

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 NATURE OF SPIRIT AND OF MAN AS A SPIRITUAL BEING."

SUCH is the title of a series of nine lectures, and an appendix, on "The Lord's Resurrection Body not Material," by the Rev. Chauncey Giles, a well-known New Church minister. The little volume is published at the low price of sixpence, by James Speirs, 36, Bloomsbury Street, London. The *first* lecture treats of the nature of spirit and of the Spiritual World. The *second* lecture shows that man is essentially a spiritual being. The *third* and *fourth* lectures are devoted to the consideration of the death of man, and his resurrection. The *fifth* lecture treats of man in the World of Spirits. The *sixth* lecture is on the judgment of man. The *seventh* lecture describes man's preparation for his final home. The *eighth* lecture is on the state of man in hell. The *ninth* lecture pictures man in Heaven.

We need scarcely say that these lectures are written in conformity with the views taught by Emanuel Swedenborg; but although some of the phraseology used by Mr. Giles seems to us to be un-scriptural, yet the volume, as a whole, strongly commends itself to the attention of Christian Spiritualists, partly from the ability displayed by the author in his treatment of the various subjects upon which he discourses, and also by his reverent loyalty to Christ and what he believes to be the revelation given through Christ. It is sometimes said that Swedenborgian publications are not easily understood, but this little volume is eminently readable. It is quite true that familiarity with the works of Swedenborg and his followers would be a great help to the understanding of these pages, but that condition is not a necessary one. Persons who have not read a line of New Church literature will be able to understand and appreciate these lectures, which show, with great variety of argument and illustration, that our lives, here and hereafter, are based upon the spiritual; that Spiritualism—using that term in a large sense—is in strict conformity with the nature of

man, and the surroundings in the midst of which God has placed him; and that so far from it being necessary that death should come to introduce us into the World of Spirits, it is manifest that we ourselves are spirits now, and live in the Spiritual World, although the natural body dulls our perceptions of spiritual facts. We cordially and earnestly recommend this little book to the notice of our readers.

Very much of the incredulity expressed by persons who object to Spiritualism, arises, whether they know it or not, from the absence of spirituality in their own lives, and the impossibility of the "natural," or merely intellectual man understanding and appreciating "the things of the spiritual." Each truth has its own appropriate evidence. The tongue is no judge of music, the ear is no judge of odours, the eyes are no judges of sounds; and if a man in dealing with spiritual realities expects not only to touch but grasp "the things of the spirit," he can do so only by being himself in a spiritual state. It is a simple impossibility for an impure man to understand in the least degree what our Lord meant when He said, "Blessed are the pure in heart for they shall see God." A selfish man not only does not, but cannot believe the words of the Lord Jesus, that "it is more blessed to give than to receive." The man who acts from policy not principle, who is guided by considerations of profit and loss, who is determined at any hazard to stand well with his fellows, and to get on in this world, who looks upon conscience as a very proper thing in its way but as not designed to be the absolute ruler of man's life, sees no force or value in the Lord's declaration, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." If a man believes that every other man has his price, and that every woman is at heart a rake, we do not see how he can believe in fidelity even to martyrdom, or that the affections can be disinterested. A very large amount of the objections now taken to Spiritualism would lose their power over the objectors themselves, if men and women were more thoroughly principled in truth and goodness. For, although it is quite true that some of the phenomena of Spiritualism are just as appreciable by the ignorant as by the intelligent, by the vicious as the virtuous, yet the whole subject of Spiritualism, *viewed as a whole*, is more or less credible according to our own inner states of mind and heart. When our Lord said, "If they hear not Moses and the Prophets neither will they be persuaded though one rose from the dead," He did not mean to affirm that Moses

and the Prophets had exhausted all the possibilities of God, or that God would vouchsafe no evidence beyond what they had given, for Christ Himself was a Revelation from God and of God, in addition to all that had been given before His time; but He did mean to point to the great fact in human life that evidence is conclusive or not, very much in proportion to what we ourselves are. As long as our religion is one of hearsay, and merely hereditary; as long as it is only a matter of decent profession and belief; above all, as long as we live lives of smooth-faced or vulgar animalism, and are not in living, constant sympathy with the highest laws of our being, and the Lord Himself as their perfect expression, so long shall we disbelieve or doubt the reasonableness of Spiritualism. Of course, there are persons who do not at present belong to the ranks of believers in Spiritualism, who are outside of us, but who are at the same time full of the spirit of truth and of all goodness; and we honor them for holding to their present attitude until they see sufficient reasons to change it. But this does not do away with the fact that a large amount of opposition to Spiritualism springs from unworthy and unholy sources. A newspaper proprietor, who has no more faith in Christ than he has in Jupiter, insists upon the words "Our Lord and Saviour Jesus Christ" being inserted in one of his leading articles, because "the phrase sounds well," and will recommend itself to the majority of his readers—a leader-writer, who scribbles any amount of "copy," dotted all over with references of religion and Christianity, tells you that he has not the slightest idea of what religion is, and could never yet find the man who could define Christianity—a newspaper reporter, who writes funny reports of *stances* and Spiritualistic manifestations generally, poisons his blood, inflames his brain, confuses his mind, and blunts his conscience by a chronic condition of drunkenness—a minister of religion, who has never taken the slightest trouble to examine the evidences for and against Spiritualism, and who is as ignorant of them as he is of systematic theology, pours forth his vulgar scorn and condemnation, because he knows that nine-tenths of his supporters are of the same way of thinking, and it is a cheap way of pleasing them, and of keeping up a reputation for being "sound in the faith." Another man, whose whole life is one of unreality, who has no living hold upon anything but the things of time and sense; who believes in God and the Bible on Sundays, but on Sundays only; who in his heart of hearts is an atheist, a materialist, and a sensualist; tells you he does not believe in Spiritualism. As if it were possible that he should! Cabbages do not produce oaks, sows' ears do not produce silk purses. It is quite true that we cannot believe at will, but it is just as true that our belief, and, still more, our tendencies are regulated by our master sympathies, which, first or last, bring all things in subjection to them. No, we are not at all surprised at the incredulity which so many persons profess with respect to Spiritualism, their insensibility to our statements, and the various methods of opposition they adopt towards us. Such characters must undergo what the Scriptures very properly call "being born again," ere they can be in a position to give a trustworthy opinion about Spiritualism. We must not be anxious about what such people say or do, but quietly go on our own way, and be ourselves faithful and earnest. Although we have not mastered this subject in its entirety—for there is much to learn and still more to do—yet we have the truth on our side, time is with us, and the day will come when men will wonder with a great wonder that there could have been the resistance and unbelief which we have to meet in these days. "If He be the King of Israel let Him now come down from the cross, and we will believe Him." He *was* the King of Israel, and *did not* come down. "These men are full of new wine." So *they* thought, but the answer to their ignorant and summary way of dealing with something they could not understand is written in the Christian history of the past eighteen centuries.

SWEDENBORG THE SEER :—No. 6.

THE SPIRITUAL BODY.—No. 2.

THE absorbing advantage we gain from our leading theory, that God is the one moving source of all things, is that this theory forbids us to suppose for a moment that human, or any other action, can ever mar the designs of God or cause them to vary. This theory, therefore, leads us to conclude the designs of God to be as perfect as God himself, and hence to be assured that there can be no interruption or break in them. The perfection of God Himself is in the design. If we cannot see it, the fault is ours. Hence we argue the continuity of this life with the life hereafter, and that gradual development of our world into the world hereafter which the theory of a spiritual body, impalpable to our senses, affords. How else could we live hereafter continuously with our life here, if indeed I must not say how else could we live at all? Just as the student of light assumes the impalpable ether, so do we assume the impalpable human body; and just as his assumption explains the phenomena of light to him, so does our assumption explain the possibility of life hereafter and its continuity to us. The student of light says, from his own observation, that the phenomena he explains are. We cannot say from our observation that life hereafter is, nor if it is that it will be continuous with this life; but we can say, if it is, our hypothesis makes it conceivable to us and continuous with this life. But now to advance our theory further. If within the natural human body the spiritual body lies organ for organ, limb for limb, fibre for fibre; and if, just as the human body is impalpable to us, so also the organised world into which it passes (its world) is alike impalpable to us, why may not all material things have their spiritual bodies too—the stars their's, the clouds their's, the earth, the sea, the rivers, the trees, birds, beasts, and fishes, churches and houses, even tables and chairs, and every object great and small? Why may not the great globe itself and all that it inhabit be but the crust formed round a spiritual creation, hidden (possibly) by its gross covering from all eyes but those of earth's inhabitants?

If this be so then the real struggle of the artist is to see with his spirit eyes, and paint upon the canvass, the spiritual picture which lies within the material, and is material and vocal to him—that spiritual picture which is a true projection from his own inner nature and lies within the material awaiting a discovery which is, for him, essentially *creative* of the picture? If this be so, the architect is in the same manner learning in his earth life, to contrive and create from himself (to use the language of human

appearances) the building, a poor material embodiment of which he erects in brick and stone. If this be so the engineer is alike being trained into the conception, which is hereafter but a name for the creation, of the spiritual engine.

Now the course of earthly growth leads us more and more into the ability to think wisely and conceive accurately that which we desire to produce. If, then, not only in the other world, but in this world also, the result of such wise thought and accurate conception is really to create the appearance in the malleable substance of the spiritual world, of the natural objects, thought out and conceived, which seeing dimly, we then try to represent in the dead material of this world; if this be so, then the training of this life becomes really an education for the life hereafter, with this superadded security for careful thought and conception, that the things thought and conceived here, have to be embodied with labors which may extend over a year or a life, instead of gathering round us as fast as we mature the thought. Thus on the theory of a spiritual body existing universally within the material, earthly growth is, in fact, a direct training for life hereafter. If then we desire a theory which will enable us to understand the way in which our progress from this world to the next may be continuous or unbroken, we have such a theory in that of the spiritual body. But yet more than this. We found early in our study, that Swedenborg's philosophy came forward and offered a middle course between faith in absolute moral independence, and Calvinism. So here, in the theory of a spiritual body his philosophy also steps forward and offers a middle course between a vague faith in a mere spiritual existence, and materialism; those two dogs of war which, if unreconciled, threaten to tear in rags the world of modern philosophy. "There is no thought or sensation apart from the brain. Without material things there is nothing spiritual" says the materialist. "Such assertions mean that death is annihilation! Thou philosopher—thou art worse than a murderer" cries the Spiritualist. "Peace, peace," exclaims Swedenborg; "there is a spiritual body within the material, formed of substances whose nature makes their owner a spirit indeed. Without a brain truly, without eyes and senses, we men cannot know a jot of thought or feeling; but the real brain is that of the spiritual body which but occupies the material brain as its earthly home," and he adds (Heaven and Hell, 77), "Good spirits with whom I have conversed on this subject, were grieved to heart that such ignorance should prevail within the Church concerning the nature of Heaven, and concerning spirits and angels; and they indignantly charged me to declare that they are not minds without form,

nor ethereal spectres; but that they are men in form, and that they see, hear, and feel as perfectly as men in the world." Prove this! O prove it! cries the inquirer.

I cannot prove it, I answer. I can only show its great likelihood. I confess myself unable to see the spiritual body or brain, to touch it or perceive it with my bodily senses in any way. Swedenborg, as we know, says he has seen thousands of spirits, and this for years, and that they are altogether as men. We have his evidence, and the evidence of many others who say they, also, have at times seen spirits, and that they appear altogether as men. This evidence we have; beyond this we can rely only on the inherent probability of the facts these men tell us, and on the great likelihood that we must be at all times each, as to our spirit, men and women as we are to-day; only perhaps more perfect. This theory indeed that a spiritual body exists within the material (with its brain, its body, its limbs all perfect) while it robs materialism of terror in clothing it with the most rational spirituality, is the needful supplement to any comprehensive account of life hereafter, and the natural accompaniment of a philosophy of which the ruling theory is that God is the one moving source of all things. In reconciling however the theory of the spiritual body with our earthly experience, the leading theory we find in Swedenborg does not desert us even at this point.

If God be the one moving source of all things, to Him we at once *are* and *are not*. We *are* to the extent to which He is aware that we *think we are*, while essentially He knows we are not. Just as the hardness, squareness, and rotundity of the world exist for us, if we believe they exist; so, as far as we are concerned, *we are* if we believe we are. Hence, on the theory that God is the one moving source of all things, the problem of creation is to make men believe that they are, and are owners, possessors, as we find them believing themselves to be to-day. I say *believing* themselves to be, with the greatest deliberation, for I maintain unhesitatingly that we certainly are none of us owners in more than belief; and am upheld in this assertion by observing that the great aim of all religious teaching is to make men confess that God is the one sole Owner of all things. The sense that we *are*, shows itself (as I have implied above) in nothing so conspicuously as in the sense of possession, the sense that we have rights *as against each other* (the demoniacal side of our being). Now nothing creates in us this sense of possession so much as the labor with which we acquire the object we claim as our own. In the earliest stages of civilisation man digs, cultivates, and sows a patch of ground, and he claims the products as his own, because of the

labor he has expended. He makes a table and the table is his because of the labor he has expended. He builds a house, and the house is his because he has found means to supply the needful labor in making and burning the bricks, in quarrying the stone, in felling and cutting up the timber, and in erecting the house. On the fact of every man having the right to the results of his own labor, the whole body of property law is founded. If labor then had not to be expended in the creation of the things we need and desire, the idea of property, and with it the idea of self—the idea that *we are*, as we know that idea, would perish.

Now the theory of the spiritual body states that the body, and the whole world it inhabits is directly subject to the will of man. In the Spiritual World, as described by Swedenborg, much desire destroys distance; similarity of state is similarity of place; strong love is close proximity. All these are axioms of the Spiritual World. And again. In that world the shrinking retirement of soul which loves the shady lane, the wooded landscape, and the quiet brook, sees outside itself the scenery it loves. The broader outspreading nature that walks with head erect and cares not who observes, beholds outside itself the open downs, and far reaching uplands. The lover of society finds himself in the midst of friends. The artist finds his colors flow without effort or disappointment upon the canvas. The only labor the architect needs is to conceive well; the building stands around him as fast as the thoughts are matured. "Houses in Heaven are not constructed by hand like houses on Earth" (writes Mr. White), "but are created by the Lord for each angel *through* each angel's character. There is nothing in any angelic mansion which does not correspond to something in the mind of the householder." The theory of the spiritual body states in short that in the Spiritual World the without, is in unavoidable harmony with the within. There, to desire is to possess. If God be the one moving source of all things, a state like this may be a second state in man's existence, but can hardly be a first, since on the theory that God is the one moving source of all things, creation means the giving men the sense of existence—the belief that they are. To plant men at once, in a place in which they had not to labor (often in pain and sorrow) for that which they own, would be to plant them in a place which, as compared to this earth, would be wholly wanting in any power of creating the sense of ownership. Why should we have fleets, armies, and policemen, why judges, magistrates and all the paraphernalia of law, if every man had at once that which he desired? and fleets, armies, policemen, magistrates, the law are all the social means by which the sense of existence

and of each possessing rights against the neighbor are made unmistakeable. If the problem of creation be to rouse in us the sense that we are, and have each our rights against God and man, we cannot, of course, assert that this problem might not be worked out in many other ways than the one adopted in the creation of this world. To assure ourselves, however, that the one adopted in the creation of this world is (I had almost said) too successful, we have but to observe, here the man who denies the very being of God; and there to regard the ambition of a Napoleon III., the iron deeds of a Bismarck, and the outpourings of a *Pall Mall Gazette*, and then to note that these exhibitions are but mild modern blossoms upon the crucifixions rife among our forefathers, and the bloody deeds of the devouring conquerors of old. If the need of creation be a scheme to make self-assertion, not only alive but rampant, assuredly in that adopted in this world we find a perfect scheme.

The admission again that vigor of self-assertion is the measure of our waking to life, gives to us a reason why with a Spiritual World so near, God should close our eyes with such dark blindness to it; why a seer here and a seer there, alone beholds this inner world in its entirety. Were the veil which hems us in from a Spirit Land thus near, not so black, could we expect to find a self assertion reaching the boundless height, the fathomless depth, the astounding vehemence of that roaring round us with a power which seems to gather strength from every cavernous hollow in hell itself? Dark, however, as the veil may be which dims our eyes, the eyes of our spiritual relatives, Swedenborg says (Heaven and Hell, 438), are not always blind. "Although he is ignorant of it, every man as to his spirit, is in society with spirits, even while he lives in the body. By them as mediums a good man is in some angelic society, and an evil man is in some infernal society; and each after death enters into that very society with which he had been tacitly associated during life. Man does not appear as a spirit in the society with which he is associated, while he lives in the world, because he then thinks naturally; but they who think abstractly from the body, sometimes appear in their own society, because they are in the spirit. They are easily distinguished from the spirits who are actually there, because they walk about like persons in deep thought, silent and regardless of others, as though they did not see them, and when any spirit accosts them, they immediately vanish." This theory of an external world on which the mere will of man impresses his own designs, may appear a strange theory. A truer mode of regarding the theory is doubtless that God creates the external world of hereafter directly *through* the minds of the

inhabitants of that world. Man having acquired the sense of existence, and the capacity to own—the feeling that he is (by the will of God) an absolute entity, with rights *against* others—having acquired these senses through the hardness and roughness of this world, he is thereby woke into life. Once woke thus, he is awake for ever, and can hereafter have the outer world given him without labor by the One Creator; an outer world in harmony with the inner; an outer world which being created through the spirit's mind, has, to the spirit, all the reality of being created by the mind of the spirit himself. The theory is strange I say; and yet when, admitting that the world hereafter can but be a growth on this world, we think of the harmony which must needfully exist between the inner world and the outer in any conception we can form of Heaven, and when, thus prepared, we admit the suspicion that Eternal Love may be the one moving source of all things, its strangeness surely fades away to an almost assured rapture of hope.

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THE CLOCK STRUCK ONE AND
CHRISTIAN SPIRITUALIST, &c.;
CLOCK STRUCK TWO AND CHRIS-
TIAN SPIRITUALIST, &c.: by the REV.
SAMUEL WATSON. Memphis: BOYLE AND
CHAPMAN.

THE author of the very interesting and instructive book, *The Clock Struck One*, is the Rev. Samuel Watson, of Memphis, U.S. He was as he says "cradled" in the Methodist Church, his father being for 40 years a class leader. He himself has been connected with the same Church for more than 36 years, and taken an eminent position in it as a divine. For upwards of ten years he was editor of the *Memphis Christian Advocate*. He now edits a paper, by the appointment of the Methodist bishops first; then by the election of the General Conference, which met in Memphis in 1870; and then by the unanimous election of the Colored Methodist Episcopal Church of America. The introduction to the book is a long one, containing some correspondence between Dr. Watson and Dr. Bond on the subject of spirit communion. Then Dr. Watson shows why the communion between the worlds is reasonable and Scriptural, and brings forward many illustrations from Scripture where this communion has taken place. He also gives the testimony of many eminent men, both past and present, in support of the reality of Spirit Communion. Dr. Watson was first led to examine the subject in 1854, from some phenomena occurring in his own family, unsought and most unwelcome at the time, as he had a strong prejudice against everything connected with "spirit rapping." He very carefully, and with a particularly strong sense of the deep importance of the subject, and of his own responsibility to God, went into the matter with twelve eminent citizens of Memphis, among whom were five physicians, three ministers, and one Episcopal Bishop; and these all received wonderfully satisfactory evidence of the truth of spirit phenomena. Many very high, holy, and instructive communications which this circle received are given by Dr. Watson. The aim of the book is to show that

spiritual phenomena do really take place, which the author shows from his own experience, and that of others; and also that these phenomena are strictly in accordance with the teachings of the Bible, which book Dr. Watson appears to receive as the absolute Word of God. Theologically speaking, he is evidently just as much a believer in the generally received Wesleyan doctrines as he ever was; and the good Spirits with whom he has communicated teach him to reject all that spirits may say which is contrary to the teaching of the Scriptures. It appears from his book that a great many in America are firm believers in, and have large experience of, Spirit Communion, who have no sympathy with much that is taught in the name of Spiritualism because of its anti-Christian tendency, and, therefore, refrain from joining the ranks of the Spiritualists. Dr. Watson believes Spiritualism to be the great instrument now devised by God to cleanse the world of materialism, and the doubts concerning the other life, which are so prevalent now even among professed Christians. The book is very clearly written, and in a most charitable and Christian spirit, and contains really valuable advice and information to those who are investigating the subject of Spiritualism.

Clock Struck Two is "a review of the reviewers of the *Clock Struck One*," and also contains some more of the author's experiences of spiritual phenomena. It seems utterly astounding, if any foolishness on the part of our opponents *could* be astounding by this time, that such ignorant misapprehensions concerning the *Clock Struck One* could have followed its appearance. But the book seems to have fallen like a bombshell into the midst of the Methodist community, and the consequence of this was that Dr. Watson was brought up before the Conference to answer for its publication; and rather than surrender his right to express his opinions freely he withdrew from the Conference altogether. We advise our readers to procure Dr. Watson's books, and can only hope he may be induced to give some more of his experiences to the public. In all probability, copies of these two works may be obtained through Mr. Burns, 15, Southampton Row, London, W.C., through whom they have come to us.

A SPIRIT DRAMA.*

"THE greatest miracle," says Jean Paul Richter, "is the faculty we have to believe in miracles, even surrounded as we are by the mechanical kingdom of our outward senses: that we believe in an invisible world in spite of our continual contact with this material external earth." This great truth must be patent to every observer of human nature; it probably furnishes the chief reason why materialism has never, in any age of the world, been popular. Occasionally in the history of the past a species of Atheism has reared its head, and for a time seemed to threaten the overthrow of all forms of faith in the supernatural; but in a very short period, the truth which springs from the depths of man's inner nature has asserted its rights, and the huge edifice of scepticism has stumbled into ruins. Even in our own day, a kind of scientific Sadduceism claims to have resolved everything into Force, governed by law, thus dispensing

* Mind more than Matter." A Spirit Drama in three acts, by "Pro" and "Con." London: A. H. Bailey and Co., Royal Exchange Buildings.

with the operation of God in His own Universe, and to have proved philosophically that mind is a function of brains, and, therefore, incapable of existence after its material organ has been destroyed. Such views can never take root in human nature, because they are foreign to the inner consciousness of man, and, therefore, opposed to the highest truth with which man is acquainted. "The doctrine of eternal life," says Theodore Parker, "is always popular. If you were to poll the world to-day, and get the ayes and noes of all mankind, nine hundred and ninety-nine out of every thousand would give their vote for immortality." This is unquestionably the fact, and the reason is, that the aspirations of man towards God and the unseen world are so strong that nothing can shake them for any great length of time. Even in the literature of unbelieving philosophers and poets, we come across innumerable passages which give the lie to the theory propounded, and shew clearly that in the inner depths of the most sceptical mind there remain still some vestiges of the heavenly truth that a spirit world lies about us, and that God is a solemn reality, and not a fiction conjured up by a wild imagination. Thousands of illustrations of this fact could be given, had we the space to devote to the subject.

The book before us is called a "Spirit Drama," and it certainly does not belie its name, for profound spiritual truths stand out in bold relief on almost every page. It is professedly written by two authors, "Pro" and "Con," but if it be so, all we can say is that "Pro" has very much the best of the argument. In fact "Con" is simply nowhere. The whole of his opposition to Spiritualism—and we have read the drama through more than once in order to make quite sure that we did not overlook any of his reasons for disbelieving in spirit communion—seems to exist in some stale and worn out objections offered by a Cardinal, mainly on the ground that the new faith is opposed to the teachings of the Church, a line of argument which would have little weight in Protestant England. Even the Cardinal, however, succumbs in the end, and becomes converted to Spiritualism; a fact which speaks volumes for the reasoning and demonstration of "Pro." We need hardly say that the entire plot of the drama hinges upon communion with the other world, since the title would seem to indicate as much. What is called mesmerism—only another phase of Spiritualism—occupies a most conspicuous position in the book; and a clairvoyante not only describes distant events, but even reads the thoughts of the actors in the occurrences which she depicts. The doctrine of sympathy between mind and mind is beautifully described in the following passage:—

Claudio: You knew it! how? Did she then tell you so?"

Raolo: No, but I felt it. Can't you understand? Look, Claudio, when minds like hers and mine

Are bat once knit in sympathetic bonds,
The inmost thought-flash of the weaker soul
Reflects itself in the pure spirit lens,
The crystal mirror of the stronger mind.
'Twas thus I knew she was in quest of me,
To tell me your outspoken tale of love.

There is a grand truth enunciated here, as in fact there is in a hundred other passages in the book; but apart from this fact, the lines themselves are very beautiful, and show that the author is really possessed of genuine poetic talent. A work displaying great genius it certainly is not; but there are scattered over its pages, notwithstanding, many germs of rich poesy that deserve to live in English literature. Moreover the whole work shews a great knowledge of the inner workings of the mind of man, the strong faith that everywhere exists in the supernatural, and the sole truth that underlies what are in modern times termed gross superstitions.

The real representative of "Pro" is a Signor Raolo who is a magician, and something more. He "can call spirits from the vastly deep," and they *do* come when he calls them. He has constant communion with a spirit called "Nina," whom he had loved in earth life, but who married someone else for his wealth, gave birth to a daughter and died; and this daughter, called "Viola," is one of the characters upon whom much of the interest of the drama hinges, and is of course cared for greatly by her spirit mother. Raolo occasionally throws his clairvoyante—the same "Viola"—into the mesmeric sleep; and in that condition she seems to have the power of reproducing the enactment of scenes that have already taken place, and making them visible to the eyes of all present. By this means a great mystery involving a murder, and black deeds such as usually occur in plays, is cleared up at the end, and all things put upon a proper footing. The following passage is worth quoting as showing the line of argument taken by "Pro and "Con" on the question of Spiritualism:—

Cardinal:

You do not then profess
To hold communion with the demon world.

Raolo:

Your eminence is barely courteous.
Were I to make response in such-like strain,
I'd say that wisdom should believe but half
Of what it sees, and nothing that it hears.
Fools only credit all that gossips prate.

Cardinal:

Sirrah!

Raolo

But if I do with demons deal,
I do no more than did those grand old Greeks,
Plato, Pythagoras, and Socrates,
Whose lamps of wisdom lit up all the world.

Cardinal :

Sir, they were heathen, and with devils dealt,
Because they dwell in darkness, not in light.

Raolo :

That's common logic for the common herd ;
But one so learned as your Eminence
Must surely know that demon never meant
A devil in old days. The word in Greek
Meant but a spirit, once incarnated on earth.
A bright intelligence endowed by God
With a fair soul, as fair as yours, may be.
And as for light, would you compare the blaze
Which those old sages kindled, with the gloom
Of modern creeds, which veil forgotten truths
In mystic superstitions dark as night ?

The end is, of course, that the Cardinal (that is "Con") being worsted in the argument calls, his guards to have the Signor arrested as a blasphemer, a sort of argument that his church has often resorted to in the history of the past. We should like to quote many more passages from this drama ; but our limited space will not permit us to do so. One other we must give, having a reference to the lawfulness of spirit communion. It is a part of a conversation between Raolo and Giulia ; sister to the Cardinal, who, being in love with Raolo, is receiving from him tuition regarding the wonderful power that he possesses.

Giulia :

But is it not unlawful for a man
To seek to bend such spirits to his will ?

Raolo :

All power that man possesses comes from God ;
And can you think that Providence designed
That man should ever dare forbid himself
The use of any faculties or source
Of power or light, his God's own gift to him ?

Giulia :

I cannot think so ; that would surely be
To bury borrowed talents in the ground,
Whose usufruct had some day to be paid.

Raolo :

That's Bible-truth ; there's a mysterious bond
Twixt mind and matter ; and all grades of life
Are closely linked. The viewless spirit-world,
In which fair Psyche soars on wings of light,
Is really not dis severed from our own
By more than one gradation on the scale :
The chrysalis is but a type of man.

Giulia :

All that you tell me seems but simple truth,
And makes me long to listen and to see :
I fain would know how spirits speak with man.

Raolo :

Through mediums the higher spirits speak
(Trance Mediums, as Hebrew prophets were) ;
They influence the organs of the brain
By means within the Mesmerist's control,
When he exerts his will to do the same.
Men call him a magician for his meed,
And deem him leagued with satan ; yet he is,
Just like themselves, a spirit-pilgrim here,
Incarnated upon this planet for awhile,
And not denuded wholly of the means
Of intercourse with his own native land,
The spirit-world—the birth-place of the soul !

We can cordially recommend our Spiritualistic readers to procure this "Spirit Drama" and

peruse it, and can assure them that there is much, very much in it that is worth reading again and again, and that the whole work is calculated to advance the belief in Spirit Communion, "Con's" arguments notwithstanding.

GEORGE SEXTON, M.A.

16, Trafalgar Road, Old Kent Road, London.

AN "OPPOSITION" VIEW OF SPIRITUALISM.

WE cut the following literary notice from the *Liberal Christian* for May 24, 1873. The book to which it refers can, doubtless, be obtained, through any bookseller, from Trübner and Co., Sampson Low and Co., E. T. Whitfield, or James Burns. The price is not named. MODERN MAGIC. By M. Schele De Vere. New York : G. P. Putnam's Sons. 1873.

A volume of startling and unexpected revelations to one not versed in mystic lore is this book by Prof. De Vere. Written with all the grace and beauty of style which are so characteristic of the author, it is replete with odd and curious learning, gathered from the writings of all nations, in which the mysteries of the spiritual world are descanted upon. The superstitious records of ancient and modern times, of nations civilized and savage, have been ransacked with a keen relish and ardour, and all in them that has been found to be worthy of mention has been culled out with a master hand. How complete the examination of the phenomena of the unseen world has been will be at once evident from a list of the topics discussed in its pages. They are "Witchcraft," "Black and White Magic," "Dreams," "Visions," "Ghosts," "Divination," "Possession," "Magnetism," "Miraculous Cures," and "Mysticism." The standpoint from which the author examines these weird and awesome questions is well stated in the chapter on "Black and White Magic," although many of the anecdotes narrated, if wholly reliable, would warrant a stronger statement. The author says : "Spiritualists in the Old as in the New World are hopeful that the new magic will produce a new universal religion and a better social order. In this direction, however, no substantial success has yet been obtained. Outsiders had expected that at least an intercourse with departed spirits might be secured, and thus the immortality of man might be practically demonstrated. But this also has not yet been done. What, then, can we learn from modern magic ? Only this ; that there are evidently forces in nature with whose character and precise intent we are not yet acquainted, and which yet deserve to be studied and carefully analyzed."

Prof. De Vere gives quite a long account of the wonders performed by the medium Home, who is acknowledged as the greatest of living Spiritualists. "At the house of Prince Murat he performed, perhaps, the most astonishing feats he has ever accomplished. Seated quietly in his arm chair, he caused tables to whirl around, the clocks in two rooms to stand still or to go at will, all the bells in the house to ring together or separately, and handkerchiefs to escape irresistibly from the hands and the pockets of several persons, the Emperor included. Then the floor seemed to sink, all the doors of the house were slammed to and opened again, the gas lights became extinct, and when they as suddenly blazed up again, Home had disappeared without saying good-bye. The guests left the house quietly and in a state of great and painful excitement." One of the principal powers possessed by Home is the ability to suspend himself horizontally in the air and to pass in and out of open windows. Numerous, and, apparently, well authenti-

cated, exhibitions of this power have taken place. The author, speaking of the views held by the medium himself, in regard to these phenomena, says: "Home maintains that he performs no miracles, and is not able to cause the laws of Nature to be suspended for a moment, but that he is gifted with an exceptional power to employ faculties which he possesses in common with all his brethren."

Prof. De Vere is a firm believer in Christianity, and sees nothing in these varied phenomena to discredit Revelation and the established beliefs of the Christian Church.

One effect of this book and others of its class which are continually being written will be to force scientific men to examine these subjects so far as it lies within the domain of human analysis and investigation. The French Academy once listened to a paper by Arago on Spiritualism, ending with the words, "I do not believe a word of it," but his colleagues did not come to any decision in regard to its claims, remembering, perhaps, as the author says: "that their predecessors had once or twice before committed themselves grievously. Had not the same Academy pronounced against the use of quinine and vaccination, against lightning-rods and steam-engines?" Dr. Hare states in 1855 the Society for the Advancement of Useful Knowledge refused to hear a report of Spiritualism, preferring to discuss the important question: "Why do roosters always crow between midnight and one o'clock?" This antipathy to the subject is, however, passing away. Prof. De Vere has produced a very interesting book, and it will be deemed readable even by those holding most decided views against any and every claim of the Spiritualists.

H. A. R.

Writers, editors, speakers, and the clergy of all churches are just now greatly "exercised" by reason of Spiritualism. Suppose the police were to take "the superstition" in hand, and employ a staff of experienced detectives to attend public sittings and "work up" cases? For ourselves we should be quite willing to give them any amount of honorable help it might be in our power to render them.

To-day abhorred, to-morrow adored;
So round and round we run;
And ever the right comes uppermost,
And ever is justice done!—Ed. C.S.

CORRESPONDENCE.

To the Editor of the Christian Spiritualist.

MY DEAR SIR,—I have lately received some information respecting T. L. Harris and the Brotherhood of the New Life; which I feel should be made public at once. Some weeks ago I received a letter from a medical friend at Cheltenham, informing me that reports were being industriously circulated there of a character very detrimental to Harris. They were as follows: 1. That Harris was a spiritual tyrant, and that a committee of eleven had been appointed to check him: 2. That it was not safe for an unprotected female to reside at Brocton: 3. That Mrs. Harris had been sent away from Brocton, and that Miss Waring now had the management of the concern, which gave a very questionable appearance to the whole matter: 4. That Harris demands a surrender of conscience: 5. That

Lawrence Oliphant had abandoned the Brotherhood altogether.

My friend did not believe a word of all this; but as some of the "weaker brethren in the faith" seemed disturbed by these reports, he requested me to furnish him with an answer to them, knowing that I corresponded with several of the Brotherhood of the New Life. I did not for a moment believe the reports, knowing both the source from which they emanated, and that similar statements had been made before, which had proved to be utterly false. I had heard too much scandal uttered about Harris to trouble about it, and as far as I myself was concerned, I should not have given the matter a passing thought; however, I considered it best in the interests of others to make inquiries, and obtain a categorical reply to these charges. I accordingly wrote to my friend and colleague Dr. Swan, one of the leading homœopathic physicians in New York. In due time I received a letter from him, dated May 23rd, 1873, enclosing one from Mr. H. Foster, one of the Brotherhood, in which (as I well knew it would be) all these vile calumnies are fully answered. Dr. Swan says, "You know to me such questions hardly excite a thought, as they have been asserted and almost sworn to by persons who have been to Salem-on-Erie, but could not remain. Mr. Harris does not drive them away. God does not drive the devils out of heaven. The absolute uncongeniality of the sphere drives them off. Many of the parties who have gone to Salem, and in fact all, find their analogies in the sower who went forth to sow, 13 Matthew, 5th and 6th verse." Mr. Foster says (his letter is dated May 15, 1873), "Allow me to premise, that, as you are aware, I have had close and intimate relations with Mr. Harris for the last twenty-three or twenty-four years, losing sight of nothing that pertained to him during this long period, and for the last three years have had much to do with the management of his business, as that pertains to the duties of the Brotherhood of the New Life, and no phase of it could well go unrecognised by me; and I proceed to answer: 1. As to Mr. Harris being a spiritual tyrant, he is directly the opposite; and that no committee of eleven nor any committee was ever appointed, and that freedom is enjoyed here that can only be known to those who strive for the *True* in life and give up self. 2. That its not being safe for an unprotected female (there are none unprotected), is simply outrageous. Here it is, more than anywhere else, that purity has its home, and is exemplified in true conjugal relations I believe that are not known elsewhere. 3. That Mrs. Harris has not been sent away; but during temporary illness was tenderly cared for, and sought change of air; and is now with her family in health and strength. 4. That Mr. Harris demanding a sur-

render of conscience—being in keeping with the other charges, does not merit a reply. 5. As to Mr. Oliphant withdrawing his connection, he never was more fixed and steadfast; and while duties have kept him abroad for the last two or three years, he is now on his return home to remain, while his residence and all is ready for his return. I would not refrain from adding that the cause is heightening, broadening, and deepening; that it is the realization and ultimatum of what has so long been forshadowed; that it cannot be arrested or destroyed; and that men but little think what they are doing when they fight against it; and if the thousands, aye, tens of thousands, who have read and listened to these truths through Mr. Harris, are content with the constantly increasing maddening whirl, and chaotic condition of the world, so be it: there is that that stands out from it, that reveals a people living for divine uses, the putting away of self, the building up of the new, the laboring for humanity, and that resolves itself in the Brotherhood of the New Life." Dr. Swan adds: "Miss Waring's early life was spent on a farm, and she took the place as manager for her father who was an invalid. Consequently when the *use* was on a farm, she knew more about it than anyone, and took charge and control, and the success in a large measure is owing to her splendid executive ability. She is a queenly woman, born to command and direct, yet a most humble, loveable, womanly Christian; who speaks against her, speaks against a typical woman." I hope these extracts (and the reader should also refer to another letter from one of the Brotherhood of the New Life, published at page 282 of the *Spiritual Magazine* for 1869), will sufficiently repel the vile falsehoods which have been and are being circulated. It has been suggested that *pretended* mediums should be prosecuted for obtaining money under false pretences; it would be well also if the utterers of these slanders were prosecuted for libel; or if this process were too troublesome, the application of a horsewhip might do wonders.

Yours very truly,

E. W. BERRIDGE, M.D.

4, Highbury New Park, London, N.: June 11, 1873.

(The above was crowded out of our last number.
—Ed. C.S.)

SPIRIT PHOTOGRAPHS.

LETTER NO. 17.

To the Editor of the *Christian Spiritualist*.

DEAR SIR,—On one of my negatives taken on the 26th of June, was a spirit with a very clearly developed face, which I rather thought was my brother-in-law, Mr. Neville Warren, and, as it was a very beautiful day, Mr. Hudson said he would put it in press at once, and endeavour to get it printed and toned ready for me to

take away with me, as I could do what more would be chemically needed for it. When he brought it up, I was delighted to find that it was my nephew, Charlie (who rather resembled his father), and carried it off in triumph. Being thus not mounted, I was examining it in the evening by candle light, when I found that as a transparency, there were two other faces visible, one (a female) very clearly portrayed; there are likewise others more dimly to be seen. But it is an evidence of how very much more there is in these spirit photographs than we have any idea of, as there is no appearance of them in the print when placed on the flat card, so I have retained the one copy in its transparent state, to shew to my home visitors.

On the following Thursday my cousins called upon Mrs. Guppy in the evening, and I handed them some of the proofs I had in my pocket, without making any observation about them, when the daughter (a non-Spiritualist), on seeing that one, said, "That spirit is exactly like Charlie Warren"—which made me feel especially delighted, as the opinion was so utterly volunteered, for she had no reason to expect that it should be any one personally belonging to me.

On the 3rd of July, we were to try Sir Charles Isham's generous gift, the stereoscopic camera, which was formed of two separate ones, constructed for the use of *dry* plates, and, therefore, very difficult to deal with in the management of *wet* collodion; besides which, Mr. Hudson was ill, so that we had a long and close day's work without a satisfactory result, the manifestations being but slight, and always much injured, and I should scarcely have mentioned it, but to shew your readers that no class of mediumship can be brought to *perfection* without a harder course of training than falls to the lot of any other profession. In this instance our trouble was relieved by Sir Charles's liberality, for when I wrote him the history of our mishaps, he remembered that he had another camera, into which the same pair of lenses fitted, constructed for the wet process, with a single long plate to hold the companion pictures; so he sent it up immediately to Mr. Hudson, and we used it last Thursday, but as I had engagements with sitters for both the morning and the afternoon, I received instructions from my spirit friends that we were to have an intermediate *séance*, when we were only to prepare two plates, so as not to expend power, on the second of which our eyes were gladdened by beholding, on the *twin pictures*, a manifestation of the same character as the Nos. 68 and 69 that I tried to describe in my last letter. The film was accidentally damaged in the manipulation, but that is of no consequence, as the manifestation has scarcely suffered, and I look forward to very interesting results, as the stereoscopic pictures have always been in my opinion the most charming phase of photographic work, and the one which I pursued as an amateur.

In the *British Journal of Photography* for July 11th there is a short but emphatic paragraph by the Editor, alluding to his own experience when experimenting in Mr. Hudson's studio, corroborative of his open conduct, as narrated in an article in the same number by Mr. Beattie (a retired photographer residing at Clifton), who had been to Mr. Hudson's, and had had conviction brought to his own mind that the spirit forms on the plates are a reality, for although he most closely investigated the whole process, there was a figure on two of his plates, one of whom he believes he recognises; and he has thus received evidence that those who for sixteen months have been asserting these facts, *having examined them thoroughly*, have had eyes and intelligence equal to his own.

My first sitter last Thursday, was an artist whom I had known at the old home, where he had come to see my drawings, which had at once brought conviction to him of a power beyond mere human skill, proving that spirit help and communion *must* be a truth; since when, mediumship in various phases has come to himself. On

the first plate was a manifestation I could not well make out in the negative, and I have not yet received the proofs. On the next was a spirit, and the *same* one appeared on the following plate, more fully portrayed. He was much surprised at the long exposure that was needed, for which I receive the direction from my own teachers at the moment; but those in the afternoon required yet longer, being about six times the length that Mr. Hudson would have given; my sitter then was the Rev. Mr. Barrett, who was introduced to me by another clergyman, at my exhibition in Old Bond Street, and has proved a sincere friend. He is a mesmerist of considerable power, and has performed some remarkable cures. On his first negative there seems (as far as I recollect), to be a curious semi-circle of full deep color facing him, or rather it may be that he is within a *whole* circle, only a portion of it being thus seen, and I think it is a representation of the mesmeric atmosphere within which he dwells. On the No. 2 is a very charming figure of a female spirit, with a pretty hat and a thin veil. On the No. 3 was also a spirit, but a different one. For the fourth I stood behind him, and there were manifestations, but I think not any spirit form. He was much pleased with his *séance*, and hopes to sit again on his next visit to London, and I felt that my day had altogether been a most successful one, and I look upon it as the harbinger of many others.

Believe me, yours sincerely,

GEORGINA HOUGHTON.

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

THE GLEANER.

The long looked for issue of the *John King* No. of the *Medium* will appear on August 8.

A second edition of *Where are the Dead?* printed on toned paper, has just been issued.

The Liverpool Psychological Society has increased since last Christmas from 40 to 140 members.

The *British Quarterly Review* for July contains an article on *Miracles, Visions, and Revelations*.

A committee has been formed at Bowling to erect a Lecture Hall, for the promotion of Spiritualism.

Fénélon's celebrated work *Télémaque*, is said to have been dictated while in a state of magnetic ecstasy.

Mr. D. D. Home has left London for Paris and Switzerland, from whence he will return to London in September.

Macmillan and Co. have issued a revised edition, with Psychological Essays added, of Dr. Maudsley's work on *Body and Mind*.

Lord Stratford de Redcliffe has issued, through the house of King and Co., 65, Cornhill, a little 3s. book entitled *Why am I a Christian?*

Spiritualism is coming to the front in the Potteries. A Spiritualist Society has just been formed at Fenton, of which Mr. Enoch Webb is the secretary.

We must decline to give any more information respecting Madame Louise's *séances*, until we are more satisfied than we now are of their perfect genuineness.

Mr. Home's *Incidents in my Life*, Vol. 2, and *Human Nature* for August can both be had, post free, from Mr. Burns, on sending 4s. 6d. to that gentleman.

We shall be compelled to have a supplement to our next number, and we hope our readers will aid us to defray the expenses of it by purchasing extra copies.

One of our most eminent Spiritualists, Baron Louis Guldenstubbé, departed this life on May 27, at his residence, 29, Rue de Tervise, Paris, in his 53rd year.

Mr. Rathbone Greg's *Enigmas of Life* has reached a fourth edition. We cannot but hope that a cheaper issue may come out, as the present edition is half a guinea.

Miss Cobbe has issued Part 2 of her *Life after Death*, in the *Theological Review* for July. Part 1 appeared in the No. for October, 1872, as we mentioned at the time.

The *Medium* for June 27 contains a letter from "John Irvine, 373, Westgate Road, Newcastle-on-Tyne," in which an account is given of a tooth extracted by Spirit power.

We are glad to know that Mr. Enmore Jones, although physically weak, has sufficiently recovered from his late serious indisposition to make a call at the Spiritual Institution.

There is an article in the July No. of the *Journal of Mental Science*, price 3s. 6d. (J. and A. Churchill), on *Consciousness and Unconscious Cerebration*, by W. G. Davies, B.D.

The *Study* for July, price 6d. (R. D. Dickinson), contains a very suggestive and impressive article on "Funeral Rites," by the Rev. J. W. Chadwick, an American Unitarian Minister.

Our respected friend, Mr. Thomas Wilks, has retired from the Presidency of the Dalston Association of Inquirers into Spiritualism, and is succeeded by Mr. Alfred E. Lovell.

As we are going to press, we receive information from Dr. Sexton that he has engaged to lecture at Birmingham and Worcester, where we hope crowded audiences will meet our gifted friend.

We are trying to arrange for a debate on the Resurrection of the body, between the Editor of the *Christian Spiritualist* and Mr. Roberts, of Birmingham, to take place in Trowbridge, about October 7, 8, and 9.

It is in contemplation to offer a series of prizes for the best tales setting forth the principles, methods, and advantages of Spiritualism, and Mr. Gerald Massey has, we are glad to say, consented to act as adjudicator.

The *Spiritualist* for July 1 says that Mr. C. P. B. Alsop, Baptist Minister, intends to recommend his flock to hold Spirit circles. Mr. Alsop preaches every Sunday at the Alpha Hall, 207, Roman Road, Old Ford, Bow, London.

Mr. J. H. Jones, of 16, Stretford Road, Manchester, has consented to act as agent for the sale of the *Christian Spiritualist* in Manchester. Mr. Pickup, Bookseller, Bury, Lancashire, will also supply the *Christian Spiritualist*.

On Monday, July 7, Dr. Sexton lectured on Spiritualism, at Bury, in Lancashire. A hearty vote of thanks was moved by Mr. Jenkins, and supported by Mr. Thomas Slater, both gentlemen being leading men amongst the Secularist party!

The *Standard* newspaper sent one of its reporters to attend a meeting of the Dalston Association of Spiritualists on July 14. Why? There is more in our question than appears upon the surface of it, as we happen from personal knowledge to know.

Mr. Aaron Watson will lecture in Rochdale on Sunday, August 3, in the afternoon, in reply to the question "What is Spiritualism?" and in the evening on "Spiritualism in relation to Modern Thought." We heartily wish him good audiences.

The *Religio-Philosophical Journal*, published at Chicago, speaks of a Mrs. Blair, through whose hand some departed and skilful artist executes works of art, after the fashion, we suppose, of Mr. Duguid, of Glasgow. No details of Mrs. Blair's work are given, an omission we regret.

For the information of certain persons who are ignorant of the fact, we beg to say that Mr. Hudson's studio is 177, Holloway Road, near the Holloway station of the Great Northern Railway. Our columns are a constant and public witness that genuine Spirit Photographs are taken there from time to time.

Readers in Town and Country may be glad to know that Cavendish Rooms, where Dr. Sexton is just now lecturing Sunday by Sunday, are situate in Mortimer Street, Wells Street, Oxford Street, and may be approached from Langham Place, past the side entrance to St. George's Hall, where Mr. Voysey holds forth weekly.

Dr. Sexton will preach special sermons on the occasion of the twelfth anniversary of the opening of the Free Christian Church, New Swindon, of which the Editor of the *Christian Spiritualist* is the minister. On the following evening, August 4th, Dr. Sexton will deliver a lecture in the same place on *Popular Objections to Spiritualism Stated and Answered*.

Mr. Page Hopps has an article in his *Truthseeker* for July, price 2d. (Trubner and Co.), entitled *What do Spiritualists believe?* The article has no signature, and would seem, therefore, to be editorial; but the writer says he is "not a Spiritualist," which Mr. Hopps most certainly is, or has always been understood to be.

Our next number will contain an extremely able lecture on the *Spirituality of Human Intelligence*, recently delivered in the Theatre of Anthropology, Liverpool, by Dr. Hitchman, of that town, a gentleman well known in the medical and literary world. The lecture came to hand too late for our present issue, as at the moment of its arrival our space was already mortgaged.

It appears that very shortly the *Spiritualist* will be published weekly, "in accordance," as its editor tells us, "with the original programme." We are thinking of doing the same thing with the *Christian Spiritualist*, the very moment our arrangements are complete. There will then be three weekly Spiritualist Periodicals, instead of one.

The *Spiritualist* for July 15 has a long and interesting article respecting Mr. John Dee, an astrologer of the 16th century, and his medium Kelley. There is in the British Museum Library a book, of about 500 pages, published in the 17th century, by the Rev. Meric Casauban, D.D., entitled, "A true and faithful Relation of what passed for some years between Dr. John Dee and some spirits."

Mr. Henry Meeson, of Manchester, has issued a pamphlet, entitled *A Warning to Sinners and others who are seeking to communicate with the spirits that surround us*, in which the author details some very painful experiences he has had in connection with Spiritualism. A notice of the pamphlet, by the author of *Where are the Dead?* appears in the *Spiritualist* for July 15.

We are glad to find through the medium of our American papers, that so much public and heartfelt respect continues to be shown for the late Mr. William White, of the *Banner of Light*, Boston. We had the pleasure of meeting him in his office five years ago, and brought away with us a *carte de visite* of him, to which we have ever since given a position of honor in our home.

The *New Era* for August, edited by Dr. Sexton, and published by Mr. Burns, will contain an unusually able discourse, delivered on July 3, at Sheffield, by Dr. Hitchman, President of the British Medical Reform Association, in which discourse the author has grappled with the facts and principles of Spiritualism. The learned President's words must have considerably astonished his hearers, some of whom are intensely orthodox and materialistic.

Our venerable friend, Mr. Clement Pine, of "The Willows," Bridgwater, who favored us with a visit some three years ago, when Dr. Newton was at Swindon, has kindly sent us a copy of an essay contributed by him to the Boston *Banner of Light*. The subject is *What is Spirit?* The price is 2d., or 1s. 6d. per dozen, postage free. It can be had direct from the author, or from Mr. Burns, 15, Southampton Row. Mr. Pine is evidently a disciple of Andrew Jackson Davis.

We beg to call special attention to a series of Discourses lately issued by Strahan and Co., price 7s. 6d., entitled *Revelation considered as Light*, by the late Bishop of Argyle and the Isles, a most interesting notice of which appears in the *Spectator* for July 12, Page 896. The *Spectator* very significantly remarks:—"Our great teachers have only one word to give us. But that word serves our needs a long while. Luther gave us justification by faith,

Wesley the urgent love of God, Bishop Ewring has said to us 'Revelation is light,' and perhaps for some time to come this great axiom of his will occupy the thought of all men who yet believe either in the fact, or the probability of a revelation from a source beyond the phenomenal surroundings of the 'life that now is.'"

Dr. Newton continues his healing labours in San Francisco. Our thanks are due to him for papers posted to us from time to time, by his friendly hand. May God, the Great Healer, bless him, and make him a blessing wherever he goes! The Doctor's present address is No. 332, O'Farrell Street, near Taylor Street, San Francisco.

The *Spiritual Magazine* for July opens with the first of two articles by "T. S.," on *Spiritual Monition*. Some of the narratives given by the writer are truly remarkable, especially one connected with Mr. Moncure Conway, the well-known preacher of South Place Chapel, Finsbury. The same number quotes from the *Weekly Register*, a London Roman Catholic Journal, which, between April 10 and June 13, 1857, contained a series of articles on Spiritualism, under the head of Modern Necromancy, translated from the *Civita Cattolica*, an Ultramontane Journal. The articles aim to show that the facts of Spiritualism are supernatural, but that they proceed from spirits evil and diabolical: a curious supposition. God permits evil spirits to interpose in mundane affairs, but will not allow good spirits to do the like! The statement seems to refute itself.

Most of our readers must, by this time, have read or heard of Mr. Joseph Ashman, Principal of the Psychopathic Institution for Healing, 254, Marylebone Road, London. Mr. Ashman has no need to advertise, for he has all the work he can possibly attend to, and is frequently employed by medical men when their skill fails. Send a penny stamp to Mr. Ashman, and ask him to return you his printed list of cases where his healing power has been successful. We had a chat with him at one of Dr. Sexton's recent lectures, and could not help thinking that his *physique* suggested a large amount of animal magnetism, while we should think he would very readily acquire the confidence of his patients, a great step towards cure or even partial relief.

BOOKS, NEWSPAPERS, &C., &C., RECEIVED WITH THANKS.—*The Clock Struck One. The Clock Struck Two and Christian Spiritualist*. By the Rev. Samuel Watson, of the Methodist Episcopal Church, Memphis, U.S.—*Mind more than Matter. A Spirit Drama*. By "Pro" and "Con." Price Two shillings. London: Baily, Royal Exchange Buildings.—*What is Spirit?* An essay, by Clement Pine, Bridgwater. Price two pence. London: James Burns or E. Waller.—*Christ Satisfying the Instincts of Humanity*. Eight lectures by C. J. Vaughan, D.D., Master of the Temple. Second Edition. No price given. London: Macmillan and Co.—*The Nature of Spirit and of Man as a Spiritual Being*. Lectures by the Rev. Chauncey Giles. Price 6d. London: James Speirs.—*Old and New*, for July. Price 35 cents. London: Sampson Low and Co.—*East and South Devon Advertiser*, from June 28 to July 26.—*Christian Leader*, for June 28. Price six cents. New York: M. K. Pelletreau, 7 and 9, Bond Street.—*Daily Morning Call*, for June 7. Price five cents. Published at San Francisco.—*Banner of Light*, for June 7. Three dollars yearly. Published in Boston.—*Religio-Philosophical Journal*, for May 31. Price eight cents. Published in Chicago.—*A New Era, a Journal of Eclectic Medicine*, for July. Edited by Dr. Sexton. Price twopence. London: James Burns.—*Trowbridge Chronicle*, for June 28 and July 12.—*Trowbridge Advertiser*, for July 19.—*Western Gazette*, for July 4.—*Weekly Dispatch*, for July 6.—*Theological Review*, for July. Price half-a-crown. London: Williams and Norgate.

POETRY.

GRANDMOTHER LANE.

BY C. E. BICKMORE.

Grandmother Lane is feeble and old,
 Silver-haired and almost blind,
 But her heart is as loving and warm as in youth,
 And so large it has room for all humankind ;
 She lives in a farm-house, mossy and gray,
 That stands on the hillside just out of town,
 And thither I go almost every day
 At the twilight hour, when the sun is down.
 I always find her in summer-time
 In her easy chair by the window sill,
 Where the drowsy bees and the locust blooms
 Drift in and out at their own sweet will ;
 And if winter reigns o'er the chill white fields,
 Where no wild birds sing or sweet flowers bloom,
 There is always a taste of summer for me,
 And a gleam of sunshine in grandma's room.
 She sings me songs of the early times,
 And tells me tales of the long ago,
 With a far-away look on her patient face,
 As she rocks herself softly to and fro ;
 And there comes, as she tells of her dear ones dead,
 Thro' her broken tones a quiver of pain,
 And a tear steals out from her faded eye,
 And rolls down the cheek of Grandma Lane.
 "Threescore summers ago," she said,
 "I was married 'way down in Tennessee,'
 And my husband said, in his Quaker speech,
 'Would thee rather live where all men are free ?'
 I said to him then, like Ruth of old,
 'Wherever thou goest I will go.
 Thy home shall be mine, and to comfort thee
 Be the sweetest pleasure my life shall know.'
 "Life to the young, dear, ever looks bright,
 And we wandered away from our early home,
 Dreaming such rosy-hued, happy dreams,
 As only in life's bright morning come ;
 And far away from the sunny South,
 The wandering over, our feet found rest ;
 And happy as birds in the glad Spring-time,
 We built together our first home-nest.
 "'Twas a cabin of logs without window or door,
 And only a roof of boughs overhead,
 But we slept as sweetly when day was done,
 As they who rested on downy bed ;
 We'd youth, and health, and willing hands,
 And hope was strong in our young hearts then,
 We loved each other and clung together,
 And patiently worked through sunshine and rain.
 "The country was almost all forest then,
 And neighbors were scattered far and wide,
 And the Indian roamed from the northern lakes
 To the vales by the broad Ohio's tide ;
 How often I've lain in the dark midnight,
 My heart beating fast with a sudden fear,
 For I fancied I heard his stealthy tread,
 Lurking around in the thicket near.
 "So your grandpa and I took up together
 The burden of life in the long ago ;
 That we tried to bear it bravely and well,
 The blessed angels above us know ;
 'Twasn't always light ; ah, many's the time
 It seemed we should faint beneath it and fall ;
 But the dear God knoweth how much we can bear,
 And thro' storm and sunshine He keepeth us all.
 "And children came as the years crept on,
 One after another, and filled our home ;
 But every new one was sure to find
 A place and welcome in heart and home ;

Till at last our treasures numbered ten,
 Rosy-checked, romping girls and boys,
 Filling our lives with endless toil,
 And filling our home with racket and noise.
 "But labor is sweet for the ones we love,
 And the burden grows light when two work as one ;
 So we managed to shelter and feed them all,
 And folded our hands when the day was done,
 Tired, it is true, but hopeful and strong,
 And ready and willing to labor again,
 As we learned the lessons we all must learn,
 That the sweetest joys come thro' labor and pain.
 "For forty years your grandpa and I
 Went hand-in-hand in life's devious way,
 But there came a day when his heart grew still,
 And I kissed the lips that were cold as clay.
 I was very lonely when he was gone,
 But now we shall meet in a little while ;
 I shall clasp the hand that grew cold in mine,
 I shall hear his voice, I shall see his smile.
 "How the children scattered as they grew up,
 And wandered away from the old home nest !
 One summer morning I saw three start
 To find a home somewhere, 'away out West ;'
 But three were yet left me, as brave, loving boys
 As ever gladdened a fond mother's home ;
 So I tried to be thankful, and choked back the tears
 That came at the thought of the dear ones gone.
 "Then a cry for soldiers rang thro' the land,
 And the three spoke as one, 'Mother, shall we go ?'
 Oh, the three sons gone, and the three at home,
 How could I say yes ? how could I say no ?
 I stifled the moans of my bleeding heart ;
 'God bless and keep you, my boys,' I said, —
 They went, they fought—when the war was done
 One came back to me—two were dead !
 "The girls were still left me, but not for long,
 Lovers kept coming, they'd marry and go,
 But it all seemed right, I never complained,
 We're young only once in life, I know ;
 Four homes as pleasant as mine used to be
 They have, and I always am welcome there,
 Where their little ones climb to my feeble arms,
 And cluster round grandma's easy chair.
 "So now I'm almost at the foot of the hill,
 And the river of death runs just below,
 And I patiently wait for the time to cross, —
 When the summons comes I am ready to go ;
 My eyes have grown dim that have seen so much,
 My feet have grown tired, that have walked so far,
 But I know I shall sit me down soon to rest,
 In the beautiful land where my lost ones are.
 "Many a hope has faded away,
 Many a friend from my heart has died,
 But the friends are waiting not far away,
 To welcome me over the swelling tide ;
 And every hope that has gone from my life,
 Will live in a land of endless day ;
 So I patiently wait, for the time is nigh,
 When the summons shall come to call me away."
 —The Christian Leader.

OUTLINES OF SERMONS.

No. 32.

"As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me :"
 6 John, 57 v.

1. These words may be understood without special reference to those which go before, and those which follow after. They tell of God as the *Source*, and Christ as the *Channel* of the Christian's spirit life.
 2. Christ here presents God as a living Personality, an idea which has a very prominent place assigned to it in

the Scriptures. "My heart and my flesh cry out for the living God." "We trust in the living God." "To serve the living God." It may be well to search in a concordance, and see how much the Bible abounds in references to "the living God." The fact that God is a living Personality is, of course, opposed to all idolatry, idols having no life in themselves. But it is also opposed to much of what may be termed mere secular science, which talks about the "laws of nature," the "order of nature," or "law," as if they were existences apart from, and independent of the living God. A living God is just the Being whom man needs, and such a Being, a living and not a dead God, a Deity and not an idol, a Personality and not a bare abstraction, is revealed to man in that glorious Gospel which has God for its Author, Christ for its Revealer, and salvation for its object and end.

3. Christ here presents God as a living Father. When, therefore, we think of Him as we are instructed by Christ, let us think of him not as the metaphysical Father of the Creeds, but as the whole God, our God, the God of all, the God and Father of our Lord Jesus Christ. And let us also remember that if God be the living Father all created intelligences are His children, and that His government is that of a Father, administered with a Father's love, and a Father's impartiality.

4. Christ here presents Himself as a Divinely commissioned Being, but dependent upon the living Father by Whom He was sent. Strictly speaking, there cannot be authority on the one hand and obedience on the other, between two persons who are perfectly equal. The oneness of God and Christ is not a oneness of being, nature, or essence, but a moral and spiritual oneness. We must not rob the Father, even to glorify the Son, of the undervived existence and absolute supremacy which belong to Him, and to Him only.

5. Christ here presents the Christian's spirit life as flowing to him from the living Father as the Source, through His Son as the Channel. The Divine Being Who is a Father, is also the Source of all life; indeed, Jesus Christ, Who, in a peculiar sense, is the Son of God, derives His life from the living Father. But as the life possessed by the Son is derived from the Father, he who shares the Son's life does, practically, share the Father's life. It follows that to partake of Christ is, virtually, to partake of God: to live upon the living Son is, virtually, to live upon the living Father.

6. The phrase, "eateth me," suggests that there are analogies between the support of the physical life and that of the spirit life. Eating implies organs, power on our part to use them, and the process of eating being a necessary and natural one. The substance we eat must be food, not poison; appropriate food; it must actually be eaten, not merely talked about; it must be well digested, and assimilated with the different elements of the physical life; the kinds of food must also be varied, and the eating must be a repeated act. These facts in relation to the support of the bodily life illustrate the necessary conditions of the Christian's spirit life, in its dependence upon Christ for its existence and healthy development. Only he can be said to live by Christ who eats Christ, and only he can be said to eat Christ who appropriates, digests, and assimilates the whole of Christianity to the purposes of being good and doing good.

7. No more practical turn to this discourse can be given than by asking the reader one simple, solemn, searching, practical question, WHAT ARE YOU EATING?

F. R. YOUNG.

(Preached at Swindon, 6th October, 1861; repeated on the following Sunday, by request; and subsequently printed as a tract. The tract is now out of print).

THE INFLUENCE OF DEPARTED FRIENDS.

ALL our friends are not among those on whom our eyes rest, and whom our hands touch. There are others, the pure and good whom we have personally known and who have left us. When the visible world is most shut out, then are they nearest to us. They look on us with eyes of love from the darkness, they speak to us from the silence. Though we call them not by that name, these are our saints, appointed to be such by Providence; they are our saints, whom God, through mutual and uniting affections, constitutes our special teachers. They look down from heaven upon us, and would lift up our faith with our affections. The thought of them is to be cherished, not as if they merely belonged to the past, but as beings that live *now*, who love us with a tenderer, wiser, and an immortal love, blessed teachers before whose presence what is evil in us should shrink abashed away. May we not believe that as the incense, which is the prayers of the saints, rises before the throne, their supplications go up to the Infinite Father for those who, amidst the toils and temptations of earth, can never forget them? Through those connections between mind and mind so little understood, is it an absurd faith to suppose that the better thoughts which visit us, strange guests, we know not from whence, sometimes may come from them, that among the ministrations of heaven, it may sometimes be permitted them thus to help those who linger here, and who ever stand so much in need of help? Who can imagine that they have ceased to be our friends? We know not the laws of the spiritual life, but if even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all that they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all to their purer vision may be light around us. How must our sins shock them! with what compassion must they look on our infirmities!—more tender, doubtless, more patient, more just, than when they were with us—but with how profound a pity and anxiety must they regard every step of those they love, which turns astray from the heavenly path! Oh! if in our sins and follies we would but look up, it seems as if we might see those eyes of love looking on us from the heavens, and hear through the parting clouds a voice of tender warning. And I would fain think that there are blessed thoughts, coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping love of those in heaven.

The spiritual world, where is it? Is it not the teaching of reason, that it is all around us, that these heavenly spaces are occupied with spiritual inhabitants? When death shall lift the curtain of the tent in which we here dwell and unclosethe our spiritual vision, I cannot but think that it shall be with us as it was with him whose eyes the prophet touched, and behold he saw all the mountains round about filled with the hosts of the Lord!—*Peabody's "Christian Days and Thoughts."*

(The author from whose work we make the above extract passed away on the 28th day of November, 1856. He has left behind him the memory of his cultivated powers and profound Christian piety. The extract itself is pure Spiritualism, against which Unitarians, as a body, fight so persistently; and yet, strange to say, Dr. Peabody was himself an American Unitarian minister, and loved and honored here in England as much as in his own country!)—
ED. C.S.

TO INQUIRERS.

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

Howitt's "History of the Supernatural."

De Morgan's "From Matter to Spirit."

Sergeant's "Planchette."

Brevior's "Two Worlds."

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

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

Massey's "Concerning Spiritualism."

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

Phelps's "Gates Ajar."

Gillingham's "Seat of the Soul."

Gillingham's "Eight Days with the Spiritualists."

Carpenter's "Tracts on Spiritualism."

Fudge Edmonds' "Spiritual Tracts."

*Home's "Incidents in my Life."

*Ballou's "Modern Spiritual Manifestations."

*"Confessions of a Truth Seeker."

Wilkinson's "Spirit Drawings."

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

Dialectical Society's "Report on Spiritualism."

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

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"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.*

A more extraordinary book it has rarely been our lot to encounter * * * bad men, mad men, lovely sinners and lovely saints—this jumble of extraordinary purposes and personages seethe, and hum and bubble before the reader's eye like the witch's cauldron, with Mr. Horace Field perpetually stirring the broth. No thoughtful reader could bestow his time and attention on this book without ample recognition of Mr. Field's fidelity to life, and the subtle undercurrent of dry humour with which he depicts the scenes he has chosen.—*Daily News.*

"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."—*Dunee Advertiser.*

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DARWINISM.—Dr. Sexton gave a lecture last evening, in the Theatre Royal, on the above named subject, being the first of a series. The lecture was illustrated by beautiful diagrams, and delivered in a very masterly manner. The Doctor appears to have the science of geology at his fingers' ends, and succeeds in throwing into his subjects a vast fund of information.—*Sunderland Times*.

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

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

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NOTES FROM MANCHESTER.

Wednesday, July 16th.

THE *Manchester Critic* is of opinion that "the Spiritualists have made considerable progress during the last ten years." It seems to regard a Spiritualist as a rather queer specimen of natural history, and is surprised beyond measure because "it is quite a common thing in one's daily life to fall across a Spiritualist." Nor is its surprise diminished when it finds that "worthy men, men of common sense, are pointed out as such (e.g., as Spiritualists)." What the feelings of the conductors of that well-meaning, but rather dull journal would be when they discovered that "the Spiritualists support a journal or newspaper, perhaps more than one," is a mere matter of speculation; the fact is stated very naively, and in a way that may lead people to infer that the contributors to that "journal or newspaper, or perhaps more than one," are almost, though not quite, as clever as the æsthetic gentlemen who write for the *Critic*. Already has the *Critic* published two articles on Spiritualism, in addition to furnishing its readers with a promissory note for a third. It has been silly about Mr. Morse; it has been vapid about "Where are the Dead?" and it promises to be merry about some future extracts from the same book. But surely we hardly needed the assurance that "the *Critic* does not profess to be a comic periodical." Nobody out of Bedlam would have suspected that journal of being very funny. For my own part, I should as soon expect it to stumble into wisdom as to be visited by wit.

If Manchester has not enjoyed a monopoly of newspaper correspondence on Spiritualism there must have been a great number of epistolary utterances on the subject. The *Manchester Courier*, which, in everything but politics, generally follows in the wake of the *Examiner* and *Times*, has recently opened up a correspondence without much trouble. The sensational article on "Spiritual Séances" with which the *London Examiner* furnished its readers when Mr. Swinburne's vehement and melodious cursings had ceased, was quoted by the *Courier*, and the result was a letter of the "no bones about it" type, a sentence or two of which I will quote. "It is lamentable to think," says the sagacious writer, "that men and women of education should allow themselves to be duped by the hollow trickeries of Spiritualism. It certainly reflects upon our administration of justice that the indigent gipsy should be sent to the common jail for 'telling fortunes' to weak minded servant maids, whilst mediums should be allowed to carry on their trade of deception not only with impunity, but I fear with profit." This letter was followed by one from "A

Manchester Spiritualist," otherwise "Fritz," demanding reasonable objections to Spiritualism, and by another from your correspondent calling attention to the fact that it was usual to demand some sort of evidence in our courts of law. The writer of the original letter replied in a style still more laughable than before. He expressed surprise that "any gentleman" should take upon him to defend "one of the most ludicrous and contemptible infatuations of the age;" for his part he would send everybody connected with the subject to prison, mediums and Spiritualists and all. A number of letters followed from different sources, the most amusing of which was from "A Christadelphian" who aspired to furnish some intelligible "reasons why Modern Spiritualism is unworthy the consideration of intelligent truthseekers." The first of his "reasons" was that Spiritualism "is based on an exploded Pagan fiction, the Platonic doctrine of the immortality of the soul." His last, besides some equally astounding intermediate ones, was that "there are a few principles in electrical science, by which the phenomena" of Spiritualism "can be philosophically accounted for, apart from the so-called spirit communication." The Christadelphians have recently delivered a series of lectures in this city combating Spiritualism with "intelligible reasons" similar to the above. Doubtless it amuses them to talk nonsense of that kind; it certainly does Spiritualism no harm.

By far the strangest piece of opposition that Spiritualism has yet met with is contained in a pamphlet which lies before me. It is entitled "A warning to Sinners, and those who are seeking to communicate with the Spirits that surround us," and it introduces us to quite a Prospero's island of enchantments. It differs indeed from that island amid "The still-vexed Bermoothes" by there being no hint of a beautiful Miranda to contrast with the spiritual terrors at work there. The writer does not seem to have had even De Quincey's consolation of turning from his dreams of the terrible Euminides to look into the sweet face of his wife. My space will prevent me from giving an intelligible account of what this pamphlet contains, but in my own mind I have no doubt that the horrors of which it speaks are the objective realities of a diseased brain. The author states that during the last sixteen months he has had a wonderful and supernatural experience; that spirits surround us who are able to make us commit the most vile and abominable crimes, and that "they can throw on human beings hot burning pains, cramps, numbness, pains like sciatica, or intense rheumatism or gout." But the chief crime charged on these spirits is that they are for ever endeavoring to make us commit "the idolatry

of worshipping Jesus Christ as the Almighty God." There is cut on a stone at the front of a chapel at Middleton, says the author, the words "Jesus Christ the only God," and he continues, "I understand the people attending this place are Swedenborgians, *who must be entirely under the influence of these evil ones.*" He seems to have got rid of his troublesome visitors by praying to the "Almighty God."

I have dwelt at length on different objections to Spiritualism, and my space will not allow me to notice the surprising progress which the subject is making. A *séance* at which I was present last week, however, deserves two or three lines. I have previously spoken of the success of my friend, Mr. Jackson, in obtaining the most wonderful spiritual phenomena. I attended a *séance* at his house last week, and witnessed the phenomena of direct spirit-writing. We also carried on a brief conversation with a spirit using the direct voice. A number of things took place, of which I cannot speak now; but I hope at a future time to send you further particulars. The lectures which I recently delivered in Oldham have been productive of very good results. I was at Oldham last Sunday, when two trance addresses were delivered by Mr. E. Wood, of Halifax. The meetings were so crowded that the doors had to be locked.

I am told by persons whose opinions I have reason to respect that I ought to make some reply to the observations concerning myself which appeared in a recent number of the *Medium*. The matter is personally distasteful, and I mention it with reluctance, because I know that the great mass of readers are likely to misconstrue the feelings which dictate any given course. The remarks which originally stirred Mr. Burns's wrath were in perfectly good taste and within the bounds of the most legitimate criticism. Mr. Burns's reply was in execrably bad taste, and it appealed to feelings which were in no way concerned. The matter was important to me, because since I became connected with Spiritualism I have had continually to protest against an unreasonable intolerance which, under the name of Progressive Spiritualism, has endeavored to assume a position which in no way belonged to it. I never pretended to know what "Progressive Spiritualism" means. I have heard enough of it to know that, if it can be said to mean anything at all, it means an unwarrantable insult to the belief and intelligence of large numbers of Christian people. I know that "Progressive Spiritualism" is often conceited and obtrusive; that it has no basis either of pure religion or of sound philosophy, and that its authentic utterances have a chaotic formlessness about them, which it is impossible for human ingenuity to understand. I am equally ignorant of the

virtues of "Progressive Spiritualists," but I shall show by-and-by that, if Mr. Burns may be regarded as their exponent, a rigid adherence to truth is not amongst them. In my last letter I explained my views with regard to Christian, or as Mr. Burns says, with a slight stretch of veracity, "sectarian" Spiritualism; and I showed, at least to my own satisfaction, that the antipathy which Mr. Burns has always displayed towards it was unfounded and unreasonable. There could be no mistake as to the terms which I used; they were all equally warranted, and all equally plain. It might be that they called for a reply; it might be that they demanded an explanation; but there could be no reply and no explanation which was not confined to the words I wrote. But Mr. Burns had not the honesty to quote my words. In order that your readers may understand what I meant when I spoke about truth, I will quote Mr. Burns's words. "He complains," that is I complain, "that Mr. Burns is having his vanity too generously gratified in being so prominent in the work of Spiritualism." I challenge Mr. Burns, or any admirer of Mr. Burns, to produce any passage in my letter which even so much as hints at such a complaint. No such passage is to be found, and pray, Sir, when a man states the thing which is not, does he not lie? But Mr. Burns continues, "of course all know the 'emotions' excited by another having the privilege of picking the biggest bone." It is certainly a great surprise to me to hear that Mr. Burns enjoys such a privilege. From the half-tearful appeal of last week I should have supposed that the bone he was at present engaged in picking was a very small one. It never struck me that a man possessing a bank account might apply for parish relief. My views of Mr. Burns will be considerably altered now. I shall never think of him except in relation to a very large bone indeed. There is a passage in the *Biglow papers* which runs thus—

The mass ough' to labor, an' we lay on soffies,

Thets the reason I want to spread Freedom's aree;

It puts all the cunningest on us in office,

An' reels our Maker's orig'nal idee.

Can Mr. Burns show any valid reason why it should not be applied to him. Yet I would not have him suppose for a moment that I envy him his bone! For my own part I should be willing for him to enjoy all the profit arising from Spiritualism if he would agree not to disgrace the movement any more with his pen. So far as I know at present I shall make no future replies to Mr. Burns's personalities. Judging from his recent displays he is neither a worthy nor a desirable antagonist. Until he is willing to meet me as one gentleman meets another, I shall wash my hands of him entirely.

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