

# The Christian Spiritualist

"Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone—that in all things He might have the pre-eminence."

ST. PAUL.

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## SWEDENBORG THE SEER:—No. VII.

THE LORD.

THE object of our study is, the reader will remember, to test by our Theory the truth of Swedenborg's narrative of other world experience; and the course we have adopted (he will also remember) consists in deducing conclusions as to the future life from our Theory, that God is the one moving Source of all things, and observing how far these conclusions accord with Swedenborg's narrative.

Following this course, we have now reached the threshold of a very curious confirmation of the narrative. We find Swedenborg constantly repeating, that as in this world, so in the other, the human race is divided into two classes—those who believe in the Divinity of Christ and those who do not believe. Assuming, as we have done, the truth of our Theory, let us argue from the effects of faith in the Divinity of Christ in this world, to its probable effects in the other, and observe whether the narrative in its account of these two classes of believers, describes such effects as occurring. I choose faith in the Divinity of Christ for this enquiry, because (as we shall note) while its influence in this world is a vital influence, its influence in such a world as Swedenborg describes the future world, must have a vitality far more marked and conspicuous than in this. If God be the one moving Source of all things, no act we do is really done of *ourselves*, but every act is the act of God through us; no love we feel is really our own love, but all love is the love of God in us. We are, in short, while feeling independent, in a certain sense, harps on which God plays,—we are recipients of life, and no more. You step into my room and say you are ill, and ask me to accompany you to the doctor. I beg a

minute's delay, and then close my work and go with you. These acts appear yours and mine, our own simply; and our very existence as men depends on their so appearing; but if the Theory I deduce from Swedenborg is correct, they are ours in appearance simply. If this Theory is true, the motion of the door knob as you turned it, every tremulous step you took, the position of the chair in which you sat, the word I had half written as your pale face alarmed me, all we did, thought, and uttered, were in no single sense our own absolutely, but were as distinctly ordered—pre-ordained—by God, as the form of our fingers, the beating of our hearts, the motion of the sun. If these things are so, and if our existence and growth as men depends on our acting as of ourselves, in the midst of them, and coming to confess that such action is but the action of God through us, in spite of our seeming independence; the great problem of creation has plainly been to force on us the necessity of acting as of ourselves, in the first place; and to enlighten us to the acknowledgement that this action is really that of God in us in the second. If to give us a life thus evenly balanced and poised, is the mighty problem God is solving in creation, a safeguard is necessary in working it out, which will prevent the creature from failing to act as of himself, on the one hand, and from attributing the actual power of a God to himself on the other.

Or, a safeguard is necessary, first, against Fatalism; a destructive rock whose shadow is visible among us in an easy quiescence, which leaves all things to take their course—a quiescence which may grow on to a nerveless submission of the life to indolent ease and self-gratification, and possibly become embodied



in such a national life as that we attribute, traditionally, to the modern Turk. Carried to its full limit, Fatalism would make us automaton; or in other words, rob us of all consciousness of life.

And, a safeguard is necessary, second, against the opposite power which discovers its presence in a mistaken appropriation to ourselves, as our world, of the world God has made, and of His life within, as our life: an appropriation which may become so complete as to make us proud, overbearing, disdainful; to make us think we know absolutely good from evil, and thus to keep us down from the estate of receptive men, in that of self-worshipping, dominion-seeking, or infernal spirits. Against the first of these enemies, belief in the Divinity of Christ must be a perfect Defender here and hereafter; from the last a perfect Saviour.

For, first, against Fatalism, the defence this faith affords is perfect. Although we may be convinced that every act we do is the act of God in us, no ill-effect will flow from this conviction if we also believe that our approach to God must be through Christ, and Christ alone. Christ appeals to us, in all He says and does, as the free men we feel. Exactly to the extent by which we believe Him, the human mask veiling the full God-head, He wakes us out of any tendency to a sleep of ease, into an active life of self-denial. Not suffering us to stay behind, even to "bury our father," He bids us fly that which we esteem evil, and seek that which we esteem good, in the power of the Holy Spirit, and as of ourselves. While our approach to God is through Christ alone, we are secured in the freedom we seem to have, by the absolute knowledge that God impels us, by precept and by example, to deal with it as our own. Against the pride which tends to self-deification, faith in the Divinity of Christ is an equally perfect Saviour. I am not you, nor you me; and in like manner we are certainly none of us the historic Christ. All then who believe in Christ as the Word of God, the one only Way to the Father, cannot lose themselves, here or hereafter, in the dire illusion that they are God, knowing absolute good and evil, doing their own acts out of a self-derived power, such as God Himself possesses. If I hold the faith, that through Christ alone, I can approach God, I may endeavour to imbibe, drink in, Divine power from Christ, but I cannot feel that any such power is more than a gift from God, through Christ, to me. If, however, I believe of God only that which is vague and indefinite; if He is to me an incomprehensible and mysterious Power and no more, I may, when I have put away my work to accompany you to the doctor, and sitting beside you among the troop of patients, see the unfinished letter, the half full pen, the minutes

hardly scraped together, and the pressing work they were to do, play in derisive dance round me—I may, as I thus view my action, fancy that I am a God knowing good and evil, and have, out of my own self-derived power, chosen the good. I may, out of mere ignorance of Who and What God is, in His relationship to me, confound Him with myself, and thus remain steeped in an error, which, if not corrected, will surely confirm in me the love of dominion, power, and control; the faith that I and my desires stand rightly at the centre of the universe. These are mistakes from which I am rescued, if Christ always stands between me and God, as the one only Way to an understanding of Him. The defence, then, against being lost in fatalism on the one hand, and the salvation against regarding ourselves as God, on the other, which faith in the Divinity of Christ affords, is perfect, and must so remain as long as that faith is held. But this defence and this salvation, here, is only one among many. We are here hourly compelled to act as of ourselves. There are here, difficulties in getting our own way, mistakes which we and our neighbours make, and a whole crowd of circumstance, telling us that we are not God. We have besides the visible organization of society with its magistrates and judges, its council, its plaintiff and defendant; and the daily course of a life impelling to a constant choice among many things (where we *must* act as of ourselves) and dragging us ever through trouble and sorrow. These are barriers so great against losing ourselves in fatalism, or thinking ourselves other than creatures, that to behold the belief that we may yield ourselves to the indolent drift of passion, manifesting anywhere the very faintest life; or the faith that men are Gods with the capacity to know essential good from essential evil, and possessors in their own right of a single thing, rampant anywhere on earth can but fill us with wonder.

If, then, faith in the oneness of God and Christ is a barrier against fatalism on the one hand, and against pride and its effects on the other, so desirable here, where it is only one defence among many, what may we expect it to be hereafter? In a world where the desire within is mirrored in the world without, where there is no longer any difficulty in getting our own way, where much love annihilates distance, and great desire means full possession, where judge, magistrate, plaintiff, defendant, and the whole order of worldly society have marched in long procession, into a grave which will not re-open—in such a new-world, without the defence which faith in the oneness of God and Christ affords, we may well fear that the sleep of "fatalism" will be more imminent, and the overwhelming consequence of the delusive error

that we are Gods in our own right, be more fearful. The Theory then that God is the one moving Source of all things, with the dangers it unfolds, and with the title it gives us to argue from this world to the next, leads us to suppose that in the world hereafter, faith in the unity of God and Christ (if such faith exist there) will produce effects visible in the classification of Spirits, to an extent which has no parallel in this world. It is thus that, with an amazement, caused rather by finding that which we expect than that which is marvellous, we read in "Heaven and Hell," 10, "Spirits, who during their abode in the world, confirmed themselves in the belief that the good which they do, and the truth which they believe, are from themselves, or appropriated to them as their own (in which belief are all those who place merit in their good actions, and arrogate righteousness to themselves,) are not received into Heaven. The Angels avoid them as foolish, and as thieves; as foolish, because they continually look to themselves, and not to the Divine; and as thieves, because they rob the Lord of what is His. Such persons are opposed to the faith of Heaven, which is that *the Divine of the Lord, received by the Angels, makes Heaven.*"

The "Lord," I should remark, means always, in Swedenborg's writings, Jesus Christ. The italics in the above and the following quotations, I should also remark, are mine. Again, Arc. Celes. 2889, "Wicked Spirits can by no means conceive that they do not live of themselves, and that they are only organs of life, still less can they conceive that there is no life but what is from goodness and truth, and still least of all, that they do not begin to live until the life of the lusts of evil and of the persuasions of what is false is extinguished; they believe that in case they were deprived of those lusts, there would be nothing of life remaining: nevertheless, the real case is this, that they then first begin to live, when they have lost the life of the lusts of evil and of the persuasions of what is false, and that before this the Lord is not received with goodness and truth, wherein life alone consists; but that then intelligence and wisdom, consequently the most essential life, flows in, and afterwards is immensely increased, and this, with delight, blessedness, and happiness, and thus with the inmost joy, and with inexpressible variety to eternity . . . *to be led by the devil, is slavery, to be led by the Lord, is freedom.*"

Also (Heaven and Hell, 506), speaking of the second state of man after death—"Now also they acknowledge the Lord, and worship Him from their very life . . . such is the state of those who led a Christian life in the world." And 514, writing of the third state—"The followers of Mahomet . . . when they withdraw from Mahomet, because he is not able to

help them, they approach the Lord, worship Him, and acknowledge His Divinity . . . the Gentiles, who led a good life in the world in conformity with their religion . . . when instructed, are easily led to acknowledge the Lord . . . These are more numerous than all the rest, and the best of them are from Africa."

Again, Arc. Celes. 14, "In the following work by the *Lord*, is solely meant Jesus Christ the Saviour of the World, who is called the Lord without any other names. He is acknowledged and adored as the Lord throughout all Heaven, because He has all power in Heaven and in earth. Throughout all Heaven they know no other Father than the Lord." Not only, however, does Swedenborg report (as our Theory would lead us to expect) that the capacity for Heavenly growth (*i.e.*, growth in unselfishness and away from the faith that we are Gods, with the power and the rights of Gods) depends on faith in the oneness of God and Christ, but he states also that this faith is so completely hostile to fatalism as to *increase* the sense of living from themselves, in proportion to the vividness with which the Angels hold it. We thus read—(Divine Providence, 158), "The Angels, especially the Angels of the third Heaven, perceive the influx of Divine love and Divine wisdom from the Lord; and because they perceive it, and from their wisdom know that these principles are life, therefore, they say that they live from the Lord, and not from themselves; and they not only say this, but also love and desire that it may be so. Yet they are still in all appearance as if they lived from themselves, *in a stronger appearance, indeed, than other Angels.*" On the Theory, then, that God is the one moving Source of all things, the great work of creation has been to keep us evenly poised between faith in our being mere mechanical recipients of life on the one hand, and in our being creatures absolutely independent of God on the other; or between fatalism and self-deification. Fatalism is we perceive fully guarded against by faith in the Divinity of Christ; and self-deification made impossible by the same faith. Besides this faith, we note that there are in this world multitudinous defences against these two destructive rocks,—defences which Swedenborg tells us, will hereafter be all swept away, leaving faith in the Divinity of Christ as the one only Defender and Saviour. Hence (we argue) faith in the Divinity of Christ, should, in such a world, occupy a position of prominence to which it has no parallel in this, and turning to the narrative of our observer, we find our conjecture confirmed. Heaven, he tells us, is distinguished from Hell by the possession of this faith; and the sense of independent life, he adds, grows in the Angels with its vividness.



Here, surely, are confirmations of the truth of Swedenborg's other world narrative, surprising in their curious coincidence with the deductions from our Theory. "If the Theory is true," we must surely say, "the probability is great that the narrative is true also."

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### AN EXTRAORDINARY TEST.

AT a *séance* held on 4th August, 1873, at the Rev. F. R. Young's, Rose Cottage, Swindon, Wilts, there were present the medium (the Rev. F. W. Monck, of Bristol), Mrs. Young, Mrs. Henry Wreford, Mrs. Frederick Harben, Miss S. R. Wreford, myself, and my son George. On this occasion we darkened the room as much as we could; but as it was mid-day we only succeeded in partially excluding the light, and there was still quite sufficient to see each other and all that was going on. After we had darkened the room I took Mr. Monck into another room, had all his clothes taken from him, and thoroughly examined him in every respect, to see that he had nothing whatever secured about him, emptying his pockets, and leaving their entire contents in the room where I examined him. I then carefully guarded him back into the room where the *séance* was being held. Previously to this, an accordion had been most securely tied in every direction by myself; strings being fastened round it so that it was a perfect impossibility that it could open. This accordion was taken by the medium while in a state of trance, and played upon again and again, close to the ears of most of those who were present, myself in particular. I requested to be allowed to examine the accordion immediately after the sounds had issued from it; and this I was at once allowed to do; and on several repeated occasions, the sounds having been emitted I had the accordion pushed instantly to me to see that it was tied as before. Afterwards I was allowed to take the accordion in my hand, and press on the keys, the corresponding notes being played while I myself touched the keys, the accordion still remaining tied. I look upon this as one of the most extraordinary tests I have ever witnessed.

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### A SPIRIT MESSAGE.

MISS HANNAH HUNT, of Guildford, who has, as our readers will remember, sent us before some spirit communications which have been given through her mediumship, has now kindly forwarded the following to us, and we print it with much pleasure. She says, in

speaking of it, "The enclosed communication has interested me much, and as it appeared to me *somewhat* of the same nature as the one which bore the name of the 'Lost Spirit' in your pages, I send you a copy. The feeling during my writing it I can hardly describe; it was one of defiant grief, as though the Spirit *had* lived believing her son would be her 'right' in Heaven. She seemed to stand at some distance from me, and it appeared as though another who was behind me spoke to her as it is given in the message, apparently trying to comfort her. The last part of the message was evidently written or given by a different spirit, who, I imagine, had brought the forlorn one to me. It goes on for some length; but I did not think *all* would tell more than the few lines copied. If we are in any way made the instruments of helping some of those who are thus placed, it is indeed a cause of deepest thankfulness; and we ought not to shrink from what we may *feel* unpleasant at the time."

"The Lord gave, and the Lord taketh away, blessed be the name of the Lord." These were my words when I was robbed by death of my one child, and then, I thought, but when I too have past the valley, I shall find him *there*. I here have walked these many years, and *cannot* find my child—Where is my babe? I've looked for him so oft among crowds of children, by the streams thy friend has spoken of—met them in the fields, filling their hands with buds, watched them at play, seen them in sleep, rose and sweet—but *never* seen my child. Tell me, O friend, is it that I am *here*, and he in Heaven. Can this bright world be cast out from the face of God? I *know* my child was saved, he bore upon his infant brow the cross by holy water made. Then, if he is not *here*, *where*, *where*, am I? *No!* comfort cannot come but by my son. Angels are pure, but I've a *mother's* love, I want my child! I gave him up on earth, but even God hath promised him to me in Heaven, and if I am in God's bright world, then *where* is he my only, only son? "See the joy of children," why it makes my wretchedness the more—"take one babe to my bosom"—*never*, *never*—'tis *my* son I want, not any other woman's—*no!* I walked, a widow with a child, clad always in my black for him I lost—my husband. Well, and what was he to that one child—'tis not his name I breathe. He died and left me riches, all that life claimed for me—*now*, I want my son! He on who's memory I lived all those years. I lived wrapping myself in *that*—"friends"—what did I want of "friends," they could not love the son which God had taken—*No!* I never wanted friends. "Religion," yes, I had religion—have it now—was I not good in giving alms? and did not that religion teach me to endure God's hand on earth, and have *my* son in Heaven? I tell thee thou hast never known a mother's heart—*No!* I will never yield my son to any other arms—he is *my right* in Heaven—why Angels cannot love him as I *do*. O God, my God, *where*, *where*, I ask *Thee*, is *my son*.

Poor soul, the bitter tears have opened the heart so closed by selfishness, for all these years. God hears her cry, and she will see her son.

### SEANCE AT MRS. GUPPY'S.

AN extraordinary phenomenal *séance* took place this afternoon, August 14, at Mrs. Guppy's, the circumstances of which I will narrate as briefly as I can.



The room having been thoroughly darkened, we entered it about five o'clock, and having locked the door, all took our seats round the uncovered table, from which every thing had been previously removed. There were present, the Countess Poulett, Mr. and Mrs. Guppy, Mrs. Fisher, Miss Mann, Mr. Traill Taylor, and myself. By rappings the alphabet was asked for, and "Get Bible," was spelled out, which direction was obeyed, but we found that the appointed portion was not intended to be read yet, so it was placed on a side table. "Rub feet," was the next message, while at the same time the table was moved round by the spirits with a backwards and forwards sort of movement for the purpose of gaining physical power which would be increased by the action of our feet on the carpet. We soon felt something like a cloth being placed on the table, then there was a clatter as of plates, knives, spoons, &c., which seemed to come from the corner of the room, as if invisible waiters were preparing to attend upon us; then we heard and felt that things were being placed upon the table, and each found a plate given to them. Then a knife was carefully placed under my right hand, and a plate of butter in the left, a clattering noise going on all the time. Suddenly Mr. Taylor exclaimed, "Oh! here is a hot kettle before me;"—when Mrs. Guppy instantly struck a light, fearing lest any one should be hurt, but she might have felt perfect confidence, as our circle was a completely harmonious one.

On the table were six cups and saucers, tea-spoons, a small plate, and a table napkin for each of us; a jug of milk, an empty jug, one of her flower jars filled with sugar, a plate full of black grapes, a loaf, two cakes, a large tea-pot (a recent purchase of Mr. Guppy's) in which was a goodly supply of tea, as yet quite dry, and there really was the kettle of boiling water in front of Mr. Taylor, but the spirits had been so considerate as to put a cork into the spout, to avoid the possibility of accident. Mrs. Guppy withdrew it, and made the tea with the contents. While it was brewing, we examined the various articles that had been brought; the plates, jugs, knives &c., were Mrs. Guppy's own, but the cups and saucers were strangers, and Mr. Taylor thought they resembled his set (at Wood Green), but he could not be quite sure, as he is accustomed to use a large one; however, he studied them closely, so as to ascertain on his return home. We enjoyed our most excellent tea (to the extent of twelve cups) and learned on questioning the spirits that it was out of a packet that Mr. Taylor had presented to Mrs. Guppy the evening before. When we had finished our meal, we put all the things in the middle of the table, so as to remove the cloth sufficiently to place our hands again on the uncovered part, and extinguished the light. We then again heard a clatter with the cups and saucers, and after a minute or so had elapsed, we were told to strike a light, and found that they had vanished, Mrs. Guppy's own crockery being still left on the table, and were answered in the affirmative when we asked whether they had been taken back to the place from whence they had been brought. Mrs. Fisher felt busy fingers meddling with her comb, which was withdrawn from her head, then the brooch was taken out of her dress. Katie's voice was heard in gentle whisper, but we could only distinguish such words as yes, and no, the power having been used for the other class of manifestation.

We were then directed to have a light, and Mrs. Guppy again gave me the Bible, when I was guided to turn over the pages to the required part (and at this moment in taking up my own Bible to seek for the passage, it opened at the very place), and my finger was pointed to Isaiah, chapter xxix., from the 9th to the 18th verses, both inclusive, which I accordingly read, after which our spirit friends wished us "Good bye."

Mrs. Fisher's comb had been placed in Mrs. Guppy's hair, but the brooch was nowhere to be seen, and she was troubled about it, having been her brother's gift, and the invisibles did not promise to return it. However, we all

adjourned to the next room, where we were in full daylight, and suddenly something struck her cheek, and fell to the ground, which proved to be the missing brooch.

GEORGINA HOUGHTON.

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## NOTES FROM MANCHESTER.

August 16th.

THE remarkable activity on the subject of Spiritualism of which I spoke last month has been followed by a corresponding period of dullness. The reason of this is no doubt that we have no active system of advocacy in Manchester, and no body with sufficient proselytising zeal to push the subject to the front when once the necessary interest has been awakened. I should think that the Spiritualist Society here is the most unmistakeably slow one in existence. It does indeed hold its meetings with unimpeachable regularity; but then such meetings! mere trance speaking from Sunday to Sunday interspersed with a little singing, and without a word of explanation to enlighten the casual visitor. Strangers, I have always noticed, do one of two things when they find themselves in a meeting of this kind. They either fall asleep in the middle of the address, or they make a dive for their hats and bounce at the door. A little infusion of new blood into the Spiritualist movement here would not only be appreciated by a large number of Spiritualists, but would be an incalculable benefit to the cause.

Valuable as trance speaking may be, there is one mistake made in regard to it which is of no mean importance. It is far too generally supposed that any medium who is sufficiently developed to be able to talk for an hour is fitted to become a *public* medium. For my own part I have found the mediums whose addresses would bear even a very lenient criticism, are very few indeed. Mr. Wood, of Halifax, is one of the best trance speaking mediums to whom I have ever listened. Such of his addresses as I have heard have been characterized both by genius and good sense. Speaking of John Wesley, at Oldham, not long ago, he said "some of you think that when you get to Heaven you will rally round that good man and cry 'God bless him.' The fact is that God has blessed him long ago. Your thoughts dwell in Heaven too much: I want you to live on earth a little longer. The fact of your being in this material world proves that you ought to enjoy it and make the most of it. In Heaven there is a place preparing for you; but earth has its delights and you ought to have your experience of them. Some minds have so much Heaven in them, that they can scarcely think of this world. They are like Moses looking into the promised land without being allowed to possess it."

Mr. Henry Meeson, the author of the little pamphlet which I noticed last month, has addressed a letter to the *Manchester Critic* entitled "Spiritualism and Quakerism." He states that he recently attended the Friends' Meeting House and observed that the place was literally "swarming" with spirits of that bad kind which have attempted to force on him "the worship of Jesus Christ as God." He says that they were talking to him the whole of the time, and asking him not to get them punished as he says he could do by recollecting some of the blasphemies and idolatries which they have tried to force upon him. The *Critic* very deservedly censures him for the insulting manner in which he speaks of the faith of the great majority of Christians, both in this letter and in his tract. It also expresses a fear that if he goes to the meeting house too often the spirits may betray him, and it further reminds him that Quakers wear boots. The *Critic* persists in regarding Mr. Meeson as a Spiritualist, in spite of the fact that his "warning" is addressed to Spiritualists.

The *Critic* of August 9th contains an article describing a spiritual *séance*. The writer was considerably astonished by what he saw, but as there is no word in his long letter

which is suggestive of a test, his statement ought to be taken with a grain of salt. He cannot allow that the things he saw were assignable to a spiritual origin because "The so-called communications—oral or written—from the Spirit World, are, in their nature and character, paltry and undignified, and unworthy of an exalted and dignified intelligence." We are to "contrast such things with the action and speech of spiritual beings in the Bible, or even with those detached stories which are to be found in the literature of all kinds on the subject." Evidently the writer will not allow a ghost to be a ghost unless it speaks in the recognised stilted heroics, and conducts itself as a respectable ghost should.

Two of the best private circles in Manchester have been broken up, and another has been kept together by the greatest difficulty. Persons who call themselves "enquirers into Spiritualism" usually feel satisfied one way or another when they have attended two or three *séances*; and it is the hardest thing in the world to secure a regular attendance of the sitters.

I shall lecture on Spiritualism at the Secular Institute to-morrow. I anticipate a great deal of opposition. When I last lectured there, one of the most thorough opponents was Mr. Thomas Ellis, one of the favourite Secularist lecturers. He has on a great number of occasions vented his opposition to Spiritualism, but recently he has been prevailed upon to investigate the subject; and though I believe he would hardly yet express an opinion in favour of it, I don't think he is any longer able to speak against it.

AARON WATSON.

### MR. MONCK'S FLIGHT.

AS the "Aerial Flight of a Bristol Minister" has been copied into several papers from the *Spiritualist* of August 15, and as there are some inaccuracies in that account, we give it here as it actually happened.

On July 2nd, 1872, Mr. Young went to the opening of a Foresters' Court at a village some miles from Swindon, and walked all the way home in company with a brother Forester; because the man who ought to have driven them back had had too much to drink. It was exactly 1.20 a.m., when Mr. Young arrived at Rose Cottage, his own home. He and Mrs. Young soon went upstairs, and conversed for a short time. But at 2 a.m., or a few minutes after, all was quiet. Next morning flowers were found in each window and door outside, and on the door-step was written in pencil, "F. W. Monck, July 1872." About 9 a.m., a telegram came from Mr. Rollings (Mr. Monck's friend who was living with him), saying, "Is Frank (Mr. Monck) with you? Missed him soon after three. Not surprised—a recent threat carried out by Sam." Sam is Mr. Monck's Guardian Spirit. Soon Mr. Monck himself came to Rose Cottage again; having had to supply himself in Swindon with a hat, and some other articles of clothing. On being questioned as to when and how he had come to Swindon, he at once replied that he did not know; and said that he and Mr. Rollings

had gone to bed at Bristol between twelve and one,—that as Sam had threatened to take him to Swindon, he, contrary to custom, shut and fastened the windows, and locked the door. There were many Spirit lights seen in the room, and about 1.30 Mr. Rollings looked at his watch. From that time Mr. Monck knew no more, till he found himself in Mr. Young's garden, just underneath his bedroom window, and heard him and Mrs. Young talking. This fixed the time at about 2 a.m. Rose Cottage is more than a mile from the station, and the mail train left Bristol at 12.50, not arriving at Swindon till after two. Although Mr. Young did not exactly doubt Mr. Monck's statement, the whole thing was so extraordinary that he felt bound to make strict enquiries. He took the trouble to find out; and discovered that no ticket from Bristol to Swindon had been issued by the post office mail train, or the passenger one. Of course it is conceivable that Mr. Rollings and Mr. Monck were practising deception; but there seems no reason for supposing that two men would invent such a story for no possible reason; and of one thing we may be certain, either that Mr. Monck did come from Bristol to Swindon by other than human means, or he and his friend, Mr. Rollings, have been guilty of a deliberate and horrible deception—a deception so base, that no amount of punishment meted out for it would be too great.

### GHOST HAND SEEN.

WHEN D. D. HOME was with me at Tunbridge Wells, last June, he, like me, was far from well. I said to him, "Let us have a sitting, as we desire much to thank our ghost friends for the help they so kindly gave me during the extreme period of my recent illness,—thanks as honestly due, as to my children, the nurses and doctors. The next morning he stated that during the night they came to him, and fixed Monday for a sitting.

On Monday evening, therefore, we had the sitting. There were present—D. D. Home, Emily (one of my daughters), Mrs. Arnold, and myself. The large oval table in the drawing-room was put close to the window. There was plenty of light. Mr. Home sat opposite to me. The space opposite the window was free. I pass by the usual phenomena of varied toned tappings on the table—the bell I placed under the table ringing, and being carried to the sitters, and narrate an interesting incident—to me, the incident of the sitting.

My left hand was on the table beside the window, away from the sitters. I saw the form of a hand come out from under the table, in front of me, but it was to me indistinct; on so stating, it came round to my left hand, and appeared beside it, but did not touch; on so saying, it at once came on to the table, the palm and fingers facing my hand. It was a full-sized, delicate hand, but withered; it then came up to, and slapped the back of my hand with vigour, several times; and the sound produced, while so slapping, was heard by all the sitters. Proving we had seen a *substance*.

J. ENMORE JONES,

Enmore Park, S.E.

## AN EXPLANATION.

"Leaving a hole should critics doubt,  
That Truth may creep untarnished out."

RISKING the chances of being thought like the Mountebank who, clumsily falling from his steed—when floored—rolled a considerable distance along the ground, amidst great applause, giving the accident an appearance as if part and continuation of an original design, I answer the graceful request of Miss F. J. Theobald in the "Christian Spiritualist," for November, 1872, wherein is desired, "If I consider that Swedenborg holds the same position of high authority in Spiritual matters *alone* in the Spirit Land as he did here?" If I say 'There is a Man in the Moon,' who can contradict me, seeing that no one has been there to tell the tale? But then, again, how can I verify the fact, not having been there myself, and knowing nothing of the matter? Neither can I tell whether Swedenborg reigns supreme in Summer Land, or is the Standard of Authority there in Spiritual matters. Judging by his antecedents and F. J. T's own confession as "standing nearly alone, and only second best to Tasso"—and surmising by the laws of Possibility and Probability he most likely shines as a brilliant luminary in the galaxy of the starry host. And since, according to his own showing in various parts of his writings, no light or knowledge is innate but reflective 'through and through'—from highest to lowest—in all probability a scintillation of his effulgence beamed from the mind and assisted Miss Theobald's "*dear Papa in his Spirit teachings*," although unconscious and unexpressed. Just as the effects of Swedenborg's revealings and doctrines are gradually and silently permeating, and moulding the opinions of society, and giving tone and colour to the Pulpit and the Press, but without appreciation at all times or reference to the source. In pressing, therefore, the rights of Cæsar, a longer and wider range were intended than the small, yet happy and contracted circle of "*The brothers Theobald*"—sisters, and parental root—although the careless and illogical manner assumed by a deficient pen, would naturally leave it exposed to a doubtful interpretation. But it were almost worth while to repeat the ambiguity, in order to excite the intelligent doubts and "*amused*" reflections of such an acute and gifted querist.

W. L. SAMMONS,

Cape Town, South Africa.

[This "Explanation" is intelligible only on the condition of referring to certain articles by our correspondent, which appeared in the *Christian Spiritualist*, for 1872. We print it in deference to Mr. Sammons' request; but are afraid that at this distance of time it will be comparatively unintelligible.—ED. C. S.]

NATURE: ITS POSSIBILITIES, AND OUR EXPERIENCES OF IT.—The late Thomas Starr King was intuitively a Spiritualist. "What more arrogant and presumptuous folly can there be," he says, "than that which a person exhibits, who makes *his experience* of nature the measure of the *possibilities* of nature? Yet this is what all of us do who object to the doctrine of the soul's immortality, that we cannot conceive *how* it is released from its fleshly bondage, nor what are the methods of its disembodied life. If we should hear any man soberly affirm that he did not believe that any process could go on in this universe, or anything be true, which baffled his powers of comprehension, we should probably think that the application to him of Paul's apostrophe to the Corinthian doubter involved no dangerous lack of charity. It has pleased God to endow us with five senses, through which we hold conversation with the created realm. We do not know that five other media of communication might not be opened that would make the physical universe seem as different and as much higher than it now does, as if we were transported into another sphere. Who has told us that there cannot be any other avenues between the soul and matter than the touch, the taste, the ear, and the eye? Who has told us that all which *exists right about us* is reported by the limited apparatus furnished to our nerves? . . . . It has been truly said by another, that we should 'easily believe in a life to come, if *this present life* were the wonderful thing to us which it ought to be.' Here is the point. Not that there are startling difficulties in the way of conceiving a future existence, but that we lose the fine sense and the nice relish of the mystery and miracle that invest us here. There are a thousand scientific facts that would seem as marvellous to a cultivated mind, if they had not been demonstrated and published in veracious treatises, as the continued existence of the body. What would Plato have said, could he have seen a man, without using any flame in the experiment, cause fire to burst out of a lump of ice? Suppose that Newton had never heard of a loadstone, what would he have thought, could he have seen an iron weight, in defiance of the law of gravitation which he had just demonstrated, spring from the floor to the wall? Before seeing the fact for the first time, would not the proposition have seemed as surprising to him, and as difficult to be believed, as the return of a dead man to life before his eyes, or the appearance of a spirit? And after he had seen it, how could he explain it? How can any man explain the phenomenon now? Is the statement that there is an enduring spirit within us, entirely distinct from the corporeal organization, and which the cessation of the heart liberates to a higher mode of existence, any more startling than the statement that a drop of water, which may tremble and glisten on the tip of the finger, seemingly the most feeble thing in nature, from which the tiniest flower gently nurses its strength while it hangs upon its leaf, which a sunbeam may dissipate, contains within its tiny globe electric energy enough to charge eight hundred thousand Leyden jars, energy enough to split a cathedral as though it were a toy? And so that, of every cup of water we drink, each atom is a thunder storm? Is the idea of spiritual communication and intercourse, by methods far transcending our present powers of sight, speech, and hearing, beset with more intrinsic difficulties than the idea of conversing by a wire with a man in St. Louis, as quickly as with a man by your side, or of making a thought girdle the globe in a twinkling? And when we say that the spiritual world may be all around us, though our senses take no impression of it, what is there to embarrass the intellect in accepting it, when we know that, within the vesture of the air which we cannot grasp, there is the realm of light, the immense ocean of electricity, and the constant currents of magnetism, all of them playing the most wonderful parts in the economy of the world, each of them far more powerful than the ocean, the earth, and the rocks—neither of them at all compre-



hensible by our minds, while the existence of two of them is not apprehensible by any sense."—*Planchette, the Despair of Science*: page 214.

CONFERENCE OF SPIRITUALISTS.—A national conference of Spiritualists was held during the week ending August 9, at the Islington Assembly Rooms, Liverpool. Among the visitors present at the meetings were Dr. G. B. Clark, Edinburgh; Mr. J. Bowman, Glasgow; Mrs. Butterfield, Darlington; Mr. R. Fitton, Manchester; Mr. W. H. Harrison and Mr. T. Everitt, London; Dr. Hitchman, Liverpool; Mr. James Burns, of London, editor of the *Medium*; and the Rev. F. R. Young, of Swindon, editor of the *Christian Spiritualist*, &c. It was unanimously resolved to form a National Association of Spiritualists, and among the gentlemen invited to take office on the council of the new association were Dr. J. M. Gully, of Malvern; Mr. J. C. Luxmoore, of the Reform Club, London; Mr. Charles Blackburn, of Manchester; Dr. G. B. Clark, of Edinburgh; Mr. Alfred E. Lovell, president of the Dalston Society, London; and many other leading Spiritualists. Mr. George Sexton, M.D., LL.D., delivered a lecture on Spiritualism in Hope Hall, to a large auditory, reviewing the objections to Spiritualism made by Dr. Carpenter, Mr. Serjeant Cox, and others. Several somewhat curious subjects were considered at one of the meetings of the conference, among others the influence of food and drink upon mediums. The facts stated went to prove that the purer and the more abstemious the life of the medium, both as regards thoughts and diet, the better were the spirits acting upon him, and that by leading a low and sensual life a medium was in danger of being possessed by depraved and vicious human agents. It was agreed that spiritual phenomena were not "miracles" in the vulgar sense of the term, but were facts not yet brought under the dominion of known laws, and demanding the closest scientific investigation.

SPIRITUALISM IN OLDHAM.—On Sunday, June 29th, Mr. A. Watson delivered two lectures in the Temperance Seminary, Prince Albert Street, Oldham. There was a moderate attendance. The subject of the afternoon's lecture was "Modern Spiritualism: Its Claims to Popular Attention." In the introduction, Mr. Watson said that in speaking of a subject which covered so great an extent of ground, he could not hope to entertain his audience with a merely amusing story. He pointed out the surprising progress which Spiritualism had made since its advent, and referred to the large number of persons who now believed in its truth, yet he would not have them believe in Spiritualism simply because some other great or good men had believed. He purposed to show them how just, how well founded, how imperative was the belief which these persons had accepted. He then briefly enumerated the different phases of the spiritual phenomena, giving specific instances of special cases; and in an eloquent and forcible manner expatiated upon the nature of the claims which Modern Spiritualism had upon the philosopher, the materialist, and the Christian. The close of this lecture was most impressive. There was one class of persons, he said, on whom Spiritualism had special claims, and that was a class made up of all classes, for none of us were exempted from the common heritage of tears. He could not think there was one being alive, who having lost a parent, or a child, or a dear friend, would not be happy to learn that the soul had not gone down in darkness to the grave where all earthly loves were forgotten; but that it was still near him, and could still love him and console him, and watch for him on the further shore. This lecture was followed by a brief discussion, in which several questions were satisfactorily answered. In his evening lecture on "Spiritualism in Relation to Modern Thought," Mr. Watson took a course much more circumscribed. He dealt exclusively with the two prominent tendencies of modern thought, namely, the religious and the materialistic. He confronted materialism with the facts of Spirit-

ualism, and pointed out how much those facts were in harmony with religion. The lecture, which was of considerable length, was listened to with profound attention. At the conclusion of the lecture there was a very spirited debate between Mr. Watson, and Mr. Wells, a lecturer on phrenology. The subjects started in the debate, though hardly so closely connected with the lecture as might have been wished, were still of a nature calculated to throw considerable light on the subject. The lectures have been followed by most satisfactory results, a number of circles having since been formed in the town.

## SPIRIT PHOTOGRAPHS.

### LETTER NO. 18.

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—I rejoice in being able to announce the appearance of a real "Spirit in the Stereoscope," the very first having been seen therein on July 17th. He stands opposite me, seemingly in conversation, his handsome face with his slight moustache showing clearly through the filmy veil that falls before it; he wears a hat with a broad turned up brim, and on the front of the crown is a Maltese cross. Only the head and bust are visible, thus the stereoscope plainly shows that the space beneath him is completely vacant, which must convince the most sceptical that no human figure could have stood for it, even supposing that it had been possible to have met with anyone so ethereal looking. The next negative gives another view of the same spirit (or rather of his head-dress), for I had been impressed to turn towards the back-ground and kneel down, he retaining nearly the same position relatively to myself, so that he appears on the opposite side of the picture. It is a defective negative, but valuable, as being a sort of corroboration of the previous one. I dare say many of your readers are unaware that a stereoscopic slide is *not* composed of two similar pictures: they are taken from different angles, each giving what would be seen by the separate eye, and it is thus that the effect of roundness is produced, and that all the details are so distinctly visible, which is not, as people generally imagine, only the result of the pair of magnifying glasses.

On the *same* of the 31st two very wonderful photographs were taken, again forming a kind of pair. On the No. 5 there is a group of different objects just beyond the chair by my side—first there is what looks like a picture of the Mater Dolorosa, with closed eyes, but it seems to be in a relief, for it is seen stereoscopically. It appears like an oval picture on a square mount, and it enables one to understand what we have already been taught by the spirits, which is that the pictures in our future home will stand forth as much more life-like representations than those on earth. Flowers lie in front, on some white texture, which is more massed upon the right, where among the folds are seen stars and crosses, of which we should scarcely see the details in the single photograph. On the sleeve of my left arm is a large cross, turned downwards, and on the back of the same hand are two large pearls, with a glimpse of a third, which tallies with a former photographic manifestation, where something is being poured on to that hand, which was spiritually shewn to Mrs. Tebb as influence in the form of strings or streams of pearls. There is another large pearl in the white opening a little above my waist-band. In my lap, as if held between the two hands, is what looks like a small picture, while under the third finger of the left hand is another cross. The slide No. 6 gives another view of the same manifestation, and is even more beautiful. It looks as if it might be an open box, from which rises a mass of transparent tissue, with stars, crosses, and such like treasures laid in between the numerous folds, flowers also being scattered among them. The manifestations on my person have all

vanished, except the pearl above my waist-band. Clairvoyants continually tell us that they see the spirits clad in shining raiment, sparkling with many jewels; these latter I have never heard described, but this is doubtless a representation of some of those with which we may hope to be adorned in the future, for they must surely be gained by us during our earthly career, and each glittering gem will be full of meaning to our souls when we are admitted to the enjoyment of them.

On the following week I had another curious manifestation, where a white cloth seems as if it must be laid on a table, only no table is visible, and on it is a cluster of small objects, which I do not yet fully understand. On Thursday last, a handsome spirit is in the picture with me, whom I thought I recognised in the negative, but not having yet received the proofs, I cannot be sure, and on the No. 9 was a different one, whom I also believe I know.

Any of these slides may be had for half-a-crown each, either from Mr. Hudson or myself.

It seems as if there were a development of power to enable the jewellery to be photographed, for a cross is seen on the head drapery of a spirit with Mr. Holden, of Birmingham.

Colonel Donn Piatt and Mrs. Barnard, of Washington, had some sittings on the 7th of this month. It was a very hot afternoon, which was photographically unfavorable, notwithstanding which, the faces of the different spirits portrayed were very clear; on three of the plates, the veils were very thin indeed, and the fourth had his face quite uncovered.

On Monday last I had the pleasure of meeting Mrs. (General) Ramsay at Mr. Hudson's, and our success was beyond our most sanguine hopes. She brought with her the photographs and hair of her husband, son, and daughter Môtee, all of whom have quitted this mortal life, and she placed those of the General on the chair by her side, putting the others back into her pocket. The first portrait is that of a handsome man (not her husband, but perhaps a relative of hers), with a full dark beard; there is no veil, but a slight drapery falls from the back of the head, on which is placed a kind of military cap, put on hind part before, to prevent the peak from casting any shadow on his face, which is bent forwards. On his chest is seen a Maltese cross.

But the second was the most exquisite photograph that has yet been taken. It is the portrait of Mrs. Ramsay's lovely daughter, universally known by the name given her in India by the natives, because of her delicate fairness, for Môtee signifies a pearl. No veil conceals the sweet features, which are as perfect in their lights, shadows, and half-tones, as if she had stood for her likeness in mortal guise, but on her forehead is a bright light, within which may be faintly traced the baptismal cross. A kind of half handkerchief is thrown over her head, and there is a sort of ornament above it, but we cannot clearly make that out, and I cannot help regretting that the portrait was not taken stereoscopically, so as to have given us every detail unmistakably. A transparent drapery falls over her shoulders, partly covering the chair-back, and on the chair may be seen, not only the card on which is the General's likeness, but the faintly defined forms of the other two that Mrs. Ramsay had in her pocket, Môtee's being above that of her father, while her brother's is by the side of it. It is indeed a most wonderful picture, and Mrs. Ramsay has kindly granted me the privilege of supplying copies to those who may wish for them.

On the evening before, Môtee had written a very sweet message through her mother's hand, promising to be with her at Mr. Hudson's, to give as much help as she could to the fulfilment of her wishes, and saying that this photographic boon was even greater to the spirits

than to us, and that we must all use it to God's Glory—may He graciously aid us in our endeavours to do so.

Believe me, yours sincerely,

GEORGIANA HOUGHTON.

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

## A SITTING WITH MR. DAVID DUGUID.

ON Friday, August 15th, the Editor of the *Christian Spiritualist*, on his way from London to Belfast, via Edinburgh and Glasgow, called at the house of Mr. James Bowman, Photographic Artist, 65, Jamaica Street, Glasgow, where he was introduced to Mr. David Duguid, the medium through whom so many pictures have been painted. Mr. Duguid is an extremely unassuming man, and evidently uneducated; while those in Glasgow, who know him best, and with whom he lives in closest relations, speak very highly of his Christian character and moral principle. On the evening of the day in question a *seance* was held in Mr. Bowman's house, at which were present the Editor of the *Christian Spiritualist*, Mr. and Mrs. Bowman, Mr. and Mrs. Hay Nisbet (164, Irongate, Glasgow), Mr. Pitcher (a comedian performing in one of the Glasgow Music Halls), and Mr. Duguid. Mr. Duguid sat down about 6.30, and was very soon entranced. Immediately he began to arrange his paints on a palette, and then sat down before an easel, on which there had been previously fixed by tin-tacks a piece of card board, 9 in. by 7 in. Lifting a pencil, the medium was just about to sketch out the picture, when the light was suddenly turned off, and there was total darkness. The gas was just as suddenly turned on, when the outlines of a landscape were clearly visible on the card. Lifting his palette and a brush, Mr. Duguid beckoned to Mr. Nisbet to put out the light, which was done at once. We all heard the medium busy at work for about half an hour, during which time the gas was turned up twice each time, Mr. Duguid being discovered busy at work. The picture was at length finished, and the Spirit speaking through Mr. Duguid told us that the drawing was intended to represent a view on Lock Awe. Soon after the completion of this picture, a request was made to the controlling Spirit to give the parties present something direct, either in painting, drawing, or writing. The Spirit said he would try, although the conditions were not very good. Selecting a small card he tore a corner from it, and handed the corner to the Editor of the *Christian Spiritualist*. This was done, we suppose, in order that the card might subsequently be identified, by fitting in the piece torn off to the fractured card. Painting then went on in total darkness, and in

a few minutes the card was heard to be thrown on the floor, where it was found on the gas being turned on. The Spirit, through the medium, then said he thought the picture had been spoiled; but it proved to be not so bad as was thought. It was, as seems frequently to be the case, a copy of a picture done by the medium in trance, and generally executed with a greater amount of skill. The corner bit of the card was then fitted, and the paint on the card was observed to be quite wet. The painting of this little card picture did not take more than two minutes.

Sittings with Mr. Duguid have been so often described, and his appearances when in trance are we are told so very much alike, that one account of spirit-painting through him would be very much like another, although, of course, each reporter has his own way of telling his own story. Every precaution that could be taken was taken to test the perfect genuineness of these phenomena. The first picture remains, we believe, in the possession of Mr. Bowman, or, if not, it can be traced through him. The small picture was handed over to the theatrical friend present.

### THE GLEANER.

Mr. Fegan Egerton, a well-known medium at Liverpool, is about to settle in London.

The *Medium* of July 25th, reprints from the *Liverpool Mercury*, a letter on the *Philosophy of Spirit*, by Dr. Hitchman.

Mr. A. W. Pullen, bookseller, &c., 36, Castle Street, Liverpool, has become an agent for the sale of the *Christian Spiritualist*.

The *Christian Ambassador* for August, an organ of the Primitive Methodists—contains a readable and suggestive article on "Spiritualism."

Dr. Clark, the president of the Psychological Society, of Edinburgh, has been appointed resident surgeon of the Royal Maternity Hospital in that city.

A very valuable message given through Mr. Monck while in trance, and which was read at the Liverpool Conference of Spiritualists is crowded out at the last moment.

Mr. William Avery, 208, Drake Street, Rochdale, Mr. J. H. Jones, of 16, Stretford Road, Manchester, and Mr. Aston, Bull Street, Birmingham, are willing to supply copies of the *Christian Spiritualist*.

Some particulars of the mediumship of the Rev. F. W. Monck, of Bristol, are to be found in the *Medium* of August 8, in an article signed *R. H. Penny*, and certified by *George Tommy*, both of Bristol.

The *Spiritualist* for August 15, contains an account of the Liverpool Conference and some of the wonderful experiences of the Rev. F. W. Monck which were related by the Editor of the *Christian Spiritualist*.

The *Daily Telegraph* is showing new interest in Spiritualism. An article, in large type, on "Spirit forms" appeared in the issue of August 12. There was also an article in the *Telegraph* of August 21, on the "Spiritualists' Pic-nic," at the People's Garden, Willesden.

The *Medium* of August 1st, says, "News has reached us that a Spiritualistic official in Liverpool has been holding a mock *séance*, to show how mediums produce the phenomena." He should have favoured the late Conference with the results of his enquiries.

The *New Era* for August, edited by Dr. Sexton, contains a long, elaborate, eloquent, and philosophical address, delivered before the Medical Reform Association by Dr. Hitchman, of Liverpool. It is one of the most splendid defences of Spiritualism which it has ever been our fortune to read. The *New Era* can be had from Mr. Burns.

The *Medium* of August 8, issues what is called a portrait of "John King," which first appeared in *Human Nature*, for April. There is an account given by the artist who took the portrait, of the circumstances of the case. The same number of the *Medium* contains a letter signed "One Who Knows"; who is said to be the "Editor of an influential provincial paper." Why does he not give his name?

Mr. Henry Meeson, of Manchester, has sent us a portion of our number for July, 1872, with the following words written on page 98, "Abominable, infinitely abominable and blasphemous." These words refer to Mr. Horace Field's article. The article following Mr. Field's is on the "Soul" by Mr. Gillingham, of Chard; and to the top of that article Mr. Meeson appends the words, "You are doing the devilish work of the spirits of idolatry, by inserting this letter." Tolerably strong language for a Unitarian to use.

The hitherto incurable disease of consumption has been cured, in various instances, in all its stages, by a prescription given through the mediumship of the Rev. F. W. Monck. We know personally one who has been greatly restored after having been given up by two doctors. We believe Mr. Monck is prepared to communicate particulars to any sufferers addressing him. As Mr. Monck's address just now is rather uncertain, letters sent to us will be forwarded.

The *Spiritualist* of August 1st, contains an article on "Spiritualism v. Anthropology," by Dr. Hitchman, the President of the Anthropological Society, of Liverpool; an article on *Other World Order*, by Mr. William White, author of the *Life of Swedenborg*; an editorial on *Organization*, which will be sure to provoke discussion and strong feeling; a letter on *Spirit Identity*, from Mr. Everitt, of London, and other interesting matters. The first September number of the *Spiritualist* is to be a special one, and "full of evidence from beginning to end, that Spiritualism is true."

The following paragraph is taken from the *Liverpool Mercury*, of August 7th:—A lecture was delivered last night in Hope Hall, in the presence of a large audience, by George Sexton, M.D., M.A., L.L.D., F.R.G.S., of London, the subject being "The Philosophy of Spiritualism," with criticism on adverse theories. Dr. Hitchman presided. Dr. Sexton's discourse was a very able one, and very different to the vulgar utterances of "paid mediums." He is a speaker of first-rate elocutionary power, and treated his subject in a very able way. At the conclusion of the lecture a vote of thanks was passed to the lecturer and the chairman.

The *Spiritual Magazine* for August, contains Part 2 of *Spiritual Monitions*, giving interesting accounts of what we should consider to be Spiritualistic phenomena, in connection with such various men as Emerson, of America, Sir Walter Scott, Thomas Paine, Robert Collyer, of Chicago, &c., &c. The same number contains an article by Dr. Dogherty, entitled, "A word for Christian Spiritualists." There is also some very important testimony on the subject of Spirit Photographs, given by Mr. John Beattie, of Clifton, and others. We



entirely reciprocate the hope expressed by the *Spiritual Magazine* that gentlemen who have done Mr. Hudson, of Holloway, an injustice, will now hasten to make the *amende honorable* for the wrong and injury they have done him.

The *Spiritualist*, for August 15, gives particulars of some remarkable Spiritual manifestations which have recently taken place at the residence of Dr. Speer, Douglas House, Alexandra Road, St. John's Wood, "through the mediumship of a gentleman who does not wish his name to be published." In the same number the editor says: "*The Christian Spiritualist* recently fell foul of Mr. Burns for not forsaking Mr. Herne." We commend the whole paragraph to the notice of our readers. We again express our surprise that Mr. Herne should still be employed by Mr. Burns, for that gentleman has spoken in extremely condemnatory terms of Mr. Herne. We are not alone in our feeling. Ask Dr. Sexton what he thinks about the matter.

There is a long article in the *Warrington Examiner* of Aug. 9, entitled "Down among the dead men; or, a Warrington clergyman at a spiritual séance," at Portsmouth. The particulars supplied do not include names of persons, and dates; while the communication itself has the anonymous signature of H. W. P., which, if it be the signature of an actual Warrington clergyman, must, we suppose, stand for the Rev. H. W. Perris, minister of Cairo St. Chapel. Whenever Mr. Perris, or any other gentleman, will treat the subject of Spiritualism with the gravity which is due to it, we shall be glad to consider what may be said. But ridicule and sneering never yet proved anything. It would be possible to make sport out of a prayer meeting; or the administration of the Holy Communion. We quite believe that ridiculous things, and what are worse, deliberate attempts at deception, are mixed up with this spiritualistic movement; but that Spiritualism itself, as such, is true, is to us as certain as is our own personal identity.

Our respected correspondent, Mr. W. L. Sammons, 18, Plein Street, Cape Town, South Africa, has a blind wife; and in a private letter to us, he says, "My poor blind partner absorbs my thoughts and attentions. Is there no balm in Gilead, and no physician there; no healing medium that you know of, or clairvoyant, who can give sight to the blind?" Should this meet the notice of any medium impressed to act in the matter, we hope the impression will not be neglected, but acted upon; and we are quite sure that Mr. Sammons would be only too glad to meet the least advance by hearty reciprocity. We may here add for Mr. Sammons' own information, that we have just received a packet from him, part of which appears in this number; but it is evident that the first packet to which he alludes must have miscarried, as we have printed everything we have ever received from him.

The English correspondent of the New York *Christian Leader*, Mr. J. T. Markley, of Peterborough, in his letter in the number of that journal for July 19, says, speaking of the Anniversary of the General Baptist Assembly held in London on Whit Tuesday, "The annual sermon, this year, was preached by the Rev. F. R. Young, of Swindon, the talented editor of the *Christian Spiritualist*, a publication devoted to the higher phenomena and teachings of Spiritualism, and read chiefly by the religious supporters of the preternatural science, faith, or whatever you may call it. Having seen stray copies of Mr. Young's monthly issue, I expected a rich intellectual treat. Nor was I disappointed. The discourse was very able in thought, expression, and delivery. It set forth the universal power of the Gospel to bless and redeem mankind; and the superiority of Christ's teachings to the philosophies of the secular schools, was eloquently argued by the speaker; perchance a little too methodistically for some of his cold, calculating hearers. Whatever may be the merits of Mr. Young's

Spiritualistic researches, as set forth regularly in his pet journal, there can be no question as to his intellectual status, and effectual pulpit oratory."

NOTICES OF BOOKS, NEWSPAPERS, &c., RECEIVED WITH THANKS.—*The New Era*, for August. Edited by Dr. Sexton. Price two pence. London: Burns, 15, Southampton Row.—*A Warning to Sinners, to the Christian Churches, and to those who are seeking to communicate with the Spirits that surround us*. By Henry Meeson. Third edition. No price given. Manchester: J. H. Jones, 16, Stretford Road.—*Trowbridge Advertiser*, for July 26; August 2, 9, 16, 23.—*The New Zealand Wesleyan*, for May 1. Edited by the Rev. A. R. Fitchett.—*The Manchester Critic*, for August 9.—*The Christian Leader*, for July 12 and August 9.—*The Bridgewater Gazette*, for July 23.—*The Warrington Examiner*, for August 9.—*The Birmingham Daily Post*, for August 19.—*The Standard and Mail*, for July 8. Cape Town. Villiers and Co., St. George's Street.—*The Constitution of Human Nature*. A lecture by William Hitchman, M.D., &c., &c. Second Edition. Liverpool: George Howden. Price sixpence.—*Speech of Dr. Hitchman on the Study of Anthropology*, delivered November 8, 1869. Liverpool: Cripps, 107, Brunswick Road.

The *North Wilts Herald* of August 9 contains the following paragraph:—*Anniversary Services*.—On Saturday and Sunday last, services in connection with the twelfth anniversary of the opening of the Free Christian Church, were held as follows:—On Saturday afternoon, a tea meeting, numerous attended, was held in the church, with the introduction of the novel feature of music being played and sung during the time. After tea there was a public meeting, when addresses were delivered by the Rev. F. R. Young, the minister of the church, Dr. Sexton, of London, the Rev. F. W. Monck, of Bristol, and Mr. George Shirley, of Swindon. Hymns and anthems were given at intervals. On Sunday two very able, philosophical, and eloquent sermons were preached by Dr. Sexton; in the morning on "Christian Ethics," and in the evening on the "Pre-eminence of Christ." Both sermons will, we understand, be printed in pamphlet form in due course. The congregations were large; and evidently deeply impressed by the services. No collections were made. On Monday evening, Dr. Sexton delivered a lecture in the same place of worship, to an audience of about 100 persons, on "Popular Objections to Modern Spiritualism," in which those objections were stated at length, and with great fairness; and answered evidently to the general satisfaction of the audience. At the conclusion of the lecture, some questions were asked and replied to; and before the close of the proceedings, Mr. Monck, whose name we have mentioned above, avowed himself a believer in Spiritualism; and gave one or two extremely graphic and painfully interesting narratives of circumstances which had led him to the acceptance of that theory. We may just add that it is a matter of sincere congratulation that so able and pronounced an advocate of materialism and deism as Dr. Sexton has been in the past, should have felt constrained to come back to the religion of his childhood, and once more confess the Lord Jesus Christ, and build up the faith he had so long, and with such great ability, endeavoured to destroy.

Shakespeare says, we are creatures that look before and after; the more surprising that we do not look round a little, and see what is passing under our very eyes.—*Carlyle*.

Great thoughts and great emotions have a place in human history which no historian has hitherto given them; and the future is to be more determined by these than the past.—*Channing*.

## POETRY.

## THE MEADOWS.

From the roar of the noisy city ;  
From the pent-up room and street,  
From the light of human faces  
And the tread of human feet,  
To the still, sequestered meadows,  
A Spirit calleth me—  
To the side of the flowing waters,  
To the shelter of rock and tree.

The tasselled corn-field shimmers  
In the ruddy sunlight's glow,  
And sweet are the clover-blossoms  
On the sleeping plain below ;  
The swaying meadows glisten,  
And the south winds kiss the tree,  
And the wooing wild flowers listen  
To the song of the honey-bee.

The blue sky bends above me  
With its white clouds sailing on,  
Pure as the snow-white lilies,  
Fleet as the downy swan ;  
And over the face of Nature,  
This fair September noon,  
Is a veil of mystic beauty  
Like the amber haze of June.

Each form that the eye beholdeth  
Is fresh with the life of God—  
The bird in the elm-tree branches,  
The flower of the golden-rod ;  
And I yield my soul in rapture  
To the sweet and sacred flow  
From the central Fount of being  
To man and the world below.

O, what are the cares and sorrows  
That come in a fearful throng—  
O, what are the pain and anguish,  
The loss and the cruel wrong,  
When the eyes of the soul are lifted,  
And its holiest depths are stirred,  
By the ceaseless hymn of Nature  
In the lonely meadows heard !

MARY F. DAVIS.

## OUTLINES OF SERMONS.

## No. 33.

"Then one of them which was a lawyer, asked him a questing, tempting him, and saying Master, which is the greatest commandment in the law. Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment, and the second is like unto it, 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the law and the prophets." Matthew xxi., v. 35-40.

What is morality, that is what constitutes a moral act, and distinguishes it from an immoral one. Different Theories regarding Ethics taught by Hobbes, Mandeville, Cudworth, Hume, Clarke, Paley, Johnson, Adam Smith, Bentham, Stuart Mill, Reid, Dugald Stewart, etc. Christian morals, superior to all these systems.

## I. The principles inculcated in the Text.

## 1. Love to God :—

In order to carry this out, we must have some conception of what God is. (a). God is a Being not a mere abstraction, as some modern scientific men would appear to think. (b). God is a

Person, not the material universe as Pantheism teaches. (c). God is the life, power, and spirit of the universe. (d). God is the parent of the human race.

## 2. Love to Man :—

Secularism says that this should come first ; not so, because they who love God most, love man best.

## II. Ethical system involved.

History of morals and defective state, 'wherever Christianity is not known. Secularism and Utilitarianism useless as Ethical systems. Faith in God, the foundation of Christian Ethics. Christian morals synthetical, most others analytical. Religion higher than intellect.

## III. The consequences arising from this teaching.

1. Christianity gathered into itself, all the good that had been previously taught, but established it on a new basis.

2. Christian morals all summed up in love.

3. Christian morals extends to the thoughts and inclinations.

4. The Christian system claims to be able to accomplish all that it enforces, since those who accept it have the help of God.

5. Christianity alone able to regenerate mankind.

GEORGE SEXTON, M.A.

Preached at Swindon, on August 3rd, 1873.

Men marry because they are weary of liberty ; women because they desire it.—*Junius*.

Unless we place our religion and our treasure upon the same thing, religion will always be sacrificed.—*Epictetus*.

Love is the greatest of human affections, and friendship the noblest and most refined improvement of love.—*South*.

I will listen to anyone's convictions, but pray keep your doubts to yourself. I have plenty of my own.—*Goethe*.

Every step of progress which the world has made has been from scaffold to scaffold, and from stake to stake.—*Wendell Phillips*.

"If I wanted to punish an enemy," said Hannah More, "it should be by fastening on him the trouble of constantly hating somebody."

Not nations, not armies, have advanced the race ; but, here and there, in the course of ages, an individual has stood up and cast his shadow over the world.—*Chapin*.

Many flowers open to the sun, but only one follows him constantly. Heart, be thou the sunflower ; not only open to receive God's blessing, but constant in looking to him.—*Richter*.

If we wished but to be happy, that would be soon done ; but we want to be happier than others, and that is most difficult, because we think others to be happier than they are.—*Montesquieu*.

There is life and death going on in every thing : truth and lies always at battle. Pleasure is always warring against self restraint. Doubt is always crying Psha ! and sneering.—*Thackeray*.

Those young people will turn out to be the best men who have been guarded most effectually in their childhood from every species of useless vexation ; and experience in the greatest degree the blessings of a wise and rational indulgence.—*Sydney Smith*.

When death enters a house there is a moment's silence ; then comes the silent tumult that follows death. Everybody scared and bustling to the door, acquaintances leave their own names on bits of pasteboard, friends write notes, relations encamp in the dining-room, the pale faces of the living come and look at the place out of which a life has passed away. Servants come and go, busy with fussy paraphernalia. It means kindness and honor to the dead, but it seems all contrived to make sorrow grotesque and horrible instead of only sorrowful.—*Miss Thackeray*.

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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, rationalism, 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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# SUPPLEMENT

TO THE

## CHRISTIAN SPIRITUALIST.

SEPTEMBER, 1873.

### ON THE SPIRITUALITY OF HUMAN INTELLIGENCE.

A LECTURE DELIVERED IN THE THEATRE OF ANTHROPOLOGY.

By WILLIAM HITCHMAN, M.D., &c., Liverpool.

ILLUSTRATIONS of the influence of *spirit* upon matter, or the mind upon the body, in health and disease, are familiar to all observers, whether patients or physicians. Innumerable are the ways in which the intellect may cause sensation or motion, for instance, as well as effect important changes in the organic functions for therapeutic purposes. Example may be *piled* upon example, OSSIA UPON PELION, if need were, to demonstrate the psychological truth, that ideal states or spiritual conditions, induced by the intellect, may be as vivid and operative for weal or for woe, in the life of mankind, as though occasioned by outward and visible objects, acting directly upon sensory nervous cords. Very marked and frequently witnessed is the potent influence of *emotion*, whether pleasurable or painful, upon voluntary and involuntary muscles, in short, and emphatically upon the human vegetative functions. Pleasures of imagination, we know, excite the nutrient and secreting processes, whereas pain or passion of soul, may both stimulate and arrest them for ever, and leave not a trace behind. "Spirits of the wise sit in the clouds and mock us." Yea, verily, and flesh itself is not incapable of spiritualisation. As attention, when concentrated on any organ or tissue, can induce morbid sensibility—fever and inflammation, also regulate or modify vascularity, innervation, or action, and likewise affect not only an intellectual faculty, but a moral quality in the *spiritual* nature of our race, so the invigorating balm of hope, regular mental and physical exercises, in order to divert unhappy thoughts from the specific malady, have been over and over again fraught with the most satisfactory results in the restoration of health and happiness, and that, too, without reference to the contents of a druggist's shop. This is the sum and substance of the cure *Psychic*, and is the chief fundamental principle of Psycho-Therapeutics, which is as old as the Father of Physic, and the Founder of Christianity, and as new as the most startling recoveries A.D. 1873, known to the philosophy of electrical psychology, the

vibratory movements of musical gymnastics, or the latest practice of hygienic principles. Assuredly, mind exists not exclusively in the cerebral organisation, or ganglionic brain-cells of men and animals, but *in* the muscles and *in* the organs of sense, generally; nervous cords are telegraphic conductors between distant parts of each organism, and thus is maintained that peculiar electrical condition of the body physical, without which the manifestation *psychical* were simply impossible. For more than thirty years past I have publicly taught the *spiritual* nature of Human Intelligence, both at home and abroad, as the Archives of Foreign Academies testify, in addition to the Transactions of British Societies. In fact, the text of hundreds of discourses has been the text of Psychic Force and Modern Spiritualism, viz., the mind of man is *not* resolvable into a function of molecule, or the perishable symbols of ganglionic cells, but a *spirit* of heaven, having the god-like capacity to embrace things earthly, and include things material—a *spirit* endowed with faculties which point beyond death and the grave—time or space; spiritual gifts of Imagination, Will, Conscience, Religiosity, Memory, &c., in a word, conviction of personality bespeaks not the subtle essence of Brain-Protoplasm only, but an immaterial *body*, capable of transformation, of transformation so spiritual, that the molecular ties of fleshly mortality may be completely unloosed, and man shall float in air, or walk on water, become visible and invisible, not by becoming a disembodied being, but by the *actuality* of a child of God, and an inheritor of His Kingdom, *i.e.*, capable of embodiment there, here, everywhere! With Milton, I can truly exclaim, now as ever—

How fully hast thou satisfied me, pure  
Intelligence of heav'n—angel!

In making some remarks on the Human Intelligence, it is important ever to remember that man, like animals, is temporarily, at least, a synthetic union of mind and body; hence the very spirituality of the *genus homo*, God's special gift to man, is in many ways conditioned and determined by organic constitution, the various stages of bodily or molecular development, diversities of natural temperament characteristic of individuals, and scarcely less of nations, as the idiosyncrasies of races, or tribes, and most emphatically of all, perhaps, in the mental differences of faculty or function, in regard to cerebral and spinal organization. And this, too, apart from the fact that man, *as a spiritual being*, is immortal. The very idea of immortality is presupposed by the universal consciousness of humanity, as evidenced in the conscience

—the moral sense—the moral life—the moral mission—all of which involves the necessity of eternity for its adequate realization, when considered, as in this place, only as a postulate of the pure reason, or science of mind. We must regard the reflex influence also—*i.e.*, the understanding in its conduct—upon animal organization, medical psychology, in short, mental and moral maladies, hereditary predispositions, &c., &c., &c.

It is, of course, through this material body, on this magnetic planet of attractive and repulsive forces, that man comes into actual physical contact with the phenomena of an external world. Five senses are the molecular means of formal intercommunication; in fact, *on the immaterial side of human nature, we have exclusive spiritualism*; on the material aspect, there is the possession of exclusive materialism, in a word, outwardness. But this very externality itself, so to speak, would have no life or existence for us, as reflexions of the human soul, were the latter not furnished by the Creator, for that special purpose, with a *spiritual element*, which, being interpreted after the manner of men, must be called percipient, volitional, emotional, inasmuch as it possesses self-conscious freedom of operation, in the I ought and I ought not, which, of itself, evinces the true ring of a future and immortal existence. In pursuing these matters, pertaining, as they do, to brain protoplasm and human consciousness—possibly one may be excused without elaborate apology for the beggarly elements, or swinish husks, which feed the visible temple now occupied by the paragon of mammals, if, *in limine*, as it were, of this inquiry, reference is at once made to the exteriority of our dwelling-place, in the rudiments of anatomy. What do we find? Neither more nor less than this! The head of man is a spheroid placed at the upper extremity of the trunk, and composed of the cranium and face, together constituting an osseous formation, or molecular type, comprising eight bones—four single, and two in pairs. Well, what shall be said of them? They are merely supporters to the coat-of-arms inside—the cerebral organ itself; their constituents represent about one-third of animal substance, which is almost entirely reducible to gelatine by boiling, and of two-thirds of earthy and alkaline salts. As for brain, it is quite a collective form of English expression, signifying those particular parts of the nervous system, exclusive of the nervous cords themselves, which are contained within the cranium; they are the cerebrum, cerebellum, and medulla oblongata. The *white* substance of the brain consists of fibres, embedded in granular matter, whilst the gray portion comprises globular nerve-cells, contained in a granular-looking capsule, and having granular contents. These nerve-cells are held to be the seat of mental power, and to grow, or multiply, by constant intellectual labor! Nay, more; there are those in Europe and America who stoutly affirm that thought is secreted by brain-protoplasm, as the liver secretes bile, or the stomach gastric juice, etc. If this be the true science of mind, the soul of man may be expressed by the formula,  $C_{48} H_{36} N_6 O_{14}$ .

Instead of exclusively dwelling upon this mere physical history of humanity, which man has in common with the rest of creation, or "molecular generation," as the phrase is in these our days, let us now pass to other matters as quickly as possible. Indeed, one may quote the keynote of true spiritual philosophy from the great apostle of the Gentiles:—*Εἰς τὸ μὴ ἐκ φαινόμενων τὴ βλέπειν αὐτὴν γεγονέναι*.

"*Bear and Forbear*" is a maxim that had not its exclusive origin in the protoplasmic force of cerebral organization. Into this, however, Epictetus resolved every principle of practical ethics. Thus wrote the slave of Epaphroditus in the first century of the Christian era. Driven, as he was, by coercion, from the city of Rome, at the instigation of Domitian, he returned once more after that emperor's death, and succeeded in gaining the esteem of both Adrian and Antoninus, the latter of whom thanked the gods that he could collect wherewith, from

the beautiful maxims of this Phrygian stoic philosopher, to conduct life on earth, with honor to himself, as well as advantage to his country, and then die, believing, scarcely less than the Christian himself, in the imperishable nature, not specially of brain, or cranium, but of the human soul. Yes, in the solution of the ontological problem in the science of life and organization, is furnished a complete answer to the ultimate question of intellectual philosophy: What *is* truth in the science of mind?

The *ossicula auditus* are the only human bones which I discover to be completely ossified at birth; the vertebra of organic man are growing for twenty-five years. When is the mind ripe? Whatever absolutely is, is true; the question, therefore, is what absolutely is: and the answer is, that spirit *plus* matter is what absolutely is; this, and this alone, really and truly exists. This synthesis, accordingly, is the truth—the groundwork of mental and physical sciences, below which there is, and can be, neither anything nor nothing. Material things, as molecules, are the preliminary steps of organic mind. They condition it, on earth, genetically, but it, nevertheless, conditions them, teleologically. The impression from without is, in sensation, the first thing; then the mind, so to speak, at once steps in, asserts its highest prerogative, and *makes this molecule its own*. It is really of no moment to us, as sentient beings, or temporary occupants of a planetary body revolving about another, whether we thus find ourselves affected objectively, or subjectively; in either event, the sensation is no matter of fact, molecularly, and Spiritualism is true.

Sir William Hamilton defines logic as "the science of formal thought;" this being so, whatever value logic possesses, in reference to the subject before us, belongs to it, not as an art, but as a science of reason. For example, I do not study astronomy in the hope either of making heavenly bodies or of setting them in motion, but rather in consequence of their very existence and their motions. As it is because stars and planets do exist that I think it well to know what I possibly can about them, even so I do not study logic to make men reason, but in consequence of their reasoning. Seeing, moreover, that in the study of mind, one must go through the discursive process, it is important to remember that there are conditions which secure the right performance of that process, and the absence of which vitiates it, *ergo*, I think it philosophical to know what I can about that process, and those conditions. All knowledge is valuable, as such, and irrespective of its results; every science, truly scientific, is its own justification, and, like virtue, its own reward. Astronomy stands not in need of the help which it has given to navigation and geography, to vindicate the labor which it demands of votaries; *inter alia*, the toil expended in estimating the weight of a planet, or catching the infinitesimal parallax of a fixed star. And the same may be said of optics. Learning is, indeed, a proud mistress, who will not be courted for her dowry, but demands disinterested love from her votary before she will reward his suit in modern Spiritualism.

The science of formal thought is objective, as well as subjective; for example, we have in language or notation a distinct object before us, our view of which we neither interrupt nor impair by the act of contemplation; whereas, in psychological inquiry, we lose the very object, *pro tempore*, whilst we investigate it. This is true in the case of emotion: in the very act of analyzing an emotion, we send the emotion away. Mental philosophy is thus subjected to the reproach of anatomists and biologists, as being "assumed" merely—inexact and unreliable. For myself, I do not admit the science of mind to be matter of reproach at all, in these circumstances; because the value of metaphysical inquiries is not *lost* by admitting the true extent of this statement, and, what is more, logic is wholly free from the charge. As a process of human thought, it is the science of sciences, furnishing in the mind of man the faculties of Apprehension, or Concep-

tion, Judgment, Discourse, Reasoning, or Syllogism. The first notion one has of an organic nature, or animal being, is that of a creature who is the subject of nervous sensation; yet sensation, without the genesis of perception, is wholly meaningless, and perceptions would fare no better unless they gave birth to accurate concepts, or apprehensions, in the mind, of material things perceived, or in any way actively manifested by Spiritual beings.

The issue of my exordium may be thus summarised: The idealism of philosophy consists in nothing else than in non-recognition of the finite as veritable being; in this, Spiritualism is not different from Christianity—the latter regards not the finite as real veritable existence. Without attempting, on the present occasion, fully to weigh every principle of political or juridical justice and social virtue, or following those peculiar subtleties and difficult intricacies of mental and moral science, I simply maintain here, that a science of mind which uniformly arrives at pernicious, atheistic conclusions, cannot possibly be sound in its first or last principles as a science of Man.

Mind in nature I regard as a bright effluence of the increate glory of God, a spiritual reflection, as it were, through the cerebro-spinal axis, of the necessary existence of Deity, adapted to the molecular externality of this material world, in which synthesis tells us of the combining or uniting of various substances. Analysis proves their capability of decomposition and separation. For example, if I decompose water by means of galvanism, I cause the evolution of oxygen and hydrogen, at opposite poles, and, therefore, I again form water by exploding these two gases: in fact, what are ordinarily called light, heat, electricity, and magnetism, I esteem as chemico-physical forces, which really depend on the atomic disturbance of chemical attraction, exerted between particles of dissimilar matter; yet all are intimately related together as the various workings of one common cause. Doubtless this same energy, possibly in some other form or mode, is equally operative in more worlds than one; nay, throughout all the solar systems of a boundless universe, animated beings exhibiting, in reasonable probability, the actual phenomena of psychical and physical life, in numerous sensitive gradations, together with *lasting memorials of higher self-conscious spirit*, at once diversified and countless, from the simpler possible conditions of vitality up to the more complicated and grand—still, an ever-growing multiplicity of form, with myriads of existing beings and progressive spirituality.

"Things which are seen were not made of things which do appear." The best and truest discoveries of modern science confirm this holy statement; in short, true philosophy and true religion God himself hath joined together, and no man shall put them asunder. Philosophers of antiquity, *in the absence of our spiritual light*, consulted with becoming reverence the permanent principles of human nature, the dictates of conscience, and the best feelings of a virtuous heart. It never occurred to them that the *religious* element was nothing more than a mere instrument of superstition, fostered by kingcraft and priestcraft, in order to procure some temporal aggrandizement, in the subjugation of liberty and freedom of thought or inquiry: on the contrary, I gather from the ancient history of philosophy, that in their view the mind of man, *from its immaterial construction*, had a far higher and nobler destiny than dust or ashes and first-class manure. It looked forward rather than backward, to an eternity of SPIRIT for humanity's further development "in power and great glory." The end and aim of this life was ultimate spiritual union of man with his Maker. "What hath the wise more than the fool?" was hoped for in the happy realization and perpetual fruition of true *spiritual* philosophy, with all its concomitant blessed effects upon the hearts and minds of the people: their mental prospect was bounded only by the horizon of peace and virtue. Yet, in the year 1873, spiritual phenomena are held in Germany and England to have *no* immaterial existence beyond that of functional powers or

molecular attributes of brain-protoplasm, or glanglionic organization. The pyramids of Egypt are now to be inverted. Man has no true spirituality as birthright; his origin is "spontaneous" generation, and a "natural" selection of physical force, and animal descent—in a word, bestiality. Yet there are two sets of facts that stand forth, like the duality of shining fiery meteors, in the history of our Earth and animated Nature—in contrast, too, the most marked. No irrational animal has ever formed a *language* expressive of abstract relations, metaphorically or metaphysically. Man *has*! And this, of itself, is not a reasonless, but a spiritual process. Materialism is only superstition; morality but the handmaid of social expediency, or worldly prosperity; mammon, or the art of amassing wealth, the science of sciences. In material optimism, he who is richest is best! Christian Spiritualism cometh of the Lord.

So far as there is question before us now, ontologically, of the *real nature of spirit*, I hold it to be the necessary, essential, absolute governing principle—inexorable and omnipotent, in itself unconditioned, and for other substance, force, or energy, the ever insuperable *sine qua non* of Faraday's specific inductive capacity, Joule's thermodynamic law, Andrews's continuity between the gaseous and liquid states, or the greatest molecular achievement yet made, the Kinetic theory: not, therefore, is mind material, or a mere "*phenomenon*" of noumenon—not a thing of transient molecular or nervous sense; and that matter, as we know it from the standpoint of human beings, clad in animal organization, is the complementing relation only of *temporal* externalization. The ultimate atoms of which things material are composed, are, in a scientific and philosophical sense, unextended, *i.e.*, mathematical points, endowed with attraction and repulsion, as their *given* properties, anteriorly to their possession of recognised shape, motion, law of action, or measurable dimension; and it is from the exercise of spiritual powers, according to fixed laws, that we have "*natural*" phenomena at all, not only as observed by us, but throughout the whole material universe. Matter, in short, is modification produced by spheres of force: the substratum, for which philosophers have long contended, is itself nothing but force, a molecular power of resistance, opposed to that analogous physical power which we are able to exert by sheer material strength, when influenced by faculty of *will*. Spirit is All in All.

All bodies are compressible and elastic; there is and can be no such thing as hardness, in the sense of utter incompressibility; therefore hardness is not *per se* an absolute property, only a relative one, in relation to ourselves for a specific purpose, *viz.*, *associated organic life*: things material are thus resisting bodies having certain properties of force, by which their figurative volumes are molecularly represented; but this is not a lasting hardness, in the proper sense of efficient solidity and utter impenetrability, but, as I have said, a definite power of resistance, which *spirit* may eventually overcome. The creation of a world, for example, out of nothing (as the phrase is), and the mode of motion, or property of matter, depending on extremely rapid and subtle vibrations, moving at the rate of 200,000 miles per second, is at least conceivable, if not intelligible, in a strictly philosophical aspect, and certainly does not exceed belief. Creative mind and germinal matter having no essential property in common, and alike destitute of actual solidity in the sense of molecular impenetrability, self-consciousness finds no insuperable difficulty in appreciating the hypothesis, however inadequately, that organic matter, in all its phenomenal forms of chemico-physical mutation, may have been the *direct* offspring of Supreme Mind; inasmuch as to me, at least, things material are neither more nor less than a sphere of force, derived from a molecular power of physical resistance, resolvable into its ultimate elements—mathematical points—*ergo*, assuredly capable of being overcome, and reduced to the order of spiritual law, by an intelligent



action of Eternal Reason. By the power of introspective reflection, I am satisfactorily enabled to distinguish, at least, two grand and distinct classes of special ideas, excited in my own sensorium: to some of these one is forcibly impelled by a resistless instinct, as it were, to ascribe an origin quite foreign to mind itself, that is, wholly dependent on external molecular objects; others, I am constrained with inexorable conviction to believe, originate entirely in the structure of the human soul, and depend solely for their manifestation upon the immaterial nature, and divine constitution of SPIRIT, for their very existence in animal organization, or a world of atoms.

The first kind of ideas is obtained through sensuous instruments, and have what for convenience of expression is termed an "external" cause, in objective bodily matter, or that attraction of cohesion which unites together the particles of each given mass—powers of resistance outside of themselves; and the second class I discover in mental faculties, correlated with nervous organization, called brain, *as subjects of the ego's own consciousness*. Moreover, the forcible intimation I possess of the existence of perceptible and imperceptible substances, the spiritual and material planes of man's molecular duality of conception, is conclusive. The acts of this faculty of apprehension I call *concepts*, when viewed in the mind, and terms, when expressed in words, or notation, as judgments, or propositions, are constituted by the comparison of two concepts, or terms, and discourse, or comparison of two judgments, is reasoning, or syllogism. Seeing that its SPIRITUAL object exists, science of mind, leading, as it does, to the conception of moral law, contemplated objectively, or subjectively, *is a revelation in its own interior essence*, of prototype, upholder, giver—has been called into operation by the Maker of man, as relating to his chief work on this planet; and hence the invincible corollary, SPIRITUALITY, or the quality of being spiritual must, of necessity, have its sure foundation, and immortal being, in the infinite will of God, as *spirit*, to finite consciousness of organic humanity. Molecule, when viewed from the human standpoint of earth, is essentially that *combined* power of physical and chemical resistance, which opposes its own analogous organization, and has no exclusive independence as molecule. On this, our planet, the perceptible, in God's synthesis, involves the imperceptible, the sensual, the volitional, the tangible, the intangible, the *nerve-cell*, the psychical; and the whole is embraced by the spiritual in human genesis, as in one tripartite bond of union—MAN—THE IMMORTAL.

Psychological intimations have we of the immaterial nature of free will, which are not limited, or restricted to locality of hemispherical ganglia or brain-protoplasm, *even in this present molecular region of things material*; but, contrariwise, when temporarily considered, reach backwards and forwards into its kindred world of everlasting spirit—the soul of man, repeating as it were, the exact arc from nihilism to absolute identity, or from nebula back to nebula again. Spirit, in correlation with spirit, proves its superiority over matter.

Philosophically, one may conceive Earth to be essentially, necessarily, efficiently, but force in motion, under the *modus operandi* of DIVINE government. I can imagine, for example, in a scientific point of view, a faint nebula slowly revolving, and a system of nature in course of atomic formation. Planets may thus be rolled off, and last of all a central sun may appear. If it be asked from what source did that original nebula itself arise, I again reply: *Things which are seen of mortal ken, are not created anew of things which do appear, materially. Quite the contrary: they are made of things which do not appear, molecularly.* What men call the universe is, in fact, the same unity of centres of force—they have position in space, nought else; in no other way can I conceive them; their very existence is to me no more than this, viz.: *spots*, in which created forces of Supreme Mind seem, atomically, to centre. Round each centre

lie hidden two spheres of force, called by us mortals attraction and repulsion, and so completely have they neutralized each other, that to detect their separate and independent action, or presence, human senses do not avail. I show for a moment, in passing, three transparent rectangular plates—one of water, one of glass, one of diamond, composed, of course, of revolving spheres of forces—their axes parallel to each other, but perpendicular to the surface: these same atoms, differently arranged, would produce *different effects upon the organs of human sense*; in short, when molecularly developed, they would give rise to different bodies, and appear, *as such*, to the percipient element of man, in the wide field of external vision, as we know it, in universal nature. Why should these views of spirit-power be so difficult of belief by modern investigators of the physical sciences? I know not; when natural philosophers fully appreciate the fact that even the very air we breathe is far from being a homogeneous substance; but, on the contrary, one composed of oxygen, nitrogen, carbonic acid, etc., each of which has a cubical angle of its own, and would assuredly produce its own *specific* effect in reflecting solar rays. Surely each one of these several substances is as much a distinctive thing as glass is from diamond, to revert to my former illustration. From experimental testimony, therefore, I know that there *is* a reflexion in proportion to the difference between their respective indices; and from the common surface of two different substances having precisely the same respective index, there is *no* reflexion at all. What then, I ask, is the exact size of an atom? When, more than two hundred years since, Sir Isaac Newton said that water ceased to reflect light at a thickness of three-eighths of the millionth part of an inch, he, in that very fact, unconsciously declared the exact size of an atom of water; and the equatorial diameter of *all* atoms is precisely the same, viz.: one two-millionth part of an inch. For further exposition of these views, *vide* "What is Matter?" (Wyman and Sons, London, 1869). If, with Boscovich, one must now no longer be allowed to regard the atom as a mystic point, possessed of the attribute of attracting or repelling other such centres, the "*science*" of mind is scarcely less affected by comparing the ancient to the modern doctrine of atoms. It is quite clear to me that Lucretius treated all phenomena as *properties* of matter, mind the mere functional power of brain, etc.; and spiritual philosophy, as briefly adverted to in this place, is still a cistern that holds water, when we realize the "atom" as a piece of matter of measurable dimensions, with shape, motion, and laws of action, intelligible subjects of scientific investigation, or physical exploration. There is, no doubt, a vast deal of confusion in the non-scientific mind with regard to "atoms," "molecules," etc., but the fact is due to the misapprehension of their precise meaning and elementary constitution. An atom may be said to be the smallest portion of matter that exists in a form of combination, the proportionate amount represented by weight; whereas, an isolated atom, or group of atoms, may combine to constitute a molecule, *i.e.*, as the smallest portion of any substance which exists, *per se*, or itself. It may not be improper to add, that there existed in ancient, as well as in modern times, two views on this point—one being that matter consists of individual atoms, and the other, that it is infinitely divisible.

Professor Faraday says: "We know matter only by its forces." It may not be a facile process, to conceive of the powers of matter, altogether independently of a separate something, evidencing physical phenomena, or change of form from solid to liquid, or aeriform; but it is simply impossible, in my judgment, to think of the *production of varied psychical phenomena from the same protoplasmic cell*, without the rule and governance of Supreme Will. No human conception, or scientific imagination, can realize the absolute existence, or completely abstract nature of things material; and no kind of argument is adequate to the demonstration that material things, per-

ceived by organic senses, have, in themselves, more independent actuality than the thinking principle perceiving, and the intelligence and volition efficiently operating upon them; meanwhile every sense is sleeping, and the mind alone is awake, nay, active, within its own nature and constitution; so that I cannot but regard this problem in spiritual philosophy as logically solved, and venture briefly to summarize it once more, thus:

Things molecular are but the *preliminary* steps of organic intellect, in our present form of animal existence, or special temporary adaptation to the material externality of this planet: they condition spirit, it is true, genetically—in these circumstances; but spirit conditions them teleologically. To affirm, therefore, as do eminent scientists, that the growth of each human idea, thought, or feeling, is molecular, or mechanical, and that no mental phenomena exist, in nature, apart from cerebral or ganglionic organisation, as a result of purely chemico-physical forces, is like exclusive materialism itself, an assertion without proof—an affirmation, and a fallacy, alike gratuitous and unworthy, utterly, of the mental and moral science of advanced thinkers, loving truth, and truth only, and that for virtue's sake. The hypothesis that life originated, on this earth, through moss-grown fragments, or seed-bearing meteoric stones, from the ruins of another world, in no wise disturbs these philosophic views, interesting alike to the anatomist, biologist, and scientist, and touching the science of mind, and its relations to brain-protoplasm. On the contrary, one may freely admit, in course of further argument, if need were, that the Hebrew idea of God, the Christian idea of God, or the Mohammedan idea of God may all be "equally true," and all "equally false." The inexorable logic of undying facts in the *spiritual nature of man* clearly shows that the Creator and Ruler of the Universe *is* in form of guiding and controlling Intelligence, whether our motto be *respicere, aspice, or prospice*; nay, more, a very trinity in unity, even when there existed, here, a red-hot melted globe, on which no life could live, then, an earth with rocks solid and disintegrated, water, air all round warmed and illuminated by a brilliant sun, ready to become a garden of Paradise for Adam and Eve, or spirit and matter. Other material worlds may crash in time and space, until each fragment reaches some distant undeveloped planet, needing the living seed it brings—still, there is, and must be a *personal spiritual unity to self-consciousness*, which, being constituted in its divine nature, of no exclusive or molecular connection with atomic elements of physical organisation, shall ever realise to the soul of man the objective reality depicted in Akenside's exquisite sentiment, thus truthfully expressed:

"Mind—Mind alone—  
Bear witness—Earth and Heaven;  
The living fountain in *itself* contains  
Of beauteous and sublime."

To me, therefore, truth exists not, exclusively, either in phenomenon, or noumenon; rather, I would say, there is truth only in phenomenon and noumenon. I believe the thinking principle in man, or faculty of human thought, to be the *Ansich* and *Wesen*, the seeing and being, the perception and nature, essence, or principle, to which molecule in nerve-cell bears the God-like appointment, or appropriate relation of adapted externalization. The absolutely infinite and universal necessary existence of Deity, in eternal self-consciousness of omnipotent supreme will, to be and to do, is the fundamental, causative reality of all that lives, *spiritually or materially*, adequate to the entire cosmos of the whole framework of heaven and earth, and the arrangement, regularity, beauty, and order of the beings contained therein, and of the very constituents of life, *separate or distinct as when united*, in either event perfect and complete, mundus or molecule, divine government, the ruling providence of atomic change, and special form of each organism, past, present, and to come; in other words, *science of mind*

*proclaims spirituality in man*, and free will in nature. Human thought ends with the Absolute Idea, and the force of matter culminates in vegetable and animal protoplasm. *Absolute spirit immortalizes the soul*. God is the living eternal subject, as well as universal object, of the creative thought, and in Him, alone, the physical basis of animal organization is co-ordinated with a special sphere of action, in regard to reason and instinct, throughout the world of finite existence, subjectively, objectively, phenomenally, noumenally, *ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ*. Thus coming into outward and inward cognizable form, as a branch of true *spiritual* philosophy, science of mind is, indeed, an exact science, if not the science of sciences. Medicine for soul and body is best taught in colleges, identified with the catholicity of *pure eclecticism*, or a critical selection of all known resources of therapeutical art, as the universal schools, according to THE IDEA of healing, for educating, harmonizing, and applying all those elements of scientific cultivation and intellectual progress, of which Christianity, as Spiritualism, not only prescribes the legitimate aim; but sanctifies the practical use, and blesses the good results, both here and elsewhere—since Spirit on Earth is *demonstratively* correlated with Spirit in Heaven, and the Kingdom of God shall triumph, for ever and ever.

## CORRESPONDENCE.

*To the Editor of the Christian Spiritualist.*

MY DEAR FRIEND,—It is some time since we have corresponded by letter; but I get your papers. I hope this will find you and your family in good health, and happy; give my kind love to all. I am about to take a vacation of some months, and travel over this State and Oregon; so it will be useless to send me any papers, and I would like you to leave out the advertisement. You will please accept my thanks for all your kindness. I often think of you, and bless you in spirit.

Very sincerely yours,

J. R. NEWTON.

San Francisco, July 4th, 1873.

[We print the above kindly words from dear Dr. Newton, as they will gladden other eyes than ours.—ED. C.S.]

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—I have long held the opinion that a very improper use is made of the word *immaterial*, in connexion with Spiritual existence; that this improper use of the word has done some mischief; and that it ought to be discussed, defined, and set right. It has occurred to me that such a discussion would not be out of place in the *Christian Spiritualist*, and that the opinions of yourself and Mr. Horace Field, as well as others, would be of value in settling the question,—which may be termed *Materialism* v. *Immaterialism*.

Now, to my mind, *immaterial* means *no-thing*. I cannot understand how *anything* can be logically called "immaterial." Every atom in the universe must be material, whether it be

opaque or transparent, visible or invisible, tangible or intangible, palpable or impalpable. Nor can there be any organization without material. "The Ether is neither seen, felt, nor heard," as Mr. Horace Field says, but, certainly, it is composed of atoms, and must be material.

Mr. Field will excuse my making use of his excellent papers on Swedenborg to illustrate my argument. He quotes from Judge Grove, in the last number of the *Christian Spiritualist*, p. 99.—"Myriads of organized beings may exist, imperceptible to our vision, even if we were among them; and we might be equally imperceptible to them." This is both possible and probable. But they—the invisible *organized* beings—must be material, as well as ourselves. Mr. Field quotes from Swedenborg, p. 98.—"The spirit of man, or the soul, is the interior man, which lives after death, and is an *organized* SUBSTANCE, being ad-joined to the body during man's abode in this world; and also has senses of *touch, smell, hearing, and seeing* much more exquisite than when in the world." And Mr. Field, himself, adds, "We cannot see the spirit as he passes away; and yet, if he does exist, we believe he must be *organized* and perfect as when in the world." Then, certainly, they must be material beings. But Mr. Field observes, p. 99.—"The very air about us, that powerful element, which can up-root trees, and towers, is invisible to us, though not intangible. We happen to feel the air though we cannot see it; surely, then, there may be SUBSTANCES enough in nature which we can neither feel nor see, nor recognize in any way, and which may form the *bodily clothing* and the MATERIAL of *spirit land*." Good! And, surely, Mr. Editor, when you, on April 16th, felt a spirit hand strike you on the head, the hand must have been material. In short, nothing can exist that is not material. Every organized being must, of necessity, be material. This being the case, is it not wrong to speak of Spiritual beings—men, angels, or even The Almighty, our Heavenly Father, as *immaterial* beings? To me, it appears a remarkable misuse of words. Miss Houghton's experience is worth quoting, from the *Christian Spiritualist*, of June, p. 87.—"I feel the *flesh* of my invisible friends, although more tenderly, than that of my human associates,—not only while I am in *seance*, but at all times and seasons, when the Spirits, themselves, wish to call my attention to their presence." Evidently, then, Spiritual beings must be material. So far as I can learn, Christians were the first to entertain the erroneous idea of immaterialism, as applied to spiritual existences. They spoke of those who differed from them, as *materialists*; and the word is now generally understood to mean an *atheist*. This unfortunate application of the word has done much harm. For the

Secularist, seeing the absurdity of the Christian's immaterialism, and its inconsistency with their Scripture and their doctrine of a future state, and vexed, also, with the word materialist being applied to him as an *atheist*, which, generally, was far from correct, he became more offended with Christians and more confirmed in his scepticism as to the truth of Christianity.

I remember, when Robert Owen created so much stir, about 35 years ago, that the term was freely applied to him and his followers. I have, myself, in giving expression to my opinions on this subject, been set down as an atheist by Christians in the company, who seemed scarcely able to believe me when I assured them that I was an evangelical Christian. The same error still prevails, and the same mis-application of the words is constantly occurring, even among contributors to the *Christian Spiritualist*.

I must not take up more space. My object is to draw attention to the question with the view of having it discussed and rectified. Of course, I know that the word *material*, is used in connexion with things of this earthly life, and *immaterial*, with the life hereafter. But such a customary use is not justifiable if it is not correct, especially if it leads to a misunderstanding of important truths.

Yours truly,

J. S. LOWE,

6, Dartmouth Park Road, London, N.W., July 9th, 1873.

P.S.—All the italics and capitals are mine in this communication, which I have used rather profusely to draw special attention.—  
J. S. L.

*To the Editor of the Christian Spiritualist.*

DEAR SIR,—From early childhood my life has been crowded with strange experiences, which, like hieroglyphics on an Egyptian monument, were unintelligible to me, until early last year it was my privilege to meet with you, and receive from your lips what has since proved a golden key to open up these mysteries. When first I saw you, and asked you to advise me how to rid myself of the continual recurrence of apparently meaningless and disturbing phenomena, I little thought that I should have to thank you, as I now do most heartily, for the severely logical manner in which you endeavored to convince me that my desire for this emancipation was an act of disloyalty to truth and conscience, of which no true man should dare to be guilty. For months you strove with a laborious, disinterested, and brotherly kindness, to lead me into the light which to my cloudy vision appeared nothing better than palpable Egyptian darkness. You never wearied of listening to the relation of my doubts and difficulties, with a view to resolving the one,



and extricating me from the other. I marvel now at the patience and perseverance with which you pursued me into all the windings of my mental labyrinth; and now it is my pleasant duty to inform you that as constant dropping wears away the stone, so your sustained and benevolent efforts have ended in dissolving all my doubts, and leading me into the perfect liberty of Christian Spiritualism. The finishing stroke, by which my bonds were entirely and finally sundered, was given last week, when, at your invitation, I attended a lecture on Spiritualism delivered in your church by our mutual friend Dr. Sexton. I shall never forget that lucid and powerful exposition and defence of holy Spiritualism. It supplied the keystone to the arch of my faith which you had so diligently reared. After hearing that masterly oration, I felt it my duty there and then to publicly avow my faith in Christian Spiritualism; and now I feel it is due to you that in the same way I should say, through the medium of your *Christian Spiritualist*, I have carefully studied this subject, and after long and severe mental struggles, I have come to the deliberate conclusion that it is a pure and sacred thing, calculated to raise humanity to the high pinnacles of purity, dignity, and truth. It has had a marvellous effect on my own inner nature. By it, many of the important problems which for years distressed me, have been satisfactorily solved; and if he be a free man whom the truth makes free, then am I free indeed. From this moment, therefore, I wish the world to know that I am a CHRISTIAN SPIRITUALIST! I well know that this confession will expose me to hot persecution; but I dare not shrink from the performance of my duty, for fear of consequences. I shall not be finally judged by what men say of me; but by *what I am*; therefore I can afford to endure with calmness and fortitude any amount of that corrosive hostility and hatred, which is generally the tribute paid to the simplicity of truth by uninformed and ungenerous censors. Christian Spiritualism has taught me that no one sect of philosophers or religionists monopolises the whole body of Divine truth. I, therefore, shake myself free at once, and I trust for ever, from all those cramping *human* creeds, from all those one-sided dogmas forged on the anvil of man's self-important ignorance; and from all those petrified and Procrustean confessions of faith, which have hitherto done so much to impede the progress of free and honest enquiry after truth, and are largely answerable for the divisions, heart burnings, and stunted mental and spiritual growth, so characteristic of the religious world at this time. I claim the right of private judgment for myself; and hold that it is the prerogative of every man, no matter how much his convictions may differ from mine, to hold

his own views, and proclaim them boldly, without having his honesty and sincerity impeached by others who hold contrary sentiments. No matter how divergent our sentiments, I feel that every man is my brother who labors for the elucidation of truth, and the advancement of goodness. I recognise Christian Spiritualism as the powerful handmaid of God's own Book, in which I never saw so much excellence as since I have come out into the broad daylight of Spiritualism, which is truly to me a crystal portal to a Paradise of truth and purity beyond. By its guiding hand I have been led to the true theology, the perfect ethics, the supreme philosophy, the region where truth mounts the imperial throne. I want men to know what Spiritualism has taught me, and then I am persuaded that a death blow will be given to that widespread demoralising materialism, which is at once the tomb of truth, and the sepulchre of all pure hopes and holy deeds. To all whose minds are enthralled by this materialism, I would say, "I have studied both sides of the question, as probably you have not; and the result, so far as I am personally concerned, is so elevating and blessed, that with all a brother's earnestness I urge you to throw aside your prejudices, and seek the same blessing, by seriously investigating the claims of Spiritualism on your faith." The great doctrine of the soul's immortality was never so real to me, so full of bright tender beauty, as it is to-day. How then can I be other than glad, and desirous that others may share my joy, when I know *by the evidence of my eyes and ears* that those who passed away from me in the mournful past, are not dead, but alive; and able to manifest themselves, and communicate to me their expressions of pure, intensely deep and human sympathy and love. I speak the sober truth when I say that I often see dear faces and forms that once peopled and cheered the long-ago; faces and forms that have not changed, and most certainly were *not* laid in the grave with the mouldering casket of flesh which erewhile enshrined them. If a Materialist could enjoy one quarter of the spiritual experience which I and my fellow believers have enjoyed, I am convinced he would cast his materialism to the winds, and hail as comrades the men whom perchance he now denounces as fanatics. I have already made this letter so long, that I may not further trespass on your limited space. Allow me, therefore, simply to add that I am prepared to deliver lectures, the subjects and terms of which may be known by addressing letters to me to the care of Dr. George Sexton, 17, Trafalgar Road, Old Kent Road, London. S. E.

I am, my dear Sir, yours most sincerely,  
FRANCIS W. MONCK.  
14, Wells Terrace, Totterdown, Bristol.

## STANDING NOTICES.

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

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

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

4. A copy of the *Christian Spiritualist* will be sent by the Editor to any address in Great Britain and Ireland, for 12 months, on pre-payment of 2s. 6d. in stamps. Where any difficulty is experienced in obtaining it, it is hoped that the Editor, Rose Cottage, Swindon, will be written to at once.

5. Contributors will please to write as briefly as is consistent with explicitness, write on one side of the paper only, and number each page consecutively.

6. Books, pamphlets, tracts, &c., sent for Review will be noticed, or returned to the Publisher.

7. Readers who may know of persons who would be likely to be interested in the circulation of this periodical, would very much oblige the Editor by sending him lists of names and addresses, when the parties indicated will be communicated with.

8. The Editor will be glad to receive newspaper cuttings, extracts from books and periodicals, and any useful matter bearing upon the general subject of Spiritualism. Friends sending such information will be pleased to append names and dates, as the case may be.

9. In the event of any article in the pages of this Periodical having no name and address appended to it, it is to be understood that the Editor is responsible for its contents as well as its appearance.

## 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.