

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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THE SPIRITUAL BODY.—No. 1.

WE had reached, in the last paper, the confines of the Spiritual world, and while we stood far off, we studied the wonderful scenes before us, with eyes, veiled by our hands, from their exceeding light. Strange as all things were to us, perhaps the strangest thought was the one we had heard embodied in the words of the Jew who, waking from life on earth and recognizing in himself and on every side appearances so familiar, had declared that he was in no Spirit World at all, but still on earth, a man as before. The merging of this life into the other, the gradual revelation of Spirit Land through the mere fading away of earth, seemed to have no counterpart in any experience of ours. Could we be at all times so near the Spirit Land and so ignorant of it? The theory, doubtless, that God was the one moving source of all things might lead us to conclude that human progress would be continuous to our perception, and lead us thus to argue a future body, and a future world, which we could best describe as our own body and own world spiritualized; but we each die and our bodies are put into the ground and decay—that we know. The last breath is drawn in quietness or pain, the last look fades away into unconsciousness, and we may whisper, cry out, weep, but we have no knowledge that a word, the most reverential, or a cry the most bitter, is heard, or one tear seen. What is gone with this spiritual body of which we speak, with its eyes, ears and senses? Can he that we loved have all he had before and give no response? And yet there surely may be a body and we not see it. Our argument assumes the life hereafter. If there be such life and God is the one moving source

of all things, we can but think we must in it possess bodies in all essentials like our earthly bodies, living in a world in all essentials like this world. If these things are so, and the dead pass out of our sight as we watch, we must conclude the new body to be invisible, intangible, inaudible by the old. We cannot say that the new body may not see and hear the old world, but it certainly cannot make itself recognizable by the ordinary inhabitants of that world. And if the case be thus with the human body, it may be the same with all parts of that world, and we gross inhabitants of earth be actually dragging our dull senses, day by day, in the midst of the objects and scenery of Spirit Land, passing through and near its inhabitants, while wholly unconscious of the existence of the one or the other. If so, neither the spirit Swedenborg nor of any other Seer is required to take a long journey in passing backward and forward from earth to Spirit Land. Swedenborg writes, Arc. Cael. 6695, "By the Divine mercy of the Lord the interiors which are of my spirit have been opened to me, and I have thus been enabled to converse with those who are in the other life, not only with those who are from this earth, but also with those who are from other earths. I have not spoken with the inhabitants themselves of the earths, but with spirits and angels who had dwelt there; and this not for a day or a week, but for many months."

If we accept this statement, the true account of it may be that the gathering of spirits from other earths round Swedenborg, stirred in him a desire which awoke him to the consciousness of spirit existence at the very moment when those spirits of other earths were gathered round him, And we have many stepping stones by which we can cross to the conception of a Spiritual World

about us fully organised, presenting appearances like those of earth, and yet wholly impalpable to our senses. I have seen a bottle containing some vapour. It appeared perfectly empty, but no sooner was the stopper withdrawn than a dull black smoke began forming at the mouth and rolled out upon the table as it descended deeper into the transparency within; and cannot an opposite process take place? May not the visible pass away into the invisible, while leaving a visible residue behind? The very air about us, that powerful element which can uproot trees and towers, is invisible to us, though not intangible. We happen to feel the air, though we cannot see it; surely then there may be substances enough in nature which we can neither feel nor see nor recognize in any way, and which may form the bodily clothing and the material of Spirit Land. The dominant theory regarding light describes it as the result of waves oscillating in a medium at once invisible and intangible. The action of light makes this account of its origin possible; and may not the ether, whose existence is thus conjectured, be something on the verge between the two worlds? If the theory that God is the one moving source of all things, leads to the conclusion that life hereafter is continued in an organised body and organized world having appearances to its inhabitants altogether similar to those of the world about us, the impalpable nature of the spirit of him we watch as he passes away does not needfully militate against this conclusion. Death may be a fire which burns away the spirit into a world, substantial to the Immortals, though impalpable to us, while it leaves the visible ashes behind. We cannot see or hear, or discover the spirit with our senses, but he may be near, none the less, rising from a bed in his own spirit room, or gazing into the almost familiar eyes of the spiritual hosts who wait his coming. "When the body is no longer capable of performing its functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the Spiritual World, man is said to die," says Swedenborg, *Heaven and Hell*, No. 445 et seq., "and this occurs when the respiratory motions of the lungs and the systolic motions of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame, which was of use to him in the world; for the man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for it is the spirit which thinks in man. Hence it is evident that when man dies, he only passes from one world into another; and on this account *death* in the internal sense of the word signifies the resurrection and continuation of life."

"The manner in which resuscitation is effected, has not only been explained to me, but has also

been demonstrated by actual experience; for I was myself the subject of that experience, in order that I might fully comprehend the process. I was brought into a state of insensibility as to the bodily senses, and thus nearly into the state of dying persons, whilst yet the interior life and the faculty of thought remained entire, that I might perceive and retain in memory the things which befel me, and which befel those who are being resuscitated from the dead. I perceived that the respiration of the body was almost taken away, while the interior respiration, which is that of the spirit, remained, conjoined with a gentle and tacit respiration of the body. Communication as to the pulse of the heart was now opened with the celestial kingdom, because the celestial kingdom corresponds to the heart. Angels from that kingdom were also visible, some at a distance and two near my head. All affection proper to myself was thus taken away, but thought and perception still remained. I continued in this state for some time. . . . Thought and perception remained with me in order that I might understand and remember the process of resuscitation. . . . The angels who sat near my head were silent but they communicated their thoughts with mine . . . by looking into my face, for in this manner such communications are effected in Heaven . . . It was given me to perceive most intimately and also to feel that there was a drawing, and, as it were, a pulling out of the interiors of my mind, thus of my spirit, from the body . . ."

I cannot prove that the Spiritual World is thus near and about us, that the watchers round the bed of death sit in company with the angels who rouse and welcome the rising spirit, and impart their thoughts by "gazing silently into his face," but I can show that such intimate nearness of the two worlds is likely. I cannot prove that we have each a spiritual body within the natural, organ for organ, limb for limb, fibre for fibre—that the earthly body but moulds it grossly and expresses it roughly; I cannot prove this, but I can show the probability of Swedenborg's statement (*Arc. Cæles.* 1594), "The spirit of man, or the soul, is the interior man, which lives after death, and is an organised substance, being adjoined to the body during man's abode in the world" (also 6054), "The spirit or soul cannot be seen by the eyes of the body, but by those of the spirit, before which he appears as a man in the world, has senses of touch, smell, hearing, and seeing, much more exquisite than in the world; he has appetites, cupidities, desires, affections, and loves, as in the world, but in more excellent degree; he thinks also, as in the world, but more perfectly, and he discourses with others . . . The life after death is a continuation of the life in the

world. . . . All the spirits (as many as I have seen, which are many thousands), have been seen by me altogether as men; and some of them have said they are men as in the world, and have added that in the life of the body they had not the least belief that it would be so" (again 448), "Death is but a continuation of life, with this advantage, that the passage is from an obscure perception of life into a clear one, and to those who are in faith toward the Lord, into a perpetually increasing consciousness of existence" (again 4622), "As soon as man dies, and the corporeal parts grow cold, he is raised up into life, and then into the state of all sensations, insomuch that at first he scarcely knows any other than that he is still in the body; for the sensations in which he is, lead him so to believe; but when he perceives that he has more exquisite sensations, especially when he begins to discourse with other spirits, he takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have discoursed, with two with whom I was acquainted, on the same day that they were buried, and with one who through my eyes saw his own coffin and bier."

This latter spirit, we must suppose, used Swedenborg's eyes as we use an opera glass, and was thus enabled to look into this world and its occurrences as he had looked while living in the body which was being buried. The using his eyes by spirits is an occurrence often narrated by Swedenborg. As to the world in which these spirits arise Swedenborg says (Divine Love and Wisdom, 52), "In that world there are all things which exist in the natural world in its three kingdoms . . . with an aspect like that of the created universe, with this difference, that they are smaller in form;" as the cast is when removed from the mould in which it is cast. Here is a long list of strange narratives, and yet surely I must claim their probable truthfulness. The student in science assumes from the action of light the probable existence of an impalpable ether the waves in which cause the sensation of light. The ether is neither seen, felt, nor heard. Light is seen and its action makes him conclude that the ether exists. Led by the Theory that God is the one moving source of all things, we conclude that our progress onward must be, not fitful or capricious, but regular and progressive; therefore (we say) we shall hereafter possess a body and live in a world, which may be a growth on this world, but cannot be wholly different from it. We cannot see the spirit as he passes away, and yet if he does exist we believe he must be organised and perfect as when in the world. If then we cannot discover him we may in like manner be unable to discover any object whatever of the world to which he goes. Hence he and his world

may be about us and near us at all times and we not know it.

Arrived at this point we again turn to science to check and guide our movements, and hear these words declaring the possibility of all we anticipate from the lips of the man of science himself. "Myriads of organised beings may exist imperceptible to our vision, even if we were among them; and we might be equally imperceptible to them." (Judge Grove, M.A., F.R.S., *Correlations of Physical Forces*, p. 101.) Here, then, is granted all we need; the possibility of all we seek. It may not be as we say; there may be no organised *Spiritual* world about us at all times; neither may there be any impalpable ether whose dancing waves cause light. But if there is the one then is the continuity and progressive nature of life here and hereafter made comprehensible by us and not contradictory to our experience; and if there is the other we can understand the diffraction and polarization of light and many other of its phenomena.

HORACE FIELD, B.A.

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

A MESSAGE FROM ROBERT OWEN.

Time: June 4, 1873—in the evening.

Place: 17, Trafalgar Road; Old Kent Road, London, S.E.

Present: Dr. George Sexton, Mrs. George Sexton, Miss Sexton, George Sexton, Frederick Sexton, Mr. A. G. Ogan, 383, Mare Street, Hackney, London, the Rev. F. W. Monck, 14, Wells Terrace, Totterdown, Bristol, Miss S. A. Wreford, Rose Cottage, Swindon, and the Editor of the *Christian Spiritualist*.

Medium: Dr. Sexton.

THE Editor of the *Christian Spiritualist* put all the questions, as set down in the report except two—as indicated—and the report itself was written down at the time, in short hand, by Miss Wreford, and afterwards transcribed by her. The tone, manner, and, more than all, the very features of the medium, were startlingly like those of Mr. Owen, while on the entrancement coming to an end, and Dr. Sexton retiring from the room, he distinctly saw Mr. Owen walking in front of him, and gradually disappear.

All that Mr. Owen said through the medium is printed between turned commas, thus "—." The other parts of the report simply consist of the questions put, or the remarks made.

"Good evening friends. The influence is weak—slightly so; but I shall do better presently." Do you object to the light? "No, I always liked the light. It's a long time since I controlled him." Is that from any divergence of sympathy? "No." Are you glad he* has become

* Dr. Sexton

more Christian? "Very glad, very glad." Many of us felt that the Lord Jesus would have said to *you* while on earth 'Thou art not far from the kingdom of God.' "Yes, yes, yes; but I didn't disbelieve exactly." But you did not accept any of the Christian theologies? "No, not till the latter part of my life. I've watched over him[†] ever since." Is it a pleasure to you to see how your son, Robert Dale Owen, is working for Spiritualism? "O yes, great!" I should like to ask you a question about his "Debatable Land." "About which part of it?" Your son makes the Apostle Paul responsible for the teaching of Calvinism. What is your opinion? "That Paul did teach it more or less; not in the sense of eternal reprobation; but he was largely influenced by Jewish notions." But in his doctrine of predestination, St. Paul simply taught that both Gentiles and Jews were predestinated. "Yes, yes. Well, you see, I think that all men's characters are formed *for* them and not *by* them, and that therefore God foreknows what a man's conduct will be, and the legitimate consequences of it—not to eternal damnation of course, because damnation is not eternal. Man is a voluntary *factor* in the formation of his character and that's all." Is it not in the power of man to say 'I will not do a thing?' "Certainly." Then did God decree wilful disobedience? "No, but God foresaw it, and this renders it certain in the end." But either man is responsible for the formation of his character or he is not? "He is partly responsible. At one time I thought he was not responsible at all; but he is partly." Of course he has nothing to do with his early surroundings; but there comes a time when he may choose the lower instead of the higher? "That brings its own punishment with it. The responsibility is there; whatever course of life a man takes, it brings with it its own punishment or reward; in the same way as a man may injure his arm or leg, and his suffering from that is not inflicted by God directly—*God* does not punish any one; there is no direct punishment from God in this state. What does happen is this, that a man's course of life in your world lowers or raises his moral condition; and his condition in this state is the result of that; and he therefore suffers in this world not by any punishment external to himself; but by the conditions imposed upon himself by the influence he has brought upon himself. Am I intelligible?" Quite so. "Now the statement is frequently made, and is correct in a certain sense, that a man is not punished in this state for his opinions. That is perfectly true; but wrong views lower the man's moral condition, and as the result of that he suffers in this state. A man who holds incorrect views

does not reach that high and elevated condition of mind that a man does who gets nearer to the truth, and then in this state, he is not punished for them by God; but he has brought himself into that condition which has alienated him from the glory of God." When you were here, you would have said that man was not only not responsible for the result, but for the formation of his opinions? "In this respect my views have undergone a change; because I see clearly that this is not so. And following out that thought may lead to an honest conviction." It would be difficult for a distiller to see the good of teetotalism? "Yes, then he would want a larger amount of evidence. You see the great truth which my son has endeavored to establish in his book, and a very important one, is this: he has endeavored to show that these great gifts resided in the Catholic Church—she never lost these; the Protestant Reformation came, and while it improved upon the Catholic Church, and got rid of its corruptions, it denied its Spirituality; and the consequence of this has been that the Catholic Church has become so soiled by sin and corruption that she is covered with their leprosy; and then as a consequence of that, in the Providence of God came a great outpouring of the Spirit outside the Churches altogether. That is the idea that runs through my son's book, and it is true." One great element of strength in the Roman Catholic Church is the actual existence of supernatural power. "Yes." Do you feel more reverence for the Lord Jesus Christ than you did while you were on earth? "O Yes!" Is Christ Himself the very and eternal God? "Certainly not; O dear no!" Was the Being we call Jesus Christ a man, in the sense in which I am a man? "That is a matter upon which I am no better informed than you; I have no other means of arriving at a conclusion upon that subject; He is in far too exalted a sphere for me to reach Him; those in our sphere have never seen Him; we only know Him by His influence that He has exercised over your world and our world too; I am inclined to think He was a man raised up by God for a special purpose—that He was a very exceptional man—still I am very much inclined to think that he was nothing more. Still, many of my dear friends believe Him to be *much* more, and my opinions are likely to be largely influenced, even now, by what I held in your state; so that I may be in error upon these points, and consequently my opinions you must only take as from a fallible being like yourself: I have had a wider experience than yours, but my opinions are not necessarily true; we are striving here to reach the truth as you are there, and we cannot reach it all at once. There are many differences here. But all feel reverently towards Christ except the very lowest spirits." The medium tells me that

[†] May 14, 1871—at the Free Christian Church, New Swindon.

Christian spirits are better than others, and he likes better to come in contact with them. "Well, that is no doubt the case, just as the Christian influence is better in your world." Are you aware that I have been trying to bring Spiritualism into contact with the Churches? "Yes, but I am afraid you will not succeed very much; the Christian Churches are dead; they are not alive to spiritual influence at all; they deny the foundations of their faith. A great work is being done; an immense work is being done; the spiritual movement is the greatest manifestation in the history of the world except that of Christianity. This is the time predicted in Joel, and men are being raised up on every hand for this movement. I had a communication before I left your world that this medium was to be a great agent, and he laughed quite deferentially, because he had a great respect for me, but still he did laugh, for many years; but he has a great work to do." (Will you instruct him what to do? said Mrs. Sexton). "Yes, but not now; that instruction must come in a different form. We are instructing him every day; we make communications to him alone, or by impressions produced on his mind. The instructions as to his individual course are better given to him, and we have had many meetings in this world upon that very question. Many of us who are here are taking a great interest in him, and Mr. Young, and other workers, for placing the movement on a proper basis—I don't say Christian—but a reverential basis, a devotional basis, a basis which recognizes God, and God not as an abstraction, but which recognizes God as a conscious, personal Being, the Father of all men." Do you feel favorably towards the suggestion that Dr. Sexton and I should work publicly together? "If that can be done, it will be a great advantage to the cause. You see Spiritualism, unless it brings something more than the mere phenomena, is of little value, unless they influence men to higher life. That is what I always sought to accomplish when I was here—wrongly perhaps in some things, and what I want to see accomplished now is the higher elevation of mankind, far higher than philosophy or science. The highest part of man is his moral, not his intellectual part, and religion is higher than all." "Tell the medium when he wakes that Alexander Campbell is here, and takes great interest in him, and has been with him very often." Have you seen Mr. Pierpoint Greaves? "Yes, I have seen him. There's not much sympathy; he is in that lower sphere. You see our associations here depend entirely upon our sympathies. Robert Cooper took a great interest in me in your world; but he is far distant from me here. Tell the medium that Theodore Parker is here, he would have controlled him to-night, but his wife—the medium's

wife—particularly wished me to come. He is often with him. Theodore Parker and I don't quite agree on some theological points; but we are both working for the same end, and are in the same sphere." Tell him how much I thank him (Theodore Parker) for all the good he has done me, much as I differ from him. "Yes, I will tell him." You have still many here who revere your memory; I preached about you two years ago,† but only a few in Swindon of those who agree with your earthly opinions came to hear. "No, they do not come out, but I have not many friends among the secularists. Even before I was a spiritualist I offended them. I must go now friends; good night, God bless you all, God bless you all!" Mr. Monck asked if Mr. Owen knew him. "I don't know that kind friend; I see his sympathies and surroundings are good; but I don't know him."

DR. SEXTON'S CONVERSION FROM SECULARISM TO CHRISTIAN SPIRITUALISM.

THE following letter from Dr. Sexton appeared in the *Manchester Examiner* and *Times* of May 28, and having an important reference to his change of opinion we reprint it:

SIR,—In the correspondence now going on in your pages on the subject of Spiritualism my name has been several times introduced, and there seems to be a considerable difference of opinion on the part of the writers as to the exact change that Spiritualism has wrought in my convictions. It is to set this matter at rest that I write to you, since I have no intention of entering upon the controversy as to whether Spiritualism be true or not. That I leave until I shall come personally to Manchester to expound my newly-adopted views to a public audience. I had thought that my previous sentiments would have been tolerably well known in Manchester, where I have so frequently appeared upon the secular platform. It seems, however, that it is not so. It is quite true, then, as I say in the letter quoted by one of your correspondents, that I never was either an Atheist or a Materialist. I always believed that some great power—or force, to use the scientific term—operated in nature to produce the various phenomena that are constantly occurring around us, and that it was utterly impossible that brain could be the producer of mind, both of which views are contrary to Atheism. What that power was I did not pretend to know—at all events I did not consider it a person, nor did I believe that it stood in the relationship of parent to mankind. Whether mind could exist as a separate entity after the dissolution of its organ was also a matter upon which I had grave doubts. What my views are now, and how the change was wrought, may be gathered from the following extract from my recently published lecture on "God and Immortality," delivered at Glasgow:—

"Sir William Thompson, one of the most illustrious of your citizens, says: 'Overpoweringly strong proofs of intelligent and benevolent design lie all around us, and if ever perplexities—whether metaphysical or scientific—turn us away for a time, they come back upon us with irresistible force.' No man living has felt the truth of this more than I have. For over 20 years I was, if not a disbeliever, at least a doubter respecting the existence of a Personal God, and His fatherly care for His creatures. I have again and again, in public lectures in this city, as

well as elsewhere, endeavored to show that the facts of nature did not warrant us in inferring Design; and that belief in God, therefore, if held at all, must be held as a sort of religious sentiment springing from the emotional part of our nature, and in no sense as the result of scientific observation or logical reasoning. But the great truth has come back to me with 'irresistible force,' and I see now—not dimly, or in the shade, but in the brightness of the noonday glare of spiritual light—that the finger of God may be traced on each of His works, and that His fatherly care is over all that His hands have made. This change in my convictions I owe to Spiritualism. By it I have been led to see that materialistic philosophy is as irrational as it is cold and cheerless, and that the only real, substantial, solid existence is that which pertains to spirit; and, what is of still greater importance, that man's career does not terminate at death, so called, but goes on for ever in a brighter and happier world, the whole surroundings of which are far better suited to the highest aspirations of the soul than anything that can be found here. This is the grandest, noblest truth that has ever been made known to mankind."

The following extract may also be interesting as to what Spiritualism has done in the way of converting sceptics:—

"Never has a more glorious consolation come to humanity than this; and although I am quite willing to grant that immortality was known and clung to, as the greatest consolation in suffering and sorrow long before the movement known as modern Spiritualism had been heard of, yet it does not alter the fact—that this movement, and the manifestations upon which it is based, have reached many minds that had remained disbelievers or doubters, despite every other kind of evidence that had been furnished. Robert Owen became, late in life, convinced by spirit manifestations that heaven was a reality, in the face of more than half a century of unbelief; and it is very doubtful whether any other class of evidence would have satisfied him. He it was who first drew my attention to the subject—a fact for which I feel I cannot be sufficiently grateful. Robert Dale Owen, his son, the author of some of the ablest letters ever written in defence of Atheism, was compelled to accept the belief in God and immortality when the overwhelming evidence that Spiritualism furnished was brought under his notice. Dr. Ashburner first, and his friend Dr. Elliotson many years afterwards—both dogmatic materialists, the latter especially—were obliged to admit that they had been wrong, and that death was not an eternal sleep, but the portal to a brighter and happier sphere; and the evidence that changed their opinions was furnished by spirit manifestations. A score of such cases could be named if I had time, but, after all, they would amount to very little more than I have already said—that Spiritualism has been the means of destroying a vast amount of scepticism, and substituting for it faith in God, and a knowledge of the future life. This is surely something to have accomplished."

Just one word in conclusion as to the wonderful feats of conjurors, more especially "Maskelyne and Cook." Their performance bears about as much resemblance to spiritual manifestations as a showman's handbill to your very excellent paper. I have seen these gentlemen, have been on the stage and in the cabinet with them, and I say unhesitatingly that their tricks are most simple and easy to be understood. I can explain every one of them, which I will gladly do when I visit your city.—Apologising for occupying so much of your space,

I am, etc.,

GEORGE SEXTON.

London, May 23.

(The term "*Christian Spiritualism*" is used at Dr. Sexton's own request.)—ED. C.S.

LITERARY NOTICE.

MODERN SPIRITUALISM VIEWED IN RELATION TO GOD AND IMMORTALITY. BY GEORGE SEXTON, M.A., LL.D., F.R.G.S., &c., &c. LONDON: BURNS, 15, SOUTHAMPTON ROW, W.C.

"If an offence come out of the truth, better is it that the offence come than that the truth be concealed."—*Jerome.*

WE do not believe that there is such a fool in existence, as to deny, after a perusal of this magnificent oration, that Dr. George Sexton is one of the most acute and distinguished Spiritualists, of whom Great Britain or America can yet boast. This discourse (and there is a galaxy of them), recently delivered in the City Hall Saloon, Glasgow, and Crystal Palace, London, is a performance of singular merit, literary, scientific, and philosophical, and is not unworthy of Tyndall or Huxley, amongst the living, or Chalmers and Hall, amongst the dead—that is, of course, the *dead*, conventionally speaking—not in truth, justice, reality, or fact. According to newspaper reports, Mr. Spurgeon has received offers of fabulous sums of money to cross the Atlantic Ocean, and tread the boards of American platforms. For ourselves, we neither know nor care whether such statements are true or false; but this we *do* assert, that no conforming or Methodist *parson*, metropolitan or provincial—as such alone—is adequate to the task of confronting the scientific or learned Atheist. Of what use, for example, is it to quote a budget of *texts* from Hebrew or Christian records to men or women who do not believe them, and will at once give a direct challenge to each "reverend" talker—mere voice and nothing else—as to when, where, and by whom, nay, more, in what language the Jewish word of the Lord came, "saying"—well—Adam was *made*, or created, some six thousand years ago, and he was the *first* man, &c.; indeed, a THOUSAND OBJECTIONS, equally strong, rise up against orthodoxy in the mind of every schoolboy in 1873, which neither the Archbishop of Canterbury, Mr. Spurgeon, nor the Bishop of Winchester are one whit more competent to deal with conclusively than "Dick," the prizefighter, or the veriest snob that spouts theology by the yard from New Year's Day till Christmas, at every parish pump from Aldgate or Ashby-de-la-Zouch to Zuider Zee, or a nation of Zulus, on Delagoa Bay, in South Africa. Shall it be said, in reply, there are no "learned" sceptics that are truly atheistical in their tenets and tendencies? *Sauve qui peut!* Ay, if such readers there be, we pity and forgive them. In every church or chapel visited by us during forty years last past, at home and abroad, we have heard "*infidels*" denounced hotly, madly, but with a zeal that outran both wisdom and discretion. An

enlightened public now demands other teachers than those who shut themselves up in a box, admit no controversialists, and claim the protection of a bayonet—protective “authority,” forsooth, called our State, or Constitution. Surely Christianity is *not* Ecclesiasticism; rather is it the logic of Spiritualism, both ancient and modern, true for peasants or philosophers, shepherds or angels, humanity in the flesh or out of it. *Post tot naufragia portum.* Every candid soul who studies Anthropology, must have felt the great struggles of heart and intellect, in coming to a righteous conclusion, respecting the truth, as it is, in the constitution of man, *spiritually* and materially. In Germany, we have been the disciples of Blumenbach and Wagner, as in England we were of the pupils of Prichard and Lawrence, and the large collection of skulls, of different kinds and races of men, found in association with the remains of extinct animals, after an interment of countless thousands of years, or unhistoric ages, the diversity of origin of man, and his structural *identity* with anthropoid apes, developed, not impossibly, from pre-existing forms of animal life, in their turn evolved by or through molecular generation; researches in comparative anatomy we repeat, have placed us in the position of Dr. Sexton, out of which there *seemed* no escape for the lover of truth, rather than expediency, and made us gravely doubt, amongst other things, the alleged unity and recent origin of the human race, as we involuntarily exclaimed with Alphonse Esquiro, *le crâne humain, sorte de couronné posée par la main de la nature sur toute la création animale.* After long conflict, many a learned Atheist will now be convinced, above suspicion and beyond dispute, that the spirit of man *is* an immortal inspiration from God, and as life given to us from an inextinguishable source, a human light from the treasury of Divinity, it shall yet guide us, as with a breath of infinite fragrance, from earth to heaven. As rational beings, we are not compelled to credit the appearances of angels in former ages, or the spiritual *séance* of Samuel and Saul, not to mention still more wonderful phenomena, which Church and State have long called upon us to *believe without question*, and, at the same time, to ignore or deny the testimony of modern spiritualism. Suffice it at present to remark, that all the defects which have been hitherto discovered in relation to psychic force, when viewed in reference to God and Immortality, are but like motes in a sunbeam, and considered from every stand-point—Dr. Sexton is now pleading a holy and righteous cause in Great Britain, and we advise the public to purchase his discourses; meanwhile, America is seeking the aid of his pen and tongue, convinced that his eloquent and masterly, practical lessons, are

calculated to promote her temporal and eternal welfare, and of *all* the men of eminence, whether philosophers or philanthropists, who have recently been welcomed to those kindly and hospitable shores, we venture to believe that they will see and hear, in the new apostle of Immortality brought to light, the best teacher, great by intellect, and good in heart, that shall bless them evermore, with maturer thoughts and sounder views of the destiny of mankind.

WILLIAM HITCHMAN,

M.D., F.R.S. (Italy).

29, Erskine Street, Liverpool.

THE BASES OF ASTROLOGY.

I AM not sure, even, that modern science does well to assume that there is no foundation for a faith so primitive and wide-spread as that which lies at the basis of astrology. In a universe so coherent and harmonious, in which the most unexpected relations and correlations are perpetually discovered, who shall say that the stars have *no* influence upon human destiny, that there are no prophecies written in the ancient heavens which it concerns us to know? It would be wiser, I think, and even more scientific to say, “That may very well be. All we know at present is, that if there be such an influence we cannot trace it, nor discover its laws.” For myself, at least, I am not prepared to admit that the “wise men” of antiquity were such fools as they are often held to have been, nor such rogues. I cannot bring myself to believe that they wittingly palmed obvious and monstrous delusions upon their fellows, that they pretended to powers which they knew they did not possess. I should be no whit surprised if science were yet to discover new secrets in the sky, new harmonies between heaven and earth. It may be that as the old Greek historians, whom our fathers set down as credulous setters forth of fables, are now proved to have been accurate and learned chroniclers, so also the diviners and astrologers, whose science we reject as mere imposture, will yet justify themselves, and help our sons to a wider scientific knowledge than we have reached. But whatever influences and predictions are, or are not, in the stars, whatever occult and mysterious harmonies of earth with heaven have yet to be discovered, our principal concern is to know that God worketh all things; that it is *He* who brings forth the constellations in their season—*He* who has set ordinances in heaven, and determined their influences upon the earth—*He*, the Doer of great things past finding out and wonders that cannot be numbered. *He* may shape our destinies and predict them by the celestial signs, just as *He* may administer His providence by the Angels who excel in strength and wait to do His will. These are questions which we may discuss, and on which we may differ. The one question we need to have settled beyond all doubt is, that, whether by subordinate ministers or without them, it is *He* who shapes our lot and guides our feet; that however many servants *He* may or may not employ, we are still and always in His hands. If *He* is our Father, and our reconciled Father, if *He* loves us and cares for us, it is enough; for if not a sparrow can fall to the ground without our Father, how, without Him, should a star have any influence over us, whether adverse or benign? If *He* is our Father, and in His minute tender care of us numbers the very hairs of our heads, how should any angel, be its intents wicked or charitable, be other to us than a spirit of health, a minister of grace? The universe may be more complex and concordant than we suppose; heaven and earth may be more full of august and solemn ministries; between

the mighty music of the spheres and the rhythms of human life there may be antiphonies, echoes, responses, too subtle or too vast for our ears to grasp; but so long as the universe is *His*, and all its innumerable hosts do His will, we may at all times hear the sentinel—

"Who moves about from place to place,
And whispers to the world of space,
In the deep night, that all is well."

God is with us and in us; and His presence is the true talisman: trusting in this, we are secure in all perils and all vicissitudes. If He make us sore, He will bind up; if He bruise, His hands will make whole. In six troubles He will deliver us, nor in seven shall evil touch us. So that He be with us and for us, we may laugh at ravage and famine, at change and death; for then even the stones of the field will be in league with us, and the stars in their courses will fight on our behalf. If we love Him, nothing can in any wise harm us, for nothing can separate us from His love. In Him all things are ours—life and death, Heaven and earth—things present and things to come.—*Cox's Expositor's Note Book.*

NOTES FROM MANCHESTER.

Manchester, June 16th.

AT least one of the suggestions made at our last conference has been adopted, and the result has been another "conference," which, so far as any benefit to Spiritualism is concerned, has failed even more conspicuously than the last. We have not very much to be proud of, for our advocacy of Spiritualism in Manchester. Our most unsparing enemy could not charge us with excess of zeal. Our public appearances are not very frequent, and even when we do diverge in some slight degree from the ordinarily "even tenour of our way," the effect of the divergence is almost certain to be spoiled by some carelessness or other in its arrangement. The meeting yesterday afternoon was intended to be what the chairman called "an experience meeting of Spiritualists," and no doubt there were many persons present, the narration of whose experiences would have made the afternoon pass over with much interest and more satisfaction. Unfortunately, however, the chairman was thoroughly unfitted to control a meeting of the kind, and when Mr. Morse and another medium had narrated their experiences, the meeting was almost entirely taken out of our hands, and addressed by persons who seemed to think us a very sorry kind of dupes. One gentleman referred to four years' fruitless investigation of Spiritualism, and ended by declaring himself "the sceptic of sceptics;" and another, grasping at what one speaker had said about a novel way of finding out mediums by means of a stick, proposed that the stick should be set going on the spot. Of course, all this did not go on without some interference from Spiritualists. The chairman, who had failed to call the speakers to order, addressed one gentleman in terms that could not be otherwise than deeply insulting, and which, moreover, were as wide of the mark as was possible; whilst another Spiritualist, who has distinguished himself as a temperance street orator, mounted a form, and addressed the meeting in precisely the same tone of voice and with precisely the same terms of expression that he employs in addressing his street audiences. The meeting was very agreeably concluded by a speech from a stranger, who rose just as the chairman was preparing to give out a hymn, and, in very pompous tones and very bad grammar, favored us with his impressions as to this and the previous "conference."

I was prevented from hearing Mr. Morse's address in the evening by Mr. Shafro, who insisted on my seizing the opportunity of witnessing some manifestations at his father's house. During the last few weeks these manifestations have been gradually increasing in power, and the *séance* of last night was, in many respects, an extra-

ordinary one. The phenomena in some degree resembled those described in the long since famous article in the *Cornhill Magazine*. Besides myself, there were present, the elder Mr. Shafro, his son, his grandson, his three daughters, and Mr. Warwick, the medium. We did not sit long before the manifestation commenced. When we sang the table kept time, and then rose about a foot from the floor, keeping time in the air. Shortly afterwards the chair of the medium was dragged from under him, and he fell with great force on the floor. On making a remark subsequently, and several times during the evening, he was struck very audibly with the palm of a hand. He described with great minuteness the forms of the spirits whom he declared to be present, and amongst others he gave a most accurate description of a friend of my own who has been dead some ten or eleven months, and with whom I commenced the investigation of Spiritualism. When Mr. Warwick was in the trance condition the spirits repeatedly expressed a desire to make themselves visible to all of us, but were unable to do so. We saw very brilliant lights, however, several times during the evening, and occasionally they continued for great lengths of time, sometimes moving half round the circle. The table repeatedly rose a great height from the floor, and at one time was turned quite over whilst our hands were on the top. We also heard very distinct rappings underneath the table; but the most remarkable phenomenon of the evening was the raising of the medium to the ceiling, from whence he conversed with us for upwards of half an hour! We could hear him quite distinctly beating his hands and feet on the ceiling, and agreeably to my request he left marks upon it, which could be distinguished at the conclusion of the *séance*. We remained sitting altogether rather more than five hours, and experienced almost every possible kind of manifestations. Mr. Warwick is thoroughly inexperienced as a medium, having been entirely developed within the last six months.

My friend, Mr. James Jackson, who has been a kind of half-Spiritualist "waif" during the last few years, has recently commenced sitting with a few friends at his own house, and has been very fortunate in the mediumship of one of his acquaintances. Some new kind of phenomena have taken place at almost every sitting, the newest wonder being direct writing. Mr. Jackson's circle is, so far as I know, the only one in Manchester where direct writing have taken place. Recently Mr. Thos. Mackerith, an eminent meteorologist and F.R.A.S., paid a visit to Mr. Jackson's circle, accompanied by a friend of his own. The latter gentleman seems to be one of those persons who have settled the question of Spiritualism on *a priori* grounds, and he appears to have laid himself out to settle it for his friend Mr. Mackerith. A great number of things took place which the F.R.A.S. pronounced to be very wonderful, but about which Mr. Jackson was not quite so certain. He accordingly expressed a hope that neither of the strangers were playing unfairly, whereupon the *a priori* gentleman declared that he had been doing the whole. When remonstrated with he manifested a very queer kind of obtuseness as to the position in which he had placed himself, and declared that the whole thing was an imposture and "needed exposing." Your readers will hardly be surprised to hear that Mr. Jackson placed him on the outside of the door.

The recent correspondence on Spiritualism in the *Manchester Examiner and Times* has not turned out as well as was anticipated. The "opposition," which I at first supposed would be unusually vigorous, has been distinguished by more than usual weakness, the only really good letter being written by a gentleman, whom I take to be a Spiritualist, and who warned Spiritualists against placing too ready a reliance on "facts." The greater number of the opposition letters were written by persons who desired the performance of some impossibility in order to convince themselves. One gentleman was ready to believe if the spirits would remove a tent in

a cricket field, and he made the proposal seductive by the astounding affirmation that if they did so they would make more converts to Spiritualism than there are at present in the world. Only a proportion of the letters sent in were inserted.

Your contemporary, *The Medium and Daybreak*, contains some remarks *apropos* of my last letter, which, if they are not in very good taste, are at least sufficiently extraordinary to warrant a brief notice of them. The paragraph to which I refer commences in this way: "O these Spiritualists, how they love one another! more particularly when anyone will not adopt the nickname by which a small section choose to designate themselves. Mr. A. Watson's remarks in the *Christian Spiritualist* on Mr. Burns's visit to Manchester, suggests this comment." (I hope your readers will appreciate the exquisite grammar of this last sentence). "We are not aware of any cause or reason why such unseemly differences should present themselves other than the old sore of sectarianism." I should not have alluded to so purely personal a matter as this if Mr. Burns had chosen to direct his remarks simply at myself, without dragging "the old sore of sectarianism" into the question. It is a matter of perfect indifference to me what opinion Mr. Burns may form as to myself and my motives. I have, at least, sufficient common sense to understand that when I place my pen to paper I am laying myself open to criticism; and if Mr. Burns has not the same knowledge I am sorry for him. Since he has started the question, however, I will readily confess that my "love" for him was never a very overpowering emotion; and so long as he writes such misguided paragraphs as the one to which I refer it is not very likely to become so. It is scarcely reasonable for a gentleman who characterizes those who differ from him as "such fools that false and true is alike to them," to complain of any want of love or generosity towards him. I am not aware of any reason which can lead Mr. Burns to expect others to exercise towards him that charity which he is incapable of extending towards others. But, after all, the difference between us is not simply one of mutual disregard. It is what it pleases him to call "the old sore of sectarianism" which divides us; and since his ideas on that score have not the merit of clearness, I will endeavor to enlighten him in some measure. And, first, I should like to ask Mr. Burns how he is warranted in his impertinence in assuming that because I write some *uneulogistic* remarks on himself, I am, therefore, a slave to a certain set of "dogmas." I was unaware until now that it was necessary to subscribe to any dogmas whatever in order to fit myself to contribute to your journal. The word forming the first portion of your title is plain enough to me, and I can only explain Mr. Burns's antipathy to it by supposing that in regard to it he suffers from some peculiar kind of hydrophobia. It certainly will be a charity to inform him and those who think with him, that your title does not pledge you to preach Christianity, or Spiritualism mingled with Christianity, but can be regarded simply as an affirmation that Christianity and spiritualism are not mutually opposed. If Mr. Burns cannot understand your title in that way, I will ask him to point out any passage in which you or any of your contributors have advocated "dogmas" to the neglect of spiritualism. In conclusion allow me to say that Mr. Burns misinterpreted my allusions to him throughout. When I spoke of him as "honorary deputation," I asked no questions whatever, but simply stated a matter of fact; and however cleverly he may appear to have turned my statement against myself, I assure him that I am still altogether at sea as to the questionable designation. A gentleman with Mr. Burns's knowledge of the meaning of words ought to know that the term "deputation" presupposes that somebody is "deputed" by somebody else. Perhaps Mr. Burns will explain who metamorphosed him into a "deputation," and who he was supposed to represent. It seems to me very probable that Mr. Burns held

a meeting by himself in his own house; and that the resolution to send him as "deputation" was carried unanimously. Of course, all this hunger for great names and notoriety springs from the same pitiable vanity which leads him to call his bookshop a "Spiritual Institution." Perhaps the unnatural craving may die out at last, and then Mr. Burns may look for that love the absence of which he now regrets.

AARON WATSON.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

SIR,—A few extracts from communications obtained at a sitting held on the 17th November last, at the house of my son, John (No. 1, Spencer Road, Kentish Town, N.W.), may prove interesting to some of your readers. Proceedings were conducted in full gaslight, seven persons being present, viz.:—my wife, my daughter, Mrs. Barry, her husband and their little girl (a child of seven), my son (with whom I reside), his wife, and myself.

In a communication purporting to come from St. Paul, these words were written—

I am STILL an apostle of Him whom I serve and whose I am.

A short address followed, arranged under four heads:—1. The besetting sin. 2. Chastisement. 3. "A cloud of witnesses." 4. Spiritual unity of man with angels and the "just made perfect."

Under the first heading was shown how each one of us has some especial sin, which, if permitted to go unchecked, would ruin the soul here and hereafter. We were urged to observe particular watchfulness for these snares; and were told that we need "the armour of light to battle with this giant opponent in the day of temptation." This stirring exhortation to spiritual vigilance was closed with the words, "Give us this day our daily bread." 2nd. We were reminded that chastisement has a *purpose* in its infliction. "The surgeon wounds to heal; so the Lord afflicts to bring us unto all good works." 3rd. Allusions were made to the myriads throughout space, who can behold our every action, while we are here in the body—myriads, who people worlds on worlds, amidst creation's infinite expanse, culminating in the great all-seeing God. 4th. This passage was written:—

Ye are now fulfilling the prayer "Thy Kingdom come;" that is, ye are opening up communion with angels and the just made perfect. To earnest seekers the *truth* cometh: to the worldly wise, who are vain in their own foolish conceits, the "burning and shining light" beameth not. *Spiritism* and *Spiritualism* are two very different things. One (the former) proves merely an existence beyond death. The other and higher source of comfort, not only shows this, but is based on the True Corner-stone. We come not to you in signs and wonders. In the "storm" and "fire," God is not; but the prophet perceived Jehovah in the "still small voice." So ye possess a higher gift than those who see the heavenly instrument but hear not

the Divine music which sweeps the spirit-chords with ethereal, holy melody which will ring out a loftier and yet loftier strain for ever and ever.

We were now informed, by writing, that "a circle formed round the sitters at the table would give greater power—MILTON." This was accordingly done.

Mr. Lowe, sen. : Is St. Paul still here?

Answer : Gone.

Among several other things, we were told that nine spirit-friends were then present, including John Locke and Milton. The latter, we were informed, would write a short poem in blank verse. This arrangement was, however, soon changed, as Mrs. Barry expressed a wish for a livelier measure. The following verses were produced with almost shorthand rapidity, and the names of Montgomery and Milton appended:

SPIRITUALITY.

Spirit of Love, that breatheth in all space !
We hail thy birth within the human race,
Around our wond'ring eyes, from world to world,
We feel thy influence in rapture hurl'd.
"Where are thy bounds?" we ask astonished, "where?"
And echo answers, startled, "Only there,
Where God is not—if thou could'st find such place,
Thou canst not."

All creation and all space
Are circled by one zone of holy love,
Spirits below and higher beings above
Are all united in the sacred bond
Joining this life with one more blest beyond.

JAMES MONTGOMERY.

Mr. Lowe : Will not Milton write? We understood that he meant to do so.

Answer : Yes, Milton will also write, if you like (a pause). Serious or cheerful, which would you like, friends?

The ladies decided in favor of something *lively*.

After a pause—"I will not write in blank-verse, but change this for a blyther measure."

SPIRIT FOOTSTEPS.

You cannot hear us passing, yet we are everywhere,
We glide lightly o'er the carpet, and softly climb the stair,
Our spirit-hands are on your heads, we bless you ere we go,
We dearly love God's people—if you did but know !
We watch o'er you unceasingly, when wearied mortals sleep ;
And we gently lay bright crowns on those whose drooping eyelids weep,
Men call it chance ; but, ne'ertheless, from spirit land a voice
Is sent unto each broken heart, to bid that heart rejoice.
Man never dies ; we only *change*, our sorrow turns to joy,
We rise from bliss befoul'd with dross to peace without alloy.
We still are ever altering, though slow the progress be,
From glory unto glory, to all eternity.
Then join your hands and voices with those now passed away ?
Nor shrink when they are near you, for you must be as they,
Erewhile they were what you are now ; and ye, likewise,
will grow
To learn that all God's people are working still below,
So aid us in our missions here, ye all have work to do—
To weave yourselves bright garments for a better life where you
Are hastening : then upwards rise and mingle with us here

In higher work, God bless you all and guide you in His fear.

MILTON.

Then was added by way of P.S.—

The strain is lively at Mrs. Barry's request.

After some conversation on various spiritualistic topics had transpired between us sitters, my son asked the question,

Would we gain anything in mediumistic power by going to public *stances*, attended by professed mediums?

Answer : You would do better if you sit privately. High and truly good spirits seldom attend those large meetings, where such various and uncongenial spirits—both in and out of the flesh—are mingled. Often you might be very successful. You can try, if you like. The highest spirits only come to places where they can deliver missives of instruction and love. Such are not the places where peace and harmony prevail. If you want *physical* evidence, there is plenty at these public assemblies ; but, quietly at home, here, or with friends who are earnest in the investigation of this glorious reality, there is more to be done for time and eternity. No more to-night. Peace !

This communication was signed—"JOHN LOCKE."

I am, dear Sir, yours truly,

J. S. LOWE.

Sherborne Villa, Dartmouth Park Road,
London, N.W.

To the Editor of the Christian Spiritualist.

SIR,—I beg to forward you the following communications, purporting to come from the late Dr. Priestley, the eminent Unitarian minister and philosopher, written through the mediumship of my wife and daughter :—

"Owe no man anything. When you are in adversity, you are humble ; but when you are in prosperity, you are apt to forget the poor. Lift not your voice against the oppressed ; but walk in holiness before the Lord.

Those who bear well their part in this world, will be rewarded in the world of spirits. Do unto others as you would be done unto. Be careful of slander ; it is a two-edged sword ; it injures both the inventor and the victim.
All men are bound to the earth by the ties of flesh ; but in the world of spirits each will be rewarded according to the deeds done in the body.

When you are in affliction call upon your Father who is Heaven, and He will help you. "Come unto me, all ye who are heavy laden," was said by Jesus Christ. My guardian spirits teach me, and I will teach you. In all your difficulties come to us ; we can and will help you. Go to your family in love and affection ; we will watch over you. Go to the houses of the poor and needy, and give them the instruction they require. The greatest truths are in the simplest form of nature.

The man who does no injury to his fellow man, but on the contrary, good, shall live a life of happiness in the world of spirits. Tell your friends of the glorious truths of Spiritualism ; it will do them more good than if you gave them the gold that perisheth. Riches are not necessary for happiness ; therefore crave not for wealth. In all your various duties, do as much as in you lies to promote happiness and peace among mankind."

On my asking "What is your opinion of war?" the reply was—

"My opinion of war is, that when men are more progressed, it will cease, as many other evils in this world have. Do unto your enemies those good offices that you would do unto your friends. Envy not persons who may have better gifts, or more wealthy possessions than your-

selves. Emulate those who have left their footprints on sands of time. Do not give your minds to frivolity, and you will have a splendid future. Good bye."

The above were communicated at two or three different sittings. I will only now add the following beautiful *prayer* from the same channel, communicated on the 25th of April, and shall be glad to send you more at a future time:—

"O God, our Father and friend, who dwellest in all space, whose works manifest Thy Almighty power. Great in goodness, wonderful in mercy, bounteous in gifts. We, Thy children, humbly bow before Thee in humility and self abasement for the numerous transgressions that we have committed against Thy loving care. Give us to feel Thy pardoning and Heavenly influence, that we may be able to battle with the deadly foes which are so near to us. Give us power over all evil influences, and may our lives be acceptable unto Thee. Let Thy light so shine on our path, that we may be able to see the least deviation from uprightness and honesty. Accept our thanksgivings for all mercies hitherto received from Thy loving hand, and enable us to dedicate ourselves entirely to Thy service. Amen. Go now dear (to my daughter) to your duties; you have done well to-day. Good-bye."

I think those who read this will not say—as many do—that "Spiritualism is from the devil."

I am, sir, respectfully yours,
W. E. CORNER.

3, St. Thomas's Square, Hackney, London.

[On our applying to our friend, Mr. Corner, for more particulars, he sends us the following:—"From 'Owe no man anything' to 'Go to your family, &c.,' was written May 20th, my wife and daughter only present. From 'Go to the homes of the poor, &c.,' to 'In all your various duties, &c.,' was written May 23, my wife and daughter only present. On May 25 I was dozing on the sofa, and on being aroused by preparations for writing, and on being told that Dr. Priestley had come, I either asked or requested my wife and daughter to ask his opinion of war, and got the reply embodied in the message I have sent you. The invocation "O God our Father and Friend" was written April 25, my wife and daughter only present." We do not wish our personal attestation to take the place of formal evidence, as we pointed out in an article in our last number. We may, nevertheless, be permitted to add that Mr. and Mrs. Corner and their family are among the most entirely reliable of our Spiritualistic friends. They are thoroughly intelligent, well read, clear headed, conscientious persons; not likely to be carried away by mere fancy and feeling; but pretty sure to "prove all things," and "hold fast" only that which after severe test they have found to be "good."
—ED. C.S.]

SPIRIT PHOTOGRAPHS.

LETTER NO. 16.

To the Editor of the Christian Spiritualist.

DEAR SIR,—The name of the lady from Newcastle, whose photographs I mentioned in my last letter, was Mrs. Hare, and when the proofs made their appearance, I found that the female spirit on the second was not a young girl, as I had imagined. I have since had two very interesting notes from Mr. Hare, in which he tells me that it is the portrait of a cousin of his mother; he mentioned it as his own opinion in the first epistle, and the second contains the corroborating testimony of the spirit's son, daughter, and grandson, the latter of whom exclaimed, the moment the picture was taken out of the envelope, "Aunt, that is grandmother." Mr. Hare has given me full permission to strengthen the facts by stating his name, and he adds that if either he or his wife should

visit London, they will wish to try again, concluding with, "For this question is the question of our time, and I would rather spend money on it than any thing beside."

Dr. Cargill had his purposed *séance* for the large size on the 22nd of May, and on the first plate a spirit made his appearance, whose (three-quarter) face is turned towards the sitter. He has a long dark beard, and holds within his drapery, so that we only see its upper and lower ends, a staff or wand, but he stands rather too far back, and is, consequently, slightly out of focus, which becomes more probable in these large photographs, where the focus requires to be more rigidly observed. That is one of the lessons the spirits who come for their portraits have yet to learn, and under some conditions it may be impossible for them to come close, and thus place themselves at exactly the same distance as the sitter from the camera, which must be borne in mind by those persons who wish to try for the large ones, and they must be content to take whatever may be the result; they may, however, give some help by having the thought as to the necessary position very strongly and frequently in their mind before making the attempt.

On the second plate, there is a suggestion of spiritual scenery; for behind Dr. Cargill are what look like trunks of trees, while at the top, on the right, is the appearance of foliage. I much fear that we have there lost a manifestation, for at the lower part, close to the edge of the plate, is what looks like a fragment of drapery, so that a spirit may have been standing beyond the photographed space.

On one of my plates taken on the 29th of May, is the portrait of a male spirit, who was instantaneously recognised as a dear friend of her own, by a lady whom I have the pleasure of meeting very frequently at Mrs. Guppy's after my Thursday *séances* at Mr. Hudson's, and I am told that he had thus made acquaintance with some of my own spirit friends, who gladly granted him the opportunity for which he was so anxious, of proving to her that he is permitted to watch over her, although he is himself removed from earthly cares and trials. We had a short *séance* in the evening, when he gave his name by raps in additional corroboration, and she has since given me one of his photographs, taken shortly before his last illness, and the likeness is unmistakable.

On the 5th of June, my sitter was a gentleman from Manchester, and a very sweet-looking spirit faces him, whom he was told was his aunt, but I have not yet heard whether he recognises the likeness. She wears a sort of high-crowned bonnet, on the front of which is a star, and she has on a shawl with an embroidered frill, within the folds of which is seen a glimpse of another star. There is also a curious manifestation of light and clouds in the background.

It was the Thursday between Whit-Sunday and Trinity Sunday, and I then had my own sitting in the hope of a special manifestation, which was indeed fulfilled in my No. 68, but I hardly know how to attempt any description, for it must be seen to be appreciated. At its fullest size it scarcely covers three quarters of an inch, and it floats just between the height of my two hands, one of which lies in my lap, and the other is on the back of the chair by my side; a third of it is in front of that chair-back and the rest beyond. In the centre is a space or deep hollow; above it, is a kind of shrine covered with a fold of white drapery, within which is a cross; the drapery then lies in billowy folds, emerging from which, on the right, is either a star or a crown, but I think it is the latter: on the left is a garland of flowers and other clear little forms, which will, I hope some day, be interpreted to me. The shape of the entire manifestation is somewhat triangular, but the lights, shadows, and half-tones are quite a triumph of photographic art, so that it is literally a little gem.

Miss Hay is just returned from her four years' visit to the United States, and she made an appointment to meet me on the 12th, and was much gratified to recognise

immediately in the lovely unveiled spirit on the plate, her cousin Janet, whose face she had also seen at the *séances* of Mr. Andrews, in Moravia. She holds a flower in her hand, and from beneath the head drapery floats one of the graceful ringlets that on the former occasion she had turned her head round for the purpose of shewing, as an additional means of identifying her. On the second plate was a manifestation somewhat resembling the character of her own drawings.

After she had left the studio, I had my own *séance*, for which I had been impressed that I was to seat myself on the ground, resting one elbow on the chair and the other on my knee, so as to place my hands together, and I told Mr. Hudson that after he had uncapped the lens, he was to wait for me to say *Now* before covering it again, for that the spirits can judge best how long an exposure is needful, and in this instance the signal was not given until about half as long again as he would have thought expedient; indeed he felt inclined to say so as the time went on, but his invisible helpers suggested patience, and the result proved that they were right; and again I have had a lovely picture. Resting on the chair (this is the first time that any spiritual substance has seemed aware of *inert matter*), and reaching nearly to the top, against which it leans, is what appears like a roll of paper or parchment, wreathed across with flowers, not quite half-way up; beyond is a little mass of drapery with wrinkly folds, and several small objects, one of which is clearly an artist's palette. The whole manifestation is about the size of the one taken the week before, and is a very pretty little picture. On Saturday morning I received a telegram from Mrs. Guppy, asking me to be at Mr. Hudson's at two o'clock that afternoon, and I found it was to meet Captain Phillips, from the neighborhood of Manchester. He had spent Friday evening at her house, when they had a *séance*, and the spirit Katie spoke of the photographs for which he was to sit the next day, and said that she wished Miss Houghton to be present, and when the answer was given that the appointment was already made with Mr. Williams, she said she was fully aware of that, but that Miss Houghton must also be requested to come, so the telegraph was to be called into requisition.

Punctually at the hour named Captain Phillips drove up, bringing Mr. Williams with him, and we all proceeded to the studio, when I told Mr. Hudson that, as for my last sitting, I was (spiritually impressed) to regulate the time of exposure, and in each instance it was much longer than we ourselves should have thought needful, but I learn that the invisible eyes can see the image as it forms on the sensitised plate, and, therefore, know when it is complete, while to us, when we take it out of the slide, it is still a blank until the developing fluid gradually reveals it to our vision.

Captain Phillips seated himself, and Mr. Williams went into the cabinet outside, which is behind the screen, while I took my usual position in the studio. There was nothing on the first plate, but on the second there was a charming figure which he at once recognised as his mother. While we were rejoicing over that, a lady arrived who had been at the *séance* of the evening before, and had then been told to come, so as to sit with him for some of the negatives, so that arrangement was made for the next, when, of course, the change of conditions slightly disturbed the work, and the next plate contained only the two sitters, but on the following one there was a spirit resting her head on the arm of Captain Phillips, whom he likewise at once recognised, and I think her face will print out very clearly. Again the two sat, and just behind and above them was a figure whom he thought was his father. For the last picture he sat alone, and there stood before him a female figure, slightly bending her head forwards, as if in greeting. I think the draperies of all the spirits will come out with great beauty, from the circumstance of the lengthened exposure.

We then went over to Mrs. Guppy's, and in the evening we had a *séance*.

Katie, in an audible voice, congratulated us on our success with the photographs, confirming Captain Phillips's opinion as to who the spirits were on the first three plates, and telling us that the last was the grandmother of the lady sitter, who knew her to be her guardian spirit. She then gave Captain Phillips several messages from his mother, and chatted a little with each of us before taking leave. I asked whether Charlie, who had given me his signal many times during the day and evening, could speak to me, and he said, "Good night, auntie dear," thus concluding our *séance*, of which I have only given a fragment.

My best piece of news I have reserved for the end of my letter, which is, that Sir Charles Isham called upon me about a week ago, and in course of conversation kindly offered to present a stereoscopic camera that he has, so that I shall soon hope to be able to tell of the results taken with that instrument, which I expect will probably become the most popular method of trying for the spirit photographs, and I trust that all your readers will visit Mr. Hudson for the purpose of doing so, and thus strive to indemnify him for all the difficulties he has undergone.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

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

THE GLEANER.

Mr. J. M. Peebles intends to visit England, after he has completed his lecturing tour in New Zealand.

At a debate of the Oxford Union Society last week, a motion that "Spiritualism is deserving of scientific investigation," was brought forward, and carried.

The *Medium* for June 6 contains a poem, given through the mediumship of Mrs. Woodforde, by, it is said, "Anna Cora Mowatt," an American actress of some celebrity in her day.

Mr. Morse's visit to South Wales was evidently a successful one, the attendance being very good, and the South Wales Press devoting considerable space to reports of his addresses.

We see that Mr. Burns continues to allow Mr. Herne, the physical medium, to perform at the Spiritual Institution, and in common with many others are very sorry for the fact.

We are glad to read that Mr. Enmore Jones is recovering from his dangerous illness, and has been able to seek the refreshment of the sea side, as an aid towards the re-establishment of his health.

On Sunday, May 11, the Rev. R. H. Haweis, author of *Thoughts for the Times*, preached a sermon in his own church, on intermediate agencies between God and man, in which he took decided Spiritualistic ground.

At a meeting of the Victoria Philosophical Institute, held on the 16th instant, at 8, Adelphi Terrace, London, Dr. Sexton was one of the new members elected. We cordially congratulate our friend on the election.

"Mary A. Frushard," 54, Burton Crescent, London, testifies in the *Medium* of May 23 to the healing powers of a Mrs. Woodforde, who, for the present, holds a *séance* every Friday evening, at the Spiritual Institution.

Mr. Stanhope T. Speer, of Douglas House, Alexandra Road, N.W., recently offered Messrs. Maskelyne and Cooke £20 to give an imitation *séance* in his drawing room. This offer they did not accept. The apparatus carried about by these conjurors weighs a ton!

An article on "Spirit Circles and how to move in them" can be found in *Chambers's Journal* for April 26. We regret to say that the article itself is an extremely prejudiced one, and makes up for sober statement by efforts at smartness and sarcasm.

Our old friend, Dr. Macleod, advertises himself as healing by spirit power, and is prepared to make arrange-

ments for the delivery of addresses on the logic and science of Spiritualism. His address is 4, Alma Cottages, Chestnut Road, Tottenham, N.

At a recent meeting of the Psychological Society of Edinburgh, it was resolved that the *Spiritualist* newspaper should be the only recognised organ of the Society for its outside communications, i.e., for all communications with the public not printed and published by itself.

Dr. Sexton's address on the "Claims of Modern Spiritualism upon public attention," delivered at the Cavendish rooms, on May 18, has since been published as a separate tract, at the low price of one penny. Copies can be had of Mr. Burns. It is admirably suited for distribution.

The discussion between the *Spiritual Magazine* and the *Spiritualist* as to Spirit Photography, is far more lively and continuous than pleasant. It really seems as if when Mr. Harrison was a little vexed, he forthwith proceeded to let off the surplus steam by running a tilt against Mr. Hudson.

When friends send us newspapers or periodicals, would they have the kindness to mark the passages to which they desire to draw attention? It often happens, from the absence of some such mark, that we are unable to understand why certain publications are sent to us.

The *Spiritual Magazine* for June contains a notice of a lecture on "Witchcraft Ancient and Modern," by the Rev. W. T. Hobson, M.A., and which lecture was reported in the *Manx Sun* of Dec. 14 and 21, 1872—a long account, by Mr. William Howitt, of Madame Milton, the Roman clairvoyante—a *séance* with Mrs. Guppy, by T. S., and a letter from Mr. Beattie, of Clifton, on the theory of refraction of light through psychic aura.

We are extremely sorry to have to announce that the *Broad Churchman* is dead. Mr. Compton Reade, its editor, is a clever man; but he had the *Spectator*, the *Examiner*, and the *Athenaeum* as opponents in various degrees; and it is not surprising that he has found himself worsted in the encounter. Perhaps Mr. Reade's bravery in giving so prominent a position in his columns to Spiritualism was one cause of his failure?

Madame Louise is charged by the *Medium* of June 13 with always bringing persons with her to her *séances*, who are placed in such positions as that test conditions are impossible. The *Medium* very properly warns all investigators to sit with no medium unless test conditions can be employed, and tells Madame Louise if she will not give this satisfaction she has herself to blame.

We are sorry to see that the *Spiritualist* for June 15 has extracted from the *Nasby Papers*, a humorous American work, a profane travesty of the Parable of the Prodigal Son. We have a keen sense of the ludicrous, and enjoy wit and humour as well as anyone we know; but we have certainly no sympathy with those who parody the very words of our Lord Himself, and try to raise a laugh by giving a comic character to a Parable sacred to our deepest religious experiences, and, one would fancy, guarded by the ordinary decent instincts of Christians from abuse.

We have received the following circular, the contents of which will explain themselves:—16, South Castle Street, Liverpool, 12th June, 1873. DEAR SIR.—At a general meeting of the Liverpool Psychological Society, held on the 29th May last, it was decided to hold the Annual National Conference of Spiritualists in the above town this year on the 5th, 6th, and 7th of August, and in order to facilitate the operations of the committee appointed to carry out the project, I would be glad if you would bring the question before your society, and communicate with me at your earliest convenience, informing me of the number of Delegates you are likely to send. I am, dear Sir, yours faithfully, DAVID B. RAMSEY, Secretary to the Conference Committee.

The *Medium* for June 20 contains an elaborate and deeply interesting exposure, by Dr. Sexton, of the tricks of Maskelyne and Cooke, Dr. Lynn, and Herr Dobler; by which it will be seen that these notorious conjurers have been put to public test, and found woefully wanting. The same number contains a letter from *Fritz*, the author of *Where are the Dead?* in answer to a letter by Miss Theobald, which appeared in the *Christian Spiritualist* for June, and in which letter the writer spoke of the question of the genuineness of the spirit message received from the late E. N. Dennys, who, according to that message, had renounced his former humanitarian views of Christ. Had *Fritz* felt at liberty to have given us his real name and address, for publication, we would gladly have inserted the letter ourselves; but he knowing our rule, which excludes anonymous communications, very properly sent his letter to the *Medium*, and it now rests with Miss Theobald to deal with it as she may think fit. The controversy was not raised by the Editor of this Journal, and it forms no part of his duty to take part in it.

National Religion for June, edited by the Rev. J. W. Lake, of Leamington, has a notice of the *Christian Spiritualist*, and a Spirit Drama in three acts, entitled *Mind more than Matter*, published by A. H. Baily and Co., Royal Exchange Buildings. We need hardly say that the notice is a generous one, and we are glad to see that Mr. Lake, without being himself a Spiritualist, is willing to grant the moral and intellectual reliability of many who are. Mr. Lake believes, as we do, that certain phases of Spiritualism proceed either from "weak enthusiasts or cunning charlatans;" but he honestly admits that "Spiritualism has a much higher order of witnesses, men of undoubted strength and power of mind, men of large learning and high culture, and these men tell us that they have the most indubitable evidence, having received through spirit communication information that could have come to them through no ordinary channel." If all our critics were as fair as Mr. Lake, we should have nothing of which to complain on that score.

BOOKS, PAMPHLETS, NEWSPAPERS &c., RECEIVED WITH THANKS.—*Religio Philosophical Journal*, for April 26.—*Banner of Light*, for April 19, 26, and May 3.—*The Christian Leader*, for May 17, 24, 31, and June 7.—*The Dorset County Chronicle*, for May 22.—*Manchester Examiner and Times*, for June 3.—*Trowbridge Chronicle*, for June 7.—*East and South Devon Advertiser*, for May 24, 31, June 7, 14, 21.—*The Observer*, for June 8.—*National Religion*, for April, May, and June, edited by J. W. Lake. Price one penny. London: S. Palmer, 335 Strand, or direct from the editor, Warwick Lodge, Church Hill, Leamington.—*Hollingsworth's Poetical Works with Memoirs*. Edited by Dr. George Sexton, second edition. No price given. London: C. J. Skeet, 10, King William Street, W.C.—*The Bible Educator*, edited by the Rev. E. H. Plumptre, M.A., Parts 1 and 2. Price Sevenpence each. London: Cassell, Petter, and Galpin.—*Everlasting Punishment; do our clergy believe in it? A Plain Question by a Plain Man*. Price sixpence. London: Simpkin, Marshall and Co.—*The New Era, a Journal of Eclectic Medicine*, for June. Price twopence. Edited by Dr. Sexton. London: James Burns.—*Old and New*, for June. Price 35 cents. London: Sampson, Low and Co.—*The Trowbridge Chronicle* for June 21.—*The Medium* for June 20.

CARRY YOUR COLOURS.—Take your religion with you to the sea shore, the springs, and the mountains; retain its spirit, and in order to do this jealously maintain its forms. Too many of us are like the little girl who, at the close of her evening prayer one day, said, "Now good bye, God, good bye, Jesus Christ, I'm going to Boston to-morrow."

POETRY.

"TO THE FRONT!"

BY JOHN MACLEOD.

YOU "thought such aims were out of place." . . .
 "Twere best to do as others do"
 "To be advised" . . . "You ne'er had failed"
 "I ought to rest content like you" . . .
 O base contentment, born of sloth!
 O counsel of a craven soul!
 Better my loss than all your gain,
 My very failure than your goal!
 What though I fail? Am I the first?
 Or am I shamed, because I fail,
 That such a heart as yours should beat,
 With triumph as you tell the tale?
 You fail—not you! I doubt it not,
 You never knew defeated pride.
 They well may win whose aims are base;
 They scarce can fail who ne'er have tried.
 To pierce the hidden core of Truth,
 To find some footing which is sure,
 To wed high thought with loving words,
 And lead a life which shall endure
 When all these street-cries of the crowd
 Shall have left the ear for aye—
 Not such the hopes that crown your years,
 And lead you on from day to day.
 You have no "taste" for deep pursuits,
 Nor any hope beyond the hour;
 Content to win some hodman's praise
 With poor conceits of shallow power;
 Tossing cheap wisdom, neatly dressed
 And gilded, to a gaping crowd;
 "Discerning" all things—Not like those
 Who "wrap their meaning in a cloud."
 O pert in speech and small of heart,
 While half of it is filled with gall,
 The first to hear, the first to sting,
 And tell it when your betters fall.
 Thrice better were it now to die,
 While striving for the great and just,
 Than drag three lifetimes out like thine,
 And batten on such poisoned dust!
 But pass. I choose to die, or reach
 The forefront where the bravest bleed.
 Keep thou the rear, and leave to men
 Less greatly-meek to take the lead.
 But spare them when they chance to fall;
 For, trust me, noblest souls are those
 Who, failing, rise, and strive anew,
 And mix in battle to the close.

The Christian Freeman.

OUTLINES OF SERMONS.

No. 31.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." 3 John, 14 to 17 v.

1. Do these words form part of the conversation between our Lord and Nicodemus, or are they part of a series of reflections appended to that conversation by the writer of this Gospel? We do not know, but we may be

quite sure that the words themselves are in beautiful harmony with all the Lord's known teachings respecting Himself and His work.

2. If we were not so familiar with this chapter, and kindred ones, the words of the text must necessarily inspire us with interest in them. "Do the gods love?" said a missionary to a heathen man. "The gods never think of loving," was the dreary reply. But "we have known," if we have not believed, "the love that God hath for us."

3. Christ's Gospel addresses itself to man, as man. "Whosoever"—"the world."

4. The Gospel of Christ reveals the possibility of man's possessing "eternal life," which is equivalent to being "saved;" for eternal life is not mere continuity of existence, although, of course, it includes that, but is sympathetic union with God, and he who is a partaker of the Divine nature is certainly saved. See 17 John 3 v., 2 Peter 1 c. 4 v., and 1 John 4 c. 7 and 8 v.

5. The Gospel of Christ reveals the possibility of man "perishing," or being "condemned." Just in proportion as the spirit of man voluntarily divorces itself from the Spirit of God, so is it in a state of perishing, and, consequently, of condemnation; for *he* is, and must be, condemned who is out of harmony with God's order, which is but the outcome of God's nature.

6. The Gospel of Christ connects our possession of eternal life, or salvation, with "believing," because it knows that the heart is always the ruler of the life (10 Romans, 10 v.). But it presents Christ, the "Only Begotten," or well-beloved Son of God, as the Being in Whom our belief is to centre, and for manifest reasons. Christ revealed by word the law of God. Christ kept the law perfectly. Christ was not only a lawgiver and a law keeper, but a personal revelation of the lawgiver, and in this latter capacity He was more especially a manifestation of God's love. "God so loved." See also 8 Romans, 32 v.

7. The Gospel of Christ presents the Cross of Christ as a necessary medium for the bringing of man to believe in Christ, and for this reason, among others, that the Cross of Christ was the self-sacrifice of God for man. No wonder when men and women have been brought to feel "the exceeding sinfulness of sin," the need of mercy, and the value of Christ, that they have cried out, "Just as I am without one plea," &c., or, "Rock of Ages cleft for me," &c.

8. The text is the Gospel in four verses, and the one Gospel which all Christians need to preach by word and life, and which must be preached if the prayer of the Lord is ever to be fulfilled which is recorded in 17 John, 20 and 21 v.

9. For extremely suggestive matter touching this text in particular, and the more general subject with which it is related, consult: Alger's *Future Life*, page 295; A. J. Morris's *Open Secret*, page 229; Hedge's *Reason in Religion*, page 387; Drummond's *Spiritual Religion*, page 115; Upham's *Divine Union*, page 97; Kingsley's *Good News of God*, page 14; and Swedenborg's *Divine Love and Wisdom*.

FREDERIC ROWLAND YOUNG.

(Preached at Swindon, June 1, 1873, and before the General Baptist Assembly, held at Worship Street Chapel, London, June 3, 1873).

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"A really graphic tale of domestic life, originally and pleasantly written in a religious spirit. The author has, no doubt, some peculiar opinions; but his singular humour, his evident honesty, and unhackneyed style, make the book alike remarkable and fascinating."—*John Bull.*

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