

# 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.

*Editor and Proprietor: F. R. YOUNG, Rose Cottage, Swindon, Wilts.*

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## WATCHMAN, WHAT OF THE NIGHT?— THE DAY DAWNETH.

THE day dawneth. 1874 has to reveal more clearly to the embodied human eye the realities of the higher life we have to pass into. Ghosts have to appear more frequently. Ghosts have to converse with us more effectively. Ghosts, as "ministering spirits" under Divine direction, have to convince by open vision. Not merely one favored mortal, here and there, is to see and hear; but hundreds have to witness, and in private and in public attest by their voices, and others by their pens, that they have seen and conversed with their etherialized relatives and others, that the inhabitants of alluvial soil and of ariel soil are one, as much as the dragon flies, the outcome of our ponds, are one in nature and affinity with those still in those ponds.

Spiritualists have a mighty work to effect. At present they stand between two great rival mental forces; proclaiming, by speech and by song, that Angels, that ghosts, that individualized spirits not only exist, but that they, under law and order, people our atmosphere as numerous, as usefully, as we people the valleys of earth. Spiritualists have arrayed against them on the one hand the Materialist force, who have ruled as with a rod of iron during the past 73 years; on the other, the Christian, who believes in a hazy far-off heaven, where memory of the life past has no action, where present joys reign not only supreme, but isolated from past knowledge and future possibilities. It was amongst the members of Christian Churches that ghost power first effectively asserted its individuality, and that only a few years ago. It is amongst the members of the Christian

Churches we have the largest number of Spiritualists acting in and on society. Knowledge is power; Christian Spiritualists do not sever themselves from any of their sectional communities—they worship as before; but they worship with the power of knowledge to assist in their devotions. As some Christians usefully engage themselves in parochial and other public duties without interfering with their ordinary church-duties, so Spiritualists engage themselves in standing out from the great rival forces of Materialism and Christianity, and proclaim with the silver Trumpet of Truth—"that at physical death man passes out into an ethereal state of life, possessed of memory, mind, and will." That state may be called Angel (Messenger), or ghost, or spirit-life. It is a nearer approximation to the Infinite. "God is a Spirit." Ghosts are Spirits. Men encased in flesh are spirits. The three are in affinity.

*The day dawneth.*—Light is coming upon the Churches. The scenery of God's attributes as developed in man's affinity with ethereal life, and his hereafter duties as a ministering spirit, as an Angel; are being not only perceived but seen. We worship not spirits, but we speak of them—we sing of them on the platform and in the literature of the nation; so that the trumpet may give the certain sound—so that the usually unseen link of ghost life may be individualized to the Christian and to the Materialist.

To the Materialist we echo our knowledge;—we proclaim to the bereaved Materialist, "There is no death." That, you call death, is only renewed life, etherialized life,—soul-life, inhabited by that primary living substance we call spirit.

The day dawneth to Materialists The day dawneth to Christians The day dawneth to



Spiritualists. Spiritualists have for years had to contend against the united forces of uninformed Materialists and Christians; and their almost only weapons of defence have been the phenomena of spirit power, as the logical evidences of unseen intelligent persons acting on organic and inorganic substances. Now that the Empire is roused, THE DAY DAWNETH. 1874 will give light and energy, and knowledge to Spiritualists. Work as men in the light given you. Let that work be felt as a practical thank offering to the Lord God Almighty.

J. ENMORE JONES.

Enmore Park, London, S.E.

### AN AMERICAN REVIEW ON DR. SEXTON AND SPIRITUALISM.\*

WE are indebted to the Author, or his Publisher, for copies of recent lectures and addresses in pamphlet form, and bearing the several titles embraced in the subjoined note. In the first, Dr. Sexton gives an interesting account of his preliminary investigation of the phenomena and laws of mind, as developed in the magnetic states of the human system. Of both the physiological and psychological facts he was a careful observer for several years, without in the least apprehending their relation to Spiritualism. He was firm in his unbelief, but, like a true scientist, admitted the essential facts in which he may have discovered a significant confirmation of his faith in another life. Beyond this, the phenomena did not, in his judgment, demonstrate the possession and exercise of any powers above the capacity of the mind's action in its mundane relations. The following extract will serve to indicate, not only the nature of his scepticism, but also the particular persons, the way, and the circumstances that finally led to his conversion:—

It was about the year 1854 when he (Robert Owen) came to me one day, bringing a large parcel of books. These he asked me to read. I replied, "Well, Mr. Owen, it will take some time to read all those; what are they about?" He answered, "Spiritualism." I said, "Yes, I'll read them; but what's the use of my doing so? I shan't believe in that sort of stuff." "Never mind," he said, "you will read them, won't you? The result we will leave." I told him that I would, but that it was very improbable that they would produce any effect upon my mind. As he was leaving, I said, "Mr. Owen, tell me why you have brought me these books." He replied, "I will. It is this. I have received a communication from the spirit-world more than once that you are to be of great assistance in carrying on this movement." I laughed

heartily, although respectfully, at this, and said, "I think your spirit-friends have made a great mistake this time." It is worth while remarking here, that for many years afterwards, when I was lecturing against Spiritualism, I used frequently to relate this conversation, and remark when I had done so, "You see how much the spirits knew about the matter; here I am, an unbeliever yet, and likely to remain so." That the good old man continued to believe in my ultimate conversion, even after he had left this earth, is evident, since I frequently received what professed to be messages from him, to which, of course, I attached no importance, not believing that they really had this origin. The following one was given at Glasgow early in 1869, the medium being my friend Mr. Harper, of Birmingham:—"Dr. Sexton thinks our philosophy a crude and ridiculous theory; simply the want of more investigation. Everyone of the thoroughly educated scientists needs to be well crowded with experiments and evidence. George Combe saw how powerfully the rudimental stages of human embryology are affected by spiritual influence, and how, too, the compound causes of human character are evidently of an occult and esoteric character. Sweet and noble teachings have yet to be given through the Doctor, who is eminently gifted for the purpose.—ROBERT OWEN."

Mindful of his promise to Mr. Owen, Dr. Sexton read the books on Spiritualism, and continued to make his observations. But his preconceived idea of the solemn dignity and almost omniscient wisdom that should characterise the manifestations of intelligence and power from another world, served to foster his scepticism; and for a long time caused him to regard the phenomena as puerile and otherwise unworthy of their reputed source. Some years after, in his journal devoted to the drama—entitled "The Players"—he treated the subject in a melo-dramatic style, as illustrated by the following passages:—

Just when we had, in the plenitude of our scientific wisdom, made up our minds that there were no such things as ghosts, and that their supposed appearances in bygone days must be ascribed to the ignorance of our forefathers, and could all be explained on some philosophic principle of spectral illusions,—back they all come in perfect mobs. They fly about our ears, they dance on our plates, they seize hold of our hands and make us write what they please, they pelt one another with our slippers, crush up our hats, compel our tables to dance jigs to unearthly music, and indoctrinate our chairs with abolition principles, telling them that they should be no man's property, and may walk off about their business without permission." Some lines that I came across in an American book seemed to me to be most appropriate to address to these spirits:—

If in your new estate you cannot rest,  
But must return, oh, grant us this request:  
Come with a noble and celestial air,  
And prove your title to the name you bear;  
Give us some token of your heavenly birth,  
Write as good English as you wrote on earth;  
And—what were once superfluous to advise—  
Don't tell, I beg you, such egregious lies.

Dr. Sexton's approach to the Spiritual Temple was over the road that many of the ablest defenders of our cause have travelled. A careful study of the so-called abnormal states of the human system; the facts of animal magnetism; the psychological phenomena of sleep, whether occurring from natural exhaustion, or induced by

\* "How I became a Spiritualist," "The Claims of Modern Spiritualism upon public attention," "Spirit Mediums and Conjurors," "God and Immortality viewed in the light of Modern Spiritualism," by George Sexton, M.A., LL.D., F.A.S., F.G.S., Honorary Member of L'Accademia Dei Quiriti, at Rome. Four pamphlets from the press of J. Burns, 15, Southampton Row, Holborn, W.C., London, England, 1873.

an artificial process, not only prepares the mind to recognise the just claims of Spiritualism, but qualifies the philosophical inquirer to comprehend its profound principles.

It was no false prophecy that came to the strong man, to shake his confidence in a life-long conviction. Resting in the easy chair of a scientific scepticism, he did not care to be disturbed by ghostly visitors. But the spirits knew what they were about, and Robert Owen was not mistaken in his man. In 1865—when the accumulated evidence had so far unsettled his previous opinions as to dispose his mind to respectful, if not reverent enquiry—the invisibles invaded his domestic circle. In his own home there could be nothing to excite a suspicion of possible deception; and here the evidences multiplied until the learned Doctor was forced to capitulate. Dr. Sexton is too honest and earnest a man to hold the truth, either covertly or carelessly. When fairly convinced, he at once "put on the whole armour of light," and with the sharp "sword of the spirit" went forth to battle against the powers of darkness. The following extract will suffice to indicate his present views of the true nature of Spiritualism, and his faith in its final triumph:—

These glorious revelations have shown me, by the most accurate demonstration, not only that there is another world to which we are all hastening, but that the two worlds are largely intermingled with each other. As Longfellow very beautifully says:

"Some men there are, I have known such, who think  
That the two worlds—the seen and the unseen;  
The world of matter, and the world of spirit—  
Are like the hemispheres upon our maps,  
And touch each other only at a point;  
But these two worlds are not divided thus,  
Save for the purpose of common speech;  
They form one globe, in which the parted seas  
All flow together, and are intermingled,  
While the great continents remain distinct."

Spiritualism every day widens its domain, and the ground of the materialistic philosophy is gradually being cut away from under the feet of its devotees. The small light which, a few years ago, was only like a star of the fourth or fifth magnitude, has gone on increasing in brightness, until at present it shines like the moon shedding her silvery beams over the face of night, and will still increase as we hail its approach, and ever move upward towards it, until it shall burst upon the earth like the sun in its meridian splendour, and all shall come to feel that they have a home in heaven and a loving Father in God.

The author discusses "The claims of Modern Spiritualism upon Public Attention," in its relation to science, philosophy, the future life, sociology, and morals, in a lucid and vigorous manner. In his third pamphlet he illustrates the subject of mediumship, by numerous references to facts and persons—making proper distinctions founded on the fundamental differences between the genuine phenomena and the tricks of the conjurors. He manifests a supreme reverence for truth, but has no respect for shams. He walks firmly into the great

masquerade of the opposition, where his presence naturally occasions a sensation. He steps on the toes of fashionable conservatism, and disarranges the broad phylacteries of the saints; he damages the sacred stereotypes, brushes away the flimsy covering from sophistry, rends the hypocrite's mantle, and strikes off the mask of cunning imposture in a way that is at once rather dramatic and highly instructive.

In the discourse last named—in the note at the beginning of this review—the author illustrates the folly of Atheism, and reasons very cogently against the materialism that denies the future life of man. After referring to the triumphs of Spiritualism, in the conversion of such men as Robert Owen, Dr. Ashburner, Dr. Elliotson, and Robert Dale Owen, he proceeds to contrast the opposite conditions of those who deny and those who accept the great truth of our immortality. The following picture is not overdrawn:—

The believer in annihilation must be a pitiable object sitting at the death-bed of his wife or daughter. He beholds the last flickering of the lamp of life, and sees his loved one fading away before his eyes—all that upon which his affections are placed is passing from hence into oblivion, to be seen no more—going, in fact, into nothingness, similar to that which existed before birth—

The dead and the unborn are both the same,  
We all to nothing go, from nothing came.

His heart-strings are wrung with grief. He clasps the dying one to his bosom; but she is not conscious of his embrace. He presses hot kisses upon her cheeks, which are cold as marble now; he looks into her eyes, all light has faded from them, and they see no more; every trace of expression has gone from her features, and there is nothing left but the clay-cold corpse. His brain is maddened with grief; he is alone in the world. There is a vacancy in his heart which can never again be filled. Black clouds hover around him, and a blacker abyss still is behind the clouds. There is dark midnight, with never a star. All beauty has passed from earth. The deep gloom is terrible to contemplate. Where is consolation to be found? Alas! nowhere. Science says the thing was inevitable, philosophy prates about controlling one's feelings, and being a man—pshaw! 'tis because he is a man that he feels the grief so keenly. And how is he to be consoled? Why, his loved one, who is gone, will come up again in violets and primroses and beautiful flowers! Is this consolation for a broken-hearted man. I tell you 'tis the veriest mockery that has ever been heard of. Science, philosophy, secularism, all are powerless in such cases—they cannot remove the load of grief that weighs the sufferer down. If he goes into the darkness, the gloom harmonises with his feelings, and makes his sorrow the deeper; if he walks in the sunshine, the brightness appears to mock his sufferings. Birds sing not to cheer him, but to taunt him with their merrymaking, and to draw attention to the contrast between themselves and him; and flowers bloom but to make light of his grief. No hope, no consolation can there be; for is not all that he cared for on earth gone, and no power can bring it back again. What could Spiritualism have done here? Told him that his loved one was not dead, but living even more perfectly than before—that the lump of clay that had been her earthly covering was but the outer garment of the real person on whom his affections had been fixed, and that she could do even better without it—that she was as near to him now as ever, and loved him as well as ever, or even better than before—that she would



care for him, be with him, and watch over him still, and that in fact, there was no separation impending. Here is real consolation worth in such a case the wealth of Croesus.

Dr. Sexton appears to be exerting a wide and powerful influence in behalf of Spiritualism in England. He reaches a large and intelligent class, to shake their scepticism or to confirm their faith. It gives us great pleasure to introduce the Doctor to our readers as a contributor to the Journal. His first article, prepared for these pages, will be found elsewhere in this number.—Brittan's (American) *Journal of Spiritual Science* for October, 1873.

### SPIRITUALISM IN BRISTOL.

THE lectures delivered in Bristol by Mr. F. R. Young, on Nov. 19 and 20, have resulted in a great number of letters appearing in the newspapers of that city, some of them almost unique specimens of the "forcible-feeble" style of criticism, but many of them valuable contributions to the controversy between Spiritualists and their opponents.

The contents of the subjoined letters—only a few out of many more—call for no lengthened comments from us. Strangers, as well as Bristolians, will readily understand them.

#### RECENT LECTURES ON SPIRITUALISM.

*To the Editor of the Daily Post.*

SIR,—At Mr. Young's lecture on Thursday evening last, at the Colston-hall, on the subject of "Spiritualism not antagonistic to the Holy Scriptures," I put forth a challenge, which Mr. Young replied to by requesting that it might be made through the press.

In compliance with that request, I now repeat as follows, viz.:—"I challenge Mr. Young, Mr. Monck, and Mr. Rollings to meet myself and other gentlemen in a public room, to be mutually agreed on, and in the broad light of day, or in a lighted room, to elicit similar manifestations to those which are related in the *Christian Spiritualist* of this month, and which Mr. Young avows occurred on the occasion of his first visit to Mr. Monck in this city."

If it is proved that the task is satisfactorily performed, I am quite willing to forfeit the sum I mentioned to any charitable institution of this city, and in addition to that pay all the expenses of such meeting.

Sir, in sending this to you for insertion in your valuable paper, I am simply carrying out what I agreed to do; but "the Spiritualists" must clearly understand I shall on no account carry on a newspaper controversy on the subject.

I am, Sir, yours respectfully,

G. PULLING ARMSTRONG.

Springville, Victoria-square, Cotham, Bristol,  
November 24, 1873.

#### SPIRITUALISM AND THE REV. F. W. MONCK.

*To the Editor of the Daily Post.*

SIR,—Will you allow me to offer a few remarks in connection with the report of the Rev. F. R. Young's lectures on Spiritualism, which appeared in your issues of the 19th and 20th inst.

At the first lecture Mr. Hugo seems to have been very anxious to ascertain, through the lecturer, whether the statement that the Rev. F. W. Monck "had been taken up to the ceiling," was correct. Now, I cannot tell Mr.

Young's motive for withholding the information, which he could have supplied relative to that subject, but he was perfectly aware of the fact, as he had previously admitted to Mr. Monck, that he (Mr. Monck) had been taken up and floated near the ceiling in Mr. Young's own house, and when he was present; he also told Dr. Sexton of it, and alluded to it publicly at the Liverpool Conference. I have Mr. Monck's authority for these statements.

I may as well inform Mr. Hugo that, on referring to the *Medium and Daybreak* of the 26th September last, he will find a circumstantial account of a *séance*, held at my residence ten days previously, at which Mr. Monck, while in the trance-state, was floated to the ceiling (which is 11 feet high) in the presence of fifteen persons. The same thing has also occurred on other occasions.

Mr. Hugo said that Mr. Monck had stated in his lecture that Mrs. Grumby (I presume he meant Mrs. Guppy) was carried through a nine-inch wall. Mr. Monck said nothing of the kind; he replied to a questioner, who asked if the thing had occurred, but he did not confirm it. It really seems very difficult for some persons to adhere closely to a statement of facts.

With regard to the so-called imitations of spiritual phenomena, which are ostentatiously paraded by Mr. Collins, the agent of Maskelyne and Cook, and others of his clique, they are simply beneath contempt when thrust forward as explanations of the phenomena, and orthodox Christians should be especially careful how they sanction the fallacious deductions which they seek to foist on a credulous public; for, I presume, these orthodox Christians would hardly be prepared to admit, on the same principle, that because imitations have been produced by the aid of machinery and confederates in the dramatic Mysteries and Passion Plays of the Middle Ages, and in the modern Paray-le-Monial exhibitions, therefore, there was no real and original occurrence, which might be travestied or caricatured by these superstitious and childish amusements.

GEORGE TOMMY.

Unity-street, College-green, November 22nd, 1873.

To these letters, Mr. Young returned the following answer:—

#### MR. ARMSTRONG'S CHALLENGE.

*To the Editor of the Daily Post.*

SIR,—A copy of your paper for the 25th inst. reached me late last night, having been forwarded to me from Swindon. I reply at the earliest possible moment to the challenge by Mr. Armstrong which it contains.

Mr. Armstrong includes the name of Mr. Monck and Mr. Rollings (Mr. Monck's brother-in-law) in his challenge. Now, although it was I who introduced Mr. Monck to the spiritualist public, he and I are not now on speaking terms, nor is it in the least degree probable that we ever shall be. I must, therefore, decline to meet that gentleman at a *séance*, or under any other circumstances which would make it practically necessary to carry on social intercourse between us, if only for an hour or two.

Mr. Armstrong's challenge proceeds upon the assumption that we spiritualists are able to produce genuine manifestations, *on demand*—a theory which I repudiated, and in set terms, in my first lecture at Colston Hall. That the manifestations which are related in the November number of the *Christian Spiritualist* to have taken place at Mr. Monck's residence were genuine, I have no doubt. Mr. Monck is an exceptionally gifted medium, and the conditions at the time were, upon the whole, favorable to the development of genuine phenomena. But whether the same, or similar phenomena, would occur under the conditions suggested by Mr. Armstrong's challenge, is more than I could promise, and I, therefore, decline to be present at any meeting where a failure would be interpreted to mean that spiritualism is unworthy of examination or belief.

The number of the *Daily Post* which contained Mr. Armstrong's challenge, also contained a letter from Mr. Tommy. If Mr. Tommy had attended my lectures he would have known the interruptions were so serious, and the questions put to me so many, and so incapable of being properly answered, at once and briefly, that he would not have wondered at my not answering Mr. Hugo's question as to Mr. Monck's being "taken up to the ceiling." That question was only one of many which, for want of time and quietness, remained unanswered. Now, however, I beg to repeat a former statement of mine, that Mr. Monck has been taken up and floated near the ceiling, in my house, and when I was present. Mr. Monck and I are not friends now, as we were once upon a time; but fact is fact, and I should be ashamed of myself if I were to withhold information touching his mediumship which it was in my power to give.

I am, Sir, yours respectfully,

FREDERIC ROWLAND YOUNG.

17, Trafalgar-road, Old Kent-road, London, Nov. 26, 1873.

We may now state that at the conclusion of our second lecture, a Mr. Jones challenged us to debate the "Bible and Spiritualism." We replied to Mr. Jones, as we did to Mr. Armstrong, that if he would reduce his challenge to writing, and insert it in one of the local papers, we would attend to it. This Mr. Jones appears to have done, *but without acquainting us with the fact.* At last, however, we received a handbill and a platform ticket: from whom we know not: to which instant attention was called in a letter we sent to the Editor of the *Bristol Times and Mirror*, but which was refused insertion; the editor contenting himself with giving a summary of its contents in his "Answers to Correspondents," and adding that "future communications on the subject can only be inserted as advertisements." The following is the actual letter:—

To the Editor of the *Bristol Times and Mirror.*

SIR,—I have this morning (Thursday) received a handbill, announcing a discussion, by Mr. Jones, of my recent lectures on Modern Spiritualism, delivered at the Lesser Colston Hall. The discussion is to come off on Wednesday and Thursday next, at the Broadmead Rooms, and on the top of the handbill sent to me there is written in ink, these words, "For public challenge to Mr. F. R. Young by Mr. Jones, see *Bristol Times and Mirror*, Nov. 27, 1873." Now, Sir, until I had read these words I was not aware that there was any challenge in your paper for that date, as up to this moment I have not seen it, nor even heard of it.

Mr. Jones speaks of what will, evidently, be lectures, as "a discussion," and the bill is drawn up in such a way as to give the impression that some arrangement has been entered into between Mr. Jones and myself. Now, although it is quite true that Mr. Jones attended my second lecture in Bristol, and took part in the debate which succeeded it, and although it is equally true that he then suggested a discussion between us, I have not heard one word from him since that time, until the present hour, when I am suddenly confronted with his handbill, and a ticket of admission to the platform. If your readers will kindly read the subjects which Mr. Jones proposes to discuss, as they are detailed in the handbill he has issued, they will see that to invite me to answer Mr. Jones after he has delivered his lectures, and expect me to treat upon every one of the topics named, would be to expect a natural impossibility. If Mr. Jones

will be so kind as to throw his objections to Modern Spiritualism into the form of a proposition susceptible of being debated, and debate on which might be productive of good, I will tell him at once whether I will discuss with him. But I do not think Mr. Jones is quite justified in issuing a bill, which, on the face of it, assumes that some arrangement has been entered into between himself and me, whereas nothing of the kind has taken place. I must decline to attend the meetings in the Broadmead Rooms next week, not because I am afraid of Mr. Jones, or any other opponent, but because in the public discussion of so grave and important a subject as Spiritualism something like preparation must be made, and the ordinary rules of discussion observed.

Should this letter be the occasion of any correspondence in your columns, perhaps some Bristol friend will be so kind as to send me copies of the numbers which contain it.

I am, Sir, yours respectfully,

FREDERIC ROWLAND YOUNG,

Editor of the *Christian Spiritualist*.

Rose Cottage, Swindon, Dec. 4, 1873.

It appears from the *Bristol Daily Post* for December 11, that Mr. Jones gave the first of his two lectures on December 10; but the audience was so small that "The Chairman did not think it would be desirable to hold the second meeting." Mr. Jones told the audience that the phenomena were the work of the devil; and that Spiritualism was "immoral, uncertain, delusive, and highly dangerous." Alas, poor Jones! So much for "Spiritualism in Bristol," in the winter of 1873!

## SPIRITUAL ANTHROPOLOGY.\*

IN thus contemplating the splendid discoveries of Astronomical science, I find this planet shrinking to a less conspicuous station in the universe of God, than is occupied by the humblest spirit upon its surface; one is constrained, therefore, to assure you, that this material globe, and all that it inherits, are subservient only to THE THINKING PRINCIPLE IN MAN! Physical science is not made to rule the philosophy of mind with an inexorable rod of iron, but to *subserve* where wisdom bears command, and both are handmaids of true religion—as exemplified in Modern Spiritualism.

Here, in Liverpool, if not elsewhere, let there be at least *one* Society of Anthropologists, whose love of justice shall *compel* them to reverence the great truths of spiritual philosophy, not less than the facts observed in the physical sciences; for while in the phrenological view our mental phenomena are contained in the brain, in another—better and deeper view—*our whole body is contained in the soul*; a society, I say, in which the blessings of the Christian religion may be still honored and acknowledged, where the name of the Redeemer may be adored as the Lord and Saviour of our spiritual life, where

\* Extract from "Lectures on the Thinking Principle," by William Hitchman, Liverpool

each fellow-man may be enabled to perceive more clearly than he has ever yet done "what *is* truth," whether it be *called* spiritual, mental, or physical; and whence, if God vouchsafe, the means of scientific instruction and religious consolation, may not only join hand in hand, but heart to heart, and be more and more extended, alike to surrounding counties and the nation at large, that all who now "halt between two opinions," may speedily see and know conclusively, from demonstrative experimental facts—

How charming is *true* Anthropology—  
Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo's lute,  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns.

But I hear the scoffer *mock*. Alas, poor thing! he is walking in the light only of his own darkness, believing, doubtless, with the characteristic credulity of scepticism in 1874, that the terminus of *universal* knowledge is to be found at his own place of understanding. Is it possible that the time has now arrived when logic and intellectual philosophy—the metaphysical and the moral—shall cease to be practical or useful, and that man is a *sense*-enviored being only when dragged before the infidel tribunal of Atheists, and there arraigned on the mean, vulgar, and contemptible charge, that Christianity is not according to science. Nay, more, that the principles which form the basis of our moral nature, "Thou shalt love the Lord thy God with all thine heart," and "thy neighbor as thyself," are common to all the orders into which the classes of vertebrata and invertebrata are zoologically divisible. Phantasmagoria of the senses alone appear, disappear, re-appear. Our origin, transmutation of species; our destiny, first-class manure; life itself only a disturbed molecule; no creation, no Providence, no free will, no causation, no miracles, no resurrection; matter here, matter there, matter everywhere; laws of nature reign; of no Lawgiver science tells! *Death only lives*.

Our modern physicists are determined to know absolutely nothing out of the domain of mathematical and physical science; in other words, science is unable to discover the God of the Bible; and they virtually confess that there *are* no subjects of knowledge outside their own physical category. Notwithstanding, as proof of propositions, Geometry assures us of the fact that it is within a unit of a million millions to one, that the resurrection of Jesus, for example, was a *wilful fabrication*, as they unscientifically assume. According to their own science of geometry, I repeat, the probability that each spirit of the New Testament *did* manifest as recorded, is a million millions to one, against the supposition of scientific men, that the pretended spirit is a fabrication. In physical science, of

whatever department, as in speculative philosophy, whether the accuracy and value of our experimental knowledge relate to the red protuberances observed in total eclipses, as belonging to the sun, and not to the moon; the prismatic spectra of the flames of hydro-carbon, or the nature and luminous expressions of our *internal* world; the only method we can employ with success is the careful observation of facts, and the submission of them to repeated calculations. But, surely, it is an awful self-delusion to ignore the universal consciousness of spirituality, and seek to perpetuate the erroneous belief that no certainty can be found except in adverse demonstrations, or in the testimony of exclusive scientists. Depend upon it, there exist truths other than the truths elicited by the sciences of outward observation—*stern realities*, above and beyond all material phenomena, evinced by the science of internal observation—the philosophy of spirit; even self-consciousness, clad in organisation because of its temporary adaptation to the materiality of this planet, as well as the man immortal and disembodied, eludes the field of mere chemical research alone, and joins the risen Lord, whose kingdom, like its own, is "not of this world."

Although, alike invisible and intangible, the human soul presents to us facts incontrovertible, and incomparably more important than the discovery of protoplasm, or any of the scientific results so ably elaborated by professors Tyndall and Huxley; for, awakened into the sensible world, this conscious life of spirit is more essential to *natural* phenomena than are the material realities of one physical science to those of another. Mental science, in short, is *the* science by which all physical sciences are respectively illuminated—all eye, all ear, æthereal and divine. It is soul that sees and hears, that touches or communes, in heart or intellect, with all that is visible or invisible—things real yet intangible. It is certainly not matter that holds out to us any prospect of more light; greater probability of being perfectly known and fully understood; for were protoplasm, devoid as it is of all special organs, proved forthwith to be in itself the fundamental source and attributes of all life, the ultimate groundwork of the whole material living universe, or the science of chemistry to yield its last analysis in favor of one and the same kind of hylogen, we could only know the outside and not the inside of things. Not because matter is absolutely incognisable, but because of our peculiar standing places as human observers. Spirit as it exists in others, is visible to us externally, and the mind that is in SELF manifests its own reality internally, where its phenomena can be seen and appreciated, in its own sphere, as they become directly cognisable by the philosophy of



perception, *Spirit* in dependence on *Spirit*, in communication and reconciliation, through Christ with the one Absolute Spirit who is God the Father. Self-consciousness is the first condition of moral knowledge, the power of deliberation in the human soul either to do right, or wrong, logically involves choice, which latter must, of necessity, also imply responsibility. Yes, responsibility—to whom? Both to God and our fellow-man. The highest form of this sentiment is called religion, and exists the world over, in savage and in sage, in heathen or in Christian breast, inducing acts of devotion to the Most High, and a corresponding life on earth of uninterrupted good works, spiritually, which is the human actuality of the Divine idea—a relationship, through inspiration of faith and hope, and charity, which eventually realises the promised certainty of eternal life in heaven. The spirit of man, being æthereal, is unextended, and contains within itself no principle of lasting dissolution; and though material creation change from one geological age to another, giving rise to structureless as well as mathematically arranged beings, built up from similar homogeneous living matter into structures of extraordinary complexity and most singular beauty—generation after generation falling into one common tomb—the future development of our *spiritual* nature remains unimpaired by past time, and its glorious faculties, advancing evermore to heavenly perfection,

Flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wrecks of matter, and the crash of worlds.

## MR. ROBERT DALÉ OWEN AND THE "PSYCHIC STAND AND DETECTOR."

MR. OWEN has kindly sent us the *New York Tribune*—for Nov. 15, 1873—from which we take the following admirable letter. The contents explain themselves:—

*To the Editor of the Tribune.*

SIR,—Is an Examiner of the United States Patent Office, in virtue of his position there, a competent or constitutional judge of religious matters? And ought he to be suffered to decide religious questions, even without appeal to the Commissioner?

Does such a question seem to you superfluous? Probably. Yet it is a question that has come up quite recently in practical form, and which has to be looked to and settled. Gen. Lippett, now of Cambridge, but formerly a favorably-known, and successful lawyer in San Francisco, where he raised a regiment of volunteers during the war, filed an application, last June, for a patent for what he calls a new "Psychic Stand and Detector." The function of this invention, as set forth by the applicant, is "that of spelling out words and sentences usually called (spiritual) communications, through an alphabet not only invisible to the operator, but the very location of which he cannot know;" and thus, if the operator resort to imposture, to detect him in so doing. The application was rejected in a communication (without date) received Sept. 8; and the refusal was twice reiterated, in reply to argumentative letters of the applicant, protesting against

the reasons assigned for rejection. The device was "admitted to be novel" and so far patentable. The reason given for rejection, in the first letter is: "The office cannot concede the truth of spiritualism; as, though individual scientists may, as applicant says, have given the phenomena some attention, scientific men as a body or in any great numbers have never conceded their reality." It is added, perhaps with intention to soften the refusal, that "the office is disposed to believe that, as a Game Table, or means of amusement, the device might be more favorably viewed." But in that case a new specification is demanded, in which "all allusion to the use of the device by mediums should be avoided."

When pressed by the applicant on the ground that the investigation which his invention seeks to aid "is a legitimate one, whether the object of those pursuing it be to demonstrate the existence of an occult natural force, or to obtain experimental proof of the existence of the soul after death, or finally to show that the phenomena are all caused by imposture," the Examiner says, under date of September 15:

"Thus far these alleged facts have almost entirely shunned the cool scrutiny of intellect alone, and, furthermore, much trouble and sorrow have been caused the delicate or young by the excitement naturally pertaining to the investigation of such tremendous pretensions"—which reasons, together with the fact that the phenomena are "uncertain, variable, and inconstant," have led the office "to adhere to its refusal to grant a patent for the invention, except under the restrictions indicated."

In his final letter (September 24), the Examiner declares "the non-patentability of the invention, not alone on the ground of lack of utility, but as having a tendency to the production of injurious results in society, under any aspect in which the device may be presented." And he winds up by stating that this decision of his "is not, under the rule, deemed appealable"—to the Commissioner, he must mean; for he admits that (by payment of ten dollars) the case may be taken to the Board of "Examiners-in-Chief." Gen. Lippitt, in his replies, asserts the importance of his invention, rejects the proposal to have it regarded as a toy, sends the required fee, appeals to the Board: and so the matter stands. In all this the Commissioner himself does not appear, except in formally transmitting the decisions of his Examiner in the matter of the "application for Patent for improvement on Game Tables." Nor does the sole responsible person give his name; let us suppose it to be Smith.

Here, then, we have the case. Millions of persons throughout the civilised world (but their rights would be the same if they were thousands only) believe that, under certain conditions and in virtue of certain intermundane laws, the denizens of the next world may communicate with the inhabitants of this; and they regard the power thus to communicate as the most effectual check to the materialism of the age. The applicant, without deciding whether such communications are due to a natural mundane force or to imposture, or are proofs of a life to come, proposes to eliminate one element from the inquiry, so that the student of these phenomena may secure himself against wilful deception on the part of the Psychic or Medium. Thereupon the Examiner declares that any device intended to afford such security is not useless only, but injurious to society.

Unless we are unreasonable enough to suppose Mr. Examiner Smith an imbecile, we can come but to one conclusion—namely, that he regards any one who is studying the question of the experimental evidences of immortality as engaged in a mischievous inquiry. Considering the present religious condition of the civilized world, that is certainly a very remarkable opinion.

The members of the Evangelical Alliance during their recent session admitted and deeply deplored the increase and wide range of Materialism, and sought means to arrest it. From other authentic sources we have corroborative testimony to the same effect; as from an official

report on religious worship, made December 8, 1853, to the Registrar-General of England. There we read :

"There is a sect, originated lately, called 'Secularists,' their chief tenet being that as the fact of a future life is (in their view) susceptible of some degree of doubt, while the fact and necessities of a present life are matters of direct sensation, it is prudent to attend exclusively to the concerns of that existence which is certain and immediate, not wasting energies in preparation for remote, and merely possible, contingencies. This is the creed which probably with most exactness indicates the faith which, virtually though not professedly, is held by the masses of our working population." (Page 78.)

And the writer adds, speaking specially of artisans and other workmen :

"It is sadly certain that this vast, intelligent, and growingly important section of our countrymen is thoroughly estranged from our religious institutions in their present aspect."

As to another influential class, not in England and on the European Continent only, but in our own country, a Bishop who is held in deservedly high estimation by the orthodox body to which he belongs, stated to me his conviction that evidences of infidelity are daily multiplying among intelligent men ; adding that he had lately heard a Professor of Harvard College express the opinion that three-fourths of our chief scientific men were unbelievers.

Now I, and millions more, lamenting this prevalent scepticism, and believing that there is no human inquiry so important as that touching a future state of existence, do not choose that a Patent Office Examiner shall decide for us whether it is proper, or not proper, in seeking assurance of a better world, to enter that experimental field, where science has won all her triumphs ; nor yet whether, during our studies in that field, we shall, or shall not take precautions against imposture. Nor do we choose that, within the walls of the United States Patent Office, discrimination shall be made as between students in that field and students in our schools of orthodox divinity. We make no complaint, however, that a Patent officer exhibits ignorance of the religious needs of the world, and of the manner in which these can best be met. A Civil Service Commission, empowered to ascertain Mr. Examiner Smith's qualifications, would not question him on such a subject. What we do complain of is, that he should intermeddle in matters with which, in his official capacity, he has no concern whatsoever, and that he should assume an authority of decision which in this country no Government officer, from the President down, has any more right to exercise than he has to dictate to us what we shall eat or drink, or what clothing we shall wear.

The manner of this impertinent intermeddling, too, is notable. Scientific men in great numbers have never, we are told, conceded the truths of Spiritualism ; hence the scruples of the Patent Office, or rather of her bungling representative. He is probably unacquainted with a curious and instructive fact. Though Harvey gave to the world his great discovery in the year 1628, yet, as the records of the (Paris) Royal Society of Medicine inform us, a certain Francois Bazin, candidate for membership in 1672, sought to conciliate the favor of that learned body by selecting as his theme the impossibility of the circulation of the blood ("*Sanguinis motus circularis impossibilis.*") Forty-four years sufficed not to procure for the new theory the sanction of the medical science in the French metropolis. If there had been Patent Offices in those days, and if Harvey, while scientific men in large numbers still rejected his theory, had sought to patent any ingenious device for his illustration, some Examiner Smith of the 17th century, in rejecting his application, might have told him that his phenomena were "uncertain, variable, and, inconstant," and that such "tremendous pretensions" could not receive official aid or sanction.

But even if preponderance of authority in favor of one set of opinions could abrogate the civic rights of those who believe differently, there are some items here to be taken into account which have probably escaped this superserviceable Patent officer.

Mr. Alfred Wallace, an eminent English scientist, well known on both sides of the Atlantic, published, last year, under his own name, in *The London Quarterly Science Review*, edited by a Fellow of the Royal Society, a ten-page review of an American work on Spiritual Phenomena, entitled the "Debatable Land." In that review he says that "such a subject is not out of place in a scientific journal, for in whatever light we view it, it is really a scientific question." And his conclusion is this : "The facts here given force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms, different from those now existing on the earth."

Again : Mrs. Stowe, in *The Christian Union*, says of the same book : "It ought to be reckoned as of the same class with Darwin's late work ; being a study into the obscure parts of nature, conducted in the only true method, by the exhibition of well-selected facts." The editor of *Every Saturday* declares "its logic to be of a kind to command the respect of Bishop Butler or Archbishop Whately." And, not to multiply examples, that most critical of journals, *The Nation*, at the close of a candid two-column review, thus expresses itself : "What is spirit ? What is matter ? Science, to all appearance, draws nearer and nearer to answering these questions ; and books which, like the *Debatable Land*, contribute their quota of carefully observed and recorded facts to the discussion, are to be welcomed." How does all this—certainly from reputable sources—tally with our overzealous Examiner's assertion that "these alleged facts have almost entirely shunned the cool scrutiny of intellect?"

I have no idea what such an invention may be worth in the market, nor need we ask. Such matters are to be treated not with reference to the amount of money, but to the importance of principle, which they involve. The tax on tea coming from England to her American Colonies in 1773 was two-pence only ; and religious rights are at least as sacred as political. A single additional aspect of this particular case may suffice to indicate what vital interests are involved in the question whether the (alleged) spiritual phenomena of the day are veritable or spurious.

An old belief seems about to disappear—the belief in the exceptional and miraculous. The civilised world is gradually settling down to the assurance that natural law is universal, invariable, persistent. Now if natural law be invariable, then either the wonderful works ascribed to Christ and his disciples were not performed, or else they were not miracles. If they were not performed, then Christ, assuming to perform them, lent himself, as Renan and others have alleged, to deception ; a theory which disparages His person and discredits His teachings. But if they were performed under natural law, and if natural laws endure from generation to generation, then inasmuch as the same laws must exist still, we may expect somewhat similar phenomena at any time. Add to this that Jesus himself, exercising spiritual powers and gifts, promised (John xiv., 12) to His followers after His death similar faculties.

The question, then, touching the existence or non-existence, at the present time, of phenomenal proofs of a life to come, may, if decided affirmatively, furnish to men of science and to other sceptics who reject the Gospel narratives, the very species of evidence that is demanded at this modern day, to change their discouraging creed. To act upon the ignorance of the first century it needed works which that ignorance looked upon as miracles ; but to act upon the apathy of the present age it needs phenomena acknowledged to be natural yet of an intermundane character. If such can be placed before Materialists, then they will have the evidence of their



senses in proof that the marvellous powers ascribed to Jesus and the spiritual gifts enjoyed by his disciples were natural and are credible; that, in fact, we have no more reason for rejecting them than for denying the wars of Caesar or the conquests of Alexander. And thus the *alleged spiritual manifestations of our day*, if they prove genuine, become the *strongest evidences to sustain the authenticity of the Gospels*.

Looking to the interests of Christianity itself, can one over-estimate the momentous results which may follow an inquiry, reverently conducted, into the genuine character of these manifestations? And when an inventor has thought out a mode by which, in the prosecution of researches thus immeasurably important, imposture may be effectually barred, is it not monstrous that he should be told by a Government official that his invention can only be deemed worthy of protection on condition that he assents to have it regarded and recorded as an improvement on Game Tables? What would be said of a magistrate, who, fearing for the "delicate or young the excitement naturally pertaining" to protracted camp-meetings, should deny a request made by the officiating preachers for the aid of the police in keeping order, unless these reverend gentlemen would first agree to have their religious exercises regarded as a species of public amusement?

My conclusion, as touching the whole matter, is that Mr. Examiner Smith got quite beyond his depth and outside of his official duty, of which it behoves the Commissioner of Patents to apprise him. If we could imagine similar usurpations suffered to creep into the various Departments of our Government, the clause in the Constitution which forbids Congress to pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, would not be worth the paper it was written on.

ROBERT DALE OWEN.

Hotel Branting, New York, Nov. 7, 1873.

P.S.—Since writing the above, I have read a thoughtful paper entitled "Spiritualism," the leading article in *The Catholic World* for November, beginning:—"It can hardly be denied that the question of Spiritualism is forcing itself every year more and more upon the public attention, and that a belief in the reality of its phenomena, and, as almost a necessary consequence, a suspicion of their at least partially preternatural character, is on the increase among honest and intelligent persons."

16th December, 1873.

SINCE the date of my last letter, Spiritualism in Manchester has manifested a vitality the existence of which few suspected. It has been the engrossing topic of conversation; and the Spiritualist, who was, a few months back, looked upon as a singular being, somewhat beside himself, is now treated in Manchester society as one in the full possession of all his mental faculties; and he can honorably take his seat in every company, and have accorded to him that amount of consideration and respect of which, a short time ago, the scoffers deemed themselves alone worthy. So far, this is cheering and satisfactory, because we are but human beings, each possessing a sufficient share of self-esteem to put him in good humour with himself when he knows that both his equals and inferiors do not account him an absolute fool or knave, imposing and being imposed upon.

This improved state of affairs is attributable, partly, to the increased activity of the Manches-

ter Spiritualists, who advertised Dr. Sexton's lectures in such an energetic manner as will reflect lasting credit on the leading men in their ranks. No lectures connected with Spiritualism were so extensively advertised before. They were announced daily for a long time in each of our three leading Manchester papers; and it fairly sent a thrill of pleasure through one to see the gigantic placards, headed "Spiritualism v. Conjuring," covering every available piece of hoarding, and decorating the walls of our city. A few days previous to the delivery of Dr. Sexton's lectures on conjurors in the large room of the Hulme Town Hall, advertisements appeared in the Manchester papers from Maskelyne and Cooke, and from the *pseudo* Herr Döbler; but none appeared from Dr. Lynn, who is too clever a linguist, and too much of a gentleman, to disgrace himself by framing opposition advertisements in the choice vernacular of pugilists and blackguards. In Herr Döbler's advertisement it was stated that "Wm. Alexander, proprietor, publicly challenged Dr. Sexton, on the 6th October last, in the Temperance Hall, Grosvenor Street, Manchester, for the sum of £100, to produce the same manifestations under the same conditions as Herr Döbler, which challenge he wisely declined." I was in the Hall, and, sitting near Mr. Alexander, heard every word distinctly, and I am thus enabled to say that the above is entirely false. The truth is, Mr. Alexander, on behalf of Herr Döbler, simply challenged Dr. Sexton for £100 that Mr. Ogan (Dr. Sexton's assistant) could not get out of the ropes in the same length of time as Döbler could. Dr. Sexton replied that he would undertake to do all that Döbler did, but that it was not reasonable to expect him to perform it exactly in as short a time, seeing that his practice extended over a few weeks only, whereas Döbler had been practising for years. Judging from the rapidity with which Mr. Ogan did get out of the ropes, I think the Doctor would have been quite safe in accepting even that boasting and misleading challenge with respect to time.

Another part of this advertisement charges the Doctor with trading upon the great name and reputation of Herr Döbler. To this Dr. Sexton in his opening lecture, on Dec. 4, replied in scathing terms. He stated that the original Herr Döbler died about twelve years ago, that he was one of the cleverest conjurors that ever lived, but as for the so-called Herr Döbler of the present day, why, he cannot speak one word of German, yet he talks of trading upon other people's names! Perhaps the cleverest conjuror living is Hermann, who never interferes with Spiritualism, and the consequence is, he gets small audiences; but those other clumsy rope-tying fellows get large audiences by parading Spiritualism on their placards. They burlesque

it, draw mobs to hear them, and try to bring Spiritualism into disgrace; and for that reason he would be glad if several hundred were to commence conjuring to-morrow after seeing his tricks, because that would make the thing more common, and show how contemptible the whole affair is.

On the third night, Dec. 6, Mr. Ellis, the recent talented convert from Secularism, was chairman, and the Doctor thus feelingly and gracefully alluded to the fact: "I was a thorough sceptic about a future life for 20 years, and should probably have remained so, had not Spiritualism convinced me. My respected friend, Mr. Ellis, than whom no man is more suitable to occupy the position he does here to-night, and I stood upon the secular platform denying the possibility of a future life, and we are here together to-night as witnesses in favor of Spiritualism, which has brought to us an overwhelming evidence of the truth of the existence of God and immortality."

I need not further notice the three lectures in the Hulme Town Hall, on "Spirit-Mediums and Conjurors," as they did not, except in the above particulars, materially differ from what has been for sometime before the public in the pamphlet bearing the same title. The large room of the Hall was crowded to excess; and doubtless these able lectures have been in every respect a decided success.

In the Grosvenor Street Temperance Hall, Dr. Sexton lectured on Sunday morning, 7th Dec. on "Spiritualism and Secularism; which is the superior of the Two?" to a moderately large audience. He gave an account of the origin of Secularism; pointed out why Mr. Holyoake adopted that name in order to get rid of the odium attached to infidelity, which he thought displayed a want of moral courage; they had better have kept the old name, and made it respectable, as the Quakers and the Methodists did with the epithets applied to them. He described the difference between Mr. Holyoake's Secularism and Mr. Bradlaugh's; the former consisting of a set of platitudes, which certainly were not peculiar to Secularism; and the other being simply a negation, denying the existence of God and a future life: so that it opposed all theological systems. In this, therefore, it narrowed itself down to a sect of the most limited character. Instead of presenting a broad platform, which it professed to do, upon which all men could meet, it reduced its limits to the boundary of an insignificant and contemptible sect, displaying intolerance and dogmatism, equal to that to be found in any Christian denomination. It had no rule of morals, except Stuart Mill's utilitarian scheme, which was absurd on the face of it, since it presupposed you could know the result of an act

before the act itself was committed. It ignored Conscience, and judged of the morality of an act by its external influence on society. It had, therefore, no living vital guide whatever, and consequently was not likely to produce any effect in the world. Spiritualism included all that was good in Secularism, and much more. The doctor here entered at great length into the principles of Spiritualism.

In the afternoon of Sunday, Dec. 7, Dr. Sexton attended at the Secular Hall, to listen and reply to a lecture by Mr. Charles Watts, on the "Origin of Christianity." It having been announced that the Doctor would be there, the hall was crowded to suffocation. The lecture consisted of the objections to Christianity, based upon the supposed contradictions and imperfect precepts in the New Testament, leaving the great question of the origin of Christianity untouched. In fact, the lecturer said he was not bound to account for the origin of Christianity at all, and had no theory to give in respect to it, except that the people were in a dreadful condition of slavery when Christ came; and he promised them all sorts of impossible things. The Doctor, in reply, pointed out that the Jewish expectation of the Messiah had culminated at that time, and declined ever since; that the highest system of morals ever reached by the ancients, such as those of the Stoics, were exceedingly imperfect when put beside Christianity; that the Christian was an exceptional system, and the Christianity of Jesus unique in history; that it was utterly impossible to suppose that twelve poor ignorant unlettered men, could have promulgated this system in the face of the greatest erudition and culture and intellect that the world has ever seen, unless they had had more than human aid. He dwelt upon the progress of religion, and showed its influence on the people to-day, and asked for an explanation of it. He pointed out also that no other teacher had ever made himself the centre of a system; whereas Christ was both the revealer and the revelation. Mr. Watts replied, but never touched one of the points raised by the Doctor.

At night the Doctor again lectured to a very large and appreciative audience in the Grosvenor Street Temperance Hall, on "The Future Life and its Relation to Spiritualism," but as I have already trespassed too far upon your space, I must leave this eloquent lecture un-noticed.

F. SILKSTONE.

27, Leaf Street, Hulme, Manchester.

## CORRESPONDENCE.

*To the Editor of the Christian Spiritualist.*

SIR,—A very interesting *séance* took place at my house on Saturday evening last, at which

were present Mr. J. S. Lowe, of Sherborne Villa, Dartmouth Park Road, London, his son-in-law, Mr. Barry, my wife, my son, Capt. Corner, my three daughters and myself. Soon after seating ourselves at the table, communications were received, and Mr. Barry was told to "take a pencil." The spirit of John Milton then announced himself, and offered to write a poem, the circle to choose the subject and metre. Mr. Lowe asked for a poem *On Creation*, which was speedily given to the extent of twenty lines, when the writing suddenly ceased for awhile. Then was written "No more of that piece to-night, I will write you a livelier little poem." Whereupon he wrote the two following:—

## DEATH.

Call it not death, for it is not death ;  
It is only a change, with the change of breath ;  
A little change from the sin of life  
To a home of purified love, where strife  
Can never enter, where all is bliss.  
Death is the porter—that's what he is.  
Only a journey across the stream  
To the land of peace and the shrine of dream ;  
Only a change from toil and woe  
To lands more fair, where bright streams flow—  
Jordans, encircled by ambient green,  
Where never the autumn tints are seen,  
No falling leaf, no fading away,  
No decay,  
Perfect day,  
In that dear old home, where sentinel  
Stands that cherub, Death, whom we know so well.  
Just wait a moment upon that shore,  
Wishing, fearing to launch away,  
Set sail, mariner, leave the shore ;  
Stand out for the realms of Truth and Day.  
Fear not to trust that dark-looking tide ;  
Fear nothing, while God is at your side.

(The writing here ceased, and, on our asking  
"Will you write another verse?" it continued)—

"Oh, yes ; I will give you another verse—  
But I must not be long ; I must be terse—  
One little word ; and, then, I go  
To do my bidding here below. —J. M."

The writing continued as follows:—

## IMAGES.

One little image, day by day,  
The merchant follows. It flies away,  
Away, away, o'er the swamps of earth,  
Where all the ills of life have birth.  
But he only sees that image before ;  
He only follows ; he knows no more ;—  
Dead to all else—to religion cold—  
He follows his idol—his god of Gold.  
One little image we all of us have,  
We love ; we prize some form of clay,—  
Aught else but the One who died to save,  
The Saviour, who calls you day by day ;  
Draws you with cords of mercy and love,  
To leave the earth for joys above ;  
But you heed it not : Oh, turn away  
From your fading image of dying clay !  
Oh, turn to Him who can never die !  
Who can dry your tear, and banish your sigh ;  
Amidst all the brilliant things of life,  
Follow that image, God's "Man of grief."  
Every one of the humblest walk  
In this earth-day life hath an image too :

In his thoughts, his deeds, his daily talk  
There is something there, which we should not view.  
We, spirits, watch ; and, ah ! we weep  
To see mankind enslaved, asleep,  
Following idols of clay or gold,  
Or phantoms of air—like the gods of old,  
Of the famous mythologic age—  
When higher themes should their souls engage ;  
But a light will come at the Eventide :  
In the darkest hour God doth provide ;  
And, praying now for greater light  
For all, I wish you—"Peace ! Good-night ! !"

The following purported to come from Byron:—

Oh, Unbelief ! that dark, dark, blight,  
That plunges man in sin and death ;  
That carking worm to Truth and Light  
Oh, may it cease to draw its breath  
Of vile polluted nothingness !—  
Of wretched suffering and distress !  
Thus tossed on waves of sin and care,  
No helm, no sail, no haven near,  
No hope, no home on high to share,  
No Father's love and Saviour dear,  
Thus was I once, but now, thank God,  
I've left the path that erst I trod.

We asked—"What sphere are you now in?"

I do not know, I do not care ;  
I only, only seek to share,  
The mercy of the God triune ;  
I seek for light. O grant it soon,  
Thou great Jehovah ! Give me light !  
'Tis dreadful thus to grope in night.

"Can we help you?"

Yes ; turn to Him—neglected sore,  
When I was on your earthly shore !  
Oh, turn to Him, and seek His aid  
For this long-lost neglected shade ;  
And then upon my aching sight  
Will burst a new and glorious light.

"Shall we pray for you?"

Yes ; pray to Him—in pity pray !—  
'Tis all I seek ; 'tis all I care.  
But now I hasten far away,  
Midst darkness, danger, and despair  
Back, back to realms of Egypt's night.  
But pray that God may give me light.  
To Him who rules, and loves and spares,  
I now commend your tears and cares !—AMEN.

We had Sir Edwin Landseer, who gave us fac-similes of his autograph signature, and reminded us of his painting, "Jolly Dogs."—Also, an interesting communication from Sir Henry Holland, who said he was "no longer *Holland* but a finer *cloth*." "I was rough Holland, now I'm lawn." On my asking if of the same sort as bishop's sleeves, he replied, "Unstarched lawn, my friend." (One of the circle here remarked that Sir Henry travelled a good deal when on earth.) "I've travelled more in these few days than in the whole previous course of my life."

Mr. Lowe asked his opinion on the use of alcohol as a medicine, stating that he, himself, believed it to be a most pernicious agent in too many cases. One of the circle added, "I endorse that opinion fully." To which Sir Henry replied, "And so does 'rough holland.'"



*Mr. Lowe:* Would you now prescribe alcohol in any special case?

*Sir Henry:* It would, indeed, be a very special case.

*Mr. Lowe:* Which, pray?

*Sir Henry:* Drowning cases, or cases of being nearly frozen to death.

*Mr. Lowe:* Would you in any others?

*Sir Henry:* No others. To suddenly revive animation.

We also had much more from Sir Henry and many others, exceedingly interesting. But, I fear, I have troubled you at too great length already.

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

3, St. Thomas's Square, London, Nov. 20,  
1873.

### THE GLEANER.

Efforts are being made to give a public introduction to Spiritualism in the town of Walsall.

Dr. Sexton lectured in Glasgow on Sunday and Monday, Dec. 14 and 15, and in Edinburgh on Wednesday, December 17.

Sittings are being held in the ruins of Framlingham Castle, and Mr. Dowsing (a gentleman well-known to us) is the medium.

Some Spiritualist at Cape Town, writing to the *Medium*, says that a medium or lecturer would do well to visit South Africa.

It is due to Dr. Bartle to express our sincere regret that we should have advertised his "Catechism" at 4s. 6d. a copy, whereas the actual price is only 1s. 6d.

The *Spiritualist* for December 5 gives us a paper, by its Editor, read before the Dalston Association of Spiritualists, on certain problems connected with mediumship.

Particulars of the Rev. F. W. Monck's lectures on Spiritualism, at Merthyr Tydvil, York, Hull, Middlesborough, and other places, are to be found in the *Medium* week by week.

Mr. John T. Markley, formerly of Crowland, Peterborough, and well-known by many friends as a Spiritualist, may be addressed for the present at 319, Scotland Road, Liverpool.

Spiritualism is evidently becoming a topic of interest in the city of Dublin. Some clergymen, an eminent lawyer, and a physician of known ability, have been discussing the question in public.

We have received the prospectus of the "Manchester Association of Spiritualists," by which it appears that public meetings are held, for the time being, at the Temperance Hall, Grosvenor Street, every Sunday afternoon, at 2.30.

If we may credit the *Spiritualist* for December 12, the firstborn son of Mr. H. D. Jencken, barrister-at-law, 53, Brompton Crescent, Brompton, is a medium! This is putting "babes and sucklings" to work, with a vengeance.

The *Spiritualist* for December 12 gives a full report of the masterly address delivered by Mr. Herbert Noyes, at a meeting of the Dialectical Society, when Mr. Fox Browne's paper against Spiritualism was read and discussed.

The present address of the Hon. R. Dale Owen is 4, Staniford Street, Boston, U.S. We have just received, direct from the author, a copy of Mr. Owen's "Thread- ing my Way," a notice of which will appear in our next number.

The *Spiritualist* for November 28 contains an account taken from the *Birmingham Gazette* for Nov. 18, of the inquest held on the body of Mr. Benjamin Hawkes, whose

sudden death was the occasion of so many sensational and untrue paragraphs.

A new American medium, a Mrs. Hollis, has come to London, accompanied by a Mrs. Holmes, who is the correspondent of certain American journals. The *Medium* has "much pleasure in expressing its entire belief in the truthfulness of these ladies."

The *Medium* for December 12 contains an article by Dr. Sexton, entitled "A *Séance* with Miss Florence Cook." The article ends with these words—"Thus ended one of the most marvellous *séances* at which it has ever been my good fortune to be present."

Poor Mr. Hiles Hitchens, the minister of Eccleston Square Independent Chapel, Pimlico, has been preaching against Spiritualism, and denouncing it as sorcery. The people of Christ's day said that He cast out demons by Beelzebub, and the disciple is not above his Lord.

Evidently the proprietors of the *Newcastle Critic* mean business. We have received each number as it has appeared, and are glad to testify to the marked ability shown therein. There is a good leader in the number for December 20, entitled "Concerning Spiritualism."

Spiritualism has found a permanent residence in Yeovil, since the Editor of the *Christian Spiritualist* lectured there in the past spring. Mr. Allwood, a phrenological lecturer, has lately visited the town, and helped forward the good cause. Persons in that neighborhood who may desire a local address, can write to Mr. Samuel Ralls, Brunswick Street, Yeovil.

The St. John's Association of Spiritualists will hold a tea meeting and soirée at Goswell Hall, 86, Goswell Road, London, on the evening of New Year's Day, and the members have been fortunate enough to secure Dr. Sexton for a chairman. Tea at 6.30, the chair to be taken at eight o'clock.

The January number of the *Quarterly Journal of Science* will contain an article, by Mr. William Crookes, F.R.S., detailing a number of his experiences in Spiritualism, and dealing with the question of the intelligence connected with the phenomena. The article will be about 20 pages in length, and be of great interest both to Spiritualists and men of science.

We draw special attention to a letter in *The Spiritualist* for December 19, on the legal persecution of English mediums. The writer is "Fritz," the author of the well known book, *Where are the Dead?* The same paper tells us that a genuine case of a medium being carried three miles occurred in London last week; but adds that "the evidence, although sufficient for private friends, is not weighty enough for the public."

On reference to our advertising columns, it will be seen that a new periodical, the *Pioneer of Progress*, has just been issued, to come out on the 1st and 15th of each month. It is intended to circulate amongst all classes of Spiritualists, and contributors of every shade of opinion will be at liberty to give publicity to their views in its pages. For a more lengthened description of the aims of this new candidate for public favor, we refer our readers to the first number.

On December 2 and 9, Mr. Venman read two papers on "Spiritism as a Question of the day," at the Pimlico Rooms, Warwick Street, Eccleston Square, Dr. R. F. Battye presiding. The papers were neither in advocacy nor refutation of Spiritism, but were a *resumé* of the Spiritualistic theory, and of the various solutions advanced for its refutation. Our reporter was present on the second occasion, and speaks highly of the spirit manifested by Mr. Venman and his chairman. We understand that the papers will be published in a pamphlet form.

The Rev. Henry Solly, a thoroughly unselfish, devoted, and practical friend of the working classes, is about to publish, by subscription, a work to be entitled *Gerald and his friend the Doctor*, or a record of certain young men's lives for the benefit of any other young men who like to read it. The volume will contain 600 pages, and the price to subscribers will be 7s. 6d. only. Subscribers'

names, and post-office orders or cheques, payable to Mr. Solly, must be sent to Messrs. Witherby and Co., Middle Row Place, Holborn, London.

Professor Piazzi Smyth, the Astronomer Royal for Scotland, speaking of Dr. Hitchman's course of Lectures on the "Correlations of Consciousness and Organization," delivered in the Liverpool Free Library and Museum, says "they must have formed an epoch in the science march of that city," while some of the professor's friends have joined him in the hope that Liverpool Anthropology, as represented by Dr. Hitchman, may open a wide field for good, as against the narrow, *ex parte*, one-sided views, hitherto held by exclusive physicists, of the organic constitution of man.

*The Medium* for December 5 opens with an article, giving particulars of the "instantaneous transmission of a sceptical gentleman from within a locked room to a distance of one mile and a half." The account itself is, of course, interesting; but as the sceptical gentleman refuses to give his name or to supply any personal evidence, we may be pardoned for passing the whole thing, and declining to ask the public to believe what the report intends us to believe. Any man having been the subject of so remarkable an experience as the one narrated by the *Medium*, and who can, nevertheless, withhold his name and testimony, is a coward.

The *Spiritual Magazine* for December begins with a long, characteristic, and extremely able letter from Mr. William Howitt, on the "National Association of Spiritualists," with the broad general views enunciated in which letter we most entirely agree. We were present at the Liverpool Conference in August last, but took no part whatever, direct or indirect, in the formation of the National Association inaugurated at that time. We hope those of our friends who can afford to do so take in the *Spiritual Magazine*, for its contents are always worth reading, while the spirit with which the magazine is conducted is worthy of all praise. We say this, in spite of being sometimes compelled to differ from our contemporaries.

In one of the letters recently written by the editor of the *Christian Spiritualist* to the *Bristol Daily Post*, that gentleman stated that it was he who introduced Mr. Monck to the Spiritualist public. The *Medium* for Dec. 19 says that that "statement is not quite in accordance with the facts." There is no need for controversy in this matter, as far as we are concerned, as we have only to refer our readers to the supplement of our own paper for September last, in which there will be found a letter by Mr. Monck, and also to the *Medium* for August 29, which contains Mr. Monck's first lecture in London on "Christian Spiritualism." Dr. Sexton knows perfectly well that our claim to have introduced Mr. Monck to the Spiritualist public is a simply genuine one; and although the *Medium* complains of our want of courtesy in now refusing to meet Mr. Monck, we beg to say that we have never looked upon Christianity as a namby pamby religion, the effect of which was to emasculate our humanity; but as a religion designed to bring out and deepen a healthy hatred of everything opposed to truth and honor. The Christ who said, "Come unto Me all ye that labor and are heavy laden," was the same Christ who said, "Ye serpents, ye vipers, how can ye escape the condemnation of Gehenna?"

The following persons have given their names as agents for the sale of the *Christian Spiritualist*:—Mr. W. J. Hart, Union Passage, Bath; Mr. J. Hayward, 1, Corn Street, Bristol; Mr. Aston, Bull Street, Birmingham; Mr. J. L. Bland, 42, King Street, Hull; Mr. A. W. Pullen, 36, Castle Street, Liverpool; Mr. J. H. Jones, 16, Stretford Road, Manchester; Mr. Edwin Kely, 23, Medlock Street, Hulme, Manchester; Mr. Gregory, Faringdon Street, New Swindon; Mr. W. Avery, 208, Drake Street, Rochdale; and Mr. Morgan, Little Angel Street, Worcester. Our readers and subscribers would

greatly oblige us if they would kindly make enquiries, in their respective localities, of booksellers and newspaper agents who would be willing to allow their names to appear as selling the *Christian Spiritualist*. Show bills are invariably sent to our publisher in London, and should be asked for by trade collectors of country parcels. In this way the existence of our paper would often be made known to persons ignorant of it, but who would readily purchase it.

NEWSPAPERS, BOOKS, &c., RECEIVED WITH THANKS.  
—*The Mystic Numbers of the Word*. By Rev. L. A. Alford, D.D., LL.D. No price given. Loganspost, Indiana: Alford and Son.—*The Argument, A Priori, for the Being and the Attributes of God*. By W. H. Gillespie, F.R.G.S. Fifth Edition. Price three shillings and sixpence. London: Houlston and Sons.—*The New Era*, for December. Edited by Dr. Sexton. Price two pence. London: James Burns.—*East and South Devon Advertiser*, for Nov. 29, Dec. 6, 13, 20, and 27.—*Christian Leader*, for Nov. 15.—*New York Tribune*, for Nov. 15.—*Swindon Advertiser*, for Dec. 1.—*Old and New*, for December.—*Newcastle Critic*, for Dec. 6, 13, 20, and 27.—*Bristol Times and Mirror*, for December 8.—*Bristol Daily Post*, for Nov. 28, Dec. 1, 2, 8, 9, 10, 11 and 15.—*The Globe*, for Nov. 28.—*Revue Spirite*, for Dec. Paris: Bureaux, Rue De Lille, 7.—*Eastern Weekly Press*, for Dec. 6.—*New York Sun*, for Nov. 24.—*Midland Counties Herald*, for Dec. 11.—*Threading My Way*. 27 years of Autobiography. By Robert Dale Owen, author of "The Debatable Land," &c. No price given. London: Trübner and Co. New York: Carleton and Co.—*Progressive Spiritualist*, for October and November. Price three-pence. Melbourne, Australia: John Tyerman, 45, Drummond Street, Carlton, Melbourne.

## POETRY.

### A PRAYER.

Oh grant us, ineffable Spirit, since to Thee 'tis committed,  
the skill  
To perceive in the flash as it passes, each bright instinct  
that leads us from ill,  
And conducts us to heavenly issues, by the way upon  
which it has shone,  
As the lightning displayeth the heavens, and then, in an  
instant, is gone;  
To follow, in Faith, in the darkness, the pathway so near  
as we may,  
Till a fresh flash from heaven discloseth how far we have  
wandered astray  
From the great King's highway to the City—the bourne  
we are bound to—how near  
To the edge of the Pit we have stumbled, in flying away  
from the Fear;  
In avoiding the jaws of the pitfall, how nearly we have  
failed to beware  
Of a danger more deadly than either, lying, hidden from  
sight, in the Snare.  
Send us Hope lest we faint ere the hour arrive that shall  
bring us release;  
Lest our spirit of faintness o'erpower thy Spirit of  
Patience and Peace,  
Which from loving us, oh, so intensely, bound by love to  
our life from the birth,  
Is at all times in danger of being dragged out with that  
life to the earth;  
And we mar, less from will than from weakness, in a  
moment of impotent strife,  
The fair picture so near to completeness it had helped us  
to limn with our life.  
Send us Love to re-open the eyelids which death had glued  
up with its tears,

Till sudden, within, and about us, the light of the City appears ;  
 All the wandering fires dispelling we had taken so oft for the true,  
 And the mansion ordained for our dwelling displaying at length to our view ;  
 The pearl gates we had scarce hoped to enter, passed unseen in the midst of our strife,  
 And, full in our view, in the centre, the Tree by the Waters of Life  
 Stands before us with leaves for our healing ; with faiths to renew us in good  
 And for a time only, concealing fruits eternally stored for our food—  
 Truths divine, yet withholden in Eden from beings unfitted to bear  
 All the brightness of light and the fulness of love stored within them ; to share  
 In the wisdom and life of the angels ;—but, soon, Life and Knowledge at one  
 We shall sit down to meat with the Seraph ; and upstanding once more in the sun  
 Pluck, eat freely, and give to our help-meet, un sinning, the good and the true  
 Food divine of the Sons of the Morning,—Thy Will, oh ! Most Holy ! to do !

## OUTLINES OF SERMONS.

### No 37.

"And it shall come to pass when your children shall say unto you, what mean ye by this service? That ye shall say.—12 Exodus, 26, 27 v.

1. These words refer to the institution of the feast of the Passover. At present, they are used to answer the question, often put by strangers as well as opponents, "wherein lies the significance of the services of this Free Christian Church?" The answer now given is one of pure exposition, not defence; and is for *our* "children" of to-day, and for those who may come after.

2. This church is maintained not for the personal benefit of the minister, the interest of a priesthood, the preservation of a formal creed, the maintenance of an unyielding ritual, or the interests of any one sect. It does not aim to rob other folds of their sheep; nor does it take upon itself the indefensible task of condemning other churches, merely because their doctrines and forms vary from our own.

3. We "mean by this service" that we meet from time to time for worship, social worship, Christian worship, and for worship on the Lord's Day. We mean that we are a free association, drawn together, and kept together by common principles and sympathies; and that we are trying to embody, for to-day, and hand down to the future, the Christian ideal of life.

4. To attain the all inclusive result, our method is private judgment for ourselves, and for others; an endeavor to understand our opponents; and a mind open, at all times, to any new truth, or any better method.

5. As free men and women, we differ in opinion on many subjects; but beneath these differences there are agreements. We all believe in the unity and Fatherhood of God; in the identity of Christ and Christianity; in the divine authority of Christ; in the fact of man's sinfulness, but also of his being a child of God; in a holy heart and a holy life being the only real salvation; in the life beyond death; in religion as being, in its last essence, piety and good works; in the carrying of our religion into all the affairs of every day life; in the cultivation of right principles, right states of heart, and the general health of the inner life; in duty, not happiness, being the true object of life; in perfection, not finality, being the law of life; and in the divine being realised through the human, and through that only. These are

the outlines of our faith and practice, broadly drawn, and by which we stand or fall.

6. As a matter of fact, we are parted from all other churches, except the few, here and there, that may sympathise with us; and we do really differ from all churches based upon creeds and existing for sectarian purposes. At the same time, we try to blend the widest charity towards others with the strictest integrity in the profession of our own personal beliefs.

F. R. YOUNG.

(Preached at Swindon on New Year's Day, 1871).

## OUTLINES OF SERMONS.

### No. 38.

"If a man die, shall he live again?"—14 Job, 14v.

Various opinions entertained regarding the antiquity and teaching of the Book of Job. What did the author mean by these words? Do they imply belief, or disbelief, or doubt respecting a future state?

I.—The importance of the question.

- 1.—The theory that denies a future life.
- 2.—The theory that declares a knowledge of the future life to be impossible.
- 3.—The theory that ignores a future life.

All these most unsatisfactory.

II.—Various modes of answering the question.

- 1.—Appeal to nature.
- 2.—An examination of man. (a). Morally. (b). Socially. (c). Religiously.
- 3.—Revelation.
- 4.—Spiritual manifestations.

III.—The results that flow from an affirmative answer to the question.

GEORGE SEXTON, LL.D.

(Preached at Glasgow, December 14th, 1873).

## STANDING NOTICES.

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

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

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



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