

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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A PERSONAL REQUEST.

ON and after this date, correspondents and others are respectfully requested to cease to use the term "REVEREND" as applied to myself.

I am not a "clerk in holy orders," nor have I ever received a formal "recognition" as a minister or pastor of a congregation. I have, therefore, come to the conclusion that the use of the word "Reverend," as a prefix to my proper name, cannot be defended.

I must further request that the term "Esquire," so commonly and so ignorantly used in these days, be not substituted for "Reverend." My Christian and Surnames—these, and these only—are all I desire.

FREDERIC ROWLAND YOUNG,
Minister of the Free Christian Church,
New Swindon, and Editor of the
Christian Spiritualist.

Swindon, November 29, 1873.

SPECIAL NOTICE TO PRIVATE SUBSCRIBERS.

SUBSCRIBERS who now receive their copies of the *Christian Spiritualist* direct from the Editor, and, therefore, through the post, and

whose orders and subscriptions have run out with the present number, are requested to renew, if they should wish to do so, at the earliest possible date, that we may know whether we are to continue to send them copies as heretofore.

SWEDENBORG THE SEER.

No. 10.—CONCLUSION.

"CAN Swedenborg's strange narrative," we may well ask, "that narrative which we have now been following through nine successive papers, be no dream but truly 'a relation of things heard and seen?'"

This is, as I have said, a question I cannot answer. The narrative may be a dream. To readers as unfamiliar as ourselves with scenes such as those depicted, it needfully partakes largely of the character of a dream. It appears a dream so far as that which is told is strange and unusual to us; and yet not dream-like so far as the narrative is consecutive and consistent with itself, illustrating a definite theory of life. And such we have found it; we have found it consecutive and consistent with itself, and describing such a future world as we should expect to find described if all things are the out-birth of a God who is Himself their one moving Source in every detail: for this theory would (as we have seen) lead us to expect a world like our own, grown spiritual, and formed round the "Lord" as its central Sun.

Undoubtedly, then, so far as a consecutive theory pervading the narrative takes its dream-like character away, it does approximate to the



appearance of "a relation of things heard and seen." But what sort of a theory is that which the narrative illustrates;—credible or incredible? Studying life, the world, and Christianity in the light of this theory, it has appeared a credible theory, nay one, indeed, likely to be true here, and hence true for ever. And our argument in passing from this world to the other, ran thus. If God is the One moving Source of all things, life here and hereafter will be continuous; and hence we must hereafter possess a body and dwell in a world like our own, if more spiritual, as Swedenborg's narrative declares we shall. If God is the One moving Source of all things, the great problem of creation will be for ever, to save us from absorption in God, and from the loss of self-hood; and from these dangers the approach to God through the "Lord" alone, and the eternal duration of marriage, as foretold in the narrative, will save us. If God is the One moving Source of all things, the creation (we must conclude) will speak hereafter a *Word* of God, increasing in its vividness and efficacy as Swedenborg's narrative tells us it does. As we thus reasoned, the dream-like character of the narrative disappeared rapidly; retaining for its dwelling place simply the fact that the occurrences and scenes related were altogether strange and dissimilar to any we had heard or seen ourselves.

And now I will refer finally to one other feature in the narrative by which it resembles a relation of things heard and seen, rather than a dream, and that feature consists in the many little life-like turns pervading it. Observe, for instance, the *obscurity* Swedenborg says he saw overspreading the face of the open-minded Angels, when they speak, and which clears away, leaving "the whole series of their discourse apparent in their face simultaneously," as they cease speaking, an occurrence I may surely say, peculiarly expressive of an effort to enter into and address the states of those with whom we speak, and of the repose of spirit, when silence is again reached, which leaves our own unforced nature to reveal itself in look and gesture. I might refer to numberless similar places in the narrative, where slight occurrences have been interwoven, which call forth, first a smile of wonder and amusement, to replace it immediately with a perception of their congruity and expressiveness, exciting even the momentary suspicion of the narrative being so shaped as to secure an agreement between it and a pre-determined theory. The suspicion is but momentary, for so little beyond a visionary appearance do the philosophical works of Swedenborg acquire from the "memorable relations" accompanying each chapter, that if these narratives are other than a sober relation of things heard and seen, they must assuredly

be the strange dreams of a mad man. Whether the reader esteems them dreams, or agrees with me in regarding them as true narratives, till disproved, is a question I must now leave with him, adding only a few more quotations containing incidents peculiarly illustrative, as I consider, of the life-like turns in the narrative. I mark a few of these incidents by italics. Some of them may be readily explained if we attribute intentional fraud to Swedenborg. If, however, we dismiss the supposition of fraud, an explanation of any of them is difficult which does not suppose that they are true occurrences, and the narrative really "a relation of things heard and seen" by Swedenborg:

I once walked in company with some Angels in the World of Spirits (we read, *True Christian Religion*, 100). . . and saw in a northern direction, an extended road, so crowded with spirits that there was hardly room to step between any two of them; and I said to the Angels that *I had seen this road before*, and spirits travelling it like the hosts of an army, and that I had heard this was the road over which all passed who left the natural world. The road is covered, I said, with such a vast number of spirits because many thousands of men die every week, and they all after death emigrate to this world. . . . We stood at the central point, where the course of the advancing wave of spirits terminated, and I said: Let us wait here awhile and talk with some of the new comers. And from the advancing mass we selected twelve, who being all fresh from the natural world, did not know but that they were there still. . . . *No one for the first few days after death knows but that he is still living in the same world in which he lived before; for the time that has elapsed is like a sleep, when one awakens from which he does not feel but that he still is where he was.*

And again, 622:

There is a new house in Heaven for every novitiate Angel. If they find it they remain, for then the light and heat in them (or their truth and goodness) harmonizes with the light and heat of the society where the house is situate. If not, they pass on through ways opened between the Societies of Heaven; and this they do until they find a society perfectly harmonious with their affections, and this becomes their abode for ever. *For they are then among their own, just as if among relatives and friends whom they love from their heart because their affections are similar*, and there they are in their life's happiness, and in their whole bosom's joy from peace of mind, for there is in the heat and life of Heaven an ineffable delight which is communicated.

And again, 739, a novitiate spirit says:

I believed that if I were only admitted into Heaven, which was above my head, joys would flow around me, and I should breathe them for ever . . . I obtained my wish [and was taken up into Heaven.] But when the Angels saw me they fled and said to one another, "What portent is this? How did that bird of night get here?" And I actually felt myself changed from being a man, although I was not changed. This effect was produced by my inhaling the heavenly atmosphere. And presently one ran from the court with the command that two servants should conduct me out, and conduct me back by the way I came, right to my own house. And when I was at home, I again appeared to myself and others like a man.

Speaking of the conversion of Melancthon in the other world from belief in "faith alone" as a saving power, we read, *True Christian Religion*, 797:

A few weeks after this occurrence, the things that he (Melancthon) used in his room began to be obscured and at length to disappear, until at last there was nothing left there but the table, paper, and inkstand; and, moreover, the walls of his room seemed to be plastered with lime, and the floor to be covered with yellow bricks, and his clothing to become coarser. Wondering at this, he enquired of those about him why it was so; and he was told it was because he had removed charity from the church, which was nevertheless its heart. But as he often denied this, and again commenced to write about faith as the only essential of the Church, and the means of salvation, and to remove charity more and more, he suddenly seemed to himself to be underground in a certain prison, where were others like him. And when he wished to go out he was detained; and it was announced to him that no other lot awaited those who thrust charity and good works outside the doors of the Church. . . . After some time, however, incited by fear, he began to write something about charity; but what he wrote on the paper one day he did not see the next; *for this happens to everyone there when he commits anything to paper from the external man only, and not at the same time from the internal, thus from compulsion and not from freedom. It is obliterated of itself.* . . . One thing I wondered at, that when he walked, his steps had a striking sound, like those of a man walking with iron heels on a stone pavement.

And in the *Confugal Love*, 380, an Angel we are told leads Swedenborg to see one of those persons who have confirmed themselves in ascribing all power to nature to the denial of God. "All hell," says the Angel, "consists of such persons who are there called satans and devils." Swedenborg "saw some small houses in which were apartments for the studios, and in the midst of them one which served as a principal hall for the rest. It was constructed of a pitchy kind of stone, covered with a sort of glazed plates, that seemed to sparkle with gold and silver, like the stones called *Glacies Mariæ*." The host welcomed his visitors, and fetched four books, which he called "the wisdom which is at this day the admiration of many kingdoms," adding, "If you wish to see it, I will cause these four books to shine brightly before your eyes!" He then poured forth and spread around them the *glory of his own reputation, and the books presently shone as with light; but this light instantly vanished from our sight!* Having told them the titles of the work he was writing, he reposed grandly upon a couch, while Swedenborg and the Angel walked about his spacious study.

Swedenborg proceeds:

He had a candle on the table, because the light of the sun never shone in that room, but only the nocturnal light of the moon, and what surprised me, the candle seemed to be carried all round the room, and to illuminate it; but for want of being snuffed it gave but little light. While he was writing, we saw images in various forms flying from the tables towards the walls, which in that nocturnal moonlight appeared like beautiful Indian birds; but on opening the door lo! in the light of the sun they appeared like birds of the evening, with wings like network; for they were semblances of truth made fallacies by being confirmed, which he had ingeniously connected together into a series.

And again, 415:

One morning, as I awoke out of sleep, the light beginning to dawn and it being very serene, while I was medi-

tating and not quite awake, I saw through the window as it were a flash of lightning, and presently I heard as it were a clap of thunder; and while I was wondering whence this could be, I heard from Heaven words to this effect, "There are some not far from you who are reasoning stoutly about God and nature [the thunder and lightning] are correspondencies and consequent appearances of the conflict and collision of arguments."

Swedenborg then relates that the conflict of argument thus symbolised was taking place in the world of spirits between some satans who had been allowed to endeavor to convince some Angels of Heaven "that what they call God, the Creator of all things, is nothing but nature." Further on he adds:

The two Angels and two satans were standing to the right, at no great distance from me; therefore I saw and heard them: and lo! I saw near me many spirits who had been celebrated in the natural world for their erudition; and I was surprised to observe that those great scholars at one time stood near the Angels and at another near the satans, and that they favored the sentiments of those near whom they stood; and I was led to understand that the changes of their situation were changes of the state of their minds, which sometimes favored one side, sometimes the other.

And in *Heaven and Hell*, 178:

The most intelligent (Angels) have garments which glitter as with flame, and some are resplendent as with light; while the less intelligent have garments of clear or opaque white without splendour, and the still less intelligent have garments of various colors; *but the Angels of the inmost Heaven are naked.*

With one further quotation, the seal and complement of all we have read, I will close. It is in *Heaven and Hell*, 190:

All things whatsoever the Angels possess, they hold as gifts from the Lord, and they are supplied with everything they need.

HORACE FIELD, B.A.

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SPIRITUALISM AND "THE CHRISTIAN WORLD."

THE following letter, which appeared in *The Christian World* for November 14, refers to an article in that same journal for October 31, entitled "The Spiritualists Again." We reproduce the letter without note, comment, or addition:—

SPIRITUALISM.

To the Editor of the *Christian World*.

SIR,—I have only just had the opportunity of reading the article by your correspondent, "Christopher Crayon," on my Spiritualist lecture at Lawson's Assembly Rooms, Gower Street, on October 8. There are some important verbal inaccuracies in the report; but a twenty-five years' knowledge of newspaper work tells me that it would be idle to attempt to correct them now. Let them pass: I have a far more serious matter to which to call your attention.

"Christopher Crayon," speaking of the Spiritualists and Dr. Lynn, says: "I have heard of their performances and I have seen his." Now, sir, although these are the words of your correspondent, you, as the Editor of the *Christian World*, are morally responsible for their appearance in its pages; and I ask you, as in the sight of God,

your Judge and mine, how you can justify it to your conscience to permit Spiritualistic manifestations to be described by the term "performances," thus suggesting that we are a number of conjurors, and deliberately set to work to produce our phenomena? I do not ask this question with any view of disparaging Dr. Lynn. He and I are personally acquainted; and I look upon him as a scholar, a gentleman, and a friend. But he knows quite well, and would be the very last to deny it, that his "performances" are what, *prima facie*, the public sees them to be—sleight-of-hand tricks, worked, it is universally admitted, with marvellous ingenuity, and by one who has almost an infinite variety of the resources of his art at his command; but who has never, at least to my knowledge, claimed for what may be strictly termed his "performances" a Spiritualistic origin. But, Sir, in the ranks of the Spiritualists there are thousands upon thousands of men and women, of unimpeachable integrity, intelligent religious convictions, and high educational attainments, who do solemnly believe, and feel that they have good grounds for their belief, that a large amount of the phenomena called Spiritualistic are really and truly due to the intervention of spirits, who once inhabited this world, but who have passed away and become disembodied. If I would not insult you, I must give you credit for knowing that these things are so; and, acting on that assumption, I cannot refrain from expressing my extreme surprise that you should have permitted any correspondent of yours to affix, by implication, a reproach upon multitudes of persons who, one may charitably hope, are as intelligent and morally reliant as even "Christopher Crayon" himself. I have never denied, on the contrary I have affirmed continually, in print and by speech, my belief—I might add, my knowledge—of the element of conscious deception in the Spiritualistic movement. But that element in no degree neutralises and makes void the remaining, and altogether greater amount of pure and reliable manifestations. One meets with forged bank notes, counterfeit coins, hypocritical professors of religion, and hypocrites in general, every now and again; and yet we know that such things and such persons are the exceptions, because, were they the rule, society and the churches could not hold together for a single week. No, it was not generous—I say nothing of a higher Christian principle—of "Christopher Crayon" to indulge his faculty of humor at the expense of people who, much as they may and do love a joke in season, do not like to be insulted by any one, and least of all by an anonymous writer.

Your correspondent was not favourably impressed by my "cranial developments," and thought they indicated an "impractical" and "visionary" mind. I smiled when I read this, and those who have known me the longest and the most intimately, will, I am sure, join me in the smile. As a matter of fact, and in connection with the Spiritualistic movement, I have repeatedly disbelieved when all others have given both "assent and consent," and all the aspects of my life have been of a very practical kind, and certainly the opposite of "visionary" or fanatical. Should I have the chance of getting my head manipulated by Mr. Fowler, of New York, who is now in London, I will certainly send you a copy of the chart he gives me.

I trust to your honour as a man, and your faith as a Christian, to insert this letter at your earliest convenience, and remain, Sir, yours faithfully,

FREDERIC ROWLAND YOUNG

(Editor of the *Christian Spiritualist*.)

WHAT IS MODERN SPIRITUALISM?

FRAGMENTS OF A LECTURE DELIVERED IN MANCHESTER AND OLDHAM.

"WHILST some are crying out against Spiritualism as a delusion of the Devil," says Oliver Wendell Holmes, in one of his charming breakfast-table idylls, "and some are laughing at it as a hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, it is quietly undermining the traditional ideas of the future state which

have been and are still accepted—not merely in those who believe in it, but in the general sentiment of the community."

Accepting this as a plain statement of the fact, as it undoubtedly is, I could have adopted no better or more useful plan than the one I have chosen for this evening, namely, that of pointing out what this potent Spiritualism really is. And this course was rendered all the more necessary because of the general prevalence of inadequate, mischievous, and untruthful views of the subject. Now in regard to the subject which will engage our attention to-night, imperfect knowledge is more than ordinarily dangerous; not only because we are apt to theorize upon such questions without sufficient attention to the grounds on which we base our theories; but, because whether Modern Spiritualism be false or whether it be true, it is one of the noblest and most interesting questions on which the mind of man has ever been engaged. Let me draw your minds for a moment to the contemplation of the problem which it undubitably and everlastingly solves.

From the very earliest dawn of human intelligence the question has arisen "Whence am I, and whither am I going?" To contemplative beings in all ages man's life and the universe which surrounds him have presented themselves as awful and unfathomable mysteries. To the man of clear spiritual vision and active intuition, faith was left, and that lighted him, but how for the minds which no faith visited? One of our most eloquent and acute thinkers has declared that all men are born either Platonists or Aristotelians; that is, that they are either men of strong faith and spiritual insight, or they are men to whom intuition and faith are impossible.

Now to these two classes of men the problem of man's destiny will present vastly different aspects, and lead to widely separated conclusions. The reasoning which with one is convincing, will be wholly inadequate and inconclusive with another. The cogent reasonings and the metaphysical speculations of the one will appear to the other to be of as little significance as "sounding brass and a tinkling cymbal." The Aristotelian must be convinced by a vastly different logic—by differently grounded speculations. He alone of all men will demand that his opinion must have a basis of fact.

During the last quarter of a century these Aristotelian minds have been greatly on the increase. During that time pure speculation has given way before increased devotion to physical science. Instead of our Coleridges and our De Quinceys, we have our Huxleys and our Tyndalls, our Darwins and our Carpenters. The men of ideas have died out in order to make way for the men of science. You will find on enquiry that that is the law of progress in all ages—continual successions of men, each with different objects and different pursuits. One age is remarkable for its eloquence and poetry, and another for its greatness in the world of ideas—one for its conquests of arms, and another for its victories of science. Our own is an age of science, and by consequences an age of Materialism. For that is the first result of scientific enquiry—loss of reverence for the occult forces of nature, and increased observation of natural effects.

And here you will perceive that out of this general want of faith arises the need to supplement that faith by actual experience. "Has man a soul; and does he survive the death of the body?" is the question which all men ask, and there are only few in these times who of their own faith can answer that question without doubt or trembling. But out of it there naturally arises another question, "Does God," we ask, "leave Himself without a witness?" Search the records of history—the whole narrative of man's experience—and observe how plainly can be traced the fact of Spiritual interference. No age, no country, is without evidences of it, and to reject the combined testimony on the subject would be simply to compel us to reduce history to a farce.

But these spiritual interferences have only been temporary and occasional. Latterly the need has grown

greater. "Does God leave Himself without a witness now?" Precisely contemporary with the growth of scepticism, there has grown up by its side a body of facts to negative it, and that body of facts is named "Modern Spiritualism."

And now let us glance for a moment at the proposition to be proved, "That certain phenomena occur, which, both by their nature and the manner of their occurrence, warrant us in stating that they are produced by spiritual beings?" Or to put it more simply and definitely, "That those whom we mourn as dead are still alive, and can communicate with us." Against this proposition there are certain *a priori* objections, with which I propose briefly to deal—certain objections which are made without inquiry as to the facts, indeed quite independent of the facts, and which, if they can be sustained, render the facts altogether invalid.

It is stated, then, that these facts "contradict our uniform experience, and are contrary to nature's invariable laws." But a statement like this can only be made by persons who are momentarily forgetful of the nature of natural laws. What we call natural laws are but the records of our experience of the processes of nature, and as our knowledge of those processes must always be incomplete, so our ability to declare when those laws are contradicted must be necessarily limited. But if to *supplement* a law of nature is to *break* it, then nature is continually breaking her own laws. For instance, the law of gravitation draws this book to the centre of the earth, but I am able with the greatest ease to lift the book and balance the gravitating force. So it is throughout nature; her laws are never contradicted, but there is not one of her laws which may not be balanced by some adequate producing cause. So we Spiritualists do not affirm that the facts of Spiritualism contradict natural laws, or that they are superior to them—the whole of our affirmation is that the power necessary to balance them in these cases is supplied by spirits.

Whether (supposing the existence of spirits) they are able to control natural laws in the same way as we do ourselves, as it is a speculative question so it must be dealt with in a speculative manner. From the terms of accusation and reproach which are sometimes hurled at Spiritualists it might naturally be supposed that our opponents possessed some special knowledge on this subject, and were able to settle this question conclusively. But the truth is that there can be no inference on this subject, except from facts; and as the reality of the facts is the very point about which we dispute, there can be no certain knowledge on the subject.

But as I intend to adduce certain facts in proof of Spiritualism, I shall ask you to consider what kind of evidence is possible under the circumstances. All of us, as Thomas Carlyle puts it, are but spirits rendered for a time visible. "Are we not spirits," he asks, "that are shaped into a body, into an appearance and that fade again into air and invisibility? This is no metaphor, it is a simple scientific fact: we start out of nothingness, take figure, and are apparitions; round us as round the veriest spectre is eternity; and to eternity minutes are as aeons." And so, granting we have souls, our whole life is but a manifestation of spirit, and yet the great majority of men laugh because after death the spirit still retains the power to manifest itself.

But in manifesting itself a spirit is limited to invariable conditions, and if you would understand the spiritual phenomena that fact must be clearly borne in mind. The manifestation must not be too indefinite on the one hand, nor too well-defined on the other. On either side there is equal danger. In one case it merges too much into spirit, and in the other it approaches too nearly to matter. If our proposition is to be proved, the manifestations will in most cases be such as will exhibit a perceptible blending of the two.

As intelligence is a characteristic which all men possess in common, and which must survive if the soul survives,

so we shall look for its manifestation in the phenomena of Spiritualism, and as all intelligence is the intelligence of a person so we shall examine these phenomena for tests of personal identity. If the facts of Spiritualism fairly survive these tests, we shall have arrived at a conclusion which no sophistry can refute, and which no abuse can weaken. If they exhibit these two characteristics the source of the phenomena will be quite clear—clear that is, supposing the absence of all charlatanry and deceit.

And now, having cleared the way in some measure, we come to the consideration of our more immediate subject. Briefly defined, Modern Spiritualism is the aggregate of certain facts which for the most part exhibit the two characteristics which I have named. These facts consist of intelligent answers to questions, trance speaking, writing and drawing through mediums, direct writing and painting, spirit materialisations, the audible spirit voice, and physical manifestations of all kinds. They also include a number of phenomena usually exhibited by mesmeric patients and clairvoyants, and which can only be explained by a knowledge of the facts of Spiritualism.

And now where has this enquiry landed us? In the conduct of my case I have invented nothing and have hidden nothing. I have been content to place the matter fairly before you, that you might reason fairly upon it; and now you will perceive that you are limited to one conclusion; and that the severity of logic will compel you sooner or later to draw it. We are continually being told that our premises are not safe, that our conclusions are rash; and that we are not warranted in attributing to these phenomena a spiritual origin.

Now you will perceive that we are belied, that the matter is not so; and that the facts of Spiritualism form the gradual steps of a pyramid whose apex is in heaven. Round its summit, as about the gates of Eden, float celestial presences, and down its sides come the words and the messages of angels innumerable. Not alone in the imaginations of the poet and the sorrow of the bereaved do the loved and departed ones live on; but to us, to-day, they are existent and demonstrable, and reveal themselves by signs and words, and slender veils of flesh.

And now you will ask what are the objects of Spiritualism? What are its teachings? As to these I can say nothing! It is unjust to Spiritualism to say that it has any object beyond the eliciting of truth; and it is untrue to say that it teaches anything beyond the great and immeasurable truth which it demonstrates. In spite of the very frequent mistakes which are made on the subject, Spiritualism is not a religious or a philosophical system! Ultimately, indeed, we may become acquainted with some new religious or philosophical system through its means, but it can never propose such systems as its objects.

There are, however, certain things of very great importance which flow from Spiritualism as consequences.

In the first place it aims a death blow at all materialistic systems of philosophy, and in the second place it satisfies the warmest aspirations of the emotionated part of man. Looking at the world from the stand point of Materialism it has always seemed to me that we were spreading a pall over nature, and that wherever we set our feet we were trampling on the deathbed of hope. We do but start our projects to see them fail! We do but aim at great ends in order to be thwarted and disappointed! The world profits very little by human effort. Good men have been laboring, wise men have been thinking, brave men have been fighting for the world's good, and to-day we are, in respect to morals and intelligence, in respect to peace and the general good, where we were three thousand years ago. We have become so disappointed and disgusted with the past, that instead of seeing the golden age in it as our forefathers did, we have thrust it aside and told ourselves that it is the duty of the modern spirit to look to the future and to find the golden age in that.

But when the end of life is lighted up by Spiritualism—when we have come to recognise the fact, that our death is but a “dying into life,” as Keats puts it, our work here will assume a new significance to us, and we shall have a fresh heart to perform it.

And who will take upon himself to declare that God has not so willed it—that in the Divine economy there was no provision made by means of which we could ascertain the reality of the after life. If any man should be so presumptuous, I meet him with these facts and ask him to declare in the face of Modern Spiritualism that the belief in immortality is not true. And if spirits exist, I will again ask why sometimes they may not be engaged in lifting up the veil that separates us, and suffering us at times to look through.

AARON WATSON.

A HAUNTED HOUSE

IT was a large, roomy, family house, in the neighbourhood of London, and of all the happy days I have ever spent, some of the “Maddest, merriest days” were spent in this house. We formed a goodly group of juveniles with everything around us to make life happy. Since that time shadows have crossed our paths, shadows that must come to all; days that are “dark and cold, and dreary;” but the genial rays reflected from the joyous home of a happy childhood, go far towards brightening life’s pathway ever after. We had lived in the house some months before anything took place that would lead us to suppose that it was “haunted.” The first intimation came to and through me, and I shall never forget the night on which the following incident took place.

I occupied a room alone, at some little distance from any of the other bedrooms, and enjoyed the solitude thus insured. I was suddenly awakened one night by the sound of tearing of paper apparently at the foot of my bed. Looking up, I found the darkness so complete, so black, that I could not even see a sign of light from the window. “Who is there?” I asked. As I spoke the noise ceased, as though the unseen presence was listening; but in a few seconds, again came the same sound. It did not come from the floor, nor yet from any part of the room near the furniture; had it done so, I should have supposed the cat, or even some mice, might be causing the disturbance; but in the space at the foot of my bed there was apparently a tall presence tearing vigorously and continuously, sheet after sheet of large paper, large newspapers they might have been, to judge from the sound. I spoke continually, and each time I did so, the noise was stopped, evidently to listen. A whole hour passed thus, as I could tell by the neighbouring church clock chiming first the quarters, and at length the hour. Three o’clock on a dark, cold, wintry morning!

Soon the vigorous tearing of paper ceased; but to my great horror the presence began to move about to different parts of the room, and *rattle the paper*. It approached the bed; most distinctly I heard my slippers (which stood close by my side) pushed aside, and *felt* the presence lean over me! I could endure this no longer. I started up (had it been a tangible bodily form, I should have struck it; as it was, I suppose, I went through it), sprang out of bed, and moving aside a heavy chair which, as usual, was placed before the door to insure myself against intruders (and which, by the bye, must have been displaced had the “Presence” come in in the orthodox fashion), I was glad enough to find myself outside the door. I ran quickly across the long passage, which led to my father’s room, and got a lighted candle. He woke up and asked “What is the matter?” On my telling him of the disturbed hour I had passed, he offered to go with

me to search my room. Is it wrong to conclude that most of my readers (especially juniors of my age at that time) would have accepted this offer? Had I been a timid, nervous child, I should doubtless have done so, but I did not. Taking my candle, and returning to my room, I carefully examined it throughout; but found nothing whatever to account for the disturbance, which entirely ceased as soon as the light was brought in. It was months before I again slept alone, without a light. In the morning, having told my father and brothers all these particulars, they urged me to change my room; and my father observed that many years before, that house had been known as a *printing house*, notorious for its wicked publications! Since that time it had been entirely rebuilt, but some of the old materials had been used, and under the carpet in my room, the boards were, in places, thickly stained with printer’s ink!

Can it be true that haunting spirits are compelled to revisit the scene of their former evil doings on earth during a certain period; and if so, might not my nocturnal visitant have been one who had bitter cause to repent some wicked publication that he had given to the world? And might not the tearing of the paper be symbolical of the kind of crime he regretted? From this time, mysterious noises prevailed; loud raps about the walls, rustling sounds as of silk dresses moving about, and footsteps in all parts of the house, so loud that all could hear them from all parts. Sometimes the footsteps sounded like heavy boots that were muffled, and these would walk step by step from the bottom to the top of the house, and along each passage; but we could see nothing. This happened in broad daylight as frequently as by night.

Two bedrooms were at last left unused, except as store rooms, as two or three servants, one after the other, and independently of each other, declared they were so disturbed by raps at their door, and touches (by *something* as they lay in bed) that they dare not sleep there any longer. We remained in the house five years; but were told that several different occupants had left the house very shortly after entering, as they could not put up with the mysterious sounds! Soon after we came to this house, my father married his second wife. A little more than a year after the marriage, she died. Not very long after her death, I was suddenly roused up in the middle of the night by a rustling creeping sound up the curtain by the side of the bed. (I have often heard the same peculiar sound since; and each time on a somewhat similar occasion). It was an old-fashioned four posted bedstead; the foot curtains were drawn closely across the end of the bed, to screen the light from the windows. On hearing the rustling, I looked up, and saw a strange unearthly light, as it were, behind these curtains; that half of the room seemed lighted clearly by this strange light, whilst the other half was left in total and abrupt darkness. I was puzzled, but supposing it to be a candle, I said to the friend who was sleeping with me, “Why are you up? Why have you lighted the candle?” I was surprised when she quietly put her hand over me, and answered “Hush! Fanny, there’s no candle; go to sleep again.” The next morning she said to me, “Do you remember speaking to me in the night?” “Yes,” I said; “what was that light? Was it a candle?” “There was no light” she replied; “but as you spoke to me the spirit of your mamma was standing by my side, holding back the curtain, and looking at us.”

That same night, and at about the same hour, each one of our family, sleeping in their different rooms, was disturbed from sleep by a “strange presence.” One brother heard distinct footsteps walk across the unoccupied room next to his own, and three raps were given on his wall.

My father was aroused suddenly from a vivid dream, in which he had seen his wife beckoning to him, and as he woke, he heard her voice calling for him.

Does there not, after all, exist a power over and above nature “undreamed of” by the philosopher, and beyond

his power to solve? These instances are but a few out of many that I could relate; but want of space bids me reserve such for a future occasion.

F. J. THEOBALD.

Lewisham, London, S.E.

SEANCE AT MRS. GUPPY'S.

I almost feared that I should be unable to fulfil my promise of giving an account this month of Mrs. Guppy's next *seance*, as it had been unavoidably postponed, but was finally held on Thursday, October 16th. The circle consisted of Mr. and Mrs. Guppy, Mrs. and Miss Ramsay, Mrs. Wiseman, with her daughter and son-in-law, Mrs. Fisher, Mr. Volckman, and myself. The room was darkened and the door locked.

We commenced as usual with The Lord's Prayer, and in a short time we heard five raps for the alphabet. As the number was rather large, so that we were crowded, Mrs. Fisher had at first seated herself at some little distance, and the message given was to desire her to stand behind us, and to place her hands, one on Mrs. Guppy's shoulder, and the other on mine, and when that arrangement had been carried out, we received permission each to wish for something. A few wishes were definite, flowers of course being in the ascendant, but some were left to the choice of the spirits. Mr. Volckman asked for a sun-flower, and Mrs. Fraser requested them to bring her a brooch which she had left with her wraps in the hall, from which we were divided by the locked door. Mrs. Guppy heard a voice whisper, "rub feet," and we accordingly rubbed our feet on the carpet, for the purpose of increasing by movement the outflow of power from ourselves. We heard sounds about the room, and presently found that something large was placed upon the table, while at the same time we perceived a strong odour of earth. "Get a light," was now spelled out, and, to our surprise, on the centre of the table stood a magnificent sun-flower plant, towering far above us, which had been dug up by the invisibles, roots and all, from Mrs. Guppy's garden, but, alas! the quantity of mould that had been brought with it, was scattered about both on the table and the carpet, so it was deemed advisable to clear all that manifestation into a large cloth. The table was thoroughly wiped, and the gas again extinguished.

Once more we heard sounds as if our unseen friends were very busy: there was a clatter as if of porcelain, and some of us felt the hands which were placing the cups and flowers in front of us. We saw glimmering lights, and then I felt my head tenderly caressed by the fingers of Mötée, Mrs. Ramsay's spirit-daughter, whose photograph I described in the pages of this periodical two months ago. I asked her to let me kiss her hand, as she has done twice at my own home *seances*, and after coaxing my cheek, her fingers pressed my lips, and she indulged my request more than once.

Mrs. Fisher was several times so forcibly pulled back by the spirits that she had to grasp our shoulders very tightly so as not to be withdrawn from the circle. She then exclaimed that they were doing something to her hair, and Mr. Frazer felt a small article strike his back and fall down behind him. We heard Katie's voice, and she made some amusing personal remarks about those present. When we were permitted to light the gas, we found that the table was covered with some of the china ornaments from different parts of the room, interspersed with a goodly supply of various colored dahlia flowers. On the floor behind him Mr. Frazer found the brooch that had been wished for by his wife, but it proved to be Mrs. Wiseman's instead of her own. Mrs. Fisher complained that her flower had not been brought to her, when we laughed at her for her ingratitude, for a white dahlia had been most tastefully inserted in her dark hair at the time she had felt it being manipulated. Katie

then rapped out, "I cannot do any more," so we thanked her and her assistant band for the pleasure they had given us, and wished them good night.

I may now add a few of the incidents that occurred at another *seance* at Mrs. Guppy's, on the 23rd of October, when the circle consisted of Mr. and Mrs. Guppy, Mr. Serjeant Cox, M. Alexandre Aksakof, Mr. and Miss Shorter, Mrs. Fisher, Mr. Volckman, Miss Ingram and myself. Miss Shorter, at Mrs. Guppy's request, thoroughly examined the room, and the door was locked when we were all assembled.

After having said the Lord's Prayer, we were desired by raps to wish for something to be brought, but we were clearly not to choose unreasonably, for several such suggestions were negative. Serjeant Cox wished for chrysanthemums, but dahlias were brought instead, and, perhaps, our invisible purveyors might not have known them by name. Then various fruits were asked for, also vegetables, so there was a curious medley of apples, plums, almonds, carrots, turnips, &c. Mrs. Guppy requested them to bring her a mussel out of her aquarium, and Serjeant Cox exclaimed that there was a live fish in front of him which was flapping about energetically: a light was immediately struck, and there indeed were three of Mrs. Guppy's gold fish, which she took away in great haste to replace in the water, as she feared for their little lives. While we were sitting in the light, waiting for her return, some observation was made as to the advantage of a knife and fork wherewith to eat our dessert, and as soon as the gas was extinguished, down they fell on the table.

When the little fish were brought, Serjeant Cox observed that eels would have been more serviceable, and presently he said, "Surely this is an eel," and at the same moment Mrs. Guppy shrieked most fearfully, desiring that a light should be struck at once, when there was seen one live eel round her neck, and another on the table between Serjeant Cox and myself, and likewise a live lobster in the middle of the table. Poor Mrs. Guppy was sadly terrified, and with much reason, although in the dark she did not know what the moving creature might be, for I am told that eels bite very hard, refusing to loose their hold. They and the lobster were taken down stairs and put into the water, and then the spirits told us they could do no more, and wished us good-night.

Mrs. Guppy is not at all partial to eels, but as I am, I asked if I might have them, to which she gladly assented, insisting also that I should bring away the lobster, so they were all packed in paper and a basket, and I must beg to thank the spirits for three very nice dinners which I enjoyed very much. The main body of the lobster was carefully picked out of the shell without its being broken, so that I have it as a bright-coloured souvenir of that wonderful *seance*. M. Aksakof, who came to see me a few days later, was glad to have one piece of claw, as it could travel without risk of being broken.

GEORGIANA HOUGHTON.

20, Delamere Crescent, W.

(The above was crowded out last month].

OUR MANCHESTER LETTER.

Nov. 15, 1873.

Since Dr. Sexton's visit to Manchester, matters respecting Spiritualism have been apparently dull, yet a few of the leaders of the movement, in the shape of a Provisional Committee, have been actively but quietly engaged in forming an organisation to take into consideration the best means of promulgating Spiritualism in our city. It has been, I believe, decided that circulars be sent to all persons likely to take part in this

work, and use special efforts to promote it ; and it is further proposed that the society, having this object in view, be thoroughly liberal, and willing to embrace in its tolerant and fraternal arms all Spiritualists of every shade of opinion, without in the least interfering with their theological beliefs. It is fondly dreamed that in this new state of things, the Secularist, the Unitarian, the Swedenborgian, the Wesleyan, the Churchman, the Baptist, the Calvinist, and perhaps the Roman Catholic, will suddenly forget their long and bitter differences, embrace each other, and work energetically hand in hand for the welfare of Spiritualism. May these eager and well-meaning men not be disappointed !

But what if the Manchester Spiritualists, in coming to this decision, have proposed to themselves too much ; more than they will be able to accomplish ? Their high aims will doubtless result in giving an impetus and a life to the cause of Spiritualism in Manchester, to which it has hitherto been a stranger. No city or town, considering the number and intelligence of its inhabitants, has received in so careless and unenthusiastic a manner the cheering truths of Spirit Communion as Manchester. For proof of this assertion, I have only to point to the miserably small band of a dozen or two Spiritualists, who meet to hear a trance oration once a week in public : if a wretched little underground, dingy room, almost out of the world, can be honored with the title of a public meeting-house.

This is a gloomy picture, certainly, but I have been informed that this Select Committee contemplates taking a large room in the centre of the city, in which to hold weekly meetings and transact any other business connected with Spiritualism. Should they succeed in this, the probable effect will be to draw together hundreds of Spiritualists, who have gatherings at their own homes, and who would not otherwise leave their own pleasant firesides, to show their interest in the cause which they, nevertheless, have at heart. There are several private circles in Manchester, composed of goodly numbers, which contain trance speakers of no ordinary merit, and well developed mediums possessed of other beneficial gifts, who trouble themselves so little with affairs outside their own circles, and who are so far detached from the main body of Spiritualists, that few, if any, of them ever read a single Spiritualist publication !

In Oldham, a town very considerably less than Manchester, and about ten miles distant, Spiritualism seems to be in a much more flourishing condition, and this is due mainly to the untiring energy of one man alone, Mr. Thomas Kershaw, who has worked harder, and compassed greater public results, in the shape of

substantial and lasting good to Spiritualism, than all we indolent Manchester Spiritualists have accomplished together. We dare not fetch from a distance any trance speaker, medium, or lecturer, except at long intervals, but he, on his own responsibility, engages mediums and lecturers frequently, and thus he awakens and keeps alive an interest and enthusiasm in the cause, never witnessed amongst us. Yet this worthy and indefatigable man is possessed of no special advantages of any kind, but is surrounded by material proverbial for its obstinate and uncultured roughness. Thus situated, he manages to fight his way through difficulties and opposition of every kind, and despairing Spiritualists of other towns would prosper were they to follow his example—unfold their arms and work with right good will.

Madame Louise, 16, Brunswick Street, Manchester, is holding séances here several times a week, at which it is said, by persons who I have every reason to believe are truthful, there are startling manifestations. On the 26th October, the leaf of the table around which twenty people were sitting was taken off and laid down by the wall outside the circle ; the musical box, weighing about 10 lbs., was floated over the heads of the sitters, was wound up and played while floating. It also rapped out answers to questions while moving about above the sitters. Among the persons present were Mr. T. C. Davies, and his sister whose address is 215 Brunswick Street, Manchester ; Mr. Christian Reimers (see letter, in *Spiritualist* for Nov. 14, entitled "Madame Louise's Mediumship,") and Mr. Gallacher, 56, Deansgate, Manchester. A gentleman's (Mr. Moore) coat was taken off his back, and thrown across the room to two other sitters. On the 28th October, the musical box again floated in the air and played tunes ; the banjo, tambourine, and bell were also floating in the air at the same time. Spirit lights were hovering about Madame Louise while these manifestations were going on. Spirit faces are also seen at almost every séance held. Two of the leading secularists of this city, Mr. N. J. Ridgway, 123, Grosvenor Street, Manchester ; and Mr. William Tarr, 123, York Street, Manchester, have attended two or three of her seances, and seen spirit faces. One of these gentlemen, Mr. Ridgway, who I know would not be easily persuaded to believe in Cardinal de Retz's formula that, "On se trompe plus souvent par ses méfiances, que par ses confiances," left abruptly one night after seeing a spirit face, and afterwards seriously gave as his reason for doing so, that he could stand it no longer because the face was so much like his mother's. He himself is an old man, and his mother must have exchanged worlds many years ago. I am told also that a cauliflower was

brought into the room by the spirits at a recent séance at which Madame Card was present. But perhaps the most interesting manifestation is the following message, which was given in direct writing on a slate:—

DEAR MOTHER,—We are glad you have come here to-night; come often as these mediums assist us very much. Tell Mr. G.—not to mind the contending influence that is troubling him. We are at work for him, and we intend to make him useful to the cause of our great and glorious truth; and those dear little ones whose loss he so much deplures, are busy with us for his advancement.

ANN.

Ann was the daughter, when in earth life, of a lady present. The Mr. G. mentioned in the communication was one of the circle;* and he has seen much of Spiritualism in America, having been in the service of the late Horace Greeley. Mr. G., in a letter he wrote to a friend (Mr. Fitten, Cheetham Hill, Manchester), whose name is well known in Manchester in connection with Spiritualism, says: "There were five of us at Madame Louise's *séance* a few weeks ago, and I must say that what took place was so convincing and extraordinary that I must decline to relate it here, but will be very happy to do so when next I see you."

In another part of his letter to his friend Mr. G. says: "You will see that it refers to me. At that time I was much annoyed by an evil influence (it is called the 'contending influence' in the spirit communication given above); and I am sure there was no person present aware of the fact, except the writer, who is Mrs. H's daughter, and who has been many years in the land of spirits."

Mr. G. is himself a medium; and sometime ago while sitting in his own house, his little boy, who died when eight years old, promised to bring his father a lock of his hair, which promise he fulfilled by dropping the hair in his father's hand three weeks afterwards.

It may be said that the direct writing was through Mr. G's mediumship, and not through that of Madame Louise, but I have been careful to inquire, and I am creditably informed that manifestations quite as strange and wonderful take place when no mediums are present except Madame Louise herself. I am unable to give any opinion of the mediumship of the lady in question; but the author of "Where are the Dead?" and others equally able to judge, who constantly attend her *séances*, seem to be convinced after witnessing the phenomena I have described, that she is a genuine medium, though she still shrinks from test conditions.

F. SILKSTONE,

5, Elbow Street, Manchester.

* Mr. Gallacher, 36, Deansgate, Manchester.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

DEAR SIR,—In continuation of the occasional papers I have sent you, of communications received from spirit friends at home, in our family circle, I think the following may be both interesting and instructive:—

On the 8th of last December my son and his wife called in (address as before), and we sat down, my son and wife, my son-in-law, Mr. Barry and wife (my daughter), myself and wife.

During the time of prayer the table was moved, and we were instructed to join hands, Mr. Barry holding a pencil over the sheet of paper. On inquiring if any spirit friend had any communication to make? the following was written:—

"John the Apostle in the Lord I salute you, and am here by the Master's command, Jesus Christ, the same yesterday to-day and for ever. Amen."

Mr. Lowe, *sen.*:—I should like to ask you if our Saviour ever drank any intoxicating wine?

Answer:—Our Lord never drank any intoxicating wine, or strong drink; and sternly forbade its use. Never alcohol passed his lips while in the mortal state. Whatever tends to debase man is unfit for Heaven, and unfits the victim, too, for the abodes of the blest.

Mr. Lowe, *sen.*:—Was the wine Our Lord made at Cana intoxicating?

Answer:—No; everything that tends to harm, to enervate, to reduce the powers of body or mind is an abomination to the Lord.

Mr. Lowe, *Sen.*:—Smoking tobacco is injurious?

Answer:—Yes; it is an idle, wasteful, and injurious habit.

Now, this was quite contrary to Mr. Barry's opinion and practice. But so his hand was guided; with a recommendation added, that it would be better to feed the poor with the cost thereof. The writing was continued:—"Man has several duties to perform; 1st, to God, 2nd, to mankind, 3rd, to himself, by faith in the Saviour; manifested in good works towards our fellows; and by carefully husbanding our physical and moral capabilities, so that the one talent may become ten." "Where idle or lustful habits exist, true religion must of necessity be wanting. The Word may be preached, but little will be the fruits thereof. Take, then, all precaution. Go forth into the world with willing, holy hearts to do God's work. Do it faithfully. And when your race is run, you shall enter into your eternal rest with great peace and joy. My mission is ended, ponder my words. The Master hath overcome the world. Amen."

Here I gave utterance to a few words in prayer, which were responded to by the others present. "Amen!" Immediately was written—"Angels and Arch-angels repeat that Amen, for there is joy in heaven over every sinner that repenteth. John."

Mr. Lowe, *sen.*:—When shall the Jews be brought to acknowledge Jesus, the Messiah, as their Saviour?

Answer:—David shall answer you.

"Night resteth on Judah's Mountains;
And still darkness on Jordan's Valley;
Thick darkness enfoldeth the green pastures;
And a mist ariseth over the River of Life;
The children are far from their tents;
And the sun hath gone down amid wailing;
Blood shall be poured out as water;
And the towers shall smoke in heaps,
In that outpouring of the Covenant.
But the morning shall arise apace;
As it rose on Pharaoh and his hosts,
In the Red Sea.
All shall be passed away as a dream
Of the night.
Then the glory shall return to Judah;

And peace unto my people Israel.
Thus saith the Lord !
Then cometh the end."

We then found our ordinary departed relatives with us (whom we always find absent when higher beings are present). With them we had short conversations, and salutations, and closed.

I am, Dear Sir, yours truly,

J. S. LOWE.

Sherborne Villa, Dartmouth Park, London, N.W.
(The above was crowded out last month).

SPIRIT PHOTOGRAPHS.

LETTER NO. 21.

To the Editor of the Christian Spiritualist.

DEAR SIR,—On the 17th of October I had the pleasure of a *séance* at Mr. Hudson's, with M. Aksakof, of St. Petersburg, but the pictures were not so clear and beautiful as I could have hoped might be the case with one who has for so many years been an earnest and ardent Spiritualist; but still the fact is easily to be accounted for, when we consider how much fatigue and excitement he must have undergone during his visit to our busy and noisy London, where he attended *séances* in every direction, whereby his own spiritual atmosphere must have been rendered thoroughly turbid, which is highly injurious to the delicately sensitive manifestations of spirit photography. On the first negative were seen two faces under one head drapery, which comes slightly forward between the two, as if to divide them—the features are not very well defined, but, as far as one can judge, there is a great similarity, as if they might be twin-sisters. Against the side of the head nearest to us, a cross seems to be resting which is partly concealed by the drapery, and at the turn of this latter, before it reaches the chin, may be discerned some curious characters, which look to me like three letters, but not English ones; they are lighter than the drapery on which they may, perhaps, be embroidered. On the next is a pleasant-looking female face, the lower part of which is concealed by a kind of frill worn round the neck.

As he mentioned in your pages last month, Mr. John Lamont (vice-president of the Liverpool Psychological Society), had made an appointment for a sitting with me, and on the first negative was seen a spirit head, but although the bath had been in perfect condition when I was there on the previous day, it had now been in some way disturbed, as I believe by antagonistic spirits, so that the plate was covered with defects, and Mr. Hudson had to appeal to his unseen teachers for directions as to the additional chemicals that would be needed, so, as it would take some time to put it to rights, it was decided that Mr. Lamont should proceed with his brother and friend on their sight-seeing expedition, and meet me there again on the following Tuesday.

When I arrived, I learned that they had all just gone down to the studio, for that Mr. and Mrs. Guppy had unexpectedly come in shortly after Mr. Lamont, so he had solicited of her the favor of a sitting with him for a photograph, and she had an impression that there would be a flower manifestation, and her idea was that earthly flowers might, perhaps, be brought by invisible hands, and placed on the little table by the side of which they each took their seats. When I joined them, Mr. Hudson was cleaning the plate, which Mrs. Guppy held for a moment in her hand before the collodion was poured on, and the operation proceeded, but no flowers became visible to our eyes. After the exposure, Mrs. Guppy and I accompanied Mr. Hudson into the dark room, where there was gradually developed to our view a *flower manifestation* of a different character to what we had expected, for *above* the table, not *on* it, appeared something like a cushion, on which are grouped various flowers, and among them what looks like a roll or tube of paper, and more towards the front or lower part of the cushion, is another tube, if I may so describe it, from one end of which flowers seem to be issuing. The whole is covered by a most transparent filmy gauze, part of which falls over Mr. Lamont's hand, as it rests on the table. I am happy to say

that it is a very good likeness of Mrs. Guppy, although I regret that her features were slightly shaded by a thin black lace veil.

When Mr. and Mrs. Guppy had left, we proceeded with our sitting, and on the first plate appeared the same spirit who had been on the other unfortunate negative (which was not varnished, and only one copy with difficulty printed, whereby I am enabled to trace the resemblance), but then he was in profile, and now nearly full-face: he has a handsome nose, rather prominent, and a flowing grey beard. For the next plate, Mr. Lamont asked me to be in the field with him, so I stood by his side, and kept steady, although I heard a sound which filled me with dismay, but fortunately he did not heed it. The wooden back that closes in the photographic slide and keeps the plate in its position, had fallen to the ground, but Mr. Hudson, with great presence of mind, had clapped his handkerchief against it, and held it there during the remainder of the time needed for the exposure, but still he feared that the light must have done serious damage; however it was not so fatal as it would have been but for the circumstance that the camera is, as it were, *within* the dark room, so the chief calamity that resulted consists of some broad dark streaks rising from below, which do not interfere with either of us, and the longest passes as if at the back of the spirit, but only has the effect of deepening the shadow between her sweet face and the drapery surrounding it.

A few days later I had a sitting with Mr. Edward, and on the first plate, as if lying on the back of the chair by his side, but extending towards him in the air to about as much width more, is what looks like a white linen cloth in little puffings as if covering something, and upon it there are leaves or flowers. When Mr. Hudson enquired of the spirits what the manifestation represented, he was answered, "Fruit;" which, perhaps, may be underneath the cloth. On the next was a female spirit with dark hair, only having a very slight veil at the back; but she seems to have been too eager in her impetuous desire to manifest herself, so that her features are not so clear as if she had been calmer, which is one of the great difficulties that have to be contended with in the length of exposure that is needed for this class of work. He then placed the photographs of his two children on the table, when again there was a spirit head and bust, but not very clearly defined.

For the final sitting, I had to make a slight alteration in the position of the two photographs, so as to set them a little apart, and when the negative was developed, we were surprised to see representations of them on the upper part of the plate, but so faint that Mr. Hudson feared they might altogether vanish under what is technically termed the *fixing* process, so he appealed to his spirit guides for advice, and was told to print from it in that state, which he has done, and they shew very well, but it is not becoming to the sitter, who remains a great deal too white. This picture has given me a marvellous lesson, for a stream of light almost the width of the card rises towards the spirit likenesses from their earthly prototypes, not in a straight line, but as if slightly curved, and it enables me to understand in some degree what has been so frequently *proved* to me, namely, that the mere fact of taking one of their portraits into one's hand, while mindful of the spirit there represented, is immediately known to him (or her), and may, perhaps, attract him to visit the earthly friend in whose thought he dwells, whether he may or may not have been known to him in this world. We have been told through many mediums that all we care for here, even of inanimate objects, has its spiritual existence in our own mansions above, and our loved ones gone before must rejoice as much in having our likenesses as we do in having theirs, thus, those spirit duplicates of the childrer's pictures form, doubtless, a portion of the treasures belonging to the grandmother who has been removed from this world's cares, and when she, in her distant home, sees the vibrations of those connecting threads of light, she may also be enabled to read on its to us invisible wire, whether it would be well for her to take a flight earthwards, and this explains how such links should be a real summons.

I have had one curious stereograph, which I hope some day may be interpreted to me. I was impressed to place the Bible on the table before me, and open it; when I

looked down, my eyes fell on the verse which is thrice repeated in the 107th Psalm, but which I love more dearly in the Prayer Book version, "O that men would, therefore, praise the Lord for His goodness: and declare the wonders that He doeth for the children of men." Close to me stands what appears like a spirit form, but rising upwards from the shoulder at the back seems to be a wing, only visible enough for us faintly to discern the outline. On the head is a cap nearly flat, looking as if made of jewels; and instead of a face, there is a star apparently also of jewels. It may be that as our work proceeds, what has here been dimly shadowed forth, may be given in full brilliancy.

Believe me, yours sincerely,

GEORGINA HOUGHTON.

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

THE GLEANER.

Dr. Sexton will lecture in Manchester on December 4, 5, and 6.

Mr. Burns announces the publication of a "Spiritualist's Almanack" for 1874.

Triibner and Co. are preparing to issue Mr. Robert Dale Owen's Autobiography.

Miss Lottie Fowler's present address is "Care of Mr. Hinde, Bright Street, Yarm Road, Darlington.

There has been a discussion at South Place Chapel, Finsbury, London, on the subject of Spiritualism.

The Melbourne *Harbinger of Light*, for September, says that there are now two Spiritual Societies in that place.

The debate on Spiritualism at South Place Chapel, referred to in another paragraph, has been adjourned for a month.

Mr. Morse's anniversary soirée was a success, in spite of the little confusion arising out of the appointment of a chairman.

On Nov. 19, the London Dialectical Society debated "The New Superstition; the Religious Aspect of Spiritualism."

John Rowe, 4, Greville Street, Holborn, London, is publishing a shilling work by subscription, and invites assistance.

Mr. T. Dowsing, 1, Albert Place, Framlingham, Suffolk, wants a lecturer on Spiritualism for his town and neighborhood.

Inquirers into Spiritualism in the town of Brighton may get some information by applying to Mr. Bray, 82, St. James' Street.

The *Cornhill Magazine*, for November, contains an article on the "Growth and Decay of Mind." It is essentially materialistic.

We have heard from our friend Dr. Newton, whose address at the time was Arcade Hotel, Sacramento, California, No. 18 Room.

Miss Florence Cook, of Hackney, continues to develop her mediumship. Some particulars are found from time to time in the *Spiritualist*.

Spiritualism has found its way into Vancouver's Island, British Columbia, where our publications are eagerly looked for as each mail arrives.

Letters on the subject of the "National Association of Spiritualists" may be addressed to Mr. T. Everitt, Lilian Villa, Holder's Hill, Hendon, London.

Mrs. Cora Tappan is engaging a large share of public attention by her London lectures, lengthened reports of which appear from week to week in the *Medium*.

An account of the sudden death of our good friend Mr. Hawkes, of Birmingham, and which we believe may be relied upon, is to be found in the *Medium* for November 21.

Persons who may desire to aid the *Spiritualist* by adding to its temporary subscription list, can remit to Mr. T. W. Taunton, Hill House, Versailles Road, Norwood, London.

There is a letter in the *Spiritualist* for November 14, from Mr. Christian Reimers, of Manchester, on Madame Louise's mediumship, to which we have drawn attention elsewhere.

"Parallax," a gentleman well-known in England as the opponent of the Newtonian philosophy, is studying Spiritualism with a view of giving publicity to his opinions concerning it.

Dr. Sexton has been taking a somewhat lengthy tour, and upon the whole, a very successful one. We have no hesitation in saying that as an advocate of Spiritualism he has not his living equal.

We are promised, towards Christmas, a discourse by Mrs. Tappan, embodying "a history of her career as a servant of the spirits." A committee of ladies is getting up a special meeting to hear the discourse.

The *Freemason* newspaper has a discussion going on in its columns about Spiritualism. A new paper, called the *Free Speaker*, recently launched into existence, is also willing to open its columns to the same subject.

Mr. W. Richards, 7, Tachbrook St., London, S.W., asks us to announce that a new Association for investigating Spiritualism is being formed in his locality; and that he would be glad to receive the names of persons interested therein.

Dr. Simms, a believer in Spiritualism, has been delivering two lectures in London, on his own new system of Physiognomy, and will continue to do so for a short time, before going abroad. He is now at Westbourne Hall, Westbourne Grove.

The Rev. F. W. Monck has recently delivered two lectures on "Spiritualism," at Trowbridge, followed after the second one by a semi-public *séance*. The attendance was by no means large; at least so a gentleman tells us who was present.

Mr. Robert Harper, formerly of Birmingham, is delivering a series of six discourses in the Cavendish Rooms, Mortimer Street, on Sunday mornings, at eleven o'clock. Two discourses remain for delivery; one on "Motherhood," and the other on "Mesmerism."

Mr. Burns is well-known as the uncompromising opponent of Christian Spiritualism. It is somewhat strange, therefore, to find that the *Medium*, of which he is editor and publisher, should take so much pains to advertise Mr. Monck, who avows himself, and quite consistently, a Christian Spiritualist.

The Christadelphian Publication Society, 69, Upper Street, Islington, London, has issued "An Antidote to Spiritualism," by John Thomas, M.D. We have read it, and have nothing to say by way of reply to a man who is a simple dogmatist, and who studies how best to insult his opponents.

Mr. Thomas Blyton, Secretary *pro tem* to the British National Association of Spiritualists, has kindly sent us a proof sheet of the Constitution and Rules which were submitted at the meeting of the Provisional Council held on 24th ultimo. Mr. Blyton's address is 12, High St., Bow, London.

Our respected friend, Mr. Thomas Brevior, author of the *Two Worlds*, has sent us a little volume of his, entitled "Wayside Verses." It is altogether pleasant reading; often reminding us of both Tennyson and Longfellow, and should be in the hands of Spiritualists, if only for the sake of its author.

Mr. J. T. Markley, who is gradually becoming known in the Spiritualist world, and who formerly resided at Peterborough, has removed to Manchester. He is open to lecture upon literary, social, or temperance themes; and we shall be glad to hear that our intelligent young friend succeeds in getting engagements.

The Rev. Wickham Tozer, minister of the Carlisle Congregational Chapel, Lower Kennington Lane, has been delivering a series of discourses on "Man's intercourse with the Spirit World, and illustrative cases of

Spiritual Manifestations." What will his deacons say? and what will the state of the chapel treasury be, very soon?

Since our last issue we have received the following names as agents for the sale of the *Christian Spiritualist*: Mr. Edwin Kelly, 23 Medlock St., Hulme, Manchester.—Mr. W. J. Hart, Union Passage, Bath.—Mr. R. Morgan, Little Angel St., Worcester.—Mr. J. S. Bland, 42, New King St., Hull.—and Mr. J. Hayward, No. 1, Corn St., top of High St., Bristol.

Our kindly and energetic friend, Mrs. Tebb, tells us about £1,000 are needed for establishing Mr. J. M. Spear in a modest little house of his own. In addition to sums already noticed, amounting to £25, Mrs. Tebb advises us of five other sums, amounting altogether to £15 17s. 6d. We shall be pleased to acknowledge these additions to the funds, from time to time.

The Lecture on *Ministering Spirits*, by the Editor of the *Christian Spiritualist*, delivered at Lawson's Rooms, Gower St., London, on October 8, formed the basis of an article in the *Christian World* for October 31, entitled "The Spiritualists again." To that article Mr. Young replied, and the reply appears in the *Christian World* for November 14, and will be found reprinted in these pages.

The columns of the *Spiritualist*, which now appears weekly, and is reduced in price to threepence, contain much information respecting the "National Organisation of Spiritualists;" while the number for November 21 gives the rules, *in extenso*, which the organising committee of the National Association will recommend to the council for adoption, after the council has been enlarged.

Mr. Young's lectures at Bath were followed on the subsequent Sunday evening by an address in the Bath Theatre Royal, delivered by Mr. Charles Dealtry, who announced himself as "the uncompromising foe of Spiritualism," which he said was immoral in its tendency, and "generated in some a mania for suicide." An outline of Mr. Dealtry's address appears in the *Bath Chronicle* for Nov. 20.

The *Spiritual Magazine* for November is an average number. "Experiences of a Lady" points to physical manifestations, and is the continuation of an article of some months ago. The same number contains two articles by Mr. Beattie, of Clifton; one on Photography, and the other on "Recent Manifestations in Clifton." There is also an article criticising Miss Frances Power Cobbe's *Dawning Lights*, a volume published a couple of years ago, by that well-known writer.

Our friend, Mr. Aaron Watson, formerly our energetic and valuable correspondent at Manchester, has recently removed to Newcastle-on-Tyne, where, in connection with a friend, he has brought out a weekly journal of local and general criticism, entitled *The Newcastle Critic*, price one penny. The first number has just reached us, and the objects which the *Critic* sets before itself are admirably put in the first article, entitled "About Ourselves."

Dr. Boulland, a native of Paris, and late Professor of the French language and literature in the Sydenham College, is prepared to receive pupils and attend schools and families. This gentleman represents in England the *Revue Spirite*, a French Spiritualistic periodical founded by Allan Kardec; and from him any information respecting that periodical may be obtained. Dr. Boulland's address is 98, Lupus St., Pimlico, London. We hope our London friends will help our French brother, who can give the highest references, and whose terms are moderate.

"The second series of Gower Street Meetings will be held when Parliament opens, unless imperative need arise before. Following that series will be the Postal District Public Meetings. In the interval between now and then, the arrangements as to the district halls, and other details connected therewith, will occupy our attention. We rejoice that no loss of time arises, as the public weekly orations of Mrs. Tappan and others will usefully

be in action to instruct the public mind as to the true nature of Spiritualism. J. Enmore Jones, President of the Spiritualist Institute of England; Henry Bielfield, Hon. Sec."

The Rev. Mr. Inglis, of Kendall, read a paper on "Witchcraft" to the members of the Literary and Scientific Institute of his town, on October 27. There was a numerous and respectable assembly, of whom a large proportion were ladies. We understand that Mr. Inglis has acceded to a request made to him to print his paper. We shall be very glad to receive a copy of it, and thank our unknown friend for sending us the *Westmoreland Gazette*, which contains a newspaper report of it.

Mr. Young delivered two lectures on "Spiritualism" in the Assembly Rooms, Bath, on November 12 and 13. The weather was extremely inclement; but the audiences were good, and listened with evident interest and prolonged attention. Good reports were given in the *Bath Chronicle* and *Keen's Bath Journal*. Mr. Young lectured at Bristol also on November 19 and 20. The local press did him full justice, giving long and careful reports; but the audiences there were small, and behaved extremely badly; so much so indeed that serious thoughts were entertained of calling in the police.

Readers of Charles Dickens's *Edwin Drood* will remember Mr. Thomas Sapsea, and the epitaph he wrote upon his wife. In the professed new portion of *Edwin Drood*, said to be given through the hand of an American medium, Mr. Sapsea is made to try his hand on writing his own epitaph in advance. It begins, "Here lies Hon. Thomas Sapsea." Now if Charles Dickens was the spirit who controlled this medium, he must have known that Mr. Sapsea could not properly describe himself as "Hon.," as the auctioneer was not the son of a nobleman. Does not the use of that little term "Hon." point to the really American origin of this attempt to finish *Edwin Drood*?

Our friend, Mr. Benjamin Hawkes, of New Street, Birmingham, a gentleman well-known in that town in connection with the Spiritualist movement, was addressing a public meeting in the Athenæum Assembly Rooms, Temple Row, on Sunday evening, November 16, when he fell back on a chair behind him. A surgeon came up to the medium, and found him dead. The *Standard* report of the transaction ends by saying, "Perhaps a more exciting scene never occurred than the death of this man, with the wild words of his fervent belief fresh on his lips." So much for the way in which the *Standard* looks on such an event.

NEWSPAPERS, BOOKS, &c., RECEIVED WITH THANKS.
—*Oxford Times*, for Oct. 18, and Nov. 1.—*Christian Shield*, Nos. 1 and 2. Edited by Dr. Joseph Parker. Price one penny. London: F. G. Longley, 29, Faringdon Street.—*New Era*, Edited by Dr. Sexton. Price two pence. London: James Burns.—*Christian Leader*, for October 18 and 25.—*Wayside Verses*, by Thomas Brevior, author of "The Two Worlds," &c. No price given. London: Pitman, 20, Paternoster Row.—*Christian World*, for Oct. 31 and Nov. 14.—*Phenomenal Man*. A Rosicrucian Lecture through Lucien Alston. Price three half-pence. Nottingham: S. E. Hackett, Borough Offices.—*Western Daily Press*, for Nov. 1, 20 and 21.—*Bath Chronicle*, for Nov. 6, 13 and 20.—*Trowbridge Advertiser*, for Nov. 8 and 15.—*Westmoreland Gazette*, for Nov. 1.—*Temple Bar*, for November.—*Bath Express*, for Nov. 8.—*Keen's Bath Journal*, for Nov. 8 and 15.—*East and South Devon Gazette*, for Nov. 1, 8, 15, and 22.—*Bristol Times and Mirror*, for Nov. 11, 20 and 21.—*Birmingham Daily Gazette* for Nov. 10.—*Banner of Light*, for Oct. 11.—*Religio-Philosophical Journal*, for Oct. 18.—*Ancient Witchcraft, Tried by the Word of God*. Second edition. No price given. London

Banks, Racquet Court, E.C.—*Revue Spirite*, for Oct. Price one franc in France. Paris: Bureaux, Rue de Lille, 7.—*Western Daily Press*, for Nov. 18.—*Old and New*, for Nov. Price 35 cents. London: Sampson, Low, & Co.—*Newcastle Critic*, for Nov. 15 and 22. Price one penny. Newcastle: Douglas and Watson, 40, High Bridge.—*Bristol Daily Post*, for Nov. 20 and 21.—*Bristol Times and Mirror*, for Nov. 20 and 21.—*Wills and Gloucester Standard*, for Nov. 22.

POETRY.

SPIRIT JOY.

THERE was joy in Heaven !
There was joy in Heaven !
When this goodly world to frame
The Lord of might and mercy came ;
Shouts of joy were heard on high,
And the stars sang from the sky—
“Glory to God in Heaven !”

There was joy in Heaven !
There was joy in Heaven !
When the billows heaving dark,
Sank around the stranded ark,
And the rainbow's watery span
Spoke of mercy, hope to man,
And peace with God in Heaven !

There was joy in Heaven !
There was joy in Heaven !
When of love the midnight beam
Dawned on the towers of Bethlehem ;
And along the echoing hill
Angels sang—“On earth good-will,
And glory in the Heaven !”

There is joy in Heaven !
There is joy in Heaven !
When the sheep that went astray,
Turns again to virtue's way ;
When the soul by grace subdued,
Sobs its prayer of gratitude,
There is joy in Heaven !

Bishop Heber.

OUTLINES OF SERMONS.

No 36.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.” 6 Galatians, 1., 2 v.

1. The right treatment of wrong doing is by no means the easy matter which some suppose it to be. Indeed, apart from Christianity, as it is embodied in Christ, man is almost certain to blunder when he attempts to deal with offenders. Some take the purely legal way, which contents itself with pointing out the law, the infraction of the law, and the consequent penalty. Others fly off into the law, and the consequent extreme, indulging in what Carlyle calls “rose water sentimentalism,” and being far more anxious to save the patient from all pain, than to cure him of his disease. The Christian treatment of wrong-doers avoids the extremes just named ; for while it maintains the strictness of law (6 Romans, 23v.—6 Galatians, 7. 8v.) and has also words of comfort for the offender, (2 Cor. 5c. 18 and 21v.) in neither overlooks the guilt, nor renders guilt a hopeless thing. Its aim is, in one word, RESTORATION.

2. The case supposed in the text is one of actual, although not of deliberate and wilful, transgression. It is the case of one who is suddenly surprised by temptation

into wrong doing, and who by one word, or one act, falls from his steadfastness. Take the cases of Moses, Elijah, David, and Peter as illustrations.

3. The Apostle prescribes the duty of restoring such an one, thus teaching that restoration should be looked upon as a possible thing, and as man's duty to man. We are not to be indifferent to the wrong doer, or to his error ; but to restore him to right feelings about the error itself, to confession of the error, to amendment, and to hope. If we do not, the soul of the wrong doer will be kept in a fallen state, and one error will lead to others. The fallen one is to be restored by honest yet sympathetic dealing with his case ; by pardon following penitence ; and by such helps as the particular case may require.

4. The text names what it calls the “Spiritual,” or Christians in whom the Spirit of Christ reigns supremely, as the fitting persons to do the work of restoring a fallen fellow creature. We naturally seek for the best workmen, the most thoroughly cultivated teachers, and the most perfect writers, when the task we wish to be performed is one of difficulty, and requiring skill. And so in the present case, average goodness and a mere good disposition are not enough. A deep and wide experience of human nature and human life, and such a love of goodness as only the greatly good can possess, must be brought to bear in the work of restoration.

5. The work should be set about and continued in the “spirit of meekness.” Satan cannot cast out Satan ; unmixed severity is as degrading as it is useless ; merely upbraiding another for his fault only irritates ; while those who, in their efforts to restore the fallen, are continually reminding them of the contrast between themselves in their degraded position, and those who would seek to help them, are guilty of pride and meanness combined. The Christian spirit towards the fallen would manifest itself in those “fruits of the spirit” of which the Apostle speaks in 5 Gal. 22c. 23v.

6. The motives which should lead us to attempt the restoration of the fallen, are : our own liability to the same evil, in one form or another—the strong likelihood that we ourselves will fall if we vainly assume ourselves to be above such a liability—together with that “law of Christ,” which His whole life illustrated, and which teaches us to “bear one another's burdens,” *sine* burdens among the rest. Another, and very powerful motive to undertaking the restoration of those who are “overtaken in a fault,” is the fact of our common humanity : “Brethren.”

7. If the Christian Church had lived out, in their entirety, the great principles of duty contained in the text, the world would never have heard of a system of Socialism ignoring and setting itself in opposition to Christianity, for society would have seen that “true Christianity is pure Socialism.”

F. R. YOUNG.

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TO INQUIRERS.

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

- Howitt's "History of the Supernatural."
 De Morgan's "From Matter to Spirit."
 Sergeant's "Planchette."
 Brevior's "Two Worlds."
 Owen's "Footfalls on the Boundary of the Other World."
 Owen's "Debateable Land between this World and the Next."
 Massey's "Concerning Spiritualism."
 Alexander's (P.P.) "Spiritualism: A Narrative with a Discussion."
 Phelps's "Gates Ajar."
 Gillingham's "Seat of the Soul."
 Gillingham's "Eight Days with the Spiritualists."
 Carpenter's "Tracts on Spiritualism."
 Fudge Edmond's "Spiritual Tracts."
 *Home's "Incidents in my Life."
 *Ballou's "Modern Spiritual Manifestations."
 *"Confessions of a Truth Seeker."
 Wilkinson's "Spirit Drawings."
 "Hints on the Evidences of Spiritualism," by M.P.
 Dialectical Society's "Report on Spiritualism."

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

'STANDING NOTICES.

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

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

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

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

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