first and last quite unsuccessfully, but on the second plate, there was a very shadowy form, with transparent drapery, and during the whole process, the gentleman, who has had much photographic experience, never left Mr. Hudson's side, either in or out of his small dark room.

On the 30th of May, Mr. Hudson was both nervous and anxious, for he had had two sitters that morning and had taken eight negatives, but there was not the faintest appearance of a spirit on any one of them, and I think he feared that

the mediumship had passed away from him. I was impressed to mesmerise him for some little time, before making my usual preparations, for I had directions (before the second Thursday in April), from my invisible teachers, always to burn frankincense in that part of the studio appropriated to the sitters and their mediums, so as completely to clear the spiritual atmosphere, and since then I have always done so, in more or less proportion as I have been impressed at the moment.

It was the first time of my going there with a desire for any special spirit, for I am too thankful for the boon bestowed, to raise by my own wishes any barrier to the best manifestations; but a day or two previously I had seen my sister (who had not visited London for upwards of two years), and she had lent me a miniature, set as a brooch, of papa when a very young man, and I thought it probable that it might be an aid for him to shew himself, so that I felt rather grieved when Mr. Hudson, in his nervousness, in taking the plate from the slide, let it slip through his fingers into the tank. He picked it up as quickly as he could, and proceeded with the development, and there was papa kneeling before me, but unfortunately the film is damaged at the lower part of both figures, and the action of the mixed chemicals has a good deal fogged the picture, so that as a photographic work it is a failure, although the fulfilment of my hope with reference to the spirit, who was immediately recognised by my sister, when I took it to show to her.

I sat again, for the possibility of a second edition, to remedy the accident, but there was no spirit, all the power being reserved for the sittings with a gentleman who was to meet me there, and who being summoned, now took his seat, holding with both hands a ring that had been his wife's, and the result is a most charming little picture. A sweet female figure kneels close to him, clad in a delicate gossamer-like garment, a portion of which passes under two of his fingers, as if her hand were there within his clasp, and by the expression of his face as he looks down, it would seem as if he must behold her. She wears a pretty little close bonnet, with a veil so thin as not to hide the features. A dark scarf (which I learn is of crimson hue, as a type of love), just covers the bust.

His second negative also had a spirit form upon it, but that film got damaged by sticking to the slide, so that it was quite spoiled.

On the 6th of June I found that Mr. Hudson had again all that morning been unsuccessful in obtaining spirit forms, although two or three different mediums had been present. I was to have but one negative, reserving the power for my other sitters, and we were delighted to see

a tall, beautiful female spirit, with an unveiled face, even more clear than my own, whom I hoped I might recognise when printed, but alas! Mr. Hudson was so busy all the afternoon, that he left it till the next morning to varnish, and then the film curled completely off, so that he could not save it, and the same mischance nearly occurred this last Thursday, but as he had more leisure, he saw the calamity at once, and rescued it in time, but as I have not a proof, I will leave the description of that spirit until my next report.

Mr. Tebb met me by appointment, but was suffering so severely from headache, that he feared it would totally impede any manifestation, but on his second plate there was a spirit form, although I do not know whether he has recognised it.

He was succeeded by the same gentleman who had sat the previous week, and when the negative had been taken, he told me that he had felt a touch against his right shoulder, and in the picture there is a spirit seated on the ground by his side, leaning his head against that very shoulder, just where he had felt the touch.

Notwithstanding all the contrarieties and difficulties, there continue to be a great number of spirit portraits taken, many of whom have been recognised by their friends, which have given rise to some touching scenes:—a few days ago, two ladies were there, who burst into tears when they saw on the plate the loved face of one whose loss they deplored, and thus realised the certainty that he had, not in truth, gone far from them.

I have not yet seen one that I am told Mr. Howitt recognises as a striking likeness of his son, but Mr. Coleman has written out the account which I believe he intends to publish.

I was right in my recognition of the spirit in my photograph No. 20, and my sister also at once said the likeness was unmistakeable; it is that of my Aunt Helen, whose spirit flower excited much interest in my exhibition (numbered 24 in the catalogue), and will be remembered by many of those with whom I conversed. It is of a lovely full pink, resembling a sundered heart in its form, and she died of heart disease brought on by grief for the loss of her husband, William Harman Butler, whose spirit is with me on the previous photograph (No. 19). She was the first to give me any promise with reference to the work to which I have been called, for on the 2nd of January, 1860, two days after my earliest phase of mediumship was developed, she gave me the simple message, "You are to have a strong power as a medium;" and now that this new form has come fully to me, on the very first day of my success by myself, she appears as if

whispering behind me to recall her prophecy to my mind.

The likenesses are assuming much more definiteness from the circumstance that the veil is being gradually withdrawn from the features, which is an evidence that we are becoming more closely united with the spirit-world. It reminds me of a fact thus mentioned by Mrs. Howitt (see *Spiritual Magazine* for August, 1862), in her slight memoir of the first Mrs. Home, given with the announcement of her death: "In the earlier stages of her disease her spiritual perception began to open, and she commenced, and throughout her illness continued to see and converse with the denizens of the spiritual world. Her most frequent visitants were her mother and father, and the mother of her husband. . . . She was also constantly attended by a veiled female spirit, whom she did not know, but whose very presence gave her great comfort, though she never spoke, nor raised her veil. . . . Through the six months previous to her passing away, the veil was slowly and gradually gathered from the feet of the guardian spirit towards the head, until two days before her release, when for the last time she saw the spirit, with the veil gathered in the form of a crown about her head, but with one part, as a festoon, still concealing her face."

This description tallies very closely with the idea presented by some of these photographs, but the most remarkable circumstance about them is their great variety, no two of the pictures resembling one another, either in pose or drapery, in which they certainly do not follow the photographer's usual ideal, which is more according to the milliner's taste than that of the artist. The fabric, too, if I may so term it, of the draperies is exceedingly various, ranging from a most gauze-like transparency to rich satin-like folds, as in the robe worn by my Aunt Helen.

Being somewhat of a privileged person, I was looking through Miss Hudson's collection of envelopes, containing photographs to be called for, and was much struck with one which I regret exceedingly is not allowed to be sold, for it does indeed convey an awful lesson. It is that of a spirit without any covering except a cloth wrapped round his loins, and I am told by my unseen teachers that it is one who, while upon earth, lived for *self* alone, weaving himself no garments for eternity by clothing the naked, therefore is he himself now naked and earth-bound, for one bare foot is planted on the ground, while the other is laid on that of the sitter, as if to implore his aid to rise out of his forlorn condition. The figure is a finely proportioned one, the face is deeply shadowed as if by shame, and is, therefore, undistinguishable,

but the arms humbly crossed over the breast seem to acknowledge the doom as a just one.

Another picture there is of which I regret not having yet any copies (so as to give a clearly accurate description), as that gives a somewhat similar admonition. It is a female spirit clad in tattered garments—alas! for her, whose white robe of innocence became a filthy rag, and yet more alas! for him, who may first have led her from the path of rectitude. Woe, woe to the land where unseemly lives are not pointed at by the finger of scorn.

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., June 17th, 1872.

NARRATIVES FROM R. DALE OWEN'S "DEBATABLE LAND."

No. 5.

A TABLE FLUNG INTO THE AIR ROTATES!

In the spring of 1870 I was visiting a friend of mine, Mr. B—, whose charming residence on Staten Island commands a magnificent view over the Bay of New York, with the distant city on one hand, and the Narrows, opening into the ocean, on the other.

The family had no knowledge of Spiritualism, and scant faith in any of its phenomena, until a month or two before my visit, when one of the sons, a young man, whom I shall call Charles, suddenly found himself, as much to his surprise as to that of his relatives, gifted with rare spiritual powers.

Passing by for the present the most remarkable of these I here re-produce, from minutes taken next day, and submitted for correction to the assistants, part of a record of what I witnessed at two sessions, both held on the 2nd of April, 1870.

The first was in the afternoon. We had been sitting previously in a back parlour; but, on my proposal, we adjourned to the drawing-room on the front of the house, where, until then, we had not sat. There were present, besides Charles and myself, two other relatives of the family, Mr. N— and Mr. L—. The room was darkened with heavy curtains, which we drew close; but sufficient light came through to enable us to see the outlines of objects.

We sat at a heavy deal table, made expressly for the purpose, very thick and strong; the legs more than two inches square; size, two feet seven inches by one foot eight inches, and weighing twenty-five pounds.

At first there was a trembling motion, then a tilting from side to side, gradually becoming more powerful, and at last so violent that it was snatched from our hands. Then, at our request, the table was made so heavy that I found it scarcely possible, with all my strength, to move it even half an inch from the floor; the apparent weight some two hundred pounds. Then, again, at our request, it was made so light that we could lift one end of it with a single finger; its weight seeming ten or twelve pounds only. Then it was laid down on its side; and, no one touching it, I was unable to raise it. Then it was tilted on two legs and all my strength was insufficient to press it down.

Finally, after being jerked with such sudden violence that we all drew back, fearing injury, and merely reached our fingers on the edge of its top, it was projected into the air so high that when we rose from our chairs we could barely place our fingers on it; and there it swung about, during six or seven seconds. Besides touching it, we could see its motion by the dim light.

We sat again in the evening at ten o'clock, in the same room, darkened: only three at the table, N—, Charles, and myself.

Then—probably intensified by the darkness—commenced a demonstration exhibiting more physical force than I had ever before witnessed. I do not believe that the strongest man living could, without a handle fixed to pull by, have jerked the table with anything like the violence with which it was now, as it seemed, *driven* from side to side. We all felt it to be a power, a single stroke from which would have killed any one of us on the spot. Then the table was, as it were, flung upward into the air, again so high that, when we stood up, we could just touch it, and shaken backward and forward for some time ere it was set down. Again it was raised, even more violently than before, and swung backward and forward, as far as by the touch we could judge, in an arc of seven or eight feet, some five or six times. A third time it was hurled into the air, sometimes out of our reach, but we felt it *turn over and over, like a revolving wheel, eight or ten times*. As nearly as we could judge without reference to our watches, it was some *twelve or fourteen seconds* in the air, before it descended. Sometimes we were able to touch it, sometimes not.

Then I asked whether, some time hereafter, we might not be able to obtain objective apparitions. The answer was given by raising the table three times from the floor, each time slamming it down with such force that the noise was distinctly heard in the story above; and, when a candle was lighted, we found the top (of inch board) split entirely across and wrenched from the legs; the long nails with which it had been secured to prevent such accident being drawn out.

While these manifestations were in progress, it occurred to me, as very strong evidence of the humane care of the operating spirits, that when such tremendous power was exerted close to us, no serious accident happened; and that I had never heard of any such on similar occasion. Once N—'s wrist was sprained, and twice his knees and also Charles' were struck; but though this pained them a good deal at the moment, the pain ceased in a few minutes—through spiritual influence, as they supposed. I certainly would not trust myself within reach of any similar demonstrations, if produced by human hands.

I expressed my thankfulness and gratification at having been allowed to witness such manifestations. The answer by impression through Charles's hand was, "Don't you know that we are as much gratified to give them as you to receive them?"

Then they informed us that "their powers were a little shattered for to-night;" and, at midnight, we adjourned.

I beg that my readers will here note the attendant circumstances. The locality, selected by myself, the drawing-room in a gentleman's house; no professional medium present; the assistants, the son of the gentleman in whose house we were sitting, and two other gentlemen, his near relations; the motion out of our reach, so that it was a sheer impossibility that those present could have produced it. The shattered table remained, a tangible proof of the strong force employed.

How thoroughly out of place here the suspicion of deception or imposture! How utterly untenable the hypothesis of illusion or hallucination! Thomas, touching, would have believed. It would need a disciple of Berkeley to witness these phenomena, and still remain a sceptic in the reality of such manifestations.—Page 284.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

SIR,—Perhaps you will allow me to point out that the Messrs. Theobald have misunderstood my paper on Necromancy, on which they

comment in your last month's issue. They represent me as falling back on a Mosaic prohibitory law in order to maintain the sinfulness of any voluntary dealing with the dead; and they quote several Mosaic prohibitions, now removed, in order to show that what was once forbidden has become lawful under this Christian age.

On their argument I wish to offer two remarks. First, the removal by Christianity of some Mosaic restrictions does not prove the present lawfulness of "seeking to the dead;" any more than it proves the lawfulness of stealing or murder. Both of them were forbidden by the law, and are forbidden by the Gospel. It is necessary to show in each case by itself, that what was forbidden by Moses is permitted by Christ. And this has not been shown with respect to "Necromancy" by Messrs. Theobald.

Secondly, my argument in the *Congregationalist* for March was not founded on a Mosaic Law, but on the reason given by Moses for his law against "Spiritualism"—namely that "all who do these things (seek to the dead) are an abomination to the Lord;" and that it was "because of these abominations" that God drove out the Philistines before Israel. This reason applies to all nations and all ages, and though it is written in the books of Moses it forms no part of that law which was replaced by the Gospel.

The prohibition against intruding into the unseen world is founded upon the promise to raise up inspired Prophets on this side the veil; and I should be glad to see your correspondents fairly grappling with the force of that argument, which obviously bears with the greatest strength upon this age of the Divine Manifestation in Christ.

I am, Sir,

Yours truly,

EDWARD WHITE.

Tufnell Park, London, N., June 7, 1872.

POETRY.

HYMN FOR THE FIFTH SUNDAY AFTER TRINITY.

See "Gospel" for the Day.

"Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net:" 5 Luke, 5v.

FISHERS OF MEN.

When shall the word of power be spoken?

We rest and wait till then;

Lord, as of old, look on Thy spirit-broken

And weary fishermen.

The darkness is above us and around us,

No star breaks on the sea:

Watch after watch the weary night has found us

Looking in vain for Thee.

When wilt Thou, O our Master, come to cheer us?—

He's not far to find:

We cry aloud, and surely He will hear us

In pauses of the wind.

We listen for his voice, some answer making:

Far off we hear the moan

Of barren surges on the long shore breaking,

But other answer none.

* * * * *

And yet it came to them before the morning,

Not in the surges' roll:

There was no voice, yet each man heard the warning

Speaking within his soul.

"Up and be doing, Fishers; ye were bidden

Still to let down the net:

The Master sees you though His face be hidden;

His love does not forget.

What? have ye taken nothing, and despairing

Slacken your hands from toil,

And will ye idly cry for His appearing

To fill your nets with spoil?"

Not unto such He comes when morn is breaking

To speak the word of might:

He crowns their labor who, though nothing taking,

"Have toiled all the night."

W. H. D.

OUTLINES OF SERMONS.

No. 19.

"After this manner, therefore, pray ye: Our Father which art in Heaven, *Hallowed be Thy Name.*" 6 Matthew, 9v.

1. Reverence is an indestructible element of human nature. But as it may be a power for evil as well as for good, it is well we should know the supreme object towards which it may be safely directed. Hence our Lord's direction in the text.

2. According to a well-known use of words among the Jews, the "name" of a thing stands for its essential qualities, and, with respect to God, for His character. It was in these senses Christ spoke of the Name of the Father: see 12 John 28v., and 17 John 6v. The Name of God is the symbol for perfect power, knowledge, wisdom, and goodness. To "hallow" the Name of God is to sanctify it; and to sanctify it is to set it apart from all weakness, ignorance, error, and evil. When, therefore, we pray, "Hallowed be Thy Name," what ought we to mean?

3. We should by such a prayer express our desire that the character of God may be known as it really is! and that it may be loved, and revered, and obeyed. If, also, this prayer, as used by us, be an intelligent, as well as a sincere one, we must wish that just views of God may prevail, that formal worship may cease, and that He may be trusted in all things and at all times.

4. The Name of God may be hallowed by our never using irreverent words, or doing irreverent things. Also by meditation upon it, imitation of it, the prompt recognition of the character of God, as displayed in His spiritual children, and especially, by our heart-acceptance of the manifestation of it which He Himself has given us in Christ.

5. Left to our own uninstructed impulses, this petition, "Hallowed be Thy Name," would not be our first. But such is Christ's method, and Christ's method is always the right one.

6. Readers of Thomas Carlyle's works—especially his *Sartor Resartus*, *Past and Present*, and *Heroes and Hero-Worship*—will know with what wealth of thought and inspiration that great man writes of human reverence, and the ascent thereby of the soul to God.

F. R. YOUNG.

(Preached at Swindon).

THE GLEANER.

An Institute of Spiritualists has been opened in Leicester. Apply to Mr. J. K. Smith, 22, East Bond Street.

Dr. Sexton is preparing a work on *Spiritualism in its relation to Free Thought*. We look to its advent with interest.

There is a haunted house in Darlington, for particulars of which apply to Mr. G. R. Hinde, 1, Ridsdale Street, Yarm Road.

In page 92 of the *Christian Spiritualist* of last month, there is the signature *J. B. Dillon* to a letter. It should have been *Ortton*.

Could Mr. M. D. Conway be induced to publish the course of lectures recently delivered by him, at the Royal Institution, on *Demonology*?

There is a letter in the *Medium* for May 31 from Mr. W. J. Stennett, Cromwell Street, Nottingham. It gives a *fac simile* of some direct Spirit writing.

A subscription is being raised to purchase a Cabinet for Messrs. Herne and Williams, to facilitate the evolving of the phenomena of Spirit faces. Suppose we wait?

The *Banner of Light* for June 8, contains a long list of remarkable cures recently performed by Dr. Newton. Our friend is practising in Cleveland, Ohio, for the present.

If there are any Spiritualists in Swansea, or the immediate neighborhood, who would not object to give us their names and addresses, perhaps they would kindly do so at their convenience.

Mr. Gerald Massey's lectures on Spiritualism at St. George's Hall, London, were a great success, even pecuniarily. We earnestly hope they may be published in a revised form, and by himself.

The *Medium*, speaking of a five shilling book published by Dean and Son, called *Two Thousand Pounds Reward*, says of it, "This is one of the most sweetly pathetic stories we have ever read."

The Rev. W. H. Rothery, 31, Richmond Terrace, Middleton, Manchester, recommends the *Medium* as an anti-vaccination organ. What special connection is there between Spiritualism and small-pox?

We continue to receive the *American Spiritualist*, edited by Mr. Peebles, Mr. Bacon, and Mr. Wheelock. It is thoroughly representative of the other side of Christian Spiritualism, and has more than average merit.

Sergeant Cox's new edition of his *Spiritualism answered by Science* is chiefly valuable for his endeavor to systematize the conditions under which good manifestations are attainable. The book is published by Longmans.

Mr. Atkins, well-known as a former resident in Fleet St., London, has patented a fire-extinguisher. He is a Spiritualist, and states that he has made his discoveries through Mediumship. We know Mr. Atkins, and believe him to be a thoroughly honest man.

We take from the *Spiritualist* of June 15, an article on *Spirit Photographs*. Such of our readers as would like to investigate this subject thoroughly, and beyond our boundaries, should get the *Spiritualist* for May 15, and June 15, as well as the recent numbers of the *Medium*.

The *Spiritual Magazine* for June comes freighted to us with a good and varied cargo; and we are glad to see therein one bale of goods with the name of *William Howitt* upon it. Persons interested in Spirit Photographs should read this number. It contains some very striking evidence *pro* and *con* on the subject.

The *Banner of Light* for May 11, says that Mrs. A. E. Cutter, a medium residing at 72, Essex St., Boston, has made a discovery, by Spirit assistance, of a remedy for cancer. We hope to hear more of this matter, with minute particulars in evidence of the truth of the statement.

Some gentlemen in Newcastle-on-Tyne—among them our old friend Dr. McLeod—have sent quite a gushing address to Mrs. Woodhull, of New York, congratulating her upon the attitude she has taken on the question of

social freedom. They say they speak on behalf of many more beside themselves. We hope they are mistaken.

Mr. F. A. Hudson, the photographer, of 177 Holloway Road, has issued the following notice: "In consequence of threats, prosecutions, witchcraft, cheating, &c., and considering the suffering of Mr. Mumler, by the advice of my solicitors, I will not guarantee them as Spirit Photographs. I leave the sitters to form their own conclusions; I will have no controversy."

We are indebted to the kindness of Mr. T. P. Hinde, of Darlington, for abstracts of Mrs. Harriet Law's lectures on Modern Spiritualism, recently delivered in the Mechanic's Hall, Darlington. Mrs. Law is a thorough special pleader, and one who makes you feel that she is not in a right state of mind to judge a question which draws out her antipathies.

We acknowledge with thanks a copy of *Barclay and his Assistants* (London: Kitto, 5, Bishopsgate St.), being a reprint with additions from the *British Friend*. It is a clear exposition, and courageous defence of the great apologist of Quakerism, and of the first Quakers, who were by no means so orthodox as most of their present successors.

DR. LIVINGSTONE.

Mr. Wm. Hesketh, 14, Alma Square, Moss Side, Manchester, sends us an account of a *séance*, held at his house on the first day of January, 1872:—Mr. Hesketh and his wife were sitting, in circle, with Mr. George Douglas and Mr. Aaron Watson; when Mrs. Hesketh passed into the clairvoyant state, and described a sea coast, quite barren, but for one tree. Near the tree, she said, was a large white stone, and underneath the stone a letter folded, and sealed at both ends. Around this stone there was strewn a large number of human bones, and other indications of cannibalism, which a spirit, claiming to be that of Dr. Livingstone, afterwards described as the remains of himself and several of his party. He said he had fallen into the hands of a tribe of Kafirs—a tall people, with dark olive skins—who kept him in chains for three weeks, and by whom he was afterwards murdered. The letter under the stone contained an account of his travels, and was addressed to his wife. It had been placed there by a friendly chief, whom he called Massicouca, and who, he said, would be the means of its reaching England. The spirit afterwards delivered a short address, through Mr. Hesketh, expressing the willingness with which he had laid down his life in so good a cause, and regretting that his murderers could not be brought under the power of the Gospel. The time of his death was said to be May 18th, 1871.

We give the narrative without comment, and our readers may judge for themselves how far it is worthy of credence.

ANOTHER GHOST STORY.

FROM a letter which one of our family has received from our well-known correspondent, Miss F. J. Theobald, we extract the following interesting particulars: "I have a ghost tale for you, which, if you like, you can insert in your paper. My landlord, Mr. Lambert, 21, East Ascent, St. Leonard's, told it to me. He says that about two months ago, as he was sitting to rest himself, about ten o'clock at night, on one of the seats on the cliff near here, he suddenly saw a strange female figure, all in white, almost like a nun, as she was holding the white drapery round her face, just showing her dark hair, and bright dark eyes. She had side-laced boots on, and he heard her footsteps as she walked close by him. After she had passed him, she turned round, looked at him very strangely, and then walked on. He says the *look* startled him, together with her general strange appearance. But he got up directly—*ran after her*, and, behold!—she had

entirely vanished, although there was no place at hand where anyone could have concealed themselves so quickly. He says she was half singing, half moaning to herself, but he could not distinguish the words. This incident *alone* would not, perhaps, be worth very much; although, knowing him to be a truthful, steady man, and knowing the *situation* where this occurred, I should put it down as a true ghost story. But close by there, an old man, who has a goat chaise, keeps his goat; and one evening, about the same hour, he says, as he was chaining up his goat, suddenly a young woman, all in white, stood by his side. She spoke to him, asked him what business he had there, &c., and he answered her; but did not take much notice, until, having finished his work a few minutes later, he looked up intending to speak to her, and she had entirely vanished from the scene. I am told that in 1857, not far from this spot, a servant girl was cruelly murdered.* Probably this is the spirit of that poor girl, wishing to give the name of her murderer."

* We suppose our correspondent means that the crime has not yet been *legally* "proved" against any one person, whatever the suspicions as to a particular individual may be.—ED. C.S.

MARGARET FULLER OSSOLI.

TOWARDS the close of the year 1847, Margaret Fuller married Angelo Ossoli; and in 1848 became a mother. She was in Rome when the young Republic burst upon the world, with such promise for the future of Italy. But many motives drew Margaret to her native land: heart-weariness at the re-action in Europe; desire of publishing to best advantage the book whereby she hoped at once to do justice to great principles and brave men, and to earn bread for her dear ones and herself. It was destined that they were to sail in the Elizabeth—they did sail on the 17th of May, 1850. And, even in the hour of parting, clouds, whose tops were golden in the sunshine, whose base was gloomy on the waters, beckoned them onward. "Beware of the sea," had been a singular prophecy given to Ossoli when a boy by a fortune-teller, and this was the first ship he had ever set his foot on. She remarked, "I have a vague expectation of some crisis—I know not of what. But it has long seemed that, in the year 1850, I should stand on a plateau in the ascent of life, where I should be allowed to pause for awhile, and take more clear and commanding views than ever before. Yet my life proceeds as regularly as the fates of a Greek tragedy, and I can but accept the pages as they turn."

THE WRECK.

"There are blind ways provided, the foredone,
Heart-weary player in this pageant world
Drops out by letting the main masque defile
By the conspicuous portal:—I am through,
Just through."

On Thursday, July 15th, at noon, the Elizabeth was off the Jersey coast, somewhere between Cape May and Barnegat; and as the weather was thick, with a fresh breeze blowing from the east of south, the officer in command, desirous to secure a good offing, stood east-north-east. So confident was the captain of the safety of their position, that he promised to land the passengers next morning at New York. Elated with this hope, they began to pack their trunks and prepare to meet their friends on the morrow; the last good-night was spoken, and with grateful hearts Margaret and Ossoli put their dear boy to rest, for the last time, as they thought, on ship-board—for the last time, as it was to be, on earth. About four o'clock on Friday morning, July the 16th, the ship struck—first draggingly, then hard and harder—on Fire Island beach. It was now all over; the vessel was doomed: so were Margaret, Ossoli and little Nino; so was that rich MS. on Italy—all were buried in the Atlantic. Calmly they died together just in sight of that

land of liberty, just within reach and sight of an aged and loving mother and many tender friends—thus perished a noble woman, a loving husband, and a beautiful child.—Life of M. F. Ossoli, by W. H. Channing and J. F. Clarke.

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.

TO INQUIRERS.

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

- Howitt's "History of the Supernatural."
 De Morgan's "From Matter to Spirit."
 Sergeant's "Planchette."
 Brevior's "Two Worlds."
 Owen's "Footfalls on the Boundary of the Other World."
 Owen's "Debateable Land between this World and the Next."
 Massey's "Concerning Spiritualism."
 Alexander's (P.P.) "Spiritualism: A Narrative with a Discussion."
 Phelps's "Gates Ajar."
 Gillingham's "Seat of the Soul."
 Gillingham's "Eight Days with the Spiritualists."
 Carpenter's "Tracts on Spiritualism."
 Fudge Edmonds' "Spiritual Tracts."
 *Home's "Incidents in my Life."
 *Ballou's "Modern Spiritual Manifestations."
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MRS. JAMES DODDS, Certificated Ladies' Nurse, 15, Dagmar Terrace, Hamilton Road, Lower Norwood, London. References as to character, &c., may be made to the Editor of the *Christian Spiritualist*, who will gladly speak for MRS. DODDS.

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A more extraordinary book it has rarely been our lot to encounter * * * bad men, mad men, lovely sinners and lovely saints—this jumble of extraordinary purposes and personages seethe, and hum and bubble before the reader's eye like the witch's cauldron, with Mr. Horace Field perpetually stirring the broth. No thoughtful reader could bestow his time and attention on this book without ample recognition of Mr. Field's fidelity to life, and the subtle undercurrent of dry humour with which he depicts the scenes he has chosen.—*Daily News.*

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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.—JULY, 1872.

