

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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RECAPITULATION.

HAVING now set our foot fairly within the sacred precincts of the future world, let us not content ourselves with either contempt, amusement or wonder, but mark once more with care the landmarks on the road which has led us from the daily home, with its unheroic round of breakfast, dinner and sleep and its plodding labors, to plant us in a world so like our own and so unlike. As temporary wanderers in this world if we do not thus look back and observe, we may perchance think we have travelled hither on feet winged with dreams and over a bridge of clouds. When we recall our thoughts, the name of Swedenborg, we remember, first roused us to our pilgrimage. The tale told by his theory and visions made us first resolve to seek for ourselves the land he described; and as we meditated upon the way we should take, we observed that the theory of gravitation was surely believed and was yet a theory in itself not directly proveable. It had been suggested to account for certain familiar phenomena and was believed because, explaining these phenomena in the first instance, it suggested the occurrence of other phenomena, hitherto unobserved, but which, when looked for, were found to occur. The theory of gravitation once recognised and seated in the chair of office declared herself a prophet, and her prophecies proved true. If then the theory of gravitation (we said) not only prophesies, but proves its worthiness chiefly by prophesy, why may not the theory Swedenborg propounds prophesy, also; and if it prophesies why may it not truly lead us into the unseen world we seek? We check the prophecies of the theory of gravi-

tation no doubt, whenever we can; but once convinced by such checks that the theory holds regal office in the world of science, we believe her prophecies till they are disproved. If we follow the lead of Swedenborg we have one observer, at all events, in Swedenborg himself, who tells us he has seen and has checked many prophetic utterances of the theory which has been his guide. Thus encouraged we reached our pilgrim's robe, and staff in hand we started in search of the world of spirits.

To put ourselves beneath the guidance of the theory which had led Swedenborg, was the first business. Here at once we were puzzled. Indifferent, however, on much reflection, to possible jeers and rebukes, we found the thought which seemed to give all their lightness and power to Swedenborg's movements; and thus we see installed in the robe of office the statement that "God alone is the one moving source of all things."

We had found our Magician and Guide, and at once turned to check our movements by reference to the theory of gravitation; and we observed that this adoption of the belief that God alone is the one moving source of all things, tallied with the theory that there is a power of attraction in all material bodies, as the mighty and universal tallies with the minute and particular. Our road now lay open before us. Among the trees which had hitherto seemed close and dense all round a track already appeared. We took the theory we considered that of Swedenborg as our guide, and with the help of his oft-repeated words "Act as of yourselves" we found it to be a power possessing foresight among earthly things. We then noted how perfect a Designer God is; how directly and distinctly all He does moves on, even in our

apprehension, to the end designed, whenever we can discover what that end is. Thus assured of a growing ability in ourselves to see with God, the way still further widened and brightened; and we found ourselves looking at that which had appeared the gulph of death, with a strong belief that it was neither so broad nor so deep as we had thought, even if—joy to our search—there might not be a gangway by which we could track our way across it. We then recalled the memory of past things round us, and, consulting together, we noted that the world we were in—the world on the earthly side of the gulph—was, after all, itself no more than a projection from our inner consciousness. We might speak of hard and soft, square and round, but these words really described impressions received on the brain which we projected outside ourselves to attribute hardness and softness, squareness or rotundity to the world about us. Engaged thus in busy conclave we saw clearly that the outside world was everywhere a projection from the world within. Now life hereafter meant that the inner man still lived, or it meant nothing. Clearly then the designs of God were altogether hidden from us in this matter, or a world like that of earth must, in all essentials, exist about us in the spirit land.

The bridge across the gulf seemed now rising in a form so real and substantial that in our wonder to find a road thus firm and palpable standing quite solitary, we had again to appeal to our prophetic theory; and we assumed the case that things were other than this theory declared likely; and that the world hereafter would be a world whose nature wholly destroyed our old body and old world, and we concluded that such obliteration must needfully draw a veil across our earthly life which could not be raised except with the presentation outside us of the hardness and softness, the squareness and rotundity, and the whole of the familiar scenery of earth. Is this not so? We appeal to the word "absolution" in justification of the assertion. Absolution conveys, no doubt, the spiritual idea of absolving from sin. But can we imagine sin without an outer world and a neighbor, without words, and a tongue to utter them? The word Love, conveys one of the most spiritual and abstract ideas we can conceive, and yet implies to us an outer world to love, and loving deeds to do, of a kind which may be a growth on feeding the hungry and clothing the naked, but cannot be of a kind wholly different. The food and clothing we have to offer hereafter, may be spiritual food and spiritual clothing, but to give such food and clothing we must conceive a body and power of expression; and if we conceive such things how probable surely it is that the body we shall possess will be a human body spiritualised, and

the food and clothing we shall give be human food and clothing spiritualised also, and which we then acquire as the result of our desire to clothe and feed spiritually. How far more probable all this than that we shall possess hereafter some wholly new and different body and have gifts of altogether another kind to give! If such a change were possible without involving our destruction, how wholly would the training of this life be lost hereafter—the skilful use of fingers, the knowledge of materials, the acquirements of science, one half the results for which men labor all their lives would be sheer waste; and a waste incurred for what end, what possible gain! How rich a world of association, faith, and thought would perish! Growth, we understand as the work of the wise and perfect Designer, the good Father; but the change which casts all the human experience of years to destruction must appear to us the work of the Fitful and Capricious, the Thoughtless and Incomprehensible. We may scorn the idea of there being such a thing as wasteful labor with God. Labor or no labor may be all one to Him; but with man this is not so. Life, with man, means growth, and growth means increase, accumulation; not labor wasted, but its results stored up and cherished; it means not destruction but addition, enlargement, and would not the loss of any similar bodies to our own, and of a similar world be indeed destruction—desolation? Desolation! ah! indeed, utter desolation! But be its name desolation or what you will, why should such change await us? For what reason? Why should we lose the familiar hands, the feet, the eyes, the clothes? Why?

That the hands may be more perfect, more skilful, more obedient—that we could think. That they, and the whole body, may become so vocal with the spirit's nature (whose agents for good or evil they are) as to express perfectly his character to the acute eye—that were possible. That the face should become so transparent to the nature within as to utter, in its changes, unspoken thought, making a spiritual conversation legible with a rapidity which may compare to our spoken conversation as the telegram compares to the drudging post, with its general collection and methodic delivery—this we could believe. That the body, and the world without, should be formed of a material so sensitive to the desire within that when we wished to be anywhere, we were there—that to think of a friend and love him, were but changes of the mind which foretold a drawing nearness, to become visible, bodily, tangible presence as the full feeling of love burst on us. Ah! these were dreams depicting a spiritual state indeed! That the perfectly innocent in heart, life, and desire should live unclothed and in the similitude of

children—that the less innocent and more wordly should appear dressed in white, the man earnestly seeking for truth in one colour, the warm lover of God and man in another, and that spots should come and retire upon the dress of the learner, in response to faults first recognised in himself, and then expelled; all this would be the dressing of a fairy state perhaps, but surely a state so grown upon our state here, that nothing we had learnt would be lost, and the new life would gather round the old, its true spiritual development.

The student of the theory of gravitation, full of faith in the truth of his theory, argues from it an aberration in the course of planets as they approach. His theory may be true and observation may show that this aberration does not occur, because some counteracting causes may have been overlooked. From faith in the absolute government of God, and in His perfection as a Designer we conclude the future life to be a growth upon this life and argue, therefore, that it will come before us clothed in some such appearances as I suggest. We cannot observe these appearances with our own eyes; but following the track of our forefathers (and pre-eminently that of biblical writers who always describe angels as appearing in the similitude of men) Swedenborg, the author of our philosophy, comes forward and declares he has so seen, and has observed that our conjectures are true. Surely the bridge we have now crossed and re-crossed, is not wholly airy and unsubstantial, but has a foundation of fact and a superstructure of wisdom.

Once more then let us cast ourselves down upon the green turf in spirit land and opening the narrative of the spiritual historian yield ourselves to its entrancement. "When a man's actions are discovered to him after death, the Angels, whose duty it is to make the inquisition, look into his face" says Swedenborg in *Heaven and Hell*, No. 463, "and extend their examination through the whole body, beginning with the fingers of each hand. I was surprised at this, and the reason of it was therefore explained to me. Every particular of man's thought and will are inscribed on the brain, for their beginnings are there. They are also inscribed on the whole body, because all things of the thought and will proceed thither from their beginnings, and there terminate as in their ultimate. . . . The signification of man's *book of life* spoken of in the Word, is now evident, namely, that all his actions and all his thoughts are inscribed on the whole man, and appear, when called forth from the memory, as though they were read from a book, and as though seen in effigy when the spirit is viewed in the light of Heaven." Speaking of the men of the "Most Ancient Church"

we read in *Arcana Cælestia*, 607, "They did not converse so much by words, as subsequently, and at this day, but by *ideas*, like the Angels, which they were able to express by innumerable changes of the countenance and face, and especially of the lips, in which are innumerable series of muscular fibres, which are not unfolded in the present day, but which then being free, served as a means to suggest, signify and represent their *ideas*, so that they could express in a minute what at this day could not be expressed by articulate sounds under an hour; and this more fully and evidently to the capacity and understanding than is possible by any combination of words." "Although all things in Heaven" we read again in *Heaven and Hell*, 191, et seq, "appear to be in space exactly as they do in the world, still the Angels have no notion or idea of place and space. This must of necessity appear paradoxical, and since the subject is of great importance, I shall endeavor to explain it clearly.

"Changes of place in the spiritual world are effected by changes of the state of the interiors, so that they are nothing but changes of state. By such changes I also have been conducted by the Lord into the Heavens, and to various earths in the universe; but I was present there as to the spirit only, whilst the body remained in the same place (on earth). All the Angels move in this manner, hence they have no spaces but instead of spaces they have states and their changes. Change of place being only change of state, it is evident that approximations are similitudes of the state of the interiors, and that removals are dissimilitudes. . . . Any one in the Spiritual World appears to be present if another intensely desires his presence, for from that desire he sees him in thought and puts himself in his state; and *vice versa*. One person is removed from another in proportion as he holds him in aversion, for all aversion is from contrariety of the affections and disagreement of the thoughts; and therefore many who appear together in one place in the spiritual world, so long as they agree, disappear as soon as they disagree. . . . When an angel goes from one place to another he arrives sooner when he is ardent, and later when he is indifferent; the way, whilst it remains the same, being shortened or lengthened for him in accordance with the force of his impulse. This I have often seen and wondered it should be so."

On which we find Mr. White aptly remarking, "As there is no Time in Heaven there is no Space; there are appearances of space, just as on Earth, but instead of being fixed they are subject altogether to the minds of the angels. The distance between London and Melborne is fixed beyond the influence of the mind, and a friend in one city, however ardently

he may desire to meet a friend in the other, will consume a certain number of days in the passage; but in Heaven the case is quite otherwise; the hot desire in Heaven would annihilate the appearance of the distance."

Again in Heaven and Hell, 230, "The celestial Angels appear simple outwardly, and before the Angels of the inferior Heavens as little children, and thus of small stature. They also appear like those who are not very wise, although they are the wisest of the Angels of Heaven; for they know that they have nothing of wisdom from themselves, and that to be truly wise is to acknowledge it, and to confess that what they know is nothing in comparison to what they do not know. They say that to know this and to perceive it is the first step in wisdom. These Angels are naked, because nakedness corresponds to innocence." And 179, "The garments of Angels correspond to their intelligence. The garments of some glitter as with flame, and those of others are resplendent as with light, because flame corresponds to good, and light to truth derived from good; again the garments of some are of a clear opaque white without splendour, and those of others are of various colors, because the Divine Good and Truth are less refulgent, and are also variously received by those who are less intelligent." And in Swedenborg's diary we read of girls who are at school in the Spirit World, "They have dresses for common use and finer dresses for holidays given them gratis, and without knowing how or whence the garments come. When they see spots on their dress, it is a sign they have thought or done something amiss; and the spots cannot be washed out. They therefore search their hearts to discover the cause, and when the fault is found and repented of, the spots vanish."

Assuming that God alone is the one moving source of all things, and that therefore human progress is uninterrupted and continuous, how naturally does such a state as Swedenborg describes flow out of earth life. The state he describes is not one where old things are destroyed, but where they are added to, or, in other words, are spiritualised.

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A SADLY NEGLECTED RULE.

ONCE upon a time, a small boy was charged, before some magistrates sitting in Petty Sessions, with having stolen a number of turnips, value fourpence. The owner of the turnips was a wealthy man, and particularly exasperated against all persons who laid unlawful hands upon any portion of the property growing in his

fields; and so, when he heard that a juvenile in the parish had abstracted turnips to the value of a fourpenny piece, the police were set upon his track, and he was finally taken into custody, and charged before the justices. An attorney, of immaculate reputation, got up a brief, which he gave to an equally immaculate barrister, specially retained for the prosecution of the young rogue. With a view of saving all parties trouble, and on the supposition that nothing more would be wanted than the *ipse dixit* of the prosecuting counsel, very slight efforts had been made to get the particulars of the exact place at which the robbery was committed, the date of the occurrence, the name of the boy charged with the offence, and the witness or witnesses who could testify to the robbery. Said the learned Counsel: "I appear before your worships to prosecute a lad, who, I am told by the attorney who has instructed me, and who is, as your worships are well aware, a gentleman of the highest character and position, has been guilty of stealing turnips from the field of a person in the neighborhood; and I hope, on the strength of my friend's assurance that such is the fact, that you will convict the lad now before you of the offence, and deal out to him such punishment as in your judgment will meet the justice of the case, and be a terror to similar evil doers. I have not thought it necessary to call witnesses or to give particulars, because my doing so would have seemed to cast a reflection upon the word of the gentleman from whom I have received my instructions, and I hope my view of the case will be accepted by you as a reasonable one." The Chairman of the Bench reminded the learned Counsel that he and his brother magistrates were certainly not able to agree with him. The laws of England made it needful, whenever any one of her Majesty's subjects was charged with an offence, that sworn evidence should be given in, and all the information that it was possible to get together should be placed before those who had to adjudicate, that the innocent might not be found guilty, and that the really guilty might be punished. He must, therefore, insist upon observing the ordinary procedure in Courts of Justice, or the case could proceed no further; whereupon the learned Counsel submitted to the inevitable, and the lad was tried in the ordinary way and convicted.

"Which things are an allegory," submitted to the attention of Spiritualists—Christian and otherwise.

No person, adult, or child, can be convicted of the smallest offence without definite evidence, and the evidence appropriate to the case being placed before a lawful tribunal, and that evidence felt to be satisfactory proof of guilt. And yet many Spiritualists, with an utter dis-

regard of these things, expect the public to believe statements involving the action of the supernatural, when those who tell or print the tale do not furnish particulars of dates, names of places, names of persons, and evidence which can be traced, tested, and appreciated by the public. It is in vain for you to tell Mr. Beak, the magistrate, that John Clodhopper has been caught in the act of stealing turnips, and that he should be sent to gaol. Mr. Beak very properly says: "It may be so. But when did John steal the turnips? From what place did he steal them? Whose property were they? Who saw him steal them? What evidence have you to bring before me, who know nothing of the case except what you now tell me, that would justify me in believing what you say, and doing what you wish me to do? I am not in the least degree doubting your veracity. No doubt the thing is as you say, but I am here, not to adjudicate upon what you say, but upon what you may succeed in proving; and I must, therefore, insist upon your giving me such particulars as would justify me in pronouncing this lad to be guilty, and sending him to prison." Surely, when so much pains are taken, and very properly too, in a case involving four penny worth of turnips, an equal amount should be taken to substantiate statements which are of more importance than all the turnips in creation. We have never wondered, we do not wonder now, that so many accounts of Spiritualistic phenomena are passed by as the idle wind which no man regards, when there is a conspicuous absence of names of persons, names of places, dates, &c., and a plentiful use of dashes instead of names and other particulars. We want the year, the month, the day of the month, the place, the names and addresses of the persons present, and any and every particular which can possibly be given, that the honest sceptic may have the chance of becoming an intelligent believer, and that the sneerer and scoffer may be left without moral excuse for sneering and scoffing. Undoubtedly, large numbers of Spiritualistic phenomena occur under circumstances which would make the publication of their details a painful and indelicate task, and, therefore, all such cases should never be publicly used as evidence to convince the unconvinced or inform the ignorant. But whensoever statements of these phenomena are publicly made, they should give full particulars, such as courts of law would demand should be produced in their various trials. To insist upon it that the voucher of the Editor, who vouches for his correspondent, should be enough for the reader, is to lay down a rule which would not be applied in legal matters, and ought not to be urged when the matter in hand relates to the supernatural or extraordinary, and not the

natural or ordinary. At the cost of money and friends we have hitherto followed the rule which we are now insisting upon as the right one, and we shall continue to do so to the end, cheered in the meanwhile by the signs which other Spiritualistic Periodicals are giving that they too are beginning to see that our rule is a just one, and one to be enforced.

A VISION EXPLAINED.

BETWEEN 10.15 and 11 p.m., on Wednesday, April 16, 1873, my wife and I had retired to our chamber for the night; and as she was conducting those mysterious operations with her back hair which are peculiar to females, I was sitting three yards away on a chair bed side by side with the bed we ourselves occupy, simply waiting for the hair operation to come to an end. All at once, and without anything consciously leading up to it, I felt the crown of my head slapped violently by the palm of a spirit-hand. Immediately there stood in front of me a female spirit, whose features were altogether unknown to me. She was dressed in white silk, with a white veil fastened to the front of her head, and falling down her back, so as to leave the face entirely visible. I could not at all tell who she was, but if I were to see her again I should instantly recognize her. She wore over her white silk dress, a black lace scarf; and her clothing, as a whole, suggested to my mind the idea of a bride, or of someone connected with the celebration of a marriage. I was impressed to follow her as she retreated from our bedroom, and I did so into the bedroom opposite now occupied by my widowed daughter (Mrs. Frederick Harben) when she is at home. The spirit stood at the bed's head, and pointed to the north corner of the room with outstretched arm, but with no particular significance of expression. In a few minutes she vanished, whereupon my daughter, who, since her widowhood, has lived with me, but who was at the time nursing a young friend of mine (Mr. Watson Ralls, of Brunswick Street, Yeovil), appeared on the scene, and, pointing in the same manner as the first Spirit, looked very much troubled. She, too, soon vanished, and, at the suggestion of my wife, who, I ought to add, saw nothing of the vision, I knocked at Miss Wreford's room door, and asked her to dress herself, and come to us. On her joining us we were all in our bedroom, when I again saw my daughter, who came to the door of the room, and looked round at me. I got up, and followed her to her bed's head in the opposite room, and she again pointed towards the north, as the first Spirit had done. I begged her to speak, if only for my sake, but she uttered no word of any kind. While this was going on, I saw what looked like steam rising up from the

floor, but it took no appreciably definite form. I saw my daughter in this way several times. At last I was thrown into the trance state, when, according to the account given me by my wife and Miss Wreford, my arms were thrown up above my head and clasped there, and I then fell on the floor, and was rolled over until I was laid out perfectly straight, and exactly like a corpse in a coffin, remaining absolutely motionless, and, as far as could be noticed, not even breathing, for about the space of a quarter of an hour, when I was brought to again. On coming to my normal self, I said I had been to Yeovil, to Mr. Ralls's house, and had knocked at his front door, but had seen no one, nor had I entered the house. Thus ended the phenomena of the night.

At first I intended going to Yeovil by the early train in the morning, as I thought it probable that my daughter was in some trouble, which needed my presence. However, on further consideration, and at my wife's suggestion, I telegraphed to Yeovil, when my daughter replied that the affair was "no mystery" to her, and that she would give further particulars on her return home. I ought to say here that when these phenomena took place, I had no reason, near or remote, for believing that my daughter was in any special trouble of mind, nor had any of my family, and that the whole vision was to me, and indeed to all of us, a pure riddle. But on my daughter returning home, and giving the promised particulars, we were, all of us, enabled to see a correspondence between what had taken place here and what had transpired at Yeovil simultaneously with it. The vision received a perfectly intelligible explanation, and added one more to the list of proofs in favor of the doctrine that even in this time-state there are spiritual telegraph wires, along which communications can go from spirit to spirit, even though at the time they are given they may not be understood. The public have no right to ask me *what* the explanations were which my daughter gave me, because they were of a strictly private and family nature; but I here offer my solemn assurance that they were of the character I have represented them to be, and satisfied all of us that we were not the victims of *delusion*, *illusion*, unconscious cerebration, or involuntary muscular action.

FREDERIC ROWLAND YOUNG.

Swindon, May 7, 1873.

SPIRIT COMMUNION AS THE BOUNDEN DUTY OF PROFESSING CHRISTIANS.

I WISH to say a few words to those who, having already received the word of God as contained in the Scriptures, are apt to think

they do not need Spiritualism and its teachings; and to question whether communion with the spirit world is even lawful. The opinion of such is of consequence, for we wish to be joined by the good and true, as well as to convert the materialist and the scoffer, therefore I would remind them that Christ came and dwelt among us as an example to mankind for all time, and that, as far as is possible for weak mortals, we must follow in His footsteps.

He lived for us—He died for us—He *came back* to us from the tomb.

He was the *first-fruits* of them that slept, but not the *only* fruits even then, for we are expressly told by St. Matthew, that *after* His resurrection, many bodies of the saints which slept, arose, and appeared unto many in the holy city; and the intercourse thus opened between the two worlds has never, in Scripture teaching, been closed. It is, therefore, the duty of those who *are* (I do not say—call themselves) Christians, when they have triumphed over death and the grave, to follow their Lord's example, by returning to the friends they have left behind upon earth, for the purpose of opening their understandings and pointing out to them wherein they have mistaken the revelations granted in bygone ages, so that a truer estimate may be formed of the future state towards which all are hastening. They do so—they hover round their dear ones, seeking to arouse their inner senses, so as to communicate their new-found knowledge—they stand at the door and knock—again and again they strive through various avenues to find an entrance to their souls—but all in vain. And why is this? The mourners will say it is because they cannot believe that the happiness of the *blessed dead* may any longer be disturbed by things of earth. By which they really mean that they themselves may live for earth and earthly things; but that as soon as they shall have put on immortality, they will be fit denizens for a Heaven which they have never sought to earn by the real exercise of either faith, hope, or charity, as preached by Christ and His apostles. They may say that if their friends would appear to them in full bodily presence as Christ did to His disciples, they would believe, but they omit all the necessary conditions. The disciples were living to The Lord; for three years He had been the centre of their being; self was annihilated, their sympathies were with the higher life, and thus they were ready to welcome back Him Who was dearer to them than all besides.

Now, people surround themselves with a dense wall of prejudices, creating an atmosphere through which the spiritual presence cannot penetrate, distorting even the most gracious texts of help into obstacles: take, for instance,

the parable of Dives, who, still being blessed with human affections, pleads hard to be permitted to go to his brethren and teach them that life must not be expended in self-seeking, and that in the writings of the prophets are many lessons they have not understood. He receives for answer, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is misinterpreted to mean that such a return *might* not be, whereas in truth it was a prophecy, in which Our Lord referred to Himself. HE DID RISE FROM THE DEAD, and yet the JEWS REMAINED UNSUASUED. Our spirit brethren are permitted to come, and yet, alas! how many turn a deaf ear to those who perhaps may be ardently desiring to undo some of the evil they had wrought in this life.

Another great stumbling block is the spiritual body, which still remains a mystery to many, notwithstanding St. Paul's clear explanation. They want to insist upon its being composed of the atoms of dust that have made up the mortal form, yet even in the far back ages Job has taught us, "Though worms destroy *this* body, yet in my flesh shall I see God." He knew that it was not this *mortal* body that was to be pieced up again, but the spiritual flesh contained within it: "*mine* eyes shall behold, and not another:" the immortal eyes which we all possess, unchanged through all the transitions of the human frame, but which are rarely opened during our sojourn upon earth, yet still they may be, as when in answer to the prophet's prayer, the young man was permitted to see the hosts of The Lord round about Elisha. A difficulty arises in many minds because of our Lord's own words, when He says, "A spirit hath not flesh and bones, as ye see me have." This may probably be a mis-translation or a defect in our language, for He does not mean a *spirit* according to the present acceptation of the word, as one who has passed through the gates of death, but that which is now known as the *double*, our *inner* self, which really goes forth to visit a distant friend, when we concentrate intense thought upon him, and whom he would see, were his "eyes opened." Our immortal bodies will be "like unto His body," inasmuch as they *must* consist of flesh and bones, but if we die in trespasses and sins, they will at first be dark and dismal, and will take long "fashioning" in the hereafter, ere they can attain to any kind of glory, even that of the least of the stars, for as St. Paul (still in that 15th chapter of 1st Corinthians) tells us, "one star differeth from another in glory."

The "Touch" is the first of my spiritual senses that has been awakened, therefore I am able to speak with knowledge, for I feel the *flesh* of my invisible friends as distinctly, although

more tenderly than that of my human associates, and this, not only while I am in *séance*, and therefore as it were waiting upon them, but at all times and seasons, when the spirits themselves wish to call my attention to their presence, thus assuring me of their sympathy and care.

I could write much more on the same subject, but what I desire to impress upon Bible students is, that a flood of light is now being poured upon many points that in course of eighteen centuries have become hazy and indistinct, even if they were understood by the Evangelists and Apostles themselves, but we may well believe that they, like the earlier prophets, had but a faint perception of the full value of what was given to the world through their means.

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THE LATE E. N. DENNYS.

IN the recently-published book "Where are the Dead," I find at page 188 reference is made to the messages given through my writing mediumship, purporting to have come from the spirit of E. N. Dennys.

I should be glad to state one or two facts with reference to those messages, as clearly and curtly as possible.

There must often be a great difficulty in proving the identity of spirits, and the contradictions continually given prove that whilst in the flesh we can only see "as through a glass darkly."

Spiritualism, however, in its varied phases, is most surely throwing down the wall of Materialism, and as we advance and become more conversant with the different laws of Spirit Communion, perhaps these difficulties will vanish.

One thing we learn daily—that spirits are as fallible when out of the body as when in the body, in spite of the far higher and clearer range of *knowledge* their freedom from earthly surroundings should give them.

A spirit who has but recently left the earth, knows but little more than when here in the flesh; but spirit *power* varies, and one who has been an earnest, true seeker into the *truth* whilst in the body, is more likely to grasp high teachings quickly than one who on earth was but blindly walking on in the set of dogmas he had imbibed from childhood, without any thought as to the possibility of other, perhaps contradictory teachings, being nearer to the higher knowledge we all should endeavour to reach.

With reference to E. N. Dennys' messages. The complete set were published in the July number of the *Christian Spiritualist*, for 1871.

The first of the set came to me on November 22nd, 1870.

I was placed *en rapport* with the spirit of E. N. Dennys by being in a circle, composed *entirely* of his friends and followers, especially Messrs. Swinton and Pearce.

For myself, I was passive. Never having read a line of E. N. Dennys' works, my mind was not biassed in any way; but I was *expecting* to receive a message upon some philosophical—rather than religious subject, as that had hitherto been the style of his communications through me.

When I saw what was written and found the purport of the message as it came rapidly before me, my feeling was that of *annoyance*. I felt greatly inclined to throw down the pencil and run quite out of the room! like a coward! for I knew it would raise a discussion, which is most painful to me, individually.

I resisted these feelings, prayed for passivity and power to receive the *truth only*. When I read the message, the

surprise of all present was as great as my own, and the annoyance, also, although that arose from a different cause.

Here let me observe that a few weeks after I had published the message (according to E. N. Dennys' express desire) the following appeared in the columns of the *Medium*, which reports Mr. Morse's *stances*, referring to these teachings as given through me, the purport of which was to distinctly renounce "One of the most prominent teachings of his life, and to announce his present belief in the oneness of Christ, with the Father."

The whole of Mr. Morse's message (given as usual whilst he was entranced) is very interesting, but for want of space I only quote the following short extract, which came in reply to questions put. "With the author of 'Alpha' we have had intimate acquaintance. So far as we know, up to the present time, he sees no reason why he should retract one word uttered in the afore-mentioned book."

Question: "How did the assumed recantation come into the circle?"

Answer: "Because of the very positive way in which the minds of the circle held the theory embodied in the recantation."

"The spirit endeavoring to communicate through such an atmosphere would necessarily have the ideas infused into it, transformed into the shape peculiar to the minds of the sitters."

Doubtless there is much truth in this teaching, but considering the circumstances to be as I have above stated, this answer does not hold good, with reference to this especial case.

Mr. Swinton's letters to the *Spiritualist* on the subject, which appeared in the numbers for March and May, 1871, quite prove that, while his presence doubtless helped to establish the *rapport*, the bias of his mind did not help to produce the message. The same may be said about Mr. C. W. Pearce, for he was as greatly astonished at the purport of the teaching, as any one, and I believe I am right in saying as incredulous *at first*; but he for months diligently tested the matter, in different ways and by different mediums. By these means he received full satisfaction as to the entire truth of the communication. Not only that the spirit of E. N. Dennys did use my mediumship, but that he was enabled to convey through me the truth as he wished it to be represented.

All who know me the most thoroughly will believe that my motive for thus endeavouring to show the truth of these messages, proceeds from no feeling of jealousy with regard to my own mediumship. I feel that above all others, mediums should be most humble, most free from self-assertion or conceit.

But E. N. Dennys was no common man; a grand earnest thinker, he has, and does still influence thousands on earth by his books. If it is proved that it really was his spirit who desired so earnestly that his "world of readers" should know of his present "advanced views," and belief in Christ's Divinity, in contradiction to his teachings whilst on earth, surely those who so respected him whilst on earth, will, at least, so far respect his present teachings, as to cease to encourage the painfully disrespectful manner in which Christ is so often named amongst many. The spirit of anti-Christ is abroad, and I, for one, desire to do all in my power to show that this does *not* arise *especially* from the teachings of Spiritualism. "Fritz"* has been a Spiritualist "twelve months." The value of his little book is sadly marred by just two or three such expressions as appear on page 198. "What is the use of believing in Christ as a Saviour?" "Of what avail will a belief in Christ's atonement be?" &c. To the ears of a Christian these words grate harshly! They are coarse, unseemly, unnecessary! They will simply tend to repel those whom we would gladly draw to us. It is useless to handle so roughly the teachings of a lifetime; it is only by the

gradual grand and beautiful truths revealed to us by our spirit-guides, that these dogmas and man made creeds are drawn aside and for them are substituted the knowledge of GOD'S PERFECT LOVE. No fear of the "wrath of God" or of "Eternal Damnation" can enter in to disturb the peace of the true Spiritualist, but no spirit teachings that we have ever had (as a family) over a period of full twelve years, have in the least detracted from our belief in the glorious good that has arisen to the whole world by the Incarnation of God in Christ, during His sojourn with us on earth, "tempted in all points as we are, yet without sin."

We are also distinctly taught by different spirits that it is *only by Christ*, that they can attain to the higher spheres; that until they seek His aid, going to Him as to the "Key-stone on high" they are still kept to the lower and more earthly spheres.

F. J. THEOBALD.

13, St. John's Road, Lewisham High Road, London.

Manchester, May 16, 1873.

THREE weeks ago, about six score persons paid threepence each for the privilege of hearing Mr. Charles Watts discourse on "Immortality and Modern Spiritualism." When at his best, Mr. Watts, though never a very deep, is not altogether an uninteresting lecturer. He has a strong, full voice, and a fluent utterance; and, though he is not himself witty, he has the ready art of appropriating the wit of others. His manner of treating his subjects is thus the reverse of dull; and if his flippant and ill-natured style is calculated only to disgust those who differ from him, he has still a most powerful following amongst the men of his own party. On the occasion in question he was not at his best, however; and though he affected much philosophy, and a great knowledge of Spiritualism, it was quite evident that he was thoroughly incompetent to deal with so difficult a subject. To the majority of his audience, however, that was a matter of small moment, as they were equally ready to applaud the merest truisms, and the most pompous farrago. But when I repeat Mr. Watts's assertion "That we have, and can have, no experience of intelligence apart from physical organization," your readers will be able to estimate the extent of his knowledge both of philosophy and Spiritualism with tolerable preciseness. His method of procedure on this occasion was to prove that the belief in immortality was (to use his own expression) "absurd and ridiculous;" that the belief in Spiritualism was still more "absurd and ridiculous," and that (to use an expression not exactly his own, but which his words warrant) the persons who believed in either were asses. All this, of course, could not fail to be unsatisfactory to such Spiritualists as were present, and as the *National Reformer* says that a good many were present, it was most likely unsatisfactory to a good portion of the audience. That it was unsatisfactory to one person, at least, we may readily grant, for the *National Reformer* states that one Spiritualist, "and he the most prominent in the city," found it necessary to make "scurrilous" and "personal" remarks. Now, it may be right for persons writing to the *National Reformer* to speak in this way of their opponents; but as the statement referred to your correspondent, he is happily able to meet the "soft impeachment." And, indeed, that impartial journal assigns to your correspondent a *role* which does him far too much honor. He never knew until he was made aware of the fact through its columns that he was the most prominent Spiritualist in Manchester; and as for scurrility—he can really lay claim to no honors of that kind, as the extent to which he indulged in personality was to return to Mr. Watts some unflattering expressions which that gentleman had thought fit to apply to your correspondent.

May 3rd brought Mr. Burns as an "honorary deputation from the Spiritual Institution." Why Mr. Burns

* Author of "Where are the Dead,"

should be styled a "deputation," and, above all, why he should be styled an "honorary deputation," I am unable to state. That, however, was the title he adopted, and as it was one of his own choosing, we may very well believe that it was all right. Three meetings were held during Mr. Burns's visit—two lectures and one conference. As a lecturer, Mr. Burns is a very tolerable success. He has what Mr. Weller would call "the gift o' the gab werry gallopin'," and though he suffers from all the vices of extemporaneousness, his defects are of that very useful kind which compel attention. The crotchety unpleasantnesses which Mr. Burns is so fond of displaying in his paper, were, in his lectures, remarkable by their absence; he was universally suave and courteous; and to the Secularists especially he was extremely conciliatory. Indeed, Mr. Burns's chief defect was that he was *too suave, too courteous*, so that he seemed to have no opinion of his own; but to appeal to his questioners with an I-don't-know, you-tell-me sort of air. So far as regards Manchester, the conference was by far the most important meeting of the three. There was a good attendance from all the districts round about, and the object of the conference was explained to be to bring the different societies into efficient working order. So far as that object was served, however, it was admitted that the conference need never have been held. No suggestions of a practical kind were offered, for though an useful proposition was to have been submitted to the conference, it unfortunately got into the hands of *two* gentlemen, both of whom waited for the other to make it. One gentleman, influenced doubtless by the example of those societies who dine together once a year, and flatter themselves that they are regenerating the human race, proposed that the cause of Spiritualism should be helped by more frequent social tea meetings; and Mr. Burns seemed to think that the best way to forward the cause of Spiritualism in Manchester was to support the Spiritual Institution, and to further the circulation of the *Medium*. The Spiritual Institution, he said, was a "self-supporting" one, though he afterwards explained "self-supporting" to mean that it must be well supported. The *Medium* also was everybody's paper, because everybody could write to it; but then you know editorial supervision, etc. Though nothing was done, however, there was a cheerful *re-union* of Spiritualists, and everything went off very pleasantly.

The *Manchester Guardian* announces that Madame Louise holds musical, physical, and other *séances* three times a week. Madame Louise is staying at Mr. Hesketh's, and, up to the present, her *séances* have been pretty well attended, though opinion is very much divided as to the manifestations. Many persons have no kind of hesitation in declaring that the spirit faces are the grossest frauds; whilst others declare that they have recognised some as being the faces of departed relatives. It is much to be regretted that Madame Louise should be unwilling to hold *séances* under thorough test conditions. The manifestations, if genuine, would be far more satisfactory; though, of course, if they were discovered to be otherwise, it would be all the worse for Madame Louise. Your correspondent has seen these spirit faces on two occasions, but will venture no opinion as to their reality. On the first occasion some half-dozen faces were seen of a painfully indistinct character, and with a want of individuality that was very suggestive of pasteboard. Last night, however, your correspondent saw a face, or rather part of a face, of a wholly different character. The head was wholly enveloped in a turban, and the upper part of the face, which was all that was visible, was well marked and of a pale fleshy appearance.

Someone signing himself "Anti-Spiritualist" wrote a very opportune letter to the *Manchester Examiner and Times*, three days ago. He said the manifestations were produced by what he calls "nerve force," and he was under the innocent delusion that Spiritualism is a "religion." The letter was but a poor thing in itself,

but it was quite sufficient to start a correspondence on the subject. Two days after there appeared replies from the author of "Where are the Dead?" an anonymous gentleman, and your correspondent, and to-day there appears a letter from Mr. E. Forster, of Preston, giving details of a *séance* held at his house, at which objects were brought into a closed room, and direct spirit writing was done. Altogether, I think a very prosperous correspondence has been started.

Your correspondent lectured on Spiritualism before the Secular Society at Staleybridge last Sunday. The attendance was rather poor; but the meeting was a pleasant one in spite of a rather rambling discussion. On Sunday next, Mr. G. H. Redalls, of Birmingham, lectures in the same place on the same subject.

AARON WATSON.

SPIRITUAL INFLUENCE.

" Of that innumerable company
Who in broad circles, lovelier than the rainbow,
Girdle this round earth with a dizzy motion,
With noise too vast and constant to be heard—
Fittest unheard! For, O ye numberless
And rapid travellers! What ear unstunned,
What sense unmaddened, might bear up against
The rushing of your congregated wings!"

Coleridge.

THE Christian believes that after the event of death he shall be transferred to a sphere of spiritual being, and be surrounded by the denizens of another world. But what if we are already in it! What if already we are envired by its "numberless and rapid travellers!" This veil of flesh that hangs about us is designed not more to reveal God to us, than to attemper and soften to us His intenser brightness;—to hide the stupendous agencies by which He sways us, and to muffle the noise of their footsteps, because our ears could not bear the too solemn sounds, nor our eyes gaze on the too beautiful sight! Man, in the great plan of providence, is not *transferred* from one sphere of being into another. Rather is he brought into conscious relations to a higher and yet higher sphere, by the successive development of his original powers. The infant, first introduced into this world of sense, scarcely sees its varied forms of *ert* and nature. All is a blank, or all is confusion; but he has within him a faculty which gradually unfolds and comes into exercise, and then what new and endless prospects open around him! The man blind from his birth has seemed to himself to live only in a very narrow sphere, through which he groped painfully, breathing the fragrance of fields and bathing in the warm sunlight, yet seeing not the objects whence they come. Some skilful hand touches the undeveloped faculty and removes its obstructions, and lo! without any transfer, he lives in a new world, that floods his soul with grandeur and beauty. He has not been carried into it, for it lay all about him before, and poured its influence upon him; but now for the first time his developed powers have brought him into open relations with it. Nor can we say how far this might still go on. Not one half of the glory and excellency even of this visible sphere has ever yet revealed itself to our dull senses, and agencies too refined and subtle for our detection are every moment playing around us and through us. Were our perceptions sufficiently quickened, or new perceptions given us, what a new world of wonders would open upon us, even where we now stand, transcending all our imaginations and dreams! Even so the spiritual world is not a realm far off in space, into which we shall be introduced by the event of death. Rather is it that order of being of which we are to have cognizance by the powers that already wait within us, and death will not so much remove *us*, as remove *from us* the obstructions that

closed us in from its unseen illuminations. We read that sometimes in the plan of Divine Providence this inner sense, which ordinarily is not brought into exercise until that moment when the spirit is dissevered from the swathings of the flesh, is for special reasons opened before that time, giving to the prophet cognizance of those schemes and orders of being which surround him. The patriarch lay down to rest, and while his external senses were closed, this inward eye was unsealed and opened wide, and lo! the vast agencies are revealed to him, rank above rank, that "move up and down on heavenly ministries." The prophet is called to his solemn office while the coverings of sense are rolled away, giving him gleams of that sublime ritual by which the heavenly hosts wait praises to their Creator. The three favored disciples withdrew with their Master to the stillness of the mount, and there saw Him as He appeared within the concealments of flesh and blood, holding converse with the glorified prophets. The Saviour passes from the scene of temptation to the scene of victory, beset in the one by the tempting fiends, and encircled in the other by the ministering angels. The great Apostle is, for a time, freed from the clogs of the body, and sees things which cannot be described. Now the question arises, do these facts stand alone, or are they shining portions of a universal law, which in its all-encircling operations has in these instances come into light? Are they special agencies, which in these cases have come and gone, or are they simply openings through the veil, that show to us what is always taking place? Was the spot where the Patriarch slept indeed more holy than other places, and was the bush of Moses the only symbol of angelic ministrations? or, rather, could we see as they saw, would not every spot be holy, and all nature seem aglow with those activities which run from the spiritual world into the natural? Was the Saviour of men our example in temptation only, or was He not also our example in victory, revealing to us those Heavenly auxiliaries that work with us and strengthen us as we toil up the hill of Difficulty towards the regions of peace? And on the Mount of Transfiguration, was the change in Him, so that He appeared as never before, or was it in His disciples, so that they saw Him as He always had been, living in two worlds, walking on the earth and yet "the Son of Man who is in Heaven," talking with men and yet communing with the skies? To our apprehension, these facts are not single and arbitrary. Indeed, no such facts exist anywhere, could we read them aright. When we call them single and arbitrary, we seem to forget that they pre-suppose those slumbering capacities that wait within us and the proximity of the sphere of immortality, and that our transit from this to that is only as "a sleep and a waking." Man could not be the subject of such revelations unless already he lived within the precincts of the mystic world, and had a faculty within him to be acted upon by its essential laws. These concealments of matter which engird us, are, therefore, but frail walls that shut us in, which, falling down, give us sight of those higher skies that arch over us, and those brighter fields that lie around us trodden by the feet of angels, and over which breathe the airs of celestial love.

—Sears on Regeneration.

SPIRIT PHOTOGRAPHS.

LETTER NO. 15.

To the Editor of the Christian Spiritualist.

DEAR SIR,—This work becomes to me even more and more interesting, for it seems that through the photographic channel we shall gradually receive illustrations of all that has previously been given in the different phases of spiritual teachings. At present the ideas are, as it were, only shadowed forth, partly from the art, as intermundane, being but yet in its infancy, partly from the many drawbacks, such as want of funds and other annoyances, which

impede Mr. Hudson's mediumistic development, which, from its high class, is peculiarly sensitive to those pricks which would make no impression upon the class of individuals endued with minds of the type of a rhinoceros's hide, and I must here thank the gentleman who, under the cognomen of a Truthseeker, wrote a long letter in the *Medium* for May 9th, giving his testimony to Mr. Hudson's integrity, only regretting that he did not add the weight of his name to the interesting statement therein contained, as I fully agree with yourself in feeling that, *when practicable*, all such evidence should bear the true signature, but there are occasions when the means of livelihood, not only for the writer but his family, may be jeopardized by such an avowal, and in such a case I think him justified in withholding it until such time as he shall have learned how great is the blessing for which he may freely risk all things; but for that, he must have become a *true Spiritualist*, and not be merely a *séance* frequenter, for the sake of some variety in the amusement of his evenings.

I mentioned in my last letter a photograph of Dr. Cargill's, on which is the spirit of his sister. She wears a veil so filmy that it does not hide her features in the least, but the picture gives us a fresh character of manifestation, for on her head she wears a lovely crown, as if formed of jewels, with strings of pearls and other gems. Those who visited my exhibition, in Old Bond Street, two years ago, will have seen there several representations of the Crown of Glory, and will also have read in the catalogue (Nos. 126 and 140) the wonderful explanation given by my spirit guides as to the manner in which these crowns may (or may not) be formed from the actions of the individual during the life upon earth, and it is a great delight to me to find that through my mediumship the same evidence is being given in another form. Dr. Cargill also tells me that he was promised by his sister, one evening at a *séance*, that she would shew herself to him "in her glory." Of course he imagined that he would in due course be permitted to behold her spirit in its full effulgence, for we are all apt to mistake prophecy and to form our own views as to its method of fulfilment, but I have no doubt that in this photograph the promise has been performed. I. Peter v—4, "Ye shall receive a crown of glory, that fadeth not away."

On the 24th April, my hands were lifted up on each side of me in a curious attitude, and although on two negatives there was no manifestation, on the third, there is a tiny creature flying towards me. I am looking eagerly at it, and the position of my hands is explained, for I appear prepared to catch it as soon as it shall come within my reach; it is at about the same level as my hands, and in the photograph is about the size of a small lady-bird, and somewhat resembles it in shape. I imagine that the two previous negatives had been necessary preparatives to enable the little thing to keep steady.

In the next picture I am dimmed into obscurity, but rather high on the negative, is the upper part of a veiled spirit preparing to crown me with an exquisite wreath of flowers—the veil and some of the flowers are of dazzling whiteness, and along the border of the former is an appearance of embroidery, taking somewhat the form of crosses.

Miss Shorter pays a regular visit to Mr. Hudson's studio on the first of each month, and as it fell this time on a Thursday, I assisted with my mediumship for the occasion. She had a lady friend with her, and there is a veiled figure, whose features and short curling hair on the forehead are but faintly visible. All over the photograph there is a curious pattern, the *design* of which, as a sort of diamond, is most discernible where it has the appearance of a carpet on the foreground—but the same pattern is seen on the chair, the sitters' dresses, the spirit's drapery, and even on Miss Shorter's face. When first I saw it on the negative, it reminded me of the representa-

tion of that room of my spirit home, that I described last month, but I find that the design is quite different. On the background of several of the later photographs something of the same kind has been seen, but all various, and about a fortnight ago I received, through the pencil of a drawing medium, a similar character of work. Miss Hay has kindly sent me, from Moravia in the United States, one of her latest drawings, which is entitled, "Sketch of Scenery in the Summer Land." Perhaps some of your readers may have seen at 15, Southampton Row, two of her pencil drawings which she presented to Mr. Burns before she left England, and will therefore be acquainted with her style of work. She had not then any intimation as to their meaning, and we should certainly not have supposed them to indicate *scenery*, therefore the present mutual evidence of photography and the pencil is doubly valuable. I took her drawing with me yesterday to Mr. Hudson's, so that he might see and also photograph it, and it makes a sweet little picture, which I think will be much sought after by those whose similar manifestations in his studio will thus receive interpretation. I shall also have a supply of them here at home, for those who prefer applying to me.

On the 8th of May, I had an appointment with Miss Walker, of Cleckheaton, in Yorkshire, whose deep grief at the unexpected loss of a dearly-loved sister has only been alleviated by the consolations of Spiritualism. I do not know when I have been more touched than with her first letter to me, in the September of last year, pouring out all her woe to me, and seeking advice as to whether communion with those who had quitted the earthly life might be permitted and believed, for I am happy to say she is sincerely religious, therefore it was only *misunderstanding* the Scriptures that occasioned her doubts. My answer completely re-assured her, and we have since occasionally corresponded on the same subject. She called upon me in October, when she paid a previous visit to London, and on this occasion resolved to have a sitting at Mr. Hudson's, having been promised by her sister, through a medium at Bowling, that she would, if possible, manifest on the plate, which, to our gratification, she was able to do, with her unveiled face turned towards us, but she was herself too eager, and her features have slightly moved, so that they are not very distinct, and there was yet another drawback, Miss Walker being somewhat fagged and unhinged from having sat up late on the previous night. I wish to impress upon all intending sitters that they must do their utmost to be in a perfectly healthy state of mind and body, so that their atmosphere may be thoroughly receptive of the spirit presence, as it makes a serious difference as to the manifestation. Those who only make a flying expedition to London should go to Mr. Hudson's *before* they fatigue themselves with sight-seeing, but if they have calls of business, those should be attended to first, so as to leave the mind free from any sense of duty unfulfilled. On Miss Walker's second plate is the upper part of a male spirit, and nearer to her may be seen the form of her sister's head drapery, but the face beneath is not distinguishable.

In the course of the same day Dr. Cargill sat for a large sized photograph, but there was no defined spirit form, although the picture contains much that is interesting. The upper part looks like a curtain lifted away, on which are designs exceedingly resembling Miss Hay's drawing, while beneath it, in the space thus opened to our view, are glimpses of numberless faces, some of which are quite perceptible. I am happy to say that he intends to have another *séance* for the large size, for those are the pictures I want brought to perfection, and I hope that in the course of the summer, our wealthier Spiritualists will try to aid that development—how I wish that mine could all have been taken on whole plates!

Yesterday we had the pleasure of a sitting with a lady from Newcastle, and I am anxious to see the proofs, for

I think they will come out very clearly. On the first plate was a handsome youth, with a dark moustache, holding in his hand what appears like a roll of paper or, perhaps, of music. The second picture looks like that of a young girl, and if we are right in our surmises, they are exactly the two for whose portraits she wished, as she told me when talking upon the subject after the *séance* was over.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

20, Delamere Crescent, W., May 16th, 1873.

P.S.—I have heard from Miss Walker since she received her proofs, and learn that the male spirit is her eldest brother, with the hair on his face as he wore it in this life.

THE GLEANER.

Mr. Wallace, the missionary medium, has returned to London, after nearly eight months' absence.

In our last issue, page 71, column 1, line 59, there is a ridiculous error. For "a female *prisoner*," read "a female *friend*."

Strahan & Co. have announced among their forthcoming books, a work by the Bishop of Argyle and the Isles, on *Revelation considered as Light*.

Mr. Enmore Jones, of Norwood Junction, one of the oldest and most prominent of the workers in the ranks of Spiritualism, is dangerously ill.

The Psychological Society of Edinburgh, meets on the first and third Wednesdays of each month, in 5, St. Andrew's Square, at 8 p.m.

Mr. Morse, the London medium, has commenced a provincial tour, beginning with Dorsetshire, on to South Wales, and from thence into Lancashire and Yorkshire, and the north generally.

Mr. Benjamin Coleman, of Upper Norwood, thinks that Maskelyne and Cook, the stage imitators of Spiritual phenomena, are "remarkable mediums," a position controverted in the *Spiritualist* for May 1.

A new society, in connection with Spiritualism, has just been formed, under the title of the Birmingham Psychological Association. Mr. F. W. Spiller, 9, Combe Place, Sherborne Road, Birmingham, is the Secretary.

Mr. John Crane, Ossett Common, near Wakefield, has for sale a painting by Vandyke, through the mediumship of Mr. Duguid, of Glasgow. It is in a massive gilt frame. For price, measurement, &c., apply to Mr. Crane.

The *Truthseeker* for May, reprints extracts from an article in the *Newcastle Chronicle*, and which are in pleasant contrast to the painful, unfair, and silly criticisms in which most newspapers indulge, when they treat of Spiritualism.

Dr. Sexton has received several applications from America to visit that country on a lecturing tour. We hope he may see his way to go. He would be sure to do good, as a herald of medical reform, or a Spiritualist—or in both characters.

We beg to draw special attention to a third edition of Dr. Newman's two essays on Biblical and Ecclesiastical Miracles. The great learning, and still greater piety of this eminent divine entitle anything he may have to say to our most respectful consideration.

The great noticeable feature of the *Spiritualist* for May 15 is a clearly cut portrait of the spirit, Katie King, copied from a photograph taken by the magnesium light. Full particulars are given of the circumstances under which the portrait was taken, with names, dates, and addresses, in full.

The late Emperor of the French believed that his uncle watched over his destinies, and protected his career. The publication of his will, made in 1865, is the most authentic evidence accessible to us of his religious belief, as far as he had any. What that belief was, is made the subject of an article in the *Spectator* for May 3.

Mr. Thomas Grant, of Maidstone, has reprinted his valuable paper, "On a Scientific View of Modern Spiritualism," read by him to the Maidstone and Mid-Kent Natural History and Philosophical Society. The price of the reprint is not named, but Mr. Burns supplies it, at we should suppose, the cost of about 6d.

The *Spiritualist* for May 15, contains a report on the mediumship of Mr. David Duguid, of Glasgow, made by one of the sub-committees of the Psychological Society of Edinburgh. It seems that at the *séance* attended by this committee, there were not less than eleven distinctly different forms of manifestations. The whole account is extremely interesting.

The *Contemporary Review* for May has an article on the "Future State of Souls," by Lord Lyttleton; and the *Dublin Review*, a Roman Catholic Periodical, notices Mr. Matthew Arnold's *Literature and Dogma*, a book, by the way, which teaches with rare ability the impersonality of God. To speak of God and deny Him personality, seems to us very like a solecism.

Mr. J. M. Peebles brought his Australian visit to an end in the middle of January last. A purse containing £133 was presented to him, in the Prince of Wales Theatre, Melbourne, on the 12th of January, also an additional sum of £23, the proceeds of a collection. The monetary gift was accompanied by an address, read by Mr. Charles Bright, the Chairman.

Mr. C. W. Clark, of Bridge Street, Frome, acting on behalf of Mr. Robert Roberts, of Birmingham, editor of the *Christadelphian*, has accepted the challenge to debate the "Resurrection of the Body," which the editor of the *Christian Spiritualist* threw out while lecturing in Trowbridge some months ago. The discussion will probably not come off before the autumn.

A discussion on Spiritualism took place at Heckmond-wike, on May 14 and 15, between Mr. Burns (Editor of the *Medium*) and Mr. Reddalls (Editor of the *Secular Chronicle*), Mr. Burns taking the affirmative, and Mr. Reddalls the negative of the proposition, "that facts occur in nature which indicate a means of communion between living men and the so-called dead."

Messrs. Cassell, Petter and Galpin have just commenced the issue of a work, in 7d. monthly parts, called *The Bible Educator*. Its editor is the Rev. E. H. Plumptre, M.A., Professor of Exegesis of the New Testament, King's College, London, assisted by some of our most eminent scholars and divines. Mr. Plumptre's name is, of itself, a guarantee for genuine scholarship and highminded liberality.

The principal article in the *Spiritual Magazine* for May occupies nearly 30 pages, and gives a lady's experiences and consolation in connection with Spiritualism, in the form of letters written by Mrs. Andrews, wife of Mr. A. A. Andrews, of Springfield, Massachusetts, to her husband's father, Dr. A. A. Andrews, of Windsor, Ontario, Canada West, whilst on a visit to New York. Mrs. Andrews's son Harold, a boy of 14, was killed by the fall of a lift in an hotel. The narrative gives particulars of *stances* with Dr. Slade and Mr. Foster, of America.

Our last number contained an article, page 70, on "Healing by the Laying on of Hands," being a reprint from a case recorded in the *Dorset County Chronicle*, for March 27. Dr. Herbert Cooper, of Wootton Bassett, the medical gentleman therein referred to, has since written a letter to the *Chronicle* for May 15, criticising our statement of the case. Our reply to Dr. Cooper's letter appears in the *Chronicle* for May 22. Our space in this number will not allow of our reprinting the letters; but we may add that the correspondence has been conducted in a thoroughly good spirit.

The author of *Where are the Dead?* has received a copy of a spirit photograph, from Mr. Henry Smith, of 13, Lincoln Street, Leicester, Licentiate in Dentistry to the Royal College of Surgeons, who went to Mr. Hudson, of 177, Holloway Road, London, Photographer, as a perfect

stranger, in the hope of obtaining a spirit photograph of his late wife, and was surprised to find upon the plate a correct likeness of his late father, who has been identified by all his relatives and friends. Mr. Smith says: "I did not get what I asked for, but another portrait which I did not think of."

SUBSCRIPTIONS RECEIVED IN AID OF MR. J. M. SPEAR.—Thomas Grant, Esq., £5; Mr. Macdougall Gregory, £5; William Tebb, Esq., £5; Dr. J. R. Newton, £2; A Friend, £1; E. W. Strawbridge, Esq., £1 is.; Mrs. Strawbridge, £1 is.; A. L. Elder, Esq., £5. Contributions may be sent to Mrs. Tebb, 20, Rochester Road, Camden Road, London; or Mr. Andrew Leighton, 16, South Castle Street, Liverpool.

If Mr. A. Kyd, of Baden, when he wrote to the *Medium* for May 9, had inserted in his communication the exact copy of the letter we sent to him, explaining the mistake he made as to a portion of the debate between ourselves and the Rev. Mr. Acworth, of Trowbridge, he would have done the generous thing, and enabled the readers of the *Medium* to have seen *all*, instead of a part of the facts. The Trowbridge report sent to Mr. Kyd, "by an English clergyman doing duty not very far from Swindon," was, as we told him in our letter to him, an incorrect one, and drawn up by an opponent.

AN APPARITION.—On the 30th of January, 1856, at the age of thirty, died the Rev. Theodore Alois Buckley, formerly one of the chaplains of Christ Church, Oxford. He was a man of extraordinary ability; his life was unfortunate, and his death sad. When he was alive and well at Oxford, about the year 1850, conversing on the subject of ghosts one day with a mutual friend, Mr. Kenneth R. H. Mackenzie, the two friends entered into a compact, that whoever departed this life first should, if permitted, visit the other as an apparition; and the signal of communication was arranged to be the placing of a ghostly hand on the brow of the survivor. On the night of the 2nd of February, about twelve or half-past twelve o'clock, Mr. Mackenzie was lying in bed watching the candle expiring, preparing his mind for sleep, and *not thinking of his departed friend*, when he felt placed over one eye and his forehead a cool, damp hand. On looking up he saw Buckley in his ordinary apparel, and with his portfolio under his arm, as in life, standing by his bed side. The figure, as soon as it was recognised, retreated to the window; and after remaining plainly in sight for about a minute, disappeared. A few nights afterwards, the spectral Buckley again made his appearance, bearing in his hand the exact image of a letter, which Mr. Mackenzie at once identified as an old one, which he had casually picked up from his letter-box in the course of the day. The letter had been formerly written by Mr. Buckley when alive.—"Apparitions," by NEWTON CROSLAND.

On the second page of the cover of the *Spiritual Magazine* for May will be found the following statement, which we reprint upon the principle that every honest effort should be made to expose deception, and especially when connected with Spiritualism. A fund should be formed for the purpose of enquiring into, and, when at all practicable, prosecuting all cases of simulated phenomena, for the production of which money has been charged and given. The law treats as a crime the obtaining money under false pretences. "*Sham Spirit-Faces*."—Mrs. Catherine Berry writes: "I never have been thoroughly satisfied with the manifestations called 'spirit-faces.' I have sat at many of these *stances*, but always had a doubt upon my mind as to their genuineness. I am now satisfied that some are not genuine, and I would advise all who go to witness these manifestations to take my experience, and put mediums through a far stricter test than they are at present subjected to. It is no use searching the cabinet or room where they are to sit; the beard, masks, and draperies are not there, they go in with the medium. My advice is, search them, and instead of using

cord to tie them with, use cotton. Fastened with cotton, they cannot move without its breaking, but with cord, never mind how many knots may be made, they can and do extricate themselves. Again, I would advise that the instant a spirit-face is seen at the aperture and disappears, that the cabinet, or door of room, should be thrown open." This advice is opportune and much needed. This phase of manifestation is particularly open to deception, and we know that such deception is practised, and, therefore, every security should be taken against it. In particular, when a sitting for faces is to be held with a professional or semi-professional medium, we would urge, as an *indispensable condition*, that *immediately before the séance* the medium be required to submit to (not a nominal) but a *strict and thorough* search, and also again at its conclusion; or, perhaps better still, if an *entire change* of wearing apparel were provided for the *séance* which the medium might be required to wear. As was always the case with the Davenport's, some one in whom confidence is placed, should enter the cabinet with and hold the medium. If at any time during the *séance* doubt is entertained of the genuineness of the manifestation, the cabinet door should be *instantly* flung open. Spiritualists, and honest mediums in particular, are more concerned than any others to unmask impostors who bring them into discredit, and trade upon the holiest affections of our nature. And we warn the impostors themselves, that taking money under false pretences is a criminal offence punishable by law, and that they are amenable not only to exposure and disgrace, but also like other criminals of this class to fine and imprisonment with hard labor. While we would protect mediums from rude ungenerous treatment, we hold that the common swindler, forger or thief, are venial offenders in comparison with impostors, who, with premeditation and artful contrivances, systematically personate the departed, and forge spirit-messages to deceive those who it may be are smarting under bereavement, and anxious to gain some word or token which may assure them that those they mourn are not dead, but only gone before.

NEWSPAPERS, BOOKS, &C., RECEIVED — WITH THANKS.—*The New Era, a Journal of Eclectic Medicine*, for May. Price two-pence. Edited by Dr. Sexton. London: James Burns.—*Old and New*, for May. Price 35 cents. London: Sampson, Low & Co.—*The Scriptural Doctrine of Hades*, by the Rev. George Bartle, D.D., D.C.L., Principle of Freshfield College, Liverpool. No price given. Third Edition. London, Longmans, Green & Co.—*An Expositor's Note Book, or Brief Essays on Obscure and Misread Scriptures*, by Samuel Cox. No price given. London: Hodder and Stoughton.—*Trowbridge and North Wilts Advertiser*, for May 10 and 17.—*Trowbridge Chronicle and West of England Advertiser*, for May 10 and 17.—*Broad Churchman*, for April 24, May 8, 15 and 22.—*East Sussex News*, for May 9.—*A Scientific View of Modern Spiritualism*, a paper read by Mr. T. Grant, at Maidstone. No price given. London: James Burns.—*The Christian Leader*, for April 26, May 3 and 10. New York: M. K. Pelletreau.—*The Minor Prophets, translated from the Original Text*, by John Bellamy. No price given. Glasgow: Thompson, 39, John Street.—*Manchester Examiner and Times*, for May 15.—*Belfast Morning News*, for May 13.—*Guy's Hospital Gazette*, for April 26 and May 3. Price two-pence. London: Brimmer, 104, Borough High Street.

POETRY.

A HYMN FOR WHIT-SUNDAY.

"And grieve not the Holy Spirit of God, whereby ye have been sealed unto the day of redemption."

Lord! am I precious in Thy sight?
Lord, wouldst Thou have me Thine?

May it be given me to delight
The Majesty Divine?

What! dost Thou sweetly urge and press
My soul Thy Heaven to win?
Lord! dost Thou love my holiness?
Lord! dost Thou hate my sin?

O, Holy Spirit! dost Thou mourn
When I from Thee depart?
Dost Thou rejoice when I return
And give Thee back my heart?

Oh! sweet, strange height of grace divine,
My sin Thy grief to make—
And this poor faithfulness of mine
For Thy delight to take!

Strange height of sin to slight the love
That yearns to make me blest,
And drive away the Heavenly Dove
That fain would be my Guest!

O happy Heaven! where Thine embrace
I never more shall leave;
Nor ever cast away Thy grace,
Nor once Thy Spirit grieve!

O, let me, Lord, each grace possess
That makes Thy Heaven more bright,
And bring the humble holiness
That gives my God delight!

T. H. GILL.

OUTLINES OF SERMONS.

No. 30.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—4 EPHESIANS, 30 v.

1. The second part of the verse refers to the return of the Lord to the earth, which St. Paul and the Christians of his day believed would take place in that generation. But grieving the Spirit, raises the whole question of the doctrine of the Spirit—a doctrine which, if not absolutely peculiar to, is yet a speciality of the New Testament.

2. Spirit is that which underlies all existence. The Holy Spirit must, therefore, be personal and impersonal—personal because none but a being can be morally holy, impersonal because power need not necessarily take the form of personality.

3. Spirit is the life in all matter, acts through all things akin to God, acts in and through man; as the light acts upon the eye, and as we act upon each other.

4. The Holy Spirit is the source of all good in society, and is needed by each individual, to direct, strengthen, and console, to enable him to realize God as a Person, and that he may feel there is some authority apart from and higher than himself.

5. Our reception of the Holy Spirit is limited by individual capacity, by our free will, and, therefore, by our obedience.

6. We may grieve the Holy Spirit of God by simple indifference to it, and still more by resistance. If it be asked how can we grieve an influence, the reply is that we cannot; but we can grieve God, who is a Spirit, and who is Holy, who is a Being, not a bare abstraction, and who is sensitive to moral distinctions, and not an impassable Being.

7. The effects of grieving the Spirit of God are to put us more or less gradually at a distance from the Divine, and to weaken the spiritual and immortal within us. What "the fruit" of the Spirit is—in other words, what the results will be, if, instead of grieving by resistance, we yield to the Spirit, may be seen in 5 Gal., 22, 23 v.

8. The Holy Spirit occupies a rightful and important place in the Christian doctrine of the Trinity; a doctrine, by the way, which is not necessarily that of the Tri-

Personality of God, or three Persons, each of whom is God, but all of whom together constitute but one God. This possibility of our grieving the Holy Spirit shows us the sacredness of our nature, with which God Himself comes into contact, to unite us with Himself by sympathy. It also shows us what we all of us want, a more constant, intense, and fruitful union of the human spirit with the Divine, so that instead of our grieving, or quenching the Spirit, the prayer of the Lord Himself might be fulfilled in us, the prayer He offered just before, like some exile He returned to the Heaven from whence He came: "That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one even as We are one, I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

9. If the question be asked, how are we to distinguish the operation of God's Spirit from our own?—the reply is that no rule can be laid down for application by all persons. We cannot always distinguish. There are, at the same time, a sufficient number of distinct experiences to enable us to know what is our own and what is God's.

10. There is some admirable matter touching this whole subject to be found in Hedge's *Reason in Religion*, page 283—Huntingdon's *Sermons for the People*, page 271—Sears on *Regeneration*, page 67—and Solly *On the Atonement*, page 71. Any of these works can be procured through Mr. E. T. Whitfield, 178, Strand, London.

F. R. YOUNG.

(Preached at Swindon).

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TO INQUIRERS.

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

Howitt's "History of the Supernatural."

De Morgan's "From Matter to Spirit."

Sergeant's "Planchette."

Brevior's "Two Worlds."

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

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

Massey's "Concerning Spiritualism."

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

Phelps's "Gates Ajar."

Gillingham's "Seat of the Soul."

Gillingham's "Eight Days with the Spiritualists."

Carpenter's "Tracts on Spiritualism."

Fudge Edmonds' "Spiritual Tracts."

*Home's "Incidents in my Life."

*Ballou's "Modern Spiritual Manifestations."

*"Confessions of a Truth Seeker."

Wilkinson's "Spirit Drawings."

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

Dialectical Society's "Report on Spiritualism."

The above works can be obtained of, or through, Mr. James Burns, Publisher, 15, Southampton Row, London. Mr. Burns, however, writes to tell us that the items in the above list marked with a star (*), are "out of print." We are very sorry to hear such bad news, but hope that persistent search after them may, at length, be the occasion of "out of print" being exchanged for "second edition now ready." There are none in the above list that should cease to be published. The Editor of this periodical does not, of course, pledge himself to every single statement made in any one of these books; but he does consider them to be worthy of perusal, and most of them invaluable aids to those who do really wish to know what Spiritualists have to say for themselves, and the grounds upon which their belief reposes. If it be said that this list gives the names of those works only which are on the side of Spiritualism, omitting those which are against it, we have only to say that the public are better informed of what our opponents have to say than what we ourselves have to advance in reply. It is a comparatively easy task to get a man to read what is thought to be an exposure of Spiritualism; but it is not so easy to get what we have to say read, and read with candour.

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