

# 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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## IS SPIRITUALISM UNPRACTICAL?

THE objections taken to Spiritualism naturally assume many forms, for each human being looks from his own point of sight, and that alone, at the universe outside him. One objection frequently urged to Spiritualism is its *unpractical* character. It is asked "What information does it give us? What does it prove? What good has it done? What discoveries has it made? What help has it afforded? In what way has society been benefitted by it?" &c., &c. Now, some persons urge this objection who are at the same time firm believers in the phenomena, but who have given up the study and practice of Spiritualism because they have come to believe in the validity of the objection implied in the title of this article. We need scarcely add that great numbers of persons urge this objection who have never taken the trouble to examine into the matter, and who say what they say as a parrot repeats what it hears or has been taught.

Now it must be admitted that many of the phenomena are trivial in form and value. It must also be admitted that an equally great number can never be put to purely utilitarian uses. They will not "bake bread, brew beer, or grow corn." If they are to be valued at all, it must be by some standard not material and utilitarian. But these concessions made—and they might be increased in number and force with perfect safety to the cause of Spiritualism—the question still remains: *Is Spiritualism itself unpractical?*

What does a man mean when he says that this thing is practical, and that thing is not? We suppose he means that the one is according to his view serviceable, and that the other is not.

But that which may be perfectly serviceable to one man may not be so to another, while there are times and circumstances where a thing really serviceable in itself and under ordinary circumstances would be utterly valueless. The practical value of a thing must be determined by our real wants; while the meaning of the word "practical" must not be confined within the limits of the purely material, sensible, mortal, and finite.

And yet Spiritualism, as it seems to us, is, of all things, the most intensely practical. For, assuming the Spiritualistic origin of its phenomena, and on this occasion it will be seen that we are obliged to do so, what do these phenomena prove? Do they not prove that death is not the extinction or suspension of life? Do they not prove that existence on the other side of what we call death is as real as the existence on this side? Do they not prove that personal, individual responsibility remains intact, and that the moral and spiritual results of the future work themselves out by virtue of no arbitrary principle, but in strict and unvarying consistency with the characters we ourselves form? Do they not prove that every thought, feeling, desire, and act of the life that now is, go to make up the happiness or misery, the shame or honor of the future life? Do they not show that important as creeds, and sects, and forms may be, they are but so many means to an end not the end itself, and that when they are accepted and acted upon as substitutes for individual goodness they are delusions, entailing eternal consequences? If these proofs, and such as these, are not of a practical nature, what in the world is a practical truth? Is there nothing practical but five pound notes, houses, lands, position, rank, society, success, and what we are pleased to call happi-



ness? Why, strictly speaking, there is nothing really practical in the eyes of God, and Christ, and the Holy Angels, but goodness of heart and goodness of life. A thousand things may contribute to these, may help their development, may intensify their exhibitions; but they, and they alone, will be among the things that survive and be of infinite and constant importance.

We have nothing to say against trade, commerce, getting on in life, winning a fair reputation, or any other of the manifold pursuits in which men engage, provided those pursuits are engaged in justly and generously. But when men talk of the practical as though that alone were practical which resulted not only in immediate, but in palpable benefit; when men sneer their small sneers and cut their very small jokes about Spiritualism, because, for example, it has never proved who the Claimant is, and has failed in answering a thousand questions pressed upon it by our eager curiosity and often unfounded demands; it is time such persons should be reminded that anything which converts our belief in a future life into a certainty, and proves by moral mathematics that "whatsoever a man soweth that shall he also reap" is an intensely practical thing, so practical indeed that he who is obedient to the truth of Spiritualism will not live as he list, but will take care so to shape his life as that its issues in a future state shall be joyful and honorable, not sorrowful and disgraceful. Spiritualism has proved, as absolutely as any one single thing can be proved, the reality of the life beyond death, and the moral nature of that life. If it had done nothing else but this, it would be entitled to our respect and confidence. We have little or no faith in many of the so-called phenomena: we are firmly persuaded that some of the mediums, even when they possess genuine mediumistic power, are dishonest; and we have no sympathy whatever with some of the ignorant, sensational, and injurious utterances of certain Spiritualistic writers and speakers. But the thing we call Spiritualism is true—true as God, real as God—and because it is thus true and real we must stand by it, doing what we can to separate the true and the false, the real and the seeming, the precious and the vile, the useful and the useless. The whole thing is now only in its infancy, but when those of us who are now engaged in the work of spreading it have grown grey in its service, and passed away, and our successors have won for Spiritualism a position it has not as yet gained, men will wonder with a great wonder that it had ever been opposed as it now is, had ever been so much misunderstood and depreciated, and society, newly baptised by the spirit of repentance and faith, will rally round it, and joyfully accept it as one of the most beneficent of all the gifts of the beneficent God, who rules His world

in His own way, and does not allow His affairs to be disturbed by our weak complainings and our poor ignorance.

## CONJURORS AND SPIRIT MEDIUMS.

WE have just received a handbill from Leicester, announcing some lectures by the Rev. F. W. Monck on the subject of Spiritualism, at the close of which the bill informs us he intends to give an exposition of the modern conjuring tricks, including the Dark Séance, the Blood Writing, the Corded Box, the Cabinet Illusions, &c. Now, anything done to forward the cause of Spiritualism, supposing it to be done in an honorable spirit, will, of course, always meet with our hearty approbation. But we cannot help thinking that as Dr. Sexton has devoted a large amount of time and expense in discovering the modes in which the conjurors perform all these tricks, and that as Mr. Monck is and must be entirely indebted to the doctor's published lecture on the subject for everything that he knows, it is scarcely decent for him to attempt to occupy this field of labor which Dr. Sexton has made so peculiarly his own. We may add, from actual personal knowledge, that it was Dr. Sexton and Mr. Ogan, and they alone, who discovered the secret of the cabinet illusion, the corded box, and the blood writing; and although we naturally assume that the doctor is himself desirous that the mode of performing these tricks should be as widely known as possible, we think he cannot but feel surprise that another man, and that man calling himself his friend, should take upon himself to lecture upon this subject, and so necessarily embarrass Dr. Sexton in any arrangements he might make for his lectures and expositions of conjurors and spirit mediums.

March 14, 1874.

## THE MEDIUMSHIP OF MADAME LOUISE.

ABOUT six weeks ago we received a letter from Mr. Samuel Chinnery, of Paris, of which the following is an exact copy:

"Paris, 52, Rue de Rome,  
13 February, 1874.

*The Editor of the Christian Spiritualist.*

SIR,—Whatever the damaging facts against Mrs. Firman, may be, as mentioned by your Manchester correspondent in your No. 2, of Vol. 4, and which are only alluded to in a general and sweeping manner, it is a remarkable thing that here in Paris she was thoroughly examined before the exhibition took place in my house and in that of other people in this city. In one instance at a house where Mrs. Firman

had only visited once, the figure of a beautiful boy came, who was so well recognised by his father that we had the greatest difficulty in calming him. This lad was his last child, and had been shot in the Commune time. He appeared exactly as in life; the figure was like his portrait, Mrs. Firman never even having seen the father or the portrait. At another sitting at the house of a friend, where Mrs. Firman had never been, the figure of a hard-faced military-looking man appeared, recognised by a Captain de M. as a deceased brother officer of his who committed suicide.

These persons are positive of the likenesses; nothing can move them. At the house of a Russian gentleman and military man, who had fought in the Caucasus, I distinctly saw a bust, face, and sort of quaint cap; the bust was decorated and the dress was colored as though that of a military man; the figure, of Eastern look, scanned the host very closely. It would have been difficult for Mrs. Firman to have known the host's career, and accordingly to have improvised a figure which should fit into facts, especially in a city where she could not move out without some one to accompany her. There will ever be doubts thrown upon such wonderful things, and the melancholy fact, and really a phenomenal one, is that old experimentalists like myself realize that it is not at all incompatible with good mediumship for the active agents to cheat, and make up for what the spirits cannot or do not intend to do.

I am, Sir, yours faithfully,  
SAMUEL CHINNERY."

It will be seen that the above letter was deficient in certain particulars. We therefore wrote the following paragraph in our last number:—"Mr. Samuel Chinnery, 52, Rue de Rome, Paris, has sent us a letter on Madame Louise's mediumship, of whom he speaks as 'Mrs. Firman,' although why we do not know. We would gladly have printed his letter, for the sake of some interesting particulars it contains, only that he has not complied with our 'Standing Notice' to give exact names, residences, and dates. Mr. Chinnery says, speaking of this lady medium, 'It is not at all incompatible with good mediumship for the active agents to cheat, and make up for what the spirits cannot or do not intend to do.' Would Mr. Chinnery kindly send us a fresh account of the phenomena mentioned in his letter, giving the exact particulars we need."

In response to the above, we have received the following letter from Mr. Chinnery:—

"Paris, 52, Rue de Rome, 14 March, 1874.

*The Editor of the Christian Spiritualist.*

SIR,—You claim for names and dates omitted in my last communication regarding Mrs. Firman, or Madame Louise.

She was called Madame Louise in America, as midwife and female practitioner, her married name being Louise Firman: Firman being the name of her second husband.

The figure which appeared and was recognised as the likeness of a military officer deceased in Dublin, was pronounced by Capt. Montmorency, of 12, Boulevard St. Germain, Paris, to be like his comrade Burns, officer in the same regiment. This *séance* took place at Miss Anna Blackwell's, 66, Avenue d' Eylau, Paris, in March of last year.

The figure of the boy which appeared was that of the son of Monsieur Larcy, of the Rue Dronot, Paris. This occurred at Monsieur Gustave de Veh's, 26, Avenue des Champs Elysees, March of last year. Same date and place for the Eastern figure I alluded to. Mrs. Firman (Madame Louise) was well searched, and she had to appear in places strange to her.

Yours faithfully,  
S. CHINNERY."

## MR. CROOKES AND MODERN SPIRITUALISM.

"We learn by descending to the sober work of seeing and feeling, and experimenting. I prefer what has been seen by one pair of eyes to all reasoning and guessing."—*Dr. Chalmers.*

"Facts are chieft that winna' ding,  
An' durna' be disputed."—*Burns.*

SPIRITUALISM will never occupy its proper position until it be treated like every other branch of science. Its facts must be arranged, classified, and reasoned upon inductively before a true theory which covers the ground occupied by all its phenomena can be satisfactorily arrived at. This Spiritualists have been long contending for, as they knew full well that there was no other method by which the truth of their principles could be established beyond the possibility of doubt. Whilst persons will persist in treating Modern Spiritualism as a whimsical notion entertained by a few deluded fanatics, who are either suffering from some kind of hallucination or who are affected with downright madness, there is but little chance of a correct opinion becoming formed on the subject. We hold that Spiritualism is a science, and must be dealt with as such, and until this is done we shall always maintain that the subject has not met with the treatment which it demands and deserves. Persons who have never taken a moment's trouble to look into the matter, and who know nothing whatever of the phenomena beyond what they learn from scraps of gossip in newspapers or the still more imbecile twaddle talked by the ignorant public, can hardly be in the position to form an opinion on a subject which, to say the least of it, has



occupied the thoughts of some of the most eminent men of the age. Be Spiritualism true or false, it certainly demands thorough investigation, and until that has been conceded to it no one has any right to pronounce an opinion regarding its merits or demerits. Its facts cannot be judged of any more than can the facts of any other branch of science without investigation, and he who attempts to controvert this rule most certainly can have no claim to be considered an impartial judge. They who have never seen the phenomena can be in no position to theorise upon them, and he who does so displays an amount of audacity that is little to be envied. The facts are ours, and we claim to have the right to pronounce an opinion as to the theory that shall be considered best adapted to explain them. As Spiritualists, we have again and again protested—and we think with a very good reason—against that looseness of thought which prevails in general society with regard to this matter. No other question is treated so unfairly. In no other subject would such treatment be, for one moment, tolerated. What, for example, would be thought of a man who should set himself up to theorise upon electricity, magnetism, or any of the cognate sciences, who knew nothing whatever of the phenomena in connection with them, nor of the facts upon which the theories invented to explain them were based. Professors of these sciences would, without the slightest hesitation, put such a man down as an ignorant pretender, and treat his speculation as only deserving of supreme contempt. Yet every illiterate babbler considers he is entitled to treat Spiritualism in this way. The facts he has never seen nor cared to see, the phenomena he knows nothing whatever of, the tremendous manifestations that are continually occurring, he has never witnessed, and yet he deems himself competent to invent theories by which they are to be explained and accounted for. This is the kind of thing that we have had to contend with ever since Modern Spiritualism first startled the world with its supernatural marvels.

There are, however, some noble exceptions to this rule; there are a few men who stand out in strong relief to the rest in the boldness with which they dare to look into this unpopular subject, and judge of its truth or falsehood in the same way that they would place themselves in a position to pronounce upon any other branch of science. Foremost amongst these we, without the slightest hesitation, place Mr. W. Crookes, F.R.S., whose recent publication on the question of Spiritualism has taken the scientific world by surprise. During the past two or three years we have been repeatedly told that Mr. Crookes had completely upset the Spiritual theory by his experiments, and that,

therefore, it had been clearly shown that as soon as the scientific man went to examine the facts in the same mode and with similar spirit to that he adopted in the investigation of other branches of science the whole thing vanished into thin air, and of Spiritual existences left "not a wrack behind." Psychic force had done duty admirably with Mr. Sergeant Cox, and Mr. Crookes had shewn himself disposed to accept this very whimsical theory by which all the facts of Spiritualism were to be explained upon purely materialistic principles. In two separate publications that he had issued he had stated his conviction that a great number of the facts upon which Spiritualism is professedly based were unquestionably genuine, produced without the aid of any kind of trickery or deception, but that still he saw no reason whatever to ascribe them to Spiritual agency. The position taken by Mr. Crookes here is easy to be understood; the same views had been entertained before by many other men. It is rational enough as far as it goes, and forms a sort of half-way house to Spiritualism. Still the fact that Mr. Crookes had made a careful examination of the subject, and had conducted a series of elaborate experiments with a view to ascertain how much truth there was in the matter, and had arrived at the conclusion that although the facts were unquestionably genuine, still the Spiritual theory was by no means established, was used against us with a considerable amount of pertinacity and a good deal of chuckling. Most of those who hurled psychic force and Mr. Crookes' support of it at our heads were not at all prepared to go with him in the admission of the genuineness of the facts, but it served their purpose to quote just as much of his experiments and the conclusions arrived at from them as were favorable to their views. The consequence was that for a long time past whenever this subject was named in the presence of pseudo-scientific men, the opinion of Mr. Crookes has been appealed to as unmistakeably in opposition to Spiritualism.

The tables are now somewhat turned, for although, as far as we can judge from the able article in *The Quarterly Journal of Science*, the author does not say that he has now become a Spiritualist, yet it is quite certain that the facts there detailed can be explained on no other principle. If these facts be left to speak for themselves, there can be no doubt as to the result on the mind of any person not blinded by prejudice or benighted by ignorance. Mr. Crookes remarks at the very commencement of his paper:—

The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the law of gravitation—that, even now, on re-calling the details of what I witnessed there is

an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight,—and these corroborated as they were by the senses of all who were present—are not lying witnesses when they testify against my preconceptions.

He then proceeds to dispose of the theory that the persons who have seen, or think they have seen the phenomena, are suffering from some hallucination or delusion :—

But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest.

Mr. Crookes then informs us that the materials which he has in hand have so accumulated that it is impossible to do more than give an outline of his experiments in the journal which he edits, and that consequently he will publish the remainder at some future time. We may, therefore, expect some day a goodly volume from his pen, which will prove interesting alike to the student of science, the believer in Spiritualism, and the seekers after truth amongst the public at large. He does not hesitate to state at the onset that the facts which he has seen “are of the most astounding character and seem utterly irreconcilable with all known theories of modern science,” and yet, that having satisfied himself of their truth, he considers that it would be an act of “moral cowardice” to withhold them from publication. He then proceeds to correct one or two errors that are exceedingly prevalent on the subject of *séances*, and for this we are especially obliged to him, since these are just the points on which the public usually display so great an amount of ignorance :

At the commencement, I must correct one or two errors which have taken firm possession of the public mind. One is that *darkness* is essential to the phenomena. This is by no means the case. Except where darkness has been a necessary condition, as with some of the phenomena of luminous appearances, and in a few other instances, everything recorded has taken place *in the light*. In the few cases where the phenomena noted have occurred in darkness, I have been very particular to mention the fact ; moreover some special reason can be shown for the exclusion of light, or the results have been produced under such perfect test conditions that the suppression of one of the senses has not really weakened the evidence. Another common error is that the occurrences can be witnessed only at certain times and places,—in the rooms of the medium, or at hours previously arranged ; and arguing from this erroneous supposition, an analogy has been insisted on between the phenomena called spiritual and the feats of legerdemain by professional “conjurers” and “wizards” exhibited on their own platform, and surrounded by all the appliances of their art. To show how far this is from the truth, I need only say that, with very few exceptions, the many hundreds of facts I am prepared to attest—facts which to imitate by known mechanical or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years—have all taken place in my own house, at times appointed by my-

self and under circumstances which absolutely precluded the employment of the very simplest instrumental aids. A third error is that the medium must select his own circle of friends and associates at a *séance* ; that these friends must be thorough believers in the truth of whatever doctrine the medium enunciates ; and that *conditions* are imposed on any person present of an investigating turn of mind, which entirely preclude accurate observation and facilitate trickery and deception. In reply to this I can state that (with the exception of the very few cases to which I have alluded in a previous paragraph where, whatever might have been the motive for exclusiveness, it certainly was not the veiling of deception), I have chosen my own circle of friends, have introduced any hard-headed unbeliever whom I pleased, and have generally imposed my own terms, which have been carefully chosen to prevent the possibility of fraud. Having gradually ascertained some of the conditions which facilitate the occurrence of the phenomena, my modes of conducting these enquiries have generally been attended with equal, and, indeed, in most cases, with more success than on other occasions, where, through mistaken notions of the importance of certain trifling observances, the conditions imposed might render less easy the detection of fraud.

This testimony is valuable indeed coming from such a man, and will we trust tend to undeceive the public mind upon the points under consideration. It hardly ever happens that Spiritualism is talked of amongst sceptics without some wise-acre proposing the silly question : “Why does all this occur in the dark ?” or “Why can’t it be done anywhere but in rooms specially prepared and set apart for the purpose ?” That light was not excluded in the investigations under consideration except on very rare occasions, and only then at the request of the investigator, Mr. Crookes testifies in unmistakeable language :—

Indeed, except on two occasions, when, for some particular experiment of my own, light was excluded, everything which I have witnessed with him (Mr. Home) has taken place in the light. I have had many opportunities of testing the action of light of different sources and colors, such as sunlight, diffused daylight, moonlight, gas lamp and candle-light, electric light from a vacuum tube, homogeneous yellow light &c. The interfering rays appear to be those at the extreme end of the spectrum.

Next our author proceeds to classify the phenomena according to their various characters, and to describe each under its respective head. To deal with each of these would take up far more space than we can devote to the subject on this occasion, and we must therefore refer those who are desirous of knowing fully what science in the person of Mr. Crookes has to say on the subject to the article itself.

Under the head of the “Phenomena of Percussive and other Allied Sounds” he remarks :—

The popular name of “raps” conveys a very erroneous impression of this class of phenomena. At different times, during my experiments, I have heard delicate ticks, as with the point of a pin ; a cascade of sharp sounds as from an induction coil in full work, detonations in the air ; sharp metallic taps, a cracking like that heard when a frictional machine is at work ; sounds like scratching ; the twittering as of a bird, &c. These sounds are noticed with almost every medium, each having a special peculiarity, they are more varied with Mr. Home, but for power

and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums, generally, it is necessary to sit for a formal *séance* before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree—on a sheet of glass—on a stretched iron wire—on a stretched membrane—a tambourine—on the roof of a cab—and on the floor of a theatre. Moreover, actual contact is not always necessary; I have heard these sounds proceeding from the floor, walls, &c., when the medium's hands and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon—I have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means.

He then briefly discusses the question as to whether the sounds are the result of some blind occult force in nature, or whether they are governed by intelligence, the result being, as every spiritualist would naturally expect, that he gave his adhesion to the latter—and in truth only tangible—hypothesis. Not only is there an unmistakeable evidence of the intelligent power controlling—if not producing—these phenomena but that power according to Mr. Crookes' observations does not spring from any of the persons present. "The intelligence," he says, "is sometimes of such a character as to lead to the belief that it does not emanate from any person present." The movement of heavy substances at a distance from the medium is next dealt with, under which head he remarks:—

On three successive evenings a small table moved slowly across the room, under conditions which I had specially pre-arranged, so as to answer any objection which might be raised to the evidence.

And again to shew that tables are not simply moved from one place to another without necessary contact with the hands of any one present, but are completely raised from the floor under the same circumstances, he says:—

On five separate occasions, a heavy dining-table rose between a few inches and  $1\frac{1}{2}$  feet off the floor, under special circumstances which rendered trickery impossible. On another occasion, a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had pre-arranged so as to assure unquestionable proof of the fact.

Very much ridicule has been heaped upon the heads of spiritualists in consequence of their belief in what is called the "Levitation of

Human Beings." This class of phenomena has been looked upon as being of so extravagant a character that it can only be given credence to by lunatics or idiots, and that in no possible case can it be accomplished except as the result of the grossest imposition, the most outrageous trickery. Mr. Crookes, however, in language of the most unmistakeable nature, testifies to it as a fact. His words are:—

On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them. The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

What will the anonymous scribbler of an article in another magazine—who should certainly be unmolested for his immense capacity for fibbing—say to these facts. Here were no holes cut in the floor, nor openings made in the ceiling for machinery to pass through as he avers—though with how much truth the veriest simpleton can easily guess—had been done in the room in which his imaginary *séance* was held. Verily this scribe is the real *Sapientum octavus* for whom we have been so long waiting, but who has never appeared until now, when he turns up in the shape of a writer in the *New Quarterly Magazine*.

Mr. Crookes' experience in seeing "Luminous Appearances,"—a class of phenomena familiar enough to those who are in the habit of attending *séances*—is also worth quoting:—

Under the strictest test conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach, standing on tip-toe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy chair. I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions, I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. *In the light*, I have seen a luminous cloud



hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions, I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about.

Sometimes these luminous appearances assumed the form of hands, and were used as such by the spiritual existences to whom they belonged. Mr. Crook remarks:—

I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the luminous instances in which I have seen the hands in the light. A beautifully-formed small hand rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, whilst I was holding the medium's hands and feet. On another occasion a small hand and arm like a baby's appeared playing about a lady who was sitting next to me. It then passed to me, and patted my arm, and pulled my coat several times. At another time, a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him. A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

Direct spirit writing also fell within the experience of Mr. Crookes, and his testimony as to the reality of this class of phenomena is exceedingly valuable. No unconscious cerebration, Ideo-motor motion, or Psychic Force can be of any avail in affording an explanation of facts of this character. Spiritualism and that alone can solve the problem:—

I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

From luminous hands the transition is easy to the appearance of entire forms of spirit personages, and this latter manifestation Mr. Crookes had also an opportunity of seeing:—

In the dusk of the evening during a *séance* with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked, the form faded away and the curtains ceased to move. The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

Great numbers of other extraordinary phenomena which it is impossible for us to describe in the small space at our disposal for this article

were seen by Mr. Crookes on various occasions, and their genuineness is, consequently, demonstrated beyond the shadow of a doubt.

The article in the *Quarterly Journal of Science*, now reprinted in a separate form, must be considered a most valuable contribution to Spiritual literature, and we recommend every person who takes any interest in this important topic to procure it, and read it carefully. Since the days of Dr. Hare no experiments have been conducted with the same amount of care as these, nor any better calculated to establish the truth of Spiritualism. From a scientific point of view all these investigations were pursued in such a manner and under such circumstances as left no room for deception of any kind. Mr. Crookes carried them on mostly in his own house, where all the arrangements had been subject to his own control and directions, and where, therefore, no imposition can for one moment be suspected. He is deserving of a great amount of gratitude of Spiritualists, alike for the pains that he has taken in endeavoring to arrive at the truth in this important matter, and the courage that he has displayed in publishing the results of his valuable experiments, in the face of opposition and prejudice that he is sure to have to contend with in the present state of the public mind on the subject.

GEORGE SEXTON.

17, Trafalgar Road, Old Kent Road, London,  
March 19th, 1874.

## BISHOP COLENZO ON SPIRITUALISM.

IN a letter to a friend in England, quoted in the *Leeds Express*, the Bishop of Natal writes:—

I am bound to say that I have no faith whatever in the revelations of Spiritualism. I am sure that many good persons do believe in them, and some amongst my own friends of considerable mental power. But I have seen nothing whatever to warrant me in advising you to pay any attention to these new doctrines. I attended certain supposed manifestations of Spiritual influences under very favorable circumstances. The result was that I came away more than ever satisfied that the whole was a delusion, quite as much so as the ecstatic visions of the French nun which have made so much noise in France, and even in England, and which Archbishop Manning professes to believe in. Then the supposed revelations, so far as I have seen, are in themselves so childish and absurd that our reason will require an amazing amount of evidence to overcome the difficulty of believing that the departed should visit us for such frivolous purposes as are indicated by their alleged communications. When I attended one *séance* in London, there were especially present for my edification the spirits of Moses, Aaron, and Joshua; but the only information vouchsafed to me was that "the first man" was "God," the letters being spelt out in the usual fashion. "Moses" put the question to me; and when I retorted that that was one of the very questions I wanted to have answered in connection with my critical labors, the above was the reply I received. I think that we may find abundance of consolation and support in the Scriptures, as the record of the religious life of the men

of other days, taught by the self-same Divine Teacher as we are, and inspired with the same living thoughts, apart from all miracles, which constitute our own Spiritual life, without having recourse to modern Spiritualism.

We are quite sure that Bishop Colenso here speaks what he believes; while his disbelief of Spiritualism is expressed in the language of a Christian gentleman. But if his lordship would give only a tithe part of the study he has given to the Pentateuch, to the phenomena of Spiritualism, he would, we think, become a believer. Dr. Colenso's mind has undergone a great revolution in theological opinion, and we honor him very much for avowing the change, and are not at all concerned for his present attitude towards Spiritualism. Twenty years ago his orthodoxy was of so severe a type that he actually refused to meet a gentleman at the dinner table, because that gentleman was a Unitarian; and yet, since that time, he has not only fraternized with the Unitarians, but acknowledged them as fellow Christians, and received large sums of money to aid him in his work, subscribed and collected in part by them. "Its never too late to mend." We may just add that the Bishop of Natal's experiences of Spiritualism would seem to be very limited. He speaks of attending one *séance* in London, when clearly, he was either annoyed and insulted by a wicked or very foolish spirit, or the medium was a deceiver. But considering the tremendous issues involved in the truth or falsehood of Spiritualism, it seems to us to be a subject demanding thorough, careful, patient, prolonged, and unprejudiced examination. We shall send a copy of this number to the Bishop, respectfully asking his perusal of it, and especially of Dr. Sexton's article.

#### DEMONIACAL POSSESSION—PAST AND PRESENT.—PART 2.\*

BUT the awful question remains, how should any have sunk into this miserable condition, have been entangled so far into the bands of the devil, or of his ministers? We should find ourselves altogether upon a wrong track, did we conceive of the demoniacs as the worst of men, and their possession as the plague and penalty of a wickedness in which they had greatly exceeded others. Rather we must esteem the demoniac one of the unhappiest, but not, of necessity, one of the guiltiest of our race. So far from this, the chief representatives and organs of Satan, false prophets and anti-Christ, are never spoken of in this language. We all feel that Judas's possession, when Satan entered into him (John xiii., 27), was specifically different from that of one of the unhappy persons who were the subjects of Christ's healing power. Or, to borrow an illustration from the world of fiction, none would speak of Iago as *daimonizomenos*, however all the deadliest malignity of hell was concentrated in him; we should trace much closer analogies to this state in some aspects of Hamlet's life. Greek tragedy supplies a yet after example. It is the noble Orestes whom the "dogs of hell" torture

into madness; the obdurate Clytemnestra is troubled on account of *her* deed with no maddening spectres from the unseen world. Thus, too, in actual life, the horror and deep anguish of a sinner at the contemplation of his sin may have helped on this overthrow of his spiritual life—anguish which a more hardened sinner would have escaped, but escaped it only by being a worse and more truly devilish man. We are not then to see, in these cases of possession, the deliberate giving in to the satanic will, of an utterly lost soul, but the still recoverable wreck of what might once have been a noble spirit. And, consistently with this, we find in the demoniac the sense of a bondage in which he does not acquiesce, of his true life absolutely shattered, of an alien power which has mastered him wholly, and now is cruelly lording over him, and ever drawing further away from Him in whom only any created intelligence can find rest and peace. His state is, in the most literal sense of the world, "a possession:" another is ruling in the high places of his soul, and has cast down the rightful lord from his seat; and he knows this; and out of his consciousness of it there goes forth from him a cry for redemption, so soon as ever a glimpse of hope is afforded, an unlooked-for Redeemer draws near. This sense of misery, this yearning after deliverance, is that, in fact, which constituted these demoniacs subjects for Christ's healing power. Without it they would have been as little subjects of this as the devils, in whom evil has had its perfect work, in whom there is nothing for the divine grace to take hold of;—so that in their case, as in every other, faith was the condition of healing. There was in them a spark of higher life, not yet trodden out; which, indeed, so long as they were alone, was but light enough to reveal to them their darkness; and which none but the very Lord of Life could have fanned again into a flame. But He who came "to destroy the works of the devil," as He showed Himself Lord over purely physical evil, a Healer of the diseases of men, and Lord no less over purely spiritual evil, a Deliverer of men from their sins—manifested Himself also Lord in these complex cases partaking of the nature of either, Ruler also in this border land, where these two regions of evil join, and run so strangely and inexplicably one into the other. Yet while thus "men possessed with devils" is in no wise an equivalent expression for surpassingly wicked men, born of the serpent seed, of the devil's regeneration, and so become his children (Acts xiii., 10), seeing that in such there is no cry for redemption, no desire after deliverance, it is more than probable that lavish sin, above all indulgence in sensual lusts, superinducing, as it often would, a weakness of the nervous system, wherein is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness. They were greatly guilty, though not the guiltiest of all men. And this they felt, that by their own act they had given themselves over to this tyranny of the devil, a tyranny from which, as far as their horizon reached, they could see no hope of deliverance—that to themselves they owed that this hellish might was no longer *without* them, which, being resisted, would flee from them; but a power which now they could not resist, and which would not flee. The phenomena which the demoniacs of Scripture, especially those now before us, exhibit, entirely justify this view of the real presence of another will upon the sufferer. They are not merely influences, which, little by little, have moulded and modified his will and brought it into subjection; but a power is there, which the man at the very moment he is succumbing to it, feels to be the contradiction of his truest being; but which yet has forced itself upon him, and possessed him, that he must needs speak and act as its organ; however presently his personal consciousness may re-assert itself for a moment. This, that they have not become indissolubly one, that the serpent and the man have not, as in Dante's awful image, grown together, "each melted into other," but that they still are twain;

\* Continued from our last.



that is, indeed, the one circumstance of hope which survives amid the general ruin of the moral and spiritual life. Yet this, for the time being, gives the appearance, though a deceptive one, of a far entire wreck of his inner life than manifests itself in wicked men, who have given themselves over wholly, without reserve and without reluctance, to the working of iniquity. In these last, by the very completeness of their apostacy from the good, there is consistency at any rate; there are no merest incoherences, no violent contradictions at every instant emerging in their words and in their conduct; they are at one with themselves. But all these incoherences and self-contradictions we trace in the conduct of the demoniac; he rushes to the feet of Jesus, as coming to Him for aid, and then presently he deprecates His interference. There is not in him one vast contradiction to the true end of his being, consistently worked out, but a thousand lesser contradictions, in the midst of which the true idea of his life, not wholly obscured, will sometimes, by fitful glimpses, re-appear. There is on his part an occasional reluctance against this usurpation by another of his spirit's throne—a protest, which for the present, indeed, does but aggravate the confusion of his life—but which yet contains in it the pledge of a possible freedom, of a redemption whereof he may be a partaker still. One objection to this view of the matter may be urged, namely, that if possession be anything more than insanity in some of its different forms, how comes it to pass that there are no demoniacs now, that these have wholly disappeared from among us? But the assumption that there are none now, itself demands to be proved. It is not hard to perceive why there should be few by comparison; why this form of spiritual evil should have lost greatly both in frequency and malignity, and from both these causes be far more difficult to recognise. For in the first place, if there was anything that marked the period of the coming of Christ, and that immediately succeeding, it was the wreck and confusion of men's spiritual life which was then, the sense of utter disharmony, the hopelessness, the despair which must have beset every man that thought at all—this, with the tendency to rush with a frantic eagerness into sensual enjoyments as the refuge from these thoughts of despair. That whole period was “the hour and power of darkness,” of a darkness which then, as just before the dawn of a new day, was the thickest. The world was again a chaos, and the creative words, “Let there be light,” though just about to be spoken, were not uttered yet. It was exactly the crisis for such soul maladies as these, in which the spiritual, psychical, and bodily should be thus strangely intermingled, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain moral maladies at certain epochs of the world's history, specially fitted for their generation, with their gradual decline and total disappearance in others less congenial to them, is a fact itself admitting no manner of question. Moreover we cannot doubt that the might of hell has been greatly broken by the coming of the Son of God in the flesh; and with this a restraint set on the grosser manifestations of its power; “I beheld Satan as lightning fall from Heaven” (Luke x., 18; cf. Rev. xx., 2). His rage and violence are continually hemmed in and hindered by the preaching of the Word and the ministration of the Sacraments. It were another thing even now in a heathen land, above all in one where Satan was not left in undisturbed possession, but wherein the great crisis of the conflict between light and darkness was beginning through the first proclaiming there of the Gospel of Christ. There we might expect to encounter, whether in the same intensity or not, manifestations analogous to these. Rhenius, a well-known Lutheran missionary in India, gives this as exactly his own experience—namely, that among the native Christians, even though many of them walk not as children of light, yet there is no such falling under Satanic influence in soul and body, as he traced frequently in the heathen around him; and he

shows by a remarkable example, and one in which he is himself the witness throughout, how the assault in the name of Jesus on the kingdom of darkness, as it brings out all forms of devilish opposition into fiercest activity, so calls out the endeavour to counterwork the truth through men who have been made direct organs of the devilish will. It may well be a question moreover, if an Apostle, or one with apostolic discernment of spirits, were to enter into a madhouse now, he might not recognise some of the sufferers there as “possessed.” Certainly in many cases of mania and epilepsy there is a condition very analogous to that of the demoniacs. The fact that the sufferer, and commonly those around him, may apprehend it differently, is not of the essence of the matter; they will but in this reflect the popular impression of the time.—*Trench's “Notes on the Miracles.”*

## PHENOMENA AT BIRMINGHAM.

ON Wednesday, March 18, we received a brief note from Mr. Aaron Franklin, 100, Suffolk Street, Birmingham, accompanied by ten daisies. Shortly after we received the following explanatory letter from him:—

I have no doubt you would feel surprised to receive the daisies two days ago: but you must please excuse my sending them to you under the circumstances, which I will briefly relate. There were present at the *séance* (on March 16), myself, Mrs. Franklin, Mr. Evans, the medium (a young man of strict integrity, the medium through whom we obtain the flowers and plants, fruits, &c.), who is a working carpenter, Mr. Valter, Mr. Watson, Miss Williams, Mr. Weston, Mr. Chamberlin, Mr. Gifford, Mr. Taylor, Mr. Pettitt, and Mrs. Wilson. While we were singing one verse which the kind spirits have given us, the flowers came—43, including one crocus. The whole of the others were daisies. The verse ran thus:—

Come join our happy band,  
Change night to day,  
March forward hand in hand,  
We'll lead the way;  
We'll strew your path with flowers,  
'Mid cool refreshing showers,  
Spangling ethereal bowers,  
Making all day.

So that it was literally carried out, and we all felt it. These flowers are brought by a spirit who in earth life was a well-known florist in this town. He has brought many things at various sittings—grapes, celery, coconut, flowers, ferns, &c. Our sittings are under strict test conditions. We sit every Monday evening from eight till ten o'clock, in the circle room, at the Midland Spiritualists' Institute, 58, Suffolk Street. We are all searched prior to sitting, and we join hands during the time we sit. The medium's hand turns deathly cold, and he becomes entranced; and upon the lights being turned on, the floor of the room was literally covered with the flowers, while three or four were placed upon the table. I may say that I had hold of the medium's hand on one side. This circle has been in existence about two months; and the spirits promise that if we will preserve good conditions, more wonderful things shall take place. We shall continue our pursuits, and no doubt the effects will be produced. In conclusion, allow me to say the door is locked, and no one but those belonging to the circle are allowed to be present. The grapes, coconut, &c., that have been brought before time, may be seen at the Spiritual Institute. On the Monday week previous, our spirit friend brought us a fine Rhododendron and a spray of Acacia which I have at home pressing, to be placed at the Institution for the inspection of friends. On another occasion several pansies *with roots*, and a daisy

with root, and a branch about eight inches in length, covered with scarlet berries, a japonica, and likewise a root of house green (still growing in my house), all fresh, came upon the table under test conditions, the medium's hands being held the whole of the time. So I may go on, but I fear I may weary you. But it all goes to prove that there is another world, and that its inhabitants can and do communicate with this. For the cause of Truth I send this; if worthy of publication, it is at your disposal.

This narrative must stand or fall on its own merits. We are bound, however, to say that we have every confidence in Mr. Franklin's honesty and intelligence, and that similar phenomena have occurred elsewhere and oftentimes.

### SPIRITUALISM AT THE WEST-END.

LAST evening, March 4, an address on this subject was delivered before the members of the Victoria Discussion Society, at the Cavendish Rooms, Mortimer Street, Cavendish Square, by Mr. J. Thornton Hoskins, M.A. The chair was taken at eight o'clock by Mrs. Cora Tappan, an American lady, and the attendance, which almost entirely consisted of ladies, was numerous. The Victoria Society, of which Miss Emily Faithful is the energetic secretary, is open for the discussion of all social, scientific, and literary subjects, and it is, therefore, not to be assumed that all theories advocated before them is by them approved. The lady presiding, in introducing the lecturer, made a very graceful speech, in which perhaps more strongly than the lecturer himself she advocated the cause of modern Spiritualism. The lecturer commenced with the rather astounding statement that the religion of which he approved must be founded on facts. Modern Spiritualism he held to be simply a revival of ancient truths. Of course clerically-minded persons were opposed to the introduction of anything new into religion; but in opposition to those, whom he held to be interested parties, he quoted scholars from Aristotle and Epictetus to Mr. Home and Mr. Crookes. In psychic force he of course believed, and he held that the miracles recorded in Holy Writ, in which he fully believed, were capable of scientific confirmation. In fact, in the words of the lecturer, religion must no longer be of a kind to trammel the mind within the circle of the Thirty-nine Articles. The grand proof of his argument was, to his mind, the fact that he had seen spirits himself, and he asserted that great minds like those of Confucius, Zoroaster, Socrates, Petrarch, Dante, Bacon, Wesley, Luther, Calvin, and John Knox believed in those doctrines which in our days had taken the form of table-turning. He believed that the opposition to Spiritualism on the part of the Church of England had driven many people into the Church of Rome, which, to its credit, still retained its faith in those gifts, notwithstanding that the priests of the Church had the audacity to claim a monopoly. A discussion followed, in which the Rev. Maurice Davies, Mr. Hill, Mr. Shorter, and Mr. Todd took part. The discussion closed with a speech by the fair president, which exhibited powers of eloquence that many of our senators might well envy. She held that Spiritualism was a new philosophy in religion, which was to take the place of the old. The proceedings closed with a warm vote of thanks to the chairwoman and lecturer.—*Standard*, March 5.

### CORRESPONDENCE.

Manchester, 18th March, 1874.

AT Bury, in the Co-operative Hall, February 23, Dr. Sexton, whom the local papers

term "the well-known champion of the Spiritualists," delivered his lecture on "Spiritualism v. Conjuring," which I noticed at some length in the January number of the *Christian Spiritualist*, after he had delivered it in Manchester; it is therefore unnecessary to mention it again, except just to state that at Bury the doctor had a thoroughly appreciative audience. On Tuesday, February 24, the doctor lectured again at the same place, and gave a performance, as on the Monday evening, expository of the dark *séances*, cabinet and rope-tying tricks of Herr Döbler, Maskelyne and Cooke, &c., as well as Dr. Lynn's celebrated trick of blood writing on the arm. Incidentally, I may here remark that two correspondents in the *Medium* and *Daybreak* for 13th March, write of Herr Döbler as if there were something really clever in his rope-tying trick. They should by all means witness the doctor's performance, or read his small pamphlet, "Spiritualism v. Conjuring," and they would immediately see what a contemptible farce Herr Döbler's performance is.

In the second night's discourse, the Doctor dealt chiefly with Sergeant Cox, Lord Amberley, and William Crookes. Much of what he said respecting the first gentleman has already appeared in print, and nearly, if not the whole of his severe reply to Lord Amberley appeared in the *Christian Spiritualist* for February; I shall therefore pass on to give a brief report of his lengthened and elaborate notice of Mr. Crookes. He said that to deal fully with Mr. Crookes alone, whose fame as a chemist was world-wide, would occupy the whole of the evening. He was a Fellow of the Royal Society, and a man whose life had been devoted to scientific research. This gentleman had turned his attention to Spiritualism, and if he went into the subject with any bias at all, it was against the spiritual theory. He published two volumes, the first of which was issued about three years ago. It contained a description of experiments which led him to the conclusion that the spiritual theory was an unfounded one, and that Sergeant Cox was right in attributing the whole thing to psychic force. In the second volume he supported the psychic force theory, but further patient investigation of the subject has convinced him that that theory is totally inadequate to account for the phenomena, and that no theory except the spiritual one can embrace and explain all the facts. In the last number of the leading scientific publication of this country, *The Quarterly Journal of Science*, of which Mr. Crookes is the Editor, is an article written by him, in which he gives his experience while investigating Spiritualism during the last three years. They would see that whatever conclusions they might arrive at, or whatever opinions they might hold on the subject, that when a

scientific man like Mr. Crookes went into the subject, and took it up in the spirit of scientific inquiry, the conclusions to which he came were good and sound; and he thought that the fact of such a man having arrived at such conclusions would show that, after all, a belief in Spiritualism was not so extravagant as some would have it to be. The Doctor said he wished to draw the attention of his audience to a few circumstances, which were embodied in one or two extracts he would quote from Mr. Crookes' article. At the commencement of his paper, Mr. Crookes observed, "I must correct one or two errors which have taken firm possession of the public mind. One is that *darkness* is essential to the phenomena. This is by no means the case. Except where darkness has been a necessary condition, as with some of the phenomena of luminous appearances, and in a few other instances, everything recorded has taken *place in the light*. Another common error is that the occurrences can be witnessed only at certain times and places—in the rooms of the mediums, or at hours previously arranged, and arguing from this erroneous supposition an analogy has been insisted upon between the phenomena called spiritual and the feats of legerdemain by professional 'conjurers' and 'wizards' exhibited on their own platform and surrounded by all the appliances of their art. The third error is that the medium must select his own friends at a *séance*; that these friends must be thorough believers in the truth of whatever the medium enunciates; and that conditions are imposed upon any person of an investigating turn of mind, which entirely preclude accurate observation and facilitate trickery and deception." Mr. Crookes, the doctor said, then gives a description of some of the phenomena, and declares it to be his opinion that the knocks and raps are not produced by trickery. He mentions several instances of tables moving and chairs rising with a lady and children seated on them, while he was kneeling and keeping close watch upon the feet of the chairs, and observing that no one might touch them. On one occasion a beautifully-formed small hand rose up from the opening in a dining-table and gave him a flower; it appeared and then disappeared three times at intervals, affording him ample opportunity of satisfying himself that it was as real in appearances as his own hand. He had retained one of these spirit hands in his own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapour, and fade in that manner from his grasp. At another time a luminous hand came down from the upper part of the room, and after hovering near Mr. Crookes for a few seconds, took a pencil from his hand and rapidly wrote on a

sheet of paper, threw the pencil down, and then rose up over the heads of the people present, gradually fading into darkness. Sometimes the whole figures of spirits were seen by him. Here, Dr. Sexton remarked, were a number of striking circumstances, which showed unmistakably the character of the phenomena; and here was the testimony of one of the most eminent of scientific men, who had seen spirits again and again without any chance of trickery or deception being practised upon him. It was, therefore, quite clear, with evidence from such a source, that the thing was not to be treated with the contempt that a large number of people were disposed to treat it at the present day. The local papers have given lengthy reports of the doctor's lectures, which by this means will probably be brought under the attentive notice of hundreds who knew little or nothing of Spiritualism before. In a few parting words, I may just observe that Dr. Sexton is a CHRISTIAN Spiritualist. This fact, to which he gave utterance in the last lecture he delivered in Manchester, remarking that the spirit communications of the highest order of intelligence and of the most consoling kind he had ever received were those which had come from Christian spirits, gave much satisfaction to a large portion of his audience, many of whom afterwards expressed to me their admiration of the doctor, who unites in his speeches the utmost liberality of spirit and clearness of exposition, with a devout reverence for the authority of Christ and Christianity.

Spiritualism is rapidly progressing in Manchester and surrounding towns. Mr. E. Wood, a medium of most remarkable powers, delivered two trance orations at Bacup on Sunday last to large and most respectable audiences. The subjects were chosen for him by the audience, and he acquitted himself to their entire satisfaction.

F. SILKSTONE.

27, Leaf Street, Hulme, Manchester.

#### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS,

March 21, 1874.

*To the Editor of the Christian Spiritualist.*

SIR,—I am instructed by the Council of this Association to beg you to allow me to state through your columns that the accompanying advertisement\* was sent to the Editor of the *Medium* on the 17th instant, though it did not appear in that paper. Also, that I am sending a copy to the Editor of *Human Nature*, by this post.

Your obedient servant,

ALGERNON JOY,  
Honorary Secretary.



## \* ADVERTISEMENT.

## TO THE READERS OF THE MEDIUM.

Answer to WILLIAM HOWITT'S letter on the British National Association of Spiritualists, by ALGERNON JOY ("Iota.") Printed and published by T. SCOTT, 1, Warwick Court, Holborn.

Price One Penny.

## THE GLEANER.

Dr. Sexton will lecture at Bishop Auckland on April 7. The Birmingham Anti-Spiritualistic Association has suddenly collapsed.

Particulars of a baby being carried by spirits, are given in the *Medium* for March 13.

The British National Association of Spiritualists intend holding a soiree on or about April 15.

Miss Lottie Fowler is still in Scotland. She is at present at the Waverley Hotel, Glasgow.

There is a remarkable spiritual experience of Judge Edmonds, reported in the *Banner of Light*, for January 31.

There is an interesting letter in the *Spiritualist* for March 13 on *Internal Respiration*, by Dr. Berridge, of London.

The *Medium* for March 20 gives the address and service used at the interment of the body of Mrs. Mary Hinde, of Darlington.

On and after April 1, the *Pioneer of Progress* will be issued weekly. Its new office will be 31, Museum Street, Bloomsbury, London.

A series of articles on the free love question, by the author of *Where are the Dead?* was commenced in the *Pioneer of Progress* for March 1.

The *Bristol Daily Post* of February 26 reports Mr. John Beattie's lecture of the previous evening, on the "Photographing of Invisible Substances."

The *United Christian Spiritualists* meet at Mr. Perks's, 312, Bridge Street, Birmingham, every Sunday evening, at six o'clock. The meetings are for Spiritualists only.

Mr. Burns has received a letter from Dr. Newton, in which hopes are given of his visiting England again. He desires to be very kindly remembered to his English friends.

A testimonial has been presented to Mr. Blyton, for three years the secretary of the Dalston Association of Spiritualists, and who did his work through the whole of that time *gratis*.

We are requested to state that a post office order for 10s., was kindly sent by Mr. John Craig, of Glasgow, to our Manchester correspondent, for the family of the late Mr. George Hulme.

The *Spiritualist* for March 20 contains an article, by Mr. Cromwell Varley, on electrical experiments with Miss Cooke when entranced, also a letter by Mr. Herbert Noyes to the Archbishop of Canterbury.

There is a most amusing article in the *Brighton Examiner* for March 11, on Mrs. Tappan as a public speaker. The spelling reminds us of Artemus Ward, and is highly eulogistic of the lady in question.

We have received a pamphlet entitled *Spiritism the Foe of Christianity*, published by W. Fletcher and Son, of Norwich. The title is a correct one, as far as the Christianity taught by the pamphlet is concerned.

It is proposed to found a colony for Spiritualists in Eastern Virginia, about 80 miles from Richmond and the same from Washington. Persons wishing for more information can address A. B., Turkish Baths, Bristol.

The discussion arranged to take place between Dr. Sexton and Mr. Foote, at the New Hall of Science, Old Street, City Road, came off on March 24 and 26, but at too late a period to enable us to give particulars.

Miss Fenwick Miller delivered a lecture on Funeral Rites and Cremation, at St. George's Hall, London, on

March 8. Her allusion to Spiritualism was tolerably well received. Miss Miller is an interesting lecturer.

Mrs. Dickinson, the Medical Clairvoyante, has returned to London, and will occupy rooms at 23, Duke Street, Manchester Square, but may be consulted every Saturday at 12, German Place, Marine Parade, Brighton.

A public subscription is on foot to raise a sum of money to erect a monument over the grave of Mr. John Sutherland, late postmaster of Burnley. Subscriptions may be sent to Mr. H. Uttley or Mr. W. A. Lee, both of Burnley.

The *Spiritualist* for February 27 contains an answer to Mr. Howitt's letter on the National Association by "A. J.," and there are two other letters in the same number on the same subject, from Mr. Coleman and "A Friend."

Why does Mr. Morse in his *Items of Travel*, No. 2, in the *Medium* of February 27, speak of Mr. Aaron Watson, the editor of the *Newcastle Critic*, as "a person named Warl?" Watson and Ward are two separate and different names.

We have received two pamphlets—*The Divine Order* and *Created Order*—from Mr. Richmond, 18, Chapel Street, Darlington. We have read them both carefully, and are perfectly respectful when we say that we cannot understand them.

What will the Unitarian Mrs. Grundys say? A lecture on Spiritualism was actually delivered in the Unitarian Chapel, Hastings, on March 24, by Mr. D. H. Wilson, and the minister of the chapel was in the chair! "It's never too late to mend."

We have received three more numbers of the *Progressive Spiritualist*, edited by the Rev. John Tyerman, of Melbourne, in which that gentleman gives his personal experiences as an investigator. The papers are intensely interesting, and are sure to do good.

Dr. Sexton's promised article on *Dark Seances* will appear in due course. We had the pleasure of spending a week with the Doctor a short time since, and found him recovered from the physical effects of his late accident, but still suffering from its effects upon his nervous system.

Mr. Epes Sargent, author of *Planchette*, one of the most valuable of the works on Spiritualism ever issued through the press, is about to publish another book, the title of which has not yet been chosen. Some statements of its contents will be found in the *Spiritualist* for February 27.

LETTERS RECEIVED FROM Billingshurst, Moreton-hampstead, Bristol, London, Betchworth, Birmingham, Reading, Yeovil, Manchester, Budleigh Salterton, Burnley, Paris, Derby, Preston, Newton Abbott, Hereford, Liverpool, Bradford, Cape Town (South Africa), Newcastle-on-Tyne, Newry, and Worcester. Correspondents will please to note this.

The *Spiritualist*, for March 20 and 27, reports a paper, by Mr. Wake, on "Spiritualism among uncultured peoples compared with Modern Spiritualism," read before the London Anthropological Society, and another paper read at the same time by Mr. Tagore, on "Spiritualism among the Brahmins," together with a discussion which followed the reading of these papers.

The *Spiritualist* for March 6 is largely occupied by matter having reference to the National Association of Spiritualists. It gives the "declaration of principles and purposes," and a most elaborate statement in answer to the question, "What work should the National Association undertake?" We may mention, however, that Dr. Sexton's name appears on the list of the council without his consent.

One of the London collectors of periodicals, &c., for country booksellers, has been in the habit of charging 1s. 7d. instead of 1s. 5d. a dozen of 13, for copies of the *Christian Spiritualist*, and so hindering its sale. We mention this as one of the many means by which the trade improperly interferes with the circulation of Spirit-

ualist literature. In every case where booksellers meet with a kindred difficulty, they would much oblige by communicating with us *direct*.

We continue to receive the *Revue Spirite*, and only regret that its many interesting pages should be somewhat marred by the incorrect spelling of English names of persons and places. Mr. Hawkes, of Birmingham, is spoken of as *Hawker*, and our friend Mr. Aaron Franklin as *Cranklin*. Even Miss Blackwell's name is spelt *Blakwels*. We are not re-incarnationists, as are the chief writers in the *Revue*, but none the less do we wish it a good circulation among our English friends.

The opening article of the *Spiritual Magazine*, for March, is a record of Dr. Sexton's personal experiences of Mr. Monck's mediumship. As our own name and the names of members of our family are mentioned therein, we beg to endorse all the particulars mentioned by Dr. Sexton, and of which we have personal knowledge. The same number contains a most remarkable letter to the Editor, on *Judas the Betrayer*, by an Irish lady, who gives her address "The Grange, Lucan County, Dublin."

Mr. Monck has paid a visit to Hereford, but his first lecture met with so much serious disapprobation that he was not permitted to deliver the second, although he had been engaged to deliver two. Evidently, from letters we have received, Mr. Monck sadly disappointed the Spiritualists of that city, and not unnaturally, if the particulars received by us are, as we quite believe them to be, entirely reliable. This is not the only place from which we have received complaints of a similar nature.

In *Angels and Heaven*, by Thomas Mill (London: Hodder and Stoughton), the author says in his preface: "It cannot be doubted, without impugning the veracity of credible witnesses, that even in modern times the living have seen and heard apparitions of spirits of the dead." This admission is qualified by what is said after, but the confession remains. The book, as a whole, is a modern edition of "Meditations among the Tombs," for it clings to the doctrine of the resurrection of the body, and interprets Scripture with a painful literalness.

On Sunday evening, March 1, a sermon criticising Modern Spiritualism was delivered in the Congregational Chapel, Yeovil, by the Rev. J. Hoyle, from the text, 22 Matthew, 29 v. We have received a *verbatim* report of that sermon, but find nothing in it which we could answer, except in detail, and upon the platform, or some equally favorable place. The spirit of the sermon was good, and had Mr. Hoyle known a little more of our views as Christian Spiritualists, there are some things in his sermon that he would have omitted.

Mrs. Tebb, 7, Albert Road, Gloucester Gate, Regent's Park, London, writes to say that £15 17s. 6d. have lately been remitted to Mr. Spear, of Philadelphia, making, with the amount previously sent, the sum of £41 19s. 6d. Mrs. Tebb wishes us to say that she will be glad to forward to Mr. Spear any additional contributions that English friends may be disposed to make. The good old Apostle of Spiritualism is very grateful for this help towards the building of his new home, in the doing of which we wish him all success.

Mr. W. S. Austin, of 5, Essex Court, Temple, writes to us as follows: "I have been asked so many questions about your poem, *The Wail of the Lost Spirit* [which appeared in the *Christian Spiritualist*, for February, 1873], and about the letter which I addressed to you on the subject [which appeared in the April number with our answer to that letter in the number for May], that I venture to suggest the propriety of your republishing them, with any further comments on the case that may occur to you." Mr. Austin is, we happen to know, thoroughly interested in the subject of Spiritualism, and is so competent a judge of evidence, being a barrister-at-law, that we are much obliged to him for his suggestion, and shall probably act upon it.

Will our Irish readers and correspondents, especially those in and round about Belfast, kindly keep us posted from time to time with items of Spiritualistic news likely to be of public interest; and could they inform us whether arrangements could be made for a visit from Dr. Sexton? The cause of Spiritualism would necessarily receive a great impetus if arrangements could be made for the doctor to lecture in Belfast and the neighborhood, for we hazard nothing when we say that he is, without a single exception, the most eloquent, logical, and scientific exponent of the doctrine now living, and one who, wherever he goes, and has a fair opportunity presented him, is sure to gather hundreds of people together, amounting in some cases to thousands.

NEWSPAPERS, BOOKS, &c., RECEIVED WITH THANKS.  
—*Progressive Spiritualist* for December 6, 13, 20, 27. Melbourne: John Tyerman, 45, Drummond Street. Price threepence.—*New Era* for March.—*Contemporary Review* for March.—*Fortnightly Review* for January.—*Angels and Heaven*. By Thomas Mills. No price given. London: Hodder and Stoughton.—*Westminster Gazette* for February 28.—*Newcastle Critic* for February 28, March 7, 14, 21.—*Manchester Examiner and Times* for March 17.—*Daily Telegraph* for March 16.—*Edinburgh Daily Review* for March 12.—*Christian Leader* for February 14.—*Il Popolo Romano* (Rome) for February 25.—*Banner of Light* for January 31, February 7, 14.—*East and South Devon Advertiser* for February 28, March 7, 14, 21.—*The Divine Order: Created Order*. No price given. Darlington: D. Richmond, 18, Chapel Street.—*Spiritism a Foe of Christianity*. Two copies. Price fourpence. Norwich: Fletcher and Son.

## OUTLINES OF SERMONS.

No. 40.

"But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world."—6 Galatians, 14 v.

1. A fitting text for Easter time, because in its spirit, if not in its letter, it joins Good Friday and Easter Sunday. The Christ who died on the cross is the same Christ who rose from the dead.

2. The text is not an isolated expression on the Apostle's part: see 1 Corinthians, 1 c. 23 v., 1 Corinthians, 2 c. 2 v., and 2 Galatians, 20 v. In St. Paul's day the cross of Christ must have been looked upon with abhorrence by some of the disciples, because of the illegality, Jesuitism, brutal assertion of the popular will, blind self-interest, guilty weakness, and official indignities bound up with the immediate antecedents and consequents of the trial of Christ, by the Jewish council and Pilate. Why then "glory in the Cross?"

3. Partly, though not chiefly, because of the rent veil, the trembling earth, the cloven rocks, the open tombs, the confession of the centurion, the repentant crowd (23 Luke, 48 v.), and the seven expressions of Christ upon the Cross. Paul gloried in the Cross of Christ as opposed to "circumcision," and to check false shame. But the Cross of Christ met Paul's own inward need, and met it by an exhibition of Christ's own inward unity, surrender to duty, surrender to love, true success amid apparent failure, and the exhibition which that Cross made of God's love for sinful man as man. The Apostle beheld in the Cross an object of love unparalleled, which acted as a concentrating force in him, which fastened him to duty, inspired him, sustained him, controlled him, and defended him.

4. Hence the text, 8 Romans, 2 v., 1 Corinthians, 1 c. 23 v., 1 Corinthians, 2 c. 2 v., 2 Corinthians, 5 c. 14 v., 2 Corinthians, 8 c. 9 v., 2 Corinthians, 9 c. 15 v.; 2 Galatians, 20 v., 5 Ephesians, 14 v., 3 Philippians, 7 and 8 v., 1 Timothy, 1 c. 15 v., and 2 Timothy, 1 c. 12 v. In such texts as these you get the secret of St. Paul's life.

It should be added that his glorying in the Cross of Christ was not a barren, but a practical one; proved every day by his life.

5. Do you glory in strength, knowledge, beauty, influence, rank, wealth? Thoroughly good things in their way, and all of them to be found here in their highest forms of manifestation! All Christians glory in the Cross now, and rightly so, for what it is in itself, for what it has done, for what it is now doing, and for the still greater work which it will yet do. If you ask how to glory in it rightly, the one answer is "love Christ;" and if you ask me how you can get to love Christ, I reply by asking another question, Do you in your innermost soul, as the one desire beyond all other desires, wish to love Him? Then if you do, look at Him long enough, carefully enough, and let the thoughts stirred by the looking affect your feelings, and let thought and feeling be translated into action, and you will love Him just as surely as the bud opens to the solicitation of the sunbeam, and gives forth its fragrance and beauty.

F. R. YOUNG.

(Preached at Swindon.)

### IN MEMORIAM.

#### AN ACROSTIC TO "OLD FAMILIAR FACES"—AND PLACES.

**W**ith backward gaze I view the past, and muse upon the flight of Time,

**I**mpelled by Fancies that arise, and woven with a flimsy rhyme:

**L**ove's dream when young, looks bright and fair, and charming as a cloudless sky,

**L**ured by the tints of rainbow hue, that hide the storm that passes by.

**I** see a *Town*\* of goodly size, and on it stands a *Market Square*†;

**A** busy throng each week attends, but *Geese*‡ produce the largest *Fair*.‡

**M**y thoughts are not on *Poultry*§ bent, but from the name a fabric's drawn;

**A**nd *Friends* within are busy found, save one who sits in purest lawn.

**N**ow Blue, now Red, the bottles glare, like crystals in a setting sun,

**D**azzling the eyes of all who pass, when Gas denotes the night begun.

**M**ethinks I see a slender form—it may be *Estelle*—may be *Claude*—

**A**cross the floor the toys are spread, whilst anxious ones the games applaud.

**R**ound goes the world: the scene is changed. I take my stand on *Africa's* shore,

**Y**oung hopes have fled, and Southern climes repeat those Northern joys no more.

**H**ow dark the gloom, how hard the fate—another form in sadness stands,

**O**nce lov'd by all, but now removed whilst sojourning on distant sands.

**W**hen shall we meet—if you have met—speak *Estelle*, *William Layton*, *Claude*?

**I** doubt each message from above, lest Truth be overlaid by Fraud.

**T**orment me not, ye evil ones, but let affection claim its own,

**T**hat I may realize my friends, and know as even I am known.

W. L. S.

Cape Town, South Africa, January, 1874.

\* Nottingham. † The Market Place. ‡ Goose Fair. § The Poultry.

#### AGENTS FOR THE SALE OF THE "CHRISTIAN SPIRITUALIST."

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" (Old)	-	Miss Ann, Cricklade Street.
Worcester	-	Mr. Morgan, Little Angel Street.

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.

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### Advertisements.

#### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

**P**ERSONS wishing to join the Association, and Local Societies wishing to become affiliated, are requested to communicate with the Assistant-Secretary, Mr. THOMAS BLYTON, 12, High Street, Bow, London, E., from whom copies of the Constitution and Rules, &c., also all necessary forms, may be had upon application.

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## 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."*

*\*"Confessions of a Truth Seeker."*

*Wilkinson's "Spirit Drawings."*

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

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

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

## 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.

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