

# The Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

"BUILT UPON THE FOUNDATION OF THE APOSTLES, JESUS CHRIST HIMSELF BEING  
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THE SPIRITUAL MAGAZINE. Edited by GEORGE SEXTON, M.A., LL.D., F.Z.S., F.A.S.

The *Spiritual Magazine* is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. In this respect, it presents a marked contrast to the other journals, which have simply been, as a rule, mere records of news, and although rendering valuable aid to the cause, yet from their contents only likely to have an ephemeral value. The *Spiritual Magazine* has always aimed at supplying its readers with a much higher kind of literature, and such as may fairly bear comparison with the articles contained in the general Monthly Magazines and Quarterly Reviews. During the past fifteen years, its late editor has worked indefatigably to make it worthy of the purpose he had in view, and has devoted the greater part of his time to its production. That he has admirably succeeded will be obvious to all those who month by month have perused the valuable papers contained in its pages, many of which have been reprinted, and now form standard works on the various phases of Spiritualism.

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"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.

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## PROFESSOR HUXLEY'S DIGNIFIED INDIFFERENCE TO SPIRITUALISM.\*

BY S. B. BRITTAN, M.D.

THERE can be no doubt that with some men the devotion to physical science becomes a mania, that indicates anything but a normal condition of mind. When it completely absorbs all feeling, thought and effort, it inevitably destroys the proper balance of the faculties and affections, the moral equipoise, and that organic harmony which is indispensable to a perfect character. Such natures are one-sided at best, and that is the earthly side. The other hemisphere of being—the spiritual part of man—is not rounded out to the proper spherical line. The circle of development and life is incomplete, because flattened, more or less, on the side toward the heavens. This malformation, or unequal development, renders the paramount attraction earthly and sensual; and so, in the language of Milton, men are made—

"To creep and grovel on the earth."

while they should look upward, and reverently aspire to the companionship of the gods. We take Professor Huxley as an example. The following brief paragraph from this *Magnus Apollo* of scientific materialism clearly illustrates our thought, and the imperfect development of his mind:—

"Supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category."

Here is a learned *savant*, who affirms that, if the spiritual phenomena are real, he has no interest in the subject. Such an attitude—while it is wholly unbecoming a teacher of science—confirms our conception, that this man presents only a hemispherical development, and that is on the mundane side of his nature. So completely is he swallowed up in earthly things, that he is concerned to know all the facts that illustrate the origin of all meaner animals, the evolution of living forms, and the transmutations of species; at the same time he will make no effort to solve the infinitely more important question that involves the continued life and ultimate destiny of man. He has a lively interest in the fossiliferous, fragmentary remains of vegetable and animal forms, but cannot be induced to concern himself about the living souls of men. It would really seem that if our masters in science can only find out how the tadpole develops its legs and the chrysalis unfolds its wings; and especially how men came from monkeys, they will be quite satisfied with their achievements. The language of their speech and action virtually is,—let us discover the origin of man in the motion of polarized elementary particles, and the inherent laws of matter; and trace the obscure course of development through all inferior creatures—not excepting snails, and snakes and skunks—and his manhood being thus at last fairly unfolded, and assured *we do not care what becomes of him hereafter!* When he dies we will not go to "the nearest cathedral town" to get a dispatch demonstrating his immortality—unless the message can be couched in classical language, and the demonstration put in proper shape, according to the accepted formulas of

science. All spirits, however well or ill-informed on earth, must talk like Darwin and Huxley; they must be thoroughly posted in physics, and, of course, get their spiritual telegrams through, in chaste and elegant terms, the first time; and they must stultify themselves, by denying the existence of their own souls, or they may not expect an audience from those distinguished *savants*. And yet, strange to say, our scientific men will hunt for weeks beneath the accumulated dust of many centuries, for the obscure material traces of organic forms and departed life.

It is true it might not be profitable for Professor Huxley to spend his valuable time in listening to "old women and curates." But it should be remembered that those people inhabit the same planet with himself; and because they do, he would never expect rational men and women to reject what he may be pleased to say. Because the uneducated masses catch up, repeat in his hearing, and perhaps publish in the papers, the familiar gossip of the Spirit World, he is not authorized to infer that there are no people in that world who are competent to instruct the proud and conceited philosophers of our time, and in whose presence silence would become even Professor Huxley.

But the vital question is not, how do the Spirits talk, and what measure of intelligence are they able, under the circumstances, to display. The far more important question—the one that takes firm hold of really great minds and generous hearts, is one that the material philosophers of this age disregard with a blind infatuation. *Do the facts of Spiritualism demonstrate the continued existence of man after the destruction of his physical body?* This is the most momentous question that can possibly engage our attention. It will be easy to explain the imperfect and unsatisfactory nature of our telegraphic communication with a people that, but recently, succeeded in opening anything like systematic intercourse with this world. The great facts of their existence; their near relation to the earth, and sympathetic association with its inhabitants are the great questions which should awaken universal interest. And here a numerous class of our scientific men disregard their own principles, reject all rational methods of investigation, and otherwise behave themselves in a most unbecoming manner. We have not the time and space for a lengthy indictment, but must briefly illustrate the impropriety of their conduct.

Scientific men carefully search the interior history of this planet, examine its earths and rocks for the faintest traces of the earliest organic forms. They seize on the smallest fossil fragments of beasts, birds, reptiles, trees, and plants, and preserve them in cabinets and museums, as precious treasures. They stand with uncovered heads in the deserted temple of Life, and with amazing patience reconstruct its broken walls, and perhaps vainly tax the boldest imagination to recall the time when the vital fire expired on its cold altars. They sail into unknown seas for undiscovered continents and islands, and watch the objects that drift before them for the smallest indications of human art that may herald the *terra incognita*. They explore desert lands and the sepulchres of dead empires, for crumbling relics. In the scattered fragments of sculptured stones; in old coins and ancient parchments; in a crypt or a ditch; in a domestic implement, a small piece of sackcloth, a broken brick, or a handful of ashes, they find the precious evidence of an extinct life and a buried civilization. They fit out costly expeditions, and go to Central Africa or the North Pole, to find *one lost man*, living or dead. This is all very well, and may be worthy of commendation; but how shall we account for the fact

\* From Brittan's "Journal of Spiritual Science, Literature, Art and Inspiration."



that their interest in man is limited to the brief period of his life on earth, and to his mortal remains. At the *post-mortem* Science only inspects the corpse! Such scientific men as Professor Huxley pour contempt upon the long line of their own ancestry, and shrink with a childish apprehensiveness from all contact with immortal visitors. When the question to be considered, or the object to be pursued, touches the claims of Spiritualism, they will not go to "the nearest cathedral town" for tidings from all the men and women who have ever lived and died on earth! After this fitful dream of life, they promise us nothing but vacuity and perpetual silence.

"O, star-eyed Science, hast thou wandered there,  
To wait us back the message of Despair!"

## Leaves from Editor's Note-Book.

—:O:—

ON the second of last month I visited the town of Southampton for the purpose of delivering a lecture in connection with the Polytechnic Institution. Excepting my passing through on one or two occasions on my way to the Isle of Wight, I had never been in Southampton before, and was somewhat agreeably surprised when I found myself in one of the cleanest towns in the country; for somehow or other I had come to believe, I know not for what reason, that this town was unusually dirty, as most seaports are. The day was very cold, but the weather was remarkably fine, and Southampton—as most other places would have done under the circumstances—looked its best. My lecture was to be delivered in the Hartley Institute—a splendid building, and I am told richly endowed—and as I had diagrams which I wanted to see properly arranged, I made my way at once to the lecture-room. I found here a large library, reading-rooms, class-rooms without number, a museum, and arrangements for teaching all the branches of science recognised by the "Science and Art Department." As the subject of my lecture was the "Poetry of Geology," I doubted not that I should find an attentive audience, since the whole place seemed to have a scientific atmosphere. The lecture-room itself I found to be one of the most commodious in the country, with two tiers of galleries running round it, and in itself so large that my diagrams were all but useless, since it was impossible that they could be properly seen by persons at the far part of the room. Having made the necessary preliminary arrangements for the lecture, I returned to my hotel at the station to await the hour appointed for the meeting. At eight o'clock I again appeared at the Hartley Institute, and found that a large and fashionable assembly had already congregated. I gave my lecture, which the audience seemed to highly appreciate, and which the Southampton and Hampshire papers spoke of afterwards in such eulogistic terms that to copy their remarks into these pages would appear to savour of considerable vanity on my part. Geology is a science in which I always feel thoroughly at home, it having had an especial charm for me in the early part of my life, when I devoted some years to its study, and delivered upon its various aspects hundreds of lectures in different parts of the country; and now that I am growing older, less materialistic, and with a strong bias in favour of metaphysical studies, that old, stony record of ages long since passed away, has still for me a considerable fascination. No sooner had I finished my lecture than the committee of the Polytechnic Institution, by whom I had been engaged, waited upon me in the council-room,

expressed themselves highly gratified by the mode in which I had treated the subject, and requested me to give another lecture in the next course. This I agreed to do, and shall consequently appear at Southampton again early in February, to discourse on the much talked of, but little understood, subject of "Protoplasm."

On the following Saturday I made my way to Manchester, where I had been announced to give two lectures on the Sunday. Arriving here I found the rain falling heavily as a matter of course. I was told that there had been several fine days at Manchester during the week, but I am inclined to believe this must be a pleasant fiction invented by the good people of Manchester for the purpose of saving the reputation of their city. Not only did the rain continue all through the Sunday, but it increased tenfold, so that as to venture out seemed to involve the certainty of being wet through, the prospect of my having an audience at the Temperance Hall, Grosvenor-street, appeared to be exceedingly slight. Judge of my surprise, therefore, when arriving at the Hall I found a goodly number of people, who having braved the fury of the elements, and run the risk of a thorough drenching, were quietly waiting for the service. My subject in the afternoon was, "Spiritualism in all Ages and all Countries," and as a report from the pen of Mr. Silkstone will be found on another page, I need not here enlarge upon the line of argument I adopted. In the evening I criticised the posthumous work of John Stuart Mill. The audience was larger than in the afternoon, and on both occasions very attentive, and apparently pleased with my orations.

On Tuesday, the 8th, I went to Rotherham, having been announced to lecture at Parkgate, about two miles from that town. I stayed at the house of Mr. Thomas, an old Secularist, whom I had known for many years, a most kind and amiable man, who evinces a thorough earnestness in learning what is the truth. He is, I believe, not yet a Spiritualist, having seen little or nothing of the phenomena, but he took an active part in getting up the meeting for me, became one of the guarantees to meet the deficiencies, should any arise, and presided at the lecture. His house is situated a little over a mile from the lecture hall, and that distance had to be traversed on foot under difficulties of no small order. The night was wet, the road intensely dark, and so muddy that half-a-dozen times I stumbled into puddles that went over the tops of my boots, until I began to think sometimes that I had become fixed in the veritable Slough of Despond immortalised by Bunyan. Indeed, the labour of getting to the Hall was considerably greater than that of giving an hour-and-a-half's lecture when I arrived there. In my boyhood, being brought up in a country village, I could find my way with ease along the lanes on the darkest night, but those days are gone, and now, having been accustomed for thirty years to the gas lamps, with which large towns abound, I fear I cut but a sorry figure when attempting to make my way along a country road without light. On this occasion we had to cross the railway, and pass over the river on a wooden bridge, and the chances are that, if I had not had a guide, the result would have been that from river or rail the Accidental Insurance Company would have found themselves £1,000 the poorer, and I, if I lectured at all, should have had to select a medium for my mouth-piece. Arrived at the hall, I found a large audience had already assembled; indeed, so great was the interest felt in the subject, that the Hall was very nearly full, and although in a remote provincial district where no advocate of Spiritualism had appeared before, yet the meeting, I have no doubt, was a pecuniary success. The subject of my oration was the



"Claims of Modern Spiritualism upon Public Attention." The audience was one of the most attentive that I have ever addressed, the large majority of those present appearing to be intensely interested in the subject. A small knot of persons, however, to the number of about half-a-dozen, who kept close together during the lecture, had evidently come with the intention of making a disturbance. At the head of this disorderly group was a juvenile Methodist minister, named Brown, who, I learned, had been planned to preach that evening, but had pleaded illness as a reason for not keeping his appointment, and so had stayed at home to oppose Spiritualism, of which he evidently knew nothing. He had, I was informed, frequently boasted that no table could move if his hands were placed upon it, which argued no small amount of conceit on his part, combined with that ignorance which is usually its twin brother. Previously to my commencing the lecture, a long string of written questions was handed up to the platform for me to answer. The chairman having read them decided that they were totally out of place since it was absurd for people to put questions about a lecture which they had never heard, and some of which might probably be answered in the course of the discourse, while others might turn out to be perfectly irrelevant. He, therefore, placed them on one side, and said he should not call upon me to answer them, but at the close of the lecture would give an opportunity for any questions to be put relevant to the subject. I then gave my oration which occupied about an hour-and-a-half in the delivery, during which time a large majority of the audience paid the very strictest attention to what I had to say, thereby displaying the greatest possible interest in the subject. As soon as I had finished, and the chairman had made the announcement that I was ready to answer questions, up rose the Methodist preacher before mentioned, who commenced in a sonorous voice, emphasizing each word as though he expected an earthquake to follow his profound utterances, by asking, "Am I to understand" (it seemed clear from the lack of intelligence he displayed that he was to understand very little) "that the lecturer wishes this intelligent audience to believe that a girl could, under any circumstances, speak Latin, Greek, and Hebrew, when she had never learned the languages by the ordinary process? Are we expected to believe this upon the statement of Spiritualists?" I replied that the case I had quoted was not from a Spiritualistic author at all, but from the writings of a man whose works were pretty well known among the reading public, which fact the questioner would have known had he been a little better acquainted with English literature. It would be found in the "Biographia Literaria" of Coleridge. Nothing daunted at this exposure of his ignorance, he next remarked that I had come there, and asked people to believe in Spiritualism, he should like to know upon what grounds. I replied, that I had not asked any one to believe in Spiritualism at all, but had simply put before them facts which I desired them to examine and investigate for themselves, and that the grounds of belief in, or acceptance of, Spiritualism I had amply laid before them in the lecture itself, which any one with an intellectual capacity above that of a child might have seen, had he paid the slightest attention to what I had been saying. Then came a series of statements from the same source to the effect that you said this, and you said that, thoroughly misrepresenting everything I did say, whereupon the chairman again and again reminded Mr. Brown that he would not be allowed to make speeches, but simply to ask questions. Mr. Brown persisted, and true to the character of his feminine

namesake immortalised by Arthur Sketchley wandered from one subject to another until no one knew what he was talking about, and it is very questionable whether he had any more accurate idea himself. I got up to request that he would keep to the question, but with an insolence which fitly matched his ignorance, he remarked that he was on his legs, and should not allow me to speak, whereupon I requested him to sit down, and be quiet, in a tone of voice which seemed somewhat to have startled him, for he fell back upon his seat, and collapsed like a pricked bladder of wind. As soon as I had done, up he jumped again, and this time to show unmistakably that his object in coming had been to make a disturbance, since he began to indulge in personalities of an offensive and insulting character. The chairman called him to order, the audience expressed disapproval, and even his own friends showed that they had no sympathy with his conduct. I requested him to be left to me, and having given him the castigation which I considered he deserved, I informed him that I would answer no more questions put by him, and that unless he conducted himself properly through the rest of the meeting I should expect him to leave the room. Fortunately, the audience, on the whole, was deeply interested in the subject, and was anxious to obtain information, consequently this upstart gained no sympathy. Had it been otherwise, as it might have been in a new place—and as he no doubt calculated it would be—an uproarious disturbance must have been inevitable. The people of Parkgate, however, showed a true appreciation of the conduct of this pulpit coxcomb. Nurtured as I was in my early life in the cradle of Methodism, my leanings are very naturally strongly in that direction still; and believing as I do that John Wesley was one of the greatest lights that heaven has sent to man since the days of the Apostles, I could but be naturally pained that such a man as this Brown should be found in association with any Methodist Church, and especially that he should occupy the position of a teacher in that denomination. Wesleyan ministers, in general, are gentlemen whom it is a pleasure to meet, but this man was a striking exception to the rule. True, he does not belong to the old denomination, but to one of the off-shoots called the Free Church—probably because there is less freedom to be found in it than elsewhere—but then enough of the leaven of Methodism ought to have been retained, for its ministers to learn good manners. I may remark here, *en passant*, that I only learned who this Mr. Brown was, or even that he was a minister of religion at all, after the lecture, which was fortunate for him, since, had I been aware of his real position in society during the meeting, I should have given him such a castigation as he was not likely soon to forget. In the course of his remarks during the evening, he asked me if I would debate the subject with him in public. I replied, most certainly not. I stated that I was perfectly willing to discuss the subject of Spiritualism with any representative man who should be put forward by any respectable body of people, but that my time was too valuable to allow me to come all the way from London to engage in a controversy with insignificant nobodies, who were totally ignorant of the subject to be dealt with, and that, if he were desirous of debating, there were people in Rotherham quite competent to meet him. When we had finished with Mr. Brown, a great number of pertinent questions were put bearing upon the subject of the lecture, which I answered. Just as the chairman was about to pronounce the meeting concluded, some one arose and asked why I had not answered the written questions handed up at the commencement of the lecture. I replied, that the chairman had ruled them out of order,

and that I had acted entirely upon his decision. If, however, the meeting were still desirous of having them answered, and would be content to sit for another half-hour, it being now nearly ten o'clock, I should be most happy to deal with them. The audience seemed agreeable, so I took the written questions, fourteen in number, and read them one by one, and replied to them *seriatim*. Having done this, I sat down amidst loud applause, and the meeting dispersed. When half the people had gone, and the remainder were standing about the room in small groups, Mr. Brown made his way to the platform, and said in a mild tone, which contrasted strangely with his former demeanour, that he came to bring me a challenge to discuss Spiritualism with a gentleman to whom I could take no exception on the ground that I had named. I replied, "I have already told you that I will hold no conversation with you either in public or private; you have shown yourself incapable of acting like a gentleman, and I decline to have anything more to say to you." He remarked, "The challenge is not mine, a gentleman sent me with it." Then said I, "Tell the gentleman to bring his message himself, and I'll talk to him." A few minutes afterwards, the gentleman in question came into the ante-room, and said that the challenge was given on behalf of the Rev. Thos. Ashcroft, whom the reader will recollect as having lectured against Spiritualism at Bury, and as having brought to that town the notorious ex-medium, Lees, of Birmingham, whose false statements and disreputable character have been so admirably exposed in the public papers by his own brother. I expressed personally, my willingness to meet Mr. Ashcroft, but the Rotherham Spiritualists pooh-pooed the whole matter, and declared that he was as little worthy of my steel as Mr. Brown himself. And thus ended the first public gathering of Spiritualists held in Parkgate. On the whole, the meeting may be considered a great success, as well in a pecuniary as in a propagandist sense.

Since my return to London I have received a long letter from Mr. Epes Sargent, of Boston, one of the ablest of the American Spiritualists, from which I copy the following extract, as being likely to interest my readers:—

There is a very decided movement here in Spiritualism just now. There has been nothing like it since the breaking forth of the Hydesville phenomena. Some of our leading daily newspapers are giving long reports of the Seances for spirit materializations. The day of scoffs and insults seems to have gone by. The editor is now looked on as non-intelligent, who sets these phenomena down as mere frauds and impositions. The *Springfield Republican*, the *New York Times*, the *New York Sun*, the *New York Daily Graphic*, the *St. Louis Democrat*, and the *Chicago Times*, all daily papers, and of large circulation, are giving the subject such a ventilation as it has never had before. The result thus far, is decidedly favourable to the spiritual hypothesis. Our men of science are completely staggered, and know not what to say. One of them talks of "the toyings of Mr. Crookes with the ghost of Katie King," but does not venture to whisper fraud or delusion. A certain Dr. Beard has made himself a laughing-stock by attempting confidently to account for the phenomena in a way that exacts more credulity than the Spiritual hypothesis itself. He seems to have been thrown overboard as a dead weight, by the editors, even those disposed to be hostile. The prudent men among the really scientific, hold their tongues, and wait for further developments. Professor Corson, of Cornell University, has written a very judicious article on Spiritualism for the *College Record*. A lady writes me (she is a good Spiritualist) in regard to it: "It is the best article, I think, of its length and scope, which I have seen, and just what is needed to counteract the talk of the many rash denouncers of all received religion, who shock the feelings and

the good taste of thousands, by their often unjust, and always unbecomingly and hurtful violence."

Of Dr. Beard's recent attempts to explain the Eddy phenomena, Mr. Owen writes to the above-named lady as follows: "I think we are all under great obligations to Dr. Beard. If I had ten thousand dollars in my hand, to spend in advancing the interests of Spiritualism, I do not believe that I could lay it out so as to do as much good as that one letter. It has stirred up a regular controversy, and out of the half-dozen articles I have seen in reply, every one of the writers treats him without gloves. A false move of an adversary is worth ten times, often a hundred times more to a cause, than a wise move of a friend, and Beard's is one of those blunders which are like glass, the light shines through them."

On Sunday evening, the 20th, I delivered an oration at Doughty Hall, London. The Rev. Guy Bryan should have officiated, but was unable to attend, in consequence of an attack of influenza, from which he was suffering. I therefore took his place. The night was very cold, and the audience not large. I took for my subject "Spiritualism in all Ages and in all Countries," and my discourse appeared to give unusual satisfaction. Mr. Barber—who conducted the devotional part of the service—after highly eulogising the oration, impressed upon the audience the desirability of securing my services in London every Sunday; and after the audience had dispersed, he stated privately that he would use his efforts to carry out this proposition. For my own part I need hardly say that such a scheme is quite in accordance with my own views. A regular place of meeting in London, where I could speak every Sunday, would be certain to be well attended, and in the end prove self-supporting.

GEORGE SEXTON.

## Provincial Intelligence.

—:O:—  
MANCHESTER.

On the 28th November, 1874, I casually strolled into George's Restaurant, Lower Mosley-street, Manchester. Shortly after me, there entered three gentlemen, a lady, and a little girl of eight years, all of whom sat down to a table a considerable distance from me. I observed a trance-like expression on the child's face, which induced me to listen to the conversation of the three gentlemen and lady, who I soon found were testing the child's ability to describe various articles which they held concealed from her. She performed this task most accurately, never once making a mistake. I then asked a few questions, which elicited the fact that one of the gentlemen was the girl's father, and that the lady was her mother, who, I was informed, was largely endowed with the same peculiar gift as her child. I asked the father if he would kindly allow me to test his interesting little daughter, to which request he readily assented. While the child stood in a distant part of a somewhat large room, with her back turned to me, I held concealed in my hand a shilling, which I had taken at random from my pocket. I asked what it was, and she instantly replied, "a shilling." I then asked what date it bore, and she at once called it out correctly. I further asked if any other number was upon it, and she answered, "Yes, 34." I was not myself aware that this diminutive 34 was on the shilling when I put the question to her, but after a close examination, aided by a glass, I found the figures placed just above the date. I now took out of my purse a small piece of paper, which I held clasped in my hand, so that no one could see it, while I asked her what it was. Without the least hesitation or delay, she replied, "a piece of paper." "Is there anything upon it?" I asked. "Yes," the little maiden said, "there is a gentleman's address upon it." "What is the first letter of his first name?" "G," was the



instant reply. "What is the first letter of his second name?" "H," she quickly answered. "Are there any figures on this paper?" "Yes, there is a 6." "What has the address been written with?" "With a black-lead pencil." Now all these answers were quite correct, the address, which was, Mr. George Hayes, 6, Willoughby-street, New Lenton, near Nottingham, had been written with a black-lead pencil. I give this as an interesting addition to the thousands of similar facts that are already on record. Mr. R. A. Gooding, the father of the young girl, is now performing at our Theatre Royal, in Manchester, but the clairvoyant powers of his wife and little daughter have never been exhibited in public, though they have often been displayed amongst his private friends for amusement and pastime. I inquired if he knew anything of Spiritualism, and found that he was almost totally ignorant of it, never having read any of its literature, though he had tried many times to obtain some of the spiritual periodicals from booksellers who never had any in stock, and who consequently could not supply him with them, as it was most inconvenient for him to make repeated calls upon the same stationer. On the 12th December, 1874, I paid a visit to Mr. Henry Kelsall, Bridgewater Offices, Crown-street, Hulme, Manchester. He is a thoroughly earnest, sincere, and lovable man, who is in possession of a large stock of most valuable experience and information on matters spiritual and mesmeric. He has recently been married to his second wife. His first wife had an old arm chair to which she was extremely partial, and since her death she has communicated through a medium that she does not like to see any one occupying this favourite chair except Mr. Kelsall or his second wife. The strange circumstance connected with this chair is, that it manifests unmistakable signs of uneasiness and dissatisfaction should any one else presume to occupy it. In my presence on Saturday night last, a young lady sat down in it, when it immediately began to move about the room, which it continued to do till she rose out of it. I next, out of curiosity, as well as to test this striking phenomenon, seated myself in it; and during three-quarters of an hour it journeyed about the room in circles, semi-circles, straight lines, and curves, to the great amusement of all present. When either Mr. Kelsall or the present Mrs. Kelsall sat in it, it remained quite still.

F. SILKSTONE.

## OLDHAM.

I FULLY intended in my last communication to the CHRISTIAN SPIRITUALIST to notice two trance addresses, delivered at Oldham, 8th November, 1874, by Mrs. Scattergood, of Bradford, Yorkshire. Her name is prophetic of her mission, and her face, when under spirit influence, is mostly beaming with affectionate sweetness, while she utters words brimful of tenderness and sympathy, in attitudes that are in themselves the very personification of gentleness, yet this mildest of mediums, whose speeches are most effective, may be said to be almost entirely uneducated. In the afternoon, her subject was, "Revelation, Present and Future," which she handled in so masterly a manner, that it was difficult to persuade oneself she had not spent weeks of learned research for materials. In the evening, she spoke by special request upon the text:—"In my Father's house are many mansions." She dwelt at length upon the importance of leading a useful and virtuous life here, as every act, deed, and thought, are the materials with which we build up in earth-life those spiritual mansions we must inhabit hereafter. On both occasions there was a numerous attendance of people who paid interested and marked attention to her; and at the close of the evening there was a unanimous show of hands as a token of entire satisfaction, and as an invitation to her to visit Oldham again, at which place, as well as in the surrounding towns, it is evident she is highly respected and warmly appreciated.

F. SILKSTONE.

## LEEDS.

WITH your kind permission I will state, for the encouragement of those who may be earnestly seeking after truth, a little of my experience in connection with the Phenomena of Modern Spiritualism.

I have always been under the influence of Wesleyan Meth-

odism up to about eight months since, and never till then heard of Spiritualism. However, just about that time Mr. Morse came to Leeds, and in connection with his visit there were issued a few startling hand-bills. After his departure I had one of these bills quite incidentally put into my hands. I glanced over it, and was then asked by my friend what I thought of it. I threw the bill down as a matter of course, saying as hundreds have said, "It's all nonsense." My friend, though not a Spiritualist, had been twice to a Spiritualist's meeting. He quickly related his experience, which rather quieted me; at the same time he gave me an invitation to go with him and see the table movements. I went in conjunction with another person of the same religious persuasion as myself. We were soon convinced of the presence of a power which was extremely mysterious and unaccountable. I told what I had seen to many persons, but was informed by them that it was done by Satanic agency, but, however, I thought I would see a little more of it before I gave my opinion on the matter.

I commenced investigation in earnest, and was not long before I had made up my mind that it was not to be attributed to Satan, for the following reasons, amongst many others:—

I found that the spirits took great delight in choosing their own hymns to be sung at the meetings; the hymns chosen were always those which contained most of what I term the pith of the gospel—as, for instance, the well-known hymn by Mr. Charles Wesley—

"Jesu, lover of my soul," &c.,

and other kindred hymns, but I am afraid you will think me trespassing upon your valuable space, so I must be to the point.

In connexion with this meeting, which was held in a room in Briggate, there were some four or five mediums, possessing most phases of mediumship, but all of them undeveloped, so that we had at times some sad blunderings, which was the cause of much public ridicule; so that I determined to form a private developing circle. The clairvoyant medium, Mr. Edward Maples, of Copley Hill, New Wortley, and Mr. A. Slee, the trance speaker, joining me with a few more friends, I started again in earnest to know more of the subject. I was pleased to find that one who is dear to me by the ties of nature was strongly mediumistic, which I trust will develop into clairvoyance. Thus strengthened in my faith, I went on more determined than ever—our clairvoyant giving us some very good tests respecting our relatives and friends who have crossed the river, as it is termed; the trance-speaker entertaining us occasionally with delightful accounts of the summer-land. I may here just state that it is only about twelve months since our clairvoyant first heard of Spiritualism; since then he has been enabled to give hundreds of convincing tests to as many different individuals. A few weeks since we had shown to us a good physical manifestation. The two mediums and myself were all that were present. We placed our hands in contact with the table in the usual way—it is what is called a pillar table, a good-sized one—when it was quickly brought up into space, and swayed backwards and forwards, to our great delight and astonishment.

Again, on Sunday evening, October 13th, five of us in number, including the mediums, sat as usual for anything we could get. The trance-speaker's controls were highly edifying. There are three medical men in the band, one of them giving his name as Dr. Charles Gilbey; this kind friend giving a splendid test to my father, who was present, respecting a disorder only known to himself, which showed conclusively that he was clairvoyantly conscious of its presence; this was in answer to a mental question. Our clairvoyant also described very accurately three spirits amongst many others who were near relatives, they giving their names written on their hands, and also what relationship they bore to me and my father. In one instance a sister of father's gave her married name correctly, which was only known to one present (her brother). My mother was also seen, who quoted for us a few passages of Scripture. We then closed the meeting in the same way as we began, that is, by singing and prayer. When we rose from our knees, to our surprise the trance-speaker

was controlled by a dear old grandfather, who was (as well as he was able, it being the first time he had controlled) imploring the blessing of the Almighty to rest upon his children, and children's children. When he had finished he said, "Tell your Mr. Maples to look." Accordingly he did, and declared it was old George, my grandfather, who was in earth-life an Old Wesleyan Methodist, well known in Holbeck. Thus concluded one of the best Seances I have ever had the privilege of being present at.

I would here add another remark with your very kind permission,—that it has been my experience to find that the greatest satisfaction can be had where the meetings are conducted in the most sincere and devotional way.

As to the opinions of the churches of our day, I scarce know what to say respecting these; but like the man in the New Testament, I will say one thing, I find that after persons have lived and died in connexion with any particular denomination, giving ample proofs in lifetime of sincerity, and leaving in death a glorious testimony behind them that they have gone to be for ever with the Lord, when they come to us in angelic bands to demonstrate the fact of their happy existence, giving kindly advice and warning to those who at the longest must shortly come away, they are termed by the churches *devils*. There may be a few honourable individual exceptions to this rule.

C. BROWN.

#### SEAHAM.

ALL the Manchester papers have noticed under the heading of "Very Rapid Writing," Mr. Everitt's "Extraordinary Lecture," on the 22nd November, at the Literary Institute, Seaham. Among other startling statement she said that a book which he produced, dropped through the ceiling at a Seance one night, the said book having been locked up in a drawer in the lecturer's house for several months. He further stated that the book in question was written in Latin by the spirits, whom he had heard write, and that they wrote at the rate of six thousand words per minute! The Manchester newspapers have, of course, published this as a sensational paragraph, in which shape it will probably call the attention of many to Spiritualism.

#### FENNY STRATFORD.

SPIRITUALISM appears to have found its way into this small town. We copy the following from the *Leighton Buzzard Observer*:—"Mrs. Blunt, of Northampton, a spirit medium, has been giving an address under spirit inspiration and control, to a select party of friends, who listened with the greatest attention and interest to the gifted medium. The state of trance is induced by the medium placing her hands in those of two other persons for a few minutes; a state of unconsciousness ensues, and, when restored to her normal state, she has no recollection whatever of what she has said. Her mediumistic powers have been developed about twelve months, and are of a high order. She is of good personal appearance, and has a strong and powerful voice. She is both a speaking and writing medium. Written messages were received in the afternoon from the spirit land by relatives present. She speaks, as most mediums do, with the eyes closed, and without preparation or premeditation. During the day she spoke for nearly three hours, with ease and eloquence, in different languages. During the evening the medium was controlled by five different spirits. The meeting was commenced at eight o'clock, by Dr. Blunt reading a portion of Scripture, after which the Rev. H. Cooper offered up a prayer. 'Shall we gather at the river,' was then sung by the audience. The first spirit that controlled the medium was one whose name did not transpire. He stated while on earth he was a religious man, and a labourer, and worked on a farm near Fenny Stratford, and that he was now in heaven. He described the sufferings, hardships, and trials that he endured while on earth. The next spirit that controlled the medium was that of Xmas, an Indian chief, who said he was now in heaven, and described how he got there, and that he had never seen the Bible while on the earth. He spoke part of the time in his native language, and afterwards explained it in English. The next controlling spirit was that of the late

Prince Albert. He expressed great sympathy with the working classes of England. He quoted several passages of Scripture, which he said had often struck his mind while on earth, and which he could not understand, but which he could fully understand now. The next controlling spirit was that of Austin Holyoake. He expressed great regret at having taught the doctrines that he did while on earth, and said that he could see around him the fruits of his teaching in the spirit world, and had come back to warn others from following his example and precept. 'Praise God from whom all blessings flow,' was then sung, after which, the Rev. William Burgess, late of Glasgow, controlled the medium. He said while on earth he preached the truth with zeal and fervour, and that he was now happy and in heaven, and he finished with an earnest prayer for those present, and for the inhabitants generally, and repeated several sentences that he was in the habit of using while in the flesh. Mr. Wilmott, of Rushden—whose mediumistic powers are only partially developed, and who has some dim recollection of what passes in the trance when restored to his normal state—was then controlled by the Rev. Charles Drawbridge, late of Wellingborough. He spoke with great fervour for about ten minutes on Spiritualism, and its benefits and blessings to the human race, and said that many, who were now sceptics and unbelievers would have to admit the great truth.

#### AN AMERICAN EDITOR'S OPINION OF THE CHRISTIAN SPIRITUALIST.

BRITTAN'S JOURNAL OF SPIRITUAL SCIENCE, by far the ablest magazine that has as yet been issued in connection with the Spiritual movement, in quoting an article which appeared in our columns in October last, pays a marked compliment to the *Christian Spiritualist*, and its editor. Those who are acquainted with the high literary culture of Dr. Brittan, and his devotion to the cause of Spiritualism, will alone be able rightly to appreciate the praise of such a man. For ourselves we esteem his good opinion as being worth more than that of some dozen or two of smaller men who figure conspicuously in our movement. The remarks to which we refer are as follows:—

Among those who profess an interest in Spiritualism are many who are only in pursuit of some new sensation. Others are mere idlers, lounging about the loopholes of Angeldom, watching day and night, and from year to year, the telegraphic signals of its mystical tongues. Others still want to possess themselves of its Arcana for very questionable purposes. These are mostly people who cannot distinguish a new gospel from the tricks of the juggler and the traps of mere mercenaries. Such men degrade the subject by base alliances. They keep it on exhibition in the market, where all earthly and corruptible things are exposed to sale. With such people its progress is only a kind of scrub-race with scientific materialism, theological dogmatism, popular infidelity, and every species of empiricism. There is no disguising the fact that Spiritualism has suffered a kind of crucifixion from this cause, both in Europe and America.

The subjoined article—[Here follows the article quoted from our pages, to which reference has already been made]—appeared in the last issue of the London *Christian Spiritualist*, conducted by Dr. George Sexton, F.R.G.S., of London, and Honorary fellow of the Royal Italian Academy of Science. Under the present editorial management, the [*Christian*] *Spiritualist* nobly represents the higher phases of the Spiritual philosophy, and the graces of its literature. Indeed, we are chiefly indebted to Dr. Sexton, William Howitt, and Gerald Massey, for labours which have separated Spiritualism—in the mind of the English public—from its forced and unnatural relations with selfish objects and mercenary schemes.

It is refreshing, when one is weary of mere platitudes, and has no taste for the insipidity and froth of a shallow fanaticism, to meet with such teachers. They belong to the *Spiritual illuminati* of our time. They help us to take broad



and liberal views of Nature and Man, and to calmly interpret the interior mysteries of being. The high office of public instructor is honoured by their labours. Dr. Sexton is such a teacher, with whom the progress of Spiritualism is something of immeasurable import. He reverently approaches its profound problems, treats the whole subject with becoming dignity—and is an able interpreter of its living tongues. His scholarly pen illuminates whatever it touches. The editor of the *[Christian] Spiritualist* is no mammon worshipper, and will not prostitute his paper to purposes that are merely commercial. We sincerely hope his journal may find many patrons in the United States. Instead of following the lead of others (for sweet charity's sake they shall be nameless in this place!) into degrading fellowship with all meaner things, Dr. Sexton has done much to lift Spiritualism from and above the low sphere of unsanctified passions and selfish pursuits, to higher levels, where it may be calmly viewed in the clear light and pure atmosphere of its own divine life.

#### AN EXTRAORDINARY DREAM.

A Toronto contemporary prints the following extraordinary story, for the truth of which it vouches:—

"Mr. John Eiswirth is a German by birth. He came to this country in 1849, bringing his wife with him. They had been here about a year when they received a letter stating that a brother of Mrs. Eiswirth was *en route* to America; but from that time to this they have never seen their relative. Up to the time of the war they expected he would turn up some time, but when the unhappy civil strife swept over the land, and peace came again, and yet no tidings of the missing man, and he was mourned as lost, and as the years rolled by, if not actually forgotten, his fate was a mystery which it was thought would never be explained.

"And now comes a singular occurrence in connection with the case. About three weeks ago, Mr. Eiswirth had a dream. He thought he was seated in a car at the depot on Asylum Street. He did not want to go anywhere, but in spite of this feeling he was rolled out of the depot, and whirled away at lightning speed. Past villages, towns, and cities; through valleys, over rivers and plains—on! with a rush and a roar, stopping for nothing, and heeding nothing. It seemed to the dreamer that he was being carried, much against his will, thousands of miles from home. Why it was so he had not the faintest conception. He was under a mysterious influence that chained him to his seat, and made him a slave of its power. At last the train slackened its speed and came to a halt, and John found himself moving along with the passengers who were making their exit from the cars. When once outside he discovered that he was in a strange city, and among strangers. He asked a man where he was. He was told, 'St. Louis.' 'But,' says John, 'I live in Hartford; I want nothing in St. Louis.' The stranger smiled, and passed on, leaving our Hartford friend as perplexed as ever. While standing in his tracks, wondering what to do, he saw at a distance a figure which sent a thrill of joy through his frame. It was his long-lost brother-in-law. It had been more than a quarter of a century since John had set eyes on him, and time had worked a great change in his appearance, but for all that our friend recognised him, and ran towards him, hallooing at the top of his voice, as if afraid he might disappear. The meeting was a cordial one, and the pair celebrated the event at a stylish saloon, where foaming mugs of 'lager' played a prominent part. The next John knew he found himself awake at his home in Park Street. But his dream had made a strong impression, and do what he would, he could not forget it. That very day some clerk in the Hartford Post Office might have seen a letter addressed to Mr. —, of St. Louis, with the instruction, on the end of the envelope—'If not called for within ten days, return to John Eiswirth, Hartford, Conn.' Mr. Eiswirth says that he sent the letter addressed to his brother-in-law without the remotest expectation of hearing from him. He sent it to relieve his mind. But after the missive was sent he might never have thought of it again if something startling had not occurred a day or two since. John was at home with his family when the postman

came to the door and delivered a letter. It was post-marked 'St. Louis.' It was torn open with tremulous fingers, and to their great joy it was found to be from their long-lost relative in answer to the letter which John had forwarded in obedience to his dream. It appeared by the letter that the St. Louis German had been as much in the dark as to his sister's and Eiswirth's whereabouts as they had been in regard to him.

#### A HYMN FOR CHRISTMAS TIDE.

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold:  
"Peace to the earth, goodwill to men  
From Heaven's all-gracious King;"  
The world in solemn stillness lay  
To hear the angels sing.

Still thro' the cloven skies they come  
With peaceful wings unfurled;  
And still their Heavenly music floats  
O'er all the weary world;  
Above its sad and lowly plains  
They bend on Heavenly wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the angel-strain have rolled  
Two thousand years of wrong;  
And men, at war with men, hear not  
The love-song which they bring;  
O'hush the noise, ye men of strife,  
And hear the angels sing!

And ye, beneath life's crushing load  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow;  
Look now! for glad and golden hours  
Come swiftly on the wing;  
O rest beside the weary road,  
And hear the angels sing!

For lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold;  
When Peace shall over all the earth  
Its ancient splendours fling,  
And the whole world send back the song  
Which now the angels sing!

E. H. SEARS,

[Author of "Foregleams of Immortality."]

THERE are no letters now. Cheap postage has multiplied the number of letters a thousandfold, and destroyed letter writing. When an epistle cost a shilling, people used to make it worth a guinea; now that it costs a penny, it is seldom worth a cent. You merely scribble the message, the business, the love, the hate, the scolding—thrust it into the treacherous envelope, and toss it into the club letter box, to be posted some time or other. What a different process from the old one—the large sheet, the neat hand, the sentence over which you condescended to hesitate for a minute, so as to give it a point, the postscripts in the folds, the careful sealing, the punctual posting. "You'll see all the news in the paper I send you," does duty for everything, except that which you must say for yourself.

## Letters & Communications.

—:O:—

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 give dates, localities, and names of the persons present for publication. Unless this rule be strictly complied with the 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.

Communications of every kind must be authenticated by the name and address of the writer. In the pages of the CHRISTIAN SPIRITUALIST as a rule, every article is signed by its respective author. For such articles as are unsigned the Editor alone is responsible.

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 and on one side of the paper only, and to condense their remarks as much as possible.

THE

## Christian Spiritualist.

"SPIRITUAL FORCES MOVE THE VISIBLE WORLD."—EMPEDOCLES.

JANUARY, 1875.

### SPIRIT PHOTOGRAPHY.—MR. PARKES.

WHEN the public first became familiar with the Modern Spiritual Manifestations, even the most sanguine believers could hardly have anticipated the kind of phenomena with which we were to be favoured in the future. Twenty-six years ago, when the Rochester Knockings first drew attention to this subject, even those who ascribed them to their true origin could never have dreamed of the extraordinary results that were likely to spring from them. Year by year have the manifestations become more wonderful, so that that which startles us to day becomes a matter of common occurrence to-morrow. The phenomena taking place at the present time in our midst, and about which there can be no dispute, had they occurred twenty years ago, would have so confounded even Spiritualists themselves that it would have been impossible to say what would have been the result. Like all things else with which humanity has had to do, Spiritualism has been subject to the grand law of progress both in the increase of the number of its adherents and in the character of its phenomena. Spirit Photography is

neither perhaps the most recent nor the most marvellous of the manifestations, but it is one which is, nevertheless, at the present time creating a vast amount of interest, and one which is likely to become hereafter developed into a most practical form.

When some years since Mr. Mumler succeeded in America in taking Spirit Photographs, sceptics declared the whole thing an imposition, and even some Spiritualists fancied that the pictures obtained were not all that they professed to be. The idea of taking a portrait of a spirit was ridiculed by scientific men, and the public at large treated the matter as a Yankee hoax. By-and-bye, as the thing went on, the animosity of the opponents of the movement reached its highest pitch, and a prosecution was commenced against Mr. Mumler for obtaining money under false pretences. The case broke down, as a matter of course, since it became utterly impossible for the prosecutors to prove that there had been any deception employed. For a time Spirit Photography was confined to America, and Spiritualists in England having had no experience of this kind of phenomena, were very divided in their opinion as to its character. Why, if it could be done at all, it should not be done in England was a question which was naturally asked, and many looked forward anxiously to the time when the first Spirit Photograph should be taken on this side of the Atlantic.

There are reports in circulation which have never found their way into print with regard to Spirit forms having occasionally made their appearance on the plate alongside of the picture of the sitter when being photographed, some years since. These may or may not be apocryphal. Mr. Hudson has the credit of having taken the first Spirit Photograph, about which a definite record has been kept. Mr. Parkes, however, claims to be before Mr. Hudson in this respect as a matter of date. Certain it is that his efforts were crowned with success at about the same time, a success which was rendered all the more curious by the fact that Mr. Parkes was not a photographer by profession, and that he received his instructions how to proceed direct from the Spirit World. It appears that this gentleman had been subject to spiritual influences—some of them of a very marvellous character—from his childhood. These had occasionally created a considerable amount of interest in his father's house. We have not space here to describe the nature of these manifestations, but may do so on a future occasion. Suffice it to say that they continued with him both in England and in his travels to foreign lands up to the time that he first became acquainted with the phenomena of Modern Spiritualism, a few years since. His first real knowledge of this subject may be said to have been obtained indirectly from us, and happened as follows. Some members of our family paying a visit to Mr. Reeves, who at that time kept a dining room in the neighbourhood of King's Cross, the subject of Spiritualism was discussed. Mr. Reeves was a great sceptic and ridiculed the whole thing as an imposition on the part of one class, and a delusion on the part of another. It was suggested that the thing should be put to the test and a circle was consequently formed then and there. On sitting down to the table powerful manifestations took



place, Mr. Reeves became interested, pursued the investigation on other occasions, and soon became an enthusiastic Spiritualist. Shortly after this, Mr. Parkes, who was in the habit of going to Mr. Reeves's Dining Room for refreshment, observed a spiritualistic paper on one of the tables. He took it up, looked at it, and asked Mr. Reeves if he believed in that kind of nonsense. Mr. Reeves replied that there was a great deal more in it than he imagined, related some of his own experiences, and ended by inviting his customer to go at once up stairs, and have a sitting in a room which had been specially fitted up for seances. Many very powerful manifestations occurred, and what rendered them the more curious to Mr. Parkes was, that the power was evidently augmented by his presence. A spirit calling himself Bill Jones informed them that Mr. Reeves would prove a powerful developing medium to Mr. Parkes, and that if the two would sit together frequently, manifestations of unusual force might be obtained. At a future sitting, Mr. Parkes became entranced, and controlled by a number of spirits, including Bill Jones, one calling himself the "Teacher," and another known as Zephaniah Stent. By these he was subsequently informed that, if he would follow the instructions that they would give him, he would be able to obtain Spirit Photographs. In accordance with these directions he procured an apparatus for the purpose, and found, as they had predicted, that his efforts were crowned with success. Portraits of the communicating spirits were obtained, and, occasionally, those of others who were in attendance on the various persons invited to be present. We were amongst those of the early visitors, and, at the very first sitting, secured a likeness of the late J. W. Jackson—who had passed away just before—an account of which was given in the *Medium* at the time. The names of Messrs. Reeves and Parkes became known, and numbers of persons flocked to them for Spirit Photographs. Many of these were recognized as relatives of the sitters, and, as a matter of course, the thing produced a considerable sensation. In order to guard against any possibility of imposition we invited our old friend Bowman, of Glasgow, himself a photographer of large experience, to accompany us for the purpose of making a thorough examination of the Camera, the dark room, and all the appliances in use. This was at once allowed, and Mr. Bowman pronounced imposition impossible.

One drawback of a somewhat serious character was felt to exist to the prosecution of this work of Spirit Photography on the part of Messrs. Reeves and Parkes. The spirits had distinctly and most emphatically prohibited these gentlemen from receiving any kind of remuneration, directly or indirectly, and as Mr. Parkes had not been one of fortune's favourites, the demand upon his time, and the expense incurred in the purchase of chemicals, rendered it impossible that he could pursue the subject to that extent that seemed highly desirable. This restriction has happily been recently removed, and as Mr. Parkes is now devoting himself thoroughly to the subject, we may expect to obtain hereafter results in spirit photography equal, if not superior, to anything that has yet been done. In the midst of the success which Messrs.

Parkes and Reeves were achieving in Spirit Photography, Mr. Reeves decided to leave the country, and accordingly went away to Canada; and as the spirit pictures had always been taken in the presence of Mr. Reeves, and by his mediumship, it was considered by Mr. Parkes that this circumstance would put an end to his power. For some time this was really the case, and there seemed to be a danger that he would be able to take no more spirit photographs. One day, however, he became impressed to ask a young lady, a near relative of our own, to magnetise the camera for him, and this done, to his great delight he found that he had again this wonderful gift in full force. By her aid he has continued his experiments for many months, and has during that time given unmistakeable evidence not only that the so-called dead are with us, but that they can imprint their portraits on earthly materials for inspection and preservation.

In order to convince spectators that there is no possibility of deception, Mr. Parkes has lighted upon a plan which is alike ingenious, simple, and effective, for demonstrating the genuineness of the picture. As a dark room is indispensable in photography, and as in the case of Spirit Photographs there appears to be a necessity for the photographer to have the plate in his possession in some such room, for the purpose of magnetising it previous to its being placed in the camera, a suspicion naturally arises that this offers an opportunity for the playing of a trick, and thus imposing upon the sitter. Mr. Parkes, therefore, has had a small aperture made in the wall of this room, through which the spectator can see all that goes on, and may, consequently, watch the plate through its entire process. A few days since, we ourselves went for the purpose of obtaining a picture under the strictest test conditions, and came away in every sense of the word satisfied with the result. We first selected the plate from a packet which had just come in, and in order to make sure that the whole packet had not been prepared, brought one away which we still retain. We marked the one to be used on the occasion, and never lost sight of it up to the time that there appeared upon it, in conjunction with our own portrait, that of a Spirit figure. As to the camera, it remained in the room all the evening, open to the inspection of any one. We may remark here, that being evening, the portrait was taken by means of a magnesium light, which was found to work admirably on the occasion. Spirit Photography is, therefore, an established fact, beyond the possibility of dispute, and Mr. Parkes is one of the most successful mediums by means of which this wonderful phenomena is now accomplished.

"Do you ever dare to bring your favourite minister to the tribunal of the Word, or would you tremble at the presumption of such an attempt? Now, this want of daring, this trembling at the idea of a dissent from your minister, and this indolent acquiescence in his doctrine, is just "calling" another man "master;" it is putting the authority of man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility; it is, without the name of Popery, infecting your soul with its substantial poison, and weighing down your conscience by the shackles of Popery."—*Rev. Dr. Chalmers's Sermon on Charity, 1818, p. 6.*

## DR. SEXTON AT MANCHESTER.

SUNDAY, the 6th December, 1874, will be long remembered by many as one of the most drenching days we have had in Manchester during even this exceptionally wet season. The rain fell in continuous torrents from morning till late at night, so that it was impossible to venture out of doors with the slightest prospect of escaping a thorough soaking. Judging from this, most unfavourable state of the weather, I regretfully concluded that the Doctor would have a very thin audience indeed, if any at all, to hear his discourse on "Spiritualism in all Ages and all Countries," but I was most agreeably surprised on arriving at the Temperance Hall, Grosvenor Street, at 2.30 to find a tolerably good assemblage, who had thus shown by leaving comfortable homes on such a day, their respectful readiness to welcome the Doctor, and their eagerness to listen to what he had to say on the all-absorbing topic of our time.

In a somewhat elaborate introduction the Doctor endeavoured to show that there were certain characteristics of humanity of a mental nature that were as well marked as the physical form of mankind, and were therefore to be met with in humanity under all circumstances. He held that an exceptional instance to this no more upset the rule than the fact of a man being born with six fingers or three arms proved that men were not normally organised with two arms and the usual number of digits. As a rule, and one to which there were no exceptions, speaking broadly, men had always believed in some kind of spiritual existence. Generally speaking, this belief included the existence of God, the immortality of themselves, and some kind of religion, involving their relationship to Deity.

He then proceeded to deal first with the lowest forms of humanity, including the Aborigines of Australia, and those African tribes usually said to be destitute of any idea of religion; and endeavoured to show that this statement was very much exaggerated, pointing out that in the case of the Aborigines of Australia at least, there was a strong belief in spirituality, and consequently in immortality.

The Doctor then entered at considerable length into a description of the great nations of antiquity, displaying that profundity of research for which he is so noted, and that logical acuteness and stirring eloquence for which he is equally famed.

He dealt first with ancient Egypt, pointing out that not only did this people believe in God, in the immortality of man, and in religion, but that they practised rites very similar to those engaged in by modern spiritualists; that communion with the so-called dead with them was a regular custom; and that their priesthood received their authority from the spirit-world. From the Egyptians he passed to the Chinese, commonly said to be a nation of atheists, and showed that here the whole basis of their system of morals was founded on Spirituality; that Confucius, their great teacher, was a spiritualist; and that Laotse, who lived seven hundred years before Christ, constantly held communion with spirits and angels; and that moreover it had recently been shown by Dr. Mc Gowan, a Chinese missionary, that in China the process of table-turning, and other modern spiritual manifestations have always been common.

He then passed on to India, giving quotations from the *Bajaveat Gita*, and other sacred books of the Hindoos, showing that the doctrine of immortality was always believed in by this ancient people, and that spiritual communion was common amongst them as far back as we had any knowledge of their history, which dated back to a period immensely remote.

From India he passed to Persia, describing the Magi of that country as being really spiritual mediums, and showing that amongst the people at large the belief in spirit communion was prevalent; that Zoroaster, their great teacher, who lived fourteen hundred years before Christ, received his authority from the spirit-world; and that the *Zend Avesta*, their sacred book, was full of spiritual truth; that even their fire-worship was spiritual, and not of the coarse material character which moderns ascribed to it; that the whole system of their religion

was based upon vision, prophecy, miracle, and communion with angels.

He then reviewed the philosophers and poets of ancient Greece and Rome, pointing out that the same grand fact is apparent through all their history.

He discussed the philosophy of the ancient Hebrews, generally said to be exceedingly materialistic, and showed clearly that the communion of this people with the spirit-world was common, and that whenever angels appeared they were always described as men.

The early history of Christianity was also glanced at, in which it was shown that the power of working miracles, and communicating with spirits was continued through the early fathers of the Church, and never disputed until recent times; that the Roman Catholic Church had always preserved to herself this power, which alone could be looked upon as having perpetuated her existence, after she had become so frightfully corrupt, and so terribly depraved, the enemy of freedom and the foe of liberty.

He then enlarged upon the fact that it was only in very recent times, in an age of materialism, that spirit-communion had been denied, and that to meet this state of things, God in His good providence had sent the modern spiritual manifestations, occurring outside of all churches, which were destined hereafter to bring back mankind to that high condition of spirituality, which seemed at one time in danger of being lost for ever.

In the evening the Doctor lectured upon "God, Nature, and Religion; a Criticism of Mr. John Stuart Mill's *Recent Work*." In this truly able discourse, the Doctor displayed a large amount of logical acumen while he was mercilessly dissecting this posthumous and strangely illogical work of "the greatest thinker of the age," as Mr. Mill is so often called, but in which estimate the Doctor does not of course concur. The audience in the evening was much larger than in the afternoon; and they listened with manifest interest to the discourse from beginning to end.

76, George Street, Hulme,  
Manchester.

F. SILKSTONE.

## Reviews of Books.

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All the books and publications reviewed in these pages may be obtained at our office, 75, Fleet-street, London, E.C., or will be sent by post on application by letter enclosing published price.

### THE SPIRITS TRIED.\*

THE author of this volume is favourably known in certain circles of the Christian world as the author of seven volumes of "Notes and Reflections" on the Psalms, and some of the Epistles of the New Testament. We believe he is considered to be a fair scholar, and we have every reason to conclude that he is quite sincere in his advocacy of, or opposition to, any particular views which may engage his attention. It is somewhat to his credit that he has paid attention to the subject of Spiritualism, although after doing so he has come to conclusions from which, in the main, we are constrained to dissent. Many Christian people content themselves with a feeling of horror, and avoid the whole subject, while in spite of their ignorance of it, they take upon themselves to denounce it in unmeasured and unfair terms. Before any man takes upon himself to condemn a belief largely shared in by his fellow creatures, who are in every respect his equals, he ought at least to take the trouble to examine the thing he condemns, so that his censure may have some show of honesty and justice.

Mr. Pridham's volume is, as he tells us in his preface, mainly a review of a work published last year (1873) at Manchester, bearing the title of "Where are the Dead? or, Spiritualism Explained," by Fritz. On the appearance of this work we noticed it in these columns, and recommended it to the favour-

\* The Spirits Tried; or, Spiritualism Self-convicted, Self-condemned, and Proved to be of Satan. By Arthur Pridham, London: Yapp and Hawkins, 76, Welbeck-street, and S. W. Partridge and Co., Paternoster-row.



able consideration of our readers, and we adhere to that recommendation. At the same time we may remind Mr. Pridham, and our readers also, that as Christians we are, of course, unable to endorse all the statements made by "Fritz," especially those which seem to repudiate Christianity as a specifically Divine revelation, and Christ as man's Lord and Master. Mr. Pridham would seem to have read "Fritz's" book, not so much with a view to obtain a broad idea of Spiritualism, and of the Spiritualistic movement, as for the purpose of collecting together and exposing what he conceives to be the more objectionable statements of the volume. "Fritz" wrote in an eminently fair spirit, and any one reading him without prejudice would see that while he presented his own individual views he also presented other views from which he dissented, as one object he laid himself out to accomplish was to give the public, within certain practical limits, a rounded statement of the movement, its principles, and its varieties of relief. Of course if Mr. Pridham chooses to take one particular volume, and by certain selected contents of that volume to judge and condemn the whole movement in connection with which it was issued, he is at liberty to do so, but we think he would have acted more fairly towards us had he read what CHRISTIAN Spiritualists, as well as Spiritualists who reject Christianity, have to say for themselves; for, little as he may realise the fact, it is a fact, nevertheless, that in the Spiritualistic movement there are thousands of men and women who are in heart and intention as entirely loyal to the Bible and Christ as even Mr. Pridham himself could wish himself to be, and who no more desire to ignore Christ, or treat the Bible cavalierly than they do to blaspheme their Maker. "Fritz" is an honourable, useful man, and his book has done good service, but he is not the only Spiritualist teacher, nor is his volume the only representative volume of the movement. We hope when Mr. Pridham next takes up his pen against us, his reading of our literature will be more extensive than it now is. He more than once refers to Dr. Sexton, but evidently obtains all the information that he has respecting his views from Fritz's book previously named; whereas since Dr. Sexton is himself the author of several publications on the subject of Spiritualism, it would assuredly have been only fair to have given these a careful perusal, or to have omitted to refer to the Doctor at all.

The assumptions upon which Mr. Pridham has built up his argument are something enormous, and in the very teeth of the evidence. For instance, it is assumed throughout the whole of these pages, if not asserted in so many words, that no Spiritualist, as such, can be a Christian. Perhaps not, if judged by Mr. Pridham's standard of what constitutes Christian discipleship. It is also assumed that the Bible is not only the Word of God—a description of it which we heartily endorse, and openly use, but that it is in its whole contents, from the book of Genesis to the book of Revelation, plenary inspired, so that its very words are the words of God, and only the words of man to the extent that God has adopted human language to express His Divine ideas. Now we do not profess to understand that state of mind which can so believe respecting the Scriptures, for if Mr. Pridham when he makes so amazing a claim for them says that the claim is preferred not for this or that translation but for the originals; we remind him of that which he must know that the originals are not now extant, and that what they were in every particular, and word for word, no man can say.

Mr. Pridham also assumes that Spiritualism is wholly Satanic, and talks of Spiritualists as being "taught from beneath," and of their teachings as of the "nether voice." That the Satanic is mixed up with Spiritualistic phenomena no well-instructed Spiritualist would for an instant deny; but he would affirm, with equal certainty that the good is there as well as the bad, and that if a tree is to be judged by its fruits, the fruits of Spiritualism are not necessarily, but only occasionally, Satanic. If Satan be the author of all that goes under the name of Spiritualism, he cannot be the being of unmixed evil that he is supposed to be, and he must certainly be knowingly thwarting himself, because he is keeping alive a movement which has turned Atheists into Theists, Theists into Christians, and Christians into men and women living noble Christly lives. Of course these are not the in-

variable consequences of belief in Spiritualism. But do "all who profess and call themselves Christians," and who attend our churches, our chapels, our meeting-houses, our prayer-meetings, and even our Sacramental services, live Christly lives? Mr. Pridham knows perfectly well that they do not, but that thousands of them have simply "a name to live," while they are "dead in trespasses and sins." And yet Christianity is not to be condemned for these great inconsistencies. Why, then, should Spiritualism receive wholesale condemnation at our author's hands, because all Spiritualists are not Christians?

It is, as far as we know, the unvarying teaching of the spirits that hell is not eternal, but that the punishments of the future, while they are very real and terrible, have all of them for their object the restoration of the human soul to God. This is a doctrine which Mr. Pridham cannot receive. He assumes that the strict eternity of hell torments is a doctrine clearly revealed in the Scriptures, and therefore strictly true. We do not say that the doctrine of the final restoration of all men is specifically taught in the Scriptures. We do not think it is, although we believe it to be a fair inference from the teachings and spirit of Christ; but we are quite sure that the doctrine of the eternity of hell torments is not so unequivocally taught in the Scriptures as that it cannot be rejected without manifest absurdity and injustice to the Scriptures themselves; and of one thing we are sure, that if Spiritualism is doing no other good work in this world than that of lifting from off the human soul the weight of needless agony which has been imposed upon it in connection with this doctrine, it is doing good work. How can men who will take the trouble to think freely, and allow their better nature to have its way, have any common respect for the Divine Being if they believe Him to be capable of inflicting upon any one of His creatures for any offence, however great, a penalty so infinitely out of all harmony with common justice, or even common prudence? No, Spiritualists do not, and cannot, believe in an eternal hell, and we thank God for the fact.

Mr. Pridham's last assumption which we shall now notice, is that of supposing that we have all the information we really need in the Bible, and that it is wrong to wish for more. That the Bible does answer the question, "What must I do to be saved?" we believe, and have believed for years, and that there is enough in the Bible by which a plain man may find his way through this world and into the eternal heavens is most true. But if God has really been pleased to supplement former revelations by others of to-day, who are we, and who is Mr. Pridham, that we, or he, should call in question the Divine procedure, while the very fact of the revelations being received disproves the statement that it is wrong to seek for anything outside the lids of the Bible.

As a literary composition, Mr. Pridham's book is well written, and we quite believe that he has succeeded in convincing himself of the blasphemous and dangerous character of Spiritualism. When, however, he is a little cooler, and will take the trouble to study the literature of *Christian*, as well as anti-Christian Spiritualism, and when he has relieved his mind of the huge error of plenary inspiration, he will be in a better condition to estimate us and our work. Really there are more popes than the fine old man who lives in the Vatican, and there are more infallible dogmas than those which are circulated under the auspices of the Roman Catholic Church. Reading Mr. Pridham's volume one would fancy that we poor Spiritualists were a number of wicked culprits, whom he, as a kind of *puisse* judge, was set to try by the great Judge of all, and that on his infallible decision must rest our condemnation. He speaks of our doctrine as "self-convicted and self-condemned," but it is only so because he has first erected a standard, the inflexibility of which we do not acknowledge, and then "tried" us by it, instead of trying us by our own. On the title-page of his book, Mr. Pridham gives us two Scriptural quotations in Greek. The one from 2 Timothy, iii. 13, we quite believe, and the other from 1 John iv. 1, we constantly practise. We frankly acknowledge that there are "evil men and seducers, the deceiving and the deceived," in our movement, for the "treasure is in earthen vessels," and whatsoever man touches

is more or less soiled; while having tried the spirits we have found some of them very bad, and turned away from them, but others we have found so good that we have thanked God we were ever brought into connection with them. And this is all we have to say for the present to Mr. Pridham.

FREDERIC ROWLAND YOUNG.

Swindon, October 20, 1874.

### THE ENGLISH LANGUAGE.\*

THE anomalies of the spelling of the English language are so apparent that there are few persons who have not at some time or other experienced the difficulties to which they give rise. To a foreigner endeavouring to master the intricacies of our tongue they are simply appalling, whilst to a child just commencing its education they present an obstruction so tremendous that one almost wonders how they are ever overcome. Two or three years at least is occupied in learning that which should require no learning at all, and education is consequently retarded to that extent. It ought to be as easy to learn to spell as to learn to speak, for indeed both should be governed by the same principle. Amidst the multiplicity of reforms so continually being accomplished in our day, one is puzzled to know how the wretched system of spelling adopted by our forefathers should be allowed to continue. We have got rid of a thousand obsolete and worn-out customs, each one by far less injurious than this one, and still this remains—remains, too, without any effort being made to remove it except on the part of a very small number of men. Mr. Pitman, 'tis true, has achieved great results in the way of bringing about a reform in this respect, but he has had to fight his way, step by step, against the most deeply rooted prejudice, and the most pig-headed obstinacy. There are men still who cling to the old system of spelling, as though the destinies of the empire, or the salvation of their souls, were bound up in its miserable absurdities. Still, a great reform is imminent, and those who are working to accomplish it, deserve to be held in lasting remembrance. The little book before us is calculated largely to aid in effecting the desired change. It should be read and acted upon by every head of a family who has the education of his children at heart. Such works are far too rare, and we are grateful, therefore, to any man who adds to the number.

### DR. KENEALY'S POEMS.†

THE name of the author of this book is at the present time familiar as a household word. Not only in England, but throughout the world has Dr. Kenealy recently formed a principal subject for conversation. If he be not—as the *Englishman* frequently represents him to be—the most popular man of the time, it is certainly difficult to name another who for the last twelve months has been so frequently talked about. Indeed, since the Tichborne trial, mankind in this country might very well be divided into Kenealyites and anti-Kenealyites, the line of demarcation between them being a very broad one, and the warmth with which they express and advocate their respective views leading frequently to a manifestation of feelings of considerable bitterness towards each other. For ourselves we have never hesitated to say we consider that Dr. Kenealy has been made the victim of the grossest injustice for simply doing his duty for his unfortunate client. With the Tichborne case, however, here we have nothing to do, except simply to draw attention to the fact that it has been the means of bringing to Dr. Kenealy that popularity which he enjoys to-day. To the world of letters he was well known before, and his genius displayed in the productions of his pen years since, would certainly have perpetuated his name to future generations, but the mass of

ordinary people, who seldom read anything but a newspaper, would probably never have heard of him but for his recent courageous determination to see justice done to a man whom he looked upon—and not without reason—as being the victim of one of those Jesuit conspiracies with which history abounds. Apart altogether from the recent trial and its consequences, Dr. Kenealy must be looked upon as one of the few really great men who adorn the nineteenth century. As a linguist he has perhaps no equal. Not only is he perfectly acquainted with no one knows how many ancient and modern languages, but he has translated into many of these the most difficult productions, and written in some of them original poems, which display alike marvellous genius, and such a knowledge of dead languages as has never been surpassed. Even to the scholar there is something wonderful in the work which Dr. Kenealy has done of this character. Many years ago, while he was yet a young man, the productions of his pen had a marked effect upon the minds of the most erudite men of the age, and these, together with his later works, still remain as monuments of his brilliant genius and untiring industry.

The volume before us contains reprints of a great number of his earliest poems, and is, we suppose, to be followed by others, in which will appear his later works. We learn from the preface that the larger portion of the compositions in this first volume were penned while he was a student at college, and as such are most marvellous productions. There is in many of them a depth and sublimity worthy of a philosopher, and a sweetness and a beauty that must charm all who read them. We would quote a few extracts in illustration of what we say, but that our space is so exceedingly limited, and we can only, therefore, strongly advise our readers to purchase the volume for themselves, and carefully peruse it. It is well got up, handsomely bound, and—which will perhaps add largely to its value at the present time—contains a most admirable portrait of the author.

### TYERMAN'S GUIDE TO SPIRITUALISM.‡

THE Rev. J. Tyerman, the title by which he was previously known before he dropped the clerical prefix, was a few years since an active and energetic clergyman of the Church of England. Becoming, however, convinced of the truth of Spiritualism, he was led very considerably to modify his religious belief, and consequently he resigned his Cure and became a public teacher from an Independent platform. At the present time he preaches—or lectures—weekly in Melbourne to increasing audiences of thoughtful men and women who are anxious to learn what is to be said in favour of the New Faith. In order to advocate his views through the press he started a journal called the *Progressive Spiritualist*, in the pages of which the greater part of the matter now reprinted in the volume under consideration, first appeared. The journal has since been discontinued through lack of support, but Mr. Tyerman works on at his platform ministrations. "The Guide to Spiritualism," is a most excellent manual of the facts and principles of the modern movement, and as such will, we have no doubt have a large circulation, and be productive of a great amount of good. It is ably written, and displays a thorough knowledge of the subject with which it deals. In its pages are discussed the various theories that have been put forward by opponents to account for the Spiritual manifestations, and their unsatisfactory character clearly demonstrated. The teachings of Spiritualism are also stated with great clearness, and the points at which they conflict with other forms of faith enlarged upon. We think that partly from the reaction in Mr. Tyerman's mind caused by his escape from the thralldom in which his intellect had been bound by sectarian creeds, and partly from the opposition of the religious bodies to Spiritualism generally, he has in some of his publications been led into an undue antagonism to the existing religion of the day, but everything that he writes is

\* "The English Language Spelled as Pronounced; with Enlarged Alphabet of Forty Letters; a Letter for each Distinct Element in the language." By George Withers. London: Trubner & Co., 57 & 59, Ludgate-hill.

† "The Poetical Works of Edward Vaughan Kenealy." Volume the First. London: *Englishman* Office.

‡ "A Guide to Spiritualism; or, Reasons for Investigating the Subject: and an Exposition and Defence of its Phenomena and Teachings." By J. Tyerman. Melbourne: E. Purton and Co.



well worthy of perusal notwithstanding. The book under consideration is admirably adapted to supply a public want, and might, we think, be reprinted in this country with advantage to the movement. In any case, wherever it is read, it will show from the names quoted in its pages, that some of the most eminent men of the day have enlisted themselves in the Spiritual ranks, and from the position of the author himself that cultivated minds are engaged in disseminating its principles.

#### PINE'S SPIRITUAL TELEGRAPH.\*

DURING the past few months the general readers of newspapers will doubtless have been frequently startled by observing an advertisement of Pine's Spiritual Telegraph, and a description of the mode by which the most inexperienced persons could obtain communications from the spirit-world. Mr. Clement Pine, a kind-hearted Octogenarian, has constructed the instrument thus named, and displays a hearty zeal—which, if excessive, is certainly commendable in advocating the use of his invention. The instrument itself is certainly admirably adapted to the purpose for which it is intended, and if employed with great care, will no doubt prove very satisfactory. The reason for this extreme care will be apparent presently. The instrument consists of a circular box resembling the top of a table. On this is marked the letters of the alphabet, and the numerals in a circular form. In the centre is a spindle, to which is attached a pointer, which, as it revolves freely, may be made to indicate any one of the letters or figures. In the case of those persons possessing strong mediumistic power, it will probably be sufficient to place the hands upon the table itself, and in that case no mistake can possibly arise as to the communication received, because the sitters will not be in a position to influence in the smallest degree, by material means, the movements of the instrument. Where, however, the mediumistic power is weak, it is suggested that the hand of the sitter should be placed upon the top of the spindle, in which case it will be easily perceived that unless the very greatest care is used, the movement of the instrument might be effected by muscular action. We must confess that we should have liked the instrument better if the letters and figures could have been so placed as to be out of sight of the medium, since then, the power of the mind in anticipating the answer to the question could have had no influence on the result. Mr. Pine has kindly sent us one of his instruments, which we intend to submit to a series of carefully conducted experiments, as soon as time will permit, and may hereafter publish the result. The book explaining the use of the Telegraph, is a large pamphlet of 152 pages, and contains some very curious communications, which the author alleges he has received from the spirit world.

#### IMMORTALITY IN HARMONY WITH MAN'S NATURE AND EXPERIENCE.\*

THIS excellent pamphlet consists mainly of a reprint of articles from the *Spiritual Magazine*, and is from the pen of its late editor, Thomas Brevior. To say this is sufficient to show that its contents are well worthy of perusal. Its object is to prove—and this it does most successfully—that the belief in immortality is in strict accordance with the mental nature of man, and that, consequently even in the minds of sceptics, an intense longing after the future life has been experienced. Like all Mr. Brevior's works it is ably written and full of research. It should be circulated far and wide, more especially in districts where scepticism is rife. The cheap price at which it is issued will not only place it within the reach of all, but will enable most persons to purchase a few copies for gratuitous distribution.

\* "The Two Discoveries; or, Key to Pine's Spiritual Telegraph." Containing a series of communications of the most intense interest by this new invention, with an Engraving of the instrument. By Clement Pine. London: E. W. Allen, Ave Maria Lane.

+ "Immortality in Harmony with Man's Nature and Experience. Confessions of Sceptics." By Thomas Brevior. London: J. Burns, Southampton-row.

#### THEOLOGICAL GHOSTS.†

THIS little brochure is characterised by a thorough knowledge of the subjects discussed, and is well deserving of a very wide circulation. Mr. Enmore Jones is one of the oldest Spiritualists in London, and is not led away by the unwise enthusiasm which is too common, of accepting everything for truth which is stated by spirits. He has had large experience of spiritual manifestations, and is therefore in a fitting condition to judge of their real value. Many important subjects are dealt with in this pamphlet—briefly, of course, as it comprises but eight pages—and we cordially recommend it to our readers.

#### OUTLINES OF SERMONS.

##### No. 48.

"I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is, and I will give it him."—Ezek. xxi. 27.

1. SAMUEL SHARPE translates the verse thus: "A ruin, a ruin, a ruin will I make it; and it shall be no more, until he come whose right it is; and I will give it to him."

2. The reference in verse twenty-five is to Zedekiah, the "profane wicked prince of Israel;" but to whom the words of the text refer is not clear: probably to Zedekiah's successor. They may, however, with great propriety, be used, by way of accommodation, to refer to Christ, in the midst of the season of whose "Advent" we now are.

3. There is one true King of men, who is King of kings, and Lord of lords, Divinely given to be man's Leader and Commander. But He is not yet owned as such, and until He is there must be conflict.

4. The law of change, which is interwoven into the constitution of this universe, necessarily implies conflict, and conflict leads to revolution, which is being effected continuously, and should be wrought out gradually.

5. The victory of good over evil, of truth over error, of benevolence over selfishness, is to be achieved not by the overturning of one evil and the setting up of another, not by mere overturning, and certainly not by mere resistance or mere concession.

6. God is working in, through, and by means of all this conflict; while there are, of course, some things, such as right, truth, and all that is bound up with the final victory of Christ over all His enemies, which can never be finally overturned, although they may be hindered and so postponed.

7. "Overturn the evil in thine own heart and life, and there shall be one centre of evil the less; and be sure, since God is God, and Christ is Christ, God has pledged the victory, and so the end is sure." The kingdoms of this world will finally become the kingdoms of our God and of His Christ, and Christ shall reign for ever and for ever.—F. R. YOUNG. (*Preached at Swindon.*)

#### PERSECUTION FOR THE CAUSE OF TRUTH.

"MARTYRDOM and persecution for the cause of truth is not yet extinct. I find persecution in the market-place, where the honest man is, if not shunned, sneered at. I find it in the Church where the minister who ventures to speak the truth, the whole truth, and nothing but the truth, does it at his peril, and must prepare for contradiction, opposition, ridicule, and abuse. I find it in the Senate, where the true patriot is often in a minority of one, and where the word 'Saint' used to be employed principally to point a stupid jest, or enliven a dull blasphemy. I find it in the Press, where on the outspoken and fearless proclaimers of truth and denouncer of shams and impostures, so many base hirelings and cowardly hacks are ever ready to fasten. I find it in the camp, where the soldier who dares to pray to the God of battles is counted mad by the insane who are around him. I find it in the Court, where the statesman is he who has the knee most supple bent, and delicately hinged"—Extract from a Lecture on *Irving the Martyr*. By the Rev. Geo. Gillfillan.

† Theological Ghosts. A Lecture by J. Enmore Jones, delivered at Marylebone, London, on Sunday, October 4th, 1874. (No publisher's name given.)

## The Gleaner.

—:O:—

MR. FAY has left England for America, Mrs. Fay remaining in this country.

MRS. BERRY, a lady well-known in London Spiritualistic circles, has just removed to Brighton.

MR. T. EVERITT, of Hendon, gave a lecture on Phenomenal Spiritualism in the Sailors' Institute, Hull, on December 4th.

MR. G. R. HINDE, of Darlington, is on a visit in London, and would be glad of facilities for seeing Spiritual manifestations.

WHILE Gerald Massey was in America he received a test message from his mother, through the mediumship of Maude E. Lord.

WE regret to learn that Mr. D. D. Home has been dangerously ill with gastric fever, but is now, we are happy to say, in a fair way to recovery.

MISS GONZOLONEZ, a physical and mental test medium, has arrived in London from America, and has taken up her quarters at No. 1, Maddox-street, Regent-street.

THE fourth Anniversary of the Dalston Association of Spiritualists, will be held at the Luxemburg Hall, opposite Dalston Station, London, on or about January 21st.

MRS. LUCY A. LAMONT, wife of Mr. Archibald Lamont, of 85, Islington, Liverpool, passed away on November 19th, rather suddenly, through exhaustion in childbirth.

THE *Hackney Guardian* of December 2nd reports an inquest on the death of Emma Nelson. It would seem to be a case of suicide, caused by seeing the apparition of a young man.

MR. BRADLAUGH has published in America a little book entitled, "A Few Words about the Devil." A Boston journal describes the work as one in which the author speaks chiefly about himself.

A WARM discussion on Spiritualism has been going on for some time in the *Belfast Morning News* and the *Belfast Northern Whig*. A letter in the *Whig* recommends that Dr. Sexton should be engaged to lecture in Belfast.

THE *Spiritual Magazine* for this month contains a portrait and memoir of Dr. Hitchman, of Liverpool, together with articles of surpassing interest by William Howitt, Robert Dale Owen, Newton Crossland, and other well-known writers.

THE *Spiritualist*, for Nov. 27, has an article, by Dr. Gully, intended to meet certain objections to the National Association of Spiritualists. The same number gives a long account of what would seem to be Spiritualistic disturbances at the house of Mr. Allen, grocer, Cookstown, Ireland.

ABOUT 140 persons belonging to the community of "Shakers," were evicted from their dwellings and chapel at New Forest Lodge, near Lymington, on Tuesday, in consequence of their inability to pay certain money owed by them, and the whole party passed the night in the open air, praying and singing.

THE Rev. Mr. Smith, Unitarian Minister of Swansea, has delivered a lecture in that town on "The Philosophy of Spiritualism." What are we coming to? If Unitarian ministers are to be permitted to do this kind of thing, and to have the patronage of Mayors of Boroughs and other "swells," what will become of the "freedom of the Unitarian body from all superstition," and of its "eminent respectability."

A LONG controversy is being carried on in the columns of the *Leicester Chronicle* on the subject of Spiritualism. Up to the present it has been mainly between Mr. Gimson, the leading Secularist of the place, and a Spiritualist who signs himself "Investigator." The controversy originated in the letters which we copied last month into the "Leaves from the Editor's Note Book."

A NEW York daily newspaper quotes as an "interesting fact," the circumstance that the Shakers had "fully devel-

oped mediums in their midst before the Fox girls were out of long clothes." Wonderful! to be sure. What the next discovery will be that this sapient editor will light upon is interesting to anticipate. He will, probably wake up some fine morning, and learn that miracle and prophecy were common amongst the ancients before Christianity was out of its "long clothes!"

WE regret to learn that Mr. John Rowe, the author of very many beautiful poems, and a large number of prose essays, is in a state of indigence. Mr. Rowe is a shoemaker, and has always worked at his trade, but recently enfeebled health has interfered considerably with his capability for labour. We have known him personally for thirty years, and can, therefore, with confidence recommend his case to the notice of the public. Any of our readers who may be in a position to render him some small assistance will be doing a really charitable act by sending him a few shillings. His address is 4, Greville-street, Holborn, London, E.C. Subscriptions sent to us will be acknowledged and duly forwarded to Mr. Rowe.

THE *National Reformer* chuckles over the fact that Dr. Sexton's lectures at Liverpool were not as well attended as Spiritualists could have wished, and quotes the circumstance as a proof that Spiritualism is declining in that town. Poor fellow! what very small mercies some people are thankful for! At least the Spiritualists have a meeting-place of their own in Liverpool, which is usually well filled every Sunday evening, whilst the Secularists in the town have neither a local habitation nor a name. If Spiritualism be declining, Secularism is already defunct, so we have the advantage after all. No one, however, knows better than the sub-editor of the *Reformer* (the editor being in America) that Spiritualism is not declining, but extending itself with a rapidity almost unparalleled, and that it is recruiting itself largely from Secular ranks.

THE Victoria (Philosophical) Institute, which was "founded to associate men of science and authors (and others desiring the privileges of membership) for the purpose of investigating fully and impartially the most important questions of philosophy and science, more especially those that bear upon the great truths revealed in Holy Scripture, with the view of reconciling any apparent discrepancies between Christianity and science, and bringing together the results of such labours, after full discussion, in the printed transactions," held the first meeting of the tenth session on Monday, in its new rooms in Adelphi-terrace. A paper was read on "The Bearing of Certain Palaeontological Facts upon the Darwinian Theory of the Origin of Species, and of Evolution in General," by Professor H. A. Nicholson, M.A., M.D., D.Sc., F.G.S. An interesting discussion took place upon the paper.

## ATOM, THE ARCHITECT.

From PUNCH.

THESE "architectural Atoms!" O 'tis fine  
To see humanity so sadly dwindle!  
Let MICHAEL ANGELO and WREN resign;  
Atoms can build Cathedrals, so says TYNDALL.

ARCHITECT ATOM raises a metropolis,  
And never lets the shrewd contractor swindle;  
He thus erected Athens's Acropolis  
Amid the violet ether, so says TYNDALL.

HAS Nature any being, any thing,  
That can a higher kind of fancy kindle?  
Chance makes the roses bloom, the thrushes sing,  
The pretty girls grow prettier. So says TYNDALL.

SHALLOW Professor! the eternal Fates  
Sit silently and turn the fearful spindle;  
And that great wheel of doom the moment waits  
To crush the sceptic silliness of TYNDALL.



## 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.]

## SPIRIT TEACHING ON THE PERSON OF CHRIST.

DEAR SIR,—The following message was given me by the writing mediumship some years ago (in March, 1866). I now offer it to you for insertion in the CHRISTIAN SPIRITUALIST, as, perhaps, some of your readers may be interested in it.

I have, from time to time, published some few extracts from the large amount of spirit teaching it has been my privilege to receive, but well do I know that all such given through frail mediumship must be far from infallible; nevertheless, if they but contain a germ of truth, this germ may prove suggestive to different minds, and be as good seed sown in good ground.

It is with this hope only, and not with any idea of their being received as dogmatic, infallible utterances, that I am glad occasionally to give publicity to these messages, given to me in the privacy of home life.

In reference to the following message, a friend asked—*Was Jesus of Nazareth the only human impersonation of the Christ Essence, or was He but one of many incarnations of the same?*

*Answer*—There has been but one bodily presence of Christ on Earth, the Divine Man, sent to redeem mankind.

I have taught you that Christ, when appearing now to His children, becomes visible to them in the form which conveys to their mind the highest ideal of all loveliness and beauty.

But Christ, who walked the earth, a Man of suffering and acquainted with grief, having redeemed mankind by His willing sacrifice, has appeared and lived in that form once, and only once.

Amongst other planets, God is personified, and mingles with His children. Also in the spirit land He is personified again and again, to Omnipresence.

This is beyond human power to comprehend: "Believe in God the Father, Christ the Son, and the Holy Ghost, or Spirit or Breath. Think not it will ever be in men's power to comprehend to the full the incomprehensible."

Later on we asked—*When we speak of the Sun of the Spiritual Heavens, do we understand this Divine Spirit or Christ Essence, both before and after the Coming of the Saviour on Earth?*

*Answer*—Christ, the Son of God, the unchangeable, the same yesterday, to-day, and for ever, even before His life in the flesh made Himself visible in various forms to His children, as He has done since, and always will do.

The Spiritual Sun is triune. The intensest essence dwelling in the holy of holies—the Father omnipotent over all—is THE Sun of the spiritual heavenly heavens. Christ the Son is the Sun of righteousness in the spiritual heavens of the earth and universe.

The Holy Ghost is as the conjoining and commingling of the rays, and thus the influences of the Father and Son; the rounding of the whole into perfect completeness and harmony. The union, the binding together, as it were, of the spiritual atmospheres of the universe." . . . "Thus does the great spirit of God permeate creations. Thus is it that the minutest atom of existence is dependent upon Him, directly and indirectly.

"Thus is it that God is in all things, in all places, an ever essential presence."

A few weeks ago I received further teaching bearing upon the same subject. This message purports to have been given by the spirit of a young minister who passed away many years ago, and who has given me several very beautiful messages.

The questions put were as follows:—

*In Christ's promise of the Comforter are we to understand as real a personality as Himself? Or is it comprised in the prevailing influence of modern Spiritualism?*

*"Has it not been possible for advanced spirits to ascertain certainly about the existence, birth, and actual history of our Lord?"*  
*Answer*—"Yes, my dear friend, I can well assure you that it is our delight to dwell upon every detail of the whole life of Christ Jesus on earth.

"The majesty and the mystery of the Divine Godhead is being revealed to me, and it is often my endeavour to reveal to you a fraction of what I have learnt; but it is not possible for one in the flesh to know fully of the things of God.

"Much is now being revealed by the opening up of the Christians to the knowledge of the indwelling of the Holy Ghost, the Comforter, in whom, and by whom, Christ is revealed into your very midst.

"Christ, as God, was from the beginning, and was often embodied (for a time) to appear to the prophets under the Old Dispensation.

"It was, as we know, Christ who appeared to Moses in the burning bush.

"It was the glory of His presence that was shown to Moses in the form of fire, the Purifier.

"Thus has Christ always existed. His life on earth is shown to us, how, that in taking humanity upon Himself He passed through all the struggles, physical and mental, which appertain to the flesh. Only thus could He become the Elder Brother; such He assuredly is, with us, with you.

"He is crucified afresh in the denial of His Divinity, now so prevalent. And the fresh outpouring of the Holy Spirit, coming in strong force, is intended to bring about the second appearing of Christ. Yes, He does, He will appear to those who can receive Him, not in *bodily* presence, but in *spiritual* power and presence; verily, truly, He speaks with you all.

"We have all much work to do. Let us seek by prayer to purify the way, and to lead all up to the truth, as it is in Christ Jesus, the Man-God, the Comforter, the *living presence of the Father*. I have not yet seen the Father except in the Son."

I sent a copy of this communication to a dear friend. Her remarks upon it seem to me so suggestive and interesting that I will venture to quote them from the letter she sent me on receiving it.

"The messages are very interesting. The one on the divinity of Christ seems to me, like *all* spirit messages, just a little exaggerated by your own previous state of mind.

"I do not doubt the Divinity of our Saviour, in one sense, but I do not think He meant us to identify Him with the Creator. His own expression, 'My Father is greater than I,' intimates this, and shows, too, how we ought to understand the relation between them.

"I believe that the primary and most direct emanation from God (if one may speak so), is the 'Logos,' or the Word; that 'which was in the beginning with God,' and 'by which He made the worlds' (or, as I think it should be, successive ranks of spiritual beings; *aion*, meaning 'spirit,' from *ao*, 'to breathe'). The 'Logos,' or Word, is the *intense life*, emanating from God, and sent out by His will. Jesus, the *Word made flesh*, was, of course, the incarnation or embodiment of the *Logos*, or highest and most glorious emanation from God. But in saying this, we speak of Him as a *derived* being, as He said, 'the Son,' to whom all judgment is given in this world. If we read the gospels with this idea, they become quite intelligible; neither setting forth the Saviour as 'a man like ourselves,' as the Unitarians hold, nor as God the Father, a claim which He Himself never made."

Spiritualists ought to understand the doctrine of the *Logos*, for they know there are atmospheres and emanations in every degree, from the Holy Spirit at Pentecost, to the humblest mesmeriser, and lower still.

The old Jews understood the expression, "The Word of God," as I do, for they speak of it in its *highest* sense as conveyed to a Prophet, and in its lower sense of conferring health, &c., or in creative power.

I must repeat I do not like the expression "God Incarnate;" it conveys a wrong idea. The "Word," or Emanation from the Creator is *not* the Creator Himself, any more than the mesmeric influence of a man is the man himself. It is of his essence. Being in this way an emanation from God, Christ may be called "God Incarnate," but then the angels,

in the next degree to Christ, are God's incarnate, and so on to men.

"The Swedenborgians' statement that the angels who communicated with men in the Old Testament were Christ is so far true that they were embodiments of the Word, as all spiritual beings are, but they were not Jesus of Nazareth, the fullest and last embodiment of the Word. In some of the ancient religions of the East, angels are called "words." Plato says, "God made the world by the *Logos*, through the *Eons*." This, I think, means that the world comes into existence by the Word (or emanation from God), coming in successive breathings, each breathing or *Eon*, being a creation or externalisation of life.

With respect to my friend's remark—"His own expression, 'My Father is greater than I,' intimates this," &c.—I would suggest to all who are interested in this deep and wonderful subject, that they should read the little book, "Great Truths," by Dr. Bailey.\* It throws a great light upon all these mystical words of our Saviour—"mystical," I mean, to those who feel Him to be verily God Incarnate.

F. J. THEOBALD.

## Notices to Correspondents, &c.

—:O:—

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 twelve 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.

FUND for sending copies of the *CHRISTIAN SPIRITUALIST* gratuitously to the clergy and ministers of all religious denominations. Received: Captain Fawcett, R.N., £2; J. E. Luxmore, Esq., £1; Mr. Vernon, 5s.; J. S. Lowe, Esq., 10s.

PROPAGANDIST FUND for supporting the *SPIRITUAL MAGAZINE* and *CHRISTIAN SPIRITUALIST*, and for enabling Dr. Sexton to visit provincial districts for the purpose of delivering lectures on Spiritualism where no societies exist, or where Spiritualists are too poor to pay a lecturer's fee and other expenses, consequent upon public meetings. Received:—Dr. W. Thompson, 10s.

PETER GROOMBRIDGE.—The following remarks of Dr. Delitzsch, Professor of Theology in the University of Erlangen, will answer your objection, and show you how incorrect are your ideas upon the question:—"When Samuel appeared to Saul he came from the spirit-world—quite unmistakably in an external form—corresponding to his temporal history. Moses, Samuel, and Elias, were visible only to those disciples who were in a state of ecstasy. Numerous passages of Scripture show that the bodily form of spirits is a copy of that which they wore on earth. This is confirmed by all witnesses to whom—since the Apostolic times—a glimpse into the world of spirits has been really vouchsafed. It is said by the articles of our ecclesiastical confession, that 'spirits have made a vast deal of mischief, when they appeared as human forms, by unspeakable lies and all sorts of deceptions. Still we do not decide, on that account, that we can regard all appearances of the dead as a mere mocking game of lying devils. Spirits do not appear in bodies which they assume for the occasion, and then lay aside like a mask. They certainly appear in human form, which they give from power within themselves—and in which they possess the faculty of operating upon material nature.'"

W. HUTCHINSON, (Cape Town, Cape of Good Hope).—Your letter came duly to hand, but the book to which it refers has not reached us.

JAMES MASON. *A carte-de-visite of the Editor will be sent direct from our office on receipt of 12 stamps.*

INQUIRER, (Birmingham).—We received a copy of the *Magazine* which you send, from another Correspondent, but can hardly be expected to occupy our space in replying to the attacks of an anonymous writer in an amateur journal. We have looked carefully through the October number of the *Magazine* from beginning to end, and fail to find the name either of Editor, Publisher, or any of the contributors. The writer of the article on Spiritualism displays an utter ignorance of the entire subject, and is certainly not worth our notice. He has clearly read nothing on the subject of Spiritualism, except perhaps a few papers which have appeared in the public journals, and seems to consider that to investigate the subject would be a waste of time. He asks for proof that "Spiritualism has ever commenced," which is very like the case of a man who should persistently keep his eyes fixed upon the earth, and ask for proof that there had ever been an eclipse of the moon, or a man who should shut himself up in his own house and demand to have the existence of a railway demonstrated to him. What proof can possibly be furnished to a person who declines to investigate the subject in connection with which he desires the demonstration? However, the writer in this case is, in all probability, a mere lad, with an enormous development of the organ which phrenologists mark as No. 10; and to discuss with such a man, especially when he has not the courage to give his name, and writes in a journal whose Editor and Publisher are both alike, nameless, is utterly out of the question. We are obliged to you all the same for sending us the *Magazine*.

BOOKS, MAGAZINES, ETC., RECEIVED.—"The Honeymoon," a Philosophical Romance, by the Count de Medina Pomar, in 2 vols. (London: Trubner and Co.) "The Mother's Hygienic Handbook," by R. T. Trall, M.D. (New York: S. R. Wells). "Digestion and Dyspepsia," by R. T. Trall, M.D. (New York: S. R. Wells). "The Poetical Works of Edward Vaughan Kenealy, LL.D., etc., vol. 1 (London: *Englishman* Office). "The Two Discoveries; or, Key to Pine's Spiritual Telegraph," by Clement Pine (London: E. W. Allen). "The Central Literary Magazine," "The Divinum Humanum in Creation" (London: J. Burns). "The Hygienic Home Cook Book," by R. T. Trall, M.D. (New York: S. R. Wells). "The Day of Pentecost, and its Phenomena," by the Rev. F. R. Young (London: E. W. Allen). "Immortality, in Harmony with Man's Nature and Experience; Confessions of Sceptics," by Thomas Brevior (London: J. Burns). "Theological Ghosts," a Lecture by J. Enmore Jones (London: J. Burns). "National Secular Society's Almanack for 1875" (London: Charles Watts). "A Guide to Spiritualism," by J. Tyerman (Melbourne: E. Purton and Co.) "Shall we Live on Earth Again? or, the Doctrine of Re-incarnation Examined," by J. Tyerman (Melbourne: W. H. Terry). "Is there a Devil?" by J. Tyerman (Melbourne: E. Purton and Co.) "Is there a Hell?" by J. Tyerman (Melbourne: E. Purton and Co.) "Creeds and Dogmas; a Plea for Theological Revision," by J. Tyerman (Melbourne: E. Purton and Co.) "Is Spiritualism a System of Blasphemy and Immorality?" by J. Tyerman (Melbourne: W. H. Terry). "English Language Spelled as Pronounced," by George Withers (London: Trubner and Co.) "Revue Spirite Journal D'Etudes Psychologiques," Oct., Nov. (Paris: Rue de Lille, 7). "Fifteen Cardinal Principles of Democracy" (London: Charles Watts). "Psychische Studien, Von Alexander Aksakow, 1 to 11 (Leipzig: Oswald Mutze). "Religio Philosophical Journal," (Chicago: S. S. Jones). "Spiritual Scientist" (Boston: S. R. Wells). "Dead and Gone; an Examination of Two False Doctrines," by James S. Pollock, M.A. (London: E. Stock). "Brittan's Journal of Spiritual Science" (New York) "The Crusade" (Betchworth). "Boons and Blessings," by Mrs. S. C. Hall (London: Virtue, Spalding and Co.)

In order to a good, practical judgment, two things are required: a clear understanding, and still more, perhaps, a generous, loving, sympathetic nature, which makes the state of another person's affairs, thoughts, feelings, present to the imagination.—Sara Coleridge.



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