

# 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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Vol. 4. No. 2. FEBRUARY, 1874.

Price 2d.

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## AN EDITOR "RIDING THE HIGH HORSE."

THE following "cutting" is taken from the *New Quarterly Magazine* for January:—

### SPIRITUALISM: A NOTE.

The Editor must decline public correspondence with the several persons who have addressed him on the subject of a paper in the October number of the *New Quarterly Magazine*, entitled a "Spiritualistic Seance."

In this article it was very clearly shown that sensible observers could be deluded into belief in the validity of certain manifestations which are also commonly witnessed in "Spiritualistic circles."

When once this fact has been established, and the manner of the delusion clearly explained, the subject ceases to possess much interest for educated and intelligent persons. The *New Quarterly Magazine* makes no pretension to address any other than this class of readers, and the Editor, therefore, hesitates to discuss a topic which can afford them neither instruction nor entertainment.

There are, however, professedly *Spiritualistic* periodicals which are, no doubt, accessible to correspondents who desire to discuss the positions laid down in "A Spiritualistic Seance."

In the November number of the *Christian Spiritualist* there appeared a notice of the article in the October number of the *New Quarterly Magazine*, to which we refer our readers, that they may see the position taken by the author, or, as we believe, authoress of "A Spiritualistic Seance," and our reply thereto.

We readily admit that the article in question "clearly showed that sensible observers could be deluded into belief in the validity of certain manifestations which are also commonly witnessed in Spiritualistic circles." But what of it? This is only saying that the phenomena we call Spiritualistic can be simulated. We not only say they can, but we know that such things

have been done, and that there are at this present moment mediums who are not merely *suspected* of imposture, but who are *known* to have been guilty of it.

When, however, the editor of the *New Quarterly Magazine* goes on to say that this fact once established, and "the manner of the delusion clearly explained, the subject ceases to possess much interest for educated and intelligent persons," he might, with equal propriety, say that the establishment of the fact that there are hypocrites in society, and the manner of their hypocrisy being capable of explanation, the subject of hypocrisy becomes uninteresting to "educated and intelligent persons." Because the work of the Christian ministry is sometimes done by those who are secret unbelievers in Christianity, or, as is sometimes the case, by men whose lives are in scandalous opposition to the principles they teach, and because all this can be established, and the manner of the evil clearly explained, does it follow that "educated and intelligent persons" can feel no interest in the character and honor of clergymen and other ministers of religion? The editor of the *New Quarterly Magazine* in his desire to be smart has expressed himself illogically, and like a great many other would-be smart writers has given us a thinly disguised fallacy. The Editor of the *New Quarterly Magazine* wishes us to believe that "the class of readers" to whom he addresses himself—"educated and intelligent persons"—can derive "neither instruction nor entertainment" from a discussion of the topic of Spiritualism. We are not aware that any educated, thoughtful, and serious Spiritualist ever presented his belief as a topic for "entertainment;" but as one from the proper examination of which the most practical "instruction" could be deri-



ved. For we, as Spiritualists, deliberately affirm that what we call the dead do literally, and as a matter of fact, return to earth, as spirits; sometimes making themselves visible, sometimes merely audible, sometimes making their presence felt by their action upon material substances, and in various ways proving their continued existence and personal identity; in fact, that what we call disembodied, or departed spirits, can so avail themselves of the material conditions of our existence as that they can communicate with us who remain behind, and assure us that they still ARE, as really as they were, while they were with us in bodily form. Now let it be contended that we are in the wrong. But will anybody but the supercilious and insolent Editor of the *New Quarterly Magazine*, and such as he, pretend for one moment to affirm that the discussion of our belief is a topic which can afford no instruction to educated and intelligent persons? If we are in the wrong, educated and intelligent persons are the very people to put us right. We do not refuse association with the uneducated and poorly endowed; but we are always willing, yea anxious, to put ourselves in communication with persons of education and intelligence, that we may, first of all, tell them *what* we believe and *why* we believe, and then challenge them to the disproof of the position we take. This "Note on Spiritualism" is a cowardly way of getting out of a difficulty. First of all the Editor of the *New Quarterly Magazine* allows one of his contributors to write an elaborate article, the *animus* of which against Spiritualism it is impossible not to see; and when we tell him that if every word of his article were true he has not refuted Spiritualism, that in fact he has only shown, what we all knew before, that some of the phenomena of Spiritualism can sometimes be imitated, forthwith he turns round, and refuses any further discussion of the subject, because, forsooth, "educated and intelligent persons," the only persons to whom he addresses himself, are not likely to be either instructed or entertained by such a discussion. We suppose, after all, he means to flatter the vanity of his readers by imputing education and intelligence to them; and to tell us, in this very roundabout way, that the discussion of Spiritualism in his pages would not pay! He ought to be the best judge, but we think it would pay. At the same time, no meaner reason for refusing discussion can very well be given than that which arises out of simply pecuniary considerations. The Editor of the *New Quarterly Magazine* is not the first person who has given to this movement a stab in the back, nor is it likely that he will be the last. Meanwhile, subject to his permission, we hope to continue to live, and stand by what we know to be the truth of God, just as surely as we know a

hundred other things about which people do, nevertheless, differ, while the things themselves remain, altogether unaffected by any of our beliefs or non-beliefs.

### MR. ROBERT DALE OWEN'S "THREADING MY WAY."\*

WE are indebted to the courtesy of Mr. Owen for an "advance" copy of this handsome little volume, which, like all the other issues from the house of Carleton and Co., New York, fully maintains the business credit of that well-known firm. The book itself is an autobiography, giving the author's history up to the time when he was twenty-seven years of age. Most sincerely do we wish that he may be spared in this world sufficiently long, to give us further instalments of the history of a life so singularly full of instructive incidents.

There is very much in the present volume about Mr. Owen's father, Robert Owen. The son shows a full and hearty appreciation of the character of his father; but points out, as we think with great clearness, some of the weaknesses of the father's system, and why it was that he failed in the carrying out of some of his favorite schemes. In connection with this part of the book we are afforded many glimpses of the state of the working people employed in English and Scotch factories; and although, no doubt, an immense improvement has taken place in this respect since Mr. Owen's early manhood, we are often constrained to feel, from what we ourselves know, that the less some people say against the slavery of the blacks the better for themselves. You do not make a man free because some Act of Parliament proclaims him to be so; and there are some men, who, while, outwardly, they have to give enforced servitude, are, nevertheless, free in the only sense in which freedom is at all desirable.

"Threading my Way" is full of interesting sketches of remarkable persons with whom Mr. Owen came into contact during his early life. The names of Jeremy Bentham, Lord Brougham, La Fayette, Edward Irving, the Emperor Nicholas of Russia, and others, are plentifully sprinkled over these pages; while no man who desires to know the work which Robert Owen did, in its incipient stages, can afford to pass by this volume, which not only gives information about the great Socialist which is entirely reliable, but which cannot be obtained from any other source. We may here add that our author shows, incidentally, but quite clearly throughout the volume, that he is now a Christian Spiritualist. Some day or other we hope we shall be favored

\* London: Trübner and Co. Price 7s. 6d.

with an account, from his own pen, of the process through which his mind went in arriving at a belief in the Lord Jesus Christ and in Spiritualism. His "Footfalls" and "Debatable Land" have already shown us his perfect mastery over any subject to the study of which he applies himself; and he would confer an obligation we could never fully estimate if he would tell us how he passed from a belief in the merely material to a belief in Spiritualism, and how he came to forswear the sceptical creed of his youth for the Christian position he now occupies.

We ought to say that "Threading my Way" is written in the author's usual clear and impartial style. Mr. Owen has none of that diseased modesty which blushes without the least occasion, while he is equally as far from having any leaven of conceit in him. He speaks of himself and of his doings in simple and truthful ways, and gives you an impression which is extremely pleasant to receive, that he is veracious in his statements, and just in his judgments of himself and others. We had the pleasure of a personal knowledge of the late Robert Owen, and are glad to feel that the father's powers of observation, genial nature, and love of truth appear in his son. Most sincerely do we hope that this volume of 360 pages may find its way into the homes of thousands of our Spiritualists, to whom it should be an object of real interest to know something of the facts in the life of one who has done so much in his day and generation, both in England and America, to provide a broad basis for belief in Spiritualism; and who has shown that Christians, so far from being afraid of Spiritualism, may find in it one of their surest and strongest allies in their fight against unbelief and materialism. With a full heart and very earnestly we recommend "Threading my Way" to our readers. They will find in it instruction, inspiration, and refreshment; and a volume which supplies these *desiderata* should be a welcome one indeed.

### VISCOUNT AMBERLEY ON SPIRITUALISM.\*

IN modern times it not unfrequently happens that the persons who are most ready to give an authoritative opinion on any subject, and to display the greatest amount of dogmatism in the enunciation of their views, are the people who are least acquainted with the matter in question. When a man possesses a name that the public is tolerably familiar with, he may, with perfect impunity, take upon himself to invent hypotheses

to explain anything and everything under the sun. It is no drawback to his speculations that men who have devoted their lives to the subject, have come to conclusions different from his, and that those who have made the topic under consideration an especial study, declare his theories not only unfounded but absurd. He will be sure to find amongst the mass of mankind some who will accept his dicta, and look up to him as an authority. All that he requires to enable him to support his claim is a tolerably good share of audacity, coupled with a certain amount of determination. It is really amusing to see how contemptuously all difficulties in mind and matter—difficulties that have cost students and sages many an hour of anxious thought, and have evoked again and again that terrible brain sweat to which sweat of body is as nothing—are pushed aside by superficial minds. To these men, there is no obstacle in the way of their direct entrance to the temple of truth. The mighty problem of existence they can solve with the greatest ease, and the labyrinth of being they reduce to a rule of three sum. Nature and her myriads of marvels are simply the result of operations of force—destitute alike of an operator, and of any being to originate the force; and the mind of man a product of protoplasm. The supernatural, which all ages of the past have clung to as the mainstay and hope of mankind, and the immortality of the soul, the deepest fact in man's mental nature, are regarded as old wife's dreams, and unworthy the attention of men of intelligence. This is an age of "shams," and the greatest sham of the whole, is the notion that all mysteries are to be got rid of by the Utilitarian philosophy, and all facts explained by material science. Despite the "correlation of forces" and the doctrine of protoplasm, God lives and man is immortal.

No where, perhaps, has the superficial philosophy of the age been so frequently called into play as in its dealing with the question of Spiritualism. As a matter of course, if these manifestations be what they profess to be, the foundations of materialism are destroyed, and the whole superstructure—rotten enough, Heaven knows—will tumble about the ears of those who worship in its precincts. It is not, therefore, to be wondered at that any communication from the spirit-world should create great opposition on the part of those who declare that they have explored the universe, and discovered no region in which spirits can reside; and looked into the deepest part of human nature, and found it to be "of the earth earthy," and naught else. We do not so much object to the antagonism of these men to what we hold to be grand and noble spiritual truths, as to the mode in which they deal with our facts, and the superficial knowledge

\* *Fortnightly Review* for January, 1874: Article, "Experiences of Spiritualism."



they bring to bear on the whole subject. Every twentieth rate newspaper scribbler thinks himself called upon to leave his legitimate business of penny-a-lining, and take to discussing Spiritualism; and the most insignificant of taproom talkers has, of course, a theory ready to explain the whole affair. Serjeant Cox has done good service to this class of persons by writing about *psychic force*, for the term is now daily bandied about from mouth to mouth by people who neither understand the meaning of the words, nor in truth how to pronounce them properly. All the other theories that the wisdom of materialism has given birth to with a view to explain Spiritualism do duty equally well.

Of all this we do not care to complain seriously, for in this respect Spiritualism but shares the fate of every other new, and, for a time, unpopular doctrine. What we do complain of, however—and think we are justified in so doing—is that leading magazines and journals that have, in the eyes of the public, a deservedly high reputation for the culture of their contributors and the thoughtful tone of the articles that periodically appear in their pages, should adopt precisely the same course towards us, and treat the whole thing as though every Spiritualist was simply a fool and a madman. Viscount Amberley has rushed into print, in the *Fortnightly Review*, to give the world the benefit of his large spiritual experiences, and to tell mankind—who should certainly be much obliged to him for so doing—what he thinks of the modern manifestations. When it is taken into consideration how many *séances* his lordship has actually attended, and the qualifications which he considers his experience gives him for dealing with the subject, there will be no difficulty in arriving at a conclusion as to what his opinion is worth. He remarks—

Before proceeding to a few general remarks, I may observe that I have conscientiously endeavored to qualify myself for speaking on this subject, both by attending other *séances*, and by collecting information from believers. The other *séances*—four in number—have been singularly barren of results.

Ye, Gods! and this man having been present at five *séances*, all of which were “barren of results,” thinks himself qualified to theorise upon phenomena which he confesses he has never witnessed. Upon this principle a man who had been five times in a law court, and heard and seen nothing but the barristers in their wigs and gowns, discussing some private arrangement of a case, would be competent to become a Judge. In sober seriousness, would the opinion of a man with such experience be taken as worth a straw upon any other subject? Suppose Lord Amberley went five times to the Royal Institution, and listened to the lectures of Dr. Tyndall upon Magnetism, on occasions

when the experiments resorted to by the professor in illustration of his theory were less than usually satisfactory, would he consider himself qualified to set up a new hypothesis of magnetism, in opposition to the wisdom of the entire scientific world? Yet, to do so would be no more unwarrantable than the course which he has taken regarding spiritual phenomena. Spiritualism is a science, and must be dealt with as such. Its facts must be arranged, classified, and theorised upon inductively, like those of any other branch of science; and he who has not seen the facts cannot be allowed to form a hypothesis to account for them.

Some of the most able men living have devoted years to the investigation and careful study of spiritual facts, and these men have almost, without exception, come to the conclusion, either that Spiritualism is true, or that at least the phenomena are genuine. Yet, in the face of this, Lord Amberley, after attending five *séances*—where he saw nothing—has the effrontery to treat the whole thing as a conjuring trick, and to coolly put down all mediums as impostors, and all believers as fools. Such a method of dealing with a subject is unpardonable in the extreme; and the wonder is that if the son of Lord Russell was so destitute alike of fairness and of modesty as to desire to parade his worthless opinion on a matter of which he knew nothing, that the Editor of such a journal as the *Fortnightly Review*—distinguished as it is by the writing of some of the most able men of the time—should have allowed its pages to be filled with such a miserable effusion. Lord Amberley may consider it a proper spirit in which to proceed with the investigation of a great question like Spiritualism—looked upon, as it is, by large numbers of men, certainly the equals in every sense of the writer of this article, as being almost sacred—by singing “We won’t go Home till Morning, or some other jovial song,” and in playing tricks himself with the table; but we take it that most Spiritualists, who have any regard for their principles, will hesitate before they again allow such a man to be present at a *séance*. The following is his confession of trickery, and it certainly does him credit:—

After sitting in total darkness, under the mediumship of a young Scotch woman, for an hour or more, the table at which we sat—not a heavy one—began to move and to tilt, always from the end at which the medium sat. When this had been continued to the extremity of tedium, one of ourselves tilted the table in such a manner as to rap out the names of two long-departed ancestors.

A highly-commendable course of procedure, to be taken by one who was desirous of learning the truth and rendering himself qualified to speak or write on the subject to be examined. What would be thought of it if it were resorted

to in connection with any other branch of knowledge, where investigation was being carried on?

Spiritualism, according to Lord Amberley, is simply trickery. It begins and ends in legerdemain. Mediums are rank impostors, and the rest of the believers in the theory credulous dupes, who not only don't know "a hawk from a hand-saw," but who can't use their own senses properly. The wisdom of all the ages has descended upon the house of Russell, and the rest of mankind are henceforth fools. Does Lord Amberley think that no one but himself is capable of detecting conjuring tricks, or of discovering imposture when it is attempted? If so, nature must have blessed him with a very large development of the organ marked by phrenologists No. 10. His explanation of some direct spirit writing is interesting:—

There could be no possible suspicion of fraud here. This at any rate was consoling. The slate was to be put under a table, and would there receive the writing. My satisfaction was, however, a little checked when a small cover, which only concealed the top of the table, was removed, and a large one, extending to its feet, substituted for it, and when the medium's arm from the elbow was inserted under it, in such a manner as completely to baffle observation. My humble inquiry whether I might watch her hand, was almost angrily answered in the negative. The spirits, it was said, must have complete darkness to write in. Even this condition when granted led only to the words "we cannot come," being written, and that after the medium had sat about half-an-hour, part of the time unwatched by us.

The medium in question must feel highly flattered by these remarks, and so must the estimable lady—there is no mistaking her identity—at whose house the *séance* happened. It seems a small thing to this writer to call people, in every sense as respectable as himself, impostors; and to declare that they play tricks upon the credulous. Such conduct argues little courtesy and politeness, especially in dealing with ladies; in truth it completely sets at defiance the amenities of society, and is hardly to be tolerated. That the charge of trickery is false every one knows who has carefully examined the subject, not at five *séances*, "barren of results," but at a hundred, each one fruitful of phenomena of a most convincing character. When we recollect that some of us have been carefully investigating this matter for many years, and have not only not found trickery, but have seen every reason to believe the spirit theory the true one; it does seem to us rather cool that a man who has only just begun to look into the subject, and has seen nothing, should modestly write us all down asses, and hold himself forth to the world as being a veritable Solon! We are told.

Not only do they greedily accept jugglery as manifestations of spirits, but jugglery of the most vulgar order at once imposes on them. The three mediums at the *séance* described were far indeed from being ingenious deceivers.

The force of modesty can surely no further go. We had thought that it required a very clever trick to impose upon us, but it seems we are mistaken. We can assure Lord Amberley, however, that there is one trick that we cannot be taken in by, and that is his trick of trying to reason us out of the use of our senses, and of the belief that springs from overwhelming evidence.

There is one other fact worthy of notice in this article, which is that at the hands of Lord Amberley Christianity shares the same fate as Spiritualism; indeed, the former fares a little worse than the latter—

It is hard to understand—or would be hard were not flagrant incongruities so common—how the same individuals can reject with scorn the statements of Spiritualists, yet receive with faith the equally incredible statements which form part of their religious creed. Evidence offered by many witnesses, whose names are known, who have positively seen what they describe, who may be personally questioned, whose untruths, if any, may be detected, they do not even deem worthy of examination. Evidence offered by single witnesses, whose names are unknown or doubtful, who are beyond the reach of all inquiry, whose untruths, if any, there are no means of detecting, they believe even without examination. To assert that a lady floats in the air is ridiculous; to assert that a man walked on the water is quite credible. To believe that spirits return to us is a sign of folly; to believe that after actual death human beings were restored to life is rational religion. Angels might descend to converse with prophets; spirits cannot descend to converse with their dearest friends. That a table should be moved in some inexplicable way is not to be believed, that a sea or a river should be cleft in twain is not to be doubted. It might almost be maintained that the readiness with which the public accepts the marvellous and the inexplicable, varies directly as it is ill-attested. For not only is the testimony offered by Spiritualists immeasurably stronger, both in kind and in amount, than that on which the orthodox miracles repose, but it conforms far more closely to scientific conditions, being offered in order to prove, not exceptional prodigies, wrought by exceptional men, in opposition to the laws of nature, but phenomena of every-day occurrence, subject to their own laws, which, if not fully ascertained, are no less constant than those of the material world. The Churchman says, "extraordinary events happened once, under conditions that will never recur." The Spiritualist says, "extraordinary events happen daily, under certain conditions, and will always happen when those conditions are fulfilled." Any argument, then, that is used against the latter, tells with hundred-fold force against the former.

This is very significant, and we commend it to some of the opponents of Spiritualism, of a different class to that to which Lord Amberley belongs. Earl Russell has recently issued a laborious defence of Christianity: what does he think, therefore, of his son and the heir to his title, who denounces the whole thing as an imposition? Will the future Lord Russell be wiser than the present one? It is hard to say. The tendency at present does not seem to be in that direction.

GEORGE SEXTON.

London, Jan. 19, 1874.

## THE LIFE AND LABORS OF DR. GEORGE SEXTON.

THE following article is taken from *Human Nature*, for January. Accompanying it in that periodical is a wood engraving, purporting to be a portrait of Dr. Sexton, but which is a simple disgrace to art, and equally so to *Human Nature*. But for the flowing beard, and a slight similarity between the signature and our friend's writing, no one would ever dream of seeing in this precious engraving any likeness to George Sexton. *Human Nature* is, as most of our readers are aware, a monthly journal, price 6d., published by Mr. Burns, 15, Southampton Row, London :—

The accession of this gentleman to the ranks of Spiritualism, and the peculiar phase of anthropological study which its facts underly has by many been regarded as an era in the history of the movement in this country, and there has been a loud demand for some information respecting Dr. Sexton's personal antecedents, which we on the present occasion proceed to supply. The notoriety which he had gained as a leader in the ranks of Secularism, and his fame as a man of intellect, and as a powerful lecturer, tend to increase the interest which is every where felt in the steps which have led such a man to acknowledge the facts of Spiritualism.

George Sexton was born on the 24th of March, 1825, at a small village in Norfolk, where his parents still reside. His father is a small tenant farmer, and greatly respected in the neighborhood as an upright, conscientious man, whose word may be always taken as his bond. Nearly all the members of the family, including the father and mother of the subject of our sketch, were at the time—and most of them are still—Wesleyan Methodists. At the early age of four, George was taken charge of and adopted by his maternal grandparents, and with them remained through his entire juvenile years. Their residence was some thirty miles distant from that of his father and mother, and therefore, for many years, he only saw his parents once a year, generally at Whitsuntide. In those days, it must be remembered, travelling was a very slow affair, railways being then quite unknown in that part of the country. He was placed in some of the best schools at Fakenham, and made most rapid progress in his education, so much so that his health became seriously affected, and, at the age of nine, it was hardly expected that he would reach manhood. He could read Latin and Greek moderately well, and had made considerable progress in mathematics before he was ten years of age, and from that time he made rapid headway in all subjects that came under his notice. For three years successively did he carry off nearly all the prizes given in the school, and this created a good deal of jealousy, as is usual in such cases, with the other scholars. It was the one desire of his parents and grandparents that he should become a minister of religion; the point upon which they differed, and that violently, was as to the denomination that he should enter, the parents being, as has been stated, Wesleyans, and the grandparents very strict defenders of the Church of England. A sort of compromise was ultimately effected in this matter—although not with that object—by his entering the ministry of the Free Church of England, a Church that adhered strictly to the ritual and doctrines of the Establishment, but declined to be either supported or controlled by the State. His first public work in this capacity was in the neighborhood of Whitechapel, when he was about twenty-one years of age, and his sermons were highly spoken of at

the time, and he speedily became a great favorite with a large portion of the congregation. At this time he edited a religious magazine, and frequently lectured in various parts of the country against what was called "Infidelity." He had not been in the ministry long when he began to investigate the grounds upon which his faith had been built, and in order to do this effectually he read carefully through the whole of the leading controversial works issued by all the different religious denominations. Being well acquainted with Hebrew and Chaldee, which languages he had acquired in early life under great difficulties, and having also some knowledge of Arabic and Syriac, acquired solely with a view to the better understanding of the Scriptures, he was able to read the ancient MSS. of the Bible as well as the Targums of Onkelos and Jonathan. Day after day was he to be seen in the reading-room of the British Museum, from the time it opened in the morning until it closed in the evening, with the ponderous tomes of Walton's Polyglot before him. The result of this reading and thinking was that he soon became heterodox upon many points of faith. He gave up the doctrine of the Trinity and adopted a kind of Arianism, relinquished the atonement, eternal torments, natural depravity, and some other orthodox tenets. As a matter of course he was compelled to cease his ministerial duties, which he did without the slightest hesitation. He now resolved to adopt the medical profession, and to that end entered first at University College, London, afterwards at the Hunterian School of Medicine (since defunct), and then at Charing Cross Hospital Medical College, and Westminster Hospital. His studies extended over a much longer time than the usual period, in consequence of his not being able, through want of means, to attend the whole of the classes each year. He, however, at these institutions, completed the full curriculum of study required for membership of the Royal College of Physicians and the Royal College of Surgeons. During the time that he was engaged in studying medicine, he earned his livelihood by literature and by giving lessons in the various subjects of study that he was acquainted with. At one time we find him engaged at different institutions in teaching subjects as various as Latin, Greek, Chemistry, Geology, Physiology, Natural Philosophy, and English Literature. In 1851 he was offered a professorship in Germany, and the East London Literary Institution, where he had given a great number of lectures, presented him with a beautiful testimonial on vellum. Owing to illness in his family, however, he was compelled to decline the appointment after everything had been arranged for his going. Soon after this he commenced lecturing at the John Street Institution, then in the possession of the Socialists. Here he made the acquaintance of Thomas Cooper, Robert Owen, G. J. Holyoake and other leaders in the free-thought movement.\* His lectures at first were mostly on scientific subjects such as Geology, Chemistry, Optics, Acoustics, &c. Then he commenced dealing with literary and political subjects, and afterwards drifted into theology—the theology of negation so conspicuous in the party, and still more so in the Secularism of to-day. For many years it is well-known the doctor occupied a leading position amongst the Secularists. In 1858 we find him at Giessen in Germany (the university rendered so famous by the labors of the celebrated Liebig), where he graduated, first class (with honors), in Medicine, Surgery, and Midwifery, having some time previously taken in the same university the degrees of Doctor in Philosophy and Master of Arts. He returned to London and settled down in medical practice, but the excitement of public lecturing and the charms of literature soon attracted him away from his profession, as they have done again and again since that time. Several times he has re-commenced practice, but always with the same result.

\* It was about this time that our own acquaintance with Dr. Sexton began. It has since ripened into close and warm friendship.—Ed. C.S.



His labors as a journalist have been both great and varied. He has been a contributor to a large number of the leading periodicals of the day, and editor of not a few. In 1860 he edited *The Players*, a well-known dramatic and literary journal, and over its pages are distributed some of the most brilliant articles that have come from his pen; essays, that some day or other will undoubtedly be reproduced in separate volumes. At this time he was considered one of the best authorities living on matters connected with the drama, and was always applied to to settle any point of difficulty about which a dispute might have arisen. About the same period he became editor of *The Paddington News*, a journal which at the time had a large local circulation. Shortly afterwards we find him editing the *Belthnal Green Times*, a paper which under his management speedily reached a large circulation; and *Health*, a popular medical journal. At the present time, as is pretty well known, he is the editor, as he has been for two years past, of *The New Era*, a journal of Eclectic Medicine and Anthropology.

His published works are very numerous, the titles alone of them would occupy some pages of our journal, as any one may see by perusing the catalogue in the library of the British Museum. The subjects upon which they are written are so varied that one wonders how one man could have mastered so many topics. Recently he has added some valuable publications to the literature of Spiritualism, for which service his previous learning and scientific research admirably fitted him. His treatise on "God and Immortality" appeared in *Human Nature* last year, and is, therefore, familiar to our readers. This was originally a discourse delivered in Glasgow. Certain well-known conjurers having excited an interest in Spiritualism by their performances and clumsy travesties of the phenomena at the Crystal Palace, Dr. Sexton took advantage of the occasion, and delivered two lectures there on the philosophy of Spiritualism, which were well attended, and reported by the daily press in a very favorable manner. Soon afterwards the Spiritual Institution in London invited the doctor to occupy the platform on Sunday evenings at Cavendish Rooms, which he did during the greater part of the summer, the unfavorable season of the year appearing to have no effect in lessening the attendance at the meetings, most of which were inconveniently crowded. On these occasions a series of orations were given, three of which have been printed, viz., "The Claims of Spiritualism on Public Attention," "How I became a Spiritualist," and "Spirit Mediums and Conjurers." The Crystal Palace lectures were also re-delivered, and their publication has been announced for some time, and, indeed, the whole series would be gladly welcomed by the public if put into print.

For the particular means which led Dr. Sexton to Spiritualism and the discovery that he is a medium, the reader is referred to his lecture, "How I became a Spiritualist." The lectures above enumerated and others have been delivered in various parts of the country with good effect. The one on "Mediums and Conjurers" is frequently illustrated by conjuring apparatus. The tricks are exhibited and afterwards explained, and the phenomena shown to be quite different therefrom.

The doctor has received innumerable honours from universities and learned societies. In 1854 he was elected F.R.G.S., and soon after, in the same year, F.E.S. In 1863 he was elected a Fellow of the Zoological Society of London and a Member of the Society of Arts. More recently he has been elected an Honorary Fellow of L'Accademia dei Quiriti at Rome, an honour which we learn has only been conferred on three Englishmen; an Honorary Fellow of the Workmanship Association at Arpino, with the illustrious Garibaldi at its head; an Honorary Fellow of the American Anthropological Association, and the National Eclectic Association of America. The Liverpool Anthropological Society also elected him an Honorary Fellow last year. He has more-

over, honorary degrees of M.D. LL.D., D.Sc., Ph.D., &c., from various foreign universities. We have heard that he has as many as seven doctor's degrees.

His public labors for many years past have been unusually heavy, he having travelled thousands of miles through the country discoursing upon almost every conceivable topic. His capacity for work is very great. His discourses have been highly praised by all the leading newspapers, and his eloquence greatly extolled. As we are in the habit of looking at men organically, we conclude by remarking, that the subject of this article is an instructive study for the phrenologist. The organisation indicates great power of endurance and unlimited capacity for work. The vital apparatus is capacious, supplying a continuous flow of nourishment to the brain, which is well developed at the base, giving great force and executive-ness to the character. The work which the doctor has done would have killed a dozen ordinary men; but the secret of his success is, in a great extent, due to this rich endowment of vital power and the close sympathy which exists between the brain and the body. Unlike many other heavy men, Dr. Sexton is remarkably susceptible to mental influences, and the brain manifests great activity. The central line of organs from the root of the nose to the nape of the neck are greatest in development, giving an intuitive directness to his mental operations which renders every word telling, and his most profound expositions clear and intelligible.

### "PIONEERS OF PROGRESS."

THE following article is taken from the January number of a new Spiritualist periodical, entitled the "Pioneer of Progress," intended, we should think, to be a kind of "Public Opinion" of the movement:—

"A fresh Commission never yet devolved on the old agencies of Providence."

These words were written nearly twenty years ago, by one who has now passed on to a higher sphere. They express a truth yet rarely recognised, but one which if practically apprehended, would show the uselessness of the efforts of many an earnest worker;—useless because misapplied;—and would also prevent many a feeling of needless discouragement at the reception accorded by the world to new revelations.

In every age the Powers that be, have been opposers of Progress. Its Pioneers have always found arrayed against them, the best ideas of former ages, stereotyped into dogmas. In Religion, the Prophets of every successive Gospel, have been persecuted by the High Priests of the prevailing belief. They have found no pillow for their head, and no rest for the sole of their foot within the borders of any existing churches. The older "agency of Providence," has never been entrusted with the "Commission of the New Revelation." Christianity, Protestantism, Quakerism, and the Religious Free Thought Movement, of our own day, have all been at the time of their arising, "Voices in the Wilderness," finding no response from the Churches.

The discoverers of truths which have revolutionised science, have also generally been engaged in long struggles against the scientific priests, and have rarely received full recognition during their lifetime.

These things should teach us two lessons. If we believe ourselves to apprehend truths not generally accepted by our contemporaries, and that we see further than they do, let us not be too anxious for the conversion of those who stand highest in the estimation of their fellow men. Let us rather trust to the leavening influence of the truth diffusing itself among the masses. Let us remember that as it

\* J. W. Jackson.

has been in the past, so it probably will be again :—"not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise."

Let us not look too much to existing institutions, nor think that we shall gain everything by securing their influence on our side. The experience of the past is against us. From Churches and Royal Societies we must not expect much help. Let us not waste efforts on them, which might be more usefully employed in other directions.

Then again there is another lesson. Every true reformer has known times of despondency, even of despair. It seems to them, then, almost hopeless to continue the struggle. He is ready to cherish the thought, that the world will never accept the message, which he knows to be from Heaven. The powers that be, in the Church, and in the world of science and mind, frown upon him, and would crush him if they could. Always the cry is heard, "Can there any good thing come out of Nazareth?" Again he may take courage from the lessons of the past, and realize that his experiences are no new thing, and that they are probably necessary and beneficial schoolmasters for the education of the new Truth.

Spiritualism has been in this position during the first twenty-five years of this its latest and grandest development. We believe it to be the latest "gospel," that is, the latest "message of glad tidings and of truth," both in Religion and Science. Therefore we must not expect it to be welcomed by the existing powers. Let us not therefore spend too much of our energies in trying to convert them, nor let us feel too keenly their indifference or their anathemas. Let us rather direct our efforts to the men and women around us, and we may possibly have that grand testimony borne to our labors :—"And the common people heard him gladly."

E. T. B.

Betchworth, i. xii., 1873.

[We shall offer some remarks on this article in our next.—  
Ed. C.S.]

Manchester, 17th January, 1874.

I FEEL that it would not be doing justice to the readers of *The Christian Spiritualist* to pass over in silence the fact that we have had lecturing in our city a remarkable, genial, and a most lovable man, around whose name cluster many pleasing associations, and whose varied writings possess charms which will for many generations to come render the sobriquet of "The Sherwood Forester" dear to his countrymen.

Dr. Spencer T. Hall, author of "Biographical Sketches of Remarkable People, &c.," and long known in the literary world as "The Sherwood Forester," and for more than 30 years as an investigator and exponent of several physical and psychological truths, delivered three lectures in the Manchester Mechanics' Institution to intelligent and interested audiences.

The first lecture was on the "Formation and Manifestation of Character, in view of the Relations and Distinctions of Phrenology, Physiognomy, Education, and Religion," with illustrations from history, biography, and general experience. The second lecture was on "The Human Body, its Relation to the Soul, and the Importance of Keeping it Healthy, Pure, and Strong, by the Moral Exercise of all its Powers." Both these lectures, however, material in their basis, culminated, as most of Dr. Hall's lectures and writings do, in something more spiritual than anything that can be "cut with a knife or weighed with scales." The third lecture, delivered 16th December, was attended by a much larger audience than the previous ones. It was on "The Results of Thirty Years' Observations and Investigations of Mesmerism, Biology, Psychology, and Kindred Sciences," showing, in truth, many of the evidences there are on this side the

horizon of life of an existence on the other; or rather, that "life within a life," which is real and immortal, and to which our present experience is but an introduction.

All the lectures were replete with information of the greatest importance to every man and woman, but the third was especially interesting to Spiritualists, and on that account deserves more than a passing notice. I shall, therefore, proceed to give as brief an outline of it as possible.

The doctor commenced by stating that the feeling which most inspired him was that he might say nothing of natural phenomena tending to weaken the faith of any young inquirer in simple and honest Christianity. There was nothing new in the laws of nature, but men observed their operations through a new medium, and, in consequence, every age in its turn was startled. Mesmerism was not new. Amongst Egyptian sculptures are people in the various attitudes which mesmerism in modern times induces. The Hebrews knew something of this science, for Balaam manifestly consulted a clairvoyant; a man in a "trance with his eyes open." The Greeks also had a knowledge of it. In Taylor's Plato it is said a man appeared before Aristotle in the Lyceum, who could read on one side of a brazen shield what was written on the other. The Romans were not ignorant of it, for Plautus, in one of his plays, asks, "What, and although I were, by my continued slow moving touch, to make him, as if asleep." Not only amongst ancient, but amongst the most simple and savage nations, it must have been known. At the house of Dr. Dick, "The Christian Philosopher," he met with Mr. Ducker, who had been travelling in Australia, who was called out one night to see a fire lighted on the plain, round which a number of natives gathered. A seriously diseased woman was placed apart from the rest, and a kind of doctor or "mystery man," went from the fire and made passes from head to foot over her, until she was said to be perfectly rigid, and when relieved from that condition was "discharged cured." In our own country there has been no age in which healing by manipulation has not been practised. In the reign of Charles the Second, an Irish gentleman, named Greatrakes, had an impression, he could not tell whence, that he could cure ague by passes. He tried, and found he could, and was constantly occupied afterwards in laying hands upon thousands, many of whom he cured of various diseases.

Dr. Hall related the following most interesting case, which occurred in his own experience. A young and highly-intelligent lady, a member of the Society of Friends, was so afflicted by an internal complaint, that it weakened her until she could not properly balance herself in walking; and one day she fell from the top to the bottom of a long flight of stone steps, bruising her head and spine on every step as she went down. The first result was convulsions accompanied by pains, which (to use her own expression) "felt as though a red hot wire were thrust up her spine to her head and drawn back again." Paralysis supervened; and she lay during three years and a half in that state, from which the most approved medical and other treatment known was unable to restore her. There was also considerable functional disorder of the heart. At last Dr. Hall was called in to try the effects of mesmerism upon her. At the first interview, she seemed to be so peaceful, and so near to another life, that he felt a reluctance to do anything likely to call her back to this rough world. Proceeding at length to the operation for which he was engaged, he placed the end of his thumbs in juxtaposition with hers, and looked earnestly in her face, when she went into a state resembling sleep, but in which she was conscious of all that was passing. From that moment the disorder of the heart was removed, and never returned. He gave instructions to her mother to repeat the process, as he had to leave the neighborhood for a considerable time.\* On returning,

\* From February to Whitsuntide.



he found the patient certainly not worse, though her mother had been unable fully to carry out his instructions. He then resolved to continue by the case until a practical issue could be known, and regularly mesmerised her twice a day. In August, not only had contortions of the limbs, which had remained from the time of the convulsions been entirely removed, but she was so far well as to be able to take a ramble in the fields, and bring on her return a bouquet of flowers of her own gathering. The psychical and physical phenomena attending his operations in this case were very interesting and instructive. On one occasion, finding his knee near to hers, he was, from his ordinary instinct of delicacy, withdrawing it, when she exclaimed, "Spencer Hall, don't go away from me," and, on his asking why, she answered, "There is a stream of something coming from the point of contact to the seat of my disease, which is doing me good: let it go on." He asked her what it was. She replied, "There is no name by which people would know it." "But," he rejoined, "designate it in some way, so that I may myself understand it." "Why," said she, "it is to me a stream of health." He then asked if what she thus gained was any loss to him. She answered, "Not if thou art well, as every respiration and pulsation of thine *then* replenishes thee; but if from cold or other cause thou art exhausted, thou wouldst suffer." Thereupon, he asked if what she was then gaining was at his expense. With the whole light of the eye beaming through her countenance, and in tones of the deepest sympathy, she said, "Dost thou not think that if thou wert in danger, I would not have warned thee?" On one occasion she suggested a mode of manipulation, the advisability of which he doubted. Although her eyes were closed as she stood, the doubt so affected her, that had she been a piece of rope set on end, and suddenly let go, she could not have fallen with more remarkable effect; and he believed that her cure was retarded for some time by that doubt. Once she spoke of an event occurring at a distant place, amidst scenery described as though it were then passing; but it proved to be prophetic of what occurred to the doctor himself, precisely where and as she had foretold, some years afterwards, when he was staying at Limerick. After the prostration in which she had so long lain, and in which even her voice had departed, she was so far recovered by the means employed, as to be able to ride on horseback. He was speaking of what had happened more than 20 years ago, the lady, who was exceedingly well connected, and whose family name was worthily known, is still living; and she has latterly (though anonymously) published one of the most remarkable religious books he had ever read—remarkable for the power of research and logical induction it displayed.

The delivery of this lecture occupied two hours, during which time the audience listened spell-bound to the wonders he narrated in a pleasing homely style; and I regret exceedingly that the fear of encroaching further upon your space deters me from relating more of the doctor's marvellous experiences, many of which bear much more directly upon Spiritualism in some of its most striking phases than those I have selected.

From so amiable, and so thoroughly honest a subject as Dr. Hall, all the way down to Madame Louise, is indeed a long and painful descent, which, however, a sense of duty compels me to travel. Well, to get at the point at once, I do not think a single person could now be found in our city, who believes that Madame Louise and her son (?) were genuine mediums. Facts have recently come to light, which unmistakably prove them arrant impostors. They were both fairly caught practising the most glaring deception at a *séance*, the charge for admission to which was 2s. 6d. each. The consequence of this discovery and exposure has been, that both of them have suddenly disappeared from Manchester, which was becoming rather uncomfortably warm for them. Proof exists that they have taken up their residence, for the

present at least, in London; but it is hardly likely, after what has transpired here, they will have the shameless temerity to assume other names, set up for mediums, and attempt to gull the Spiritualists there. They never, I believe, while here, submitted to strict test conditions. The chief means employed to delude their victims, were duplicate keys of the door of the room in which the *séances* were held, and taking especial care to place confederates at one side of the table and dupes at the other side. It seems to have been the custom, before the *séance* commenced, to lock the door, and give up the key to some honest investigator, who, doubtless, took charge of it fully determined that spirits neither in nor out of the flesh, should forcibly or coaxingly get it from him to make any improper use of it. The lights were then put out; singing commenced, during which confederates outside the door gained admission by skeleton keys, produced "startling manifestations," then noiselessly glided out of the room again, and quietly locked the door. But no blame attaches to our "honest investigator;" he had kept his key in safe custody all the time!

F. SILKSTONE.

27, Leaf Street, Hulme, Manchester.

## THE GLEANER.

Mrs. Emma Hardinge has been lecturing in Boston on *Physiology*.

Can any one send us the *Banner of Light* for November 29 and December 13.

Gerald Massey's terms for lecturing while in America are 100 dollars, or about £20 per lecture.

The Young Men's Christian Association at Richmond, in Surrey, has been discussing Spiritualism.

Mr. Wallace, the missionary medium, is in South Wales, having visited Llanelly and Cardiff.

Evidently Lottie Fowler is holding her own, in Dartington, and the other towns she has been visiting.

Mr. Burns has issued a *Penny Spiritualists' Almanack*, 32 pages, in a neat wrapper, or 6s. per hundred.

The Rev. H. Marriott, of Plymouth, has been lecturing against Spiritualism, and in answer to Mr. Burns.

Milton Hall, Camden Town, has been engaged for a course of three week night lectures by Mrs. Tappan.

Mr. Epes Sargent, author of *Planchette, or the Despair of Science*, is about to publish a new work on Spiritualism.

Miss Lottie Fowler is in Scotland, where she will remain for some weeks. Her address is "Ventilation Villa, 27, Grange Road, Edinburgh."

Spiritualism has found its way into the railway town of Crewe. There is a Spiritualist in that town by the name of "Mr. Alfred Stapley."

The *Spiritualist* for January 23 reprints a leading article in the *Daily Telegraph* of January 13. The article relates principally to Mr. Crookes.

The *Medium*, for Jan. 16, contains a report, *in extenso*, of a masterly oration by Dr. Sexton, on Job's question, "If a man die shall he live again?"

The *Medium*, for Jan. 9, says that "Annie Fay, medium for physical and mental tests, writes to say that she intends to visit England in a few weeks."

An Anti-Spiritualist Association has been formed at Birmingham, and a "Mr. Robert James Lees, who has been a trance medium," is connected with it.

Dr. Sexton's lectures in Glasgow and Edinburgh were a great success. The *Edinburgh Daily Review* gives excellent reports of the doctor's lectures in that city.

On February 25, Mr. John Beattie, of Clifton, will read a paper on *Spirit Photography*, before the Bristol Scientific and Mechanical Association, at the Athenæum, Corn Street.

The late John Sutherland, Postmaster, of Burnley, Lancashire, in whose memory "a requiem" has been composed by Dr. Spencer T. Hall, was a devoted Spiritualist.

The *Spiritualist*, for Jan. 9, gives an abstract of Dr. W. B. Carpenter's article on the *Psychology of Belief*, which appeared in the *Contemporary Review* for December.

The *Daily Telegraph*, quoting from the *New York Herald*, says that an old Indian woman was recently stoned to death in Pine Nut Valley, Nevada, for witchcraft!

If any of our readers have not received a *Title Page and Table of Contents* to bind up with last year's volume, and will send us a post card to say so, we will send them one post free.

A young man asks the *Medium* the following pertinent question: "Why do the spirits who control genuine mediums not expose their mediums when they are guilty of deception?"

As we intend forming a Spiritualist Society in Swindon, we should feel much obliged to the secretaries of existing societies if they would kindly send us copies of their rules, for our guidance.

The Rev. Professor Tafel's lecture on Modern Spiritism (London, 36, Bloomsbury Street), is an endeavor to show that Swedenborg is the only trustworthy medium. We have heard something of the kind before.

Mrs. Tappan delivered a trance lecture on the *Methods and Purpose of Investigating Spiritualism*, in connection with the Dalton Association, at the Luxembourg Hall, Kingsland. There was a large attendance.

Rev. Thomas Worrall, Free Church of England minister, Liverpool, has published a sermon on Modern Spiritualism, delivered in his own church in November last. We shall take some notice of this sermon in our next.

The *Medium*, for Jan. 2, has on its front page what would seem to be a well executed portrait of Mrs. Tappan, followed by a lengthy narrative of her experiences as a medium. The whole number is called the "Tappan number."

The quiet city of Peterborough has in it an Association of Spiritual Inquirers, and in the *Peterborough Standard* for January 24 there is a letter on Spiritualism, by Mr. Luke Griffin, of New Fletton. The tone of the letter is excellent.

Three volumes of the Inspirational Lectures and Poems of Mrs. Tappan, a Life of the Rev. F. W. Monck, by Dr. Richardson, and a work on Spirit Photography, by Mr. John Beattie, of Clifton, are announced as about to be published.

Wanted, a copy, in good condition, of January Searle's *Chapters in the History of my Life*, a book published more than twenty years ago, by the then secretary of the Leeds Mechanics' Institute, whose real name was "George Searle Phillips."

The *Spiritualist*, for Dec. 26, contains an article by the Editor on the appearance of John King without a cabinet, at 61, Lamb's Conduit St., London, at the usual Saturday evening *séance*, given by Mr. Williams, the medium, to Spiritualists only.

We have received a letter, No. 22, on Spirit Photographs, from Miss Georgiana Houghton, containing some interesting particulars of phenomena at Mr. Hudson's; but are unable to insert it, for reasons we have explained to the writer in a private letter.

Dr. Sexton has agreed to lecture at the New Hall of Science, Old Street, St. Luke's, London, on the evening of February 22. The subject will be *The theories invented by non-Spiritualists to account for Spiritual Phenomena unscientific and unsatisfactory*.

An ignorant and conceited publican at Bristol, named "John Francis Collins," is issuing challenges to Spiritualists, he offering to produce, by scientific means and natural magic, all that is done through mediums. "J. F. Collins" is a simple bully.

Read a suggestive lecture, by Mr. Page Hopps, in the *Truthseeker* for January, on the *Future the Continuation of*

*the Present Life*. The lecture is a notice of an article in the *Contemporary Review* for October, entitled *Purgatory, Heaven and Hell*, by the Rev. J. M. Capes.

During the past year, Mr. Ashman, of the Psychopathic Institution, 254, Marylebone Road, London, has exercised his healing power upwards of two thousand times. Mr. Ashman is endowed with great vitality, and finds his work strengthening rather than weakening.

In the *Banner of Light* for December 27, there is the commencement of a tale, purporting to come from Charles Dickens, through the medium T. P. James, of Brattleborough, Vermont, and entitled "The Brown Little Man's Story of the Spectre of Happy Days."

We are not on the side of the politics of the *Newcastle Critic*, but we gladly recognise the ability of this new candidate for public favor. The number for January 3, under the head of *Curiosities of Journalism*, has a clever sarcastic article on the *Medium and Daybreak*.

Clearly, an effort is being made in certain quarters in America to bring legal persecution to bear upon mediums, and we hope our American friends will resist the attempt to the utmost. Opposition, to the extent of even prosecution, may be justifiable; but persecution is unjust and cowardly.

Our Manchester correspondent tells us that tradesmen of every description, and people from whom she had borrowed money, are making inquiries for Madame Louise, the Manchester medium. He happens to know that a short time ago her address was 17, Carlisle Street, Kensington Road, London.

The *Religio Philosophic Journal* (Chicago), of Dec. 20, has an article, five columns long, containing evidence relating to a remarkable case of the healing of disease of the wife of the minister of a Methodist Episcopal Church, the Rev. M. Sherman. Reference to the article is made in the *Spiritualist* for Jan. 2.

*Married*: on New Year's Day, at St. Mark's Church, New Swindon, by the Rev. George Campbell, M.A., Vicar, Robert Stroud Chant, of the *Dorset County Chronicle*, Yeovil, to Annie Juliet, widow of Frederick Harben, of London, and only child of Frederic Rowland Young, Editor of the *Christian Spiritualist*.

The *Spiritualist* continues to give instalments of what is called the "completion," by an American medium, of Charles Dickens's *Mystery of Edwin Drood*. We do not believe that Charles Dickens is the actual spirit communicating; but, supposing the medium to be an honest man, that it is some one who personates the great novelist.

We bespeak special attention to two articles in *Blackwood's Magazine*, for December and January, entitled *The Missing Bills*. Had those articles appeared in a Spiritualistic publication, they would have been set down as mere romance, or an attempt at set imposition. But of course *Blackwood*, "like Caesar's wife, is above suspicion."

We have received numbers 1 and 2 of the *Progressive Spiritualist*, edited by the Rev. John Tyerman, of Melbourne. In theology, Mr. Tyerman would seem to be an advanced Unitarian, of the Theodore Parker School. He looks upon the term *Christian Spiritualist* as a "misnomer." We shall be happy to exchange with Mr. Tyerman.

Will "Mary Hay," who writes in the *Pioneer of Progress*, for January 15, as a believer in the views held by Mrs. Victoria Woodhull, be so kind as to send us a carefully prepared, plainly expressed, reliable, and, above all, concise statement of the distinguishing views of that American lady? We are quite serious in saying that we want to know what they are.

The *Spiritual Magazine*, for January, has an article by Mr. William Howitt on *Remarkable Séances*. The whole number is, as usual, full of matter, of present interest and permanent value. We learn through its pages that the name of the "sceptical gentleman who was instantaneously transferred," about ten weeks ago, "from within a locked room to a distance of one mile and a half," is Mr.

Henderson, photographer, of King William St., City. Mr. Henderson has not yet denied the accounts published this transference.

*The Quarterly Journal of Science*, for January, price 5s., contains an article, entitled *Notes on an Inquiry into the Phenomena called Spiritualism during the years 1870-3*, by William Crookes, F.R.S., &c., its Editor. It is said that Mr. Crookes has a large work on hand, in which to present a thoroughly extended view of the question. Meanwhile, there is abundant information in the article we have just named.

There is a very remarkable letter in the *Medium*, for Jan. 16, entitled *Mediumistic Accretion*, and signed "S., Herne Hill." The letter refers to Mrs. Dickinson's mediumship, which, the writer tells us, is now partaking of the character of foretelling, not vaguely and indefinitely, but giving actual particulars of the future. We should like to hear more particulars of this matter. Mrs. Dickinson's address is 9, Somerset St., Portman Square, London.

The *Echo* has lately admitted into its columns several letters on Spiritualism. In a leading article in its issue of the 19th inst., intended as a wind up, for the present at least, and headed "'Outsiders' Views of Spiritualism," the writer speaks of Spiritualism as "a very deplorable mistake, in which within the lines of a few inquirers on scientific bases, idle curiosity and silly credulity encourage imposture." Very smart, is it not?

In the *Pioneer of Progress*, for January 15, there are two articles—"The Higher Teaching of Spiritualism," and "Inspiration considered from a Spiritualistic standpoint"—both of them taken from Theodore Parker's *Discourse of Religion*, but their source unacknowledged. A similar omission occurs in the *Christian Age*, for January 7, where there is a quotation, headed *French Politeness*, taken from Mr. Dale Owen's *Thrading my Way*, but with no reference to the source of the paragraph.

The *Harbinger of Light*, for November last, a Spiritualist paper published at the Antipodes, contains references to the "extraordinary experiences of two West of England Ministers" (we presume the references are to the Editor of this paper and Mr. Monck, of Bristol), as well as articles and speeches of Dr. William Hitchman, of Liverpool, on Spiritualism, Anthropology, and the progress of new truth on the origin and destiny of man in various continental academies of Science, Letters, and Art.

Mr. F. Stevens, of No. 15, Frederick Street, St. John's Wood, London, for 18 years an honorable member in the Particular Baptist Church, in Hill Street, Dorset Square, presided over for so many years by the late Mr. John Foreman, has been cut off from that society on account of his belief in, and avowal of, Spiritualism. Mr. Stevens has written us two letters, the particulars in which make us feel that he has been badly used. But it is very hard for extreme orthodox Christians to tolerate, much less understand our position.

LETTERS RECEIVED FROM: Manchester, Coventry, London, Glasgow, Bristol, Brighton, Baintree, Betchworth, Folkstone, Newry, Belfast, Liverpool, Warrington, Douglas (Isle of Man), Cleekheaton, Swansea, Budleigh Salterton, Bradford-on-Avon, Yeovil, Blackburn, Frome, Wokingham, Kilkeel (Ireland), Newcastle-on-Tyne, Birmingham, Guildford, Alexandria (Egypt), Ilchester, Hungerford, Lechlade, Holywood, Peterborough, and Billingshurst. Correspondents will please note this.

The *Spiritualist* for January 16 has the following significant paragraph: "A gentleman has written to us, volunteering to form one of a committee for the detection of the persons who stood as sham ghosts in the early Holloway photographs. Three or four others, Spiritualist photographers, should join him. There will be no difficulty in exposing several of the persons." We can only say that if this paragraph be true, it is the duty of Spiritualists to

act upon it, and we shall be glad to be of any help that is possible to us. On the contrary, if the paragraph be not true in every particular it ought never to have been printed, and Mr. Hudson should ask for funds to prosecute the *Spiritualist* for libel.

Letters we are receiving from enquirers into Spiritualism, living at different places scattered over the three kingdoms, convince us that there is a growing dissatisfaction with the attitude taken by the Anti-Christian section amongst us. If *Christian* Spiritualists would only show a little more zeal and courage, and make more sacrifices than they now do for the presentation of their views to the public, the movement would be less open than it now is to the smart writing of the *Echo*, to which we have alluded in another paragraph. Spiritualism is true, whether Christians believe it or not; but it would be a great gain if we could make them see that loyalty to the Christianity of Christ and the broad teachings of Scripture can be conserved with a full belief in Spiritualism.

The *Western Telegraph* (a Bristol paper) for December 22, has a long article, headed *The Bristol Spiritualistic Impostor Monck*. It is made up of extracts from the *North of England Advertiser* and the *Newcastle Daily Journal*, and is altogether a scandalous and unprovoked attack upon Spiritualists generally, and Mr. Monck in particular. We are not now on speaking terms with Mr. Monck, but none the less do we condemn, and very seriously too, such shameless attacks upon personal character and the cause we know to be a just one. We understand all about the duty of Christian forbearance, but there is a limit beyond which even forbearance itself becomes cowardice. Mr. Monck ought, for his own sake, and the sake of the cause with which he is now inseparably identified, to bring the publishers of these newspapers into a court of justice, and ask a British jury to give their verdict upon the case. If he takes that step, he ought to appeal to the Spiritualist public for funds, and we shall be happy to subscribe our mite. We may add that the article in the *Western Telegraph* was copied into the *Swindon Advertiser* for, we think, December 29.

NEWSPAPERS, BOOKS, &c., RECEIVED — WITH THANKS.—*New Era*, for January.—*Fortnightly Review*, for January.—*New Quarterly Magazine*, for January.—*Birmingham Morning News*, for January 2, 12.—*Smith's Fruits and Farinacea*. Condensed by F. W. Newman, Esq., M.A. Price one shilling. London: F. Pitman.—*Human Nature*, for January.—*The Academy*, for January 3.—*East and South Devon Advertiser*, for January 3, 10, 17, 24.—*Liverpool Mercury*, for December 22.—*Modern Spiritism in the Light of the New Church*. A lecture by the Rev. Professor Tafel. No price given. London: James Spiers, 36, Bloomsbury St.—*Leamington Courier*, for December 27.—*Banbury Guardian*, for December 24.—*Small-Pox and Vaccination*. A letter to the Registrar General, by G. S. Gibbs. No price given. Darlington: Harrison Penney.—*Newcastle Critic*, for January 3, 10, 17, 24.—*Pioneer of Progress*, for January 1, 15.—*Birmingham Town Crier*, for January.—*Bristol Daily Post*, for January 13.—*Banner of Light*, for November 22, and December 6, 20, 1873.—*West Middlesex Advertiser*, for December 27.—*Melbourne Herald*, for November 4, 1873.—*The Echo*, for Dec. 31.—*Christian Leader*, for December 6, and January 3.—*Western Telegraph*, for December 13, 22, 26, 27.—*Western Daily Press*, for December 27.—*Leamington Courier*, for December 27.—*Echo*, for January 19.—*Northern Whig*, for January 17.—*Modern Witchcraft, or Spiritualism*. By the Rev. J. B. Clifford, M.A., Bristol. Price one penny. London: Hamilton, Adams, and Co.—*Peterborough Standard*, for January 24.—*Birmingham Daily Gazette*, for January 13.—*Modern Spiritualism, one form of the Predicted Apostacy*. By the Rev. Thos. Worrall. Price two pence. Liverpool: Thomson, 20, Cases St.



## POETRY.

## SPIRIT HYMN.

Given through the mediumship of Frederic Rowland  
 Young, January 23, 1874.

O Son Eternal! Thou art He  
 Who in the Father's bosom lay  
 Before the worlds began to be,  
 Or man beheld the light of day.

O Son Eternal! priceless gift  
 Of Heaven's eternal heart of love;  
 To Thee we cling by faith, and lift  
 Our minds and hearts to "things above."

O Son Eternal! Word Divine!  
 Who sojourned here with sin and woe;  
 Link Thou our inner lives with Thine,  
 And help us all that life to know.

O Son Eternal! Lamb of God!  
 The Father's sacrifice of love;  
 Through all the paths Thyself hast trod,  
 Help us in trust and truth to move.

O Son Eternal! Bread of Life!  
 Supplying all our deepest need;  
 Through all the years of mortal strife,  
 Constrain our souls on Thee to feed.

O Son Eternal! when the hour  
 That comes to all, to us has come,  
 Then may we hear Thy voice of power  
 Speak "Welcome," as we enter Home.

Rose Cottage, Swindon.

## OUTLINES OF SERMONS.

No. 39.

"And her spirit came again."—Luke, viii., 55.

**A**NCIENT and Modern Spiritualism, compared various opinions of Trance, Death, Resuscitation. The old and the new ideas of resurrection, contrasted. Spiritualism a Science, and a Religion, adapted by God for man, as a renewal of spiritual life, and regeneration of heart, in the present century. Spirit and soul the true "candlesticks" of a Free Church. Divine and demoniacal agency in human *flesh*. Source of man's temporal and eternal individuality—faculty of speech—nature of spirit—God in man, spirit and soul *not* absolutely distinct substances, spiritual significance of heart, brain, lungs, &c.—seat of wicked passions in the abdominal viscera. Regulation of body, conscience, and mind, essential to health of spirit and matter—soul the *link* 'twixt earth and heaven, ever liable to instantaneous separation—necessity for watchfulness in temptation—during each coming year—and the example of Christ, when *evil* overtakes us—in the wilderness of this world. Synthetical re-consideration of Catholic Biblical Psychology, as touching spiritual manifestations, and the raising of Jairus' daughter.

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1.—Syncope, catalepsy, collapse, &c., cause of *separation* of body and soul in organic nature—continuance of muscular irritability *after* "death"—physiological experiments on men and animals.

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WILLIAM HITCHMAN, J.L.D.

(Preached in Stanley Hall, Liverpool, Dec. 31st, 1872).

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Other names, if sent to us by readers or booksellers, will be inserted. Readers and subscribers would greatly oblige us if they would make inquiries of booksellers and newspaper agents, as to their willingness to allow their names to appear as selling the *Christian Spiritualist*. Show bills can always be got direct from our Publisher in London, and should be asked for by trade collectors of country parcels.

## ESSAYISTS TURNED PREACHERS.

**S**OME of our most eloquent modern preachers are not to be found in the pulpit. We have but to turn to the leading articles of our newspapers, the pages of monthly magazines, and even novels of recent days, and we alight upon denunciations of individual and social folly, and expositions of our religious and moral duties, which are as impressive—and, perhaps, as ineffective—as the teaching which it is the supposed work of the professional preacher to supply. It is a curious and noteworthy fact, that a class of essayists and others have arisen, who, whether conscious of a divine call or not, speak to the age with a decision and earnestness which put to shame the reiterated platitudes and dreary formalism that characterise so much of the ordinary preaching of the day. We do not underrate the power of faithful speech in the church; but there can be little doubt that there is considerable danger lest the press in this direction of moral teaching should supersede the pulpit. It is useless to re-open the old question, whether the influence of the press is now superior to that of the pulpit; that has been debated until the subject itself is worn

threadbare, and we are no nearer to any satisfactory conclusion. Our own conviction is that no power ought to be so mighty for good as that which the thirty thousand or more preachers who have the ear of the people for one day out of seven have the opportunity of wielding; and we do not play the part of censor when we assert that, comparing the agency with the results, the latter are utterly unworthy and poor. What, however, is to be remarked is the fact that there are many writers, some of whom probably make no religious confession, and are outside of all the churches, who have become so discontented with the present aspect of modern society that they have undertaken the serious task of awakening it to its forgotten responsibilities to God and man. We have only to mention the names of Ruskin, Greg, Miss Cobbe, the authoress of "Joshua Davidson," with a whole host of others, known and unknown, to prove our statement.

And two things are remarkable about their productions. First, they indulge in the saddest and most terrible description of the evils which abound among us, and denounce them with an indignation that is as passionately sincere as it is eloquent. The pictures they draw of the present conditions of life are painful and oppressive. It was customary to abuse our orthodox preachers because they declared that men were corrupt, and needed to be divinely regenerated. It was said that human nature was marvellously better than these men recognised it to be, and they were uttering libels against their fellows. But it is impossible to read what our modern essayists write without discovering that statements which were pronounced untrue from the pulpit are produced more vividly by them. They may not talk of original sin, and Adam's fall, and human weakness in the old set theological terms, but the ultimate result is the same. Then another feature of their teaching is this: they speak, as a rule, with the deepest reverence of Jesus Christ, and measure modern conduct by the moral and religious laws which he enunciated. Every Christian man must rejoice in this, even though these writers would shrink from accepting the doctrine of the Incarnation, or from confessing a belief in the inspiration of the Scriptures. The great question which they are asking just now is, "Are we Christians?" They look out upon a nation that professes to acknowledge the authority and to be ruled by the laws of Christ, and they see what they consider the most fearful inconsistency between our profession and our practice. They state in clear, unadorned plainness the precepts enunciated by the Divine Teacher, and by their side they place for comparison and contrast, life as it really lived in England to-day, or as they believe it is

lived. And then, with almost scorn, they ask what is our religion worth? what practical influence does it exert? Are we not a nation of hypocrites? Now, in spite of this exaggeration of the evils existing in society of which we may think them guilty, and the impetuous character of their denunciations, we ought to recognise that we have gained not a little when Christ is thus honestly and reverently acknowledged by outsiders to be the supreme standard of moral action. It is good that we should be reminded by them of our accepted obligations and also of our miserable failings. The first step towards reform is then taken, and we may hope that the conscience of the nation will be more or less excited to long for that consistency of profession and practice which as yet seems to be only among ideal possibilities.—*English Independent.*

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Uphold truth when thou canst, and for her sake be hated; but know thy individual cause is not the cause of truth, and beware that they are not confounded.—*Goethe.*

There ought to be such an atmosphere in every Christian church that a man going there and sitting there two hours should take the contagion of heaven, and carry home a fire and kindle the altar whence he came.—*Beecher.*

Reverence the highest, have patience with the lowest. Let this day's performance of the meanest duty be thy religion. Are the stars too distant, pick up the pebble that lies at thy feet and from it learn all.—*Margaret Fuller.*

Men will prefer even a fanaticism which is in earnest to a pretended rationality, which leaves untouched all the great springs of the soul, which never lays a quickening hand on our love and veneration, our awe and fear, our hope and joy.—*Channing.*

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday.—*Emerson.*

Men say you should not think of the week on Sunday, nor of your business in your devotion, nor bring your world into your church. But this is just what I would do—remember the week in my Sabbath, my business in my prayer, the world in my church. I would do this that all these things might be sanctified. In your highest state, it is always well to remember your lowest.—*Theodore Parker.*

Jesus brought God into this world. He filled this life full of Deity. He made the other world a continuation of this, and, instead of laying great stress on death, he abolishes death; he made it nothing at all, or only a little step forward. He who believes in me does not die, he said. Death has no dominion any more over Christians. They simply move forward.—*J. F. Clarke.*

A good many people put the Bible over the human nature, to keep it down, as a man would put a board over a thistle. It is this use of the Bible that is destructive. The Bible is good. It is to be kept, loved, cherished, used, but only as a counsellor, not as a dictator. It is contrary to the spirit of religion that there should be any dictator to the soul. Every man standeth or falleth to himself, says St. Paul. Let the book be meat and drink, but not a jailer.—*Bisbe.*

## 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:—*

*"Where are the Dead?" by Fritz.*

*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."*

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*Wilkinson's "Spirit Drawings."*

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

*Dialectical Society's "Report on Spiritualism."*

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



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Printed for the Proprietor (FREDERIC ROWLAND YOUNG), at the North Wilts Steam Printing Works, Swindon; and published by FREDERICK ARNOLD, 86, Fleet Street, London.—JANUARY, 1874.