

# 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.

---

*Editor and Proprietor: Rev. F. R. YOUNG, Rose Cottage, Swindon, Wilts.*

---

Vol. 3.      No. 4.      APRIL, 1873.      Price 2d.

---

## SWEDENBORG:—No. 2.

### THE LEADING THEORY.

I ADDRESS myself now, as I have stated, to show  
1st. The fundamental thought or theory, which I see in Swedenborg's philosophy.

2nd. That this theory is luminous among things composing the inner world of earth, and bears the test of application to them.

3rd. That if applicable to man at all, the theory is as applicable to the future man as to the present; and that hence, defining the inner life of hereafter, it defines also (as I have shown) its outer life, and shows that life to be such a life as Swedenborg depicts.

In filling in this outline I would gladly confine my account of Swedenborg's philosophy to the account usually given by his followers. The account they give, however, appears inconsistent with itself, and essentially untenable in many particulars. I cannot say that the objections I see in their account of his philosophy would weigh with Swedenborg himself, as they weigh with me. He probably held his doctrines more nearly as his followers hold them, than as I do; but this is not the point. We have a philosophy and a narrative of the spiritual world given through Swedenborg, by the hand which gives us all good gifts; and we are bound to use them in all humility, but consistently, with the natural faculties with which the same divine hand has endowed us. To read any "word" embodied in books for our use, in the sense alone which the writer saw in that "word," is to forbid all growth to humanity, and allow the dead forms of our forefathers to lie over our life like a Colossus, crushing all vitality out of it; while to read the grand books of our inheritance consistently with our own mental faculties, to the comparative neglect of the sense the writers may have seen in

their words, is to be guided by the *spirit* in them, instead of the letter "which killeth." Guided, as I believe, by the spirit in the writings of Swedenborg, I arrive at a certain philosophy, which, appearing to me free from the self-contradiction and inconsistencies of the letter, is, I consider, more true to the life within them; and this philosophy I see illustrated and embodied in Swedenborg's narrative.

To found my argument on the letter of Swedenborg's philosophy, rather than the spirit, would be to hide my own views under the appearance of views more powerful, because upheld, perhaps, by the potent view of Swedenborg himself, and certainly by the strength of many voices of numerous followers; while to follow the course I propose, is to rest on the support of the comparatively few who may think with me. I may regret the isolation of the course I propose, but I have in fact no choice. To hide my own views beneath the views of the many, what is it except, like the beast of poor repute in the fable, to endeavor to draw on the ill fitting lion's skin, and to betray my own incompetency in the very first roar I attempt? Isolated or not, my apprehension of Swedenborg's philosophy I must set forth, or preserve a judicious silence.

Now the theory, which is to my apprehension the creative soul of Swedenborg's philosophy, is an expression of the plain perception that we are mere creatures, and that God, the Creator, is the one moving source of all things. This theory appears to me to correspond, among spiritual things, to the theory among natural things, which ascribes mutual attraction to all natural bodies—corresponds as spirit corresponds to matter—as a universal power corresponds to a partial power—as a spiritual giant corresponds to an earthly dwarf. I see in the

direction scattered with profuse hand among the writings of Swedenborg bidding us always act "as of ourselves," the centre, core, and life of the whole. The being, power and foresight of God, and freedom of man, appear to me reconciled in this direction, which declares us to be but creatures of whom God alone is the Creator. We are to feel and act *as* free, just as we are to feel and acknowledge the sun and its heat, the air and its vital power, the earth and its rotundity; we are to admit that these are our truths, while a yet higher truth is that God is the creating and active Power in all, and freedom, sun, air and earth are the appearances in which He veils Himself before us.

The theory, then, which I see contained in the writings of Swedenborg, is that God alone is the moving power in all things; and this theory, which, if driven to mechanical limits, must paralyse all human efforts, and destroy all human responsibility, is deprived of these baneful effects by the direction to acknowledge that all is from God, while acting "as of ourselves."

And now, let us consider the luminousness among earthly things of this first step taken by Swedenborg in working out his mighty theme; that we may next pass from earth, beneath the guidance of this well-rounded acknowledgement of God, and view, through the eyes of Swedenborg, the countries, cities, houses and people of the Spiritual world.

In considering the luminousness of this philosophy among earthly things, I shall first call attention to the fact that science is the great moving power which makes possible the social growth we see going on around us. I shall then point out the conclusions as to human nature to which the potency of science conducts us. I shall then show that these conclusions are destructive of religion in general, and christianity in particular, as generally understood; while they are simply confirmatory of religion and christianity as depicted in the philosophy of Swedenborg. I shall then remark finally on the admirableness of a philosophy which erects no new form of religion for our shelter and our home, but preserves for us the old home made sacred by the tender memories which gather round the home of our forefathers.

The means by which mines are worked, the mode of converting ore into its various metals, the processes employed in the manufacture of commercial products, steam-engines, railways, the telegraph, improved modes of agriculture, are a few among the discoveries of our day which make crowded communities possible, and are, in fact, fashioning the outward form of the race, and these discoveries are mainly the outbirth of science. Now the progress of science is marked by the discovery of orderly sequences, where the sequences had

appeared to be without order. In the early working of mines explosions occur, producing simply open-mouthed fear and horror. The first amaze passed, cool-headed science becomes the observer, discovering that the emission of a gas from the depths of earth precedes the explosion. Hence follows the ventilation of mines and the manufacture of the safety-lamp; modes of preventing explosion which would be ineffective but for the emission of an explosive gas invariably preceding the explosion. Our power of ventilating mines by an up and down shaft, the possibility of constructing a safety-lamp by an enclosure of wire gauze (which always so reduces and dissipates the heat of a lamp that it may with safety be immersed in an explosive gas), are in like manner dependent on the existence of invariable sequences in the world in which we live, and on such a discovery of those sequences that we are able to *foretell* the result certain definitely arranged combinations will produce. Surely we may say (let me here observe somewhat parenthetically) that creeping round us unnoticed as the Kingdom of God ever does, its advance is manifest in our young men being made not only into prophets, but into prophets who can turn their prophecies into immediate and practical use. The progress of science then consists in reducing the seemingly waste region of facts, little by little, into an orderly region of sequences in which, when we know the precedent conditions, we can foretell that which will follow. Its progress thus consists in reducing the unknown to a region so well-known that when we plant the seed we are sure that we shall reap from it, not millet, tares, rape or any other seed whatever, but the corn we expect.

At present, in our climate, the weather cannot be predicted with any certainty. A few of its "laws" (the name which, from their perfect reliability is given to the sequences of nature) are known, and have been for ages. Ignorant as we may as yet be, and perhaps shall ever remain of the "law" which the weather obeys, we are none the less sure that it obeys a "law" as regular as that which makes the safety lamp possible; a "law" which, should we discover it, will enable us to foretell wet days and fine. Moving onward with ever bolder and bolder step from such conclusions, men observe that parentage, education, the nature of the associates of childhood and youth go far toward the formation of character, and that character, combined with the circumstances of life over which we have clearly no control, certainly influence largely, if they do not wholly determine the acts. The question is thus very openly asked whether our "will" may not, after all, be subject to "law" like the rest of creation. Ordinary philosophy, feeling that the existence of human responsibility is dependent on the answer, meets the enquiry with the

flattest of denials. Calvinism gives a partial assent, but with conditions so terrible annexed that few can hear with patience its answer. Is there no middle course, we enquire anxiously; and the philosophy of Swedenborg steps forward and assures us there is. Act always "as of yourselves," is the reply. This reply admits that a higher law than that of our own will rules over that will; but that the primary condition of that very law is that we should act *as if free*. Such a doctrine opens a whole world of enquiry, upon the mere borders of which I cannot touch. Besides opening a field of enquiry so vast, however, it plainly also makes us hear, without anxiety, the brazen voice of science as she marches on from victory to victory beneath the banner on whose folds are written "Universal Law." We stand spectators full of interest and without alarm because we admit the law, while we claim that freedom is among the appearances in which we live—as real to us as earth, air and sky, but *our* reality alone;—a theory expressed in the direction—"acknowledge that God, who is a law to Himself, rules over all, while acting as of yourselves." This over-ruling law is, but it is hidden in the bosom of God, and so long as unknown to us we have no choice, except, while confessing it, to act as if it were not.

Again: The radical hypothesis I see in the writings of Swedenborg is, as I have stated, that God is the one moving cause of all things. If this hypothesis be true, He must be close to us within and without at all times. Why then do we never see Him or know Him certainly, but only, upon theory, believe even that He is? Considering His nearness His silence is marvellous, one result, however, will certainly follow from His silence—that close as He may be, we shall certainly act as if He were not at all—or act "as of ourselves" just as we all act to-day. This silence clearly tells us then, that whatever be the fact, we are intended, and certainly, therefore, shall be compelled to act "as of ourselves." Still, assuming the truth of our hypothesis, if we theorize and argue upon it, will not the result of our reasoning be dangerous? Does not such reasoning lead us always nearer, and threaten to plunge us at last in a destructive fatalism? If the result of our reasoning were to make us approach God Himself—God directly as He is—the danger of destruction in His native heat would doubtless await us; but if a shield should arise between us and the Almighty Sun, so that we can never approach the Sun, except under the shadow of that protecting shield, such danger may be avoided. No one, doubtless, ever sees God as He is. If indeed he thinks he hears or meets Him, it is in the wind, the sunshine or the rain he hears or meets; or returning, perhaps, elate from the presence of some fellow-man, he feels that he has been treading on holy ground—

he feels that he has heard words and seen looks vital with the presence of the Almighty. If then some one especial MAN should rise, who calls himself the Light of the world, the only begotten Son of God, the Way leading to the Father, the One who reveals Him whom no man hath seen or can see; and if this MAN makes good His claim to the title through our experience, the Shield we want is found. If no man can approach God except through some divine MAN, our freedom is confirmed and made real by this very approach. To this MAN—in whom we alone see the God-head perfectly—sun, stars and earth, wind and rain, man and beast, our freedom and responsibility are as real as to ourselves. This Divine MAN once found out of the mouth of God *Himself*, beheld in the only form through which we can approach Him, we have enforced upon us, in great things and small, in morning hours, noon-tide and evening, from youth to age, the fact that whatever be THE TRUTH, our truth is that we are to act "as of ourselves."

We all know one form of Religion in which this Divine Man is proclaimed as the Word of God—the Way leading to the Father—as the Shield of which I speak. In Christianity Christ is held up for our worship, and as our shield. Now the philosophy of Swedenborg which is devoted to the developement of Christianity, makes the Divinity of Christ a point so special that his professed followers—misled as I think by the letter of his teaching—address the Lord Jesus always in their worship to the almost entire neglect of the Father—to whom He is the Way—and of the Holy Spirit, who proclaims the oneness of the human and visible with the superhuman and invisible God of all power and might. So far, therefore, as the teaching of Swedenborg bears weight with us, we find completely upheld in his writings the Shield needed by those who hold the doctrine of an over-ruling law.

Such, in the briefest of forms, is a bare outline of the central life and power I find in the philosophy of Swedenborg. And this philosophy is among us at a time when the assertion becomes every day more loud and ominous, that the nominal shepherds of the Church of Christ, while disputing among themselves on the exciting topics of vestments and genuflections, are leaving those who ought to be the sheep of their fold, to enquire among themselves whether the entire Church does not rest upon a base so erroneous as to make the whole structure a tottering pageant. "May not the will of man," say these enquirers, "be subject to 'law' like the rest of creation? And if so, how speak of moral responsibility; how defend your whole systems of rewards and punishments, without which the Church is a myth?" With such inquiries as these spoken loudly in our ears, we



find in the writings of Swedenborg a system of philosophy prepared for us, which, admitting the over-ruling "law," enables us to discover that the foundation of the Church is not weakened, but strengthened thereby. That science is laying such mines beneath the old foundations there is no doubt. To all who perceive this and acknowledge that the mines are indeed mines which threaten to hurl to the ground our present conclusions about responsibility, a philosophy which affords such a refuge from the possible storm must prove indeed such a philosophy "luminous among things composing the inner world of earth, and one which bears the test of application to them." And the light this philosophy thus sheds, carries a warmth with it, which is grateful indeed to our whole genial and loving nature, when we find it claims our allegiance under no new name, but calls the light it sheds the light of Christianity; that nourishing mother of our forefathers and ourselves. The philosophy of Swedenborg claims indeed no more potency than that of rolling away clouds from between us and this ancient sun of the world—clouds whose defence from the bright heat of that sun the world no longer needs. And thus it shews us that the words and names our fathers used, are words and names still full of life for us; and that their works still contain food for the day's sustenance; and the continuing youth with which it thus endows this ancient glory of the world, is so all-searching that it fills even its architecture and its painted glass.

Having thus given, in the briefest of forms, some idea of the vastness and potency of the philosophy I find in the writings of Swedenborg, and of its remarkable aptness to the earthly needs of our day, I propose in my next paper to point out the nature of the Spiritual World which gathers about a philosophy founded on the assertion that we are mere creatures, and God the one great and only Creator; and to point out the identity of that nature with the spiritual narratives Swedenborg relates.

HORACE FIELD, B.A.

30, Thurlow Road, Hampstead, N.W.

## INSTRUCTION BY INFLUX FROM SPIRITS:—PART 2.

WHILST writing thus far our attention has been diverted and drawn to an old number of *The Intellectual Repository* for July, 1860, wherein at page 325 the editor sums up with wise suggestions of his own as a casting vote to a series of articles that had preceded it, named "Spiritualism; what is it, and what are its pretensions?" from the gifted and intelligent pen of the Rev. W. Woodman of controversial fame. These comments the editor prefaces with a translation

from some portions of Swedenborg's *Spiritual Diary*—the manuscript which is in the hand writing of the latter. This paper is entitled, *How much a Mediate Revelation which is effected by the Word is superior to an immediate revelation which is effected by Spirits*. And at the close, as an approval and confirmation of his author, he thus writes with a side blow of leniency towards Modern Spiritualism, but with hard rubs against many sober enthusiasts:—

"It is an incontestable fact that *Materialism* dreadfully abounds; this materialism chains men's minds down to mere matter, and causes them to immerse all their governing affections in mere earthly things. Mammon is their god—and Venus, Bacchus, and Mars are their principal idols. Thus *naturalism*, as Swedenborg designates *materialism*, awfully prevails in the church even where the appearance is to the contrary. A knowledge of the Spiritual World is the greatest desideratum of the age. There can be no improvement in an upward direction, without this knowledge; nor can there be any living faith after death. Now it may be that *Spiritualism* is permitted for a season as a means of breaking up this dreadful materialism, and the prevailing infidelity as to everything spiritual which rests upon it. Many minds it is said, and we believe it, have been awakened by Spiritualism and its effects to a conviction that there is a Spiritual World and a life after death, and that man retains his identity, and still exists in a human form, with everything mental and sensational in very much greater perfection than when in the world. He is in a spiritual body adapted to the Spiritual World, and has lost nothing by death but his gross earthly body which he wants no more. Hence the mere day fabric of Materialism is shattered by this miraculous belief, because it comes home to the very senses, and meets Materialism on its own ground. But, however this belief may persuade those who have been infidels as to everything Spiritual, and arouse them to a faith in a life separate and distinct from this; yet, as it is a miraculous belief, it cannot have a saving principle within it. If they 'believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead'—involves an eternal law of Divine order; the belief produced by *Spiritualism* is not founded on Moses and the Prophets; i.e., on the Word; but on the 'voice of one risen from the dead.' Hence such a belief, as it has not the Word in it, is not saving; but in order that this may be the case, it must be founded on the voice of the Word, and not on the voice of any Spirit. There is an immense difference between these two kinds of faith; the one has the Word in it which is 'spirit and life,' and this conjoins man with the Lord; but the other has not the Word in it, and, therefore, does not possess a saving efficacy. If, however, such persons, and they are numerous, as have had their materialistic and infidel states shattered by the facts of Spiritualism, they have only to base their faith upon the Word, in order that the Lord and His Spirit and Life may come into it, and thus supply it with the proper ground upon which it can stand. For no faith in anything spiritual can possibly stand in the searching trial of judgment except on its proper foundation which is the Word. Nor can we concede that there is a true Spiritualism as well as a false Spiritualism; for we think that Spiritualism, or open intercourse with spirits in any sense, according to the teaching of Swedenborg in the above article and in other parts of his writings, is to the man of the Church a most insidious and dangerous evil. Even what may be understood by some to be a true Spiritualism is full of danger to the Spiritual and Heavenly state; for it cannot fail to inflate the mind of the man who is the subject of it with an idea of his own importance, and of his own superiority over others, which is a conceit engendering



pride and the love of rule and pre-eminence most fatal to all real, heavenly states, and to all true happiness. Whereas to come unto the Lord only as revealed in His Word, and to learn of Him who is 'meek and lowly of heart,' is to come into states of real and heavenly lowliness and meekness, and thus to enjoy the happiness of heavenly states. It may, however, be said that they who are in the belief of what the Word teaches do not require Spiritualism, and, therefore, justly repudiate it; but that those require it who do not believe in the Word, and who are, consequently, sunk in Materialism, and in the hardness of unbelief as to everything spiritual and the life after death. All such are indeed on the outside of the Word and of the Church, and nothing can shatter the rocks of unbelief upon which they dwell but the sledge hammer of some miraculous power. This power in the permissive Providence of God may, we admit, be *Spiritualism*, which it cannot be doubted has, during the last fifteen years, done much to shatter these rocks of infidelity and to move men's minds in the direction of a faith in the Spiritual World, and of a life after death. But it must not be forgotten that 'the Lord is not in the wind and the earthquake—which rend the rocks' but in the 'still small voice' of His word."

It is satisfactory to hear from so bold a New Churchman that Modern Spiritualism may have done some good, even within the 15 years to the date he wrote, namely, July, 1860—if only to "shatter the rocks of infidelity," and to direct men's thoughts to a higher life. But since then almost 15 more have elapsed, and a vast body of literature and innumerable brilliant stars have shone forth that would quite eclipse the murky atmosphere and doubtful age in which the above was written. And since there are many wise and pensive minds residing not far from Henley-on-Thames, and in other quarters, who have added greatly to the Spiritual Christianity of the times, it would give us pleasure and relieve many outsiders—who find it hard to believe what they neither see, hear, nor feel—if in their wisdom they were to endeavour to repudiate, modify, and rectify some of the above statements, so as to harmonise with the modern belief and relieve it from the scandal of weakness or insufficiency. But they will have to take into consideration still further in unison with the writer already so largely quoted, that:

"Those who are acquainted with the philosophy of Divine order know that the Lord redeems man and saves him by an operation from *first-principles* by *ultimates* and not by *intermediates*. The first or *inmost* principle is Himself; and the *last* or *ultimate* is His word in the letter or genuine doctrine from the Word as derived from the letter, and confirmed thereby. Thus He redeemed mankind by assuming the Humanity in *ultimates*; for redemption was effected from the *inmost* or Jehovah in the Humanity by the *ultimate* which He assumed in the world and which He glorified. Thus He did not assume the humanity of an angel, or as the Apostle says, 'He did not take upon Himself the *nature* of angels; but He took on Himself the seed of Abraham, &c.' From this we may see that if a man were instructed and led by open intercourse with spirits or by their influx or dictates sensibly perceived by him, he would not be instructed and led by the Lord from *first principles* by *ultimates*—for spirits and angels are *intermediates* between man and the Lord and *ultimates*—and, therefore, could not, according to this immutable law of His divine order be saved. Man, it is true, is closely associated with spirits and angels, and is

subject to their influx; but as in his normal and proper state he is not sensible or aware of this; he is neither instructed nor led by them; but is in the perfect freedom of his life, and is thus instructed and led by the Lord alone, in proportion as he remains faithful to the precepts and truths of the Word."

It may seem strange and anomalous that the founders or recipients of a philosophy or science should be the first to denounce it when taken up by others by way of experiment; and who have brought it into fulness by a practical bearing—and carries with it an air of jealousy and suspicion, quite opposite to that charity which is the basis of all its pretensions. Can it be that so many thousand clear intellects and holy lives are all under a delusion, mistaking night for day, cloud for sunshine, and shadow for substance? 'Watchmen what of the night?' Ye who stand on the high towers of vigilance and penetration give us the true time, and tell us what breakers and rocks are ahead. Sound the loud tocsin with a certain tone, and give no false alarm.

W. L. SAMMONS,

18, Plein Street, Cape Town, South Africa.  
December, 1872.

### STRENGTH AND WEAKNESS OF MODERN SPIRITUALISM.

WHAT are some of the sources of the strength and weakness of this faith which is "everywhere spoken against?" It may be said, in the first place, that one of its chief defects is the nature of the *methods* by which the movement is sought to be propagated. This is a weakness in some measure inherent in the infancy of all great religious movements. No faiths are royally born; no prophets are clothed in purple. The religions which have swayed the destinies of men have first been nourished in the bosoms of the common people; have been first spread abroad by the homely instruments of ignorant superstition and unlettered zeal. The few imperfect glimpses we can get of the early church of Christ reveal it to be not the unspotted company of saints which modern enthusiasm is tempted to regard it, but a religious society blessed with the most self-sacrificing zeal, and also degraded by the most undignified absurdities, and even the vilest sins. Of course every form of religion that comes to the light among people who are mentally and morally uncultivated and undeveloped, no matter how lofty the truths it contains, must be tinged by their ignorance and undevelopment. When truth comes to ignorant people, they can only use the crude instruments they possess to give it expression. Therefore, when we consider the origin and early life of modern Spiritualism, we *expect* to find it attended by those unflinching nurses of religious thought—craft and superstition. And our expectations are abundantly realized.

But apart from this consideration, if the methods employed in propagating this faith were always marked with transparent honesty and reliability, yet they are of a character to excite in the ordinary mind ridicule and distrust. First, because, as a people, we have a fixed habit of religious thought, and fixed methods of religious culture; and nothing can be more in opposition to these than the methods employed and the results produced by the new movement. We have a fixed ministry, trained in accordance with certain arbitrary plans of study. They have utterly abandoned this mode of ministration, and

have a company of teachers who boast of their ignorance in order to heighten the effect of their supernatural instructions. As a *body*, the people of our various religious societies regard the *Bible* as the treasury of God's highest truth, and therefore as the supreme source of inspiration and authority in pulpit teaching. But modern Spiritualists strip the *Bible* of any *specifically* divine character, and reduce it to the level of books of acknowledged human production; while they have a body of *inspirational* preachers, or *mediums*, who are able to publicly advertise the exact hour at which they will open communication with heaven. Christians have been accustomed to regular habits of devotion and prayer, either by the elaborate ritualism of the hierarchical churches or the simpler forms of Congregationalism. There is about the ordinances and methods of the church a venerable dignity and solemnity which most religious reforms have sought to leave untouched. But the advocates of this new faith have either laid iconoclastic hands upon these venerable usages, or passed them by with contemptuous neglect: substituting what Carlyle calls the "ritualism of Dead-Sea apples." Here we have a large body of men and women who seek to revolutionize all established methods and forms of religious thought and expression, and profess to receive information of the profoundest interest, touching life and destiny in this world, and the mysteries of the world beyond, by the homely and undignified mediumship of tipping tables, tinkling bells, rolling marbles, and messages scribbled in dark rooms and under tables. Now, we may say what we please about the unphilosophical nature of that opposition which will reject truth because it comes through unlooked-for sources, but the mass of people are not philosophical; and when truth comes to them, not only through novel channels, but in somewhat ridiculous ways, the mass of people have not the courage to investigate its claims. In the Saxon mind principles are only reared during ages, while prejudices seem to spring up in a single night: while both are alike founded upon granite. It must be confessed that against Modern Spiritualism a massive prejudice has been reared in the minds of a large body of religious people in this land. I am free to say I think the prejudice (on these grounds) unfair and unwise: but it is real and powerful nevertheless.

But there is a more radical source of weakness than this in the great movement we are considering, in its lack of totally disinterested and devoted preachers of its claims. I say this deliberately, while I bear glad testimony to the untiring, unselfish devotion of such women as Mrs. Hardinge, who has made her faith a glorious gospel of joy and consolation to the outcast and fallen. But I fear such preachers and evangelists are the exception and not the rule. Every faith depends largely for success upon the earnest convictions of its believers. The religion of Christ, although it overturned prejudices, shocked proprieties and revolutionized society: producing ridicule and contempt, by elevating, as the symbol of its spirit, that cross which was the gibbet of the slave—this religion, though it was marred with superstition and bigotry, yet was presented to the world by a body of men and women who forgot themselves, and everything except the testimony they must bear to their glorious faith. They were spit on by the rich, feared as a pestilence by the poor, dragged to the dungeon and the cross by the cruel law; yet they willingly gave up all for the faith of Jesus, and forced upon their bitterest foes the conviction of the value of that religion that transformed men into heroes and saints. But the popular impression is that modern Spiritualism is marked by few such signs of a divine origin and mission. That its prophecies are purchasable at stipulated prices. That its mediums resemble more the charlatan than the prophet, and its believers crave the marvellous rather than the true and good. It is inconsistent with all our ideas of religious thought and expression, for a body of people who claim to have certain knowledge upon one of the most tremendous questions known to the mind of a man

—that of the immortality of his soul—a question fraught with the most awful interest, and the tenderest hope—for this body of people to place the stewardship of this most precious truth in the hands of an irresponsible body of mercenary professionals, who huckster it to those who can pay. I do not wish to use an undignified expression, but only to represent this matter as it appears to the minds of common, ordinary people. A religion which looks for permanent success must not be content with stimulating the credulous element of human nature, but must entrust its ministrations to large, liberal, generous, self-sacrificing souls, who will be *eager* to give freely, to all who may come, the wine and oil of God's blessed truths. In this genuine, apostolic, disinterested zeal, it is the general impression that this modern faith is found wanting. I know of some quite prominent Spiritualists, who while still firmly holding their faith, have severed connection with the body, because of mercenary jugglery of many of its exponents. And one of their writers recently declared, that any faith of less vitality would have been swamped by the load of superstition, credulity, and craftiness it was compelled to bear.

In the opinion of the mass of people this faith displays another weakness of a serious character. That is in the nature and reputation of its moral and religious associates. A faith, like a man, is generally, and often unjustly, judged by the company it keeps. And modern Spiritualism, while professing the loftiest morality and purity, is very often found in the society of those disreputable movements which aim to abolish marriage, promote "free love," and embody the wildest socialistic and political vagaries. It is perfectly useless, however just it may be, to say that Spiritualism has, in its essence, no sympathy with these destructive theories. The mass of people use little discrimination. When they find this new faith always side by side with a great crowd of the soul-destroying philosophies of diseased brains and impure hearts, they are very apt to condemn them in the lump as gifts from the arch-fiend himself. And yet, with all its defects, inconsistencies, and weaknesses (some of which I have attempted to impartially portray), it possesses sources of wonderful strength and vitality by means of which it is steadily increasing in influence and power. To some of the reasons for this increase let me briefly refer. In the first place, then, I believe the chief source whence it derives strength is in the fact of its inherent *truth*. When I say that I believe this faith to be inherently and essentially *true*, I do not affirm the reliableness of its table-tippings or rappings, or of any of its common methods of securing the so-called spirit communications. I only mean, that, in its leading feature—the belief in the ability of the human mind to communicate with friends beyond the grave—it is in harmony with the central fact of Christian history? Let us look at this truth squarely. What is this central fact of Christian history? It undoubtedly is that Jesus Christ *after death* actually communicated with those he loved and left in the world. All the interest of Paul's conversion clusters around the simple declaration that Jesus Christ spoke to him from the immortal world. And remember, it was not as the Messiah that this intercourse was permitted the Son of Man. If there is anything made plain by the great Apostle, it is that, in all things pertaining to death and eternal life, Jesus comes under the operation of the same great laws that prevail over the souls of all humanity. You may say, if you please, that Jesus appeared in this mortal, perishable body. But he appeared in such a way as to convince his disciples that as he *was* so should they be; and that he had, *as a man*, gone through the natural and universal change of death. This much is certain. If it were not so, then Paul's argument for immortality, addressed to the Corinthians, would be foolish and vain. Here, then, was the great inspiration of the early church: that the "man Christ Jesus" had gone through the portals of death, and returned as a living soul to tell men of immortality. And this (stripped of

all its unnecessary accessories, its crude and grotesque methods of expression), is the central, living truth of modern Spiritualism. Not a new truth, but one as old as Christianity itself. Not a reformation, but a return to the primary doctrine of the church of Jesus Christ. Not in antagonism with our religion, but in beautiful harmony with the largest demands *this* religion makes upon the faith and affection of humanity.

And then it possesses another source of power, which, if faithfully used, will give it an influence like that exerted by the early church. I mean its power over atheism and utter worldliness. Scores of men who were entirely lost in materialism and unbelief have been brought face to face, by this faith, with what are to them, living, incontrovertible proofs of the existence of immortality. I do not think we can estimate the number of hearts made happy and buoyant, and the lives made true and sweet, by the consoling revelations of this faith. Say, if you will, that its methods are ridiculous, and its communications mainly childish. The *fact* remains that it has created faith, hope, and trust in hearts that have resisted every other earthly appeal.

And, lastly, this faith has had one blessed power wherever its influence has been felt. It has produced a deep and radical change in the manner of thinking and talking of death. If anything has cast an awful chill over Christian homes and hearts; and seemed to destroy or falsify their faith, it has been the presence of death. After eighteen hundred years of Christian light, we tremble with terror on the edge of the grave's awful abyss, and are filled with speechless agony whenever the hand of death is laid on one we love. Death always seems a fearful break in nature: almost a return to chaos. We speak of the dark, mysterious valley only in terrified whispers. Now, all this cannot be said of those homes and hearts where Spiritualism is the earnestly accepted faith. I have heard these people talk so rationally, so naturally of the other life, that death seemed to have no dominion over them. With them death is an almost obsolete word. They only speak of going "out of the form," of going to "the summer land," of going "to the other side." Even their children live in the golden atmosphere of hope and trust; and learn to talk of heaven as only the upper chambers of their earthly home.

As I go into the old churchyards, and see (keeping watch o'ee the graves), the grinning death's head cut in stone, I think of those unknown thousands buried under the mighty Rome, many of whose simple graves bear only the touching words, "Asleep in Jesus." And then I pray for the help of *any* faith that can take away from the human heart the awful fear of the grave, and bring back to the church of Christ the joy and trust of his early disciples. The faith that can do this should be welcomed by our hearts as a glorious instrument of the divine religion of Jesus Christ.

S., in *Monthly Religious Magazine* (Boston).

## CORRESPONDENCE.

*To the Editor of the Christian Spiritualist.*

MY DEAR SIR,—I cannot resist writing you a few lines to congratulate you on the remarkable poem that was given through your mediumship in December last, and published in the *Christian Spiritualist* of February. It is a very striking poem; and the fact of the unhappy spirit who dictated it, being at first in darkness, is so completely in accordance with the words of our Saviour, that such spirits go into "outer darkness;" and with numberless assertions of such spirits who have spoken through modern mediumship, that it is a strong confirmation of a Biblical

truth. There was a very extraordinary communication made some years ago in the United States, through Mrs. Sweet; professing to be from the spirit of Voltaire; and worthy of Voltaire for the eloquence of its style, and its graphic power of description, which represents the great anti-Christian writer as for a long period after death finding himself in utter darkness and solitude; no light visiting him, no voice answering to his agonised appeals for rescue, and for the consolation of kindred society. This condition was stated by him to have been continued till he was emptied of his spiritual pride, and his temper antagonistic to Divine revelation; and till these had given way to a spirit of humility, submission to God's will, and an earnest yearning after human sympathy and love. As his misanthropical hauteur disappeared, there opened to him the lower regions of intermediate life, a tempered light, and a free course upward and onward.

In the spiritual experiments and experiences of Hornung, the Secretary of the Berlin Magnetic Society, some extracts from which were published by me some years ago in the *Spiritual Magazine*, there is frequent mention made of an extraordinary female spirit, who came to his *séances*, and talked like a very Apostle for the beauty and wisdom of her discourses, and for her admirable inculcations of Gospel truth. Hornung observed to her that she must occupy a very exalted position in the spiritual world. "On the contrary," she replied, "I am still living in total darkness, and never see any light except when I am allowed to come to you, and on my journey catch glimpses of the sunny light of happier regions, and hear the voices and songs of their happier inhabitants."

She confessed that she was the spirit of a lady of notorious life and character, formerly well known at Vienna; and was then suffering the necessary consequences of her self-induced moral degradation. But she added that she was neither abandoned nor dejected. She was under the loving care of good and instructive angels, and was making steady progress towards the light, which would dawn upon her as she became capable of receiving and bearing it; and that in the meantime she was full of hope and resignation; and of a still more fervid desire to warn and assist those like herself still on earth.

We ourselves had various unhappy spirits who presented themselves at our domestic *séances* some years ago, who declared that they were living in a region of darkness, desolation, and loneliness. They uniformly declined to reveal their names; adding that they were wholly unknown to us. We asked them what induced them to come to us; and they often replied that they chanced to be passing, saw a light, and came in, curious to see what was doing. Sometimes



these spirits were possessed of an idea that they had irrevocably by their crimes, lost the favor of God; and it was most difficult to induce them to think otherwise; though we reminded them of the Parable of the Prodigal Son, and of the assurance of Jesus Christ that whoever came to Him He would in no wise cast out. Sometimes they refused to be prayed for; saying that it was of no use, and that in fact, wretched as they were, they did not wish to change. Others, however, professed to feel better for our sympathy and counsels, and came again and again, declaring themselves progressively happier.

On one of the last of these occasions, whilst in England, a spirit unknown, and declining to give his name, said that he would relate to us his first experience in the Spirit World. He said that he found himself with a number of others in utter darkness; cold, hungry, and most miserable. In endeavoring to advance, he and his companions found their progress obstructed by a massive and lofty wall. They felt along it, to discover some door or passage through it; but could find none, though they continued their search to a great distance. At length in despair they shouted to make some one hear them; but for a long time received no answer, but a dreary and hollow echo. All else was silent, dead, a vacancy, and most terrible negation. They then burst into cries of desperation and despair, when at length a voice demanded who they were, and what they wanted. They replied that they were newly disembodied spirits, who were perishing with cold, starvation, and nakedness; and they wanted to know where they should find a door of escape from this region of darkness, and of the shadow of death. The voice replied in stern tones, "There is no door!" On this, these woeful souls exclaimed in agony, "There must be a door!" and they insisted on its being found for them. There was no response. After fresh demands for entrance they cried, "Let us in for we are cold, and famishing, and naked, and miserable." Then the voice replied, "I have told you there is no door." But they reiterated "Let us in; there *must* be a door, and therefore let us in; for we are gentlemen, and cannot wait longer!" On this the voice replied, "Listen! There is a door; but it does not exist for you; to you it is no door. On the earth you lived only for yourselves. You felt nothing, did nothing for your fellow man. Your only love, feeling, and sympathy were for yourselves. In your abundance the necessity of your neighbor whom Christ had commanded you to love as yourself was as nothing to you. You felt no thankfulness to God for your blessings, or that thankfulness would have generated in your hearts love for your fellow men. The door in this wall is composed of two folds; one is Love to God, the

other Love to man. You had neither of these on earth; and, therefore, you find them not here. As you were as an adamant wall to your fellow men, an adamant wall now rises inexorably before you, as before all in your condition; cutting off all admission to more favorable regions, all possible progress and advance towards Heaven; as you measured, it is meted to you."

This terrible announcement struck them down like dead men. They lay and bewailed themselves bitterly, and cried vehemently for a long time for mercy and pardon; and at length a voice cried, "Arise!" and a strong hand was put forth from the darkness, and the apparently impassable wall gave way to that mighty hand; and they found themselves in a dusky, and as it were Cimmerian meadow, where friendly beings clothed and fed them, and told them that now they were on the open highway of the great pilgrimage of eternity, and must advance, grow purer, and enjoy, according to their own exertions, to their obedience to their spiritual guides and teachers, and to the prayerful love with which they clung to the life of the Great Father, and to the law of Christ, the love of the neighbour.

Will any one persist in saying that great practical lessons like these, taught from the inner to the outer world, are not substantial results of Spiritualism? If the world were thoroughly convinced, as assuredly it will one day be, of the grand fact and the grand truth of Spiritualism, and men came to impress their souls with the vast responsibilities of their doings and moral conditions, a new impulse, a new momentum would be given to the Divine laws and principles of the Gospel, of which now in the present world they would feel the infinite benefit.

I trust that you may have more communications like those to which I have referred. I daresay that you saw a fine poem quoted some time ago by the *Spectator* from an American Journal, called "The Beautiful Snow." It is curious that that poem, and the one given through you, were from women of similar character. The American having written hers just before her miserable death, and this latter being dictated by another victim of human vice from the other state. How completely these things confirm the truth of the words of Christ, that the harlots and the publicans often enter Heaven before the priests, elders, and Pharisees, in their self-righteousness. How completely they show that God does not desire the death of a sinner; but that all should return, repent, and live; whether in this world or the next.

I am very glad to see you so bravely maintain

the *Christian* standard of Spiritualism in your Journal.

Yours faithfully,  
WILLIAM HOWITT.

Rome, Via 55, Feb. 11, 1873.

## "THE WAIL OF A LOST SPIRIT."

To the Editor of the *Christian Spiritualist*.

DEAR SIR,—I cannot say that I am profoundly versed in the literature of Spiritualism; but I have for many years paid some attention to the subject, and when travelling in America eight years ago, I enjoyed much social intercourse and intellectual discussion with many of its most faithful disciples and eloquent exponents. Without in any way affecting to be more critical or wiser than other people: but after seeking to investigate Spiritualistic phenomena in as impartial a spirit as I could, I have found myself—perhaps to my loss spiritually and intellectually—in a state of, what some would think, orthodox incredulity.

My desire for knowledge on this question has not decreased, nor my interest in it abated; and I must confess that I have been startled from my sceptical frame of mind by your most remarkable, most deeply interesting article in the February number of *The Christian Spiritualist* entitled "THE WAIL OF A LOST SPIRIT." It is by far the most significant and striking revelation that I have ever met with, and while I have always been, and am a Christian, I may say to you "Almost thou persuadest me to be a *Christian*" SPIRITUALIST. This article affects my mind with so much additional force, because it is not a contribution to a Journal of whose conductors or contributors I personally know nothing. It comes directly from you, and is the transcript of your own recent and vivid experience. I have had the pleasure of your acquaintance for some time, know you to be a Christian and a gentleman, a man of intellectual culture, of sagacity, common sense, and in your truthfulness and conscientiousness (need I add?) I implicitly rely. Hence I am much distracted between my *a priori* doubts on the subject generally, and the momentous revelations, which you so graphically describe as having received on December 23rd and 30th of last year from the SPIRIT-WORLD.

I think that you owe it to many, who, like myself, wish to believe all that is reasonable and probable, and to reject what is hopelessly mystical or superstitious, to explain in a subsequent article some difficulties which have occurred to more minds than my own. Indeed, will you pardon me, if in the necessarily contracted space of a short letter, I attempt to cross-examine you on a few points on which it would be satisfactory to have further informa-

tion. You know that I am a member of the English bar of some years standing, and although in consequence of ill-health, foreign travel, and other causes, for some time a rather unattached member of my profession, yet I had, some years ago, considerable practice in the examination of witnesses in Courts of Common Law, in Criminal cases, and before Committees of both Houses of Parliament. If your article were the subject of a trial at *Nisi Prius* and I were the Counsel opposed to you, I do not assert for a moment that I could destroy the verdict, which, after a fair and impartial trial, a jury would award to you; but I think I could make that verdict more satisfactory to everybody concerned, by eliciting some explanation on matters involved in some darkness and perplexity. Permit me, therefore, to ask you *seriatim* the few following questions:

1. Have you on many previous occasions been subject to trances of the kind you describe? What has been their duration? Over how many years have they extended, and have lines of poetry or verse been dictated to you before?

2. Were your friends present aware that you were subject to trances, and consequently not alarmed by your physical and mental condition? and had you given them any intimation of feeling, any *presentiment* which would induce them to be ready with materials for making a "short-hand" report?

3. Am I to understand that you saw no vision, but that the sounds were heard by you *or* by the witnesses of your trance also? That the vision was seen by your friends is clear from your narrative. Would you ask Mrs. Wreford or her daughter to describe to you with more detail the appearance of the spirit visitor on both occasions, and favor your readers with that description?

4. On the occasion of either trance was your brain exhausted or irritated by too great or too long-continued intellectual exertion? Had any physical pain or sleeplessness compelled you to take opium or an anodyne of any kind? Was there at the time anything abnormal about your mental or physical condition?

5. Have you in the course of your pastoral duties had some case of a fallen woman re-called by your ministerial teachings to the path of virtue? Or in your experience of life have you had brought to your notice any instance of a faithless wife, after much suffering and deep remorse, finding in true penitence and religious duties the consolation and peace they alone can give? You say that you are not a poet; but have you written or preached frequently on such a topic?

6. Have you been visited at night by dreams of such a case or such a character? and have you ever made the subject the plot of any romance or story which you have written or intended to write?

7. In conclusion will you explain to what extent you corrected or revised the short-hand notes of your friends when written out? Did you only punctuate the lines?

I could ask more questions, but I have no right to encroach further upon your space. The queries I have put will suggest some others to your own mind, and some perplexities and difficulties may have been expressed to you by correspondents or in conversation. You may satisfy others as well as myself, by some further disquisition on this most serious and most absorbing topic.

I wish to say a few words before I conclude. I agree with you that the doctrine of "unconscious cerebration" is no solution of this problem. I say this with some confidence, because during my career at the University of Oxford I was a most earnest and painstaking student of Metaphysics and Psychology.

However much I may "halt between two opinions" and ask, as Goethe did on his death-bed, for "more light," I most sincerely thank you and congratulate you on making Spiritualism CHRISTIAN. If the "age of miracles" passed away long ago—much in Spiritualism that is *now* semi-miraculous may only seem so because its phenomena have not been sufficiently investigated or systematised with logical and philosophical method—and an interest in its revelations may strengthen the faith of many in the highest and deepest mysteries of religion. Unhappily I have met some Spiritualists who believed in nothing but Spiritualism and divorced it from Christian belief. The case of such was anticipated by the wisdom of Him who said "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Every Christian reader of your Journal must thank you for your sound, eloquently expressed and charitable remarks, about the condition of women who are erring or who have erred. As you truly remark, and the originality of the idea has imprinted itself on my mind indelibly, "A woman's fall is very often an inverted or mis-directed form of self-sacrifice, and *self-sacrifice is in itself so noble a thing* that even when it takes wrong directions, it may *contain within itself the elements of its own recovery to a right state.*" I wish that pastors and teachers of all theological creeds and denominations would instil this healing truth especially into the minds of the female members of their flocks. Ladies of the most orthodox belief or the strictest religious observances are too prone to look hardly and coldly upon the errors of their fallen sisters.

Does not Byron say of them

"And everything a tear may claim  
Except an erring sister's shame?"

They have not been exposed to the temptation and they do not fathom the deep remorse. They

should remember *who* it was that said "Neither do I condemn thee; go and sin no more;" nor forget the line of the Christian poet who wrote of Mary Magdalene that she was

"Last at the Cross and earliest at the Tomb."

I must apologize for the length of my letter, I enclose my card, and remain, dear sir,

Yours faithfully,

W. STANTON AUSTIN.

5, Essex Court, Temple, London.

[We will answer this interesting and valuable letter in our next; and do so in detail, and without the smallest evasion].—Ed. C.S.

## SPIRIT PHOTOGRAPHS.

LETTER No. 13.

To the Editor of the Christian Spiritualist.

DEAR SIR,—I must begin by expressing my thanks to those kind friends who complied with my request to have their good wishes during the time of my commemoration *seance* on the 7th of March, including also those whose written words of sympathy I have already acknowledged, especially her who at about the very moment that we had finished, despatched a few lines from her country home to wish me "many happy returns of the day," and I earnestly hope that the year now auspiciously begun may be productive of great development and fresh wonders.

The first photograph taken of Miss Hudson, the clairvoyante (February 13th), was a very peculiar one, and may be termed a *volunteered* test, such as the spirits in almost every phase of manifestation are willing to give, and which are far beyond any that we can ourselves suggest. The spirit seems to be kneeling, so as to lean her forehead against the *back* of the prie-dieu chair that stands by Miss Hudson's side: the eye-brows are hidden by the upper portion of the wood-work surrounding the velvet, but a part of the carved ornament is visible *through* her forehead, while part is hidden: the nose and part of the drapery shew through the velvet, which, however, conceals the mouth; it is a singular combination of the material and spiritual substances asserting themselves, as it were, alternately, and seems an illustration of Miss Hudson's own mediumship, as she remains in a thoroughly normal condition during both trance and clairvoyance. The head-dress of the spirit is peculiarly graceful, and waves of dark hair float upon the white drapery below.

I had an appointment on the 21st of February with a lady from Ireland; the weather was unfavorable, but there was no remedy, as she was only in England for a few days. The first negative was calamitous, all being hazy, spotty, faint and bad, except the spirit (half-length), which is very sweet, with beautifully diaphanous folds of drapery. A second was done with the same result, only the spirit is quite different, looking like an Irish maiden of ancient times, with an immense wealth of dark hair. Mr. Hudson attributed the misfortunes to his having been disappointed of his glasses, and he had, therefore, had to send for some to a glazier in the neighborhood, so that they were, perhaps, not chemically clean, and might have disturbed the bath, which he was then told by his "teachers" to filter. The last plate was good as a negative, but the spirit was undefined, and not to be compared with either of the previous ones, but the portrait of the sitter came out well, and there is a light which seems to flow over her face and a portion of her dress. I have since had a letter from her, in which she tells me that she went that same evening to visit a trance-medium, who could not see any of the spirits surrounding her, but said that "she saw like a glow of golden mist



about her," which was, doubtless, the light represented in the photograph. She had brought a young friend with her in the hope that he might be permitted to superintend the process, but as tests are no longer allowed, these misfortunes seem to have occurred to answer the same purpose, and at the close of her letter to me, she adds, "These last spirit photographs, though but works of art, have done more to convince my friends of their genuineness than all they ever saw before."

Two interesting negatives were taken on the 27th of February, my own last sitting for my photographic year, although on neither of them are spirit forms. On the north-west part of the first plate are seven pens, that number having a strong significance for me, as my spirit-band of guardians consists of seventy, who come to me in septs of seven. There are also other curious symbols in the same picture, one of which, some years ago, was revealed to a clergyman, who is a non-Spiritualist, but a man of much erudition and thought. On the other, No. 56, I am beneath a Spiritual Arch, similar to one seen by the American trance-medium, Mrs. Lacy (who visited England in 1866), which was described by her as protecting me from all untoward influences. It was also depicted in the drawing of my Spiritual Crown, executed through my hand in June, 1867, when, in the interpretation, it was more fully explained, and was, likewise, alluded to and slightly sketched in the Flower of Consolation.

On the 4th of March I met Mr. Grant and his sister, who had several photographs taken. On his first, there is a head as if looking out of a water-fall, and he seems to be in conversation with Mr. Grant, who looks up at him as if preparing to reply. In the next, two faces are seen, almost inter-blended, the lower one being that of a boy with a white collar, while from about his eye upwards is seen the profile of a woman's face; perhaps they may be mother and son. On the lady's photograph is a female spirit, with the features but dimly visible; she wears a quaint looking cap or hood tied under her chin, and something like a small tippet covers her shoulders.

They then sat together, and by the lady's side is seen a kneeling figure with a sweet face, and a veil so thin that the organs of causality are to be seen as well defined as on the lady's own forehead. For the last plate, I stood behind them, so as to strengthen the power of manifestation, and above us are seven spirit lights, one of which rests on my head, and another, to which she and I both seem to have our eyes attracted, is strongly defined by lying on my black velvet sleeve.

Mrs. Guppy was already at Mr. Hudson's when I arrived there on the 7th of March, and I was soon followed by Mrs. Tebb, in readiness for our Commemoration *seance*. According to previous directions given by the spirits, four new laid eggs (with tumblers and a fork), were taken down to the studio, and we at once adjourned there. A friend of mine has kindly lent a large lens for the purpose of more successfully taking larger pictures, which had been properly adjusted to Mr. Hudson's camera, and was now to be used for the first time, as the negatives were all to be taken on what are technically called *whole* plates.

Having divested ourselves of our out-of-doors garments, we seemed with them to have cast off all thoughts of the outer world, and through the whole of the *seance* acted under impression.

A voice whisperingly repeated to Mrs. Guppy "Our Father—Our Father," so, in obedience to the suggestion, we knelt down, and united in saying the Lord's Prayer.

I then broke the eggs, each into a separate glass, and was going to remove the germ from the first, before beating it up, but I felt my hand spiritually stayed, and Mrs. Guppy said, "I was just going to suggest that nothing ought to be taken from it, when I saw you desist from what you were on the point of doing." When they were all beaten, I gave one to each of us, and was impressed to say my usual grace; "Sanctify, O Lord,

we beseech Thee, these blessings to our use, and us to Thy service, through Jesus Christ Our Lord. Amen."

Mrs. Tebb was to sit for the first picture, and as soon as she was placed, Mrs. Guppy was impelled to kneel by her side, and again we said the Lord's Prayer. Mrs. Guppy then rose and took her seat opposite me, for I was standing in my usual place, and she saw a form kneeling exactly where she had been, and as I was mesmerising towards the spot, she said, "Pray don't leave off, for at each flow of the power from your hand, I see the figure strengthen, and it fades as you withdraw your hand, so that it is strong and faint alternately." She then asked Mrs. Tebb to raise her hand above the head of the kneeling figure, so that in the picture she appears to be blessing the suppliant spirit.

I seated myself in readiness for my turn, but scarcely had I done so, when, placing my hands in a prayerful attitude, I rose from the chair, which Mrs. Guppy removed from behind me, with the words, "Miss Houghton needs no support," and my lips uttered, "Thy rod and Thy staff comfort me. The Lord *alone* is my strength."

Then Mrs. Guppy heard a sweet voice say aloud—"In the days to come they shall point 'up to you.'" On the negative is seen a shadowy kneeling figure, the forefinger of whose uplifted hand points towards me.

Mrs. Guppy leant her elbow on the pedestal, on which she placed a book, in preparation for her picture, but she put her right hand up to her head, exclaiming, "Is there not something on my head?" No; there was nothing, but she still seemed to feel it, and even while the negative was being taken, gave her head a slight shake as if to throw off what she felt upon it; and in the photograph there is something on her head, like a handkerchief folded into a kind of cap. A spirit faces her, whose drapery is drawn aside so as to shew the upper part of the countenance very clearly.

For the last plate we were grouped together, but there was no form, only spirit lights, the two lower ones being very large: one of the smaller ones is on my head, as in the photograph with Mr. Grant and his sister.

At my sittings yesterday there were again no spirit forms, only symbolism, but the last (No. 58) was a very wonderful one. There is a bright light as if in the depths of the sky; it is not round, therefore it cannot represent the sun, but it irradiates a kind of bank or circle of clouds with a sunset effect. Besides which there is a species of belt, which, if the glass had been large enough, would, I think, have been seen to encircle the whole, for it goes above the top of the back-ground, sweeping round to the left, and passes across my dress, not outside of it, but upon it, for it takes, in some degree, the waves of the folds. It is well for these manifestations that Mr. Hudson uses larger plates than ordinary photographers do for the *carte de visite* size, for which he has several times been admonished by knowing visitors, who expostulate on the expenditure of collodion and chemicals, but were their (may I say?) stingy suggestions to be acted upon, many of the spirits would be lost altogether, for they cannot always approach close to the sitter, nor is it possible to know beforehand on which side of him it could appear, therefore if a space were left in readiness, it might be on the wrong side, when, perhaps, a fragment of drapery might be all that would tell us what we had lost. This last picture will have to be printed to the full extent of the plate, and will thus be larger than what is called Victoria size, as those on the other plates will be beyond the Cabinet size, but the ultimate result will be all the more satisfactory, so that if the earthly atmosphere will brighten, we may hope for greater marvels as the year advances, but for some months past it has certainly been photography under difficulties.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., March 14th, 1873.

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—I append a few extracts from Spiritualistic communications we have received, which, perhaps, may interest some of your readers. November 10th, 1872—Present, Mr. Barry (with whom I reside), my son John (1, Spencer Road, N.W.), and myself.

\* \* \* \* \*  
 “Happiness is an eternal wedge. Ye are at the point, The other end is not. There is no end. But you will grow and grow—never ceasing. Each day increases our peace, comfort, and unspeakable bliss. And, would ye cling to this poor life, where ye toil and gather no lasting fruit? Look forward! Death is not to be feared. It is only a dark valley to the earthly body. Look within! Look up!! Ah! it is sad—inexpressibly sad—to see mortals engrossed with the things of this life. They may truly fear death for it puts them where they OUGHT TO BE. But the Christian must look on death as the gate to a life of peace and joy that endeth not.  
 ‘The grave hath no gloom for the Saviour hath died.’”

\* \* \* \* \*  
 “We pass from world to world with as great ease as you pass from room to room of this little house. In our Father’s House are many mansions. We tarry not by the road. When I am here, I turn not to the right hand neither to the left. I tell you that which I am bidden. Little questions are, to us, too small to lose time upon. Oh, the value of time! *Lose not a moment!* for eternity is made up of moments. Every moment sees many a sin or many a fair deed laid up against the Day of Wrath. Seek ye; oh, seek ye—I ask you fervently, humbly, prayerfully; the whole realm of angels echo the earnest, sincere request; the Spirit and the Bride say ‘Come!’—seek ye the Kingdom of Heaven, and righteousness by faith, without money and without price, and ye shall never fail neither in this life nor that which is to come. No man shall pluck you out of His Hand. But, not only this, ye shall be blest even in this sphere of probation. ‘All things shall be added unto you.’ Oh, come, ere it be night! Now is the accepted time; now is the MOMENT of Salvation. Ponder my words. May they bring forth fruit unto Eternal Life and Love and Peace and Joy. Amen!”

The above beautiful communication was signed with the peculiar S, stated to be the gignoskopograph of Stephen.

Mr. Lowe: “Since, as you aver, there is an eternal progression, is it right to pray for those departed this life?”

Answer: “Yes; pray for those departed, not only for those who have passed away in God’s faith, fear and love, but even for the other poor souls—them which are in darkness and the shadow of death. Pray without ceasing! Love and prayer work good unto our ‘neighbor,’ they do, therefore, fulfil the highest law of the Catholic Church (ye know what I mean—the UNIVERSAL Church). We pray for all, we pray for you. Join us! I prayed for my persecutors. ‘Lord, show mercy on them for they know not what they do!’ And this is the feeling of charity all must possess. Pray that all may come to a truer knowledge of the truth. Pray in spirit and verity ‘Thy kingdom come!’” [Here there was a pause.]

Mr. Lowe: “Have you anything further to communicate?”

The table was tilted three times to signify, *Yes*, and the word “Peace” was written. No further replies could be elicited that evening.

November 11th—Present, the same persons as on the last occasion, with the addition of my wife, daughter (Mrs. Barry), and daughter-in-law (my son John’s wife).

After a beautiful salutation, the following was written:—“If you only could feel, at times, what beings are by you—nay, *touching* you! Sometimes beings of heavenly brightness, sometimes spirits of the nether night. Ye are surrounded by ‘a cloud of witnesses.’ Would that mankind could feel this always!”

A few more sentences were rapidly penned, whereupon we were told “David, ere’while King of Israel, is by you. Listen to the ‘Sweet Singer’ and write. I, Paul, salute you, Amen!”

The subjoined curious communication followed:—

“From the regions of Light and Love, from the heights of shining bliss, the Lord bowed down and spake and the God of hosts draweth nigh. Tell ye my people that I am the same yesterday, to-day, and for ever. My peace shall o’ershadow the nations, and the Gentiles shall see and hear, and a voice of joy shall go forth through all lands. The uttermost isles of the sea shall learn in meekness; and the strayed sheep from the fold of Israel shall be brought back unto the pastures of Jehovah: for I, the Lord, have said it, and David, my anointed, hath heard the words of the God of Jacob. Darkness, darkness hath dwelt by the waters of life—and thick shadows have encompassed my creatures; but there cometh the Dawn of Redemption and the bright Noon-tide of Peace. I will have mercy, saith our God, on my chosen ones, and strangers shall reverence my name. I have spoken it in mercy, and the far-off earth shall hear it and be glad. The people shall come from the uttermost parts of creation, that my name may be known as a joy and a witness unto all the children of my power. And I, David, do speak that which I have of Him that commanded ‘Go and proclaim my word unto them on whom I will have mercy, for I am God,’ saith the Lord.”

These are gleanings from an ample store. I hope your readers will pardon my lingering too long in so rich a harvest-field.

I am, dear sir, yours truly,

J. S. LOWE.

6, Dartmouth Park Road, London.

### THE GLEANER.

Mrs. Dickinson, a well-known London medium, has changed her address to 23, Duke Street, Manchester Square.

The *Birmingham Daily Mail* speaks of a haunted house in the village of Wistow, three miles from Selby, in Yorkshire.

The number of subscribers to the cheap edition of the Dialectical Society’s Report on Spiritualism, is fast nearing 2,000.

The Editor of the *Christian Spiritualist* lectured on Spiritualism at Trowbridge, on March 18, and at Yeovil on March 19 and 20.

A *fac-simile* of direct spirit writing, in four languages, appears in *Human Nature* for March. Mr. Duguid, of Glasgow, was the medium.

We are very glad to see that Dr. Sexton continues to accept appointments to lecture on Spiritualism. We hope to have him in Swindon at no distant date.

We beg pardon for omitting to say that the “Sermon on Ministering Spirits, by John Page Hopps,” in the supplement to our last number, was re-printed from *The Truthseeker* for January.

The letter of Mr. Newton Crosland on *Raising from the Dead*, in the *Spiritual Magazine* for March, and which refers to the wife of a celebrated homeopathic physician,

"was published without that lady's knowledge or leave." Mrs. Acworth (the lady in question) "has not the least recollection of the event."

Spiritualism would seem to be making great progress in Australia. A journal, called the *Harbinger of Light*, is published at Melbourne, some interesting extracts from which are given in the *Spiritual Magazine*.

What would seem to be a haunted house near Newton Abbott, has given rise to some discussion on Spiritualism in recent numbers of the *East and South Devon Advertiser*, and in which the Editor of this periodical has taken part.

The *Spiritual Magazine*, for March, repeats an announcement that Mr. Gerald Massey is preparing a work on Spiritualism, for publication. The same number has a valuable article of 18 pages, by Professor Gunning, of America, entitled, *Is it the Despair of Science?*

The *Medium*, for February 28, has what would seem to be a *verbatim* report of a lecture on Martin Luther, delivered by Mr. J. W. Farquhar, at the Cavendish Rooms, London, on the previous Sunday evening. Mr. Farquhar happens to be a Christian, as well as a Spiritualist. A fact, Mr. Burns!

There are 46 Spiritualist journals, besides those in England and America. Miss Blackwell says that 350,000 copies of Allan Kardec's works have been sold in France alone, making a total, inclusive of the sale of the various translations in the countries to which they belong, of over half a million of them now in circulation.

The *Spiritualist*, for March 1, contains a long extract from Mr. Sergeant Cox's new work, entitled "What am I?" The extract occupies four columns of small print. The learned Judge's volume reaches to 45 chapters, the price of the work is 8s. 6d., and the publishers are Longman and Co.

The *Stockton Independent*, of March 1, contains a long and very interesting reply, by Mr. G. Hinde, jun., of Darlington, to Mrs. Law's lecture on Modern Spiritualism, delivered in the former town. For ourselves, we do not see how any Materialist, as such, can possibly realize the truth of Spiritualism.

A correspondent of *Public Opinion* says: "Spiritualism is such a recognized fact in Paris, that there are large commercial houses where no employes but Spiritualists are received, the conviction of the proprietors of those houses being that believers in Spiritualism are not likely to be dishonest men."

Dr. Nichols, of Great Malvern, author of *Lives of the Davenport Brothers*, *Human Physiology*, &c., has issued the specimen number of a new monthly, to commence in May, entitled *Nichols' Journal of Sanitary and Social Science*. Dr. Nichols is a Spiritualist, and, necessarily so, as he is a member of the Roman Catholic Church.

The *Banner of Light*, for January 25, has a long poem of nearly three columns, called *The Song of Bells*, by Belle Bush, in imitation of Edgar Allan Poe. The same number contains a New Year's Address, delivered before the Philadelphia Social Union, at Institute Hall, January 2, by Mr. John M. Spear, a name well-known in England.

Mrs. Jencken (late Kate Fox) is engaged in writing a history of her own mediumship, which one would fancy must prove to be interesting. Miss Anna Blackwell is preparing an English translation of the works of Allan Kardec. Another large impression of one of the most popular of all tracts on Spiritualism, *The Philosophy of Death*, by A. J. Davis, has just been issued.

On Monday evening, February 24, a lecture on *Spiritualism* generally considered was delivered at the Court Hall, Trowbridge, by the Editor of the *Christian Spiritualist*. Owing to the severe snow storm which prevailed at the very hour of meeting, the audience was small; but an animated and instructive debate followed the delivery of the lecture, in which the lecturer and the Rev. C. G. Acworth, vicar of Holy Trinity Church, took part. The audience was evidently inclined to take sides with Mr. Acworth.

The *Truthseeker*, for March, in a short notice of our January and February numbers, says: "We observe, with pleasure, that the Editor insists upon every contributor giving name and address." We have done this from the very first, at the expense of curtailing the number of our contributions, and keeping out from our pages any amount of sensational matter; but from signs we are narrowly watching, we think the day will come when all our Spiritualist contemporaries will adopt our plan.

*National Religion*, for March, published by the Rev. J. W. Lake, Unitarian minister, Warwick Lodge, Leamington, contains a letter to the Archbishop of Canterbury, by Mr. T. Herbert Noyes, United University Club, London, in which that gentleman calls his Grace's attention to the "rapidly growing organisation and marvellously interesting literature of the Spiritualists." Mr. Noyes has also introduced the subject of Spiritualism in the columns of *The Broad Churchman*, a paper our readers would do well to study. Its issue has commenced quite recently: Office, No. 9, Bouverie Street, Fleet Street, London.

The *Western Gazette*, of February 28, a newspaper published at Yeovil, and having, to our certain knowledge, a very large circulation, contains an anonymous letter on *Witchcraft and Spiritualism*, signed "P.A.", in which the writer, in speaking of mediums, covers them with every kind of abuse, and says that the "most thriving of them derive their profits by playing the part of procuresses between the sexes." The Editor, very fairly, calls upon the writer to "adduce his evidence, furnishing names and all particulars," when he himself "will investigate the charges;" and tells "P.A.", plainly, if he "declines to supply the necessary evidence, he must expect to be branded as the bearer of false witness." In the following number of the *Gazette*, there appeared an indignant repudiation of "P.A.'s" charges, by Mr. Robert Young, of Sturminster Newton, and in the issue of March 14 another letter from the Editor of the *Christian Spiritualist*, who at once arranged to deliver lectures on Spiritualism in Yeovil.

We have to thank Miss Anna Blackwell, of Paris, for a copy of her two letters, reprinted from *Human Nature*, on *Spiritualism and Spiritism*. Persons who may desire to possess themselves of copies can do so by sending to Mr. Burns, 15, Southampton Row, and enclosing a half-penny stamp for each copy. Miss Blackwell is, as some of our readers will know, an enthusiastic admirer of Allan Kardec, and a believer in the theory of re-incarnation. In one of the two letters we have just named there is a singular narrative, respecting a mother being re-incarnated as her own married daughter's babe! Singular as the statement may appear, it is made with all gravity, and is undoubtedly believed by the writer. Miss Blackwell says that Allan Kardec was really the spirit of the martyr, John Huss, re-incarnated. Inquirers desirous of studying the general question of re-incarnation, should consult "Alger's Critical History of the Doctrine of a Future Life," pages 475 and 705 to 707. A perfect mine of reference.

In an article in the *Medium* of March 14, entitled "The Christian Spiritualist and Ourselves," the Editor alludes to the fact of his likening us to the traitor, Judas Iscariot, and now says, "If we say that they are traitors to any supposed principle, we do not by any means imply that any man is in consequence a traitor. We have nothing to do with the man, indeed we do not want to know his name, or his nature: it is with the impersonal utterances that we have alone to do." That may be Mr. Burns's way of looking at the matter, but it is not ours. *If a wife is infidel to her marriage vows, you cannot deal with her infidelity apart from herself, nor can you condemn that infidelity without condemning her.* You may distinguish, in thought, between the actor and his act; but, practically speaking, when you condemn the act, you, by implication, condemn the actor. If our conduct is traitorous, then we ourselves are a traitor; and for Mr. Burns, or any other man, to speak of us in such a way is to perpetrate a scandalous



injustice, and one which, as we still think, quite justified our threat. As to Christianity and ourselves, we have only to say now, what we have said thousands of times, and keep on saying, that the only Christianity we believe in, or have ever cared to defend, is the Christianity of Jesus Christ, the religion He taught, by word, and deed, and spirit—and we are quite sure that His religion and what we understand by the term *Spiritualism*, are entirely in accord. Spiritualism is destined to overthrow the ignorant and vulgar Christianity which is opposed to the Christianity of Christ, and so far the Editor of the *Medium* and ourselves are agreed.

Miss Houghton, 20, Delamere Crescent, London, W., writes to us as follows, March 15:—"Since I wrote for the last month's number the account of the *séances* in Quebec Street, there have been some floating rumours that have almost made me regret having done so, but that I am still sure that the *personal* experiences I then detailed were genuine spirit manifestations. It may be (as I said in my article), that the strong medium power we ourselves took helped to contribute to the result; indeed I *know* it was so with reference to our seeing my nephew, and I mentioned at the time that such was the cause of the difference of his appearance. What I do regret most earnestly is that *genuine* mediums should not trust entirely to the powers aiding them, but—for the sake of pandering to the vice of the day—*excitement-hunting*—eke out the true manifestations with deceptive helps. If the visitors would be content with the little that might really come, stronger efforts could be made by the invisibles, who would obtain more harmonious power from *truth-seekers* than from *amusement-cravers*, therefore the public too, are to blame, and I must most affectionately entreat all mediums to abstain from mingling the smallest particle of the earthly element with the grand spiritual flood." For more information on this subject, see Mr. Guppy's tract on *Imitations of Spiritual Phenomena*, price 6d., published by Penfold and Farmer, Upper Street, Islington, London.

NEWSPAPERS, BOOKS, &C., RECEIVED — WITH THANKS.—*The Christian Union*, Jan. 29. Editor: Henry Ward Beecher. New York: J. B. Ford and Co., 27, Park Place—*Old and New*, for Feb. Price 35 cents. London: Low, Son, and Marston—*Swedenborg's Divine Love and Wisdom*, and *Swedenborg's Divine Providence*. No price given. London: 36, Bloomsbury Street—*National Religion*, for February and March. Price one penny. Leamington: J. W. Lake, Warwick Lodge—*Banner of Light*, for Jan. 25. Boston: White and Co.—*Somerset and Wilts Journal*, for March 1. Price one penny. Frome: W. B. Harvey—*Trowbridge and North Wilts Advertiser*, for March 1. Price one penny. Trowbridge: B. Lansdown—*The Christian Leader*, for Feb. 15, 22. New York: Pelletrean, 8, Church Street—*The Western Gazette*, for Feb. 28 and March 7. One penny. Yeovil: Charles Clinker—*The Centre of Christian Unity*. A Lecture by Rev. Walter Bates, New Church Minister, Blackburn. Price one penny. London: James Spiers, 36, Bloomsbury Street, W.C.—*Imitations of Spiritual Phenomena with Comments thereon*. By Samuel Guppy. Price Sixpence. London: Penfold and Farmer, Upper Street, Islington; and M. Graham, 118, Holloway Road (why not a more central publisher—Allen or Burns?)—*Testimony of the Ages*. By Anna Blackwell. No price given. London: James Burns—*Religio and Philosophical Journal*, for Feb. 8. Price eight cents. Chicago: S. S. Jones, Adams Street—*Banner of Light*, for Feb. 8.

## POETRY.

### E A S T E R .

Do saints keep holy day in heavenly places?  
Does the old joy shine new in angel faces?

Are hymns still sung the night when Christ was born,  
And anthems on the Resurrection Morn?

Because our little year of earth is run,  
Do they make record there beyond the sun?  
And in their homes of light so far away,  
Mark with us the sweet coming of this day?

What is their Easter? For they have no graves;  
No shadow there the holy sunrise craves;  
Deep in the heart of noontide marvellous,  
Whose breaking glory reaches down to us.

*How did the Lord keep Easter?* With his own!  
Back to meet Mary where she grieved alone,  
With face and mien all tenderly the same,  
Unto the very sepulchre he came.

Ah, the dear message that he gave her then,  
Said for the sake of all bruised hearts of men!  
"Go, tell those friends who have believed on me,  
I go before them into Galilee!"

"Into the life so poor and hard and plain,  
That for a while they must take up again,  
My presence passes! Where their feet toil slow,  
Mine, shining swift with love, still foremost go!"

"Say, Mary, I will meet them, by the way,  
To walk a little with them, where they stay,  
To bring my peace. Watch! for ye do not know  
The day, the hour, when I may find you so!"

And I do think, as he came back to her,  
The many mansions may be all astir  
With tender steps that hasten in the way,  
Seeking their own upon this Easter Day.

Parting the veil that hideth them about,  
I think they do come, softly wistful, out  
From homes of heaven that only *seem* so far,  
And walk in gardens where the new tombs are!

—Mrs. A. D. T. Whitney, in *Scribner's Monthly* for April, 1872.

## OUTLINES OF SERMONS.

### No. 28.

"I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments."—Psalm 119, 59, 60 v.

1. One of the saddest things that I know of in the religious world is the fearful amount of mystery often thrown around subjects which are very plain in themselves, but which it is of infinite importance for man to understand rightly. Such a subject is *Conversion*. In the text you have it placed before you in an understandable, practical, and arousing form.

2. *What is Conversion?* It is a turning, or, in reference to a moral being like man, it is a change of thought, feeling, desire, and activity. It is in this way that the Bible, and especially the New Testament, places the matter before us. See 15 Acts, 3 v.; 3 Acts, 19 v.; 3 Acts, 26 v.; 5 James, 19, 20 v.; 22 Luke, 32 v.; 55 Isaiah, 6, 7 v. He who turns from error to truth, from wrong to right, or from sin to holiness, is a converted man.

3. Conversion, therefore, does not add to, or take from, or change, the actual and original power of man's nature, for, if it did, man's identity would then be lost. Conversion, too, must, from the very necessity of the case, be a personal, voluntary, and gradual work.

4. *How is conversion produced?* The text supplies the answer. It is produced by thought, by personal thought, by personal thought on our own ways, and by the immediate following out into practice of all that we know to be God's will concerning us.

5. The twofold duty of the unconverted is thus seen to be thought and action. It is because people do not, and will not think, and embody their thinkings in a true,

beautiful, and good life, that so many are not converted. The alone evidence of conversion is here taught to be a right life. The text may also suggest to us the value of Christianity, as a revelation of God, man, truth, and duty. Christianity has an inherent power to lead men to personal thought on their own ways, while it exhibits the life in which the thought should issue. The great test of a professedly Christian ministry is its direct tendency to lead men to think rightly, and to act out their thinking. O speed the day when "the truth, as it is Jesus," shall take the first place, instead of creeds, systems, catechisms, and prayer books; when the only known Church shall be "the whole family in Heaven and earth;" when ministers and "all who profess and call themselves Christians" shall make it their supreme aim to lead men to live better lives; when Christianity shall be seen to be, not a dry system of speculations, but a living fountain of practical influences; and when society shall be converted in the true sense of that term, that is, turned from uncleanness, error, injustice, selfishness, cruelty, and evil of every kind, to the pure, the true, the just, the loving, the merciful, and the good! Amen.

F. R. YOUNG.

(Preached at Swindon).

True glory consists in doing what deserves to be written; in writing what deserves to be read; and in so living as to make the world happier and better for our living in it.

All the good things of this world are no further good to us than as they are of use; and whatever we may heap up to give to others, we enjoy only as much as we can use, and no more.

THE BEST KIND OF REVENGE.—Tasso replied to a proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-will."

THE RELIGIOUS INFLUENCES OF NATURE.—The grand objects in nature perpetually constrain men to think of their Author. The Alps are the great altar of Europe; the nocturnal sky has been to mankind the dome of a temple, starred all over with admonitions to reverence, trust, and love. The Scriptures for mankind are writ in earth and heaven. Even now, we say, "An undevout astronomer is mad." What a religious mosaic is the surface of the earth,—green with vegetable beauty, animated with such swarms of life. No organ or pope's Miserere touches my heart like the sonorous swell of the sea, and the ocean wave's unmeasurable laugh. To me, the works of men who report the aspects of nature, like Humboldt, and of such as Newton and Laplace, who melt away the facts and leave only the laws, the forces of nature, the ideas and ghosts of things, are like tales of a pilgrimage to the Holy Land, or poetical biographies of a saint; they stir religious feelings and I commune with the Infinite.—*Theodore Parker.*

HOLLOWAY'S OINTMENT AND PILLS.—No exception. —Cold winds, heated rooms, and disordered stomachs display their deleterious effects upon the human skin. Roughness, irritation about the mouth and nose, cracked lips and chapped hands, are readily cured by the application of Holloway's Ointment, which renders the skin soft and healthy. This Ointment is the best corrective of the red spots, dry patches, and irritable pimples incident to tender skins. It saves all the torments of such affections and spares their unsightly blemishes, which are not slight or questionable advantages. At the change of seasons in all countries, no means of securing the human frame against disease can surpass in safety and potency the good effects derivable from Holloway's remedies.

## Advertisements.

Now Ready, in crown 8vo., price 7s. 6d., cloth.

**G LITTER AND GOLD. A**  
Tale by HORACE FIELD, B.A., Author of "A Home for the Homeless," "Heroism," "Jesus Christ the Saviour of the World," &c.

London: Longmans, Green, and Co., Paternoster Row.

*Opinions of the Press:—*

"It is difficult to speak too highly of this novel. The characters are powerfully drawn, and altogether different to the ordinary creations of romance. They are quite natural, and go through the work of everyday life as men and women, and not as heroes and heroines of fiction. \*\* The incidents are of a common character, but are made as attractive as the most sensational episodes by the vigorous way in which they are related. \* \* \* The work is, therefore, of a deeply religious character; but in its method of treatment, and the healthy thoughts that adorn every page, it is quite distinct, as we have before intimated, from the ordinary religious novel. \* \* The language is chaste, the construction of the plot excellent, and the purpose worthy of all praise. Such a novel should make its author's name a household word, for it is quite unconventional and admirably written.—*Public Opinion.*

"A really graphic tale of domestic life, originally and pleasantly written in a religious spirit. The author has, no doubt, some peculiar opinions; but his sing ar humour, his evident honesty, and unhackneyed style, make the book alike remarkable and fascinating."—*John Bull.*

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.*

"The reader of this novel, besides the interest springing from the bustling incidents, the terse and lively dialogue, and the diversified character of a clever fiction, will find a strong moral purpose and certain religious lessons pervading the whole. We warmly recommend it to our readers."—*Dunee Advertiser.*

"His (the hero's) ardent mind is presently absorbed in mystic visions of spiritual perfectibility, aided by the congenial sympathy of Grace Thornton, an invalid girl long unable to leave her couch, yet inspired by her enthusiastic piety with thoughts and sentiments of great originality and persuasive force."—*Illustrated London News.*

"The book is full of a very delicate spirituality."—*Church Opinion.*

"This is rather a clever work of fiction in more senses than one."—*The Church Herald.*

"Nor, indeed, can it be said that any where in the volume there is a lack of sensation, for the spiriting away of Handyside to a lunatic asylum with false certificates, the tragic death of Truman, and two or three other such incidents disclose the secret that the author knows pretty well he cannot keep up the book's interest upon 'Spiritual courtship' alone. But, after all, this latter, or nothing, is the be-all-and-end-all of 'Glitter and Gold.'—*The Illustrated Review.*

## Advertisements.

THE BEST BOOK FOR ENQUIRERS! THE LATEST PHENOMENA!

## WHERE ARE THE DEAD? OR SPIRITUALISM EXPLAINED.

**A**N Account of the astounding phenomena of Spiritualism affording positive proof by undeniable facts that those we mourn as

## DEAD ARE STILL ALIVE

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with specimens of communications received; extracts from its literature; advice to investigators; addresses of mediums; and all useful information, by FRITZ.

Price 3s. : Post free 38 stamps, or 4 copies for 10s. 6d., from Messrs. A. IRELAND and Co., Publishers, Manchester; from whom one dozen copies of the table of contents can also be had for distribution on forwarding two stamps.

**M**RS. 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.

**D**R. J. R. NEWTON, Practical Physician for Chronic Diseases, Newport, Rhode Island, U.S. Dr. J.R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs.

The friends of reverent free-thought and free-expression are invited to co-operate in an effort now being made to extend the usefulness of

## THE TRUTHSEEKER,

EDITED BY THE

REV. JOHN PAGE HOPPS.

**"THE TRUTHSEEKER,"** published on the first of every Month, is a free, unsectarian, and advanced Review of books, events, and principles relating to the general development of religious life and liberty.

Every number contains original Lectures and Essays, together with Reviews of present and permanent interest.

PRICE THREEPENCE.

Any Bookseller can supply "The Truthseeker" to order; or, on application to the REV. JOHN PAGE HOPPS, Crosshill, Glasgow, it will be sent regularly for 3s. 6d. a year.

London: TRUBNER & Co., 60, Paternoster Row.

AARON WATSON,

64, REGENT ROAD, SALFORD,

MANCHESTER,

**I**S Open to Engagements to LECTURE on the following amongst other subjects:—

1. Spiritualism in Relation to Modern Thought.
2. Spiritualism and Superstition.
3. Spiritualism and Materialism.
4. Popular Objections to Spiritualism.

Terms, and all other particulars, on application as above.

Now Ready, Price 6d.

## GOD AND IMMORTALITY:

WHAT HAS SPIRITUALISM TO SAY ON THE SUBJECT?

**A** DISCOURSE Delivered in the City Hall Saloon, Glasgow, on Sunday Evening, 23rd February, 1873, by GEORGE SEXTON, M.A., LL.D.

London: J. BURNS, 15, Southampton Row, Bloomsbury, W.C.

Post Free, 6d., Cloth, 9d.

**H**EAVEN OPENED, OR MESSAGES DESCRIPTIVE OF THE SPIRIT HOME, FOR THE BEREAVED ON EARTH. By F. J. T., with Appendix, containing Scriptural Proofs of Spiritualism and their correspondence with the present phenomena. *Critique:* "Heaven Opened" has interested me exceedingly, it is wonderful! extraordinary! and beautiful! I have always thought Spiritualism contrary to Scripture, and denying Christ's Divinity. I now find this is a great mistake.

London: E. W. ALLEN, 11, Ave Maria Lane, E.C.; J. BURNS, 15, Southampton Row, W.C.

Printed for the Proprietor (FREDERIC ROWLAND YOUNG), at the North Wilts Steam Printing Works, Swindon; and published by FREDERICK ARNOLD, 86, Fleet Street, London.—APRIL, 1873.