

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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SPIRITUALISM AND ITS EVIDENCES.

IT would be simply suicidal, because it would be wrong, to forget that Spiritualism must always be made to stand or fall upon evidence appropriate to it. To believe in Spiritualism, or in anything else, simply because we wish it to be true, or from prejudice, or because we are told we ought to believe in it, is to practise a self-deception, and to make ourselves the victims of credulity of the most ignorant and fatal kind. The time will come, we suppose, when in this matter, as in many another, belief will be hereditary, and a matter of sectarian profession. In the meantime, we must do the best we can to place this subject upon sure foundations, that we may not only believe, but be able to "give a reason for the hope that is within us."

Strictly speaking, the laws of thought preclude the possibility of any man believing in anything without evidence which is sufficient to him. That evidence may be, in itself, extremely defective, and its defect may be patent to all who will take the trouble to subject it to a rigid examination. But authority, like the *dictum* of the Roman Catholic Church, and which is never questioned by the true believer, is in itself evidence to the man who accepts the *dictum*, and simply takes the place of personal examination. That is to say, he believes a given statement because someone, in whose word he has unquestioning confidence, tells him that a certain thing is true, or a certain other thing is right. And so with the belief which is based upon simple prejudice, or what we have termed credulity. Prejudice and credulity take the place of fact and argument, observed, reflected upon, and tested. But while these things are as we have stated them to be, it is also true that

what is evidence to one man is no evidence to another. For each man looks at the things outside himself from his own individual point of sight, and sees that and that alone which he has the power of seeing. Now there are many persons who have come to the conclusion that the Spiritualistic origin of certain phenomena is not to be admitted, because of peculiar views they hold on miracles, or signs. A man may admit, and indeed contend for the reality of the miracles of the Scriptures; but he may also believe that miracles ceased with the first age of the Christian Church, and until you have convinced him that his theory in this respect is a purely gratuitous and unfounded one, he cannot, even if he would, believe in Modern Spiritualism. So too with the Roman Catholic. He not only accepts the Bible miracles on the authority of his Church, but he also believes on that same authority in the continuance of miraculous powers within the limits of his own communion, but there only. Not, therefore, until you have convinced the Catholic of the erroneousness of his assumption, can he be brought to admit that the phenomena of Spiritualism owe their existence not only to disembodied spiritual agencies, but that they are some of them good as well as bad in their character. The same general principle applies to the scientific man. He may be, theoretically, a Christian: many scientific men are; but he believes that there is no room in the realms of science for our theory, and whatever evidence we may bring him, however strong and to us unquestionable it may be, he has his scientific theory by which to judge it, and says, "All this is contrary to science, to the ascertained laws of nature, and therefore cannot be true." Of course, his is an entirely foregone conclusion, and reminds us of an anecdote we

once read to the following effect. A medical student, engaged in the dissection of a subject, on coming to a particular part, could find no mention of it in his *vade mecum*, and in his perplexity had recourse to a living guide who superintended his operations, from whom he received the humorous direction, "Cut it away, cut it away, if it is not in the book it must be wrong." What this professor said as a joke, many are always saying in earnest. The scientific man brings his theory to the study of Spiritualism, and judges its facts by that standard, and when he meets with something altogether contrary to his accepted rules, he cries out, "It must be wrong, there's nothing about it in the book." The direction to "cut it away" is one which would be given by the professed materialist. A man who, through whatever process, has arrived at the immense conclusion that there is no God, no future state, no conscious entity apart from man's physical organization, who is, in fact, an atheist, and therefore a materialist, is obliged, by his own inexorable logic, to disbelieve Spiritualism. To believe it would be to upset his theory, and it may be land him in the admission of God's existence, as well as the reality of the life beyond death, and the existence of spirit as well as matter. As a matter of fact, the evidences of Spiritualism which may be placed before different parties may be a homogeneous whole; but when different eyes are looking from different points of sight, and through different media, the very same facts will not create uniform conclusions in the minds of investigators. We know how it is in human life. We may be just as certain of the villainy of this or that man as we are of our very existence, but there is some person or other who loves this man, who trusts him, who looks upon him as the incarnation of all goodness, and no amount of evidence to substantiate his villainy will avail in that quarter. Even if the facts, as facts, are admitted, they will be explained upon *hypotheses* altogether excluding the villainous one, and any pains you may have taken to convince that fervent believer will be thrown away. Now it is because of these things, and such as these, that we do not expect a belief in Spiritualism to be accorded by certain persons of whose intelligence and honor we have no doubt, but who, as we think, cannot believe as long as their present states of mind continue. In this matter of Spiritualism, as in many others, we must be content to accumulate our evidence, and present it fairly and carefully, and let go the hope that every person to whom the evidence is presented will necessarily become a believer. Spiritualism will be the common belief one day, and there will be only here and there a few eccentric individuals who will ever think of doubting or disbelieving it. For that day we must work,

and sacrifice, and hope, and pray, and if to us, as to Moses, only the sight of the promised land is given while the entrance into it is denied, we must be willing to accept the Sovereign will of God, knowing that some Joshua or other will arise, and lead the people after we have passed away. By scrupulous truthfulness of word, integrity of act, pureness of living, generosity of spirit, and the charity which is greater than faith or hope, must our work be accompanied. Let us abhor exaggeration, sensationalism, the suppression of evidence, or anything inconsistent with the most delicate honour and taste; and then the law of God, which applies in all other cases, will be fulfilled in ours; "in due season we shall reap," "for whatsoever a man soweth THAT shall he also reap."

AN APPEAL.

THE readers of the *Christian Spiritualist* will bear me witness that I have never, up to the present moment, asked them, directly or indirectly, for money. On the contrary, I have over and over again refused money, which has been offered or sent to me. But "circumstances alter cases," and the "case," in the present instance, is as follows.

I have just sold the iron building in which my congregation has met for the past thirteen years; and I am now engaged in arranging for the erection of a more permanent structure, in a more suitable locality in New Swindon. Now if there are any of my readers who are sufficiently interested in the ministry of a man, who believes in the Lord Jesus Christ as the Son of God and the Saviour of the world, but who is, at the same time, a Spiritualist, and who never conceals his Spiritualism in his public teachings, but makes it underlie all he says, perhaps they would not object to give me some money help towards my new church. I am not asking for one solitary penny to put into my own pocket, or to lessen the pecuniary burden of the *Christian Spiritualist*. I am asking for a single, definite object; and as there are, to my certain knowledge, many Christian Spiritualists who are more or less wealthy persons, and who, while they may not in all things agree with my theology, would not look upon any difference between us as a barrier to Christian fellowship and practical sympathy, I think I am justified in respectfully asking some aid at their hands. For I am fighting the battle here, single handed, and have done so ever since 1861; and I am the only minister in this town or neighbourhood who is publicly on the side of Spiritualism, and invariably leavens his public teachings with that beautiful faith.

I am a very poor beggar, and am always obliged to content myself with a statement of the

simple facts of the case, without making sensational appeals to produce a morbid feeling of interest. The facts are as I have just now stated them. Friends, therefore, who may be willing, now they know the facts, to contribute, will be so kind as to send their contributions direct to me, and I will, on their receipt, most thankfully acknowledge them.

Legally speaking, the smallest money contribution towards the erection of a place of worship gives the contributor a *lien* upon the building, and power to interpose, should he desire to do so, in the event of the building being disposed of by sale or transfer. I wish it, therefore, to be distinctly understood that I shall not receive a penny piece from anyone of the persons to whom I am now appealing, except upon the distinct understanding that the money is given *absolutely*, and that no legal claim will hereafter be made consequent upon the gift. I make this a condition, simply because I would not, for the sake of any assistance I might now receive, embarrass myself, or those who might come after me, by any legal claims arising out of money gifts.

FREDERIC ROWLAND YOUNG,

Editor of the *Christian Spiritualist*, and
Minister of the Free Christian Church, New
Swindon.

April 16, 1874.

DARK SEANCES.

THE daily increasing popularity of Spiritualism has given rise to a great amount of discussion upon the various phenomena connected with its manifestations. Amongst these the conditions requisite for the formation of the circle and the management of the *séance* have occupied, very naturally, a conspicuous position. Our opponents not unfrequently charge us with making the conditions so strict that it becomes a matter of perfect impossibility for them to employ the same scrutiny in investigation that they are in the habit of adopting when dealing with any other branch of science. On this ground the dark *seance* is especially objected to, since it is held that in the absence of light man is deprived at least of the use of two of his senses. Sceptics are repeatedly urging it as one of the strongest objections that they have to bring against Spiritualism that the manifestations only take place in the darkness, and that therefore thorough scrutiny becomes impossible. Dr. Carpenter laid great stress upon this point, when he was solicited to be present at one of the *seances* given by the Davenport Brothers, at the time they were in England, some few years ago. He says, at least that is supposing him to be the author of the article that appeared in the

Quarterly Review in Oct., 1871, which he is generally admitted to be :

We were requested to join a committee for investigating the supposed "occult" powers possessed by the Davenport Brothers. Being informed that the members of the committee would be required, like ordinary attendants at the Brothers' performance, to join hands in a "circle," and that the essential part of the performances themselves took place either within a cupboard into which no one was permitted to look, or in a dark room, we replied that we did not consider these performances to be proper subjects of scientific inquiry, for that no scientific man would consent to forego the use of his eyes and his hands, the most valuable of all his instruments for the investigation of objective truth.

The objection urged in this particular case was clearly a very absurd one, since, as I have remarked in one of my published lectures, when commenting on the passage in question :

Now this is very far removed from the truth. Not only were the Brothers not placed "in a cupboard into which no one was permitted to look," but investigators were actually allowed to take a seat inside the said cupboard whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of to aid it. Whilst all had hold of each other's hands it was felt that no one could by any possibility assist in the performance of the tricks. The conditions, therefore, which this writer makes out to have an air of suspicion about them, were in reality adopted as a safeguard against deception.

Still we cannot shut our eyes to the fact that very often an objection of this kind is urged with a large show of reason, and that Spiritualists act unwisely in ignoring what may be said on this score by their opponents.

In an article which appeared in this journal in 1871, written by a man whom all must greatly respect for his courage in defending Spiritualism at a time when it was very unpopular, and when to ally oneself with it was only to excite indignation and contempt on the part of the public, and ridicule or pity or both combined on the part of one's most intimate friends, the dark *seance* is not only defended, but the principle is laid down that we are justified in paying little or no regard to what scientific sceptics may say on the subject. Mr. Benjamin Coleman thus writes :—

Let us not delude ourselves with the idea that we can conciliate the materialistic sceptic, and advance the truth of spirit intercourse by yielding to his scientific tests and educated prejudices. Let him understand at once, that if he desires to acquire a knowledge of Spiritualism and its phenomena, he must lay aside his presumptuous self-sufficiency, and come to the enquiry humbly and "as a little child." If the great facts brought out in our experiences are true—and we know they are—they are facts in nature and will not yield to man's philosophy ; they are revealed apparently for a purpose to the "humble fisherman" of this age by an allwise Providence, and thus Spiritualism, being God's truth, will, and does, force its way, despite the misrepresentations of a time-serving press, and the opposition of all the learned bodies of the world.

Now, whilst I am very much disposed to agree with Mr. Coleman—and his opinions are usually so sound that one is sorry ever to differ

from them—that we do wrong to attach too much importance to what scientific sceptics may say of spiritual phenomena, which, in the majority of cases, they have never bestowed five minutes' time in investigating, yet I think that, after all, we should do wisely in endeavoring to remove everything to which any objection can be raised, on the ground of its standing in the way of the very fullest and most searching examination.

I am quite alive to the fact that the parrot cry of "Oh! all the manifestations take place in the dark," is frequently raised by people who would never devote a quarter of an hour to the purpose of investigating spiritual phenomena, whatever the conditions might be, and who are utterly ignorant of whether the brightest light or total darkness is requisite for carrying on the investigations. Such objectors I am frequently called upon to deal with, and I know, therefore, how to estimate their opposition. On this class of people we should hardly be justified in bestowing much consideration, and if, therefore, Mr. Coleman had such in his eye whilst writing the above paragraph, I should heartily agree with him. But these persons can scarcely be spoken of in connection with "scientific tests and educated prejudices," their prejudices being ignorant ones and their tests never employed. The really scientific enquirer—be he as sceptical as he will and as prejudiced as he may—certainly deserves other treatment.

Now it is quite true that some of the phenomena of Spiritualism can only take place in darkness, and no more objection ought to be raised to this than to the scientific experiments that can only be conducted under the same circumstances. This class of manifestations is, however, after all not very large. Certain it is that there are phenomena which are much more satisfactory if produced in the absence of light, but the number is remarkably small.

The objections to the dark circle are very numerous. In the first place it is quite true that thorough and scrupulous examination becomes under such circumstances exceedingly difficult. And here I do not so much refer to investigation on the part of sceptics, as to examination requisite to be conducted by Spiritualists themselves. We need to guard against being imposed upon ourselves. It does not at all follow that because a man is convinced that Spiritualism is a great and mighty truth, and that manifestations do occur of a most marvellous character, setting at defiance all that we had hitherto thought possible, that, therefore, we should not be on our guard against imposition. Tricksters will creep into the movement, and they are all the more likely to do so now that Spiritualism is becoming better known and more widely appreciated. For the honor and credit

of the movement itself we require to be ever on the alert to trip up such persons wherever and whenever they make their appearance, and this I need hardly say can only be done successfully in the light.

Then the darkness is unfavorable to the minds of the sitters. Every person who has remained for some time in a room from which all light has been excluded, well knows the prejudicial effect it is likely to produce upon the mind. The imagination runs riot, and all kinds of phantom forms are likely to be called up before his disordered vision, so that he becomes in great danger of mistaking the productions of his own fancy for heavenly visions from the bright Summer land. These remarks of course apply with the greatest force to those persons whose nervous system is in a weak condition, and whose imaginations are fertile, but they are applicable more or less to all. In the light we are usually cheerful and our spirits buoyant, whilst darkness never fails to produce morose and gloomy thoughts even in the minds of the most light-hearted. So true is this that Goethe said of Schiller that "the stamp of midnight is indelibly impressed upon many of his works," as the result of his habit of reversing the usual order of things by working at night and sleeping through the day. This habit of the great German poet—even with the light of candles or oil—tended late in his life to cause a settled melancholy to pervade his mind, and to destroy that buoyancy of spirits which was characteristic of him in his earlier years. Darkness is unfavorable to accurate thought and critical examination, and no less so to a cheerful and happy tone of mind.

Arising out of this latter fact is a most important one, which concerns spiritual *seances*—even more intimately than anything that has yet been named. If the class of Spirits who attend us are in harmony with our own thoughts, clearly darkness is unfavorable to the manifestations of those whose assistance we most especially need, and whose aid is of the greatest value to us in our journey through this life. A gloomy circle can only bring gloomy Spirits, whose idiosyncrasy can hardly be considered favorable to the better development of the minds of the sitters. And this quite accords with my experience, limited as I grant it to be, and, therefore, of far less value than that of many others; but still extensive enough to be worthy of consideration. I have found that the higher class of Spiritual agencies prefer the light, and that darkness seems better suited to the condition of mind of those who, if not evil in their nature and disposition, are yet pervaded with a settled melancholy and gloom, which can in no way influence beneficially those of us who are still in the flesh.

I give these thoughts to be taken for what they are worth. They are the result of my own experience, and in all probability are in accord with the experience of other men. Whilst I do not condemn dark *seances*, I am certainly of opinion that they should be very greatly discouraged. There are persons in this world and in the next whose tone of mind is of so high an order, and whose society is so much to be prized, that we are glad to be able to associate with them under any conditions whatever; of them we may truly say—

While we converse with them we mark
No want of day, nor think it dark.

The number of these is, however, very small. Most persons choose conditions which accord with their own minds. The great Master spoke long ago of men who preferred darkness to light, and gave a very cogent reason why they did so, and his words will, probably, apply with as much force to spirits on the other side, as to mortal beings in the flesh, and who have not yet crossed the great river of Death.

GEORGE SEXTON.

17, Trafalgar Road, Old Kent Road, London,
April 20, 1874.

SPIRITUAL TEST AT A SEANCE HELD IN STAFFORDSHIRE.

DURING my last provincial tour, I was invited to stay, for a short time, with some exceedingly kind and amiable people, in an old-fashioned, but, withal, a remarkably comfortable farmhouse, about four miles from Uttoxeter. In the course of a long and interesting conversation one evening, or, rather, night, or, perhaps, to be still more precise, early in the morning, upon various topics in general and Spiritualism in particular, I learned of the facts of a *seance* that had been held there in November, 1872, which, since it affords conclusive evidence of the truth of Spiritualism and of the identity of the spirit communicating, I think may prove interesting to your readers. The medium was a young man named Manley, an assistant in the mill connected with the house where I was staying, and might, therefore, be considered a member of the family. He has only, somewhat recently, become a convert to Spiritualism, having been previously so bitterly opposed to it, that for a long time he declined even to investigate it or witness any of the phenomena; but since that has turned out a most excellent trance-medium.

The *seance* to which I refer was held on the 17th of November, 1872, the place referred to being Fole Mills, the proprietor of which is Mr. William Vernon, the head of the family.

The persons present were mainly the members of the household. It appears that speedily after sitting down the medium became entranced by a spirit strange to the circle, who spoke as follows :—

This is a very funny country. My name I will tell you. I am an old miller. I liked a drop of beer when here. I was killed in a mill; I was doubled up, twisted round the shaft; it was something awful. My name is Samuel Cooper, and the name of the place Coddington Mill, Cheshire.

The spirit now left the medium, who was taken possession of by another spirit—the one that usually controlled him—who said :—

I thought the conditions favorable to introduce him. I met with him yesterday; he is only in the second sphere and left in a poor state of mind.

The medium then awoke. Now no one present at the circle had ever heard of the Mills in question, or was even aware that there was such a place as Coddington, in Cheshire. Next day, however, they turned up a directory or railway guide, and found the name. Still being ignorant of whether there were any Mills at Coddington, or the name of any one resident in the place, Mr. Vernon addressed, and sent by post, the following note :—

MEMORANDUM.

November 18th, 1872.

From	To the
W. Vernon,	Proprietor,
Fole Mills,	Coddington Mills,
Uttoxeter.	Cheshire.

DEAR SIR,—Would you oblige me whether a miller used to work at your mill by name of Samuel Cooper, and if killed in the mill and how, and kindly oblige me with the date of his death.

After a few days had elapsed the following reply was received :—

Coddington Mills, near Chester,
20th November, 1872.

DEAR SIR,—Samuel Cooper was killed at Coddington, on September 6th, 1860, in the fifty-third year of his age, and was buried in Coddington Churchyard; he was killed whilst in the act of putting a strap on a pulley to drive a grindstone, his coat having got entangled between the pulley and strap.

Yours truly,
ALBERT LOWE.

The following is the testimony of all who were present at the *seance*, that they had never heard either of Samuel Cooper or of Coddington Mills previously :—

We, the undersigned, attending a *seance* at Fole Mills, Staffordshire, on the 17th of November, 1872, affirm that we never heard of the person or place alluded to as Samuel Cooper, Coddington Mills, Cheshire, previous to this communication.

Signed in the presence of each other,	} WM. VERNON, JANE COOPER, A. C. MANLEY.
Witness to the signature of Thos. Atkins, Charles Hight	
Witness to the signature of E. A. Vernon, B. Bewly, jun.	} THOS. ATKINS. E. A. VERNON.

Note and comment on this extraordinary case are unnecessary: the facts may be left to speak for themselves.

GEORGE SEXTON.

17, Trafalgar Road, Old Kent Road, London,
April 15th, 1874.

SPIRITUALISM IN DUBLIN.

AT a meeting of the "Royal College of Science Debating Society," held on Saturday, the 7th March, a paper was read by Mr. A. H. Sexton, F.C.S., on "Spirit Photography." The subject being one about which great scepticism prevails, and perhaps more so in Ireland than elsewhere, considerable opposition was expected, and it having been stated that the discussion at the conclusion of the essay would not be confined to Spirit Photography, but would include Spiritualism in general, the lecturer was led into a longer introduction than he would otherwise have given; but as it had no particular connection with the subject, I need not take up unnecessary space in your valuable journal by describing this portion of the paper, but at once proceed to the part that treats especially of Spirit Photography. The lecturer described the method of taking photographs, and showed that it is essentially the same, whether these are spiritual or material,—with this exception that the former do not require light—as was proved by experiments made by Mr. F. M. Parkes—so that whatever it be that acts on the silver salts it must emanate from the spirit form—and showed photographs in which the persons sitting are partially hidden by the figure, and others in which it is perfectly transparent. An instance was also given in which the sitter recognised—both by the features and position—the form that appeared by his side as a deceased friend. The lecturer then detailed the theories of double printing, and figures in the camera, by which opponents of Spiritualism seek to explain this set of phenomena, and showed how impossible it was to produce the photographs by these means in cases where the plate was seen developed, and the camera examined before and after the taking of each photo, all of which precautions he had taken when he was present. He concluded his paper by stating that no theory except that of Spiritualism was capable of explaining what is called "Spirit Photography."

Mr. Munroe, secretary of the Society, said he could easily explain the photographs in which the form is opaque, but the transparent ones he could not account for, but promised a paper on the subject in a few weeks, before which time he had no doubt he would be able to explain both kinds, but although they were so simple he did not even propose any theory to account for the first kind.

After several other gentlemen had spoken, without bringing any evidence for or against the subject, Mr. Robinson, photographer, Grafton Street, who is not a member of the society, asked for permission to say a few words, and upon it being granted, he rose, and stated that he did not see how the transparent photographs could be imitated, but the others could, by bringing a draped figure before the camera; of course, however, this could only be accomplished with the connivance of the sitter, and he was now thoroughly convinced of the genuineness of the spirit photographs. The lecturer then briefly replied to the several gentlemen who had spoken, and the meeting closed by a vote of thanks being given to him.

FREDERICK MAURICE SEXTON.

15, Charlemont Place, Dublin, April 4, 1874.

TWELVE REASONS FOR A BELIEF IN SPIRITUALISM.

BY DR. SEXTON.

DR. SEXTON, at his recent discussion with Mr. Foote at the Hall of Science, Old Street, City Road, thus summed up his argument in favor of the Spiritual hypotheses:—

I will now submit the following propositions based upon the phenomena, and shall be glad to hear what my opponent has to say to them, and to which of them he takes exception.

I.—The phenomena cannot result from the blind forces of nature, because they are unmistakably controlled by intelligence.

II.—The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has, in thousands of cases, evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts.

III.—There can be no source of intelligence but that of conscious, thinking beings.

IV.—As the intelligence displayed in the Spirit-circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle or present at it in some other than the ordinary material form which distinguishes the sitters.

V.—They cannot be persons in the ordinary condition of material existence outside the circle, for they hold converse with, and even read the thoughts of, those who are present there, with no means of communication beyond the walls of the house in which they may be sitting.

VI.—There must, then, be conscious, thinking intelligent beings present in the circle who do not belong to the number of the sitters.

VII.—The sitters comprise all the persons present in the material condition in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form.

VIII.—There must then be Spiritual existences of some kind or other.

IX.—As they are conscious, intelligent, thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.

X.—They all declare in unmistakable language that they are the spirits of our deceased friends and fellow-creatures who once lived here in the flesh as we do now.

XI.—Not only do they state this unanimously—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be.

XII.—These proofs are to be obtained by anyone who will take the trouble to seek for them.

These facts appear to me to prove beyond the shadow of a doubt that Spiritualism is true, and that man is the heir of immortality. Thus is the great problem solved that has forced itself in all ages and in every clime upon the attention of mankind.

"One question more than others all
From thoughtful minds implores reply,
It is, as breathed from star and pall,
What fate awaits us when we die?"

—Pioneer of Progress, April 1st.

SPIRIT PHOTOGRAPHY IN PARIS.

The following letter has been received by us from Mr. Samuel Chinnery, of Paris:—

52, Rue de Rome, Paris, April, 2, 1874.

DEAR SIR,—On Sunday last, my cousin, M. Duplaquet, and I took our own photographic instrument with our own plates, and attended to the washing, exposure, and all the manifestations ourselves: M. Buguet, the medium photographer, simply standing in the room.

I sat for a portrait, and the enclosed is the effect produced. I do not recognise the spirit. Many of us here are getting the portraits of eminent men and women, passed away. The present intention of the invisibles seems to tend in this direction; at the first commencement portraits of relations came, of whom many were recognised. I propose that my test is conclusive: at least it is to me and those with me.

Yours faithfully,

S. CHINNERY.

We may just say that this photograph is an extremely plain one. We do not know Mr. Chinnery, personally; but we should think the likeness to be a good one, while the figure standing sideways, and a little behind him, has more of clear outline than is to be found in most spirit photographs. The face has a very decided expression, and could be clearly recognised by any one who knew the original. Wishful, however, that there should be no possible mistake, if we could help it, we wrote to Mr. Chinnery, asking "if he could guarantee that the plate on which the photograph had been produced had never been previously exposed," and asked him to tell us "where the plate had been bought?" In reply, Mr. Chinnery very kindly sent us the following letter:—

52, Rue de Rome, Paris, April 10, 1874.

DEAR SIR,—The photograph of which I sent copy was produced thus: we took our own instrument, and new glasses bought at an optician's; we marked the glass with my diamond ring. My cousin, M. Duplaquet, who understands photography (he frequently copying works of art for me), operated at the photographer's, M. Buguet. M. Buguet attended in the room, whilst M. Duplaquet photographed me. M. Buguet and my cousin both assisted in the developing room; but the former had no further control. The plate, on examination, was produced to three others on their return, with the mark on the plate. Excuse my brevity. You may depend that I have recounted exactly what occurred.

Yours faithfully,

S. CHINNERY.

We have not desired to give Mr. Chinnery, or indeed any one else, any unnecessary trouble; but in all reports of supernatural phenomena we think it right that every possible particular should be given, and that the evidence should be of such a kind as to be traceable, and to honestly recommend itself to unprejudiced inquirers.

A SPIRIT MESSAGE.

ON the afternoon of July 13, 1871, the Editor of the *Christian Spiritualist* was entranced, at his own home in Swindon, and while in that state the following message was spoken through him, and taken down in shorthand at the time, by Miss Wreford. It should

be stated in explanation of the opening of the message, that the medium had been previously troubled, physically, by a bad Spirit. The first words, as will be seen, were spoken by the Spirit who had possession of the medium to the evil Spirit, while the whole of the message was as follows:—

Be quiet! What a devilish disposition yours must be, to take pleasure in tormenting one who never did you any harm, who would have tried to do you good! You are only "treasuring up wrath against the day of wrath"—that's all—you fool! you fool! you FOOL! I feel more sorry for you than angry with you, because I know you cannot hurt *him*, you are only hurting yourself. Now take my advice, and let him alone; you are only wasting your own strength for nothing. I wouldn't be in *your* shoes for something." Here the shorthand writer asked the Spirit who he was? "I'm nobody you know anything about, my girl, and I don't know that I've any right to talk to *you*; I've been talking to this fool who has been tormenting Mr. Young. It would be no use in telling you who I am; but my name is James Simpson, if it will do you any good to know that." Where did you live? "York." How long have you passed away? "Well now, let me see if I can try to tell you—about 17 years, I think." Did you know the medium on earth? "No, indeed, I didn't. I used to keep a coffee house, in a street running right up one side of the York railway station." What disease made you pass away? "Well, yes, I don't mind telling you that; I think it was what they call diphtheria." Tell me about your life where you are? "No, I'm sure I won't, because it's nothing to do with you. I've only been having a regular tussle with this fool who has been tormenting Mr. Young—I think he's feeling a bit ashamed." How old were you on passing away? "Well, let me see; I was born in 1809, I think, and I passed away in 1854; nine from 54—nines in four you can't; nines in fourteen are five, carry one; one from five is four—forty-five; I must have been forty-five when I died." How did you feel when you passed away? "Now you're trying to draw me into a regular conversation." Well, there's no harm in that. "I don't know that there's any use in it. Well now, you look here, you stop a minute; I'll just go and ask my master whether I may keep on speaking. If he says I may, I will; but if he says I shall not, I SHAN'T!" (A pause of perhaps two minutes). "He says I may speak for a quarter of an hour by the clock, and you are to stop directly the quarter of an hour's up, and I'm to trust to your honor." Now tell me how you felt at first? "I didn't feel anything for a long time; the first thing when I came to myself was I wondered where I was, 'cause I remembered I was very bad in my house in York, and I seemed as though I woke up, and I looked about me, and I couldn't make it out where I was; I thought I must have been drunk or something of that sort, because I used to take a drop too much sometimes. I couldn't make it out at all; it seemed as if I'd been dead asleep, and I said to myself, 'You've been drunk!' However I found at last, you know—I can't tell you how—I found at last—why—that I'd died, and there I was in what they call—what the parsons used to call '*the future life*.' Well, there, ever since then, I've been put through my exercises. You know I never was a really and truly bad chap, but stupid like, not brought up very well; never meant any harm—sort of a easy going chap, ye know—never wished any harm to anybody—never did any harm as I know of—not really *meaning* to do any harm; but ye know, I used to like a pint of beer—two or three pints sometimes. Well, there's one thing I *will* say, and that is, I always used my wife well; I was *very* fond of her, and she was worthy of it all, and I never did her any harm in my life—never in my thought;—about the most honest thing I ever did in my life was my treatment

of her." What do you know of Mr. Young? "I don't know anything about him except what little I've heard. I was told that this fool was tormenting Mr. Young, and a man said to me, 'You talk to him and tell him what a fool he is,' and then I was told that I might have leave to come and possess Mr. Young, and just say something; I don't know anything about Mr. Young—never see him in my life to the best of my knowledge—might have met him of course in the train, or in church, or anything of that sort, ye know, when I was on the earth; but then I didn't know it." How do you feel now? "Well, I don't feel very happy, but then I've no business to do it. I can remember when I was on your earth, I used to be very fond of singing a song called, 'Let's all of us be happy together,' but I begin to see that it don't signify so much about being happy, so long as you're better, ye know, and then you're sure to be happy. I used to be a jolly sort of a chap, ye know, but never thought about anything particularly good, or bad either, as I know of." Did you go to church? "O, ah! and there used to be parsons preach at the Minster; I never could make much of them—I couldn't understand it; they used to tell me I had to believe it, and I thought I did; but ye know I *didn't*, I didn't understand it. If a man had come to me—a parson—and tried to show me anything wrong as I was doing in my house—in my business—I should have understood that well enough; but there was one parson there—I don't know what his name was—I can remember now hearing him say" (the following words were uttered in a very pompous manner) "*My beloved brethren*, unless you are justified by the Spirit of God, and your sins are pardoned, and washed away in the blood of Christ, and your soul is sanctified by the third Person in the Blessed Trinity, you can never be saved." Well, I didn't know what he meant, I'm sure. I remember I come home and said to my wife, "Well, the parson pretty near got in a passion this afternoon, preaching to us; but what it was about I'm sure I don't know—something about the third Person, but I couldn't make it out,—there, that was it." Did any clergyman come to see you when you were ill? "No." Is your wife on earth still? "Yes, as far as I know; I don't know I'm sure." Would you like to send her a message? "O if you can find her up, of course I should; you may tell her that you've had a message from me." You must say what will identify you to her. "Well, look here—you just remind her of my coming home from the minster, and telling her what I heard the parson say, and my telling her that I couldn't understand it, and you ask her whether she don't remember me saying, 'You may depend upon it Poll (her name was Mary), you may depend upon it Poll, religion means living a good life, that's what it means, only we none of us do it;—that's what it means; it don't mean all this what we can't understand at all; and these chaps here are paid a good lot of money to explain these things to ignorant people—poor people—and they don't do it; they have their money for nothing.' The plainest thing I ever heard in my life about religion was from a Ranter parson in York. Well, he told me plain to my head as I was living a sinful life, and I know'd it too, and if I didn't alter, and live a good life it would be worse for me when I died. Well, I knew that right enough—that was plain. He never said nothing to me about '*My beloved brethren*,' and justification and sanctification; he never called me '*beloved brethren*' at all! Besides, why can't they talk to anybody without calling them '*My beloved brethren*?' Why don't they say—same as in a public meeting—'*Ladies and gentlemen*,' its ever so much better, or '*friends*,' or something of that sort? Stuck up in their tub there and talk about '*My beloved brethren*'—stupid, I calls it!" If you came to our church, you'd hear what you could understand. "Ah! exactly! Its all very well for you to say 'you should come,' its not everybody that's allowed to do that; I've heard about it. That woman (a spirit) you call '*my aunt*' you know, *she* goes there; but it will be many a

long year before I shall be allowed to go there. I should think the quarter of an hour's pretty near up, isn't it?" Not yet; I'll be quite honest. "It will be worse for you when you come here if you're not. When you come here, you know, you've got to wipe it out; its not a bit of use! I remember that Ranter parson saying to me once, 'Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap.' Ah! I've found that out; that's a bit of truth, you may depend upon it; I thought it was a bit of his gammon at the time, but I know better now; that's true enough! You says what's not true, and you does what's not right, and if you deceives people, and even they don't know it, it's not a bit of use when you comes here; it looks you straight in the face and makes you blush, and you say 'Yes, its true, I *did* do it, more fool me.'" (Here James Simpson addressed himself again to the bad Spirit) "Ah! you've left off, have ye! And a very good thing for you too! Look here, you'll get into a regular row one of these times; don't you remember what that woman they call 'My Aunt' said one day? She said quite solemn like, 'How dare you touch him?' I felt so queer at the time I heard that. Well now, just you be quiet now, there's a good fellow; you leave him alone; you know you'll have to have all that took out of you, every bit of it!" What is his name? "Ah well, I don't think I ought to expose him—no, I don't." But he must be very wicked. "Well, suppose he *is* wicked; we've all of us got a bit of that in us." I think the quarter of an hour's up. "All right." You'll come again, won't you? "O I don't know I'm sure, about that. Well, I hope it 'll do you good, even from a chap like me, so goodbye. If you ever happen to go to York, just go and enquire in that street that runs right up by the side of the station wall there; I've been trying to remember the name, but I can't; it seems very stupid; but you goes right out of the station on the right hand side, and then you turns short round to the right, and its a kind of a gentle ascent, and there's a coffee house there—anybody will tell you—Simpson's that used to be there. I don't know what it is now—I've never been there since." I wonder at that? "Ah well, I've wondered at a good many things since I came here. Well, I'm off, good night!"

* * * * *

So ended the entrancement, and from that hour to the present one James Simpson has not returned. We have had no means of testing the veracity of the Spirit; but if any of our readers should be living in York, or have relations with that city, and would be kind enough to make inquiries, and communicate the result to us, we should be much obliged. We may just add that this message is only one of many more and equally characteristic ones, delivered through the same medium; but which in almost every case contain so much of purely personal matter referring to ourselves as to render them unfit for publication. It is only fair to say, also, that the communications generally received are of a very much higher order than the one now given, and from very much higher Spirits. Of course, it will be understood that the punctuation has been supplied.—ED. C.S.

A WIFE SEEING HER DEPARTED HUSBAND.

The following narrative is taken from the *Marlborough Times*, of April 4, 1874:—

An accident occurred to David Duck, a man in the employ of Mr. Dixon, of Mildenhall Warren Farm, on Tuesday morning, whereby he lost his life. It appears that Duck was engaged fetching water to supply the steam engine of a ploughing apparatus, and when returning with the empty water cart, the horse became alarmed at the

scarifier, ran away, and knocked him down. The wheel went over his chest, he was taken up, and Dr. James Maurice was sent for, but before he could arrive death had taken place. In Dr. Maurice's opinion the liver was ruptured, and death caused from internal hemorrhage. An inquest was held at Mildenhall Warren Farm, on Thursday morning, before Mr. Coroner Whitmarsh, when the jury returned a verdict of "Accidental Death."—An extraordinary story is related and vouched for in connection with this man's death, which, to say the least, must be termed a remarkable coincidence. It appears that Duck lives at Ramsbury, and immediately after the lamentable occurrence Mr. Dixon dispatched a woman to Ramsbury to acquaint his wife of the fact. On arriving at her home, the messenger found she was out gathering wood, but shortly afterwards a girl who was her companion arrived, and without being told of what had occurred volunteered the statement that 'Ria (Mrs. Duck) was unable to do much that morning, that she had been very much frightened, having seen her husband in the wood. Shortly afterwards Mrs. Duck returned, without any wood, and being informed by a neighbour that a woman from Mildenhall Woodlands wished to see her, immediately ejaculated "My David's dead, then." Enquiry has since been made by Mr. Dixon, of the woman, and she positively asserts that she saw her husband in the wood, and said, "Hallo, David, what wind blows you here then," and that he made no reply. Mr. Dixon enquired what time this occurred, and she replied about ten o'clock. This was the time at which the fatal accident took place. This statement we can present to our readers as perfectly authentic. We venture to offer no opinion upon it; they must take the facts for what they are worth.

SPIRIT LINES ON "HOME," AND THE EXPERIENCES OF A SUICIDE.

THE accompanying extracts from communications we have received may interest some of your readers. The first of these pieces was written on the 8th of March last, when my wife and Mr. and Mrs. Barry were present. All three reside at this address. The prose passage was given on the 29th of the same month, when, besides those persons already mentioned, there were present myself and Mr. and Mrs. Pearce, of No. 1, Wellington Road, Fulham, S.W.

HOME.

Weeping, all alone, and weary,
Sat a maiden—at the hour
When the night and day are meeting—
Worn with watching; and the power
That enthralleth all the senses,
Soothing sleep, on her was lost,
For she mused upon the bygone,
And her thoughts were tempest-tost.

Slowly stole the morning twilight
O'er the ruddy mountain-top,
When a figure to the river
Glideth swiftly. See it stop.
It is gone; and, as above her
Close the ripples' watery dome,
Two sad words are echoed clearly—
And I shudder—"Mother! Home!"

—Landon (L.E.L.)

Midnight on the lonely ocean;
Not a star to lend its light:
And a form is swiftly pacing
On the deck. 'Tis Christmas night.
His has been a life of sorrow,

One of wandering and sin,
And his spirit travels backwards
O'er the dark days that have been.

Comes a vision to his dreaming
Of a scattered household band.
Look! three chairs—but they are empty—
By the dear old fireside stand:
One was his; from one a mother
Often warned him not to roam;
And the other was his father's.
Oh, that broken, blighted Home!

Hemans.

Give me air. My brow is fevered.
Fifty years, but all in vain,
I have studied; and discover
Wisdom folly, pleasure pain.
Would that I had wed, and gathered
Rosy children to my knee!
For I feel myself most burdened
In my efforts to be free.
Would that some more social fortune
To my dreary life had come!
I have failed to taste the gladness
Locked within that sweet word Home.

—Goethe.

'Tis the night before the Sabbath:
And, around the bonny fire,
Sit the cottar and his gude wife;
While young tongues that never tire
Sweetly prattle to the parents
In the quiet evening gloam,
And they listen how our Saviour
Died for sinners. This is Home.

Burns.

Stretched upon a cheerless pallet
Of cold straw, a female lies;—
Thin and worn and old and haggard,
Mark! the glaze is on her eyes,
She is passing from all trouble
To a land where griefs ne'er come,
And I hear the angels whisper,
"Sister spirit, welcome Home!"

—Chatterton.

The subject, in this case, was chosen by my wife, at the request of the spirits. The verses were then written off without hesitation and with surprising rapidity. The names were appended in the manner shown above.

The following communication, however, was spontaneously given, and purported to have come from a person named Edward N. Johnson:

THE EXPERIENCES OF A SUICIDE.

In a moment, I was in the other life; but I knew it not. All seemed the same; and, yet, how different! It was night; and, yet, it was day. It had been night, when I madly committed the deed. It was day now: but only for awhile. I looked round me. I could see the same scenes—the same earth, the same sky, the same houses, and trees, and other objects round me; but I saw something more than this. I saw five beautiful beings by me; and they were weeping.

"Oh, why," I cried, springing towards them, "do you weep? Sadness becomes not ones so beautiful. Why weep ye?" And they answered, "For you, poor lost one, for you. We must leave you. Farewell!"

And I was in night. I started up. I thought I was in bed. "Come again, bright forms," I said, "Come again." But they came not.

"This is a horrible dream," I muttered, "nightmare! MADNESS!" I screamed; and the scream echoed wildly down an abyss of the blackest night. I looked upward;

and, far above, I saw a stream of light, and the sound of beautiful voices was wafted to my ear on the stillness which had erewhile reigned.

"Where am I? *Where am I?*" I implored in a frenzy of mind.

"Beyond the grave," I heard whispered near me.

"But why this darkness—this loneliness—this dread within me?"

"Of such as men sow shall they reap," was the response.

"Then why was I ever made?" I murmured.

"For eternal bliss and the glory of God. But, thou art here too soon—too soon. Thy garment was not ready. Thy home was not prepared. Thou hast no share in the halls up yonder. Thy portion is *here*."

"Must I exist thus for ever? Oh, let me die! Let the great Being who made unmake me, and scatter me to the winds in the smallest atoms of matter. Let me lose all consciousness—all knowledge that I exist or ever did exist. Let me—"

"Patience!" whispered the voice, "with God there is mercy."

"Yes," I sighed, "but, it seems not for ME."

"Yes, for THEE—for all."

"How? where? when?"

"Now. Here. It lies within your reach."

"And the price?"

The blood of Jesus.

AND THERE WAS LIGHT.

J. S. LOWE.

6, Dartmouth Park Road, London, N.W.

6th April, 1874.

NOTES FROM MANCHESTER.

THERE is a somewhat remarkable medium, Mrs. Foxcroft, Weber Street, Collyhurst, Manchester, who has not been much heard of amongst Spiritualists, yet many phenomena of which I have been witness have occurred through her mediumship, and are worthy of permanent record. The circles she attends in Weber Street have generally been thrown open to all comers; and the consequence has been that many sceptics who went to investigate, or out of mere curiosity, have turned out mediums. Among this number was Mr. Reed, Collyhurst Road, Manchester, who was entranced on the 17th March last, under the following circumstances:—Mrs. Foxcroft, the week before, while entranced, had told two entire strangers in the circle of a disease from which both were suffering, and pointed out the remedy to each. On the night of the 17th March, these two gentlemen were again present. One of them she, while entranced, commended for having applied the remedy, but the other she severely reprimanded for having disregarded her instructions. The former gentleman said he had employed the means pointed out to him the previous week, and felt much better in consequence; the latter confessed he had paid no attention whatever to it. At this juncture Mr. Reed became entranced, and informed the disobedient gentleman that he little knew what he was doing when he neglected the advice given to him by so eminent a physician as the one

who had spoken to him through Mrs. Foxcroft, the week before. The spirit that controlled Mr. Reed was then asked if he, when on earth, was a doctor. He replied "No." "Have you any objection to tell your name?" The reply to this question was:—"My name was Roger Fogg? and I left the earth on the 16th August, 1869, at 120, Chester Road, Hulme, Manchester." I took the trouble to search into this matter very carefully, and found all these particulars strictly correct. I have every reason to believe that not only the medium, but no one in the circle had ever heard of Roger Fogg, or any member of his family, before that night. Chester Road is a distance of three or four miles from Collyhurst. I have traced the remainder of Mr. Fogg's family to Eccles, a few miles outside Manchester.

We have had Mr. David King, of Birmingham, lecturing in Manchester, on the "Worthlessness and Wickedness of Spiritualism," but the arguments he advanced served to show the lecturer's meagre knowledge of the subject he had chosen, and not to prove that Spiritualism was either worthless or wicked. It was clear from the manner in which he played with the words "animal magnetism" and "mesmerism," that, to say the least, and be as charitable as possible with him, he had hardly a glimpse of the meaning of them, and consequently but a very distant conception of the peculiar states they describe. It will be all the better for Mr. King's reputation, if he meddle with these words no more, till he has acquired some further knowledge of their import. He said that the practice of communion with the spirits of the dead was forbidden in the Bible, and that, therefore, it should be reprobated by every believer in the revelation from God to man. In the discussion which followed, Mr. A. Atkin, when speaking on this point, reminded the lecturer of the pamphlet "The Use of Spiritualism—the Miracles of To-day," by S. C. Hall, F.S.A., in which the author shows that nearly every Spiritual phenomenon occurring in our time has its parallel in Scripture, namely, the audible voice heard by St. Paul on his way to Damascus, which some of the attendants heard not. The Bible Christians will not believe that writings and drawings are now produced without design, or will, but they say they believe that David received instruction how to build the temple:—"All the Lord made me understand in writing on the wall at the feast of Belshazzar." They will not believe that a coal of fire has been placed on the head of an old man without singeing a hair; but they say they believe three men were thrown into a fiery furnace from which they issued unscathed.

On Good Friday there was a moderately large gathering of Spiritualists at Oldham, where about 150 persons sat down to tea, after

which Mr. Algernon Joy, of London, was voted to the chair. Good and amusing speeches were delivered in trance by Mr. E. Wood, of Halifax. He also sung in trance some very humorous ditties, which he composed as he proceeded. These songs kept the 300 people present in continual bursts of laughter, and formed quite a feature in the entertainment. Miss Barlow, of Rhodes, a young and pleasing medium, was also entranced several times. Perhaps the most striking performance of the evening was the recital of a poem of considerable power and beauty in a semi-conscious state by Mrs. Leech, of Bradford, Yorkshire, who was a stranger in Oldham. The elocutionary abilities of this lady are remarkably great, and during the delivery of the poem the audience were intensely silent with admiration. It opened with a portrayal of earth's beauties bursting into life at spring time, the sun presiding over all:

The stately sun in triumph reigns
As monarch of the skies.

It proceeds to notice all the natural phenomena:

The countless stars that in glory shine,
Send forth their quivering light,
Whose meteor flash illuminates
The silent hour of night.

* * * * *
The sun may set and planets roll,
And seasons come and go;
Volcanoes burst the mountain tops,
And burning lava flow.
But man, vain man! oh what art thou
To act by law supreme?
Art thou mightier than the stars,
Or nobler in thy theme?
Dost thou not spring from nature's chain,
Of which thou form'st a link?
And like compared with one of these?
But who taught thee how to think?

* * * * *
And when thy work on earth is done,
What course dost thou pursue?
Art thou destined food for worms,
Those creatures void of brain?
What purpose then thy gifted life,
If naught of thee remain?
Better be the lily
That's free from pain and strife;
Or the humblest form designed
In nature's book of life.
Art thou encased in nature gross,
With inner being more refined?
Canst thou its mortal portals burst
By thy eternal mind?
Dost thou remain thy conscious self,
When from thy fetters free?
Canst thou proclaim the glorious truth
Between thy God and thee?
Canst thou soar with lightning's flash
The mystic dance of worlds?
If so, I see thy meaning here
Outwrought with perfect skill,
Oh! let thy mission then be pure, &c.

What I have given is only about one-third of the poem, which concluded with an apostrophe to the sun:

Oh, blest be thou, great source of light,
That speed'st from shore to shore;
All things hail thee with delight,
Bright star for evermore!

Miss Barlow, the clairvoyante mentioned before, said Mrs. Hemans stood by the side to Mrs. Leech, and inspired the verses. A gentleman in the audience asked Mrs. Leech if she had not, at some time, committed them of memory. She replied her memory was so defective it would not retain anything; if she went to the shop for only three articles, she was sure to forget one.

On the 13th April I attended a *seance* at Mr. James Bowman's, 65, Jamaica Street, Glasgow, at which nine gentlemen were present, four of whom were sceptics. We sat down at ten minutes to nine o'clock, and rose at eleven o'clock p.m. During the small space of two hours I witnessed phenomena which completely put to flight all my preconceived notions of possibility. There was Mr. David Duguid mixing the various colours and painting in trance with his eyes perfectly closed. The sceptics placed themselves in positions to see that his eyes were never opened. He afterwards worked upon a fine landscape painting in total darkness, but the crowning fact of the *seance* was our obtaining, under the strictest test conditions, two beautifully executed oil paintings *direct* in a few minutes.

The corners were torn off two cards, and the pieces were placed in the hands of two gentlemen present for safe custody. When the paintings were finished, the pieces fitted into the corners from which they had been torn, proving beyond the possibility of a doubt the cards had not been changed. These pictures were so well executed that they must, under ordinary circumstances, have taken an artist a considerable length of time. I shall never forget the puzzled look of wonderment depicted on every face present. The conditions imposed placed trickery entirely out of the question. Then were these pictures the result of "animal magnetism," "mesmerism," "unconscious cerebration," "unconscious muscular action," or what? And what is the nature of the force designated by the above terms? I leave the anti-Spiritual philosophers, and the wholesale logic-men of the day to furnish us with a satisfactory solution.

Miss Lottie Fowler was at this *seance* part of the time. She is an agreeable and a most lively young lady, whose mind seems to be possessed of a greater amount of energy than her frail body can well wield or contain; but as she refused to become entranced on account of the lateness of the hour, I am unable to offer any remarks on her mediumship.

FRANCIS SILKSTONE.

27 Leaf St., Hulme, Manchester.

CORRESPONDENCE.

BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS.

(ESTABLISHED, 1873).

25, James Street, Buckingham Gate,
London, S.W., 2nd April, 1874.*To the Editor of the Christian Spiritualist.*

DEAR SIR,—The advertisement referred to in my letter to you of the 21st ultimo, as having been sent to the Editor of the *Medium*, was not the one which you have inserted immediately after my letter (and which was a private one of my own), but the one headed "British National Association of Spiritualists," and inviting persons to join that association.

I don't understand how the error arose.

Yours faithfully,

ALGERNON JOY.

P.S.—I am sending a copy of this to Mr. Burns.

[We have already made the tender of a private apology to Mr. Joy, for the editorial error to which this letter refers. Altogether contrary to our usual experience—for, with all our sins, we are methodical in matters of business—we have either lost or mislaid Mr. Joy's letter of 21st March, which we must evidently have misunderstood.—Ed. C.S.]

To the Editor of the Christian Spiritualist.

SIR,—A *séance* took place at my house, 3, St. Thomas's Square, on the evening of Good Friday; present, Mr. Lowe, Mr. and Mrs. Barry, Mr. and Mrs. Bishop, my wife, my daughters, and myself. Several spirits announced themselves through the writing mediumship of Mr. Barry, amongst whom were the poets Byron, Cowper, Mrs. Hemans, Milton, Montgomery, Edgar Allan Poe, &c. Mr. Lowe asked if Montgomery would oblige us with a poem? He very readily assented, and desired the circle to choose a subject and metre. Mr. Bishop asked for a poem on "Progress," and Mrs. Corner chose the metre, when the following lines—which I trust will interest your readers—were speedily written.

I remain, sir,

Yours respectfully,

W. E. CORNER.

3, St. Thomas's Square, London, N.E., April 7th, 1874.

PROGRESS.

Oh, Man, thou emanation from the power
That ruleth all creation, from the hour
When, glowing from the hand of its great Source,
It stood in perfect order and due course.
Oh, Man, thou giant yet how small! How weak
Thine utmost strength! Forth fly, when thou dost speak.
The iron horse, the winged lightning's tide—
Connecting lands which ocean's waves divide;—

Yet all the might is borrowed from the one
Great Origin and Fountain—the vast Sun
Of pure intelligence. Oh, pigmy man!
Formed to be foremost in God's earthly plan,
Yet how far short thou fallest from thy place!
Struggling and striving in the daily race
For power, and gold, and things that fade away.
Themes so ignoble claim thee day by day.
Men may advance, and think that they progress,
May build and gather, eat, and drink and dress;
This is not that advancement which shall aid
The other life when earth's short life doth fade.
The highest Progress growth from within—
Casting off envy, hatred, malice, sin;
And joining things below and things above
In one eternal link of perfect love,
Pure, fadeless, peaceful—on this hallowed ground
The only road to Wisdom shall be found.
Progress is like a ring, whose objects aim
Back to the primal centre whence they came.
The wise, when they review the way they trod,
Find that the truest Progress leads to God.

BY JAMES MONTGOMERY.

April 3rd, 1874, Good Friday.

DR. SEXTON AT BISHOP AUCKLAND.

ON the 7th ult., Dr. Sexton visited this northern town, for the second time, to lecture on Spiritualism. On the occasion of his first visit, now some 14 months ago, his appearance created considerable excitement in consequence of his having been well known in the North as a popular advocate of Secularism—he having given some 70 or 80 lectures in Newcastle alone—and great opposition was therefore offered to his new Spiritualistic views by the Freethinkers, as they choose to call themselves. On that occasion the local papers bestowed great praise on him, not only for the eloquent lecture that he delivered, but also for the ready method with which he answered all the questions with which he was plied by his quondam friends. As might therefore be expected the doctor's second visit to the town for the purpose of advocating Spiritualism, brought together a goodly number of persons to listen to his teachings. The lecture was given in the Town Hall, a large and beautiful building, capable of holding some 700 or 800 people. The subject chosen by the committee was his well-known and popular oration on "Spirit Mediums and Conjurers." N. Kilburn, jun., Esq., an energetic and able worker in the cause, who resides in the town, occupied the chair. The lecturer explained all the tricks of the jugglers that are supposed to simulate spiritual manifestations, and pointed out how exceedingly simply they all were, and how totally unlike anything that occurred in the spirit circle. The history of the great box and cabinet illusions was given in detail, and the dark *séance* of the person assuming the name of a great deceased conjuror Döbler was made the subject of some severe animadversion. The lecture gave immense satisfaction, and the doctor's ability was the source of unqualified praise. At the close of the discourse an opportunity was given for questions to be put, but no one availed himself of the offer.

DR. SEXTON AT UTTOXETER.

ON the 8th ult., Dr. Sexton lectured in Uttoxeter, on the following subject:—"Spiritualism; What it is, and what it is not, with some proofs of its truth and its usefulness to mankind." This was the first lecture in defence of Spiritualism that had been given in the town, and as may therefore be supposed, created a great deal of excitement. The only other occasion on which Spiritualism had been brought under the notice of the people in this Staffordshire town was some time ago, when a lecture

was given by Mr. Lees, the ex-medium, and now Anti-Spiritualist lecturer from Birmingham. This so-called exposure of Spiritualism has done good service to the cause in Utttoxeter, since it has set people thinking and talking about the subject, the end of which has been that Dr. Sexton was invited to give a lecture. The Town Hall was secured for the purpose, and a tolerably good audience greeted the lecturer with enthusiastic plaudits when he appeared on the platform. The chair was occupied by the Rev. J. Hodson, a well known resident Congregational minister. The lecture was given in the doctor's best style, and gave great satisfaction. He spoke for an hour and forty minutes, and yet up to the end everyone listened with breathless interest to what he had to say. Spiritualism has taken root now in Utttoxeter, and we have no doubt it will in the end grow up into a glorious tree. Great praise is due to Mr. R. Bewley, jun., for his active exertions in the matter, and we can but hope that he may be well rewarded by seeing the fruit of his labors abundantly manifested.

THE GLEANER.

Mr. Williams, the physical medium, has gone to Paris for a fortnight.

Mr. Gerald Massey will be returning to England towards the end of May.

An American magnetic healer, Mr. S. J. Jewett, intends visiting England.

Brighton seems to be all alive with newspaper and other discussions on Spiritualism.

The *Banner of Light* is re-publishing some of Miss Lottie Fowler's experiences in Scotland.

Mrs. Cora Tappan is about to make a provincial tour. We sincerely hope it may be a successful one.

The *Spiritualist* continues to give reports of private *séances*, many of which are extremely interesting.

There is a brief but exquisitely beautiful article in the *Pioneer of Progress* for April 8, on *Heroes*, by Dr. Sexton.

There is an article in the *Medium* for April 3 on Spirit Forms and Miss Cook's mediumship, by Mr. William Crookes, F.R.S.

Sergeant Cox and Mr. Crookes have started a new society for the study of spiritualistic phenomena, entitled *The Psychological Society of Great Britain*.

The Rev. T. Ashcroft, of Bury, has been lecturing against Spiritualism. Dr. Sexton had better visit that town again, to enlighten the rev. gentleman.

The *Medium* has given a full and very fair report of the recent debate on Spiritualism between Dr. Sexton and Mr. Foote, at the New Hall of Science, London.

In our last number there was an article on the mediumship of Madame Louise. In the last paragraph of that article the name of M. *Larcy* is used. It should be *Sarcy*.

A discussion on Spiritualism has been going on for some time past in the *English Mechanic and World of Science*. Dr. Hitchman, of Liverpool, has taken part in it.

It is said that a Cremation Society has just been formed. Anything that can lessen the present horror of death, and give that event a rational aspect, should be welcomed.

Mr. Thornton Hoskins delivered a lecture on Spiritualism, on April 8, in the Hall of Progress, Church Street, Edgware Road, London. The lecture was an able and interesting one.

The *Spiritualist* for April 17, re-prints from the March number of the *Psychic Studies* (Leipsic) some remarkable psychological experiences of Madame Aksakof, wife of the Russian Imperial Counsellor.

The *Evening Standard* of April 7, has a short article, in which it makes itself merry with the investigations of Mr. William Crookes. The *Standard* is so seldom merry over anything, that we are thankful for small mercies.

Mr. George Harris has reprinted his paper on *Tests adapted to determine the truth of Supernatural Phenomena*,

read before the London Anthropological Society, on Feb. 3rd. It should be read by all Spiritualists, if only for its suggestiveness.

The Editor of the *Christian Spiritualist* will deliver an address at Goswell Hall, 86, Goswell Road, on Whit-Sunday evening, May 24. Subject: "The Spiritual Phenomena on the Day of Pentecost." Dr. Sexton has promised to preside.

Miss Lottie Fowler has, we are very glad to learn, arrived in London from Glasgow, and very much improved in health. She will confine herself entirely to private *séances* with single sitters, but may be heard of through Mr. Burns.

A new association, entitled "The London and Provincial Christian Union for Christian Work," has been formed. It is said to be quite unsectarian. Communications may be addressed to the Rev. J. J. Hillocks, 127, Stoke Newington Road, London.

A report of the *Soirée* of the National Association of Spiritualists, with speeches by Mr. S. C. Hall, Mr. Thomas Everitt, Mrs. Tappan, Mr. Joy, Mr. Morse, Mr. Pearce, Mr. Shorter, Dr. Sexton, and Mr. Jencken, appears in the *Spiritualist* for April 17.

Memorials of Emanuel Deutsch should find a place upon the shelves of all Spiritualist Society Libraries. It is a book which throws a perfect flood of light upon the Old Testament, and places in our hands keys to many of the mysteries of that Book which can be unlocked in no other way.

We have received copies of Nottingham newspapers, containing references to Mr. Monck's recent lectures in that town, and a correspondence consequent upon his assertions with respect to the Editor of the *Christian Spiritualist* and Mr. Monck's supposed flight from Bristol to Swindon.

Have any of our readers seen the *Life, Prophecies, and Death of the famous Mother Shipton*? If they have not, they should do so. The chaff and the wheat are mixed together here, as in most other things; but there are certainly some grains of wheat. Mother Shipton was what we should now call a medium.

The *Medium* for April 17, contains a letter from Dr. Sexton, on the "Exposure of Conjurers," in which he has administered a mild but thoroughly deserved rebuke to Mr. Monck, for the use the latter is now making of the information he derived from the Doctor, but which he is using as if it were all his own.

Mr. David King, of Birmingham, has been lecturing at Oldham, on the "Worthlessness and Wickedness of Spiritualism." That wickedness is sometimes associated with Spiritualism is painfully true, as we know to our cost; but we have yet to learn that Spiritualism itself is wicked or worthless. But we are willing to learn even from a "King."

We receive, now and again, copies of American newspapers from our kind friend, Dr. Newton, for which we return him our sincere thanks, and now send him most affectionate greetings. We hope he may decide to visit England once more, when we trust that the circumstances will be more favorable to him than they were on the last occasion.

The series of articles now appearing in the *Spiritualist*, entitled *Spirit Teachings*, are unusually worthy of perusal. In the *Spiritualist* for April 3 there is a remarkable article, re-printed from the *New York Herald*, entitled, *What is Death?* containing a message received by Judge Edmonds from a friend of his, who was one of the victims of the late collision at sea between the *Ville de Havre* and a British sailing vessel.

We have received a little penny pamphlet, published by F. Pitman, of London, entitled *Doctrine of Devils*, in which Spiritualism is very roughly handled. The writer falls into the error, now so common, that evil spirits are allowed by God to communicate with us; but that no such

allowance is given to good ones. A strange theory, and reflecting severely and gratuitously upon the justice of God's administration.

We have received Part I., price ninepence, of *The Mother's Help to the Religious Instruction of her Children*, published by Dawson and Sons, 121, Cannon Street, London. The authoress informs us that it was written through her and not by her, and we are perfectly satisfied of the strict veracity of our informant, who, although not a professed Spiritualist, is intensely interested in everything related to the movement.

The *Spiritual Magazine* for April, has an article, by Mr. Brevior, on the Materialisation of Spirit Forms; and it reprints from the *Spiritualist*, "Electrical Experiments with Miss Cook when Entranced." There is also a continuation of the "Experiences of a Lady"—Mrs. Andrews, of America. Mr. Thornton Hoskins and Mr. Herbert Noyes contributed a letter to the *Examiner*, of January 31st, on "Spirit Photographs," which is also reprinted here.

If you wish to give your children, or obtain for yourselves, any information on the Island of Madagascar, we would strongly recommend you to buy a work, recently issued by James Blackwood and Co., of London, entitled *The Powder Monkey*. The author, Mr. William Dalton, has the rare faculty of conveying information respecting foreign countries; while many of his works on Japan, China, Siam, Ceylon, Abyssinia, Java, and the Indian Archipelago are as fascinating reading as Robinson Crusoe itself.

We continue to receive the *Progressive Spiritualist* from Melbourne. The Editor's own account of his conversion and his present advocacy of Spiritualism is intensely interesting; although we are unable always to agree with the position he takes; not taking his view of Christianity, which is substantially that of Theodore Parker. Mr. Tyerman, who edits this paper, appears to have passed over from extreme orthodoxy to equally extreme heterodoxy; and while we honor his sincerity, and the sacrifices he must have made, we are none the more able to accept some of his conclusions.

We have received from the Honorary Secretaries a "first proof" copy of the *Declaration of Principles and Purposes, Constitution and Rules* of the British National Association of Spiritualists, whose first soirée was held on April 16th, and would seem to have been a success. We have hitherto refrained from joining this Association, for the simple reason that we wait to see what its practical working will be. In the meantime, the names of persons who have actually joined the Council, are an ample guarantee that the proceedings will be characterised by intelligence, moderation, and a strict regard for the equal rights of the different sections into which Spiritualists are divided.

The Editor of the *Christian Spiritualist* has been elected one of the Guardians of the Poor for the parish of Swindon, in spite of his being a heretic in theology, and a Spiritualist. Times must be mending, especially as his two principal opponents were Dissenters—one a Baptist the other a Wesleyan—one of whom announced his intention not to sit at the Board if Mr. Young were elected. The ratepayers decided that he should not have the chance. It is only fair to say that several ratepayers did refuse to vote for Mr. Young, simply because he happens to be a Spiritualist.

The learned world and Spiritualists generally have recently lost two of their most valuable members. The Rev. Maurice Nenner, Professor of the Hebrew Language and Literature at New College, St. John's Wood, passed away on February 27. Mr. Nenner was a ripe scholar, a true Christian, a firm believer in Spiritualism, and a most affectionate friend. Years ago, and on Dr. Newton's first visit to England, Mr. Nenner was cured by him of neuralgia. We have also to record, with sincere regret, the passing away of Dr. Acworth, of

Hayward's Heath, who went to his spirit home on March 17. One who knew him well says, and we can quite believe in the truth of the testimony, "a braver man in the cause of truth never lived."

OUTLINES OF SERMONS.

No. 42.

"He is not here: for He is risen, as He said. Come see the place where the Lord lay."—28 Matthew, 6v.

1.—A negative statement: "He is not here"—a positive statement: "He is risen"—a reminder: "as He said"—an invitation: "Come, see the place where the Lord lay." Our subject is the RESURRECTION OF CHRIST.

2.—Christ's Resurrection has been *disputed* for centuries, and by many persons, and never more than at the present time, owing chiefly to the spread of scientific information and the scientific spirit.

3.—There are *difficulties*. We have no record which says that anyone actually saw the Lord rise. There are discrepancies, and there are serious difficulties in the narratives; which may be evaded, but can never be thoroughly overcome. Most Christians have made the Resurrection of Christ the chief evidence in favor of the future life. It is also certain that Christ's Resurrection involves a miracle.

4. But with all these difficulties, the question returns, Is it a fact or is it not? The sources of evidence are the New Testament and outside history.

5. Christ was apprehended, tried, condemned, and crucified. He died, and did not merely seem to die. After death His body was laid near the Cross, and in a borrowed, new, unused, hewn, closed, guarded, and sealed sepulchre. And yet the body was missing.

6. Was it removed by the connivance of Joseph of Arimathea and Nicodemus, was it stolen by the disciples, or was it raised by the power of God the Father? As to the connivance of the two rulers, see Hennell's *Origin of Christianity*, in which he sets forth the baseless theory. As to the theft by the disciples, it should be remembered that at least sixteen guards watched the body, that it was death for a Roman soldier to sleep on his post, that these guards were relieved at stated hours, that it is unlikely all the guards would sleep, and that if they did they could not know by whom the body was removed.

7. The theory that Christ was raised is the only tenable one. His disciples did not expect His rising. They were plunged into extreme despair by His condemnation and death. They had not the courage necessary to a conspiracy. They were not punished for stealing His body. His body was never produced.

8. Consider *what* these disciples said as to their dead Master, *where* they said it, *when* they said it, *the kind of persons* they were who said it, and the more you think the more you will see how credible the theory of the Resurrection becomes.

9. It is now generally admitted that the disciples were quite sincere in their professed belief in their Lord's Resurrection; but it is contended that they were mistaken, and that Mary Magdalene was at the bottom of the mistake. But could all of them have been deceived? Could all of them have remained deceived? They one and all suffered, in one way or other, for their belief, and suffered for what they considered to be a fact. There was a great and sudden change wrought in them, between the hour of Christ's death and the Day of Pentecost, and this change has to be accounted for. Jewish priests and rulers came to believe in the Resurrection. St. Paul visited the city of Corinth, and there planted a Christian Church, and to that Church he delivered "first of all" the testimony recorded in 1 Cor., 15c., 1 to 8v. This testimony was given about twenty years after Christ's death, in open day, among people of unquestionable intelligence and addicted to the freest enquiry, and it was also given at a time when had it not been true the

Apostle could have been proved to be a false witness, but was he? Not only so: the principles and facts of Christ's teachings and life, including the statement that He had risen from the dead, had spread themselves throughout the principal portions of the then known world, in less than forty years from the time of the Saviour's death. Could such have been the fact, supposing the Resurrection not to have taken place? What is commonly called Sunday has now for more than 1,800 years been called, by way of emphasis, the "Lord's Day," a proof of the faith of the early Church, and that that Church was founded upon the empty tomb of Jesus. There is also the continuous observance of the Lord's Supper.

10. The above evidences are not exhaustive of the subject, but they are among the principal evidences which have satisfied my own mind that in believing in the Resurrection of Christ I am believing in a fact, and not in a mere impression; while they are of such a kind as to save those who receive them from the charge of ignorance, or merely sentimental belief. And yet if Christ was not raised from the dead, the Christian Church was founded upon, and has continued to found itself upon an untruth. Believe this who can!

11. The Resurrection of Christ was God's seal set upon Christ, for it was a seal, and a needed one. That Resurrection resuscitated Christ's cause. It is also a ground, by no means the only one, upon which faith in the future life may be built. It also meets doubts as to immortality, by bringing the evidence to a needed level. The distrust created by the senses, is met and overcome by a fact in the realm of the senses. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

12. For the information of students I append the following references:—Neander's Life of Christ—Renan's Life of Christ—Hase's Life of Christ—Pressense's Life of Christ—Schenkel's Life of Christ—Greg's Scenes in the Life of Christ—Sear's Foregleams of Immortality—Greg's Creed of Christendom—Alger's Future Life—Hennell's Origin of Christianity—Higginson's Ecce Messias—Plumptre's Christ and Christendom—Peabody's Sermons of Consolation—Milman's Christianity, Vol. 1, Page 340—Colenso's Sermons, Vol. 2, Page 122—Christian Unitarian, Vol. 5, Page 230, and Christian Age, No. 31.

F. R. YOUNG.

(Preached at St. John's Chapel, Walworth, London, and three times at Swindon).

POETRY.

SPRING.

"Thou renewest the face of the earth."

THE sweet south wind so long
Sleeping in other climes, on sunny seas,
Or dallying gaily with the orange trees
In the bright land of song;
Wakes unto us, and laughingly sweeps by,
Like a glad spirit of the sunlit sky.
The laborer at his toil
Feels on his cheek its dewy kiss, and lifts
His open brow to catch its fragrant gifts,—
The aromatic spoil
Borne from the blossoming gardens of the south,
While its faint sweetness lingers round his mouth.
The bursting buds look up
To greet the sunlight, while it lingers yet
On the warm hillside,—and the violet
Opens its azure cup
Meekly, and countless wild flowers wake to fling
Their earliest incense on the gales of spring.
The reptile that hath lain
Torpid so long within his wintry tomb,
Pierces the mould, ascending from its gloom

Up to the light again—
And the lithe snake crawls forth from caverns chill,
To bask as erst upon the sunny hill.

Continual songs arise
From universal nature—birds and streams
Mingle their voices, and the glad earth seems
A second Paradise!

Thrice blessed Spring! thou bearest gifts divine!
Sunshine, and song, and fragrance—all are thine.

Nor unto earth alone
Thou hast a blessing for the human heart,
Balm for its wounds and healing for its smart,
Telling of winter flown,
And bringing hope upon thy rainbow wing,
Type of Eternal Life—thrice blessed Spring!

—WILLIAM H. BURLEIGH.

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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.

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