

The Christian Spiritualist

"Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone—that in all things He might have the pre-eminence."

ST. PAUL.

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FIRST GLIMPSES OF SPIRIT LAND.

IN entering upon the part of my theme which I have now reached—that of conducting my reader with steps bold, if reverential, to wander with me an entranced spectator in the land of Spirits—I feel awe-struck at my rashness, and am forced to cast my thoughts back upon my line of argument to be sure that it still remains sound and convincing. With renewed courage, and once more drawing breath, I follow the light shed by the teaching of Swedenborg, and invite all who will to go with me. I have shown in my former papers:—

1. That inner states similar to our states here imply an outer world similar to our world here.
2. That the philosophy of Swedenborg is luminous among the inner things of earth, and most apt to the inner earthly needs of our day.

The fundamental theory of this philosophy, I have also pointed out to be that God is the one Creator of all things—the one sole moving power—and man a mere creature; and the course of my argument in this paper will be:—

1. That the workmanship of God shows the most perfect adaptation of means to ends.

2. That our inner mental world is wholly built up out of the world with which our senses make us familiar; in so much that we gain the clearest idea of any word, when we see the idea it expresses embodied in some external image. (Archbishop Trench points out that we best understand the word "absolution," for example, when we see its spiritual meaning embodied in the act of loosening men from the bonds with which they were bound; "to loose from" being the original meaning from which the spiritual meaning of "absolution" is derived). If now,

we attribute to God the entire control and management of all things, we must suppose there will be no hiatus—no gap of oblivion in our being. Since, therefore, our growth here is from the external thoughts of childhood to the more interior thoughts of manhood; and since it is a fact of our being that we best understand those interior thoughts when we trace them back to the external ones in which they are based, we cannot suppose that death means the deprivation from about us of some world which will appear to us the same as that we now behold; but on the contrary we must believe that the world of familiar facts will be at once about us hereafter, ready to embody and give clearness to our spiritual thought, just as Swedenborg depicts it. Or the second proposition may be stated as follows:—

2. That we find the outer world round us to-day is really a projection from the inner world (see my first paper). This is illustrated by the fact that we arrive at the truest understanding of any word, by tracing it back till we find it rest in the description of some action of which we take account with the senses. If God be the one moving cause of all things we must suppose that we shall preserve our identity continuously in the hereafter. If so, our inner world there cannot be a new and different world, but must be a growth on our inner world here. Hence the outer world into which we shall wake up hereafter, cannot be a new and different outer world but must be, alike, a growth on the world with which we are familiar, just as Swedenborg depicts it.

First then that the workmanship of God shows the most perfect adaptation of means to ends. The nature of this workmanship is manifest in our own frame and in the structure of the world

outside us. On observing this workmanship I do not say that the end God means to achieve is always apparent; or that we penetrate to an understanding of this end in a number of cases bearing any proportion to the vastness of the creation in which this workmanship is displayed; but I assert that the result of study is to find always more and more instances in which we discover the end to be achieved, and perceive thereby the perfect adaptation of the means adopted for its achievement. In the structure of the human body we readily understand the end to be achieved and perceive the perfect adaptation of the means in numberless instances; as in the arrangement of the muscles of the hand and arm, through the efficacy of which we are able to raise the hand rapidly, to turn it upon the wrist, to open and close the various fingers, and perform motions which consist of the most complicated combinations, with an ease so perfect that we remain throughout in almost absurd ignorance of the minutely careful adaptation of the mechanism we employ.

The balance and interplay of life between the animal and vegetable kingdoms shows again, an adaptation of means to ends which staggers through the profusion of power it displays. We find the waste material of animal life forming the nourishment of trees and plants, while trees and plants, with the help of sunshine and rain—the common sustainers of both kingdoms—re-convert these waste materials into the food of animals. The air which has become unfit for the sustenance of animal life, nourishes the plant and is purified by it. So certainly does that which we term “the action of nature” provide for and keep up this adjustment, that the direction given for keeping the water in an aquarium pure, without changing it, is, Don’t plant vegetables of your own selection, but allow such vegetation as will spring up spontaneously to form itself on the glass and on the stones, and, if the fishes are not too numerous for the water, the aquarium will keep pure. In pointing to instances in which, perceiving the end to be attained, we recognize the wonderful adaptation of the means employed, I do not forget that we are surrounded by occurrences the purpose of which we do not understand; and that some of these are even occurrences which may seem to betray an inefficient adaptation of means to an end. I claim, however, as regards every one of these occurrences, that the progress of investigation shows that our inability to see the wisdom they display lies rather in our ignorance of the end designed, than in any want of perfect workmanship on the part of the Designer. A large proportion of the spawn of fishes is scattered on the sides of rivers and comes to no maturity for want of the proper conditions. The winds spread abroad with profuse hands

the seed of thousands of plants to lodge in the branches of trees, rest on the grass and leaves, or meeting the soil at last, to die and rot because the soil is unsuitable to sustain their life. The poorer and weaker trees in a wood, die a premature death through the destructive growth of their more powerful neighbors. Many of the lower branches of a single tree wither and die away, smothered by the spreading branches above them, which, themselves, also bud forth perhaps in their turn, to suffer a similar destruction beneath the shade of their aspiring successors. Judged by the human standard—one of the chief Assayers in the formation of which is *economy of labor*—the above occurrences display a miserable failure in the adaptation of means to ends. But does not the misery and the failure attach itself rather to our judgment, than the workmanship we criticise? We are coming to believe in “universal law,” not because we have discovered, or ever expect to discover, that law is universal, but because increased study for ever widens the domain of the discovered law. Should we not similarly be coming to believe the perfection of the adaptation of means to the intended end, is alike universal, because the progress of study is revealing ever more and more, the perfection of the design studied, by opening our eyes to an understanding of the end to be achieved rather (perhaps) than by improving our knowledge of the means adopted.

In the instances mentioned, for example, when we view them in the light of Christian philosophy, we perceive that economy of labor is indeed simply an Authority with men. Entering the Christian temple through the door of the 1st Chapter of St. John, we learn to regard all creation as a Word of God, a Word addressed to man. Thus regarding it, a seeming waste of organised life appears simply an expression of its profusion. As we observe the dying spawn, the wandering seed, the withered branch, we read that organism, creation, is a product of the Godly Creator so profuse that whether it, or what we think vacancy, exist, is with Him no question. Whether He, who is Omnipresent marks His presence by visible organism, or that which seems to us invisible nonentity, is a question He does not settle upon the “economy of labor” principle. For Him to be, is for Him to bring life and organism, visible or invisible. To let us know this; to teach us the universality of His presence, to make us behold the boundlessness of His creative strength, almost wantoning in the revelry of power, is of more moment than millions of seeds lost (which are of no moment); is of more moment than endless acts of creation which abortive when judged by the standard of men, speak, when read in the light of Christianity, a language at once piquant and unanswerable.

Belief that the adaptability of means to ends is not only perfect in the sight of the great Creator, but is of a perfection to the knowledge of which we may attain more and more fully, as we become wiser, may surely be adopted as an article of our creed, side by side with our belief in the certain prevalence of universal law—a belief we may hold while we are sure that scarcely a fringe of that law will ever be discovered by us, and that our existence even, as finite beings in the presence of the Infinite, hangs on our inability to discover more. And this leads me to my second proposition which I may thus state. If we are to preserve our identity in the future life, we must carry with us our inner world. Now this inner world implies an outer world similar in appearance to the world about us here; and hence the very preservation of our identity implies that we shall find ourselves sometime hereafter, surrounded by an outer world similar in all essentials to this world; that we shall sometime hereafter possess bodies, perhaps spiritual rather than natural, but still bodies; that we shall walk on an earth, have sky, clouds and sunshine above us by day, and stars by night; and round us trees, fields, rivers, seas, a world indeed, similar in all essentials to that which here serves to base, or give body, to all our thoughts. If this were not so, if, when rubbing our infant eyes with the sense that we indeed exist, roused and made positive in us by our earthly life, we lie down to take our last sleep here, if we thus lie down to awake in a world which no longer embodies the inner world of our infancy, we should needfully lie down to awake into a world which would require in us a new and different inner man from that which we possessed. The “awaking” which would thus await us would be in no sense an awaking, but a continued death. To thus lie down were assuredly to lie down in the sleep of an annihilation from which nothing could rouse us, except that gathering about us of the familiar scenes of infancy, whose presence would imply the re-animation of the infant mind we had lost.

If God then has seen good to rear our infancy in such a world as ours, the probability certainly appears that we shall at once wake up in the midst of the scenes of our earthly life. Just as the theory of gravitation suggests the thoughts that (if true) the planets as they approach must disturb each other's course; so the theory that God the Perfect Designer, is the one source of all movement and all life, suggests the thought that (if true) we shall at once wake up into familiar scenes; and our Observer, Swedenborg, comes forward and says that this is so; and he relates his other world experiences with those little differences from our conjectures, which spiritualising earthly experience while preserving its form, appear to add the lustre of truth to all

he narrates. When waking up in the other World, he says, “Very many of the learned from Christendom are amazed, when they find themselves in a body, in garments, and in houses as they were on Earth; and when they recollect what they thought of the life after death, they are affected with shame, and declare they had thought like fools, and that the Simple are much wiser.”

“A certain novitiate Spirit supposed himself to be still on Earth. I enquired whether he had heard anything about the Soul. He replied ‘What is the Soul? I know not what it is.’ I was then allowed to inform him that he was now a Soul or Spirit as he might know from the fact of being over my head. On hearing these words he fled away in terror, crying, ‘I am a Spirit! I am a Spirit!’”

“A certain Jew was so confident he was living in the body, that it was with difficulty he could be persuaded otherwise; and even after it had been shown him he was a Spirit, he persisted he was a Man because he saw and heard.”

“Whenever I have conversed with the Angels mouth to mouth, I have been present with them in their houses, which are exactly like those of Earth; but more beautiful. They contain chambers, parlors and bedrooms in great numbers, courts also, and around them gardens, shrubberies, and fields. When Angels live in society their houses are arranged in the form of a city with streets, lanes, and squares, exactly like the cities on our Earth. It has been granted me to walk through them, and to look about on every side, and occasionally to enter the houses. This occurred when I was wide awake and when my inner eyes were open.”

This subject I propose to pursue in my next paper.

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MR. AUSTIN'S QUESTIONS ANSWERED.*

IN the February number of this paper there appeared a leading article, headed *The Wail of a Lost Spirit*, detailing some particulars of a trance which happened to myself, and in which I was made to recite certain verses, evidently the production of a disembodied spirit, who, “in the days of her flesh,” had fallen from the paths of virtue, and become what we in the language of earth should call “a lost spirit.” The verses at once excited a very considerable amount of interest, and caused me to receive several letters of remark and criticism upon them. More particularly, I received a letter from Mr. W. S. Austin, of London, a well known barrister-at-law,

* See our April Number, Page 57.—ED. C. S.

in which that gentleman asked me, *seriatim*, seven questions, founding them upon the very natural assumption that my article might be the subject of a trial at *Nisi Prius*, and he the counsel opposed to me. Mr. Austin's questions are put with all his well known clearness of statement, and in the most friendly spirit, and I promised on inserting the letter, which appears in the April number, page 73, to give answers in detail, and without the smallest evasion. This I now proceed to do, giving first the question, and then the specific answer I have to make:—

Question: "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?"

Answer: Yes; on many previous occasions I have been subject to trances, but not often of the specific kind which is the subject of your letter. Their duration has been very unequal, ranging from a few minutes to almost, if not quite, three hours. I was first entranced on June 14th, 1870, but only on one previous occasion have I been the medium of verse being given through me, and then the lines were not more than eight, or two verses of four lines each.

Question: "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 shorthand report?"

Answer: My friends had often seen me entranced, and, consequently, were not in the least degree alarmed; but on the present occasion I gave them no intimation of what was to follow. Of course, I myself had no idea of what was to take place, although former experiences enabled them to detect, almost *instantly*, that something Spiritualistic was about to follow, and immediately paper and pencil were got ready for use. I may add that one of the friends present is an experienced, rapid, and accurate shorthand writer who, Sunday by Sunday, reports my sermons at Church, and has done so for the past twelve years, and, indeed, is engaged every day, more or less, in writing in shorthand to my dictation, and afterwards transcribing her notes.

Question: "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?"

Answer: I myself saw no vision, nor was I aware until I had come out of the trance of what had transpired, and then only by being told. My friends saw and heard me, and me only; but under abnormal conditions such as, generally speaking, they had seen over and over again, on previous occasions. The facts, as I apprehend them, were that a spirit spoke through me, using my organs, but not herself making any other personal manifestation.

Question: "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?"

Answer: I can confidently say "no" to these three questions. I was in a state of average health, had taken no opium or any kind of anodyne, and there was nothing as far as I know abnormal about my condition.

Question: "Have you in the course of your pastoral duties had some case of a fallen woman recalled 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?"

Answer: Speaking as from actual knowledge, I am not aware of more than one instance in which I have been the means of converting a fallen woman, and that took place 25 years ago, when I was a Trinitarian, and preaching for, although not in actual connection with, the Primitive Methodists, at Diss, in Norfolk, where I then resided. My experiences of fallen women, married and unmarried, have been large and extremely peculiar; but I cannot trace any connection between any one of those cases and the *Wail of a Lost Spirit*, and the case at Diss would certainly not be one of them. I have never written or preached, *specifically*, on such a topic, although I have made frequent references in my sermons and lectures to it, as I feel very strongly about such matters, and have come to some carefully-formed and definite conclusions about them.

Question: "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?"

Answer: To these questions I must, also, return for answer the simple word, "No."

Question: "Explain to what extent you corrected or revised the shorthand notes of your friends (friend) when written out? Did you only punctuate the lines?"

Answer: The shorthand notes were corrected or revised by me to the extent only of my punctuating the lines. Some of the lines were unequal, and would have borne correction with advantage; but I did not feel myself at liberty to do anything but supply the punctuation.

I have to thank Mr. Austin for his well-timed, friendly, and intelligent letter, and I can only express my regret that records of Spiritualistic phenomena are so seldom treated with the same care, and an utter absence of imputation of evil motives, and the suggestion of imposture. To me, Spiritualism is not a religion; but it does most certainly throw great light upon some of the religious problems which in these days are coming to the front, and which must, sooner or later, be solved in harmony with the cultivated reason and the moral sense. An intelligent Spiritualist would readily acknowledge that we are only in the infancy of our knowledge of things spiritual, and, therefore, that it does not become us to dogmatise; while it is our duty to make sure of our facts, and to be ready to receive light upon them from whatever quarter it may come; and sure I am of one thing that when both Spiritualism and Christianity are better understood than they now are, they will be seen to be friends and not enemies, and that no man who accepts the religion of our Lord Jesus Christ (whatever of merely Christian *theology* he may reject) need be afraid that by his acceptance of Spiritualism he will in the least degree weaken, and still less invalidate the sovereign authority of Him who is "the Word made flesh, the Way, the Truth, and the Life, the same yesterday, to-day, and for ever." At the same time, I know, of course, that much which passes for Christianity is but a form of paganism, and that Spiritualism intelligently conceived and earnestly held must weaken, and finally destroy, our hold upon the shocking dogma of everlasting punishments, and the equally shocking statement that this life is given to us as the one chance, and the one only, and beyond which no alterations for good or for evil, can be possible.

FREDERIC ROWLAND YOUNG.

ARE THE SCRIPTURES OPPOSED TO MODERN SPIRITUALISM?

A LECTURE on the above subject was delivered—in Trowbridge on March 18, and in Yeovil on March 20—by the Editor of *The Christian Spiritualist*. The following outline of the lecture is taken from *The Western Gazette* for March 28:—

Mr. Young said they had not met to decide upon how far modern Spiritualism and some portions of orthodoxy were agreed; nor to point out the discrepancies between those teachings of Scripture, in which Christians of every name were united, and the teachings of Spiritualists who rejected Christianity. Spiritualism meant, speaking broadly, the interference of invisible beings with the affairs of this world, and actual intercourse between what we call the dead and those who are still living on the earth. Now were the Scriptures opposed to the statement that such things did really take place, and did the Bible condemn them? To state, in detail, all the accounts in the Scriptures of spiritual *phenomena* would be to occupy a week, instead of an evening; but the audience might be reminded of some of the heads of information which the Bible gave on these matters. Angels had power over physical objects, for an Angel removed the stone from before the tomb of Christ, and one released Peter from the prison into which Herod had thrown him. David was said to have received instructions, "by the spirit," about the building of the Temple, in writing and drawing, for he says, "All this the Lord made me understand, in writing, by His hand upon me." As for Spirit-writing, examples were found in the Tables of Stone brought down from the Mount by Moses; in a writing which came to Jehoram from Elijah four years after the Prophet had passed away; and in the hand-writing on the wall at Belshazzar's feast, the hand also being seen, a thing of frequent occurrence now. As for direct Spirit voices, the Scriptures were full of narratives of that kind, so full indeed as to prevent quotation. As to elevation of the body, and conveying it various distances whilst the medium was in a state of trance, they would remember the cases of Elijah, who was actually carried away into the Heavens, of Ezekiel, who was continually being moved from place to place, and of Philip, who was "caught away by the Spirit of the Lord and found at Azotus." Spirit-lights were also often referred to; for example, the smoking furnace and lamp of fire, seen by Abraham; the bush which burnt but was not consumed; the pillar of cloud by day and the pillar of fire by night, which guided the Israelites; the shining face of our Lord upon the mount, and the "cloven tongues like as of fire" which "set upon" the Apostles on the day of Pentecost. It was related of Peter and Paul that they were the subjects of the trance condition; while as for visions and dreams there was scarcely any end to the cases that might be quoted, as might be seen by referring to Abraham, Jacob, Joseph, Nathan, Daniel, Zechariah, Joseph the reputed father of Christ, Peter, Ananias, and Paul. Spirit-noises, too, found a record, as in the case where, when the Apostles "had prayed, the place was shaken," and that of the imprisonment of Paul and Silas, where "all the doors were opened and everyone's bonds were loosed," a thing, by the way, which would not have occurred had the earthquake been an ordinary one. As for the possession of healing powers, he need only remind them of Elisha, of Christ himself, of the power given by Christ to his disciples to "heal the sick," and of the continuance of that power, so that the Apostle Paul numbered healing among the "spiritual gifts" which all Christians were to "covet." Joined to all these varieties of spiritual *phenomena*, the Scriptures spoke, very distinctly and solemnly, of the agency of evil spirits, such as those alluded to in the Gospels—who possessed human beings, and inflicted upon them various diseases, or aggravated those which already existed; while St. Paul reminded us that our warfare was not with "flesh and blood" only, but with "principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places." Now all these things were spoken of in the Scriptures, whether those of the Old or of the New Testament, as facts, and as needing no kind of proof, for no proof was given or attempted to be given. As for the actual existence of Angelic agency, good and bad, even at the present time, it was firmly believed in by

Martin Luther, Richard Baxter, Dr. John Owen, John Wesley, and Dr. Watts, while King Edward the Sixth's first Prayer Book clearly recognised the power of exorcising, and our present version of the Prayer Book (in the Collect for the Feast of St. Michael and all Angels) taught us to pray that we might "be succoured and defended on earth by God's Holy Angels." So far, all was tolerably clear. But it would be said that the age of miracles had passed away, an assumption which begged the whole question, and was, he considered, in the very teeth of the facts. But it was objected that Moses had forbidden all intercourse with Spirits, in 18th Deuteronomy—9 to 14 verses. It was so, as a matter of fact. But Moses had forbidden many other things, which we in these days felt at perfect liberty to use and follow. Why did he forbid this particular thing? Because the Jews were set apart to keep alive in the world the doctrines of the unity, the spirituality, and the holiness of God: and the prohibition of Moses extended to what might be called heathen Spiritualism, with which the Jews could not meddle without their faith in the one God and their morals being corrupted. At the same time, seeking communications through the authorized sources was permitted, one familiar example of which was Saul's application to Samuel for information about his father's asses. The Spiritualism which Moses prohibited was of a most dangerous kind, and altogether different from the Spiritualism of to-day. There was no danger of our falling into a belief in polytheism, or of our being seduced by spirits into compliance with the horrible evils inseparable from idolatry; our foes were of a different kind. But it would be said that the prohibition of Moses was not removed by the Christian Scriptures, a fact which was at once admitted; but it was a fact when used as an objection which cut both ways. The Old Testament not only permitted polygamy, but taught (in II. Samuel xii.—8) that it was Divinely authorised, and there was no repeal of that authorization in the New Testament. But had not Paul predicted (I. Tim. iv.—1, 2) that in "the latter times" some should "depart from the faith, giving heed to seducing spirits, and doctrines of devils, &c., &c.?" Quite so: but the "latter times" to which the Apostle here alluded were the times in which he himself lived; for it was the belief of the Early Church that the Lord would return to the earth in that generation. Extending the Apostle's words, however, to our own time, it was quite true that some did depart from the faith, and give heed to seducing spirits, and doctrines of devils. But what of it? All Spiritualists were not unbelievers, all spirits did not seduce, and all doctrines obtained through spiritual *media* were not doctrines of devils or demons. It was sometimes said that man had quite light enough in the Scriptures, without needing that anything additional should be given through Spiritualism, and that Spiritualism itself was one form of divergence from sole reliance on the written word, and the words of our Lord were quoted in illustration, that "if they heard not Moses and the prophets neither would they be persuaded though one rose from the dead." Although our Lord certainly used those words, He could not have understood them to mean that no more information was to be given, for He Himself continued to teach those very people, and His Apostles were inspired to carry on the work after His ascension. It was also true that something was needed to convince men of their immortality, and the spiritual conditions of that state—men who, from one cause or other, had lost faith in the Scriptures; and as a matter of fact, thousands of Atheists and Deists had been converted by means of Spiritualism to a belief in futurity and the religion of Christ. It was sometimes asked, with serious anxiety, how we could know good spirits from evil ones, and be quite sure that what we were told was true, to which he answered that we could not always and instantly decide; that "Satan did transform himself into an angel of light," and that deceptions often occurred. But patience, the use of common sense, and the maintenance of a prayerful

state of mind, very soon reduced the chances of deception, although it did not literally destroy them. The Scriptures themselves were not always rightly understood, for, as the writer of the Second Epistle ascribed to Peter told us, in the Epistles of St. Paul, there were "some things hard to be understood, which the unlearned and unstable wrested unto their own destruction," a calamity which sometimes happened to Spiritualists, some of whom misunderstood and abused the purest teachings. One objection to modern Spiritualism was that it served the purpose of Satan, who, to compass his own ends, simulated truth and goodness, using "holy words, and suggesting the performance of good deeds, so covering over his dark designs with a cloak of piety. Undoubtedly hypocrisy, falsehood, and evil must assume a certain degree of openness, truth, and goodness; but it was a new thing to be told that Satan led men to the devout perusal of the Scriptures, the forming of habits of daily prayer, the singing of sacred songs, attendance upon public worship, and the scrupulous performance of our every-day duty, with an ever-present remembrance that all these things were being done in the sight of God, of the angels, and our departed friends. This objection was a peurile and worthless one. The only other supposed divergence of modern Spiritualism from the Scriptures was stated to be the fact that Spiritualists believed many things which orthodox believers rejected, and rejected many things which orthodox believers received, which was a simple matter of fact; but not until it had been proved that orthodoxy and Scripture truth were strictly synonymous, could the objection be said to have any force. Spiritualism, in its underlying principles, was as old as the existence of angels and men; but, speaking of it in reference to these days, it was new; for a new wave of Spiritual impulse would seem to have flowed out of the ocean of God's being, to flood society, moistening its dry places, and fertilizing the places which hitherto had borne nothing, or only mere materialism and indifference. Looked at from its human side, and in connection with its believers, it was a mixed thing: believers in it were Christians and anti-Christians, good and evil in their lives, ignorant and educated, sober and fanatical: "the treasure was in earthen vessels." But the cause, as a cause, was steadily and momentarily growing, and would grow, because it was, as a whole, from God, and had a work given to it to do. As for our judgment of it, our Lord's own test of prophets must be applied to it, "By their fruits shall ye know them." Spiritualism was good or evil, according as it tended to men's improvement, or the reverse; and by that standard justly applied, he, for one, was quite willing that the movement and its disciples should be judged.

A similar "outline," with some particulars of an irregular but very interesting discussion, appeared in *The Trowbridge Advertiser* for March 22. Both in Trowbridge and Yeovil, considerable inquiry into Spiritualism is going on, and which will bear good fruit.

HEALING BY THE LAYING ON OF HANDS.

IN a lecture delivered at Yeovil, on March 19, by the Editor of the *Christian Spiritualist*, the following particulars of a cure, wrought through the medium of the lecturer, were given, and are now re-produced from a most admirable report of the lecture in the *Dorset County Chronicle*, for March 27:—

Leaving the manuscript from which he had hitherto been reading his lecture, Mr. Young said he would relate one remarkable case of healing, and he should be glad if

our reporter would take it down, in order that what he said might be put on record. The lecturer then spoke as follows:—On the afternoon of Friday, September 11th, 1868, two females were ushered into my study—the one a middle-aged woman, the other a girl growing into womanhood. The girl was evidently lame, supporting herself on two crutches, and her left leg drawn up from the knee-joint. I asked the object of their visit, and was told the crippled woman had come, being sent to me by Dr. Cooper, of Wootton Bassett, in the hope that I might be able to cure her. I smiled at the suggestion, and felt, I suppose, at the moment, as the apostles felt when they were once asked to cure a poor epileptic boy and failed in the attempt. However, turning my thoughts inwards, and silently and briefly asking God if He would be pleased to aid me in this matter, and, if it was His will that good should be done, that I should have the grace to submit to that will, I had the woman, with her friend and my wife, taken into another room, where was an iron bedstead, a mattress, and pillow. The girl was laid upon this mattress, and in the presence of the two females I have just named, her clothing was adjusted in such a way that I could put my two hands over her naked knee. I kept my hands over her knee for the space of about two minutes; during which time I prayed most fervently that God would be pleased to do His will, whatever that will might be—if He were pleased to cure the girl, that she should be cured; if it was not His will that she should be cured, that we should submit unhesitatingly. After the prayer had come to an end, I took the girl's two hands in mine, and asking her to look me straight in the eyes I said to her, "Emma Ricketts, do you believe I can cure you?" "Yes, sir," she said, "or I should not have come here." I said at once, "Then according to your faith be it unto you. In the Name of the Lord Jesus Christ, the Great Healer of body and soul, I bid you get off this bed and receive your cure." The girl got up from the bed instantly, and without the slightest help; and to my great astonishment I found that, whereas when she came into my house her crippled leg was drawn up to about the height of her ankle, her toes now all but touched the ground—there was a space, perhaps, of an inch between her foot and the floor. She asked me if there was anything more to be done, and she also asked me if there was anything to pay. I told her there was nothing to be done but to keep her faith in God bright in her heart, and as for payment, I had never received anything for any work of the kind, and by the grace of God I never would (applause). The girl and the woman, who proved to be her aunt, left my house and returned to their home, and the affair had partly passed out of my immediate memory—as many cases of healing were transpiring at the time—when some gentleman (I forget now who) told me he knew for a fact that this girl was really cured—and I was very much surprised. I was as surprised as the Church was that had been praying for Peter's deliverance from prison, when God actually answered their prayer. I and a female prisoner walked over from Swindon to Wootton Bassett, and we found out this poor girl. She was a dressmaker, and on going into her little room I saw her sitting engaged in her usual work. Bowing to her, I said, "I suppose, Emma, you remember me?" "Oh! dear, yes, sir," she answered, "I have some reason to;" and getting up off the chair quite easily, she came to me—walking as I might walk, or any one of you—and shook my offered hand. Well, at the moment I felt deeply thankful to God, who had been pleased to give this poor girl the free use of her limbs; and I said to her, "You had better come up with me to Dr. Cooper." She put her bonnet on and accompanied me to Dr. Cooper's surgery, where, after the ordinary greetings, I said to Dr. Cooper, "I have brought you one of your patients, cured." "Oh! yes," he said, "I know, and am very thankful for it. I could not cure her; I thought it possible you might; and so I sent her,

on the chance of its being done." Dr. Cooper then told me that this girl had been a pauper patient of his for years; that, wishful to get her well and remove her from his list, he had sent her to Bath mineral waters, to the Bristol Infirmary, to the Sea Infirmary, Margate, and to the St. George's Hospital, Knightsbridge, London; at which latter place irons were actually put upon her leg, in order to lessen and eventually destroy the contraction, but immediately on the irons being removed the contraction re-appeared. Since then I have repeatedly visited Wootton Bassett, and I have seen that girl, who has since become a woman, a wife, and a mother. She lives within a stone's throw of the house of Mr. Parsons, the Mayor, at Wootton Bassett, who has known her ever since she was a child, and who can testify, and is perfectly willing to do so, to the substantial correctness of the statement I am making to you now, so far as the genuineness of her cure is concerned. Not only so, but Dr. Cooper, who had the generosity to send the patient to me, will also willingly testify that whereas once she was suffering from scrofulous affection of the hip, which occasioned contraction of the knee-joint, the woman can now walk as well as I or any one of you walk (applause).

Perhaps Christian people, who insist upon it that "such things don't happen now, of course not," will kindly state how they account for Emma Ricketts' cure? Was it due to unconscious cerebration, illusion, a disordered stomach, satanic influence, or a living God working to-day, when He will and as He will?

A CASE OF LEVITATION.

IN the *Medium* of March 14, an account is given of certain well-tested levitations, occurring to a young person, about eighteen, a domestic servant, in the neighborhood of Braintree. By the kindness of Mrs. Abbott, of Notly Place, mistress of the *Medium*, and of Alfred Durell, Esq., of Bocking, I have had numerous opportunities, in the houses of both, of testing the phenomenon in question. On Thursday evening, April 3rd, a *séance* took place in the house of the latter, which may prove of interest to your readers. Among the sitters, besides Mr. and Mrs. Durell and Mrs. Abbott, were Dr. John Sinclair Holden, Sudbury; Mr. Parkhouse, Surgeon, Braintree; the Rev. Mr. Corbett, Bocking; Mr. Henry Durell, Advocate, Jersey; and myself. Let me state, briefly, what occurred:—

The medium stood in front of a table, the Dr. holding her left hand, and myself her right. On the light being extinguished, after the lapse of a few minutes she rose lightly from the ground, and, on the lamp being re-lighted, was found on the centre of the table. Next, two chairs were placed close together, the seats under the table and the backs rising several inches above its surface; she was lifted over the backs of the chairs and placed on the table in the same manner. Then a small towel stand was put upon the chairs, its top about a foot above the table; and the hands of the medium were held as before, by the same persons. On

the light being extinguished she was raised a third time ; but as she could not go high enough to clear the top of the stand without "breaking contact" on my side, she was taken round it and deposited at the opposite end of the large table. This double change in the direction of the motion after she rose from the ground, proved that the motion was not the result of a leap or spring, and I am sure that I was quite passive and did not pull the medium towards my side ; nor afterwards give the slightest push in the opposite direction. On the contrary, after the medium had turned round the stand, I was strongly pulled till I leaned with outstretched arm half-way along the table.

Subsequently, the medium was seated in an ordinary cane-bottomed chair ; her hands and feet were tightly secured by paper bandages, and seals affixed to every binding ; a leather strap was passed round her waist, then through two holes in the bar across the back of the chair, and buckled behind and sealed. A piece of wire, eighteen inches long, to which ferret-bells were attached, was fastened to the back of the chair, that her position, when moved, might be known by the tinkling of the bells. It was understood that thus bound she would probably be carried from the extremity of the dining room, where she was then placed, through a passage, five feet long and three feet wide, into the breakfast parlour behind. Both rooms were searched, and the doors fastened and sealed. I lay down across the narrow passage with my body partly within a small pantry opening out of it, and with Mr. Corbett seated in the pantry behind me holding my hands. The remainder of the party then divided, one part forming a closed circle by joining hands in the dining room ; the other part forming a similar circle in the breakfast parlour. Thus every hand was accounted for. As soon as the light was extinguished, the medium, judging from the tinkling of the bells, seemed to be moved ; and, on the suggestion of those accustomed to the phenomenon, to aid or propitiate "the Powers," singing was resorted to. Presently I felt, as it were, the skirts of the medium's dress drawn very lightly across my legs. I remarked to Mr. Corbett, "the medium has passed, she is now in the other room," upon which Mr. Corbett bent forward, putting his head out of the closet. Immediately the chair descended, pinning to the ground my leg next to the breakfast parlour. On a light being struck, the medium was found with her face turned in the direction opposite to that in which she had been left, as if she had been floated backwards. On the light being again extinguished she seemed to be raised directly, and carried high in the air into the breakfast parlour. Mr. Parkhouse, hearing the medium's voice and the tinkling of the bell

above him, disengaged one of his hands and groped in the air with it, when, touching the medium's chair, she once again came to the ground. A light being struck, and then extinguished, she was, almost immediately, put upon the table, where she was found, the frail and inelastic paper bands unbroken and the seals intact. The distance the medium was carried was about 24 feet.

Finally, a piece of gummed paper, the gummed side wetted and uppermost, was put upon her head, and a long thread tied to her arm near the shoulder, and held lightly between finger and thumb by Dr. Holder and myself. When the light was put out, the thread was felt to pass very slowly through the fingers, and, on the lamp being lighted, the gummed paper, which, a moment before, had been on the head of the medium, was seen sticking to the ceiling, which is over 10 ft. high. There was no chair or table upon which the medium could have got to effect this without detection, and none in the room, as was found upon trial, nearly high enough for such a purpose.

I deem it right, in loyalty to fact, to put on record these very carefully conducted, and, as regards the genuineness of the phenomenon of Levitation, seemingly conclusive experiments. Other things occurred at this *séance* equally remarkable, but as they were not so thoroughly tested, I say nothing about them.

ALEXANDER MACDOUGALL.

High Garrett, near Braintree, Essex, April, 1873.

Mr. Macdougall has since sent us the following P.S., to be appended to his letter : It may be as well to note that the experiment which resulted in the remarkable double change in the direction of the motion was one made on the spur of the moment, Dr. Holder's eye having accidentally lighted on the towel horse. It could not, therefore, have been prepared for in any way. Moreover, nothing of a similar kind had taken place at any previous *séance*.—A.M.

A NEGLECTED POEM.*

PART I.

(Concluded from Page 39.)

IT is the defect of an article like the present that its brevity will not allow us to take more than a very quick survey of either the scenes or the characters in the poem under review. We have already seen how sin entered a hitherto irreproachable world, and how the inhabitants were deceived into belief in its delusive appearances ; we have now to watch the shadow of fate as it darkens over it—of fate and of

* The Angel World and other Poems. By Philip James Bailey, author of "Festus." London : W. Pickering.

punishment for sin. The one chief inducement which weighed with the "Bride Queen," when she joined the ranks of the tempters, seems to have been the hope of absolute empire. She is chosen Queen, and the whole Angel World is made subject to her rule. Her former lover, the "young and shining angel," by whom the story of this ruined world is narrated, is brought before her bound, and subjected to the gibes and taunts of her willing slaves. Her sister, "who dauntless kept her faith,"

Was suffered to remain, close cloistered first,
In solitude religious, for that they
The Empress mind who sway'd, dared not advise
To put her quite to death; and that the tie
And natural sympathy of sisterhood,
The memory of the excellent times of old,
And flickering purposes of future years
Which played about the heart of her enthroned,
Together wrought to spare her and preserve.

One day a set of jewels which the Empress wore, and which were said to have talismanic virtues, dropped from their settings; and then

Each day grew murker, for the light of truth
Suns those serenest firmaments; and all
The falsehoods each one uttered, lie by lie,
Rolled into rings of darkness round their heads.

But the beauty of those angel-visitors who had brought so much woe still grew. They worshipped a god whose living emblem dwelt among them, they said; and a sight of whom is promised to all those who believe. He comes at length, "a nugeous monster, such as never night engendered."

Dragonlike,

In lengthening volumes stretched his further part,
Incalculably curled; but in the front,
On one wide neck a hundred heads he reared,
Which spake with every mouth a thousand tongues,
Through teeth of serried daggers, black with blood.

The breath he drew in day he breathed out night.
Those who behold him are astounded and begin to repent. "Are we bound to adore him?" they ask; and they are only the more revolted when they hear that they must. One by one they fall away and refuse to worship:

Then those destroyers seized the angel youth
Who first recanted his accursed oath,
And cast him at the monster's feet, which cried,
"No more of these ignoble victims; hence!
Bring me the royal bride, and I depart."

As soon as these words are heard, consternation fills the hearts of half those present; but the other half resolve to purchase their own immunity with the awful sacrifice:

Which cruel purpose when the sister-queen
Saw—to that living idol, fierce and foul
She knelt, and touched with natural sorrow, him
Besought the child to spare.

But the horrible god is too hard and too cruel to be won by sorrowful words. He persists and threatens. The Empress herself must bind her sister to the rock or he will devour them both. Meanwhile, those who had resolved on her sacrifice sought out the sorrowing maiden, and, stifling her cries, hurried her off to a lone crag

of the sea shore to wait there as the monster's evening meal.

Wide o'er the waters rose a wail of woe
With a fierce shout of exultation twined—
For, chained to a dark rock, rough and high, the sea
Was loathly yielding back to land—there stood—
Arrayed in Paradisal purity
Alone, that meek and innocent angel-maid—
The monster wading greedily through the waves,
Her to devour;—the angels, some aghast,
Exulting some; her sister as half-dead
Fell fainting from her seat; the light alone
Of falling stars, with blinks of lightning mixed,
Lamping the red horizon fitfully.

But she will have a deliverer; the Cappadocian Princess is never without her Saint George. The young angel who narrates the story has mounted a "lightning steed," and armed with

"a lance of light,"

A sunbeam tempered in eternal fire," he goes to meet the horrible god and buries his lance deep in its heart. Then the traitors would have killed him also; casting him on the funeral pyre of their dead god. But fate had decreed other things and he is borne away safe in an encircling cloud.

And now punishment follows swiftly. He has borne the maiden "to a lone star, as yet unblest with life," and he returns to survey the angel world.

How changed from that bright orb
The rolling skies had erst rejoiced to see;
Whereto the orient sun was won't to send,
And as some eaglet orb that loved the light,
His earliest beam to wake his welcomer.

The proud Empress is dethroned and imprisoned now. The hallowed temples are raised,

The sacred trees are fired, and tree by tree
Charred into naked blackness."

All that had made that world pre-eminently bright or beautiful is gone; it is pre-eminent for nothing but misery now, and for unceasing cries of woe. The last misery comes in this way:—

I said unto the air, be fire;
And to the waters, be ye flames; and straight
It was so; for it seemed but meet to purge
The sanctuary in this wise, so defiled.
From side to side, from end to end, it burned,
From pole to pole it blazed—from sea to sea;
Till, in the central city of that sphere,
Now shining ruins only, from the height
Of one immovable mountain monument,
Forked like a double pyramid, which sole
Survived the splendid wreck, was spied far off
On the horizon the unbroken ring
Of round beleaguering fire, which, swift as thought,
The nations all into one death-doomed flock,
Relentless hunted.

We have thus watched this world to its overthrow and ruin; our readers must consult the book if they would hear of its final recovery. Space will not permit us to make any critical remarks on the merits of the poem, but it will be seen from the extracts we have made, that it cannot be ranked amongst justly neglected ones.

AARON WATSON,

64, Regent Road, Salford, Manchester.

WHERE ARE THE DEAD? OR SPIRITUALISM EXPLAINED*.

THE Spiritualists are fast gaining ground; and Mr. William Howitt says, that there are now twenty millions of them. Great as those numbers are, the millions are likely to be increased by the publication of this book. Fritz places Spiritualism in such a favorable light as to make it acceptable to those who wish to believe. Now, those who have a firm faith in the immortality of the soul, seem to take to Spiritualism naturally, either sooner or later, on account of the consoling nature of its doctrines. To explain what they are, is the object of his book; and so to explain it that everybody can understand it. He has eminently succeeded in his purpose. According to his showing Spiritualism is an attempt to open up a regular system of communication with the disembodied spirits who try to communicate with their fellow creatures on earth—an effort of theirs than which nothing can be more natural, when Spiritualists assert that those who go to the next world carry with them their mundane characters, thoughts and feelings along with their mundane virtues, faults and weaknesses; so that remaining in after-life precisely as they were before, and taking with them to the hereafter memories of earth, and thinking of those whom they have left behind, they sometimes seek to communicate with them and visit them. The phenomena attending their appearances, Fritz argues, are not of yesterday, but as old as the hills. He claims such instances, generally looked upon as miracles, recorded in the Old and New Testaments, as the handwriting on the wall at Belshazzar's feast, and the rolling away of the stone from the door of Christ's tomb, as manifestations of spirit evidences. Other things related in the Bible, such as voices conversing and audible to all present, the body lifted up and conveyed to various distances, fiery lights, visions, and the healing power, he claims, also, as Spiritualistic. Even mediæval occurrences, such as monkish miracles, second sight, witchcraft, ghost stories, and house hauntings are but further illustrations of Spiritualism. And it is contended that, as all these phenomena occur according to the laws of nature, there ought to be no surprise that they should be found happening at all periods, and not for the first time in the nineteenth century. In the whole of this part of his book, Fritz is sensible, cogent, and advances a train of argument that to many will be satisfactorily convincing.

The reader gathers from the book that mediumship operates by means of mesmeric influence (pp. 26—31). Consequently every-

body cannot be a medium; though mediums are common enough. Mediumship is only gradually developed, and, as it improves in cultivation, passing through such phases, as voices speaking and tambourines floating in the air, till it reaches its latest development, the whole spirit-form being visible under subdued gaslight. If mediumship has arrived at this already in twenty-five years, we must look forward very shortly to (as Fritz says) "the full-length materialized spirit-forms of the departed sitting and conversing with the members of the circle for hours together." The appearance of these spirit-faces and forms is explained on the principle of the atomic theory (pp. 75—6).

A time must come when, in the progress that Spiritualism is making, for the phrase "departed friends" that of "invisible friends" must be substituted; for Spiritualism shows them to be about us, if not always, often. And Fritz keeps this before his reader in the midst of his explanations of the phenomena of Spiritualism. The answer to the question, "Where are the Dead?"—"Amongst ourselves, the Living," comes to the mind of the reader as frequently as a particular refrain, taken up again and again, comes to the ears of an auditor listening to the performance of an opera.

As Fritz's book is very clever and attractive, from its clear sense, good arrangement, and simple and honest writing, at the same time that it is the best introduction to the new revelation that has appeared, it may be interesting to glance at its treatment of the subject.

The first chapter touches on the unsatisfactory nature of orthodox theology, as taught by the Church, and based on certain evidences of the Christian religion regarding the coming life, a further knowledge of which—and a full knowledge, too—is found, Fritz says, in Spiritualism, which, "once for all" (in his language), "settles all speculations on the subject of man's destiny," and "affords ample comfort to the Bible student, from the fact of its according in the main with his favorite authority." The reader's mind is disabused in the second chapter of table-turning and spirit rapping being Spiritualism any more than "a penny whistle is music, and the *Police News* illustrations are art." But they are admitted to be fringes of the subject. After Spiritualism is shewn to be no novelty of the present day, and an account given of its rise in America in 1848, as well as of its growth in England, notwithstanding that this is such a scientific and plain matter-of-fact age, Fritz enters into his principal matter in seven chapters (5 to 11), in which he imparts a comprehensive idea of the nature of the different kinds of manifestations from a collection of well authenti-

* By Fritz. London: Simpkin, Marshall, & Co. 1873.

cated facts. In these revelations some of the cases are quite astounding of mediumistic developments. In chapter twelve the denunciations of Spiritualism by some of the clergy as the sin of necromancy or satanic agency, are pointed out as vast absurdities; and truly every one must agree with Fritz that "objections to Spiritualism as the work of the devil are deserving of being scouted by all sensible persons."

Spiritualists do not, as a rule, attend to the communications of their invisible acquaintances, except the visitor be some dear and trusted relative, on the ground that people undergo little or no change in their moral and intellectual condition when transferred to the spirit-world, and that those who give them advice may be ignorant, unscrupulous, spiteful, or, for some other reason, wish to deceive or delude them. A chapter (13) is therefore devoted, among other matters, to a consideration of spirit communion. The author concludes with "an outline of the teachings of Spiritualism and the leading works on the subject, for the benefit of those who may desire to pursue its investigation further."

Among the concluding remarks of the author is one that will strike everybody for its truth—that this "new revelation is wanted," and "has not come a moment too soon." We live in an age of scientific speculation, when nothing is more common than to hear men denying the existence of a personal God and a future state, and when it is clear to see that day by day Christians are dying out for their places to be taken by atheists and materialists. It were to be desired—but it may be going too far to say—that this well timed and conscientiously composed book will thoroughly convince its readers so as to induce them to adopt spiritualistic views at once; but if they be unprejudiced and intelligent, it will, at least, persuade them that there is something in Spiritualism which requires further thought and full investigation. It is impossible, too, not to foresee that should Spiritualism ever become universally believed, it will be for the good of mankind, for it cannot fail to accomplish the great work of destroying materialism, overthrowing sectarianism, and confirming Christianity.

[The above notice has been sent to us by a well known and most able classical scholar, and one whose knowledge of ancient and modern history is equalled only by his own rare abilities as a public speaker and debater. There are turns of expression here and there in the notice, which we ourselves should not have used—but, taken as a whole, we cordially adopt the estimate which the writer has formed of "Fritz's" valuable addition to the literature of Modern Spiritualism].—Ed.: C.S.

NOTES FROM MANCHESTER.

DURING the last three or four weeks, the attendance at the room in Dickenson Street has been much more numerous than I have observed it for some time. There really seems to be an amount of curiosity afloat on the subject which Spiritualists ought to use every exertion to satisfy. Your readers will see by your advertising pages that Manchester has taken a very important step towards the satisfaction of enquiry. Hitherto, London has absorbed all the honor that was to be gained by the promulgation of Spiritualist literature. All English writers on Spiritualism have seemed to be of London, or about London, or with publishers in London; and it is a little encouraging to find that some of the honor thus gained is being diverted this way. I am not going to criticise the book advertised by "Fritz," or, as he called himself until recently, "A Manchester Spiritualist," because, to speak honestly, I have not bought it; but, judging from the table of contents, I should say that it will be very useful to enquirers, or to Spiritualists who fancy themselves in need of a good serious "cram."

But authorship is not the only matter in which London has long given us the "go-by." There have always been better mediums there than any which could be developed here. In many of our circles the manifestations have not been very greatly superior to low pantomime. Trance-speaking of a very problematical character has been the *summum bonum* of most circles. But mediumship is another of those things in which we may claim to have made some progress. Not only are our Sunday meetings attended by a medium whose utterances are *not* problematical, but there is more than one circle in Manchester where the most striking of the Spiritual phenomena may be witnessed.

The medium who has attracted most notice is Mrs. Barber, the wife of a private soldier of the 5th Dragoon Guards. Her *séances* have so far been kept strictly private, strangers only being allowed to attend on invitation. Mr. Jackson, an acquaintance of mine, has attended three of these *séances*, and he describes the manifestations as being very wonderful. At each *séance* spirits converse fluently in the direct voice, and sometimes sing in the most easy and natural manner. A tambourine, on which phosphorus had been rubbed, has also been floated about repeatedly, and the sound of dancing has often been heard on the table whilst the form of no dancer was visible. Spirit lights are sometimes visible, measuring, according to Mr. Barber's account, from a yard to a yard and a half in diameter, and remaining for upwards of an hour. Recently, Mrs. Barber has been sitting for spirit materialisations, but no spirit forms have yet been seen,

although drapery of surprising whiteness has on several occasions been thrust out and withdrawn. Mr. Barber's regiment will leave Manchester for Ireland at the end of the month, so that I can scarcely hope to be able to describe a *séance* with Mrs. Barber from my own observation.

Phenomena of a rather startling nature have also taken place at the house of Mr. Shafto, 25, Duke Street, Hulme. Mr. Shafto and his son are fair examples of the good which can really be effected by Spiritualism. Previous to commencing their investigations they were thorough disbelievers in the existence of an after-life; but since January of this year—the time at which their investigations commenced—their experience of Spiritualism has worked a complete change in their sentiments. A medium has been developed at their own circle, and it would seem from what has since taken place that he is a very remarkable one. The table at which they sit has been floated about on many occasions, and the medium as well as a son of the younger Mr. Shafto has repeatedly seen and described spirits. At one time the heavy iron weights were taken off the chains of the clock, and placed on some plate glass on the floor without breaking it; and on another occasion a young man who attempted to take a seat in a corner was flung across the room and his chair thrown after him. A paper tube made in the hope of obtaining the direct voice has often been floated about the room; and spirit faces have been promised, but none have yet been visible to the whole of the sitters. I attended a *séance* at Mr. Shafto's last Sunday, but as the medium did not come nothing took place of a nature worth describing to your readers.

Mrs. Donelly, a rather remarkable medium, residing at 27, Leaf Street, Hulme, has related to me a rather strange story. On going upstairs one evening a few weeks ago, to see whether her children were asleep, the gas went out suddenly, and on turning round she saw the forms of two dead relatives standing beside her. She was afraid, and did not speak, and the forms eventually disappeared. On attempting to re-light the gas she found that the tap had been turned, and that it was necessary to turn on the gas before it could be lighted.

Mr. Wallace, the missionary medium, has been in Manchester rather more than a week, and I suppose would leave yesterday. He has been rather busily engaged amongst the private circles in the city, and has delivered one public address. On Sunday night I met Mr. Wallace at a *séance* at Mr. Hesketh's, 105, Bloomsbury, Rusholme Road. He had brought with him a young lady who has been developed as a medium during the last month, and who sang a song in Spanish, interspersed with a multitude of *la tira las*, after which Mr. Wallace answered a number

of questions as to God, the stars, spirits, and the spirit spheres. He was always crisp in his replies, and sometimes amusing. He said that neither man nor spirit would ever be able to find God anymore than "the man who made the fiddle was to be found in the fiddle." In reply to another question he said "You say God can do anything! No friend! He cannot make a stick without two ends." Some disappointment was expressed because Mr. Wallace delivered no public address on either of the Sundays which he spent here.

Mr. Thomas Kershaw, 6, High Street, Oldham, tells me of rather curious phenomena taking place at his circle. Five paper tubes have been floated about, and placed under a chair, and Mr. Kershaw's son has given a number of striking impersonations of the "great departed," as well as some of persons less known, but who have been recognised by persons visiting the circle. According to Mr. Kershaw's account, Spiritualism is at a considerable discount in that stronghold of rowdiness, its adherents numbering only some three or four.

AARON WATSON.

64, Regent Road, Salford, Manchester, April 16, 1873.

THE GLEANER.

A new Periodical has been started at Cordova, entitled *La Fraternidad Periodico Espiritista*.

It appears that Mrs. Dickinson, the American medium, will return to America in the early part of May.

The *Medium*, of March 28, gives a letter on the "Ring Test," signed "James C. Husk, 26, Sandwich St., Burton Crescent."

Mr. Charles White, 11, Little Marylebone Street, W., is the secretary of the Marylebone Association of Inquirers into Spiritualism.

The *North British Daily Mail* has been recently publishing a series of articles, entitled "A few nights with the Glasgow Spiritualists."

The author of *Where are the Dead?*, a notice and advertisement of which little book appears in this number, intends sending a copy to every clergyman in England.

Mr. Robert Harper, of Birmingham, who is now permanently located at 5, South Street, Finsbury, suggests the formation of a central society of London Spiritualists.

It would seem from the *Medium*, of March 21st, that Mrs. Dickinson, the American Medium, now residing at 23, Duke St., Manchester Square, London, has been the means of effecting a cure of insanity at Liverpool.

Our thanks are due to Miss Anna Blackwell, for a copy of Part 2 of her work, *The Philosophy of Existence*, and which treats of the testimony given through history and other means to the author's doctrine of re-incarnation.

It appears from the *Banner of Light* that our friend, Dr. Newton, is still practising his healing art in San Francisco. We wish him all the success he can wish himself, and hereby send him our very kindest regards.

On carefully examining the different Spiritualist publications, we are constantly made to regret the fact that so many of the communications, giving particulars of Spiritualistic phenomena, are not accredited by names of persons, names of places, and dates, and, consequently, that we are unable to refer to them, as we should be only too pleased to do were the contrary the fact.

Spiritualists should be grateful to the Editor of *Public Opinion* for allowing so long a controversy in its columns on Spiritualism. No doubt the subject has thus been introduced to thousands who would not otherwise have troubled themselves about it.

We are glad to notice a suggestive article in the *Truth-seeker*, for April, on *Lessons from the Latin Church*, by Mr. J. T. Markley, of Peterborough, a young but promising writer, who bids fair to do good service in the combined causes of liberal Christianity and Spiritualism.

Mr. Wortley, who advertises himself as "the well known medium" and an undertaker, announces himself as willing to provide special funerals for Spiritualists, in any part of London, at moderate terms. Mr. Wortley's address is 27, Victoria Dock Road, E.

"Spiritualism is taking a firm root in Vienna. A society has been formed there, and one of the chief members intends to make his house a home for all English and American Spiritualists visiting the Exhibition." So says the *Graphic*, for April 19.

The genuineness of some of the phenomena connected with Mr. and Mrs. Holmes, the professional mediums, having, as it is well known, been called in question by Mr. Guppy and others, a paraphrase in defence of them appears in the *Spiritualist* for April 1st.

On Sunday evening, December 22, 1872, a lecture on Spiritualism was delivered at the Rifles' Orderly Room, Sandhurst, Australia, by Mr. W. D. C. Denovan, a full report of which appears in a supplement to the *Bentigo Star*, of Dec. 23. An extract from the lecture is given in the *Spiritualist* for April 15.

The *Birmingham Pulpit*, vol. 4, No. 87, contains a Sermon on Spiritualism, delivered at the Protestant Association Rooms, 49, Ann Street, by Mr. T. H. Aston. Text: 1 Samuel, 28 c., 7v. As the statement of an opponent, it is worthy of notice.

The *Fortnightly Review*, for April, has a very interesting article, of 18 pages, on the "Relation of Witchcraft to non-Christian Religions." It refers, principally, to the witchcraft of India, but the article, as a whole, is worthy of the attention of Spiritualists.

Mr. Newton Crosland, one of the earliest pioneers of the Spiritualistic movement in England, has issued a book, entitled "Apparitions," the publishers being Trübner and Co. A notice of the book occurs in the *Spiritualist* for April 1, in which it is spoken of as a useful addition to the literature of Spiritualism.

A friend in Glasgow, who has occasionally left a copy of this journal on the table of the Young Men's Christian Association there, informs us it is invariably removed, on the plea that "no such literature should be allowed to lie on the table." Well may our friend ask us the question, "what does 'Christian' mean?" Such conduct is shameful.

A twelve shilling volume, of peculiar and special interest, containing letters, lectures, and reviews, by the late Dean Mansell, has just been issued by the publishing house of Murray. The volume contains an article on Spiritualism, in which are some spirited attacks upon Mr. Home and Mr. Howitt. The article itself is a reprint from the *Quarterly Review*, for July, 1863.

The *Medium*, of April 4, contains a letter from Mr. A. Kyd, of Baden, entitled "Can Evil Spirits alone communicate?" The letter was written under an entire misapprehension of the facts of the case, and the Editor of the *Christian Spiritualist*, to whom it refers, has written to Mr. Kyd, and received an answer from that gentleman.

Mr. J. M. Spear has issued a Pamphlet, entitled *Twenty years on the Wing*, in which he gives some wonderful instances of answers to prayer occurring in his own experience. The pamphlet is issued by the publisher of the *Banner of Light*, Boston, but can no doubt be had from Mr. Burns, 15, Southampton Row.

Mr. Prentice Mulford, of California, is desirous of devoting a few weeks to a tour in the Provinces, during which he will address as many meetings as the friends of Spiritualism like to get up for him. Mr. Mulford would expect to realize his expenses. His address is 15, Southampton Row, Bloomsbury, London.

It has been suggested that the *Medium* may be obtained to order at any railway bookstall, and the names of "Smith and Son" have been mentioned as possessing "unusual facilities." Exactly so; but before any orders are given, it would be well to make sure that Smith and Son will knowingly supply any Spiritualistic publications. We believe they will not, and have reasons for our belief.

It would seem from a letter in the *Medium*, for April 18, from Mr. D. D. Home, that that gentleman supposes himself to be on the eve of his departure into the Spirit World, for he concludes his letter by saying: "In all probability my day of work is drawing to a close; but, thank God, I know where I am going, and many of the loved ones who will welcome me. I do not in the very least dread the change."

The *Spiritual Magazine*, for April, says that the two mediums, Herne and Williams, have dissolved partnership. Why? The same number contains a very interesting notice of a biography of an American Medium, Mr. A. B. Whiting, an article on the Philosophy of Spirit Photography, one on the conjuring tricks of Maskelyne and Cook, and a particularly interesting notice of Baron Bunsen's ideas on Spiritualism.

Dr. Sexton gave two lectures on the phenomenal and scientific aspects of Spiritualism, in the Opera Theatre of the Crystal Palace, on April 2nd and 4th. The lectures were a complete success, although the authorities made an extra charge for admission. Mr. Benjamin Coleman presided on both occasions, and at the close of each lecture, questions were put by the audience to the lecturer, and answered.

The *Religio-Philosophical Journal*, of March 8, published in Chicago, gives some particulars of what transpired through the mediumship of a Dr. Jack, at the Philadelphia Circle of Light; date not mentioned. The proceedings of the circle opened with an invocation, addressed to "Beloved Star of Hope." What utter nonsense to pray to an abstraction, and ask that abstraction—as the invocation goes on to do—to "take care of mortals for ever and for ever."

Why does the *Medium* advertise the pulpit of South Place Chapel, Finsbury, as an "unfettered pulpit?" If Mr. Conway, its present able and gifted occupant, were to preach doctrines unacceptable to a majority of the seat-holders and the committee of management, we suppose he would find that there was such a thing as the fetter of £ s. d., and that common agreement, which must of necessity exist between the pulpit and the pew, has to exist at South Place also.

A fund is now being raised to assist Mr. John Murray Spear, a well known missionary of Spiritualism, who has no private fortune, and who is about to retire, in the 70th year of his age, from public labours. Contributions may be sent to Mrs. Tebb, 20, Rochester Road, Camden Road, London, and Mr. Andrew Leighton, 16, South Castle St., Liverpool. Money sent to us shall be forwarded to the proper quarters. We quite believe Mr. Spear to be entirely worthy of any help that Spiritualists may be willing to give him.

We have sincere pleasure in calling attention to an advertisement which appears in another column of this number, of a new restaurant opened at No. 1, Milford Lane, Strand, London, close to the *Illustrated London News* office. The premises have undergone a thorough reconstruction, the cleanliness is altogether exceptional for its perfection, the charges are moderate, the waiting is good, and the whole establishment presents a vivid and pleasant contrast to many places in London, where dirt, neglect, bad food, and extravagant charges reign supreme.

According to the *Christian Age*, for April 9th, the Rev. Dr. Talmage, of Brooklyn, New York, pronounces Modern Spiritualism to be "a fraud and a sham," and says he believes it "to be the child of hell, because of its mental and domestic ravages," and that "if John Milton and George Whitfield have no better business than to crawl under a table at Rochester and rattle the leaves, they had better stay at home in glory." Alas, poor Talmage!

Dr. Berridge, of London, has kindly sent us the Book of Daniel, translated from the original Hebrew and Chaldee text, by John Bellamy, a scholar born in the last century, and who died about 30 years ago. We do not read Hebrew, and have, therefore, been unable to compare Mr. Bellamy's translations with those of others; but many of the explanatory notes are as interesting as they are valuable. Mr. John Thompson, New Church Library, 39, John Street, Glasgow, supplies the work. It may also be had through Simpkin, Marshall, and Co.

The *Broad Churchman* has, we are glad to say, reduced its price from sixpence to twopence, with, of course, a corresponding decrease in its amount of matter. It is a high class weekly paper, and, ecclesiastically speaking, thoroughly maintains its right to its title. But it has also especial claims upon Spiritualists, for, in addition to its liberal treatment of all subjects, it has given more than usual prominence to the subject of Spiritualism. Such courage, which must always run the risk of compromising itself, is entitled to our respectful sympathy and practical support. A series of articles on the "Philosophy of Inspiration," by Mr. Herbert Noyes, jun., is now in course of publication in the *Broad Churchman*. Mr. Noyes is a well-known Spiritualist.

An iron building, called *Union Chapel*, at Totterdown, a suburb of Bristol, was burnt to the ground, on March 25, by the hands of incendiaries, whose names have been given while the Editor of the *Christian Spiritualist* was entranced. The Rev. F. W. Monck, one of the most wonderful of all the mediums we have ever known, was the minister, and he and his flock are thus deprived, for the time being, of a place in which to meet. Efforts are being made to procure a Hall, in some central part of Bristol, in which Mr. Monck may resume his labors, and continue to preach, as he has so often done in the past, some of his valuable inspirational sermons. To do this, money is needed. Should any of the readers of this paper care to help in this cause, and will send their contributions to the Editor, they shall be forwarded to the Treasurer of the new fund, and, if it is desired, acknowledged in these pages, or, if preferred, privately. Mr. Monck has suffered an amount of persecution on account of his mediumship which is simply disgraceful to all parties concerned, and a sad reflection upon the so-called liberality of the nineteenth century; and he is entitled to any active sympathy which it may be in our power to show him. He did not seek Spiritualism, but it was forced upon him, very much against his will; and so many and so painful have been the sufferings he has had to endure on account of it, that he should be encouraged to make a still more public avowal of his knowledge and belief than he has hitherto made.

NEWSPAPERS, BOOKS, &C., RECEIVED WITH THANKS.
—*The National Reformer*, for March 23. London: Austin Holyoake, 17, Johnson's Court, E.C.—*Spiritualism, a Sermon* preached at Bromsgrove, by the Rev. E. P. Barrett. Price threepence. London: Eliot Stock, 61 and 62, Paternoster Row.—*No Antecedent Impossibility in Miracles*. A letter, by Granville H. Forbes, rector of Brighton. No price given. Second Edition. London: J. H. and James Parker.—*Guy's Hospital Gazette*, Nos. 25 to 28. Price twopence. London: O. G. Brimmer, 104, Borough, S.E.—*Peterborough Advertiser*, for April 12 (containing a beautiful Eastertide sonnet, by John T. Markley).—*Dorset County Chronicle*, for March 27. Price fourpence.—*Rhonic Journal*, for March 15, 22, 29. Price one penny.—*International Herald*, for March 29 and April

5th. Price one penny.—*Trowbridge and North Wilts Advertiser*, for March 29th. Price one penny.—*Religio-Philosophical Journal*, for March 8. Price eight cents. Published at Chicago.—*Banner of Light*, for March 1. Price three dollars per annum. Published in Boston.—*Theological Review*, for April. Price half a crown. London: Williams and Norgate.—*Fortnightly Review*, for April. Price half a crown. London: Chapman and Hall.—*The Book of Daniel*, translated from the original Hebrew and Chaldee Text. By Mr. John Bellamy. No Price given. London: Simpkin, Marshall, and Co.—*Old and New*, for April. Price 35 cents. London: Sampson, Low and Co. (A most invaluable American "monthly").—*An Appeal for a great Extension of Missions to the Heathen*. Price one shilling. London: Christian Book Society, 1, Adam St., Adelphi.—*Where are the dead? or Spiritualism Explained*. By Fritz. No price given. London: Simpkin, Marshall, and Co., and Manchester: A. Ireland and Co., Pall Mall.—*The Broad Churchman*: a complete set, from No. 1 to last number. Price reduced to two pence. London: 8, Bouverie Street.

POETRY.

THE PRAYER OF A PENITENT.

"God be merciful to me a sinner." 18 Luke, 13 v.

LORD! have mercy when we strive
To save through Thee our souls alive!

When the pampered flesh is strong;
When the strife is fierce and long;
When our wakening thoughts begin
First to loathe their cherished sin,
And our weary spirits fail,
And our aching brows are pale,

O then have mercy! Lord!

Lord! have mercy when we lie
On the restless bed and sigh,
Sigh for Death, yet fear it still,
From the thought of former ill;
When all other hope is gone!
When our course is almost done;
When the dim advancing gloom
Tells us that our hour is come,

O then have mercy! Lord!

Lord! have mercy when we know
First how vain this world below;
When the earliest gleam is given
Of Thy bright but distant Heaven!
When our darker thoughts oppress,
Doubts perplex and fears distress,
And our saddened spirits dwell
On the open gates of hell,

O then have mercy! Lord!

HENRY HART MILMAN, D.D.

OUTLINES OF SERMONS.

No. 29.

"THE fathers have eaten sour grapes, and the children's teeth are set on edge." 8 Ezekiel 2v.

1. The context will show the sense in which the prophet is quoting this proverb. But the proverb was and is true, and was and is misused. It expresses the law of hereditary descent, and is the truth underlying the doctrines of original sin and total depravity.

2. The law may be seen in the world of nature, races, national beliefs, national institutions, national character, national language, and national features. It may, also, be seen in family stature, features, longevity, strength, disease, deformities, appetites, passions, mental power, moral feelings, and reputation.

3. This law explains the statement that the "sins of the fathers are visited upon the children," &c., and our Lord's own words in II Luke, 50v.

4. The law of hereditary descent shows that suffering is no necessary evidence of personal guilt, or that what we suffer must be taken as evidence that we are being dealt with penally. It ensures that the past shall not be lost. It prevents violent change. It teaches humility. It is a motive to obedience. It shows light on the world's darkness, and the world's destiny. It makes the evil which it brings with it comparatively bearable.

5. If it be asked why the law is not so made as to hand down good, and good only, the reply is that good and evil are often inextricably mixed, and that in the practical working out of the law, good does actually predominate, for man improves.

6. This law shows that we are interested in the conduct and character of others, and that we should show our sense of that fact. It gives to the parental relation a very solemn aspect; and it shows how much depends upon the right training of the young, and that the old notion of children coming into the world "with minds like sheets of white paper" is an untrue one.

7. It is an interesting task to think out the relation of this law to the present position, and future development of Christ's religion.

8. Fowler of America (the phrenologist) has published an admirable pamphlet on "Hereditary Descent," and some very pertinent remarks on the subject are to be found in "Sears on Regeneration" and Dr. Dewey's "Problem of Human Destiny."

FREDERIC ROWLAND YOUNG.
(Preached at Swindon).

STANDING NOTICES.

1. When correspondents send Articles relating to sittings, entrancements, or Spiritual phenomena of any kind, they must, in the communication, give dates, names of places, names of persons, and residences, in full, and *for publication*. Unless they do so, their communications will not be inserted. It is due to the public, who, from whatever cause or causes, are more or less sceptical about Spiritualism, that they should be furnished with details which they can trace and verify; and if Spiritualists are not willing to submit their statements to that ordeal, they will please not to send them to the *Christian Spiritualist*.

2. The names and addresses of contributors must be sent to the Editor, *for publication*. The rule by which anonymous contributions will be excluded will be absolutely obeyed; indeed all communications, of whatever kind, which are of an anonymous nature, will be at once consigned to the waste-paper basket.

3. The Editor will not undertake to return any rejected MSS., or to answer letters unless the return postage be enclosed.

4. A copy of the *Christian Spiritualist* will be sent by the Editor to any address in Great Britain and Ireland, for 12 months, on pre-payment of 2s. 6d. in stamps. Where any difficulty is experienced in obtaining it, it is hoped that the Editor, Rose Cottage, Swindon, will be written to at once.

5. Contributors will please to write as briefly as is consistent with explicitness, write on one side of the paper only, and number each page consecutively.

6. Books, pamphlets, tracts, &c., sent for Review will be noticed, or returned to the Publisher.

7. Readers who may know of persons who would be likely to be interested in the circulation of this periodical, would very much oblige the Editor by sending him lists of names and addresses, when the parties indicated will be communicated with.

8. The Editor will be glad to receive newspaper cuttings, extracts from books and periodicals, and any useful matter bearing upon the general subject of Spiritualism. Friends sending such information will be pleased to append names and dates, as the case may be.

9. In the event of any article in the pages of this Periodical having no name and address appended to it, it is to be understood that the Editor is responsible for its contents as well as its appearance.

Advertisements.

SITUATION WANTED.—An earnest, educated young man, of Spiritualistic and Literary tastes, desires a confidential position as PRIVATE, CORRESPONDING, or TRAVELLING SECRETARY, or similar permanent employment, requiring acknowledged character and talent. The advertiser, in addition to being a contributor to various publications, is capable—if so required—of undertaking public platform work; high-class Editorial and Ministerial references.—Address, "EXCELSIOR," Holbech Drove, Peterboro'.

WANTED, a SPIRIT PHOTOGRAPH.
—The author of the new book entitled, *Where are the Dead? or Spiritualism Explained*, wishes to publish in his book a copy of a genuine Spirit Photograph; any person having such an one, which has been identified, and which he would not object to publish, with his name and address appended, will greatly oblige by communicating with "FRITZ," care of Messrs. A. IRELAND and Co., Manchester.

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MR. JAMES DODDS, Certificated Ladies' Nurse, 15, Dagmar Terrace, Hamilton Road, Lower Norwood, London. References as to character, &c., may be made to the Editor of the *Christian Spiritualist*, who will gladly speak for MRS. DODDS.

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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.]

HEAVEN 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.—MAY, 1873.

SUPPLEMENT

TO THE

CHRISTIAN SPIRITUALIST.

MAY, 1873.

SPIRIT PHOTOGRAPHS.

LETTER NO. 14.

To the Editor of the Christian Spiritualist.

DEAR SIR,—When I reached Mr. Hudson's on the 20th of March, I found that he was engaged with a gentleman from the country, with whom he was not very successful, for there was no spirit on either of the plates, and only a faint kind of manifestation, so it was arranged to make another attempt with my mediumship, and on the first plate there was a male spirit, with well defined features and a moustache. The white drapery covers the forehead and head, but is folded off in a peculiar manner, and there seems to be a kind of embroidery upon the lower part. There is also the shadowy gleam of another spirit behind him, that of the sitter's sister, who is the prominent feature in the next negative that was taken; she departed this life as a child, and has since grown to womanhood, and I am told that she is almost always with this brother. They are both pretty pictures, but in each of them there is a rather broad dark line crossing the back, about on a level with his head, which was the more striking to me as in one he is seated, whereas in the other he stands, so I thought they must have some significance, and when Mrs. Tebb came to see me on the day after I had received the proofs, I pointed out the line to her, and as soon as she had taken the portraits into her hand she passed under influence and said, "It indicates an accident—and is given as a warning—it has to do with something to his brain, like a shock. The warning is given by the male spirit." Indeed, in the first photograph, the line seems to flow from about the shoulder of that spirit, passing under his chin, and then crossing at the back of the sitter's head. I have written to tell him of the warning given, advising him to be careful not to strike his head against anything, and perhaps he may thus avoid a risk that might otherwise have been serious.

On that day I had a very curious one taken at my own sitting. I seem to be in a large room, with a sort of reticulated pattern, extending to the very edges of the negative, where it is clearly defined, but becomes hazy (as if beyond the focus) towards the back-ground of the picture, where there is an appearance of arches, as if verging outwards: there is also the effect of a large star; and this manifestation refers to another portion of Mrs. Lacy's trance, mentioned in my last month's letter. The star has been delineated in one of my own spirit drawings exhibited in Old Bond Street, but not in the same as the spiritual arch also spoken of. These photographic marvels seem to fill me with awe, for they shew that the various revelations given to us through trance and clairvoyant mediums are the *realities* that surround us, and that as by degrees this new class of work is perfected, each portion

of our future home may be presented to our mortal sight, and I am most truly thankful that my regular weekly sittings should have enabled me to receive so great a succession of wondrous revelations, and I anticipate that gradually many Spiritualists will follow my example, and look upon their sitting in Mr. Hudson's studio as a bright point in their weekly duties.

On the next photograph there is a kind of tree waving towards me, which refers to a vision of Mrs. Tebb's in February, 1871, of the planting of a tree which is in due course to shelter me. A pencil drawing symbolising the same, was done at my *seance* a few days later by Mrs. Ramsay, the full meaning of which was in allusion to the taking of the Gallery for my Exhibition, and that representation is granted me now, to shew that the tree still flourishes, and will do its work.

A third negative was then taken (No. 59) on which there is a sweet female spirit, with a veil so transparent that it scarcely hides her features at all; an exquisitely embroidered shawl drapes her figure as she stands looking placidly upon me, while a glimpse of my hand, which is placed on the back of the chair (of which she seems unaware) is seen through the folds. In the back ground are distant mountains. I do not recognise her, nor have I yet learned who she is, but it is certainly one of the most charming pictures yet taken.

On another occasion a gentleman brought a relative with him, who was strongly antagonistic to Spiritualism, and insisted upon her being with him in a photograph. There was no spirit, but in front of them was a sort of barrier. Unfortunately they did not care for it, so it was destroyed, which I much regretted, as it was strongly significant of the mischief done by those who in their wilfulness set up the barricade of their own wisdom (?) between themselves and the proofs the Lord is now granting that we are indeed surrounded by "a cloud of witnesses;" in which respect they imitate the Jews of old, who would not receive Christ because He did not come in the manner they had ordained that he *ought* to come.

On the 3rd of April there was on the plate with me a beautiful spirit, but from some defect in the collodion, the film peeled off when the varnish was applied, and was lost for ever.

On the 10th Mr. Hudson had had a fresh supply of collodion from another maker, in the hope of getting free from that class of troubles, but that was scarcely sensitive at all to spirit influences, so we had to return to the previous store, but still there was nothing very satisfactory, and I thought the power was perhaps being saved for the afternoon, when a gentleman had appointed to meet me. I must own that I was disappointed, for being the Thursday in Passion-week, I had hoped for some special manifestation, such as those of last year of the Palm and the Cross

(the account of which I gave in the number for May, 1872), but having been once given, I suppose I ought not to have expected any repetition of such a boon.

In due course my sitter made his appearance. There were several failures, but on one negative we obtained the portrait of his sister, but the collodion film was so brittle and flimsy, that even in the necessary washing it tore off at the bottom of the picture, but that will not signify if printed in an oval.

Then came one which I think will be one of the grandest taken, and I am much disappointed at not having yet received the proof, so as to be sure of all the details, therefore I can only give them as I wrote them out on my return home. A massive-looking figure stands in a majestic attitude, with one arm extended towards something hanging from the corner of the picture above the sitter, which looks like the decoration of some order, and the impression came to me, that it was an ancestor of his, who had lived in the fifteenth century, and he is pointing towards it as one of the honors received in his earthly career. He seems to have a fine face, with a full, dark beard. The gentleman can trace his family back to the time of William the Conqueror, and evidence is thus given that our forefathers still watch over the proceedings of their earthly descendants, and therefore we owe it as a duty to them as well as to ourselves that we should shrink from any paltry or contemptible action, lest we should wound those whose blood flows in our veins, and who look to us to elevate instead of debasing the current in its onward course.

When I went to Mrs. Guppy's I found she was still much troubled by the painful scene that had occurred on the previous Saturday evening, when Mrs. Bassett's fraud in simulating spirit faces had been exposed, and she was sadly distressed that it should have taken place at her house. She had been too much discomposed even to attempt a quiet little sitting to learn what her spirit friends thought on the subject, so in the evening she suggested that we should have a short *séance*. We sat exactly opposite each other, at the round table, the gas remaining fully turned on. When we had said the Lord's Prayer, a message was rapped out, "You must kneel, and put your hand under the table." Mrs. Guppy asked if we were both to kneel, "No, only Miss Houghton." Of course I complied, and she also put her hand under the table, when she felt fingers touching her, but then the impression came that both her hands should be on the table (in the full light), when I immediately felt something touch my hand, but at first I could not follow her advice to grasp it, for it was withdrawn directly—again, I felt something, and took hold, but there was decided resistance, as if the spirit were gently pulling against me. It was then placed completely in my hand, and to my joy, on raising it above the table, I found it was a sort of crown made of palm (our English willow palm), the branches being interwoven in a manner that puzzled us, for no human hands could so have done it without breaking off the little buds, which are exceedingly closely set. It was sweet and fragrant, as if just freshly gathered, and the external sprays are so arranged that it forms a kind of triangle, symbolic of the Trinity, and the little spikelets give one the idea of a crown of thorns as well as of palm. I shall take it with me next Thursday to Mr. Hudson's to be photographed, after which it will be placed in a frame which I am having made for it. The impression now comes to me, that the resistance I felt when first I tried to obtain possession of it, was to signify that we may not expect to receive the palm without struggling for it, as it is an emblem of conquest.

When we had duly expressed our gratitude and delight that the Maundy Thursday should have been thus celebrated, I asked whether the spirits would give some message to Mrs. Guppy relative to her present trouble, and they rapped out "Do not despair—all you have done has been from the purest motives, and in time every one will be forced to do you justice. All will be well." A

few of our questions were answered with respect to what has been said and done, which strengthened the conviction that the triumph of imposture can be but very short-lived. The message given to myself on the subject some days before, was that "the waters are at present a good deal muddled, but they are being filtered, so that the stream of Spiritualism may flow brightly and purely through the land, and all those who have the *truth only* at heart, must work to that end."

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., April 15th, 1873.

P.S.—The delay in receiving my proofs was partly occasioned by its being Easter-tide, but I find I was indeed mistaken as to the character of my own, taken on the day before Good Friday, for, far from being unimportant, nothing could have been more grandly appropriate. In the first picture, I am standing with both hands slightly extended, and in each hand is a small slice or piece of bread. But what is yet more wonderful is that on my cheek, as if traced in the very flesh, is a most delicate cross. In the second picture, my hands are in an attitude of prayer, while a spirit is advancing towards me, holding in his out-stretched hands the sacramental cup of wine. Thus the two photographs form the most complete commemoration of the Last Supper on the anniversary of its institution, and I do, indeed, feel most marvellously favored.

I am just returned from Holloway, where I had the pleasure of seeing Dr. Cargill, and have received his permission to mention his name as the sitter who had the interesting portrait of his ancestor, of which I have given the description, and I may, likewise, state that at a previous *séance*, he had obtained the photograph of another ancestor, who had lived in the *fourteenth* century, but it was not sufficiently dense to be printed from, and has, therefore, been fitted into a case as a positive.

My crown of palm photographs beautifully; I have had it done as a picture by itself, and also as a background decoration in the other negatives taken to-day, of which one was indeed a most singular one. Two gentlemen came for sittings, and after one or two negatives, taken separately, they were to be together, and on that plate there was a something that covered about a quarter of the upper part of the picture; the crown on its frame, and the head of one of the sitters being seen through it. We were all puzzled, and at length discovered that it was the head of an immense animal, and they then mentioned that they had been yesterday evening to a *séance* at a lady's house, and had questioned as to whether there was a future existence for animals (which *Spiritualists* are fully aware that there is), they were answered in the affirmative, and the subject was, I believe, a good deal discussed, but this photograph brings yet more conclusive evidence, and I wish we had been fortunate enough to have had a large-sized plate, so as to have had the portrait of the whole gigantic animal, which looks like one of the anti-diluvians, with (as far as we can judge in the negative) soft, mild eyes.

I hope you will forgive my sending you this addition to what I had previously forwarded, and that it will reach you in time to be added as a postscript.

GEORGIANA HOUGHTON.

April 17th, 1873.

GHOSTS AND HAUNTED HOUSES.

THE following article is extracted from *Notes and Queries*, for April 5, and will we are sure be read with interest by our readers. It is furnished to our contemporary by Mr. T. Westwood, of Brussels, who observes that the brief narratives were communicated to him by a friend

in Belgium, who presents them "not as irrefragable facts, of course, but merely as faithful reports and impressions, as far as he is concerned."—

A HAUNTED HOUSE IN BRUSSELS.

The superstition of haunted houses is not of frequent occurrence in Belgium. Even in the old Flemish towns, where solemn nooks, grim shadows, and lugubrious legends of a credulous past abound, a haunted house is a rarity. Modernised Brussels, however, from which antiquity and superstition have both been well-nigh banished, possesses one. It stands in that part of the upper town called the "Quartier Léopold," and is not noticeable externally, or suggestive of weird associations, having been cast by its architect in the same monotonous mould as its congeners. It was the property of a learned professor, who occupied it himself, with the exception of a set of rooms, which a bill in the fan-light over the street-door announced were to be let furnished. I am ocular witness that for five-and-twenty years the bill was never taken down. Lodgers there were a-many, the situation being attractive, but never one that remained over the second day; for no sooner was the lodger installed than he began to feel an uncontrollable desire to cancel his agreement, and be quit of the house. The more plucky and pertinacious held out a trifle longer than the rest, but the result was invariable in all cases. One would have said an invisible tenant was already in possession, who resented the intrusion of strangers, and expelled them by an occult effort of will. The ghostliness went no further than this, and was unaccompanied, as far as I know, by any alarming sights or sounds.

Some declared the professor himself to be at the root of the mystery. I knew him well by sight. His appearance was certainly against him. He was a living skeleton, yellow, haggard, hatched-faced, mere cuticle and cartilage. He had a wife and daughter, but they were a forlorn pair. After a sickly season the wife died. Somewhat later I saw a long narrow coffin carried in at the door—it was the daughter's; and, finally, the professor died also, and went to his grave, the malicious insinuated, without a mourner. Since his decease the cobwebs have covered his window-panes, and the grass overgrown his threshold, but still, in the fan-light may be seen the immemorial yellow *affiche*, "*Appartement garni à louer présentement.*"

I once went to look at this apartment myself, though not on my own behalf. The professor received me, and after showing the rooms, which had a depressing appearance, he proceeded, in a peculiar, far-away voice, that seemed on the outside of him, to lay down certain conditions and restrictions of an unusual character. While combating these, I became conscious of a rising desire to curtail the interview, and escape from the room, and the professor's presence. Was this the current rumour influencing my imagination, or was the unseen tenant of the apartment already at work on me, with his peremptory notice to quit? Whatever the cause, my stay was of the briefest, and my impatience to be gone had probably betrayed itself, for as I went down the stair I heard a husky, rattle-snake sort of sibilation from the upper landing.

I may add that, coming home one night by a side street, which commands a view of the back of the professor's premises, I observed an upper window illuminated. As he and his were all dead and gone, at that time, and the house shut up, it struck me as singular. The light, too, was singular in itself, being dull, uniform, and without radiation—not such as would proceed from lamp or candle. A policeman in the street attributed it to a reflection from some neighboring window, but as the hour was late, and no other light visible in any direction, the solution failed to satisfy me. I should not, however, have given the circumstance further thought had it not brought to my mind an incident, analogous in character, connected with a so-called haunted house in England—in the county of

Somerset—that I had heard of long ago. The following is my record of it.

THE LUMINOUS CHAMBER.

In the year 1840 I was detained for several months in the sleepy old town of Taunton. My chief associate during that time was a fox-hunting squire—a bluff, hearty, genial type of his order, with just sufficient intellectuality to temper his animal exuberance. Many were our merry rides among the thorpes and hamlets of pleasant Somersetshire; and it was in one of these excursions, while the evening sky was like molten copper, and a fiery March wind coursed, like a race-horse, over the open downs, that he related to me the story of what he called his Luminous Chamber.

Coming back from the hunt, after dark, he said he had frequently observed a central window, in an old hall not far from the roadside, illuminated. All the other windows were dark, but from this one a wan, dreary light was visible; and as the owners had deserted the place, and he knew it had no occupant, the lighted window became a puzzle to him.

On one occasion, having a brother squire with him, and both carrying good store of port wine under their girdles, they declared they would solve the mystery of the Luminous Chamber then and there. The lodge was still tenanted by an aged porter; him they roused up, and after some delay, having obtained a lantern, and the keys of the hall, they proceeded to make their entry. Before opening the great door, however, my squire averred he had made careful inspection of the front of the house from the lawn. Sure enough, the central window *was* illuminated—an eerie, forlorn-looking light, made it stand out in contrast to the rest—a dismal light, that seemed to have nothing in common with the world, or the life that is. The two squires visited all the other rooms, leaving the luminous room till the last. There was nothing noticeable in any of them: they were totally obscure. But on entering the luminous room a marked change was perceptible. The light in it was not full, but sufficiently so beneath them to distinguish its various articles of furniture, which were common and scanty enough. What struck them most was the uniform diffusion of the light; it was as strong *under* the table as *on* the table, so that no single object projected any shadow on the floor, nor did they themselves project any shadow. Looking into a great mirror over the mantel-piece, nothing could be weirder, the squire declared, than the reflection in it of the dim, wan-lighted chamber, and of the two awe-stricken faces that glared on them from the midst—his own and his companion's. He told me, too, that he had not been many seconds in the room before a sick faintness stole over him, a feeling—such was his expression, I remember—as if his life *were being sucked out of him*. His friend owned afterwards to a similar sensation. The upshot of it was that both squires decamped, crest-fallen, and made no further attempt at solving the mystery.

It had always been the same, the old porter grumbled; the family had never occupied the room, but there were no ghosts—the room *had a light of its own*.

A less sceptical spirit might have opined that the room was *full* of ghosts—an awful conclave—viewless, inscrutable, but from whom emanated that deathly and deadly luminousness.

My squires must have gone the way of all squires ere this. "After life's fitful fever," do they "sleep well?" Or have they both been "sucked" into the luminous medium, as a penalty for their intrusion.

THE SHUDDER.

The only other occasion on which I came directly and personally under ghostly influences, or what appeared to be such, was the following:—

In a lonely neighbourhood, on the verge of Enfield Chase, stands an old house, much beaten by wind and weather. It was inhabited, when I knew it, by two elderly people, maiden sisters, with whom I had some

acquaintance, and who once invited me to dine with them, and meet a circle of local guests. I well remember my walk thither. It led me up a steep ascent of oak avenue, opening out at the top on what was called the "ridge-road" of the Chase. It was the close of a splendid autumn afternoon: through the mossy boles of the great oaks I saw—

"... the golden Autumn woodland reel

Athwart the smoke of burning flowers."

The year was dying with more than its wonted pomp, "wrapping itself in its gorgeous robes, like a grander Caesar."

On reaching my destination, the sun had already dipped below the horizon, and the eastern front of the house projected a black shadow at its foot. What was there in the aspect of the pile that reminded me of the corpse described by the poet—the corpse that—

"Was calm and cold, as it did hold

Some secret glorying?"

I crossed the threshold with repugnance.

Having some changes to make in my attire, a servant led the way to an upper chamber, and left me. No sooner was he gone than I became conscious of a peculiar sound in the room—a sort of shuddering sound, as of suppressed dread. It seemed close to me. I gave little heed to it at first, setting it down for the wind in the chimney, or a draught from the half open door; but, moving about the room, I perceived that the sound moved with me. Whichever way I turned it followed me. I went to the furthest extremity of the chamber—it was there also. Beginning to feel uneasy, and being quite unable to account for the singularity, I completed my toilet in haste, and descended to the drawing-room, hoping I should thus leave the uncomfortable sound behind me—but not so. It was on the landing, on the stair: it went down with me—always the same sound of shuddering horror, faint, but audible, and always close at hand. Even at the dinner-table, when the conversation flagged, I heard it unmistakably several times, and so near, that if there were an entity connected with it, *we were two on one chair*. It seemed to be noticed by nobody else, but it ended by harassing and distressing me, and I was relieved to think I had not to sleep in the house that night.

At an early hour, several of the guests having far to go, the party broke up, and it was a satisfaction to me to breathe the fresh, wholesome air of the night, and feel rid at last of my shuddering incubus.

When I met my hosts again, it was under another and unhaunted roof. On my telling them what had occurred to me, they smiled, and said it was perfectly true; but added, they were so used to the sound it had ceased to perturb them. Sometimes, they said, it would be quiet for weeks, at others it followed them from room to room, from floor to floor, pertinaciously, as it had followed me. They could give no explanation of the phenomenon. It was a sound, no more, and quite harmless.

Perhaps so, but of what strange horror, not ended with life, but perpetuated in the limbo of invisible things, was that sound the exponent?

Brussels.

T. WESTWOOD.

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