

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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SWEDENBORG THE SEER.

No. 8.

MARRIAGE.

WRITING of life hereafter Swedenborg says (Heaven and Hell 461), "When a man enters the Spiritual World or life after death, he is in a body as he was in the natural world, and to all appearance in the same body, since neither touch nor sight can detect any difference; but nevertheless his body is spiritual then, and is thus separated or purified from terrestrial things. . . . A spirit enjoys every sense, both external and internal, which he enjoyed in the world; he sees as before, he hears and speaks as before; he smells and tastes as before, and when he is touched he feels as before; he also longs, desires, wishes, thinks, is affected, loves, and wills as before; and he who is delighted with studies reads and writes as before; in a word, when man passes from one world into the other, it is like passing from one place to another. Nevertheless the difference between the life of man in the Spiritual World, and his life in the natural world, is great. . . . for the senses of the inhabitants of Heaven are far more exquisite than they were in the world." With such an account of the other world before us, the omission of marriage would seem to leave the description so incomplete that the suggestion of its continuance hereafter sounds on the ear, at first, like an invention to give the required completeness. Nor is such a suspicion allayed when we read the following account of the heavenly marriage (Heaven and Hell 367). "Marriage in the Heavens is the conjunction of two into one mind." Again, 382, "Marriages in Heaven differ from marriages on earth in this respect, that besides other uses,

marriages on earth are ordained for the procreation of children; but in Heaven, instead of the procreation of children, there is the procreation of good and truth." Although, however, on hearing of marriage in Heaven a surprise thus at first overwhelms us, so great as to excite even a suspicion that the suggestion is invented, yet reflection on what we should anticipate on the theory that God is the one moving source of all things, not only removes the suspicion, but shows the high probability, if I must not say the necessity, that, if the theory of life I read in Swedenborg be true, marriage will exist hereafter. If God be the one moving source of all things, the Author not only of my life and yours, but of our very thoughts, words, and deeds, the great problem of creation has been (as I have often remarked) to give and sustain in us that sense of independent life and existence without which we were not men.

Taking this thought clearly into our mind, little study is, I think, needed to show that the love of self and the world (or the opposite loves to those of God and the neighbor) are the loves which create in us our sense of independent life. And in the need to give us consciousness of these loves as actual powers, and through this consciousness the sense of independent life, we can even guess at the reasons of their predominance in this, our infancy—a predominance which, by fearful daily deeds, wakes in us that sense, so terrible, of a life of our own—that unmistakeable sense of otherness from God, we all possess.

That sense once roused, however, the love of God and the neighbor may (we can also understand) be presented outside us, in the goodness of others, pre-eminently in the Christ, and we, little by little, acquire the Godly loves, as of



ourselves, and thus become Godlike out of our own seeming desire. Hence the need of that almost pre-historic event which is termed "the fall" (or the waking to self-conscious life through the allurements of sin) followed by that subsequent event (through which the serpent's head is crushed)—the new birth (or the awaking to the love of God and the neighbor as superior to the love of self) through the allurements of the Christ.

If God however be in reality the One Great Source of all, and our life but a universal drama in which we each play parts appointed for us, then, with the removal of active sin, and the departure into a life where the world within and the world without are in harmony, and the love of God and the neighbor everywhere imperial, the danger that the love of self, which first woke us into life, should die out of all knowledge, and resign us to re-absorption in the Deity from whose bosom a sense of sin first roused us—this danger presses upon us with unusual terror; but a security perfect and complete lies at hand—a security so perfect and so complete that henceforth love of self (we can perceive) may remain for ever sunk in its true subservience, and sin become a memory, while the roused independence remains within us, in its full vigour—and that security is marriage.

If each individual angel is divided not only into intellect and heart within, but is actually composed without, of two separate individuals—the bridegroom and bride—one of whom receives direct from God the special intellectual thoughts in which alone the other finds her life. If this division and this conjunction can be eternal, then will the bridegroom, in his love for the bride, possess a love selfish in its results and unselfish in its means, because it is the love of another, who yet in her love reflects himself. Describing the origin of sex and marriage for the man of earth, Swedenborg writes (*Conjugal Love* 353) "As every man (*homo*) is by birth inclined to love himself, it was provided from creation, to prevent man's perishing by self-love and the conceit of his own intelligence, that that love of the man (*vir*) should be transferred into the wife, and that in her should be implanted from her birth a love for the intelligence and wisdom of her husband, and thereby a love for him; therefore the wife continually attracts to herself her husband's conceit of his own intelligence, and extinguishes it in him and vivifies it in herself, and thus changes it into conjugal love, and fills it with unbounded pleasantnesses."

In Heaven, where God and the neighbor reigning over self and the world, all things will be reversed, this duality, needful on earth to prevent absorption in self-love, would become, we can perceive, a like preventive against absorption in the love of God and man—or in

Deity—by which, through the changed conditions of life hereafter, we shall be otherwise endangered. If thus, in our conception of the angel of hereafter, we always regard him as dual, as composed of bridegroom and bride, we behold a being from whom the sense of individuality can never be taken by the entrancing love even of God in Christ, because the bride keeps alive in the bridegroom the knowledge of his singleness in the whole universe by loving him singly, and enduring the thought of love for none other. Just therefore to the extent by which the bridegroom loves the bride, he loves through her his own selfhood—his absolute individuality—his own separateness from all others, God and man, and thus, while this love remains to him, he loves for ever his own selfhood, unselfishly. Strange then, as the mere suggestion of marriage hereafter, sounds at first, the theory that God is the one moving Source of all things, leads, by a few short steps, to the conclusion that not only its existence hereafter, in some shape new and spiritual, is likely, but highly probable. Our Observer's narrative abounds in the assertion of its existence, and clothes the heavenly marriage with more than all the spiritual elements we could anticipate. For the full verification of this statement I must refer the reader to Swedenborg's writings, adding only a few illustrations from them. "It is provided by the Lord," writes Swedenborg (*Conjugal Love* 316), "that conjugal pairs be born and that these pairs be continually educated for marriage, neither the maiden nor the youth knowing anything of the matter." And in *Heaven and Hell*, 383, he says: "In Heaven conjugal partners are drawn to each other from their inmost souls at first sight, and therefore they love each other, and enter into marriage. Hence it is that all marriages in Heaven are of the Lord." And again in No. 369, "The will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, more especially when they look each other in the face." "One morning I was looking upward into Heaven," he relates (*Conjugal Love* 42), and saw over me three expanses . . . and presently I heard from Heaven a voice as of a trumpet saying, 'We have perceived and now see that you are meditating on Conjugal Love. . . . With us in the Heavens, especially in the third Heaven, our heavenly delights are principally derived from conjugal love, therefore in consequence of leave granted us we will send down to you a conjugal pair for your inspection and observation,' and lo! instantly there appeared a chariot descending from the highest or third heaven, in which I saw one angel, but as it approached I saw therein two. The chariot at a distance glittered before

my eyes like a diamond, and to it were harnessed young horses white as snow. . . . The husband appeared of middle age, between manhood and youth, from his eyes darted forth sparkling light derived from the wisdom of love, by virtue of which light his face was radiant from the inmost ground, and in consequence his skin had a kind of refulgence, whereby his whole face was one resplendent comeliness. . . . With the wife it was thus: I saw her face and I did not see it. . . . because the beauty was inexpressible, for in her face there was a splendor of flowing light, such as the angels in the third Heaven enjoy, and this light made my sight dim, so that I was lost in astonishment; she, observing this, addressed me, saying, 'What do you see?' I replied, 'I see nothing but conjugal love and the form thereof, but I see, and I do not see.' Hereupon she turned herself sideways from her husband, and then I was enabled to view her more attentively." Of her dress, he adds, "But what surprised me as that the colors varied according to her aspect in regard to her husband, being sometimes more glittering, sometimes less; if she were looking towards him more, if sideways less. When I had made these observations they again talked with me, and when the husband was speaking, he spoke at the same time as from his wife, and when the wife was speaking, she spoke at the same time as from her husband; such was the union of their minds from whence speech flows; and on this occasion I also heard the tone of voice of conjugal love; inwardly it was simultaneous, and it proceeded from the delights of a state of peace. At length they said, 'We are re-called, we must depart,' and instantly they again appeared to be conveyed in a chariot as before. They went by a paved way through flowering shrubberies, from the beds of which arose olive and orange trees laden with fruit." Again, *Conjugal Love*, 5: "When he (the husband), spoke, the life of wisdom from the wife was perceived in his discourse, for in the tone of his speech was her love." "We have now been married partners for ages," says a married pair, No. 137, "and constantly in the prime of our age in which you now see us."

And in No. 293 we read, "Some time ago as I was looking through a window to the east, I saw seven women sitting in a garden of roses at a certain fountain of drinking water. I strained my eyesight greatly to see what they were doing, and this effort of mine affected them, wherefore one of them beckoned me and I immediately quitted the house and came to them." To a question of Swedenborg's, "the wives indignantly replied, 'Do you suppose that we do not know what wisdom is and what wisdom [in our husbands gives us delight] when yet we are continually reflecting upon it as in our

husbands, and learn it daily from their mouths? For we wives think of the state of our husbands from morning to evening [intuitively]; on the other hand, our husbands know very little in the day respecting our state. . . . The delicious state of our love is acting or action; the state of the wisdom of our husbands, is recipient or reception, and also is re-acting or re-action according to perception; and this re-action we perceive with bosom delights."

In No. 294 he relates a second meeting with these angels, when he speaks of this discourse as "what I heard from you near the fountain and which I so greatly imbibed and believed."

With these narratives before us, I need hardly quote from *Heaven and Hell* 367, "Two married partners in heaven are not called two, but one angel." Such, Swedenborg tells us, is the nature of conjugal love in heaven, a love of which we on earth know little. If, however, we may trust the record in *Conjugal Love* 293, this ignorance will not remain among men for ever. "After this" (we read) "there appeared at a distance as it were a dove flying with the leaf of a tree in its mouth, but as it approached instead of a dove I saw it was a little boy with a paper in his hand; on coming to us he held it out to me and said, 'Read it before these maidens of the fountain.' I then read as follows:—'Tell the inhabitants of your earth, that there is a love truly conjugal, having myriads of delights, scarce any of which are as yet known to the world, but they will be known when the church betrothes herself to her Lord, and is married.'"

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MEMORANDUM: IN RE MR. MONCK'S FLIGHT.

SOMETIME in the autumn of last year, there was a paragraph in the *Medium and Daybreak* on the flight of "a certain reverend gentleman" through the air, who at length found himself "in the garden of a well-known Spiritualist." That paragraph owed its existence to certain information supplied to the Editor, but with the condition that names and places should not be mentioned. It was in the nature of things that so singular a report should not die out, but be enquired into. It came at last to be pretty generally known that the "reverend gentleman" was the Rev. F. W. Monck, F.A.S., of Bristol, and that the other gentleman named was the Editor of this paper. At the recent Conference of Spiritualists held in Liverpool, Mr. Monck was present, and as many questions were put to him and to ourselves respecting his mediumship, and as the matter of his flight came up, we determined to give some particulars, derived chiefly

from what Mr. Monck himself had told us, and the rest from what we ourselves knew. At the time Mr. Monck objected to any statement touching his flight being made; but Dr. Sexton and ourselves were persuaded that it was due to all parties concerned that some statement should be made. Our readers will know the result. Our remarks were copied into the *Medium* and the *Spiritualist*, and finally found their way into a great number of other papers, particularly the *Illustrated Police News*. We found that ourselves and Dr. Sexton were made largely responsible by the public, and even by many Spiritualists, for the trustworthiness of the account given of this flight, and knowing that most of the particulars were supplied us by Mr. Monck, and could not, of course, be known by us apart from him, we applied to him to give us, as a matter of fairness, his own account, in his own hand-writing, of that flight; for little as he himself might actually know about it, we knew still less, and most of what we did know had been told us by himself. To this request made, at Dr. Sexton's, in London, Mr. Monck at once assented, and the assent was repeated in Swindon a week after. Since then we have heard from Mr. Monck, who says: "I have been thinking about my hastily-given promise to Mr. Young, and have consulted true and judicious friends whose judgments coincide with my own, that the world has had quite enough of the flight, and that as I vetoed its publication in the first place, I ought not to be expected to sanction it now by writing what Mr. Young asks. I ask, therefore, to be absolved from a promise which was given without due deliberation, and the execution of which would to my mind seem *wrong*." (The italics are Mr. Monck's.) Mr. Monck, is of course, the sole guardian of his own conscience, and it is not for us or any other man to even wish to dictate to him what his duty is. At the same time, it does seem a fair thing to ask him to give particulars in his own writing of *circumstances he alone can know and vouch for*. It is quite true that Mr. Monck "vetoed" the publication in the first instance, at the Liverpool Conference; but he did not deny, or in the least degree invalidate the broad general statement we then made, that he was and must have been carried through the air from Bristol to Swindon on the date named. How it can be "wrong" to take from our shoulders responsibility which belongs primarily to Mr. Monck, and to place it upon his own we do not profess to understand. From the time we became conscious of Mr. Monck's presence in Swindon, we can give personal testimony as to what happened; but of all that happened before that time we know nothing except what Mr. Monck himself has told us, and *it is the particulars of what transpired before we knew of his presence in Swindon which are all-important.*

Having now made this statement, we have nothing more to say on the matter, except that the article on this subject in our last number is to be read by the light reflected upon it from the present one.

A WRITTEN MESSAGE THROUGH THE REV. F. W. MONCK.

DURING the Conference of Spiritualists, held at Liverpool, on August 5th, 6th, and 7th, the Editor of the *Christian Spiritualist* and the Rev. F. W. Monck stayed at the Pelican Hotel, Islington Flags, Liverpool. On Wednesday evening, the 6th instant, after they had both partaken of tea together, and were getting ready to go to Dr. Sexton's lecture at Hope Hall, and on the very eve of starting to call on Dr. Hitchman, 29, Erskine Street, on their way to the Hall, Mr. Monck, going into our bed-room, said, very suddenly, "Give me some paper, and lend me a pencil, and don't speak to me, and mark the paper at the corner that you may know it again. Don't speak to me; you can go on, and I will follow." This was at seven o'clock, or within two or three minutes of that time. The Editor of the *Christian Spiritualist* went his way, called on Dr. Hitchman, and went with him in a cab to Hope Hall. At twenty minutes to eight Mr. Monck made his appearance in the Committee-room of Hope Hall, between which time and seven o'clock the following paper had been written through him. Not only so; he had had to wash and dress, and walk from his hotel to Hope Hall. The mere mechanical act of writing out this long paper would, under ordinary circumstances, occupy at least forty minutes; but it is evident that the actual time taken could not have been more than a fourth of that period. It is due to all parties concerned, Mr. Monck included, to add that the ideas and the style are altogether different from anything known by his most intimate friends to be the product of Mr. Monck's mind. These were the actual words of the paper:—

It is necessary that some person endowed with some peculiar, exceptional, and, perhaps, scarcely definable power, should be present if the phenomena of Spiritualism are to be produced; and by this peculiar force residing in him, spirits can alone make their presence known by words and actions, just as the embodied soul of a man can only act through its own particular physical organism, or just as the hands of a mechanic can only produce certain results by the use of special instruments. The peculiar force emanating from the medium, and used by spirits, is of a very subtle character, and whether you denominate it magnetism, electricity, life force, or call it by any other name; it is certain that little is known to mortals of its character beyond the name arbitrarily imposed, and the startling effects which under spirit control it occasions. Scientific men, cramped by their own narrow principles, and frost bound by their educational prejudices, generally approach the subject with pre-con-

ceived and erroneous ideas, which they are bent on confirming, instead of honestly divesting their minds of such unworthy *impedimenta*, and calmly and fairly resolving to approach this momentous question impartially, and to investigate the subject with a view to the discovery of truth or detection of error. And while scientific men stand aloof refusing to grant the world the benefit of their careful inquiries, conducted by their trained minds, this Spiritualism will go on in its triumphal course, and if it should eventually prove a delusion *they* would be morally responsible to a large degree for the blind infatuation of millions, who but for *their* culpable pride and negligence might have escaped from a vicious and erroneous superstition, and be better and more useful members of society in consequence. When it is considered that this Spiritualism is making rapid and giant strides, sweeping all before it, and enlisting its recruits not merely from among the multitudes of the untutored and credulous, but from the ranks of the titled, the thoughtful, the learned, and the good; when it is considered that Spiritualism claims that its mission is largely to convince men of the immortality of the soul, the existence and character of a future state, as well as the possibility and the reality of communion between mortals and immortal spirits, and to teach that a future life is eminently progressive, it is a dishonor to science that its otherwise intelligent votaries do not feel it to be one of their most solemn and impressive duties to see whether these things be so, to submit them to crucial tests, and tell to the world the largest results of their investigations. It can hardly be wondered at that the generality of Spiritualists, being men of ordinary mental capacity, should not be able to pursue the enquiry scientifically and thoroughly for themselves; and this known inability is a fair challenge to the scientific to help their fellow men to explode Spiritualism as a delusion, if they can, or demonstrate the justice and importance of its claims as they assuredly would. There is a great power in daily operation before your eyes, over your heads, under your feet, and all around you—you term it gravitation—unseen, yet all but omnipotent; it sustains the painted butterfly on the wing, and conducts, from breathless noon to grimmiest midnight, teeming worlds and stars overhead, in their silent and stealthy march around some unknown and far-distant centre. It regulates the pulses of the heart in every bosom, and the mighty roll of the thundering ocean on all its sounding shores; it directs the rain drop that falls like a tear of compassion from the weeping heavens on the thirsty earth; and bears the obedient river between flowery banks down to the all-absorbing sea; it steers the fragrant breeze over the lovely landscape, and hurls the shouting storm across the frowning firmament. It moulds and guides the tear that gushes from the tender eye of infancy, rolls down the rosy cheek of beauty, or the furrowed features of age; and maps out the course of the avalanche as it rushes with headlong, appalling roar down the trembling mountain side. Go where you will, fly to the uttermost parts of the earth, speed away on wings of swiftest lightning to the farthest suburbs of the most remote astral system, yet you can no more escape the presence of this tremendous power than you can evade the all-pervading presence of the eternal God. Now what we assert, with the most entire and profound confidence, is that disembodied spirits, under favorable conditions, have an extraordinary power of successfully grappling with this tremendous principle, or, rather, of holding it in check by the exercise of an unknown natural law directed by their superior intelligence. Spiritualists have a whole army of well attested and unanswerable facts at their back when they make this assertion, and can therefore boldly challenge scientific men to refute it if they can. The facts cannot be disproved, for many millions of reliable persons in both hemispheres, possessing a fair share of common sense, testify that these things are so. On what ground then can their testimony be fairly discarded, which will not equally apply to the received testimony of history,

and a thousand other things which schoolmen swear by, and have firmly planted in the forefront of their creed. Moreover, Spiritualism has the large advantage over ancient history in this that *its* facts are attested by persons living in your own day, in your very midst; persons, many of whom you know intimately and respect highly, and whose cool, clear judgments, unflinching honesty, and unassailable veracity are patent to you all, and as "familiar as household words." But history does not offer you such proofs by which to judge for yourselves of the reliability of its professed facts. Spiritualism has also this other superior advantage, that as its witnesses live, and its phenomena have taken place and are daily and hourly occurring in your very midst, it is easy for anyone to cross-examine these witnesses, and closely scrutinize these phenomena, which cannot possibly be done with the witnesses and facts of history. And this investigation of Spiritualism has been instituted, and carefully and laboriously repeated, again and again, by men of strong minds both among Spiritualists and anti-Spiritualists, and the universal verdict is that the phenomena of Spiritualism actually take place, and that too under such stringent tests that deception or delusion are likely utterly impossible. Those who are Spiritualists assert that these phenomena are the intelligent acts of intelligent and invisible beings, and that these are the spirits of men and women who once shared your earthly life with all its joys and sorrows. Non-Spiritualists, in the very teeth of the intelligence which had so evidently produced these phenomena, have largely fallen back on some pet theories of their own such as unconscious cerebration, psychic force, brain waves, and so on, to account for the facts. With some they are simply indications of a power and a law which some men unconsciously possess, exercise, and obey. But with all their ingenious theories they cannot explain away, as they cannot repudiate, the underlying and wonderful intelligence directing the whole of these Spiritualistic phenomena. The signs of the times indicate that the human race has entered on a new era of its existence, which is and will be largely and increasingly moulded and toned by the great and holy truths of Spiritualism; and the signs of the times indicate also that among thinking men there is a universal dissatisfaction regarding old ideas and effete dogmas, and that the day is not far distant when schoolmen and scientists, and all men true to conscience and the inward craving for spiritual truth, will throw off their prejudices, born of ignorance and indifference, and follow up earnestly the strongly-marked clue which this marvellous age affords by its spiritual phenomena, until sober conviction shall take the place of unreasoning incredulity, and intelligent reverence supplant flippant mockery, and when all the world over Spiritualism will dignify and ennoble the race, and when wherever the sun shines to be a Christian Spiritualist will be at once the greatest ambition and the highest type and glory of all true manhood."

This Paper was read at the Conference of Spiritualists at their meeting on the following day, and gave rise to a lively discussion. The punctuation is now supplied; it was not in the original, except in a very limited degree, and not in sufficient quantity to make the composition intelligible.

SPIRITUALISM AND THE BIBLE.*

MODERN Spiritualism has to share the fate which has befallen every new phase of

* Spiritualism in the Light of God's Word. Three Lectures, by the Rev. John Kelly. London: Partridge and Co.

thought that has been made manifest in the history of our race. It has to contend with opposition of the most conflicting character, and to do battle with antagonists whose objections are based upon grounds as wide asunder as the poles. It is too orthodox for one, and too heterodox for another. "Its manifestations are contemptibly trivial," says A, and therefore unworthy of the notice of a man of intelligence. "No," replies B, "it is because it deals with matters that are too sacred and too profound that I will have nothing to do with it." "It is imposition, it is natural law of a higher kind than has as yet been generally known, it is conjuring, it is diabolical agency, it is electricity, magnetism, mesmerism, psychic force, imagination, and nothing at all." Truly, it must be a great reality to merit so much consideration, and to have called up so many theories to account for its existence.

The author of the small *brochure* under consideration does not deny the reality of the spiritual manifestations, nor the fact that the movement is spreading rapidly, and that amongst men who should be competent to judge both of its truth and of its utility. He remarks :

"The system is rapidly spreading. In America and in this country it has obtained an immense number of followers ; and not among the ignorant and illiterate alone, but among the educated, among men of letters, men of genius, and men, more or less, of science. It is one which will probably obtain still greater development, and force itself more urgently upon public attention. In itself, therefore, it is important, and cannot be passed by or ignored in silent contempt, or cannot long continue to be so."

The matter in connection with it, which gives him concern, is, as to how it is to be reconciled with the teachings of the Bible. By this test the whole thing must stand or fall in the eyes of Mr. Kelly. No other consideration appears to weigh with him. His whole enquiry is professedly with a view to settle this question. He says :

"In whatever light it may present itself to others, in whatever aspect they may be pleased to investigate it, the question of paramount importance to all who believe in the Scriptures of truth, which have been given to us by God, in their integrity, sufficiency, and binding authority, must be, what do they say on the matter ? Do they approve or condemn the fundamental principles, the practices, doctrines, and morality of what is called Spiritualism, or in other words, does God Himself approve or condemn them."

The conclusion arrived at is that the whole movement is Anti-Christian, and thoroughly opposed to the teachings of the Scriptures.

It is almost needless to say that the same conclusion was arrived at by men of Mr. Kelly's order with regard to a score of new truths in the past, that are now universally recognized, and about which all controversy has long since been hushed. When the true doctrine of the multiplication of fractions was first taught, a

Spanish Friar wrote against it, alleging that it was heretical to assert that multiplication by a fraction diminished the multiplicand since the Scriptures had said, "Increase and multiply." The fate of Gallileo is so well known that one is almost ashamed of referring to it, yet it was entirely the result of a belief that the new teaching was opposed to the Bible. In more recent times the first enunciation of the truths of Geology met with a precisely similar opposition. The Rev. Dr. Lightfoot, a scholar of great eminence, a most assiduous student of the Hebrew Scriptures, and a voluminous author, whose commentary is still greatly prized, had declared that the creation of the heavens and the earth was completed exactly at six o'clock, on Sunday morning, in the month of September, at the equinox of the year, B.C., 4004 ; and although probably few other persons pretended to calculate so nicely as this with regard to the subject, yet the entire clerical profession most certainly looked upon it as an indisputable truth, about which a believer in the Bible could have no doubt that the world was but six thousand years old. When therefore Geology was brought to light, and her discoveries demonstrated the fact that the dawn of the appearance of animal and vegetable life upon the globe happened not six thousand years ago, but millions of ages since, as a matter of course the opposition was violent and furious. The science was denounced as a new fangled notion, opposed alike to common sense and to the plainest teachings of God's Word. Some endeavored to explain the appearance of organic remains in the rocks by stating that they were not real fossils at all, but only formations resembling them, created by God exactly in the condition in which they were found ; and others discovered in them simply the results of the deluge ; all, however, were agreed that Geology was a new form of infidelity, directly opposed to the teachings of the Bible. The British Association was denounced from numerous pulpits because this subject was allowed to be discussed, and lecturers on Geology were hooted in the streets. The late Dr. Mantell, a most amiable and most Christian man, was more than once pelted with missiles by roughs, set on by so-called Christian professors, who believed that in expounding Geology he simply intended to upset the authority of the Scriptures. Yet Geology is now recognized as a noble and sublime science, and its teachings acknowledged as established truths by the entire Christian world. The lesson to be learned from such facts as these should not be lost.

Spiritualism occupies to-day precisely the same position that has been occupied in the past by other great truths ; it is unpopular, and therefore opposed by large numbers who never

take the trouble to investigate anything, but who are content to follow as their leaders may dictate. The leaders themselves are frequently manifestly unfair in their dealings with whatever is new, and the acceptance of which would compel them to unlearn something that had been previously long cherished as truth. We do not place Mr. Kelly amongst these, because his pamphlet, although it puts Spiritualism in a wrong light and is calculated to cause Christian men and women to turn from the modern manifestations with a sort of horror, is yet on the whole calm and dispassionate. One complaint we have to make of him: it is that he appears to be totally unacquainted with the literature of modern Spiritualism, save and except a few small tractates, which may be well enough in their way, but can hardly be expected to contain the recognized standard principles of Spiritualists. A better acquaintance with our literature world we doubt not have given Mr. Kelly a more favorable opinion of our views. He should take into consideration the fact that at the present time Spiritualism includes within its ranks several millions of persons, and these are of all creeds and shades of belief upon other topics. To charge Spiritualism in general therefore with the peculiar views of any one section of these, is as unfair as it would be to charge Christianity with the extremest opinions that have ever been held by professed Christians. That there are believers in Spiritual manifestations who do not accept the Bible in any other sense than as an ancient, valuable, and exceedingly interesting book, nor recognise the authority of Christ, other than as a great Mediumistic Teacher, is true, but, on the other hand, there are thousands of spiritualists as orthodox in their theology as the author of the lectures under consideration. The very publication in which this appears was started for the express purpose of upholding *CHRISTIAN Spiritualism*, that is, a Spiritualism that recognizes the teaching of Christ as paramount to all else, whether coming from the mouths of men in the flesh or disembodied spirits. It is clear, therefore, that all Spiritualism is not *anti-christian*, nor even *unchristian*.

Mr. Kelly, after all, seems to be a sort of Spiritualist himself. He holds that spiritual beings are continually around us and even interesting themselves in our affairs. He says:

"We are surrounded by spiritual beings. Spirits in legions are evermore busied among us, interesting themselves, and influencing our affairs in manifold unseen and unknown ways. The spirits are good and bad, but they are all of a higher order of being than ourselves. The good are unfallen, and are doing God's bidding. The evil are fallen, and are doing the work of their leader and his bidding; they are doing the work of the father of lies, the ruler of the darkness of this world, the god of this world, the prince of the power of the air, the spirit who now worketh in the children of disobedience, who

goeth about as a roaring lion, seeking whom he may devour. The good, among various other occupations, are ever ministering to the heirs of salvation. The evil are ever thwarting God's purposes as much as they can, seeking the overthrow of God's Church and people, seeking the perversion and corruption of God's truth. The good are as active as the evil; but the New Testament gives fuller light on the workings of the evil, in order to make us acquainted with the power and subtlety of our foes, that we may not be ignorant of their devices. The evil blind minds, stimulate the lusts, seduce the hearts, and influence the wills of men."

Now this is really very near indeed to the teachings of Modern Spiritualism. The question as to whether these spiritual beings are of human origin or not does not, after all, seem to us to be of very great importance. That they surround us, interest themselves in our doings, and exert an influence over us, are points upon which Mr. Kelly and the Spiritualists are agreed. In fact, he goes even further than this; he believes in demoniacal possession happening in the present day, as it did eighteen hundred years ago:

"In our Lord's day there was an extraordinary activity among the powers of darkness; and then they took bodily possession of multitudes of hapless victims, producing lunacy, mania, and inflicting bodily diseases. We have no reason to believe that their activity in what we regard as a supernatural manner has ever altogether ceased. In our asylums there are often cases suggestive of the presence of an alien power."

Now this is precisely what Modern Spiritualism teaches. Mr. Kelly, therefore, despite all his opposition, is nearer to being a Spiritualist than he probably imagines.

The great objection that he feels against the views of Spiritualists is that he cannot reconcile it with Scripture that human spirits can thus return. This is really curious, since the Spiritual Beings whose appearance on earth is recorded in the Bible are invariably spoken of as men. Sometimes they may be called "Angels," but this term Mr. Kelly knows full well is descriptive of the work engaged in, not of the nature of the person by whom it is done. Angel simply signifies a messenger; whether of a human or super-human order must be learned by some other means. Three heavenly messengers in the character of men went to Abraham, and so human did he consider them that he solicited them to remain and take refreshment. An angel appeared to the wife of Manoah, and to Manoah himself, to announce the birth of Sampson. Another came to Gideon and ordered him to take the command of Israel. Daniel saw an angel, so did Elijah, in fact their appearance is so common in the Old Testament that it is difficult to see how one can really be a firm believer in the Bible without being a Spiritualist. Every page of the sacred volume teems with spiritual manifestations. In the New Testament the appearances of heavenly messengers are almost as common as in the Old, and on one occasion these are most distinctly

stated to be human beings who had lived in the flesh. It is generally said that the case of Moses and Elijah is an exceptional one, but this is the very point at issue. We maintain, on the contrary, that it is by no means so, but that to-day the same kind of thing repeatedly happens, as tens of thousands of persons can testify.

"Spiritualism," says Mr. Kelly, "claims to have taught what the soul is. It certainly has treated us to an abundance of wild speculation about it, darkening counsel by words without knowledge. It claims also to have proved the reality of the spiritual world. In as far as it agrees with Scripture, its teachings are unneeded. In as far as it deviates from Scripture, its teachings are false. Life and immortality have been brought to light through the gospel, and if men will not believe the written Word, they will not really believe though troops of spirits came from the abodes of the departed. If the evidence which God has given in attestation of His revealed will does not convince men, Spiritualism, with its manifestations, will not."

This is assuredly most wild talk. We *know* that Spiritualism has been the means of converting to a belief in the realities of the future world hundreds of sceptics that all other arguments had failed to reach. We are personally acquainted with a large number of such. Many have been led by spiritual manifestations from the cold, dark, cheerless slough of Atheism, to the bright mountain top of Christian Truth, and have found through spiritualism, the first time for many a long day, the way into the light of God's presence, where they could feel that they had a Father in Heaven, and an everlasting home in His bosom. If this be the work of Demons, then indeed have devils become strangely changed since the days of old, when they wrought only mischief and woe. No, Mr. Kelly; Spiritualism is of God, and that is why it will stand, despite the attacks of the clergy on the one hand, and of sceptics on the other. It has truth for its basis, God for its Author, and the good of human kind for its end and aim.

GEORGE SEXTON, LL.D.

17, Trafalgar Road, Old Kent Road, London.

GOOD NEWS FROM A FAR COUNTRY.

WE have recently received a letter from our friend and valued fellow-worker, Mr. William Howitt, the concluding paragraph of which is as follows:—

I hope you are prospering. There is a great deal in and amongst Spiritualists to make one often feel queer, but I suppose if we had lived amongst the early Christians we should have felt the same amongst Nicolaitines, Gnostics, Montanists and the like. Still the Spirits come out stronger and stronger, and when they come in full "fig" and talk, and shake hands with you at little evening parties, I think the mere "psychic force" people must begin to feel somewhat shaky. John King with the lamp in his hand, and Katy in full dress (of her own kind) are rather awkward apparitions for Sergeant Cox. Of course, some of the parsons keep up the cry of its being "all of the Devil." Well, I remember the time when I should

have been precious glad of the positive proof of even a devil. The photos are improving, too. I have just been looking at one obtained at Hudson's, the sitter being his own medium, and by him appears a lady with features most distinct, most human and most interesting,—he says, a perfect likeness of a sister departed 25 years ago.

Yours faithfully,

WILLIAM HOWITT.

Dietenheim, Bruneck,

Tyrol, Austria, Sept., 1873.

SEANCE AT MRS. GUPPY'S.

I HAVE again the pleasure of relating a few of the circumstances that took place at a *seance* of Mrs. Guppy's, which was held on the evening of Thursday, September 4th. The circle consisted of Mrs. (General) Ramsay, Mr. and Mrs. Guppy, Mrs. Fisher, Miss Mann, and myself. The room was darkened, and the door locked, as on the former occasion.

After we had said the Lord's Prayer, the alphabet was requested, and we received the following message:—"Wish for two things, flowers, fruit, roots, or vegetables." Mrs. Guppy begged Mrs. Ramsay to make the decision, and she chose flowers and fruit. We were then told to "rub feet," and while we did so, we heard that something wooden was placed on the table with which a sort of knocking was made; then we both smelt and felt flowers; a clatter, too, as of plates, added to the noise, and one was placed in front of each of us. When this had gone on for some time, we were told by raps, "Call them down to look at the manifestations:" the *then* alluded to were two gentlemen, who were upstairs playing billiards, and we were now allowed to have a light, when a lovely sight greeted our eyes. On the centre of the table had been placed a smaller one (with the feet of which the hammering noise had been made), producing the effect of an *épergne*, for on it was a magnificent dish of pears, elegantly ornamented with a whole plant of nasturtium, the leaves and flowers drooping gracefully down, while on the lower table, round which we were seated, were four dishes of plums, of two different kinds, and a large glass dish filled with grapes; the fruit being half hidden from our view by the masses of beautiful flowers that were grouped over them. The gentlemen and little Tommy were much gratified by the summons to see the wonders. The green dishes and plates formed an entire dessert service, *not* belonging to Mrs. Guppy, nor to any of the party; the fruit consisted of a large supply that had been purchased for Tommy's birthday party, to take place on the 6th; the glass dish also was Mrs. Guppy's property. Of course we all partook of the dessert thus provided for us, and when we were again reduced to our own circle, the door was closed, and the light put out. We had many conjectures about the crockery, but obtained no information, and I laughingly suggested to the invisibles, whom we still heard busily occupied, that I hoped, if they took away the plates and dishes, they would leave us the fruit. Suddenly I felt my arm firmly grasped, so as to turn my hand palm upwards, and within it was placed a little bird. By-and-bye, "light" was spelled, when lo! the fruit was gone, having been cleared from the dishes, &c., which remained there in their emptiness. The bird was a green canary, which became rather restless when it saw the light, so I wrapped it in my handkerchief, and Mrs. Guppy said she had a small cage in which I could bring it home, but it presently turned out that it was Mrs. Guppy's own bird, so, of course, I would not have it. She was then told to "walk round the garden," and was going through the other room to fulfil the injunction, when she made an exclamation that summoned us also into it, and there, in the middle of the room, under the full gas light, was heaped on the ground all the fruit that had been carried away from us, making a goodly pile; and I took that oppor-

tunity of replacing the bird in its own cage on that mantel-piece. When she had returned from her threefold circuit of the garden, and we were again quietly established; by raps I was asked "Why did you not keep the bird?" To which I answered that I only considered that such manifestations were intended as proofs of an outside power, and I certainly should not consider myself justified in carrying off Mrs. Guppy's goods and chattels; but she said she wished I had, for that as they are shortly going to Rome, she would be glad that the bird should be sure of a good home. As she said that, I felt a small cage placed in front of me, and when we had the light, in it were both the birds, which I then accepted as her gift. There were a few other incidents, spirit lights were also seen, but not very vivid, the power having all been used for the physical manifestations, and they finished with the rapped-out message, "May God give you all good gifts."

The same party, with one or two additions, are invited to Mrs. Guppy's for the 16th of this month, and I hope to gratify your readers by an account of the *seance* in your next number.

GEORGINA HOUGHTON.

20, Delamere Crescent, W.

NOTES FROM MANCHESTER.

TUESDAY, September 16th.

THE Manchester Secularists have had their minds more than ordinarily exercised on the subject of Spiritualism during the last month, and the effect is easily to be perceived in the increased perplexity of the more liberal, and the violent irritation of the more dogmatic of their number. It is hardly a month yet since I addressed them myself on this subject. A good audience assembled to hear me, and, although an audience of Secularists is not the most pleasant one in such cases, I was listened to with attention throughout, and not more than one or two of my opponents were violently personal. I was followed on the next Sunday by Mr. G. H. Reddalls, the editor of the *Secular Chronicle*. This is the second time Mr. Reddalls has followed me, presumably to throw cold water on what I had said, when I have lectured for Secular Societies. My relations with Mr. Reddalls are of the friendliest kind, and so I shall not attempt to criticise him here, but the whole of his "examination of the claims of Modern Spiritualism," which is by no means an alarming production, may be found in the *Secular Chronicle*.

But the red letter day of the month was Sunday last, when Mr. Thomas Ellis, of whom I spoke in my last communication, lectured on "An Hour with the Spiritualists." Mr. Ellis is immensely popular with his party; and, as he touches no subject which he does not render entertaining, a crowded audience assembled to hear him. On no former occasion has Mr. Ellis spoken of Spiritualism in other than the most violently condemnatory language; and as his subject, as announced, gave no intimation of the course he intended to take, we may very easily presume that a great part of his audience were disappointed. However no disappointment is proof against Mr. Ellis's pointed and amusing style, and his hearers speedily relapsed into mirth and good humour. He took no side in the controversy, merely relating his own suggestive experiences, and glancing by the way at the different theories invented to explain the facts which he had observed. One or two of his experiences are worth preserving; and I, therefore, relate them for the benefit of your readers. One of them is a fine test of personal identity. He was sitting at home with a few friends when a spirit announced itself as his uncle, Thomas Ellis, of America. He did not know that his uncle was dead, but the spirit told him when he died, what persons were with him when he died, and that a letter was on its way containing particulars. When the

letter arrived, as it did in a few days, all these particulars were found to be correct. At another time, Mr. Ellis was present at a *seance* at Mr. Shafto's, when the spirits were requested to touch the persons present. He felt a hand come over his own, and in order to grasp it he turned the palm of his hand upwards. The hand was again laid in his own, but though it returned eight or ten times during the evening, he was never able to take hold of it, as, to use his own words, it either slipped through his fingers, or his fingers slipped through it.

In a former letter I promised at some time to describe the phenomena occurring at Mr. Jackson's circle. I made a pilgrimage to his house for that purpose, at about the same time as some other devout personages were on their way to Paray-le-Monial, and, unlike the wonder in consequence of which those persons journeyed, the phenomena I had previously witnessed, were repeated for me, with some interesting additions. I am forbidden to divulge the name of the medium at this circle, but I know him to be thoroughly honest and reliable. Besides him and myself, there were present Mr. Jackson and his sister, and Mr. Knowles, a local preacher. Before we sat down Mr. Jackson produced a slate, a piece of chalk, two paper tubes, a tambourine, and three bells. The tubes were placed on the sofa close to where I sat; and the slate, &c., were placed on the table. We did not sit long before a scratching was heard on the slate, and on turning on the light we discovered writing upon it. At first it was illegible, and we sat a little longer when the writing was repeated. The tambourine was also taken up and carried about the room. In response to my request, it was banged repeatedly and with violence on the ceiling, and then dropped to the floor. At another time during the evening, two of the bells were taken up and rung round the circle. Sometimes different members of the circle were touched on the head, on the face, on the hands; and at one time we were all being so touched in turn when another spirit was conversing with us through the tube. The conversation, though not very rapid or sparkling, was interesting enough to us who were present. At one time the voice suggested that we should sing "Praise God," and on our complying assured us that it was "very good." At another time it bade us to "love God," and when I enquired whether spirits perceived God more clearly than we do, it answered "very much." Other remarks were of an amusing character, as when Mr. Jackson, alluding to a present the spirits had brought them, asked if they had brought "any more toffy," and the voice replied by asking if he "wanted toffy every night." When the *seance* was concluded, and the spirits bade us "Good night," we found one of the bells covering the gas burner and the other poised on Mr. Jackson's head.

An article has recently appeared in *Ben Brierley's Journal* entitled, "'Owd Abb' among the 'Sperrits,'" and it is the fashion here, when the subject of Spiritualism is started, to enquire whether you have heard what "Ab' 'oth Yate" says about it. Mr. Benjamin Brierley, the writer of the article in question, is one of the finest of Lancashire humourists, and the "Ab' 'oth Yate" in question was a character introduced into one of his fictions some years ago. He became immensely popular, but he has been before the public so much, and has so completely satiated the popular taste, that he ought to have followed the fate of Sir Roger De Coverly long since. The humour of the article on spirits, like many more of its class, consists in inordinate lying, and it is well for its writer that his skill in the Lancashire dialect, and his ability at making queer comparisons, can shield it from the contempt it deserves. Mr. Brierley, however, cannot be dealt with as if he were in earnest; and it is best to take the article for what it seems to have been intended—a joke.

I went to Oldham a short time ago to oppose a man calling himself Professor Wells, who, although almost utterly ignorant of Spiritualism on my first visit there,

had so improved his opportunities that he felt himself quite capable of refuting its claims. Ostensibly he was put forward by a committee, who, on their bills, declared themselves desirous of "hearing both sides of the question," though, unless "hearing both sides" means putting a man forward on one side to abuse and vilify the men on the other, some people may be justified in thinking the title a misnomer. It would be absurd to treat "Professor" Wells's lectures as a serious matter. I thought on the first night that his audience were deceived by him, and allowed myself to get indignant in consequence; but on the second night I discovered that they were laughing at him, and treating the whole thing as a joke. How anybody could treat "Professor" Wells as anything else but a joke is quite puzzling to me. The pointless objections which occupied him for an hour on the first night were quite exhausted on the second; and everybody saw that he was thoroughly done up. I am told that he has threatened to "publish" his lectures if the Spiritualists display sufficient temerity to notice him in their papers.

I lecture myself at Oldham to-morrow night. Of course I shall not attempt to reply to Professor Wells, as I must refuse to give a fallacious importance to such weak utterances.

I was at Belper, in Derbyshire, a week ago. There is a small society of Spiritualists there, numbering about 20 members. Spiritualism makes small progress there; but there has been no public advocacy of its claims. I encountered a number of persons who were anxious to know more of the subject, and several of my own friends insisted on improvising a *séance*. We had some strong table manifestations, but nothing more.

AARON WATSON.

64, Regent Road, Salford, Manchester.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

MY DEAR SIR,—I have read with great interest Mr. Lowe's paper on the use of the word *Immaterial*, in your last number, for I once held similar views myself. Yet the laws and properties of what we call *spirit* and *matter*, seem so different that they cannot be the same. Would not the problem be solved by saying that everything that exists is *Substantial*, but that there are two forms of *substance*, viz., *Spirit* and *Matter*.

Yours very truly,

E. W. BERRIDGE, M.D.

4, Highbury New Park, London, N., Sept. 8, 1873.

DR. WILLIAM HITCHMAN, F.R.S., ON
THE "ANATOMY OF SPIRIT."

To the Editor of the Christian Spiritualist.

REV. SIR,—As one of those clerical, medical, legal, and scientific gentlemen who attended the philosophical lectures of Dr. William Hitchman, F.R.S., in the Théâtre of Anthropology, Clayton Square, Liverpool, I think, if only as an act of justice, *your readers ought to be put in possession of the fact that they were always spiritualistic*, for the benefit of the present and future generations of truthseekers in spiritual philosophy, and that *he* has perfectly demonstrated from Sanskrit literature the existence of *spiritual manifestations*; for example, 1,200 years anterior to the Christian era—in short, as he showed us in the time of Homer especially, the general belief was that the *spirit* of man bore the shape of, and exactly resembled, the departed person to whom it had belonged in mortal flesh; that in the world of spirits human con-

siousness (as was known to these ancient Spiritualists) retained the virtue and vice, the friendship and enmity, the good and evil of organic beings here below, or, as the Scriptures affirm, "the tree lieth as it falleth." Have not Science and Spiritualism, like rational Christianity and sound philosophy, embraced each other for ever?

I am, dear Sir, yours with respect,

W. H. LOEWE, M.A.,

Ph.D., University of Halle, Secretary of Liverpool
Anthropological Society.
September 8th, 1873.

To the Editor of the Christian Spiritualist.

DEAR SIR,—Mr. Lowe invites remarks from me, among others, on two questions. 1st, Whether we are justified in speaking of our future existence as *immaterial*. 2nd, Whether, indeed, it is right to speak of any Spiritual beings—"men, Angels, or even of The Almighty, our Heavenly Father, as *immaterial* beings."

Plainly (to me) we cannot conceive a future life continuous with this life, apart from sight, hearing, touch, and our other senses; and these senses require a *material* organism—a body for ourselves, and a material world outside us—very different perhaps from this body and this world, but still essentially *substantial* and *material*. Now the theory of a spiritual body and a spiritual world formed of substance and matter *impalpable to our earthly senses* enables us to conceive a future life endowed with substance and matter—and thus with sight, hearing and touch—and to reconcile the conception with the fact that we are (generally) unable to see our dying friend as he leaves us. To me, therefore, on this and many other grounds, such a theory of the nature of the future life, is the rational one to hold till it is disproved.

In answer to the second question, I also quite agree that *we* cannot conceive any life apart from substance and matter; but I do not therefore think we are justified in denying that such life may be. For the reason, indeed, that while we cannot conceive such life, we are yet not justified in denying that it may be. Theism conducts, I consider, direct to Trinitarianism. Our Father, the Creator of all things, the Omnipresent we should, I think, declare with the Positivists, to be incomprehensible. We are assuredly not justified in saying that He is necessarily clothed in matter, though He must be so clothed for us to behold Him. We call Him Life, Love, and these assuredly are of His attributes; but what, in His perfection, He is, we know not. There is, however, a revelation in creation (which we are too apt to call a revelation of God Himself); this we can read, and find not incomprehensible. I think, therefore, that we advance philosophically in our search for God, when (borrowing our terms from Christianity) we describe this revelation of God, in which He comes before us clothed in substance, as *God the Son*; while our assurance that this Son (who is specially the God of man) is essentially One with the incomprehensible Father—the Universal Creator—is no assurance we can attain by any reasoning of our own, but must be (if true) the voice of God Himself in our souls, or an assurance given by the Holy Spirit of God who speaks to us. Hence, through the humility of soul which makes us acknowledge that what we know and can conceive, is only the knowledge and conception of men; the confession of a God leads us to regard that God as approaching us veiled under three Persons ("Personae," Masks, or Veilings)—1st, The Person of the Father incomprehensible, Who is Life, Love, all things strange and wonderful—the Author of good and evil.—2nd, The Person of the Son, the revelation of God clothed in matter and substance; of God bowing down to our conditions; of God, the Subduer and Trainer of all evil.—3rd, The Person of the Holy Spirit, Who gives us to know that the Father and the Son are One. Regarding God thus, as One God under these three distinct Masks

or veilings, any wise philosophy should, in my opinion, approach Him, and study His attributes.

Yours truly,

HORACE FIELD, B.A.,

30, Thurlow Road, Hampstead, London, N.W.,
Sept., 1873.

SPIRIT PHOTOGRAPHS.

LETTER NO. 19.

To the Editor of the Christian Spiritualist.

DEAR SIR,—A very curious incident took place on the 22nd of August, which has given me much food for thought. I must premise by mentioning that for some time past I have not burned the frankincense in Mr. Hudson's studio, for as there have not been many mixed influences, I have not considered that it was needed, but I now feel that I must henceforth never omit to do so. For the first sitting on that day, I had been impressed to lay my hands in my lap with the palms upwards, and laid into them, in the negative, appeared a beautiful white cross. Mr. Hudson placed the glass carefully on the upper shelf, according to his usual custom, and we proceeded with the next, upon which was a female spirit, with the profile face very clearly defined, but I do not recognise her. We were then going into the house, taking the negatives with us, but upon taking down the first one, what was our surprise and dismay to find upon it two marks, one not far above my head, where a piece of the collodion film had been taken quite off, as if by the tip of a largish finger; the other, a little higher up, was as if a finger had been pressed on it. No mortal being had been into that studio but ourselves, thus we knew that the injury had not been done by human agency, but by one of those spirits who resist the Truth, and fight against the Cross as the emblem of the Christian's faith, shewing us how true it is that we have to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness." When I speak of the Cross as the symbol of our faith, I do not allude to it only with reference to the Crucifixion of Our Lord, but as the type of His teaching antecedent to His death, for He says: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." It is no new thing to tell us that the Cross was known before His coming—it needs no profound learning to enable us to understand that He thus spoke of it to His hearers as a customary figure of speech, signifying the trials of life, but His followers, for His sake, must bear the burden bravely, and He will indeed make it light for them.

The mischief done to the negative seemed to me of little moment, for it was only in the background, and the damage would have given additional interest to the stereograph, but for another accident. Mr. Hudson, after drying it, laid it on the table to cool before varnishing, and brought me up the other negative to look at, and in the meanwhile, his young son and another foolish boy, thinking it was spoiled, scratched over the entire film, and completely ruined it, but the lesson given by it still remains.

On the 25th Miss Ramsay had a sitting, for the ordinary size. On one plate was a shadowy form, whom we have since learned was her brother Jim, and on the next was again Môtée, but the picture (which is in profile), is not so beautifully clear as that with her mother a fortnight previously, which was to be expected, for the spiritual conditions could not be so favorable as with Mrs. Ramsay, who may be said to have dwelt for years in close communion with the invisible world.

There were then two negatives without any manifestation whatever, so Mr. Hudson shut himself into his dark room to enquire the cause from his unseen teachers, when

he was told to fetch down the stereoscopic camera, and on the two plates taken with that, were the same spirits in the same order of succession, but Jim's sleeve is curiously gathered up into the form of a trumpet, as if to represent the bugle call (he was an officer in the army), which is his usual signal, given either by raps or other methods; he thus made his presence known to me by tapping with the pen I had in my hand, soon after a note had reached me from his sister, informing me of the telegraphic intelligence of his death in India.

I was again at Holloway on the following day, having an appointment with Mrs. Macdougall Gregory, and on the first plate (carte-de-visite size) is the figure of a handsome young man, wearing a head-dress that looks like a fur cap with long side lappets, and a thin veil. Mr. Hudson was again desired to use Sir Charles Isham's camera, with the reminder of his being Mrs. Gregory's friend, and we then obtained the most striking picture that has yet been taken. She is looking upwards, as if into the distant past, while on her left, slightly behind her, stands a tall man with marked features, wearing a costume resembling a Scottish plaid, but of exquisite transparency, so that the folds across the chest are seen through the portion that passes over it to be gathered up with something like a brooch on the shoulder. On his head is a low-crowned hat with a turned-up brim.

On the next negative were two spirits, and it was the most marvellous manifestation that has yet been given, but it is useless for me to attempt any description, as the film unfortunately stuck to the paper in printing the first proof, and was utterly destroyed, but she purposes having another sitting, when I hope there may be something equally good.

On the 4th of September I had one taken that is not stereoscopic, and just above the chair by my side is a triangular cluster, not much more than half an inch across, formed of three little packages, one surmounting the other two; the lower ones are quite closed, but the upper one gives glimpses of several small objects, such as a photograph and perhaps a book. At the back of it rises a little plant, with tiny three-petalled flowerets, not like any earthly flower with which I am acquainted, but now familiar to me, as it has been in each of my own spirit photographs where flowers have been given, so that I know it must have some personal signification.

On the same day, Mr. Arbuthnot had a *séance*, and on each of the three negatives was a wonderfully substantial upper portion of a spirit form; the first having a very sweet-looking girlish face. She wears a quaint old-fashioned bonnet, which reminds one of the days when beauty used to be half hidden from the public gaze, and was all the more prized for the modest concealment.

Believe me, yours sincerely,

GEORGINA HOUGHTON.

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

THE GLEANER.

Dr. Sexton will lecture in Manchester on Sunday and Monday, October 5 and 6.

Mr. Robert Ashworth, 6, North Street, Halifax, formerly a Primitive Methodist, has become a Spiritualist.

Dr. George Sexton has been recently elected a Foreign Life Member of the Anthropological Association of America.

A Spiritualist Society has been organised in Hull. Mr. J. Graham is the Secretary, and may be heard of at 42, New King Street.

Fraser's Magazine, for September, contains an article on *Prayer, Miracle, and Natural Law*, also the story of the Woodhouselee Ghost.

The *New Quarterly Review* (Ward, Lock, and Tyler, Price 2s. 6d.) for October, will contain an article entitled, *A Spiritualistic Séance*.

Mr. William Jones, 4, Leamark Buildings, Oliver Street, Birmingham, has formed a circle on Sundays, to which he invites "honest investigators."

We were sorry not to be able to accept an invitation we received, to be present at the third anniversary of the Dalston Association of Inquirers into Spiritualism.

The *Spiritualist*, for September 1, is a special number, full of testimonies from Spiritualists to the facts and truths of Spiritualism, and should be widely circulated.

The *British Journal of Photography*, for August 22, contains a communication from Mr. Beattie, of Clifton, on experiments in photography controlled by invisible beings.

A society bearing the title of the "Liverpool Society of Spiritualists," has been formed at Liverpool. Mr. Henry Pride, 8, Grampian Road, Edge Lane, is the Secretary.

The *Spiritualist*, of September 15, contains a lecture by Dr. McLeod, on the "Logic of the Spirit," delivered before the Dalston Association of Inquirers into Spiritualism, on August 28.

Mr. Gregory, news agent and fancy repository, Faringdon Street, New Swindon, will supply the *Christian Spiritualist*. He says as soon as he puts a copy in the window it gets sold.

Is there any bookseller in Belfast who would supply the *Christian Spiritualist* and allow his name to be mentioned as agent for its sale? Would some of our Irish friends kindly make the inquiry?

Mr. Enmore Jones has commenced a series of meetings at the Assembly Room, 145, Gower Street, London. The Editor of the *Christian Spiritualist* will speak there on "Ministering Spirits," on Wednesday evening, Oct. 8.

Mrs. Cora L. V. Tappan, an inspirational speaker from New York, has come to London, introduced by a letter from Mr. R. Dale Owen. She delivered an oration on Spiritualism in St. George's Hall, Langham Place, on Sunday, September 21.

On Sunday evening, August 24, the Rev. F. W. Monck, F.A.S., delivered an oration on Christian Spiritualism at the Cavendish Rooms, London. There was a large audience, who listened with evident satisfaction to the remarks of the speaker.

Mr. Roberts, of Birmingham, who was to have debated the question of the resurrection of the body with the editor of the *Christian Spiritualist*, has withdrawn from the controversy, on the ground of his unwillingness to debate the subject in the terms set forth by Mr. Young.

The *Athenaeum*, for September 20, contains an abusive, one-sided article, which it dignified by the name of a review of Fritz's "Where are the Dead" and Dr. Sexton's "Spirit Mediums and Conjurors." "Let the galled jade wince: our withers are unwrung."

Mr. Enmore Jones says in a letter to us: "I was surprised to receive a note stating my name appears as one of the council of the National Association of Spiritualists. I never gave the authority. I have requested that my name be erased. It is cruel to so recklessly use names."

The *Spiritual Magazine*, for September, re-produces the *Daily Telegraph* article of August 12, on the Spirit Forms, and an article from the same paper of August 21, on the Spiritualist Pic-nic, at the Peoples Garden, Willesden, and thus gives them a permanent position in Spiritualist literature.

Mr. Monck is throwing himself into the work of Spiritualism with great energy. Parties who may desire his services can hear of him by addressing letters to 17, Trafalgar Road, Old Kent Road, London, S.E., or to Mr. Monck's present country address, 14, Wells Terrace, Totterdown, Bristol.

A controversy is just now going on in the *Medium* on the subject of Christian Spiritualism, some of the writers wishing to know what it is, and others giving each one

his own definition. One would have thought that the *Christian Spiritualist* had been in existence long enough to have given the information needed.

The Birmingham, Bristol, and other provincial newspapers, as well as some of the London papers, are making themselves merry over Mr. Monck's conversion to Spiritualism. Probably had they lived in the days of the Apostle Paul, his account of his conversion on the road to Damascus would have shared a similar fate.

Dr. Hitchman, of Liverpool, has given an indignant denial to a statement that he has been under spirit-control. In a telegram sent by him to the editor of the *Medium*, our friend says: "That paragraph about me and spirit-control is a wicked and injurious falsehood." The *Medium* in which the paragraph appeared has been hoaxed by some shameless person.

We see that Mr. F. Herne, the medium, still advertises himself as giving public *séances* at 15, Southampton Row, and that he may be engaged for private *séances*. How Mr. Burns can justify the admission of such an announcement into his paper, we do not quite understand. Ask Dr. Sexton what he thinks about the matter, BASED UPON WHAT HE KNOWS.

It is said that a young man in Brattleborough, Vermont State, America, is finishing the story of *Edwin Drood*, aided by the spirit of Charles Dickens, and a new novel by the same author is promised through the same source. We have read the account given by the *Banner of Light* of a newspaper man's visit to this medium, but there is the usual omission of dates, names of persons, and other evidence by which to test the narrative.

We extremely regret that the correspondence incident upon the presentation of Mr. William Howitt's portrait to Mrs. Howitt, by several of our leading Spiritualists, came too late to be inserted. We are none the less obliged to Mr. Coleman for his kindness in sending it to us. It will probably appear in the forthcoming number of the *Spiritual Magazine*. This comes of a paper being edited and printed in the country, a double difficulty we are trying with all our might to get over. Communications on the subject may be addressed direct to us, or to Dr. Sexton.

It is a fact, which can no longer be successfully disputed, that Spiritualism is rapidly becoming one of the objects of interest to the public, and in the newspapers. Editors and others laugh, sneer, and are unjust; but they know what the public expect of them, and like faithful slaves do their tale of work. The time will come when they will just as soon think of ignoring Spiritualistic news as of omitting the reports of Parliament itself. Meanwhile we must labor, and can afford to wait, because time, which is always on the side of truth, will finally avenge us, separating the precious from the vile, and placing this Heaven-born truth in its own right position of power and usefulness.

The *New Zealand Herald*, of July 3, says that Mr. Logan, Clerk to the Superintendent of Otago, has been cast out of the Presbyterian Church, because he has ventured, in common with other highly intelligent men, to express his belief in Spiritualism; and that a deacon of the Otago Presbyterian Church has been suspended from Church privileges for countenancing Mr. J. M. Peebles. When the Christian Church is herself converted, she may hope to convert the world, but never till then. As it is, many of her members are living libels upon their Lord and His religion.

NEWSPAPERS, BOOKS, &c., RECEIVED WITH THANKS.
—*Swindon Advertiser*, for August 25. — *Leekpool Daily Albion*, for August 23. — *Northern Whig* (Belfast), for August 25, 30. — *Bristol Daily Post* for August 28. — *Trowbridge Advertiser*, for August 30; September 6, 13, 20. — *Banner of Light*, for July 19 and August 9. — *North British Daily Mail*, for August 28. — *Report on Spiritualism of the Committee of the London Dialectical Society*. Fourth Thousand. No price named. London:

James Burns, 15, Southampton Row, W.C., 1873.—*Intellectual Repository and New Jerusalem Magazine* for September. Price Sixpence. London: James Speirs.—*Daily Territorial Enterprise* (Virginia, Nevada), for August 21.—*£1,000 Reward. Maskelyne and Cooke: An Expose of the Falseness of their Pretensions.* By Iota. Proofs corrected by Mr. Maskelyne. Price One Penny. London: James Burns, 15, Southampton Row, W.C.—*Spiritualism in the Light of God's Word.* Three Lectures by the Rev. John Kelly. Price Sixpence. London: Partridge and Co.—*Medium and Daybreak*, for September 12.—*Bristol Daily Post*, for September 15.—*Introduction to the Science of Religion, with Two Essays on False Analogies and the Philosophy of Mythology.* By F. Max Müller, M.A. No price given. London: Longmans, Green, and Co., 1873.—*The Old Faith and the New.* A Confession by D. F. Strauss. No price given. London: Asher and Co., 13, Bedford Street, Covent Garden, 1873.—*Peterborough Advertiser* for September 13.—*Literature and Dogma*, by Matthew Arnold. Third Edition. No price given. London: Smith, Elder, and Co.

POETRY.

SPIRITUALISM.

AN ACROSTIC TO A YOUNG "MEDIUM."

"Methinks in thee some blessed Spirit doth speak."—*Shakespeare.*

W hence comes the power, and whence the fame
I llustrious youth, that gilds thy name?
L urks there within some magic spell
L eading thy thoughts where Angels dwell
I nstilling virtue through the veins
A bove the lot that mortal gains
M aking thy notes supernal strains?

E ncompassed in an Angel's frame
D o Flesh and Blood the merits claim;
W hereby thy *Mediumistic* gifts,
A re scattered where the fancy drift;
R egardless of the mental state
D oomed long to languish and to wait?

T ell us friend William if you can
U nder what thoughts thy truths began;
R ead you of 'Seances' or 'Raps'—
K nockings at Rochester—or taps?
E ntranced revealings—Table flights—
T he 'Pepper Tales'—and Ghostly sights
I mpressing thy young hopes with dread
N ot dreaming that thy gifts would spread
E xciting all with joy instead?

W. L. SAMMONS.

Cape Town, South Africa, Jan. 26, 1873.

OUTLINES OF SERMONS.

No 34.

"That in all things He might have the pre-eminence."—Colossians, i., 18.

Various opinions entertained with regard to the origin of Christianity, (a). The Theory of Lessing in the *Wolfenbüttel* Fragments. (b). The Rationalistic Theory of Eichorn and Paulus. (c). The Mythical Theory of Strauss. (d). The true theory that Christianity is of Divine origin.

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On Thursday evening Dr. Sexton delivered a lecture on "The Poetry of Geology," at the Bayswater Athenæum—C. J. Plumtre, Esq. (Barrister-at-Law, and Professor of Elocution in the University of Oxford), in the chair. The lecturer proved the appositeness of the title to the subject, and how full geology was of poetry. * * * A most interesting lecture (delivered without notes or any other aid) was listened to with great attention, and well merited the applause that greeted its progress and conclusion. The chairman, in proposing a vote of thanks to Dr. Sexton, passed a high eulogium on the lecturer and the lecture.—*Bayswater Chronicle*.

I attended one more lecture, by Dr. Sexton, M.A., F.R.G.S., entitled "Oxford Rationalism and English Christianity," March 10th, 1861. My object was to gain insight into the Essays and Reviews now creating a sensation, and to ascertain their reception with the Secularists. Sexton is a man of great knowledge, ratiocination, acuteness, and facility. Except the Essays and the Bible he had nothing to guide him, depending on his extemporary powers. I took notes of his lecture, and they follow.—*Extract from a long Review of Dr. Sexton's Lecture, in PANACEA BRITANNICA, by the REV. E. W. ATWOOD, B.A., formerly a Clergyman of the Church of England, and now a Roman Catholic Priest.*

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