

Period.

# DAYBREAK.

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## SPIRIT-COMMUNICATIONS, ON THE SPIRIT-WORLD.

[The following extract from a letter, giving an account of circumstances attending the writing of these communications, will be interesting and useful:—"Shut out from all external help, I have been aided and taught by the good spirits. The messages given to me through the spirit-writing are dashed off with great rapidity, the pencil not being taken from the paper from the top to the bottom of the page. *It has often taken me an hour or more to copy what has been given me in ten minutes.*"]

The Spirit, in leaving the body, is withdrawn by a mesmeric power, seldom painful, but varying, with all the surrounding circumstances. One who is earth-bound finds the transition greater. The Spirit-Life begins *at once*. Guardian spirits await around the bed, or body, and claim as their own the Spirit whom they have probably trained by their invisible influence, either from birth, or from their *own* birth into Spirit-Life, if they have been personally known on earth, as in the case of a mother, or a much-loved friend, whose Spirit assimilates with that of the Spirit now leaving the earthly frame. To Spiritualists the entrance into Spirit-life is, in a degree, familiar, on account of their Spirit intercourse. But to those who have turned aside from such truths, the development of Spirit-Life must begin at a much earlier stage; and much that might have been known and attained on earth has then to be taught, as to a little child, in the early stages of learning.

The Spirit-Land is *real*, and yet symbolical. Even so is *earth*, if we could but understand the *inner* Spirit-meaning of much that is before our eyes, daily and hourly. Life *here* is valuable to progress, to Spirit-life. Spirit-life leads to angel-life and Heaven's own pure life, the very presence of God, who whilst overruling and pervading *all* things, however mean, can only be visibly God, in His Highest, Inmost Heaven. In Spirit-life all the natural abilities are brought to perfection. All the unattained aspirations of the Spirit whilst imprisoned in the earthly body, are free to bloom in the Spirit-life. The *evil* inclinations in the *evilly*-disposed gain full power; and their Hell is from their own evil. The Spirit, longing for the pure light of Heaven, is soon freed from the clings of earthly evil, and, rejoicing in freeness and fulness of love, advances to perfection, still under the guardianship of the ministering Spirits into whose sphere he is born anew on leaving his earth-body. Spirit-atmosphere is real, in the Spirit-land, as on earth. But, because there the groups of assimilating Spirits form families, and live in lovely and loving harmony, it is more evidently a recognised fact. There is no disunion among Spirits; but ever a diversity of opinions, even as there are all shades of character, and all forms of Spirit-life. The more holy and elevated the Spirit, the more lovely in expression of face, form, and *hue*. For the Spirit-dress is of any colour, symbolic of their state.

The Spirits who are not of the highest development, can, if required for recognition, whilst appearing to earth-friends, assume any form of dress for the moment. But in the Spirit-Home the robes are flowing, and of varied hue. The purest angels ever are clothed in white, shining raiments, emblematic of their purity. Learning ever progresses. Those who have longed for high knowledge, from a pure motive, whilst on earth, are taken through the gardens of the Spirit-world, and taught much intricate wisdom by the angel-instructors and guides. Some find delight rather in home, or concentrated pursuits, music, singing, &c., and move in those spheres. Groups, or companies of Spirits are formed, corresponding to the sects of



earth, but free from their earth-bound bitterness. These companies are designated according to the pervading emotion, such as Love, Joy, Hope, Gladness.

The language among angels is not like that of earth. Sometimes no sound is uttered: but the thoughts of Spirits conversing, are conveyed to the *brain* or *heart* of the Spirit spoken to, by the medium of the eyes through which the emotions and feelings look clearly, being free from falsity of expression, which is acquired on earth, even where hypocrisy is not intended. Freedom of converse on earth is much checked by the mixture of good and bad atmospheres. This does *not* occur in the Spirit-land: hence, converse, by blending of Spirit-light, can be, and is carried on. But there *are* speech and song. Music combining all the most beautiful harmonies, is the *breath* of heaven. Instruments are used, as well as the vocal organs of the Spirits. Discordant clashing correspond in Hell, to the sweet, soft, but clear music of the Spirit-land. For, as Swedenborg told in his books, correspondences are to be found throughout God's universe. Oh! think not of the dark regions, wrought by wickedness. Oh! think of such, only to shrink from and shun all communications from such a source. Angels of light are permitted by God's high inscrutable wisdom, to assist the fallen ones. But oh! Seek not into such mysteries. Beware —. We may tell much of our Spirit-home, but cannot convey to mortal sense truths for which they have no comprehension. Therefore all the various, symbolical, and *real* descriptions of our high beautiful home, given by your earth's mediums, and ever conveyed in the way nearest to their own powers of comprehension, must fall so very very far short of truth. For "eye hath not seen, nor ear heard," the glorious lights, and sounds, that meet the glorified Spirit on its entrance to its spiritual Home. And ages roll on, unfolding ever and ever fresh beauties of God's creation and wondrous Divinity.

"In my Father's house are *many* mansions, if it were *not* so, I would have told you." These very words spoken by one who has no variableness nor shadow of turning, surely cannot be justly disputed. Spirits *require* locality, and habitations, equally with material bodies. And even

as the spiritual form is *real*, without the materialistic formation of the human frame, so are the houses, not made with hands, eternal in the Heavens. Not formed of bricks and mortar, but of etherealized substance, substantial and true, but which being spiritual, and for the Spirit-land, cannot be fully comprehended by those who form their ideas only from things of earth. The beauties of nature in this your world, are infinitely surpassed in the Spirit-Home. It is man's *Spirit* and inner life, that yearns after the beautiful. And think you not that that yearning will be gratified in the *home* of the Spirit? The scenery there is identical with the scenery here, but free from the evils and desolations produced by the growth and present reign of evil. On man's earth beauty is mingled with decay. Flowers and weeds grow together; even as the good and bad influences prevail. But in the *far* Spirit-land, nought but beauty reigns. Mountains are there, emblems of power and grandeur, which overlook groves of faultless trees, and gardens. Flowers, *not* of earth, but beyond description beautiful, bloom *eternally*. In these varied localities are situated the habitations of the Spirits: each being suited to the different requirements of each.

I told you of the "*far*" Spirit land. By this I want to teach you that some *earth*-bound Spirits do not at once gain this home. Not until their earth-clings have been cast off and left them free to soar away to the higher life. For Spirit-life is progressive, as the stages of man's life from infancy upwards: and the new-born Spirit is no more fitted for the *fulness* of Spirit-life at first, than is a new-born babe for the attainments and responsibilities of the full-grown man. This is God's law throughout His whole universe of Heaven and Earth.

F. J. T., St. Leonard's-on-Sea.

(TO BE CONTINUED.)

"Why come not spirits from their realms of glory,

To visit earth, as in the days of old,—

The times of ancient writ and sacred story?

Is heaven more distant? or has earth grown cold?"

JULIA WALLICE.

## FACTS.

Friday, May 22, of the present year will for ever remain one of the most memorable days of my life, It was on that day when the sun was shining brightly and bathing the world with its light and heat that I arrived at Newport, Rhode Island, and first came under the healing powers of Dr. J. A. Newton. I had heard of him through the "Spiritual Magazine," Mr. William Howitt and Mr. Coleman, and was assured that if I placed myself in his hands I should be speedily and radically cured of the neuralgic affection in my head for which I had been suffering for eleven years. The accounts which had been given me of this remarkable man were so altogether astonishing and so very much resembled the accounts we have in the Gospels of the miracles performed by Christ that my first feelings were those of simple surprise, and it was not until I had become a little more familiar with some of the facts and phenomena of modern Spiritualism that I felt a quiet faith in the power of Dr. Newton to remove my disease. Having once attained to that state of mind; and becoming satisfied that it was my duty to cross the Atlantic in search of health, I made arrangements for doing so, and left Liverpool for New York on Saturday, May 9, arriving at the latter place on Tuesday evening, the 19th. After spending a day in New York I embarked on one of the river boats for Newport, and arrived there in about eleven hours. Fortified with letters of introduction from Mr. Coleman and Mr. Howitt, I at once wended my way towards Dr. Newton's residence, a fine old house built entirely of brick, and having certain associations connected with it of the war of the Revolution. As the sunshine of that bright May morning lighted up the face of the waters and made the very streets of the town look cheerful it seemed like the Divine benediction falling out of the heavens upon the step I was taking: and as I entered the office, or, as we should call it in England, the surgery of Dr. Newton, I felt a quiet confidence that I was in the path which God hath designed me to walk in. The moment Dr. Newton and I met, I found in his face and simple kindly manner a human image of the outside sunshine, and but few words had been spoken



when I was convinced that the errand upon which I had come would be fulfilled. I was about to give him the history in detail of my affliction when he stopped me by saying that after I had been cured he would be very glad to listen to anything I might wish to say, but that the cure itself was the first matter to be attended to. He then poured a large quantity of very hot water upon my head while I was leaning it over a basin into which the water fell. After my head had been dried with coarse towel I was made to sit upon a moveable seat similar to a music-stool, the doctor standing behind me and placing my head against his chest with his hands crossed upon my forehead. He then moved my head in various directions until all at once a clicking noise was heard at the top of my spine. The doctor immediately cried out, "That noise is the sign that you will be cured: the disturbance of the nerve current has been removed." He then faced me, and lifting both his hands towards Heaven, he looked me hard in the face, saying, "Look at me. In the name of God our Heavenly Father, and of the Lord Jesus Christ the great Healer, I bid this disease depart from this dear suffering brother and never more afflict him. It is gone, it is gone, it is gone for ever, my brother; you are cured; rise up on your feet and be cured." At that instant I felt a strong current of new life flowing into and through every part of my body, and I was conscious that I had entered upon an altogether new phase of existence. From that day to the present hour, July 13, I have been entirely free from my pain, and have felt as well, I should think, as it is possible for any human being to feel. Physically speaking I am a new creature, old things have passed away and all things have become new. Of course it is not for me to say absolutely that the cure will be permanent, but, if I may judge from my present experience, I see no reason why it should not be so. But even if a relapse should take place, Dr. Newton is now *en rapport* with me and could at once operate upon me. Wonderful as my case is, it is only one of thousands, so far as Dr. Newton is concerned. He has cured almost every form of disease, and removed almost every kind of suffering. In fact, he appears to have done every-

thing but raise the dead. And yet even he does not cure all cases, and this failure enables him to keep alive the consciousness that it is not he who cures, but God who works in and through him. He tells me that he has cured something like a quarter of a million people, and that he could cure as many more if they had the needed faith. Dr. Newton is an extremely simple-minded and very benevolent man, and gives himself none of the airs of a quack or charlatan. His long experience must have convinced him that the power he possesses is a delegated and not an original one, and, therefore, that it would be in the highest degree indecent for him to be puffed up or to pretend to be what he really is not. Most of his cures are done without fee or reward. In my own case he steadily refused to take a single dollar, and I saw him act in like manner towards several others. During my stay I witnessed several instances of his healing power; some of them being so manifest as to defy all attempts at explaining them away. On the very morning when my own cure was effected, I witnessed his cure of a poor paralytic who, for three years, had been unable to walk without the aid of crutches, and, even then, only in a partial degree. This woman was brought by her parents to Newport, and, in less than five minutes from the time when she came under Dr. Newton's hands, she got up from the couch on which she had been laid, and walked away up the street and back again, a full mile, and afterwards walked and ran and jumped and danced, as so many signs that her cure was a complete one. I also saw him cure a young man who had a withered hand. Indeed, I might have seen day by day, and almost hour by hour, examples of this healing power had I chosen to have done so. Every now and again, there are trains from Boston and Providence freighted with the lame, the halt, the blind, and the diseased, sometimes to the number of 500 or 600. These come to Newport, and a large majority of them are sent away perfectly cured. In one part of Dr. Newton's house there is a room of considerable size, full of crutches, sticks, spectacles, eye shades, bandages, and other memorials of disease and sickness which have been left behind by patients as so many signs and trophies of their cure.

There is one question which unbelieving or doubting persons may put, "If what you say of Dr. Newton be true, how is it that the suffering world does not go out after him so far as it has the opportunity of doing?" The reply is a simple, and, as we would venture to add, satisfactory one. Dr. Newton does not cure every case which is brought to him, nor does he attempt to do it. Now these cases of failure are just so many stumbling blocks in the way of the faith of those who might otherwise believe in Dr. Newton. Because he fails in some cases out of, say a thousand, therefore, for such is the inference, he cannot cure. Of course the logic of such an argument is very pitiful. When our Lord was on earth He could not do many of His mighty works because of the unbelief of the people; and, if in His day and in the East the power of such a Being as He was could be doubted and restricted, is it very wonderful that even Dr. Newton's power may be called in question? "The disciple is not above his Master."

Dr. Newton asked me if I had faith in his power to cure me; when I replied that I had come 3,000 miles to see him, and I could give him no better answer. No doubt faith in the patient has a very great deal to do with his cure. And why should we, who profess and call ourselves Christians, be surprised at such a condition, or sneer at those who demand it? Have we not read that most beautiful and touching narrative in the 9th chapter of St. Mark's Gospel, which treats of the cure of the poor boy who had been suffering from epilepsy, and whose disease had at last resulted in dumbness and deafness? When the father of the child appealed to Jesus, He said unto him,— "If thou canst believe, all things are possible to him that believeth." As though he had said "The question is not about my ability to cure your child, but about your faith in that ability." I grant, most freely, that Christ often cured without the faith of the patient, but this only proves not that faith is unnecessary, but that it is not an absolute condition. The place and power of faith have been so misapprehended, and therefore misrepresented by theologians, that few people realise how simple and yet how powerful a thing faith is. The history of the world, and especially



of all great movements, attest beyond dispute the truth of what Christ said to the two blind men, "According to your faith be it unto you." When I went to America, I did so believing fully that Dr. Newton could cure me, and I do not know that there is anything unreasonable in the supposition that my confidence had something to do with the cure.

Let me just add that I made many searching inquiries in Newport, Boston, New York, and other places, relative to Dr. Newton; and that all the replies I obtained were eminently favourable to him. Even those who still had lingering doubts about some of his cures never for one moment attempted to cast the slightest suspicion upon him as a man. Indeed I do not see what room they could have for doing so. He is so open-hearted and childlike that any man who comes into contact with him must feel that he is dealing with an honest man.

FREDERICK ROWLAND YOUNG,

Minister of the Free Christian Church,  
Swindon.

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### THEODORE PARKER ON THE PROSPECTS OF SPIRITUALISM.

"In 1856 it seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would be the religion of the Roman Empire, or in 756 that Mohammedanism would be that of the Arabian populations.

1. It has more *evidence for its wonders* than any historic form of religion hitherto.
2. It is *thoroughly* democratic; with no hierarchy; but inspiration is open to all.
3. It is no *fixed fact*, has no *punctum stans*, but is a *punctum fluens*; not a finality, but opens a vista for the future. Its present condition is no finality.
4. It admits all the truths of religion and morality in all the world-sects."—*Life and correspondence of Theodore Parker.*

## "SPIRITUALISM PROPHETICALLY CONSIDERED."\*

Mr. Maude, in this pamphlet, raises a cry that can only frighten those to whom the great fact of Spirit-communion would be valueless. He preaches what he doubtless intended to be a terrible sermon, from the text 1 Timothy, iv., 1-3.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats:" and he sets out to show that modern Spiritualism answers to all this. In the first place he says that Spiritualism is a departure "from the faith." But what is "the faith"? Mr. Maude tells us. It is *orthodoxy*: and "an orthodox Spiritualist," he says, "does not, I am bold to say, exist." But what is *orthodoxy*? Again, Mr. Maude tells us. For one thing it is belief in "human depravity." But we gladly echo the words of Mr. A. J. Davis, and say "let the oriental doctrine of 'total depravity' be banished from our midst." And, unless we are very much mistaken, tens of thousands besides Spiritualists will gladly say *Amen*. Orthodoxy, moreover, he tells us, is belief in "the Divinity" (by which Mr. Maude means the *Deity*) "of the Son of God." But he is mistaken in supposing that all Spiritualists deny this doctrine. Many hold it firmly. It is true that many Spiritualists are led to question their former opinions, which had too long been indolently held as beliefs not to be questioned; but in this they are by no means singular. The tendency of the age is towards a revision of old opinions, and many are coming to the joyful confession of Jesus Christ, "to the glory of God the Father," who *sent* His Son to be the Saviour of the world. Orthodoxy, again, he tells us, is belief in "the vicarious atonement (by which Mr. Maude means punishment or sacrifice) of Christ." But surely he must know that it is one of the most remarkable signs of the times, that the old doctrine so dear to the hard theologians of fifty years ago, of a Christ whom God punished in our stead, is fast disappearing *from all the*

\* Spiritualism prophetically considered. By W. Maude. London: S. W. Partridge.



*Churches.* In this, Spiritualism is only at one with the whole tendency of modern thought. But even here it is not true that the teachings of the Spirits are uniform and all one way. Orthodoxy, once more, he says, is belief in "the resurrection of the body, and the future judgment." Of "the resurrection of the body," we may indeed thank God that we are delivered from that doleful remnant of pagan unbelief and earthly clinging to earth. We have no claim to speak for Spiritualists generally, but we earnestly hope that we are only saying what the great majority would say when we tell Mr. Maude that we have got far beyond the idea that this poor mortal body will ever be needed again by the enfranchised soul, and that we hope to look upward and onward, and not downward and backward, when we are released from "the body of this death." Resurrection of the body! Yes, thank God, Spiritualism *does* deliver us from that poor old-world clinging to the grave. But what of "the future judgment"? *Does* Spirit-teaching deny that? *No*; solemnly, unceasingly, does it teach the *reality* of "the future judgment:"—not, indeed, of Mr. Maude's "judgment," and the judgment of the decaying creeds—a "judgment" at some future day, after thousands of years of "sleep" in the grave; but a "judgment" which will be a reality for every one of us when we put off the mortal body and come into possession of our real selves, and go to prove what these words mean,—"*Whatsoever a man soweth, that shall he also reap.*" That, surely, is belief in a "future judgment," and that all Spiritualists believe, and all Spirits teach.

We see, then, what Mr. Maude's assertion is worth when he says, "Men may by means of Spiritualism be made Pantheists, Socinians, Swedenborgians, Universalists, but *Christians* never." What he means is;—If you inquire, and think, and be true to what you find to be true, you will leave behind the old creeds. Or in other words,—If you do not think as I do, then you are no Christian!

But Mr. Maude, with the help of this text, has a second count against Spiritualism. He says it is *Necromancy*, and even *Demonology*. And here he quotes a few passages from the Old Testament concerning practices which were con-

demned amongst the Jews. Here also it is noteworthy that Mr. Maude does not deny the *reality* and spirit-origin of these manifestations. After deducting something for delusion, trickery, and so forth, "there remains," he says, "a residuum of startling fact, if human testimony is any longer to be considered of the least value:" and he confesses that "all attempted *natural* explanations" "have hitherto proved ludicrous failures." And again he says, "Spiritualism stands before us as a *great fact*." He even confesses that "it has established an ascendancy and exerts an influence over many minds," and that "such minds" are not "by any means exclusively those of a low order and imperfect culture." He tells us that it can number among its converts able ministers of religion, eminent men of letters, successful physicians, acute lawyers, and men and women of high intellectual cultivation and refinement." Nay, "it has silently and stealthily become a domestic institution in our midst." All this he admits; but alas! it is the work of the Devil, or rather it is all the work of demons! And these demons, we are told, "have their abode in our atmospheric regions." That is to say; the good God has surrounded us with a solid belt of demons in the midst of which we are doomed to live! He gives us no hint that the Spirits of the good and the hopeful ever come near us or that they *can* approach us: indeed this is shut out by his theory on the subject. Who can believe it, and yet pray "*Our Father* who art in Heaven"? But what of these falsehoods and tricks that puzzle us in our circles! Do not these things prove that they are demons? asks Mr. Maude. And as regards those who *seem* to be good and pure and happy and helpful, who knows, says he, whether they are not deceiving you? And then he instances several cases where Spirits, on being solemnly adjured, *confessed* that they were all liars and that there was not one good Spirit amongst all the multitudes of those who influenced mediums in this world. But what does all that prove? It simply proves that in the Spirit-world, there are "all sorts and conditions of men": and it may, moreover, prove this,—that when a questioner begins to suspect and browbeat and cross-examine, he gets around him those who will "fool him to the top of his bent" and



tell him *all* he wants to know, and give him all the answers he *desires!*

Mr. Maude becomes libelous and foolish in passing on to his two remaining divisions. He slanders tens of thousands of men and women who are as pure as himself, when he tries to fasten on modern spiritualists the description of the latter part of his text: and when he says of Spiritualism, that "it repudiates the sacred obligations of the marriage covenant, and thus it tends directly to undermine and shatter the whole framework of modern society." We tell him, and we tell him plainly, that he is bearing false witness against his neighbour; and since he has preached to us from one text of Scripture we will suggest to him another for his *own* improvement: he will find it in Revelation xxi. and 8, where the fate of "all liars" is sharply and penetratingly described.

With regard to Mr. Maude's muddle concerning the clause "commanding to abstain from meat," nothing that we can say could add to his refutation of himself; and, in leaving him, we will only express the hope that he may be delivered from the shadows and fogs in which he is groping, that he may come to believe in angels of love, as firmly as he now believes in demons of hate, that he may see, in "our atmospheric regions," "spirits of light," as well as "goblins damned," and that, over and about us all, he may discern, not only "the trail of the serpent," but the traces of a loving hand at work, even the hand of our Heavenly Father who "gives His angels charge concerning us."

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### SPIRIT-MESSAGES.

Tables are media of communication with us,—Spirits released from mortality. But Spiritualism is the reception and the living out of God's highest laws of *Truth* and *Love*. God bless you all. Trust in His love.

When you *will* (i.e. wish), you move a force which moves us. It is called *sympathy*. You none of you dream how great is this force. By it you raise devils or call angels around you. Learn thus the helplessness of those who lack *self-control*.

Like a magician's wand are their passions, but beyond their control; and thus they live amid powers of storm instead of peace.

Lukewarmness retards; earnestness, with prayer, overcomes all obstacles. Come to the land of Love, and learn how humble, how loving, are those who inhabit the high and holy eternal land of Union in God.

The best servant is he who watches and works at the same time, who is gathering in the harvest and tilling the ground, and sowing good seed to produce crops; who is getting the house ready for his master's reception, opening doors and windows, preparing the guest chamber, gathering the people together, that all may welcome His return. Therefore, work ye, as well as watch, and prepare the way for His advent.

Could you see the flowers blooming  
 In our home of light,  
 Could you see the pure white lilies  
 In their robes of white,  
 You would feel that pain or sorrow,  
 In your lower sphere,  
 Could be smiled-at when the morrow  
 Finds you walking here.

#### ANSWERS TO ENQUIRERS.

E. P. asks whether the "intense desire" and "will" of a departed spirit would enable it to find out any being still on earth, and so to approach that being as to "communicate some thoughts." We hope so; and if memory and will are to survive the great transition, we cannot understand how it can be otherwise. But doubtless there are spirit-laws that make it difficult or even impossible to influence certain persons still in the flesh.

It is of course understood that the Editor does not make himself responsible for the statements published under the head of "Facts." He only proposes to vouch for the respectability of the persons who sign these statements with their names.



E. D. P. sends us a very curious account of a "haunted house" at Dover. The circumstances are all remarkable and conclusive, but our space will not allow us to give detailed particulars of this class of "experiences."

J. O., writing from a manufacturing town, says:—"No subject, either scientific, social, political, or religious, has been brought before this neighbourhood for the last twenty-five years, which has caused so much excitement or received such an amount of careful investigation, as is now being given to Spiritualism by all ranks and conditions of the people. It is confined to no sect or party: it is slowly but surely permeating society here. Circles are formed, experiments made, magazines and books treating on the subject are now found on the tables of both rich and poor, where three months ago nothing was known on the subject. No new phase of Christian faith ever spread as fast, and whatever may be the cause of this universal inquiry, I think it must be admitted that the hand of an All-wise God is in it for the purpose of convincing the sceptics of this materialistic age of the immortal life after death." We wish all *God speed.*

### THE RESURRECTION OF THE BODY.

In *The Spiritual Magazine* for June, the following letter appeared:—

#### SPIRITUAL RESURRECTION.

SIR,—I should like to ask the Rev. J. P. Hopps the following question:—Was the body in which our Divine Saviour rose from the dead, the *same body* in which he suffered and died? *If so*, and *we* are to be raised in the *likeness of His resurrection*—what becomes of his (the Reverend J. P. Hopps's) theory concerning a *spiritual resurrection only*? As this is a question of vital importance to all *Christian Spiritualists*, I must beg for a clear and explicit answer.

I am, Sir, your obedient servant,

FIDELES.

To this letter, the following answer has been sent:—

## THE RESURRECTION OF THE BODY.

To the Editor of *The Spiritual Magazine*.

Dear Sir,—At your request I reply to the question of "Fideles." I did not reply before, because I did not like his curt demand for "a clear and explicit answer." I am not in the habit of giving answers that are *not* "clear and explicit."

First,—I do not know whether "the body in which our Divine Saviour rose from the dead" was "the *same body* in which he suffered and died." I rather think not, especially when I remember that, after his resurrection, when "the doors were shut," he came suddenly "and stood in the midst" of his disciples.

Second,—I do not believe that the reference to being raised "in *the likeness of His resurrection*" has anything to do with any resurrection after death. The passage occurs Romans vi., 5, and anyone may see that the apostle is speaking of rising to newness of life *here*, after baptism.

Third,—I have no "theory concerning a *spiritual* resurrection *only*." I only say what St. Paul says when I affirm that "there is a natural body *and* there is a spiritual body." The first dies, is buried, and disappears for ever: the second "enters into life."

Fourth,—I do not know what will become of my body, and I do not care. I only hope I shall never have it back again when I once get rid of it.

Fifth,—When "Fideles" talks of a "*spiritual* resurrection *only*," it is to me as though a man talked of Bank notes "*only*" when it was a choice between Bank notes and coppers.

Heartily yours,

JOHN PAGE HOPPS.

Dukinfield, July 10, 1868.