

THE Christian Spiritualist.

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"Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."—Eph. ii. 20.

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A WORD TO OUR READERS.

IN taking upon myself the editorial responsibilities of the *Christian Spiritualist*, I hardly need an introduction to the readers since for many months past I have been a regular contributor to its columns, and my sayings and doings are, therefore, tolerably familiar to those who have perused the pages of our small periodical. I merely change my position by becoming the commander of the bark in which in the past I have been simply one of the crew. More responsibility will henceforth devolve upon me, and a larger amount of my individual thinkings will probably be apparent; in all else little change will be observed. For nearly four years the *Christian Spiritualist* has kept its ground, pursuing a regular and even course, and it will continue very much as it begun. It occupies a field peculiarly its own, and although no efforts will be spared to enlarge these boundaries it will in no case attempt to infringe upon the domain of others. It never has sought to become the rival of any other journal, and there is no intention to effect a change of policy in this respect under its new management. Spiritualists, like most other people, are very much divided in opinion upon the great questions that affect humanity, and to those who recognise the mighty verities of Christianity the articles in this journal will be especially addressed. All Spiritual manifestations will be readily recorded since as mere phenomena they have, of course, a certain amount of interest and a large amount of value; but those teachings which accord with the grand truths of the Christian Religion being, in my opinion, of the highest character I shall especially advocate.

The dark blear-eyed Atheism is moving amongst us with heavy step and haughty air, endeavouring to shut out the glorious light of heaven from men's minds, and establish on the throne of the Universe a cruel unrelenting fate, whose unconscious and remorseless course crushes out from the soul all hope, all faith, all love, and thus make the highest and holiest aspirations of man a solemn mockery, tantalising him in terrible sport through life, and ending in dead despair of annihilation at death. Hollow argument, hoarse denials, shallow logic, wild jargon of words, and pseudo-science, are the weapons that it employs in its hideous work of propagating unbelief, but yet its success has been such as almost to lead one to believe all reality to have departed from existence and its place to have become occupied by a deep dismal melancholy shadow, falling like a pall over the cheerful face of nature. Spiritualism came like a bright-winged messenger from heaven, to clear away this suffocating mist that was choking mankind with its horrid stygian stench of unbelief, and to let in the light of heaven upon the earth, so that men could experience the warm sunshine of God's presence, and feel themselves beings of immortal mould, destined to an eternal existence. To accomplish this end was the great mission of modern Spiritualism, and for this purpose, as I believe, its God-sent truths were made known to man. Holding this view, I shall, in these pages, never lose sight of the kind of work that is to be done. Spiritualism and Infidelity are sworn enemies; there must be no truce between them. The one clears the atmosphere of all foul vapours and mist, the other shuts out the sight of the sun and chokes us with a spiritual fire damp. The soul to be healthy must have light and food;

vague shams and shadows and semblances will starve it; and unbelief is a barren desert in whose sterile soil no vegetation grows, and on whose arid plains no light or warmth is ever felt. Knowing from long and bitter experience, what kind of spiritual and intellectual food is to be found there, I shall lose no opportunity of letting the glorious light of truth into its dark and dismal domain. In my Journal, therefore, I shall especially attack Atheism in all its varied phases, together with the shallow theories so nearly akin to it that they can only be distinguished from it by the names given to them, simply for the purpose of deception; their advocates not having the courage to proclaim boldly that they are disbelievers in God, desire to hide their scepticism, behind such terms as Pantheist, Positivist, Secularist, and a score of other words made up of the same kind of meaningless jargon.

Christianity contains the highest truths ever made known by God to man, and in its teachings we have that which is not only sufficient to satisfy all the spiritual wants of mankind, but a moral system which is perfection itself. It is a reality sublimer in grandeur than the Universe, and vast in its magnificence as infinity. It stands alone, majestic and immense, on an imperishable basis, which no winds of unbelief nor storms of scepticism can touch, but remaining unmoved, though stars should crumble and decay, and worlds be crushed to dust. In it the finite and the Infinite blend in one, and by its aid, man puts forth his hand and touches God. With its everlasting arm it enfold the world and pours forth a love that is inexhaustable. These are my views, and I have uttered them now that I should give forth no uncertain sound. Infidelity, or as it is better pleased to call itself, Secularism, I look upon as calculated to crush out all that is good, noble, and beautiful, in human nature, and it will consequently have my determined opposition.

Spiritualism is the mighty weapon which God has given to mankind in modern days for the purpose of destroying Atheism and confounding scepticism of every kind. Christian Spiritualism, therefore, will be found the most powerful antagonist that infidelity has ever had to contend with, and one which, by the blessing of God, is likely to bring comfort and consolation to many a doubting heart, and peace and happiness to minds which have long been given up to black despair, caused by the dread of suffering annihilation at death.

"When God reveals his march through nature's right
His steps are beauty, and his presence light."

G. SEXTON.

THE UTILITY OF SPIRITUALISM.

AN ANSWER TO THE QUESTION CUI BONO?

AN ORATION.

BY THE EDITOR.

THE question that is put to us more frequently than any other in reference to Spiritualism is, "What is the good of it?" On all hands, whenever the subject is spoken of, people cry out, "*Cui bono*?" Admitting for the sake of argument, say they, that it is true, still I don't see the use of it. The whole affair of tilting tables and rapping on articles of furniture is both trivial in its character and useless in its result; I don't therefore see why I should trouble myself about it. This is certainly not a rational mode of argument, but still it is so common that it requires to be dealt with. "When," says William Howitt, "people beginning to believe the fact ask us what is its use, they ask a platitude, because a fact has essentially its use, though we may not be able to detect it. Who has yet discovered the use of a flea, a musquito, a lion, or a deadly serpent? yet undoubtedly they have each their uses in the divine ordination of things. Let us satisfy ourselves that anything is a fact, and we may rest satisfied that it has its pre-ordained use." The real question that should first be discussed in connection with the subject is, Is Spiritualism true? and that settled, its utility may be left to take care of itself. It can hardly be worth while to argue about the utility of a thing unless it has been first shown to be true. The facts of Spiritualism should be considered before anything else; if these cannot be established, then the matter ends, and the whole thing may be allowed to drop; but if the facts can be proved beyond the possibility of doubt, their utility will some day, depend upon it, be made clear and plain.

This cry of *Cui bono*? that is heard whenever and wherever a new discovery is brought to light, is one of the natural results of the utilitarian spirit of the age. We have ceased to seek for truth; what we now look for most earnestly is utility. We ask not what is true but what is useful. The *summum bonum* of modern society is something that can be turned to profitable account—that is, something that can be made to realise wealth. Money is the be-all and end-all of human existence in the nineteenth century, and whatever cannot be made subservient to this purpose is held to be of no value. The materialistic philosophy has crushed out all vitality from our national existence, and the

love of gold has destroyed every noble aspiration, every act of self-sacrifice for the good of others, and everything like real disinterested benevolence for the benefit of one's fellows. A great discovery in science, a new truth in philosophy, a splendid work of genius, a mighty achievement in mechanical art, are all judged of as to their commercial value, and prized in proportion to their power to bring wealth to their owner. This is indicative of a terribly low order of mind, yet the fact is, alas! too common. Utilitarianism is the supreme philosophy of the age, and its influence is felt in all the affairs of life. By utilitarianism I do not mean simply the ethical system known by that name, as enunciated by Jeremy Bentham, and so ably elaborated by the late John Stuart Mill, but the more commonplace habit of testing all things by their usefulness, using that term in its lowest and most materialistic sense. Not that I have any sympathy with the utilitarianism of Mill. It appears to me to be false in theory, and objectionable in practice. It completely ignores God, soul, and conscience, and passing over the dictates and promptings of one's inner nature, seeks to establish a system of morality based upon the external results of one's actions, the consequence of which would be that what is moral in one age may be immoral in another, and that an act which would be virtuous in one place may be vicious elsewhere. No, there is a standard of morals far higher than this, a principle springing out of the operation of soul, and which shows that the moral laws are laws of God, and as such are eternal and unchanging. Besides, to say that the morality of an act should be tested by its results on society is to propose a philosophy which is useless because impossible to be acted upon, since the consequences of an act cannot be known until after the act has been committed, whereas the moral law to be of any value must be in operation before, so as to prompt to do, or restrain from doing, according to the nature of the act under consideration. The utilitarianism of the age, however, that shouts *Cui bono?* whenever a new truth is brought to light, and bawls itself hoarse in crying out, What's the good of it? whenever it sees something not recognised in the commonplace philosophy of the multitude, is of a far lower order than that of Bentham and Mill. The one is simply a phase of the materialistic, money-grubbing spirit of the times, that cares for nought that cannot be made subservient to the accumulation of wealth and the increase of selfishness; whilst the other does put forth at least some pretensions to being a philosophical system,

and dealing with principles in the abstract.

Spiritualism is declared to be not only useless but absurd, in consequence of the puerile character of the phenomena connected with it. Nothing can be more preposterous, say its opponents, than the idea that spirits should come from the other world for the purpose of knocking over our chairs, rapping on our tables, smashing our crockery, tearing our clothes, pulling our hair, throwing about articles of furniture, and occasionally floating human beings in the air. What can possibly be the good of all this? they ask, with a curl of contempt upon the lip, and a look of defiant scorn upon the countenance. Surely departed spirits have some better occupation than engaging in such puerilities; and if not, the prospect of the next world being an improvement upon this is a very poor one. These people always overlook the fact that departed spirits are human beings, with human feelings, human passions, human dispositions, and human habits. No one denies that there are many persons in the present state who do constantly engage—and feel a pleasure in doing so—in occupations and pursuits of a not very exalted character, and it would be difficult to give any reason why such predilections should not be retained hereafter. Death removes a man to a different sphere, but clearly leaves his individuality intact. The inhabitants of the future would vary in their habits, inclinations, and desires, as men do here, or they would cease to be human beings.

"They come,

The denizens of other worlds, arrayed
In diverse form and feature, mostly lovely:
In limb and wing ethereal, finer far
Than an ephemeral pinion; others, armed
With gleaming plumes, that might o'ercome an air
Of adamant denseness, pranked with fire.
All are of different offices and strengths,
Powers, orders, tendencies, in like degrees
As men, with even more variety;
Of different glories, duties, and delights.
Even as the light of meteor, satellite,
Planet and comet, sun, star, nebula,
Differ, and nature also, so do theirs."

After all, however, the so-called trivial acts of the spirits should be judged of, not by the mode employed to convey the message, but by the value of the message itself. Of what possible consequence can it be what agents are made use of for the purpose of transmitting a communication, so long as the communication itself is just what was wanted? We have to do not so much with the mere raps on the table, as with the message which comes through the raps, and the agents by whom they are produced. If a friend at a distance send to me a communication by telegraph of a most important nature, I never stop to

complain of the childish character of the tapping caused by the motion of the instrument; and if I did everyone would consider me a fool, but I look at once at the message brought, and this I welcome for the news which it imparts to me. Yet to a man who saw for the first time an electric or magnetic telegraph at work, the whole thing would appear equally absurd with the rappings of spirits on a table to those who have taken no trouble to investigate the phenomena.

This same question of *Cui bono*? has been proposed in the past with regard to almost every discovery that has been made in the various branches of science. In reference to natural history these utilitarians might inquire with some apparent reason on their side, what can be the use of dissecting butterflies and arranging beetles? What's the good of it all? Why should one waste one's time in so absurd a pursuit? Fortunately, however, those who are devoted to science take no heed of such dull money-grubbing pieces of mechanism—men with no soul above a cash-box, and with no aspirations higher than a banker's draft. Could anything be more absurd from the point of view taken by such persons than to see a man of education, of culture and refinement, sitting down on the grass breaking stones with a hammer, for the purpose of looking inside them? "Why, the man's surely mad," they would exclaim; "what can possibly be his object in digging down into the earth, collecting stones and old pieces of broken bones, and carrying them away as though they were nuggets of gold? What an occupation, to be sure, for an intelligent man!" Yet what has been the result of the labours of scientific geologists—men who have not considered it beneath them to break stones, hunt up fossils, and walk about with the implements in their hands or pockets by which they have carried on their work? They have penetrated into the interior of the earth, examined the various strata, and thus discovered the fossil remains of animals and plants that existed in the ages that rolled by when no human historian lived to pen the mighty transactions of nature and creation, and hand them down to future generations. By this means Nature was seen to have been her own historian, unfolding by geological science the wondrous changes that took place on the earth we inhabit millions of ages before man appeared upon the scene, and concerning which, therefore, we must have for ever remained in ignorance but for the men whose pursuit was so contemptible in the eyes of those who are continually shouting *Cui bono*? The same remarks would apply to chemistry, and to almost every other

branch of science. More than five hundred years before the commencement of the Christian era there lived at Miletus, one of the most flourishing of the Greek colonies, a philosopher named Thales, who, in addition to founding one of the schools of Greek philosophy, elevated himself into a position second to none of the great speculative minds of ancient times. He stands out in bold relief to the myriads of men who were his contemporaries, or who have come after him, and hence he justly became classified with the sages of Greece, and considered one of the seven wise men to whom that title has been applied. This man was a metaphysician, a moralist, and the father of Greek philosophy, and therefore a man of no ordinary intellect. On one occasion he accidentally discovered that on rubbing a piece of amber it became possessed of the power of attracting towards itself feathers or other light bodies. Now what could be more contemptible to our *cui-bono* philosophers than the sight of one of Greece's foremost men engaged in the childish occupation of rubbing pieces of amber for the purpose of watching afterwards how they would attract feathers? What puerile tomfoolery, to be sure! Why, table-rapping is sublime compared with it. Yet this very trivial amusement laid the foundation for a science that few men will now underrate; a science that owes its very name to this circumstance, electricity being derived from *ἤλεκτρον*, the Greek word for amber. Many centuries afterwards we came across another man, also one of the few of whom humanity must feel proud, having elevated himself from the position of a journeyman printer into one of the foremost men of his time, Benjamin Franklin. How do we find this man engaged? Why, in flying kites during a thunderstorm, with a view to establish, as he averred, the identity of lightning and electricity. Could anything be more absurd? Why didn't he play at marbles, or trundle a hoop, or engage in some other childish sport? the utilitarians exclaimed. But, said the philosopher, I may perhaps be able to prove the identity of electricity and lightning. The utilitarians only laughed, and exclaimed *Cui bono*? just as do the representatives of the same genus to-day in reference to table-turning. Suppose you do, what's the good of it all? Ay, what has been the good of it all? Thales attracting feathers with a piece of amber, and Franklin flying his electric kite—what have these puerilities resulted in? I need not answer, since you are all perfectly well aware. They were the means of making known one of the grandest sciences that man up to the present time has become acquainted with, a

science by means of which we can communicate almost instantaneously with our friends in the remotest parts of the earth, and by means of which the dream of Shakspeare's Puck has been more than realised—

"I'll put a girdle round about the earth
In forty minutes."

Let us therefore hear no more talk about the puerilities of table-turning or spirit-rapping—

"Think nought a trifle though it small appear,
Sands make the mountain, moments make the year,
And trifles life."

The movement is still in its infancy, the end cannot yet be foreseen. The greatest results ever known to man will, in all probability, hereafter spring from it, and even at the present it has accomplished far more than its opponents imagine. If, however, the question of *cui bono*? be still pressed, as it doubtless will be by many who are greater adepts in sneering than in investigating; who care more for utility than for truth; and who have no eyes for anything but the present in its plainest and most matter-of-fact garb, I will endeavour to show of what use Spiritualism has already been.

(To be continued.)

MR. WALLACE'S ARTICLES IN THE "FORTNIGHTLY REVIEW."

II.

IN the second paper by Mr. Wallace the interest of the reader is kept up in a manner which shows the thorough competence of the writer to carry out his undertaking. The question discussed is one about which the opinions entertained by Spiritualists themselves are somewhat varied, and in which the public can see nothing but the rankest imposture. Spirit photography being one of the more recent of the manifestations, and, if genuine, furnishing facts which the most obstinate scepticism finds it impossible to set aside, has, as a matter of course, provoked the warmest discussion and given rise to the most bitter and violent charges of imposture against all those who have had any hand in it. When it was first announced that certain photographers in America had succeeded in fixing the appearance of a spirit figure upon their plates, the public at large shouted about the Yankee Swindle till their throats were hoarse, and even many persons who were favourably disposed towards the movement shook their heads significantly and, with an incredulous smile, said this was going a *leetle*

too far. By and bye the same phenomena began to manifest themselves here, and then the rage of the sceptics knew no bounds. Prosecutions for obtaining money under false pretences were constantly talked of, and nothing less than twelve months at the treadmill was deemed sufficient punishment for such swindling impostors, who attempted to mislead their dupes by this newest and blackest of cheats. This insane opposition, however, did not in the slightest degree retard the progress of the movement nor arrest for one second of time the onward course of the particular phenomena under consideration. The old tale of Galileo was repeated in a new and somewhat milder form, and his oft-quoted remark, "*E più si muove*," became as applicable to the progress of spirit photography as it had previously been to the movement of the earth. To-day, therefore, spirit photographs, real, genuine, and with no trace of deception about them, are recognized facts, despite the contemptuous sneers and idiotic ravings about imposture so frequently heard.

Preparatory to the inquiry into the reality of the spirit photographs, Mr. Wallace has the following remarks on the objective appearance of spirits:—

It has been already indicated—and it is a fact, of which the records of spiritualism furnish ample proof—that different individuals possess the power of seeing such forms and figures in very variable degrees. Thus, it often happens at a seance that some will see distinct lights, of which they will describe the form, appearance, and position, while others will see nothing at all. If only one or two persons see the lights, the rest will naturally impute it to their imagination; but there are cases in which only one or two of those present are unable to see them. There are also cases in which all see them, but in very different degrees of distinctness; yet that they see the same objects is proved by their all agreeing as to the position and the movement of the lights. Again, what some see as merely luminous clouds, others will see as distinct human forms, either partial or entire. In other cases all present see the form—whether hand, face, or entire figure—with equal distinctness. Again, the objective reality of these appearances is sometimes proved by their being touched, or by their being seen to move objects—in some cases heard to speak, in others seen to write by several persons at one and the same time; the figure seen or the writing produced being sometimes unmistakably recognizable as that of some deceased friend. A volume could easily be filled with records of this class of appearances, authenticated by place, date, and names of witnesses; and a considerable selection is to be found in the works of Mr. Robert Dale Owen.

The fact that the forms are not seen by all persons at the same time nor in exactly the same shapes has been frequently quoted as a powerful argument against their objective reality. Nothing, says the sceptic, can afford a better or clearer proof of an hallucination than the fact that the vision is differently seen by different persons, and by some not seen at all. To some extent this position is a correct one; it is totally inapplicable, however, to the

spiritual appearances under consideration, as Mr. Wallace shows, because, in the first place, these spirit forms have been seen by a sufficient number of persons to show that they could not be the result of a disordered imagination; and, in the second place, their objective reality has been frequently tested by the other senses. The most conclusive test, however, that the calm, rational inquirer would desire to apply would, as Mr. Wallace very naturally suggests, be photography. If, he might argue, these forms are really real, tangible bodies, having an objective existence, and not the mere products of a disordered brain, why cannot their appearance be fixed by the camera upon a plate in the same way that we take the pictures of actual material things? It does not avail to say that one is spiritual and the other material, and this constitutes a difference sufficient to preclude the possibility of adopting, with regard to the former, the same method that we should apply to the latter, because the fact that the so-called spirit existences can be seen and felt should also render them susceptible of being photographed. It is only by emitting or reflecting light that they can be rendered visible to human eyes, and this same power should enable them to be photographed.

The reply that we have now to make to all this is, that the thing has been done again and again, done so frequently, and in the presence of witnesses so competent to judge, that there can be no longer any dispute about the matter. Mr. Wallace remarks—

Most persons have heard of these "ghost-pictures," and how easily they can be made to order by any photographer, and are therefore disposed to think they can be of no use as evidence. But a little consideration will show them that the means by which sham ghosts can be manufactured being so well known to all photographers, it becomes easy to apply tests or arrange conditions so as to prevent imposition. The following are some of the more obvious:—1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays although invisible to those present. 2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer. 3. If figures appear on the negative, having a definite relation to the figure of the sitter, who chooses his own position, attitude, and accompaniments, it is a proof that invisible figures were really there. 4. If a figure appears draped in white, and partly behind the dark body of the sitter, without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way superposed would show through. 5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting, and an exactly corresponding figure appears on the plate, it is a proof that such a figure was there. Every one of these tests have now been successfully applied in our own country.

Mr. Wallace next goes on to describe several instances in which these tests have been used with the most satisfactory results, and I could, did space permit, add many cases that have happened in my own experience, and of which no account has as yet been given to the world. The man who took the very first spirit photograph in this country—before those to which Mr. Wallace refers as having been taken by Mr. Hudson in the presence of Mrs. Guppy—is a much valued friend of my own, but who does not care to be known in public in connection with the matter. He is not a professional photographer and the first intimation that he had as to his capability of taking spirit photographs he received from the Spirits themselves. His success has been marvellous, the most wonderful part of it being the obtaining likenesses of spirits in the entire absence of light. I would say more but that I know he will not be pleased at my having said so much. Suffice it to remark that I have in my possession a large number of photographs taken by him under conditions which precluded the possibility of any trick being played. The account given by Mr. Wallace of those taken by Mr. Hudson to which I have incidentally referred is as follows:

"Mr. and Mrs. Guppy who are both amateur photographers, tried, at their own house, and failed. In March, 1872, they went one day to Mr. Hudson's, a photographer living near them, (not a spiritualist) to get some *cartes de visite* of Mrs. Guppy. After the sitting the idea suddenly struck Mr. Guppy that he would try for a spirit-photograph. He sat down, told Mrs. G. to go behind the background, and had a picture taken. There came out behind him a large, indefinite, oval, white patch, somewhat resembling the outline of a draped figure. Mrs. Guppy, behind the background, was dressed in black. This is the first spirit-photograph taken in England, and it is perhaps more satisfactory on account of the suddenness of the impulse under which it was taken, and the great white patch, which no impostor would have attempted to produce, and which, taken by itself, utterly spoils the picture. A few days afterwards Mr. and Mrs. Guppy and their little boy went without any notice; Mrs. Guppy sat on the ground holding the boy on a stool. Her husband stood behind looking on. The picture thus produced is most remarkable. A tall female figure, finely draped in white, gauzy robes, stands directly behind and above the sitters, looking down on them and holding its open hands over their heads, as if giving a benediction. The face is somewhat Eastern, and, with the hands, is beautifully defined. The white robes pass behind the sitters' dark figures without in the least showing through. A second picture was then taken as soon as a plate could be prepared, and it was fortunate it was so, for it resulted in a most remarkable test. Mrs. Guppy again knelt with the boy; but this time she did not stoop so much, and her head was higher. The same white figure comes out equally well defined, but it has changed its position in a manner exactly corresponding to the slight change of Mrs. Guppy's position. The hands were before on a level; now one is raised considerably higher than the other, so as to keep it about the same distance from Mrs. Guppy's head as it was before. The

folds of the drapery all correspondingly differ, and the head is slightly turned. Here, then, one of two things is absolutely certain. Either there was a living, intelligent, but invisible being present, or Mr. and Mrs. Guppy, the photographer, and some fourth person, planned a wicked imposture, and have maintained it ever since. Knowing Mr. and Mrs. Guppy so well as I do, I feel an absolute conviction that they are as incapable of an imposture of this kind as any earnest inquirer after truth in the department of natural science."

The number and character of the witnesses who testify to the reality of spirit photographs are such as to render the theory of imposture so absurd as not to be entertained for one moment. The best test that can be obtained, however, is that in which the likeness of the spirit is recognisable, especially when it happens to be of a person who was not known to the photographer. This has occurred some hundreds of times, and to it Mr. Wallace refers as follows:

"The test of clearly recognizable likenesses of deceased friends has often been obtained. Mr. William Howitt, who went without previous notice, obtained likenesses of two sons many years dead, and of the very existence of one of which even the friend who accompanied Mr. Howitt was ignorant. The likenesses were instantly recognized by Mrs. Howitt, and Mr. Howitt declares them to be 'perfect and unmistakable.'—(*Spiritual Magazine*, October, 1872.) "Dr. Thomson of Clifton obtained a photograph of himself, accompanied by that of a lady he did not know. He sent it to his uncle in Scotland, simply asking if he recognized a resemblance to any of the family deceased. The reply was that it was the likeness of Dr. Thomson's own mother, who died at his birth; and there being no picture of her in existence, he had no idea what she was like. The uncle very naturally remarked that he 'could not understand how it was done.'—(*Spiritual Magazine*, October, 1873.) Many other instances of recognition have occurred, but I will only add my personal testimony. A few weeks back I myself went to the same photographer's for the first time, and obtained a most unmistakable likeness of a deceased relative."

A copy of this last photograph to which Mr. Wallace refers I have before me whilst I write. The experiments of non-professionals in taking spirit photographs are, if possible, even more conclusive than those of persons who are engaged in photography as a profession. To these latter Mr. Wallace devotes considerable space. He proceeds:

"Mr. Thomas Slater, an old-established optician in the Euston Road, and an amateur photographer, took with him to Mr. Hudson's, a new camera of his own manufacture, and his own glasses, saw everything done, and obtained a portrait with a second figure on it. He then began experimenting in his own private house, and during last summer obtained some remarkable results. The first of his successes contains two heads by the side of a portrait of his sister. One of these heads is unmistakably the late Lord Brougham's; the other, much less distinct, is recognised by Mr. Slater as that of Robert Owen, whom he knew intimately up to the time of his death. He has since obtained several excellent pictures of the same class. One in particular, shows a female in black and white, flowing robes, standing by the side of Mr. Slater. In another the head and bust appears, leaning over his shoulder. The faces of these two are much alike, and other members of the family recognise them as likenesses of Mr. Slater's

mother who died when he was an infant. In another, a pretty child figure, also draped, stands beside Mr. Slater's little boy. Now, whether these figures are correctly identified or not, is not the essential point. The fact that any figures, so clear and unmistakably human in appearance as these, should appear on plates taken in his own private studio by an experienced optician and amateur photographer who makes all his apparatus himself, and with no one present but the members of his own family, is the real marvel. In one case a second figure appeared on a plate with himself, taken by Mr. Slater when he was absolutely alone—by the simple process of occupying the sitter's chair after uncapping the camera. He and his family being themselves mediums, they require no extraneous assistance; and this may, perhaps, be the reason why he has succeeded so well. One of the most extraordinary pictures obtained by Mr. Slater is a full-length portrait of his sister, in which there is no second figure, but the sitter appears covered all over with a kind of transparent lace drapery, which on examination is seen to be wholly made up of shaded circles of different sizes, quite unlike any material fabric I have ever seen or heard of."

A reference is made also to some successful experiments conducted by Dr. Williams, an amateur photographer, residing at Hayward's Heath, and a detailed account given of some marvellous instances of success on the part of Mr. Beattie, of Bristol, a gentleman whose character is above suspicion, and of whom the "British Journal of Photography" remarks:—

"Everyone who knows Mr. Beattie will give him credit for being a thoughtful, skilful, and intelligent photographer: one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others."

The experiments of Mr. Beattie are intensely interesting, but an account of them would occupy more space than we can devote to the subject on the present occasion. Those of our readers who are desirous of becoming acquainted with them, cannot do better than to peruse carefully Mr. Wallace's articles. It may not be out of place to say that Mr. Beattie was assisted in his researches by Dr. Thomson, a graduate of Edinburgh, and a gentleman whose scientific reputation is well known. Spirit photography is now an established fact, and he who disputes it might with equal reason reject all modern scientific discoveries. Mr. Wallace next gives a summary of the general spiritual manifestations—one of the best, perhaps, that has been written—which I quote in full because any attempt to cut it down or condense it would necessarily destroy its force. The phenomena he remarks:—

"May be grouped provisionally, as physical or those in which material objects are acted on, or apparently material bodies produced; and, mental, or those which consist in the exhibition by the medium of powers or faculties not possessed in the normal state. The principal physical phenomena are the following:—

1. *Simple Physical Phenomena*.—Producing sounds of all kinds, from a delicate tick to blows like those of a heavy sledge hammer. Altering the weight of bodies,

Moving bodies without human agency. Raising bodies into the air. Conveying bodies to a distance out and into closed rooms. Releasing mediums from every description of bonds, even from welded iron rings, as has happened in America.

2. *Chemical*.—Preserving from the effects of fire as already detailed.

3. *Direct writing and drawing*.—Producing writing or drawing on marked papers placed in such positions that no human hand (or foot) can touch them. Sometimes visibly to the spectators, a pencil rising up and writing or drawing apparently by itself. Some of the drawings in many colours have been produced on marked paper in from ten to twenty seconds, and the colours found wet. (See Mr. Coleman's evidence in "Dialectical Report," p. 143, confirmed by Lord Borthwick, p. 150). Mr. Thomas Slater, of 136, Euston Road, is now obtaining communications in the following manner:—A bit of slate pencil an eighth of an inch long is laid on a table; a clean slate is laid over this in a well-lighted room; the sound of writing is then heard, and in a few minutes a communication of considerable length is found distinctly written. At other times the slate is held between himself and another person, their other hands being joined. Some of these communications are philosophical discussions on the nature of spirit and matter, supporting the usual spiritual theory on this subject.

4. *Musical Phenomena*.—Musical instruments of various kinds played without human agency, from a hand-bell to a closed piano. With some mediums, and where the conditions are favourable, original musical compositions of a very high character are produced. This occurs with Mr. Home.

5. *Spiritual Forms*.—These are either luminous appearances, sparks, stars, globes of light, luminous clouds, etc.; or hands, faces, or entire human figures, generally covered with flowing drapery, except a portion of the face and hands. The human forms are often capable of moving solid objects, and are both visible and tangible to all present. In other cases they are only visible to seers, but when this is the case it sometimes happens that the seer describes the figure as lifting a flower or a pen, and others present see the flower or the pen apparently move by itself. In some cases they speak distinctly; in others the voice is heard by all, the form only seen by the medium. The flowing robes of these forms have in some cases been examined, and pieces cut off which have in a short time melted away. Flowers are also brought, some of which fade away and vanish; others are real, and can be kept indefinitely. It must not be concluded that any of these forms are actual spirits; they are probably only temporary forms produced by spirits for purposes of test or of recognition by their friends. This is the account invariably given of them by communications obtained in various ways; so that the objection once thought to be so crushing—that there can be no "ghosts" of clothes, armour, or walking-sticks—ceases to have any weight.

6. *Spiritual Photographs*.—These, as just detailed, demonstrate, by a purely physical experiment, the trustworthiness of the preceding class of observations.

We now come to the mental phenomena, of which the following are the chief:—

1. *Automatic Writing*.—The medium writes involuntarily—often matter which he is not thinking about, does not expect, and does not like. Occasionally definite and correct information is given of facts of which the medium has not, nor ever had, any knowledge. Sometimes future events are accurately predicted. The writing takes place either by the hand or through a planchette. Often the handwriting changes. Sometimes it is written backwards, sometimes in languages the medium does not understand.

2. *Seeing, or Clairvoyance, and Clairaudience*.—This is of various kinds. Some mediums see the forms of deceased persons unknown to them, and describe their peculiarity so minutely that their friends at once recognise them.

They often hear voices, through which they obtain names, date, and place connected with the individual so described. Others read sealed letters in any language, and write appropriate answers.

3. *Trance-speaking*.—The medium goes into a more or less unconscious state, and then speaks, often on matters and in a style far beyond his own capacities. Thus, Serjeant Cox—no mean judge on a matter of literary style—says: "I have heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on 'Reason and Foreknowledge, Will and Fate,' and hold his own against them. I have put to him the most difficult question in psychology, and received answers, always thoughtful, often full of wisdom, and invariably conveyed in choice and elegant language. Nevertheless, a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a common-place idea" ("What am I?" vol. 2, p. 242). That this is not overstated I can myself testify, from repeated observations of the same medium. And from other trance-speakers such as Mrs. Hardinge, Mrs. Tappan, and Mr. Peebles, I have heard discourses which, for high and sustained eloquence, noble thought, and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience.

4. *Impersonation*.—This occurs during trance. The medium seems taken possession of by another being; speaks, looks, and acts the character in a most marvellous manner; in some cases speaks foreign languages never even heard in the normal state. When the influence is violent or painful, the effects are such as have been in all ages imputed to possession by evil spirits.

5. *Healing*.—There are various forms of this. Sometimes by mere laying on of hands, an exalted form of simple mesmeric healing. Sometimes in the trance state the medium at once discovers the hidden malady, and prescribes for it, often describing very exactly the morbid appearance of internal organs.

The purely mental phenomena are generally of no use as evidence to non-spiritualists, except in those few cases where rigid tests can be applied; but they are so intimately connected with the physical series, and often so interwoven with them, that no one who has sufficient experience to satisfy him of the reality of the former fails to see that the latter form part of the general system, and are dependent on the same agencies.

With the physical series the case is very different. They form a connected body of evidence, from the simplest to the most complex and astounding, every single component fact of which can be, and has been, repeatedly demonstrated by itself; while each gives weight and confirmation to all the rest. They have all, or nearly all, been before the world for twenty years; the theories and explanations of reviewers and critics do not touch them, or in any way satisfy any sane man who has repeatedly witnessed them. They have been tested and examined by sceptics of every grade of incredulity, men in every way qualified to detect imposture or to discover natural causes—trained physicists, medical men, lawyers, and men of business—but in every case the investigators have either retired baffled or become converts.

This extract from Mr. Wallace is very long but it is very important, and justice to its able author demanded that it should be quoted at length. Mr. Wallace next proceeds to give a somewhat lengthy account of what he terms the "Historical Teachings of Spiritualism," a subject of no small amount of interest. He points out what must have occurred to every reflecting mind—that Spiritualism furnishes the only key by which the great mysteries of

the past can be unlocked, and that in it, and it alone, we have the solution of many problems that have perplexed the minds of thinking men in all ages of the world. The Demon of Socrates stands confessed; and the voice of the sacred oracles of antiquity speak again as in days of yore. Scepticism may shout until her throat becomes hoarse, about the inviolable laws of Nature and the impossibility of miracles, Spiritualism simply points to its thousands of indisputable facts. Materialism may attempt, with its tiny besom of scientific analysis to sweep away all the grand old mysteries out of God's universe, but Spiritualism replies by unfolding her myriads of wonders day by day, and thus ever confirming the truth of the well-known couplet—

"On earth there's nothing great but man,
In man there's nothing great but mind."

Mr. Wallace then gives a summary of the "Moral Teachings of Spiritualism," and this is perhaps as important as any part of his paper. The question *Cui Bono* is repeated by opponents like a parrot cry, and although it has been answered satisfactorily a thousand times, it yet comes up again *ad nauseam*. This utilitarian age must be dealt with in some manner upon utilitarian principles, and hence this portion of Mr. Wallace's Essay is likely to be productive of great good. Professor Huxley is severely rebuked for his cool indifference to the modern manifestations and shown that he is exceedingly inconsistent in the course of procedure that he adopts, since if Spiritualism be true it cannot be destitute of a large amount of scientific value. Of all people in the world scientific men ought not to stand aloof from this movement, since in the first place they set a very dangerous example to the less intellectually-disposed amongst mankind, and one which may be hereafter turned against their own favourite discoveries; and in the second all truth, from whatever source, must have a large scientific value.

The commonplace objection that Spiritualism tends to revive old superstitions, and carry us back to the condition of the darker ages of the world's history, is admirably disposed of as follows:—

"The assertion, so often made, that Spiritualism is the survival, or revival, of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent being; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method, is, and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation or a true philosophy and a pure

religion. It abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonise conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the sources of much of the teaching that men have so often held to be divine."

In conclusion we can only say that these papers are admirably calculated to further the cause of truth, and to advance a knowledge of one of the grandest movements that has ever fallen within the experience of mankind. Mr. Wallace deserves the thanks of the entire body of Spiritualists for his courage in standing up fearlessly for a cause, which although at present somewhat unpopular, we know to be the truth from God, and one which is destined hereafter to permeate every branch of society, and to aid greatly in the regeneration of mankind, and to bring about the time when all shall feel that God is their Father and that all men are brethren.

THE EDITOR.

THE EDITOR'S LECTURING TOUR.

THE autumn is approaching, and the lecturing season draws near. Provincial Societies should lose no time in completing their arrangements for the forthcoming winter. In consequence of Lecturers who have business in London having to return to town so frequently, more than half the money they receive is expended in railway travelling; and thus societies are frequently inconvenienced pecuniarily, by having to pay large sums from which the lectures receive no benefit whatever. Such has been the experience of the Editor for the past twenty years. The only means of remedying this evil is for several societies in the towns situated in the same district either to communicate with each other and engage the Lecturer to visit them all on the same journey, or to make their arrangements sufficiently long beforehand to enable him to accomplish the same result by fixing his dates for a number of places lying within an easy distance of each other to be visited on successive days. A fortnight upon this plan will suffice for the delivery of lectures in seven or eight different towns.

The Editor intends during the forthcoming lecturing season to devote himself to the work of propagandism to a greater extent than he has done in any previous year, and will be

glad, therefore, if those societies which are desirous of receiving his services will communicate with him without delay. In fixing the time for visiting the different parts of the country, he will be guided by the applications that he receives during the present month.

PRESENTATION OF THE REV. DR. ALFORDS' BIBLICAL CHART TO SUBSCRIBERS TO THE "CHRISTIAN SPIRITUALIST."

ON another page will be found an advertisement of Dr. Alford's Biblical Chart of Man, a splendid chromo, 36 inches by 26 in size, and, therefore, admirably adapted for mounting and hanging up on the walls of entrance halls, passages, libraries, school-rooms, etc. It is a magnificent production, beautifully executed, and containing some very novel information regarding the Spiritual nature of man. The conception is highly original, and the design admirable. The Chart is published at 15s., as will be seen from our advertising columns; but Dr. Alford has, with great generosity, placed a few copies at our disposal for the purpose of presenting one to every subscriber for a year for ten copies of the *Christian Spiritualist*. We heartily thank the Rev. Dr. for his valuable present, and no less for his earnest desire to see the circulation of the *Christian Spiritualist* greatly extended, and have no doubt that many of our readers will avail themselves of the present opportunity of securing so valuable a work upon such easy terms. Any person sending us £1 5s. will be supplied with the Chart at once and ten copies of the *Christian Spiritualist* of each of the next twelve issues as they appear. An early application is, however, necessary, as the number of copies on hand for disposal in this way is limited.

LEAVES FROM THE EDITOR'S NOTE BOOK.

As very much of my time is now spent in the public advocacy of Spiritualism either on the platform or by means of the press, it has occurred to me that a short account each month of my labours may prove interesting to the readers of the "CHRISTIAN SPIRITUALIST." The objection that one feels to this kind of thing is that the personal element must enter very largely into all that is said, and I have a great horror of anything like egotism. It is impossible, however, to separate the workman from his work, and therefore the

details of my own doings must simply be taken as an account of the labours of one man, and in no way representing the actual work done in the movement. The largest numbers are made up of units, and the thousands of labourers in the great field of Spiritual progress have each an individual sphere to move in, the knowledge of which would doubtless prove interesting to the remainder. The cause is God's work and will go on regardless of what may be done by this or that man to aid it, but at the same time the labourer has his reward, and his work is not to be lightly esteemed. Bright denizens of the world of the Hereafter are actively engaged in pushing forward this glorious scheme for spiritualising the minds of mankind, and probably by them the greatest part of the progress is achieved: still not only are they glad of the aid of their brethren who are yet in the flesh, but perhaps feel that such assistance is absolutely necessary. We who have partaken of the glorious blessings that Modern Spiritualism brings, feel that in advocating the claims of this movement we are engaged in the labour which God approves—in which we have the assistance of heavenly messengers—and from which springs a happiness too great to be described. Our experience we cannot communicate to others, but we can at least put them in the way of obtaining the same. We feel intensely the solemn truth expressed by the poet—

"Countless chords of heavenly music,
Struck ere earthly sounds began,
Vibrate, in immortal concord,
Thro' the answering soul of man:
Countless gleams of heavenly glory
Shine through spirits pent in clay,
On the old men at their labours,
On the children at their play.
We have gazed on heavenly secrets,
Sunned ourselves in heavenly glow,
Seen the glory, heard the music,
We are wiser than we know."

Recently I received a letter from Mr. Epes Sargent of Boston, accompanied with a present of his most excellent little work entitled "Planchette or the Despair of Science." Mr. Sargent is a stranger to me personally—his name is, of course, familiar enough to all Spiritualists—and his kind communication is therefore all the more to be prized. He will, I am sure, excuse me if I print the following portion of his letter—

"Allow me to thank you for what I esteem your very able defence of Spiritualism in your debate with Mr. G. W. Foote. I called attention to it in a short paragraph in the *Banner*, and I wanted them to copy the debate entire. Mr. Foote was evidently panoplied in all the armour which modern materialism could supply. He missed few of their strong points, and certainly represented their side of the case with much ability. But it seems to me that you had him on the hip in every one of his *tours de force*. You had the plain, honest facts on your side, and felt a conscious strength which you did not fail to put forth with decisive effect. Your answer seems to me complete and overwhelming. Your discourses, as published in the *MEDIUM*, are all read by me with great interest, and I like the forcible and practical way in which you put the subject before your audiences. Some of our speakers, and one at least of yours, are apt to shoot over the heads of their hearers. Much that they say will do to read in one's study when one has plenty of time to unravel the meaning hidden in an involved or elliptical sentence, but their style is for the most part unintelligible to the many at the moment

of delivery. I have been much pleased with Mr. Wallace's excellent article in the May number of the *Fortnightly Review*. It is forcible and to the point, and I am glad to see it is to be continued. I have sent him a copy of my book, with an expression of my thanks. So many hands are raised against us, both in the scientific and the theological world, that I hail every new intelligent advocate of the truths of Spiritualism with great satisfaction, and I have watched your course and read your utterances always with commendation, and never, as far as I remember, with dissent. I feel that we should, if possible, strengthen and bid God-speed to one another in every practicable way. Novalis used to say, 'To become properly acquainted with a truth we must first have disbelieved it, and disputed against it.' I have no doubt that the eclipse of secularism through which you have passed gives you a great advantage, and makes your present convictions all the more impregnable and serene, for you well know the worst that can be said and argued against the spiritual fact, and your experience has transcended all objections.

"Mr. Moncure D. Conway, who, I believe, is styled Reverend, writes to the *Cincinnati Commercial* that Spiritualism is declining in England, that Mr. Home's affair with Mrs. Lyon, and the exposures through Maskelyne and Co. and Dr. Lynn, are damaging the cause, &c. But I enclose the extract so that you may judge for yourself. Mr. Conway seems to have heard of Dr. Lynn, but never of Dr. Sexton, which is a little extraordinary, for I see that Mr. Conway was one of those invited to attend the recent meeting of Spiritualists for the formation of a national organisation, &c. Some time ago when Dr. Carpenter lectured, Mr. Conway came out with one of those covert attacks on Spiritualism. That he should select the present time, when, as we all know, great attention has been directed to the subject through the testimony of Professor Crookes, and the manifestations through Miss Florence Cook, to say that Spiritualism is declining, argues either that he is very insincere or very much misinformed. I hope that you and other English Spiritualists will see that the misrepresentation is set right, for it has disturbed those among us who have not kept the run of things in England.

"Mr. Conway is a Virginian by birth, I believe, and was formerly a Unitarian clergyman. He never had the confidence of the many eminent men who take the lead in Unitarianism in this country. I see that in his last letter to the *Cincinnati Commercial* he is blowing the trumpet loudly for Professor Huxley.

"As ours is not merely speculative belief, but truly a synthesis of solid facts, we may well be sure if the human intellect is not retrograde it must ultimately prevail. What encouragement is this for constant and increasing efforts!"

On Sunday, June 21st, I held a very interesting debate at the New Hall of Science, City Road, London, with Mr. C. Watts, the accredited representative of Secularism in England. The debate originated as follows:—In the encounter that I had at the same place with Mr. Foote in March last, Mr. Watts presided, and at the close of the debate he announced that he would shortly give a lecture on Spiritualism, on which occasion he would deal with the twelve propositions that I had drawn up for Mr. Foote, but which he had never so much as noticed. This lecture was announced for the 21st of June, but it was simply described as a lecture on Spiritualism, not one word being said either on the large placards that had been issued, or in the *National Reformer* respecting the recent debate with Mr. Foote or the twelve propositions that were to be especially dealt with. In the *Medium*, however, Mr. Watts inserted the following

advertisement, and sent me an invitation to attend:—

Mr. Charles Watts will lecture on Sunday evening next, June 21, at 7.30, at the New Hall of Science, 142, Old Street, City Road; Subject, "Spiritualism," with special reference to Dr. Sexton's defence of it in his recent debate with Mr. Foote. Discussion after the lecture. Dr. Sexton has been invited, and offered equal time with Mr. Watts. Admission 2d. and 4d.

Taking advantage of this I went to the hall at the appointed time and met Mr. Watts in one of the small rooms connected with the building, before the proceedings commenced. We now arranged that Mr. Watts should deliver his lecture, which he agreed to condense as much as possible, and that I should then be allowed to occupy equal time in reply, and after that we should each have two short speeches of the same length. The lecture occupied an hour and I replied for about another hour. The audience appeared highly interested in the subject, and I am free to confess that I obtained a better hearing than I have ever had at the Hall of Science, since I left the Secular party. On each of the previous occasions that had appeared there to speak on the subject of Spiritualism I had had great cause for dissatisfaction at the undue and noisy interruptions in which a part of the audience persisted in indulging, but on this occasion there was very little indeed to complain of. With the exception of a few idiotic ejaculations from a small number of uncultivated ignoramuses—a class of persons which it is perhaps next to impossible thoroughly to eliminate from any public audience—the entire meeting appeared anxious to hear both sides. It is perhaps only fair to say that both Mr. Lowry, who presided, and Mr. Watts did much by their conduct to preserve this good feeling. Mr. Lowry is an excellent chairman, and certainly showed no leaning towards the champion of his own views, and Mr. Watts—whom I esteem as a personal friend, notwithstanding our difference of opinion—is a most fair and gentlemanly opponent. On the whole, therefore, the discussion passed off very satisfactorily. A great number of Secularists became enquirers into the Spiritual phenomena after the debate with Mr. Foote, no less than eleven or twelve joining the St. John's Association meeting on Sunday evenings at Goswell Hall. "What the result of this discussion may be it is as yet impossible to say. As the so-called *National Reformer* had not announced the debate so neither, of course, did it give any report other than a few lines in which I was described as an "eminent Spiritualist," my name not being allowed to contaminate the pages of that very immaculate journal. Honest and consistent Freethinkers must blush crimson when they think of the way in which the term "freethought" is now-a-days prostituted. Here is a journal professedly conducted upon principles that claim freedom of opinion for all, and the right of every man to utter his sentiments, however contrary they may be to those held by the rest of mankind—and whose editor yells furiously when other papers are found refusing to advertise his lectures or report his public doings—and yet which finds itself compelled to resort to a petty intolerance that would disgrace the organs of the Papacy. Truly, Christianity has very little to fear whilst infidelity finds its representatives in such sham

reformers as these—men who, whilst they prate about liberality of sentiment and freedom of opinion to please the gaping mob, in reality play the despot to the top of their bent and display a spirit akin to Rome in her very worst days. Free-thought! Bah! The freedom is infinitesimal in quantity and the thought in the majority of cases altogether absent.

In the *National Reformer* of July 12, the following paragraph appeared under the heading of "Rough Notes."—

"The editor of the *Medium* is apparently in a bad temper, and condescends to be ungentlemanly and untruthful. We say nothing of his personal boast of victory over Mr. Bradlaugh; he is welcome to keep the laurels he gathered. We printed that debate verbatim in these columns, and the matter is not worth discussing, although we fancied we remembered reading, even in the *Spiritualist*, that Mr. Burns's speeches in that debate were "twaddle," and we think Mr. Burns excused himself for having done no better on the ground that he was a little poorly. Still, if shouting out, "I beat you," will make a victory, we will not contest the point. We refer more particularly to the special personality of the attack as it affects Mr. Charles Watts, who, we presume, is made to suffer because we excluded, and continue to exclude, from these columns the name of an absolutely dishonest and unprincipled man; who announces himself now "a pronounced Christian," and who "actually proposed to edit a Secular paper at a time when, if his present statements are true, he was not a Secularist; and who now gains a temporary livelihood by the meanest trickery, while he has intelligence enough to fit him for honest work." The editor of the *Medium* is undignified enough to sneer at sums received by Freethought lecturers, but this comes with ill-grace from the *Medium*, whose editor is constantly begging for funds, and who prints this week that, "when his paper is sold, he does not receive back what it cost to print it." If this be true, where are the boasted numbers of the *Spiritualists*? A circulation of 2,500 copies would repay the cost; and avowedly either the *Medium* has not this limited sale, or it, too, corrupted by evil communications, is not as exact as it should be in its statements when it is trying to get money from its adherents."

So although my name is excluded from the columns of this very charitably conducted journal, calumnious statements about my character by no means share the same fate. It is not that the Editor desires to ignore me, but simply to find an excuse for himself in cowardly skulking behind an inuendo whilst he flings abroad the dirt in which he habitually grovels. Leaving Mr. Burns to deal with that portion of the *Reformer's* elegant specimen of *canina facundia* that refers more particularly to him, I penned the following letter and sent it to the Editor. Of course I did not for one moment expect that it would be inserted, knowing as I did by past experience how disgracefully unfair to opponents and to those whom he makes the victims of his slanders, in this *soi disant* "*Reformer*."—

To the Editor of the *National Reformer*.—Sir,—From my past experience of your great impartiality and extreme desire of doing justice to those who differ from you, I can hardly expect that you will find a place for this communication in the columns of your very courteously conducted journal. You appear to me to have so accustomed yourself to the "impeachment" of everything and everybody, that you have come to believe that a man who dares to contradict any statement that you may have made, even though it be to clear his own character from

a charge both scurrilous and false, must be guilty of something like high treason against a universally-recognised infallible authority. Mud-pelting at people's characters has become so persistent a habit with you that it may be said now to form one of the distinguishing characteristics of your nature. Like Diogenes, you can find no honest man in the world, the lantern employed in your case being the reflection of your own idiosyncrasy. There is a sort of sublimity in the audacity with which you issue your "Bulls" out of the dingy court in Fleet Street, and the cool, *nonchalant* way in which you settle all questions whatsoever, from the existence of God down to the honesty of intention on the part of your fellow men. No sentence of excommunication penned by the weak and feeble old man at Rome against any unfortunate Catholic who doubts the dogma of papal infallibility is given to the world with greater self-satisfaction than the anathemas hurled at the head of any poor secularist who dares to differ from the divine oracles of Turner Street, or, having thought for himself, has come to the conclusion that there is truth in the world that has not as yet appeared and is not likely to appear, in the pages of the *National Reformer*. Should any man from honest conviction renounce the follies of secularism, the miserable negations of atheism, and a belief in the superlative wisdom of the almighty Bradlaugh, he is a doomed man. On his head falls the fiery vengeance of the Jupiter Tenans of Johnson's Court. His character is torn to shreds: he becomes at once the victim of the most villainous slander and the most scurrilous abuse. To lie about him so long as it is to the glory of secularism will not only be tolerated, but treated rather as a merit than otherwise; and if his reputation be not entirely blasted, it will be because the pigny pope of secularism lacks the power to carry out his benevolent intentions.

This has been the fate of every man in my recollection who has left the secular party, and it is mine to-day. Statements are repeatedly made in the pages of the so-called *National Reformer* respecting me, devoid of one single word of truth, and prompted alone by what Pollok calls

"Slander, the foulest whelp of sin."

The last specimen of this "back-wounding calumny," as Shakespeare terms it, I have before me in the issue of July 12th. I am first described as "an absolutely dishonest and unprincipled man." It is so easy, however, to fling about vague terms of this kind, that may mean anything or nothing, that, but for the fact that it is followed up by statements utterly at variance with the truth, I should not notice it at all. There appears to be no honesty anywhere but in the great "Iconoclast" himself and his satellites; and no principle outside the miserable *clique* over which he presides, a *clique* which is as distasteful to all the more intelligent of the secularists as to those who believe in the higher and nobler truths which so-called freethought affects to ignore and despise.

The truthful writer of "Rough Notes"—he should have termed them "Mendacious Slanders"—states that the person referred to—and no one can fail to see that it is intended for me—"actually proposed to edit a secular paper at a time when, if his present statements are true, he was not a secularist." Now, it would be interesting to inquire what is meant by the phrase, "If his present statements are true." What statements? I am not aware of any statements that I have made that can have any bearing on this question. This calumniating scribe has been drawing on his imagination for his facts as usual. Again, what secular paper did I ever propose to edit? I should like information on this point, as I am completely in the dark on the subject. I certainly was very often asked casually whilst I was with the secularists if I would edit a paper if one were started—a journal that should be conducted on principles of fairness to all the party, which those who make the proposition knew perfectly well that the *Reformer* was not—but no definite scheme was ever proposed, and the statement is therefore simply a gratui-

itous falsehood. But when it is said that I proposed to edit a secular paper when I was not a secularist—the inference intended to be drawn being that I would advocate opinions which I did not hold—the statement is a mendacious calumny, and I fling the scurrilous lie back in the teeth of him who made it, and tell the slanderer that my public honesty has been as well tested as his own. Then the wretched scribbler proceeds: “and who now gains a temporary livelihood by the meanest trickery, while he has intelligence enough to fit him for honest work.” What mean trickery do I employ to obtain my livelihood? I earn my bread by my pen and my tongue, a method which the editor of the *National Reformer* of all people can hardly consider to be dishonourable. I work as hard as any man living, and have only my honest labours to depend upon to provide food for myself and my family; and the statement about mean trickery is not simply false but villainous. If this scribbling slanderer means by trickery my exposure of the dishonest dodges of the conjurers, for bringing into contempt that which I hold to be next to sacred, I may enlighten him by telling him that not only have I not procured my livelihood by these exposures, but that on the whole I have lost money by them.

All who know me are perfectly aware of the fact that since I renounced the opinions that I had held for so many years, I have suffered very considerably in pocket; that at present I have to work with my pen early and late to satisfy the wants of those who depend on me for support; and the malicious charge made against me therefore by this writer and other persons of similar character is not only false but cruel in the extreme.

Whilst I was with your party I took no farthing from it but what I earned by my lectures, yet for many years I did as much work as any one of your public advocates, and more than most of them. I had no “Special Fund” nor “Shilling Fund” to use in my “absolute discretion,” nor testimonial, nor any other begging scheme, and I think now that I have left you I am entitled to be treated at least with respect. I cannot afford, any more than any other public man, to be made the victim of lies and slanders; and wretched indeed must be the cause that requires to be propped up by such contemptible means.—Yours with no sort of respect, G. SEXTON.

London, July 11th, 1874.

As I had anticipated, this letter was not inserted. The cowardly calumniator who presides over the editorial department of the miserable print that professedly aims at reforming the world, but which should first reform itself by learning to, practice a little truthfulness and honesty, had not the manhood to publish my reply to his mendacious slanders on my character. In his answer to correspondents he acknowledges the receipt of the letter, and in doing so brings two other charges against me as false as they are villainous and vile. As, however, I intend to deal with these in another way I pass them by here. He then adds, with that whining tone which he always assumes when he feels that he is being justly chastised:—

“We never wish to meddle with this person, but each time he obtrudes himself on our notice, or that of the party, he must take the consequences.”

Never wishes to meddle with me! Why he is always at this dirty and contemptible work. Week after week he has been attacking me when I gave him no sort of provocation whatever; and now that I determine to defend my character against his malicious slanders he blubbers out like an overgrown school-boy, “leave me and my party alone, I don’t want to have anything to say to you.” I can assure him that I have no desire to have anything to do with him for the reason to be found

in an old proverb which he will doubtless remember about “touching pitch, &c., but I do not intend to sit quietly down while my character is being blasted, my honest work interfered with, and my bread taken away by a man whose sole business in life appears to be to malign better men than himself. When and where have I obtruded myself upon him or his party? Every one knows that I have never done anything of the kind, unless my appearance at Old Street, to defend my principles in answer to a special invitation from the only persons who had any business with the matter, be so construed. I suppose when I receive a challenge from any Secular lecturer I am to refuse to meet him because my presence in a secular hall is likely to give offence to the presiding genius of what George J. Holyoake, with bitter satire, calls the “howling department” of Secularism. If I did this I should be charged with cowardice. So I am to be placed in a pretty dilemma. If I accept a challenge from a secularist to discuss our points of difference I am to be made the victim of the basest and most villainous slanders that a depraved mind can invent, whilst if I refuse I am to be branded as a coward. And this is Freethought. Of course one can easily understand why I must not obtrude myself upon the party. Truth, when it is spoken, is likely to make way in minds not altogether so warped by prejudice as to render further investigation impossible. My presence at the Hall, called by a strange perversion of language the Hall of Science,—since Science is the one thing that is never taught there by those who regularly occupy the platform—has already produced good results, and the Chief Priest knows well enough that if such work goes on his reputation will be in danger. The threat about taking the consequences I treat with the contempt which it merits. This man may awe others into silence with his bluster and his braggadocio, but that game will not answer with me. He may break his images to his heart’s content, but he must not mistake me for one of them, or he may find himself engaged in a tougher job than he bargained for. I shall not obtrude myself upon his notice (his notice! great heavens!) nor on that of the spiritless dupes who left my party, except as a public advocate of truths which, I consider, they would be all the better for accepting; but he must learn to treat other people, if not with respect, for that is foreign to his nature, or with gentlemanly conduct, for that is impossible, at least with manly courage and some sort of fairness.

G. SEXTON.

MR. AND MRS. S. C. HALL’S GOLDEN WEDDING.

THE anniversary of the fiftieth wedding-day, the “Golden Wedding,” of Mr. and Mrs. S. C. Hall, will take place on the 20th of September, 1874—the present year.

That of William and Mary Howitt took place about two years ago. Theirs was celebrated in Rome. Mr. and Mrs. S. C. Hall regard themselves as more fortunate, inasmuch as they will receive the greetings of their friends at home.

It is pleasant to record this event in reference

to four earnest Spiritualists, as well as popular authors, whose labours have been devoted to advancing the public good; thus working together "hand in hand, and heart in heart," during half a century; and their work on earth does not seem to be yet done.

THE GLEANER.

THERE is a letter in the *Cape Argus* for May 16, signed "Citizen," and evidently from the pen of our correspondent, Mr. W. L. Sammons, calling the attention of the reader to Bishop Colenso's attitude towards Spiritualism, and quoting from an article which appeared in these pages on that subject.

The editor of the *Glasgow News*, in his issue for June 25, has made a violent and unscrupulous attack upon Spiritualism. There are more popes in the world than Pius IX., who, at any rate, has something respectable with which to back his pretensions.

We have received the first series of certain drawings by a young girl twelve years of age, descriptive of the "Spirit's Life and Progress" from the time of its liberation from the flesh. The book is in every way interesting, and Dr. Gully supplies an introduction giving the history of the whole matter. The drawings are eminently worthy the attention of all Spiritualists.

The Rev. B. W. Savile, M.A., has issued a new book on *Apparitions*, published by Messrs. Longmans and Co., an extract from the first chapter of which appears in the *Spiritualist* for June 26.

A report of the debate between Dr. Sexton and Mr. Charles Watts, at the Hall of Science, London, is given in the *Medium* for June 26.

A Cremation and Urn Society (Limited) has been started, further particulars of which may be had from Mr. W. M. Wilkinson, 44 Lincoln's Inn Fields, London, a well known Spiritualist.

The *Religio-Philosophical Journal*, published at Chicago, has a weekly circulation of 22,000 copies.

The *Spiritual Magazine* for July contains a summary, with extracts, of Mr. A. R. Wallace's Defence of Modern Spiritualism, Part 2, which appeared in the *Fortnightly Review* for June. The same number contains an article by Dr. Hitchman, on the "Mathematics of Psychology," and a singular article on the "Voice of God in Dreams and Visions."

London Society for July contains an able article on "Modern Miracles," by Mr. H. M. Dunphy.

A sermon by John Wesley on "Good Angels" has been reprinted, price twopence, and should obtain a wide circulation.

Dr. Sexton is contributing a series of articles to the *Pioneer of Progress* on Jean Paul Richter, of whom English people still know next to nothing, except through the pages of Carlyle.

We beg to state, for the information of several friends and correspondents, that Mr. F. R. Young's complete account of Mr. Monck's flight from Bristol to Swindon appears in the *Bristol Daily Post* of December 2, 1873, which can be had, we suppose, direct from the office of that paper.

A Conference of Spiritualists will be held in London from the 4th to the 7th of August, at Lawson's Rooms, 145, Gower Street. Papers on subjects advertised in our pages are invited.

The Countess of Caithness intends to expend £1000 in the introduction of translations of Allan Kardec's works into English.

The Controversy between Mr. Sergeant Cox and his opponents continues. He is getting more than "showers," and there threatens to be a deluge.

Mr. George Farmer has opened a shop for the sale of Spiritualistic literature at 4, Kingsgate Street, Holborn, London.

The front page of the *Pioneer of Progress* for July 10 contains a facsimile of direct writing executed by a Dutch Spirit, and a description is given in the body of the number.

Mr. Morell Theobald, of Hendon, has come forth in the *Pioneer of Progress* as a champion of Dr. Monck as against Mr. Simkies of Wolverhampton. Speaking for ourselves, we can only say we have never doubted, on the contrary, we have affirmed, in public and private, by word of mouth and in print, our belief in the extraordinary mediumship of Dr. Monck; but Mr. Theobald needs to be reminded that mediumship is not everything, and that we are not aware of any "Christian Spiritualists" who have "pointed their subtle hidden slanders" at Mr. Monck.

At one of Mrs. Tappan's lectures in Liverpool Dr. Hitchman presided, and in the course of his introduction of the speaker gave ten reasons for his belief in Spiritualism, which reasons are reprinted in the *Pioneer of Progress* for July 10.

Mrs. Annie E. Fay promises to be a powerful opponent of Maskelyne and Cook, Dr. Lynn, &c. Evidently the press does not know what to make of her.

In the *Medium* of July 10 there is a sadly characteristic article, entitled "The Progress of Priestcraft," the dire twofold offence committed being that Dr. Sexton has made confession of his faith as a Christian, and that the Proprietorship and Editorship of this journal have been passed over to him by Mr. Young, who once threatened to horsewhip Mr. Burns for a piece of unwarrantable insolence.

Efforts are being made to arrange for Dr. Sexton to deliver a series of Sunday evening lectures in London, similar to those which were delivered by him in Cavendish Rooms twelve months ago. Persons wishing to help in this movement can communicate with Mr. White, 6 Dorset Street, London, W. The first lecture will be delivered in the Marylebone Music Hall, on Sunday evening, August 2nd.

The *Pioneer of Progress* for July 17 gives an engraving of a recognized Spirit Photograph obtained by a sceptical gentleman through the mediumship of M. Buguet, the spirit photographer.

Mrs. Tappan is busily engaged lecturing at York, Darlington, Newcastle, Stockton, Leeds, and other places in the North.

Mr. J. J. Morse will sail for the United States on Thursday, October 15.

There is an article in the *Cornhill Magazine* for July on "Modern Soceery," in which the writer, while admitting the reality of the phenomena, speaks of them as unimportant. There is no accounting for tastes!

What the Swedenborgians call "Spiritism" is now being made a subject for discussion at the Swedenborgian Chapel in London, of which the Rev. Dr. Bailey is minister. Particulars of the discussions appear from time to time in the *Spiritualist*.

The *Medium* for July 17 gives a portrait of Mr. Williams, the medium, and an interesting account of his mediumship by Mr. Russell, of Kingston-on-Thames. The same number reprints a "Few Remarks on National Associations," by Mr. William Howitt, which appeared in our last number.

A large gathering of Spiritualists will take place at the Crystal Palace under the auspices of the British National Association on August 7th. The chair will be taken by Dr. Sexton.

Two new American mediums from Chicago, Messrs. Bastian and Taylor, are now in Glasgow, and intend making a short tour in the North, and then coming to London, calling at the chief towns as they proceed.

The vicar of Heckmondwike, the Rev. W. T. Storrs, has been attacking Spiritualism, and denouncing it as devilish, and worse than ancient witchcraft. Mr. Morse has come to the rescue, having spoken in that town three times.

"Britain's Journal of Spiritual Science,"—a standard American Quarterly, contributed to by some of the ablest American *Literati*—should be read by all Spiritualists. The April number contains an article on Swedenborg, by Dr. Sexton.

Our Open Page.

UNDER this heading we allow correspondents to state their own views in their own way; the Editor, therefore, cannot be held responsible for the sentiments expressed. Of course care will always be taken to prevent the introduction of personalities, and of language and matters likely to prove offensive.

SPIRITUAL PROPAGANDISM IN IRELAND.

To the Editor of the "*Christian Spiritualist*."

MY DEAR FRIEND,—Unless anything happens more than I know of at present, I shall be in Ireland during the whole of the month of September, would you, therefore, allow me to say that persons who may desire to arrange with me for the delivery of lectures on Spiritualism, in Dublin, Belfast, or any other place, had better communicate with me at once, so that dates, subjects, and terms may be fixed. The sooner I hear from correspondents, the easier it will be to make the needful arrangements.

Most sincerely do I hope that I may prove a FORE-RUNNER FOR YOU, in any efforts I may make to spread our glorious faith in Ireland, for there is no living Spiritualist who is the equal of yourself, as an exponent of the facts and principles of Spiritualism; and the Irish people would honour and benefit themselves were they to say to you, as a man of Macedonia said to S. Paul, "Come over into (Ireland) and help us."

Yours affectionately,

FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon,
July 20, 1874.

Notices to Correspondents.

LETTERS for the Editor, Contributions, Subscriptions, Books for Review, and all communications having reference either to the literary, or the business department of the CHRISTIAN SPIRITUALIST, must be addressed to the Editor, 75, Fleet-street, London, E.C.

ALL Correspondents who send articles relating to sittings, entrancements, or Spiritual phenomena of any kind, must, in their communications, give dates, names of places, names of persons, and residences in full, and for publication. Unless they comply with this rule, 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 this ordeal, they are requested not to send them to the CHRISTIAN SPIRITUALIST.

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. 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.

REJECTED MS. cannot be returned, or letters answered through the post, unless stamps are forwarded to cover the expense.

CONTRIBUTORS are requested to write in a legible hand on one side of the paper only, and to be as brief in their remarks as is consistent with explicitness.

FRIENDS in the various parts of the country will oblige the Editor by forwarding to him newspapers issued in their respective localities, that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

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. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations for that purpose will be thankfully accepted.

J. F. B.—The proverb, "God tempers the wind to the shorn lamb," is from Sterne's "Sentimental Journey." This, however, is not its primary origin, as the same idea is found conveyed in almost the same words in much earlier periods, and in different languages. It is contained, almost in the identical form given by Sterne, in the much earlier writings of Henri Estienne, who in 1594 wrote, "Dieu mesure le froid à la brebis tonduë." Herbert, also a predecessor of Sterne, wrote, "To a close-shorn sheep God gives wind by measure."

A DISBELLEVER.—Your ideas regarding Christianity have no foundation whatever, in fact they are clearly the result of loose thinking on the subject. Read the following passage from Lecky's "Rationalism in Europe:"—"There is but one example of a religion which is not naturally weakened by civilization, and that example is Christianity. In all other cases the decay of dogmatic conceptions is tantamount to a complete annihilation of the religion, for although there may be imperishable elements of moral truth mingled with those exceptions, they have nothing distinctive or peculiar. The moral truths coalesce with new systems, the men who uttered them take their place with many others in the great pantheon of history, and the religion having discharged its functions, is spent and withered. But the great characteristic of Christianity, and the great moral proof of its divinity, is that it has been the main source of the moral development of Europe, and that it has discharged this office not so much by the inculcation of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctively and intensely Christian as long as it consists of a gradual approximation to the character of the Christian Founder. There is, indeed, nothing more wonderful in the history of the human race, than the way in which that ideal has traversed the lapse of ages, acquiring a new strength and beauty with each advance of civilization, and infusing its beneficent influence into every sphere of thought and action."

A LOVER OF FAIR PLAY.—You will see that we have dealt with the noisy braggart on another page, although he is hardly worth notice. "There are attacks," says Max Muller, "of which we ought to be proud, as there is praise of which we ought to be ashamed."

PHOSPHORUS—(Nerve and Brain Food), a New Mode of Preparing it for Internal Use. A PAPER (with Illustrative Engraving), sent Post free for two Stamps, addressed, "Editor of 'Earth Life,' 3, Barnard's Inn Chambers, Holborn, London.

PORTRAITS OF DR. SEXTON.

Large Photograph, for Framing, 5s. Carte de Visite, 1s. Will be sent direct from Dr. Sexton, 75, Fleet Street.

A LIST OF LECTURES ON MODERN SPIRITUALISM, Delivered by **GEORGE SEXTON, M.A., LL.D.**, *Honorary Fellow of the Royal Italian Academy of Science, &c.*

1. The Claims of Modern Spiritualism on Public Attention.
2. How I became Converted from Scepticism to Spiritualism.
3. Spiritual Phenomena. What do they Prove?
4. & 5. The Philosophy of Spiritualism with Criticism of Adverse Theories invented to account for the Phenomena.
- Two Lectures as delivered in the Crystal Palace in 1873.
6. Unconscious Cerebration, a Scientific Fallacy, and no Explanation of Spiritual Facts.
7. Psychic Force calmly considered, being a Criticism of Serjeant Cox's work, "What am I?"
8. Mediums and Mediumship.
9. The Mission of Spiritualism, an answer to the question *Cui Bono?*
10. Spiritualism in all ages and all countries.
11. Christian Spiritualism.
12. Comparative Merits of Spiritualism and Secularism.
13. Objections to Spiritualism Stated and Examined.
14. Sleep and its Mysteries.
15. The Philosophy of Trance.
16. Protoplasm, Life, and Spirit.
17. Death, Physiologically and Psychologically Considered.
18. Brain and Mind.
19. Man as a Spiritual Being.
20. The Future Life.

OPINIONS OF THE PRESS.

"A Lecture was delivered last night in Hope Hall, in the presence of a large audience, by George Sexton, M.D., M.A., LL.D., F.R.G.S., of London, the subject being 'The Philosophy of Spiritualism,' with criticisms on adverse theories. Dr. Hitchman presided. Dr. Sexton's discourse was a very able one, and very different to the vulgar utterances of 'paid mediums.' He is a speaker of first-rate elocutionary power, and treated his subject in a very able way."—*LIVERPOOL MERCURY*, August 7th, 1873.

"LECTURE BY DR. G. SEXTON.—Under the auspices of the Leeds Psychological Society, this accomplished gentleman delivered last night to a crowded audience in the Music Hall, an instructive lecture on the 'Philosophy of Spiritualism,' reviewing many of the Sciences, and ably explaining the great basis—Induction. Dr. Sexton made out a good case, and if he did not produce a positive result, he succeeded in fairly sweeping away the last vestige of prejudice and preconceived notions respecting the truth or falsehood of Spiritualistic phenomena, which he and others have classified, and on which they have built the so-called science of Spiritualism. This was, we suppose, the main object of the doctor's lecture; and if so, he completely succeeded. Respecting the phenomena Dr. Sexton spoke about, we hesitate not to say that we know nothing; but this we do say, that a more scientific (in the best sense of that term) lecture than that of last night could not be heard from any of our chairs in our universities."—*LEEDS DAILY NEWS*, Nov. 4th, 1873.

Applications for Lectures on Science, Literature, Poetry, Spiritualism, Religion, &c., to be addressed to Dr. Sexton, 75, Fleet-street, London, E.C.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

PERSONS 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.

Price 15s.

DR. ALFORD'S BIBLICAL CHART OF MAN A Chromo, 26 by 36, Double Man, with a Key of Explanation, showing man Physically with Seven Senses—Man Spiritually with Seven Attributes. A beautiful Chart for Sabbath School Illustrations.

May be had of the Editor of the **CHRISTIAN SPIRITUALIST**, 75, Fleet Street, London, E.C.

British National Association of Spiritualists.

THE 1874 CONFERENCE OF SPIRITUALISTS will be held in London (LAWSON'S ROOMS, 145, Gower Street), from the 4th to the 7th of August.

GENERAL PROGRAMME.

TUESDAY, AUGUST 4th.—Opening Soirée, at Beethoven Rooms, 27, Harley-street, Cavendish-square, W. Tea at 6 o'clock. Chairman's Address at 8 o'clock, on Detailed Arrangements of Conference.

WEDNESDAY, AUGUST 5th.—First Session of Conference, 10 a.m. to 1 p.m. Second Session, 3 p.m. to 5-30 p.m. Subjects for consideration:—Organization, and the Physical Phenomena.

THURSDAY, AUGUST 6th.—Third and Fourth Sessions at same hours. Subjects: Direct Voice, Writing, and Painting; Inspirational and Trance Speaking; Spirit Photography; The Influence of Spiritualism on Humanity—Past, Present, and Future.

FRIDAY, AUGUST 7th.—Public Meetings at 3 and 6-30, at the Crystal Palace.

On the evenings of Wednesday and Thursday arrangements will be made as far as practicable for the holding of *Seances* for the different Classes of Phenomena.

TERMS OF ADMISSION: Soirée—Members' tickets, 1s. each; Non-members, 1s. 6d. Conference and Crystal Palace Meetings—Members free, upon presentation of their card of membership; Non-members, 1s. to each session, or to each Public Meeting, or by 2s. 6d. ticket to the entire course. Non-members purchasing two 2s. 6d. tickets will have the privilege of nominating a person to be a Member of the Association until the end of the current year.

Tickets to be had of Miss Kislingbury, 93, Clarendon-road, Notting-hill, W., and of the Editor of the "Pioneer," 4, Kingsgate-street, Holborn, W.C.

The Secretaries will be in attendance at the Soirée for the purpose of recording the applications of persons properly introduced to become members of the Association. These, upon payment of the Members' subscription, will be entitled to admission to the Conference and Crystal Palace Meetings free.

Persons willing to contribute papers on the following subjects are invited to send their names to A. JOY, Esq., 25, James-street, Buckingham Gate.

1. The best means to be employed by the Association in Promoting the Organisation of Spiritualists.
2. The Philosophy and Purpose of Physical Manifestations.
3. The Best Conditions (Mental, Physical, and Social) for Evolving Physical Manifestations.
4. The "Direct" Voice, Writing, and Painting.
5. Inspirational and Trance Speaking.
6. On Spirit Photography.
7. The Influence of Spiritualism on Humanity, Past, Present, and Future.

The papers must be sent to A. JOY, Esq., not later than Friday, the 31st July. All accepted papers to remain the property of the Association, unless specially agreed otherwise. Non-members contributing accepted papers will be elected Honorary Members for the remainder of the current year. No paper to occupy more than fifteen minutes in reading.

T. EVERITT, *Chairman Conference Committee.*

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

Printed for the Proprietor (GEORGE SEXTON), by WILLIAM SNELL, 9, Crane-court, Fleet-street, London; and published by FREDERICK ARNOLD, 86, Fleet-street, London.—August, 1874.

SUPPLEMENT TO THE CHRISTIAN SPIRITUALIST.

AUGUST, 1874.

LUNACY AND SPIRITUALISM. IN TWO PARTS.—PART 2.

THIS "furor" then was referable to the Circle; this Circle was called Religion; and this Religion was approved by the State; but if referable to private malice, then only error-in-law could explain the case, because plainly it was Witchcraft, and should have been dealt with accordingly. In process of time all distinctions were lost, and finally the Roman law tumbled down bodily altogether from this very cause, and by this very means, because it could not hold its own against the corruptions of the Circle. If now it be asked, what was the position of the man in "furor" towards the Circle; first, his thoughts were heard, he found himself circumvented and mocked in all he attempted to do; secondly, since the Circle is "cried out of" (*effari*) in word and act by Satan, the actions of men towards him appeared no longer to proceed from their own free will, so that he could understand nothing of what went on around him; thirdly, there is the *susurrus magicus*, or whispering, which proceeds from the same source; there is no ultimate distinction between these three diabolic forces, if forces they can be called. When Sylla thought he could restore the right of liberty by means of special enactments, he expressly mentioned the "magic whisper" in his Law against Witchcraft, showing that the perpetrator of this crime was doomed to be thrown to wild beasts; but leaving it to the choice of the prisoner, if condemned upon the point of fact, to have sentence passed upon him either openly or by secret; with the same result in both cases. That something like whispering does act upon the brute creation from the influence of Satan upon them cannot for one moment be doubted; and this law of Sylla's, maintained so far as its principle goes, in Europe until 1789, was the salvation of thousands for centuries.

Now, if it be said that a man may suffer "listening backwards" and "whispering" from the voluntary malice of an individual demon, the answer is, that we know of no such possibility. No man is subject to the caprice of demons or spirits with regard to this, and the aspect of the entire world would be totally different from that which belongs to it, if the case were otherwise. No such power exists. There is not a trace of it in the history of mankind. That the serpent, of his own initiative, spoke to Eve before Adam may be true enough; and, be it remembered, if tradition may be added to Scripture, in all the old pictures the serpent in this act is represented with a female head; it proves that he did not speak to Adam before Eve; nor did he at once seize Adam, as the above erroneous supposition might render possible. Nor did he at once seize Eve; but no one who has seen much of savage life will be at a loss to understand what might be meant by understanding the language of animals in the earlier ages of mankind; and, while the serpent seems to invent the very curious confusion of ideas stated, suggestive of the notion that Adam should have forbidden his wife from listening to the reptiles, it is obvious that Jamblichus would have said much the same thing to the first woman who joined his Circle with any scruples of conscience. In any case, the reality of Satan's existence, his action by the system of "antipathies and sympathies," and his adaptation for Evil of means to ends are all at once developed here; as distinct from the action of Good, which is shown to consist in the speaking into life of all that is desired by itself. The same manner of Satan's working, and the same distinction between the two workings, may be traced throughout the world's history, and

not a little light may be thrown upon the distinction by a contemplation of the strange mistake of Archdeacon Paley, who, as is well known, in his *Natural Theology*, erroneously applies the system of Satan's working to a pretended proof of the works of God. The writings of Jamblichus, Proclus, and others, explain these "antipathies and sympathies" until one's stomach turns sick in reading them; and this would not be the case, if as is so constantly falsely represented, their use was merely an imaginary proceeding. That it is still more sickening to the heart, to follow out in an intellectual sense the process from the "oblation" to the propitiation, then to the formation of the circle, then to the junction of instinct, then to the reaching out of the hand to Satan, then to sacrifice, then to vision, or hearing backwards or behind one; and to see by the light of the plainest common sense, in a land now crowded with Madhouses, the VICTIM in every single case they contain, may be true enough; but the invocations of Satan, the implored assistance of evil demons, the artful use and employment of Evil Spirits which have produced every single one of these results, is a fact truer still. It proves that no demon, nor evil Spirit, not Satan himself has the power of so vexing an individual, unless so many persons took so much trouble and were at such pains to bring about the result in question. If a man cannot point out an individual witch, still he has but to look around him, the Circle is there, and he acts only in despite of his own individuality if he denies it. If a man waits till he sees an individual demon, of his own power, seize upon an individual man at will, he will have to wait long enough; if he requires a proof of the existence of Evil demons, and of their scientific employment by men, the 250 Madhouses around him are its demonstration.

While the Church was casting out Evil Spirits, the Roman Emperors with the same object were issuing frequent Edicts against Witchcraft; but both together could not stem the torrent. The Roman circle was corrupt beyond remedy, respect for the individual honour of men could no longer be maintained, and consequently in law, the *jus ordinarium* had to be abandoned, simply because it could no longer be administered. Constantine merely received, or assented to, Christianity; he never dared to break up the Circle, or, as it may now be called, [the "Establishment;"] he did not know how to do it, he had not the power of doing it; briefly, he only ran away from Rome, and went to live at Constantinople; and mankind fell away into what may be called "Merlin's System," formed in Europe about the year 450. Merlin joined the Roman "Establishment," in each nation that the Romans had conquered, with the special Circle of that nation, the Scandinavian, the Teutonic, the Druid, &c.; thus in England he joined the Roman circle with the Druid circle, forming, out of the two, one "Establishment" by making great changes in both, and adding several inventions, purely gratuitous, of his own. The world now became more under the power of Evil Spirits than before; and it is not true, in one sense, that the nations were "converted," as is usually said; they only received Christianity in the idealistic, intellectual, or mental sense; a king might kneel in the dust before a bishop, but that king was himself the centre of a Circle all the time; he knew that he could only retain his position by the help of the "establishment," worshipping and invoking Satan; and the bishop blessed the king, knowing this to be the case. It is only in law, that the saying "the king can do no wrong" can be called a maxim; in the world, it is an allusion to a reality, that the aid of the "Master" and

"establishment" consulting Satan would be given in every difficulty. Then Merlin's adherents called themselves "knights;" then they mocked those men who insisted on holding to the Roman laws and customs by calling them "giants;" then they ridiculed their houses, which, unlike the domiciles of the present day, whose walls any one can see through, presented to the eye an appearance suggestive of a prohibition from looking at them, by calling them "castles;" and their watch-dogs barking "dragons vomiting flame;" and the semi-Roman farmer's daughter became the "distressed lady," for a reason easy to understand. War, down to that period, meant war by right, war of individuals; and slaughter of the conquered proceeded from no special brutality in the conquerors, but followed because this is the sense in which war was made. One refuge from physical death alone existed, that of submitting to death in morals, in opinion, and in law; this was the position of being "saved," or a "slave;" and the number of slaves was enormous. There has been neither "war" nor "fighting" in the world since the year 450. Merlin invented quite a new thing, called "tilting" (in French *be'horder*), a certain conduct founded on personal bearing, where equally in desperate risk or no risk, the individual expresses no opinion, has no feeling, in the merits of the case; the notion was probably derived partly from the gladiator's profession; a strange variety of the notion has since been seen in the Swiss, who gave their services to any one who would pay them against any one who would not, or even against each other if paid on both sides. It would appear, that hence may follow any imaginable amount of quarter to the conquered; and if for a moment the expression be used that "war" and "slavery" were extinguished by Merlin's system, then this is the reason why everywhere in Europe, all women in general were glad of Merlin's System, and betrayed their own male relations to forward its ends. But like all the devil's gifts, it is delusion. The invention consists in recognising no Spiritualism except the evil Spiritualism of the "Establishment" worshipping Satan, which invention, since it makes all men slaves, cannot be known to them in law; hence their position is that of universal slavery; men may complain against Witchcraft when and where they can, so long as they can, as slaves always could; and they can be sent anywhere, in any number, to make battles and sieges, whenever the interest of the "Establishment" to keep them slaves calls for it. After crushing in mankind the Roman ideas of there being conditions in "Establishments," the "Establishments" turned the history of the world about 450 into fable, so that chivalry with its "knights," "giants," and "castles," has become incomprehensible without this explanation.

Europe now became divided into Seven "Establishments" with Ten Kingdoms (the seven heads and ten horns of Daniel vii. and Revelations xiii.) An "Establishment" consists of a "Master," now usually a mad-doctor, one of the mad-doctors whose names one often sees in the newspapers, sitting on a box-stool, surrounded by an inner circle of women facing inwards, and an outer circle of men. Each of these general circles is subdivided into many smaller ones, like concentric rings. The nearer the centre, the greater the authority in opinion. This may be seen in England from any advantageous position, as from off the coast, or from any great height, in the sense of the "Spectral Sight." By this means a universal "watch" is maintained by the "master" on every man, woman, and child, in England; all good is prevented as being inimical to the government, all evil is initiated, carried on and perpetrated by the "master's" influence as enforcing the submission of the masses to the aristocracy. The "Master's" conversation with the women in the inner circle is incessant, for they call his attention to everything they see amongst the men, even to the very minutest trifles. The "master" is plainly seen to have a communication with Satan by this means; and as nothing is too great, so also nothing is too small to afford

an occasion for his asking Satan's advice; the calls of the "master" upon him for this purpose are incessant also. The common law gives no protection to women; every child on coming into the world is obliged to take things as they are for granted; the common law, even when it was at its best, forces all women into the Circle, gives them no source of safety except the opinion of the "Master," which they gain not by virtue, but by watching the men; they have no choice, but must cluster round the "Master" in the sense of secret as close as they can. It is true that there were conditions, but the aristocracy have, for centuries, made it the study of their lives to filch those conditions away. Take another system of law; suppose a cool, quiet determination were made, to give women the protection of such scraps of writs as *Appellatio*, *Adsectatio*, *Abductio comitum*, &c., by direct private right; the aristocracy would unsheathe the knife, would be the first to break the peace, would move the mechanism of the State, would stake their lives against it, because this very proper course would break up the "Establishment," for the women would then be in a position to refuse to join it. The very simplest reference to the present daily life of men and women, under the oppression of some 15 tyrannical Statutes invented during the latter part of last century, explains the existence of this devilry. Merlin's system is so managed, that even to this day, when every particle, trace, or vestige of a Roman right has been filched away from the people by the astute cunning of the Peers in their House of Lords, still the accessories of the Roman circle are seen with the "Master." Up aloft sits Jupiter, in front of his temple; below and around him are other "deities," the appearance of Mars over England being particularly brilliant; they seem occupied in singing praises to Jupiter. Prometheus is seen chained to a rock, the vulture gnawing his liver; but since this vulture seems to eat only from time to time as though to satisfy his hunger, Prometheus in the intervals of his apparent sufferings communicates most freely with the "Master," giving him information and advice on every possible subject, while he defies Jupiter throughout all. In the foreground is Jupiter's altar, blue with gold lines, still marked with the Roman cypher, S.P.Q.R., in a wreath; but this altar, ever since the Peers, on the 26th February, 1736, made "Conduitt's Act," is now used to sacrifice to Prometheus, in contempt of Jupiter; individual members of the aristocracy may there be seen and personally identified sacrificing on it to Prometheus the souls of victims to society, with the "sacrificial knife," as it is called. Prometheus sniffs up the incense of these infernal sacrifices with great zest, they seem to give him a momentary relief from his apparent suffering. It must be noted, however, that the evil influence of Prometheus and his worshippers, which resembles a mist, is evidently rising higher and higher daily; and, though not yet reaching quite up to Jupiter, bids fair to do so in a short time; on which it may be presumed that Jupiter will either topple down from his seat, or wane away. It would be endless to describe the Spirits of the Dead, and other appearances that may be seen at the same time. If anyone still persist in doubting Spiritualism, we may return to the question of Cicero in his work "On the nature of the gods." Since these deities move, act, speak, turn themselves about voluntarily, and will obey a behest, are they entities, real existences, or are they only a creation of the consent in opinion of millions of women and men? Since, according to the Roman system, they may be worshipped without having any faith in them; since no one's opinion is asked (would Heaven that it were I) and no one gets any thanks for what he thinks in the matter, but there they are; since, while rating it all at the very least, we observe that the prophecy which Æschylus attributes to Prometheus, that "Jupiter cannot escape his end," seems near its accomplishment, so that in Evil's very self, Evil is real still; what conclusion are we to arrive at? The answer is the same for us, for the contrary reason, as it was for the priest; it does not

signify which they are. The "Establishment," our worthies round a mad doctor, is there. No one would take so much trouble for nothing. By this system the "Master" has a communication with Satan. There is direct communication with another being than a human being, and that being is Evil. It would be absurd to refer the idea of Satanic existence to some principle of evil that may exist in the women's mind, placing the "Master" in the position of a clever man who permits the government to rest on the shoulders of a merely mechanical invention. Very mechanical means there are in it, but if even in this case also, every possible effect of "animal magnetism," "od force," "psychic force," "human galvanism," &c., &c., &c., were surmised, still, the visible communication is there; and the "od force" would have to be made to account for the witnessing of the spectator, which is impossible, because the spectator may curse the "Master" to the face, &c., without altering the execrable Sabbat. But another proof may be given thus.

If there were no Evil Spirit in this Circle, then the law of any country might be anything whatsoever, however good; because only humanity being in it, the contrivance being mechanical, might be adapted to any required conditions in the law. But the very contrary is manifestly the case, and this glaring confutation of the present opponents of Spiritualism makes their self-contradiction inconceivable. For, a few days in Parliament could repeal "Conduitt's Act," "Rose's Act," and the remaining some 14 statutes which, since the 26th February, 1736, have taken away from the people all the Roman rights which then remained. If the universal interest of every man breathing, seen by the plainest common sense amid the consent of all, were a sufficient motive for repealing an Evil Statute, then a repeal of such a Statute as "Rose's Act" (52 George III., c. 146), for instance, could be obtained any day; but it is not obtained, because the "Establishment" is a real worship of a real Satan, and the first rule in Satanic worship is that there is no going back in it; the statuting of the Parliament obeys the "Establishment," therefore obeys the rules of Satanic worship also, it never can be got to go back; the attempt of Mr. Sandys to impeach Sir Robert Walpole for his perpetration of "Conduitt's Act," and of Mr. C. J. Fox to restore the Right of Marriage to the poor, were stifled at once; and what is more, notwithstanding the high talk at once; and young men at the beginning of this century, not a single man returned to Parliament in our time has ever had the courage to dare, or been man enough to dare to face the danger of proposing any restoration of Rights since. Take again the instance of "Rose's Act;" surely both peer and peasant were better off as they were from time immemorial down to the year 1813, having a Certificate of Birth besides a certificate of baptism, but the peer found that he could not keep his place unless he behaved himself, so he made "Rose's Act," and enforced upon the peasant, like the iron kettle to the earthen kettle in the fable, a walk down the hill together. Enthusiasm, indignation, and argument would alike be wasted on such a subject; for no pretended varieties of intellect or opinion could account for the maintenance of such an outrage as this, while the above necessity, inherent in a real Satanic worship, explains it at once.

Now, suppose a man who denies Spiritualism is in Parliament, and of the Quorum. He dares not propose a repeal of "Conduitt's Act." He votes for a new Lunacy Act. He votes for building a new Madhouse out of the county rates. Then, he asserts that insanity is a disease, which it is not; but he has no other refuge from a consciousness of his own infamy. Now, if with "Conduitt's Act," the Lunacy Act, and the new Madhouse, insanity were a disease, then no one could be mad except the men who made "Conduitt's Act"; because the defiance is always held out to them—"repeal 'Conduitt's Act'" and all the Madhouses will be empty in a week, insanity will be at an end. But since there very really are Evil

Spirits, and since insanity is not a disease, but the calling it a disease is a most dastardly invention amongst men—therefore, by these double conversions, the remaining two propositions can only exist by a mutual dependence, and the logical conclusion is substantively always the same; either that the men who made "Conduitt's Act" were mad, or—to abolish Lunacy, repeal Evil Spiritualism repeal "Conduitt's Act."

Man is not made for governments, but governments for man. Will the world of departed spirits, avoiding the earth as a place where the institution of "Establishments" for the purpose of government enforces degradation on mankind, ever be able to bring an "Eye" to bear upon its tyrants, so as to produce upon it, for a good purpose, the effects of a hostile demonstration?

H. BRIMFIELD.

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BRIEF NOTICES OF BOOKS, &c.

THE Rev. L. A. Alford, D.D., of Logansport, Indiana, has issued a most elaborate and interesting volume, devoted to an examination of the "Mystic numbers of the Word," in which he aims to answer 500 important theological and scientific questions, and to trace the existence of the mystic numbers in Geology, Botany, Chemistry, and Anthropology. We cordially recommend this volume to those who desire to understand Holy Scripture, and trace its friendly relations with science and man. Dr. Alford has produced a book that will live.

The volume of the *New Era* for 1873, edited by Dr. Sexton, is best recommended by the name of its Editor. But we may just say, having read every line of the volume, that so valuable a book for 4s. 6d. is rarely to be met with. It contains 250 articles, many of them by Dr. Sexton himself, and is, strictly speaking, "one of the best and cheapest works ever issued." It can be had direct from Dr. Sexton, 75, Fleet Street, London.

If anybody wants an unanswerable argument, reasoning from cause to effect, to prove the existence and illustrate the character of God, let him read Gillespie's "Argument A Priori," Fifth Edition, published by Houlston and Sons, 65, Paternoster Row. Mr. Charles Bradlaugh crossed swords with this author, but was very soon "nowhere."

We very cordially recommend Mr. F. W. Newman's shilling edition, condensed, of *Smith's Fruits and Farnaces*, published by Pitman, London. It ought to make vegetarians by thousands.

While gladly admitting the piety, learning, and liberality of the author, we are often constrained to differ from "The Second Death and the Restitution of all things," by Andrew Jukes. Third Edition. London: Longman's. At the same time, we wish every orthodox minister in the land could be helped to read what so devout a man, and one so loyal to Scripture, as Mr. Jukes has to say on this topic. We might then hope for an abatement of pulpit denunciation and general small talk so rife at present.

Professor Blackie, of Edinburgh, has added to the many obligations under which he has put society, by issuing a little book, entitled "Self-Culture, a *vade mecum* for young men and students." It is published by Hamilton, Adams, and Co., London, and is now in its third edition. It is scarcely an exaggerated use of language to say that these pages are "worth their weight in gold," and that young women, as well as young men, should read them, and study them as earnestly as they work who are digging for "hid treasure." The price is half-a-crown only.

We suggest a good opportunity for adding to mental resources and generally disciplining the mental faculties, by introducing to our readers a re-print, with notes and authorities, of Mr. A. Elley Finch's discourse delivered before the Sunday Lecture Society, March 2, 1873, on

"the Pursuit of Truth as exemplified in the principles of evidence, theological, scientific, and judicial." The publishers are Longmans. We regret that the price—five shillings—places it out of the reach of many persons quite capable of appreciating it, but who could not afford to purchase it. A cheap edition at a shilling would sell, and, we think, pay the author.

Mr. John Stuart Mill's *Autobiography*, a report of a sermon-lecture on which, by the ex-Editor of the *Christian Spiritualist*, appears in the *North Wilt's Herald* of June 20, may help Spiritualists to see the difficulties in the way of certain minds accepting our belief. Mr. Mill, as long as he was in the flesh, could not have accepted Spiritualism. To him it would have been an absurdity, an incredibility. It is to such minds that the Lord alludes in 16 Luke, 31 v. Mr. Mill has now had more than twelve months (he died May 8, 1873) in which to get his spirit eyes open, and perhaps ere now even *he* has said, "whereas I was blind now I see." We ought to add that the book itself is intensely interesting, and will always be one of our most important English auto-biographies.

If there is a "royal road to knowledge," Mr. Beeton is one of the men who has found it. We have just received one of his "National Reference Books," called the *Dictionary of Commerce*, published by Ward, Lock, and Tyler, for a shilling. It contains 290 pages, in double columns, and is a marvel of cheapness and practical value. Whether you buy or sell, wholesale or retail, or whatever forms your commercial transactions may take, you have in this shilling reference book a mass of reliable information, the knowledge of almost any one item of which may save you 50 times the cost of the book in a moment. We heartily recommend this "Dictionary." Every tradesman should have a copy, while students of all classes and general readers should "follow suit."

FREDERIC ROWLAND YOUNG.

Swindon.

THE REV. F. W. MONCK'S FLIGHT.

IN a letter received by me from Mr. T. M. Simpkins, Compton Road, Wolverhampton, dated May 30, 1874, there are the following words: "You are quite at liberty to use publicly, as you think fit, that Mr. Monck has said that *you* have published the account of his flight from Bristol to Swindon in order to injure his character, knowing that no external proof could be given of it."

"Out of thine own mouth will I judge thee, thou wicked servant." In the *Blackburn Times* of October 4, 1873, there is a letter by Mr. Monck himself, in which the following words occur: "For your own satisfaction, however, and as it may be useful in the hands of my fellow-Spiritualists in Blackburn—who may use this letter in any way they please—I will say that the report of my aerial flight from Bristol to Swindon, a distance of forty-two miles, is substantially correct, so far as I know. I can prove that I was in Bristol at a certain time, and that within half an hour after I was standing outside Rose Cottage, Swindon. And this is only *one* published instance, several similar phenomena having occurred in my experience." The letter, of which these words form a part, was re-produced in the *Medium* of October 17. It will thus be seen that Mr. Monck has taken upon himself the responsibility of the truthfulness of the report, and that I have said no more than he himself has vouched for. As for the report being circulated by me "to injure" Mr. Monck, he knows perfectly well that when I first made it he and I were friends, and that it was made at a time when there could be no conceivable motive, near or remote, for me to say anything prejudicial to his character. I appeal to Dr. Sexton and other persons present at the Liverpool Conference in August of last year, for the manifest truth of the statement I am

now making, and simply add that it is a cowardly thing on the part of Mr. Monck, because we are now no longer friends, to circulate, in my absence and privately, statements which he would not dare to make in my presence and publicly.

FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon, June 26, 1874.

[The above was crowded out of our last number.]—Ed. C.S.

OUTLINES OF SERMONS.

No. 45.

"Who is even at the right hand of God; who also maketh intercession for us."—Romans viii., 34.

1. There are other references in the Scriptures to the intercessory work of Christ. Possibly, one in 53 Isaiah, 12v.; but quite certainly in 22 Luke, 32v., 23 Luke, 34v., the whole of the 17th chapter of St. John's Gospel, 7 Hebrews, 25v. and 1 John, ii., 1. In all these texts we have references, in Jewish figure, to a Christian fact; a fact founded upon Christ's continuity of existence, unchangeableness of disposition, and activity of life.

2. Sensational statements, unwarranted, as I think, even by the letter, and still less by the spirit of the Scriptures, have often been made by certain theologians as to the precise nature, form, and grounds of Christ's Intercession. There are no good reasons for believing that Christ intercedes with God for us, to propitiate our Father. Nor can the Intercession of Christ be intended to prove our innocence, to palliate our guilt, to interfere with the operations of Divine law, or to procure for Himself any selfish advantage. If He intercedes at all, as He must certainly does, it must be for love's sake only, and must, therefore, be not for the "elect" alone, but for the "world" as such.

3. Christ intercedes by continued interest in our welfare, and by active interposition, directed towards the same end. *He* intercedes, and is our Friend, who really knows us, and who is powerful as well as wise and good. He is our Intercessor, *par excellence*, although, subordinate to Him, and in sympathy with him, we may be, and all of us ought to be intercessors for each other.

4. Be grateful for this intercession. And since Christ and others are interested in you, try and be interested in yourselves. Be courageous, your heart filled with the thought of this intercession. Be grateful to God, too, for this "means of grace," which rightly used can become a "hope of glory." And remember that the intercession of Christ, and of all persons filled with His Spirit, are so many stumbling blocks, placed by the Eternal God, on the road that may, after all, and by your rebellion, be found to be the road to hell!

F. R. YOUNG.

(Preached at Yeovil, Trowbridge, and Swindon.)

Hope the best, get ready for the worst, and then take what God sends.—*Matthew Henry*.

Life is so noble that we decline to suspect. Thank heaven that the act of living is an act of faith.—*Weiss*.

A man, in this world, is a boy spelling in short syllables; but he will combine them in the next.—*Life Thoughts*.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down will be weaving when it comes up to-morrow.

Certainly in the day of judgment we shall not be asked what we have read, but what we have done; not whether we have talked well, but whether we have lived well.—*Thomas-a-Kempis*.

Let thy thoughts be known to thyself as thou art not ashamed to have God such them, and that, if it should be suddenly asked, "What thou thinkest on," thou mightest not blush to tell.—*Jeremy Taylor*.

