

The Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

"BUILT UPON THE FOUNDATION OF THE APOSTLES, JESUS CHRIST HIMSELF BEING
THE CHIEF CORNER STONE.—EPH. II. 20.

No. 50.—VOL. V., 2.

FEBRUARY, 1875.

PRICE 2D.

Published on the first of each month, Price Sixpence.

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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OPINIONS OF THE PRESS.

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

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

POLYTECHNIC INSTITUTION.—On Wednesday evening Dr. George Sexton, M.A., delivered a very effective lecture, entitled, "The Poetry of Geology," which he treated in a singularly able and attractive manner. Considering the coldness of the evening, a fairly numerous audience attended, and showed much appreciation of Dr. Sexton's efforts for their instruction and amusement. The subject is one of the most fascinating branches of natural science, and was treated by the able lecturer so much to the satisfaction of the members present, and especially of the Committee, that Dr. Sexton's name will certainly be included in the list of the lecturers for the next session.—*Southampton Observer*, Dec. 5th, 1874.

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MUSIC AND SONG.

(FROM AN ORATION BY THE EDITOR.)

PROFESSOR WILSON, one of auld Scotland's brightest stars, makes the shepherd in Noctes Ambrosianæ speak as follows: "A man may be sair mista'en about mony things—such as yepics, and tragedies, and tales, and even lang-set elegies about the death o' great public characters, and hymns and odds, and the like—but he canna be mista'en about a sang. As soon's its down on the selate, I ken whether it's gude, bad, or middlin'—if the ony o' the twa last, I dight it out wi' my elbow—if the first, I copy't ower into write, and then get it off by heart, when it's as sure o' no being lost as if it were engraven on a brass plate; for though I hae a treacherous memory about things in ordinar', a' my happy sangs will cleave to my heart till my dying day, and I should na wonder gin I was to croon a verse or twa' frae some o' them on my death-bed."

Perhaps songs live longer in a people's memory, and exercise a greater influence on the national mind, than any other kind of literature. They penetrate into the inmost recesses of the great social structure. Not less are they known and appreciated in the rudest hut of the unlettered peasant, than in the most gorgeous palace of the wealthiest noble. No one can have passed along a country road without having his feelings touched by the echoes of some favourite old melody hummed out in strains untutored, it may be, by the discipline of art, yet full of pathos and sentiment, whilst the warbling of the birds seemed to chime in harmony with the songs of the plough-boy.

The mechanic, following his daily occupation, lessens the fatigues of his labour by singing scraps of some old ballad, rude in language, but rich in sentiment and truth; the soldier in a foreign land, far distant from home and friends, brings up before his memory the happy scenes of the country of his birth-place, by the words of one of those unsophisticated melodies learned in childhood's days, and never forgotten, even amidst the din of battle and the carnage of war. Rich and poor, high and low, the erudite and the unlearned, all pay homage to the ballad and its music. Patriotism receives from it a portion of its inspiration, and morality must acknowledge itself under an obligation to its might. The simple language of the ballad-monger will live when the full-rounded periods of Johnson, the rich and classic elegance of Addison, and the splendid composition of Macaulay shall have been long forgotten, because the music entwined with the song will perpetuate it for ever. "Give me the making of the ballads of a country, and I care not who makes its laws," is a saying that has been ascribed to many men of genius, but, whether said by any of them or none, certainly expresses a great truth.

Someone has said that nothing in nature so clearly establishes the supreme goodness of that overruling Power who controls the ten thousand varied phenomena of the universe as the existence of music, and the susceptibility of the human soul to be moved by the hidden forces of harmony and "the concord of sweet sounds." All else appear intended to subserve the purpose, more or less, of the practical and the useful; whilst music, enrapturing the highest faculties of man's nature, seems especially intended to elevate and ennoble the being upon whom it acts, and bring him into closer communion with the spiritual and unseen world; there is nothing of sense, of earth, of mere material gratification and pleasure in the love of melody; it is divine in the highest

acceptation of the term, breathing out cadences of angel voices, and communicating a bliss to the soul which is the foreshadowing of heaven. It partakes not of the qualities of the things of earth; it is only related to the real in the instruments it uses to make itself manifest, but like the sunbeam passing through pollution unpolluted, it is not contaminated by the materialism of the agents it employs.

It fills the heart with joy and gladness when cast down and oppressed; it soothes the violent turbulence of human passion; speaks in a voice of blendid sweetness and encouragement to him on whom oppression has fixed its iron heel; and by the gentle softening nature of its strains stirs the emotions of the hard-hearted and the cruel, bringing them back for a time to humanity and to love. It is intangible and invisible, but makes itself felt wherever human pulses beat; and he who does not revel in its golden delights is destitute of one of the highest attributes of humanity. Shakspeare's description of such a man is hacknied from over-quotation, but it will still bear repetition—

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are as dull as night,
And his affections dark as Erebus.
Let no such man be trusted."

Music is by far the most perfect language of the soul; it alone can speak out from one human mind to another the deepest emotions and sympathies of the heart. The highest language of poetry may fail to express the full depths of the soul of him who penned the magic lines. Homer, and Shakspeare, and Byron, and the long roll of names that are destined to undying fame, were greater far than they appear in their mighty thoughts, that have become embodied in words. Poets have ever and anon complained that the most gorgeous display of language fails to represent the bursting emotion that gives it birth. Painters tell the tale of their genius but imperfectly upon the canvas. "The best part of beauty," said Lord Bacon, "is that which a picture cannot express." But the musician expresses without difficulty the profoundest feelings, and ever finds his language adequate to the task. Music has the power of saying all that can be thought, and uttering all that can be felt, and it does this in a manner which even the idiot may appreciate. Grand thoughts flit through the mind, looking sufficiently corporeal to be taken hold of and exhibited to the world in words, till the attempt is made, when they vanish into thin air, and melt away like an unsubstantial vision. The power of harmony alone is capable of arresting and fixing them permanently within the range of human perception, and exhibiting them for the delight of others. It is in precisely those thoughts and feelings which from their ethereal and spiritual character, the cumbrous machinery of words is unable to grapple with, that music can best take firm hold of, and vent them forth to other minds upon which they fall in soft and silvery tones, resembling the dying cadences of angel voices hymning an enchanted melody. Music is the golden chain that binds all the nations of the earth in one humanity; and the language in which each understands the other, however far they may have dwelt apart, and however varied the circumstances under which they have lived, and the influences operating them.

THE helve of the hatchet disputed against the blade, which was the worthier. Nay, said the wise raven, which listened to the argument, and had not spoken for a thousand years before, the steel will hew a hundred handles for itself, but the hundred handles could never shape one blade.

Leaves from Editor's Note-Book.

—:O:—

CHRISTMAS has come and gone—Christmas, with its glorious associations, its hallowed memories, and its sacred history, to which no other time of the year can lay claim. For eighteen hundred years has this day stood out in bold relief, and shed a lustre over all the rest of the days in the year. Peace, and joy, and love, are felt to prevail at this blessed Christmas time, and the message of “good-will to man,” brought from heaven to earth, eighteen centuries ago, becomes a solemn reality to most men at this season of the year. What changes have taken place in our world since those celestial tidings were first made known to Eastern Shepherds, that a birth had taken place such as had never occurred before, and would not again, be seen in the history of mankind, and through which the destinies of all the nations of the earth should be influenced. With that auspicious nativity at Bethlehem arose forces which have given shape to all the thought and action that has followed since, and which will mould all human society in the future. The moral and social revolutions that have taken place since the Divine Babe rested in its mother’s arms, at the commencement of our Era, are such as no human foresight could have anticipated; and when it is taken into consideration how many of these are due to that birth, and that alone, the marvel becomes all the greater, and in fact, presents a problem to which there is but one solution, and that to be found in the nature of the personage born. He who glances for one moment in the light of history at what was going on amongst nations when that birth occurred, and then compare it with what we see to-day, in lands where the good tidings then proclaimed have reached, may find in the contract evidence of the divinity of the influence that has been in operation. For in countries still untouched by Christianity the darkness of the past remains as dense as ever. From a lowly abode in an obscure city of an unimportant province, emerged a light that has lit up the intellectual atmosphere of all the succeeding ages, and which to-day shines in our midst with no diminution of its splendour. Christmas, therefore, brings to our memory the glorious message “of peace on earth and good-will to men,” proclaimed so long ago, and teaches us a lesson of brotherly kindness, forgiveness of injuries, benevolence, Christian charity, and universal goodness.

On the last day in the year I attended a ceremony to which a considerable amount of interest is usually attached by all those who may be in any way connected with it, and one which exceeds all others in importance, to the two persons for whose especial benefit it is performed. My eldest son, Alexander Humboldt—named after the great German whose scientific fame has shed a lustre on the nineteenth century—having reached that age at which the law declares a human being of the male sex competent to manage his own affairs, possess civil rights, and take upon himself such responsibilities as his inclination may prompt, without asking permission of any one else, appears to have made the discovery for himself that we read of in connection with the very first man who trod our earth, that it was not good to be alone, and acting upon this, he did what the large majority of men do under similar circumstances, he took a wife. The ceremony was performed at the Register Office, in accordance with the provisions made by our legislators for enabling all those to marry who look upon this tie as simply a civil contract, and who may have scruples as to mixing up religion in any way with the matter. I was once a very warm advocate of these Register Office mar-

riages; my views, however, I must say, have undergone a considerable change on this subject. As I stood in the dingy-looking lawyer’s office, enveloped in a dense fog, on this 31st of December, contemplating the piles of papers, tied up in bundles with red tape, that served as decorations for the tables, or looked around the room at the japanned boxes, and open pigeon-holes full of parchments, which might be title-deeds of estates, last wills and testaments for the disposal of property, or legal processes for the recovery of debts or securing damages for some real or fancied wrong, I could not help contrasting the entire appearance of the place with the solemn aspect of the old familiar church, whose antique pews, carved pulpit and reading-desk, mediæval architecture, the sacred atmosphere pervading the entire building, the “dim religious light,” streaming in at its stained-glass windows, and the congregation murmuring out responses to the beautiful old Saxon prayers, are all so profoundly impressive. Office furniture, and tin boxes, are to my mind miserable substitutes for the communion rails before which young couples about to enter upon the solemn responsibilities of matrimony kneel with their hearts full of gratitude to God for the past, and trust in His Providence for the future; and wall maps but ill supply the place of the Ten Commandments, and the one divine prayer taught to His disciples by the great Master, eighteen hundred years ago. Then the ceremony itself, how wretchedly bald, business-like, and cold, the whole thing, reminding me of the signing of a Promissory Note, or a Mortgage Deed—and making one believe, in spite of himself, that the bridegroom had come to take some shares in a joint-stock company, and was simply repeating “This is my act and deed,” instead of engaging in the most solemn business of human life. The ceremony—if such it can be called—over, you receive your copy of agreement, wish the lawyer good morning, and leave, without even a hasty “God bless you.” Forms are no doubt often idle; and elaborate ceremonies frequently foolish, whilst priestly arrogance is unendurable, and absurd mummeries and genuflexions an abomination in the sight of God, but a devout prayer, a hymn of praise, a simple chant, and a petition to heaven for its blessing, are not only not out of place on occasions of this kind, but seem to me to constitute the most essential part of the ceremony.

Of marriage Martin Tupper beautifully remarks:—

“Marriage is a figure, and an earnest of holier things unseen,
And reverence well becometh the symbol of dignity and glory,
Keep thy heart pure, lest thou do dishonour to thy state;
Selfishness is base and hateful; but love considereth not itself.
The wicked turneth good into evil, for his mind is warped within him.
Now this is the sum of the matter, if ye will be happy in marriage,
Confide, love, and be patient; be faithful, firm, and holy.”

The following extract from a letter which I received a few days since from Mr. Epes Sargent will probably interest English Spiritualists:—

How can science explain away those phenomena of materialisation? She cannot do it. She must admit them; and it will be only a spurious science that will long continue to ignore and malign them. Every day I hear of remarkable instances in which the most stubborn unbelievers in a future state have been inexpressibly gladdened by the proof palpable that their dear ones still live, since they have seen them, heard them, touched them, and furthermore received other most

convincing tests of their identity. The conversions to a full belief in immortality are very numerous. Surely, under Divine Providence, Spiritualism has come just at the right time—just as a materialistic or one-sided science is flattering herself that the victory is hers, that she has given the *coup de grace* to all belief in God and a future for man—in comes Spiritualism, like our iron-clad Monitor into Hampden Roads, during our late war, and being herself a science absorbs all opposition, and overcomes it—or will do so eventually.

Professor John W. Draper, of New York—largely quoted by Professor Tyndall in his Belfast address (in consequence of which the latter was squibbed a little on account of his of which has just published a remarkable volume entitled, *drapery*)—has just published a remarkable volume entitled, “A History of the Conflict between Religion and Science.” It is able, learned, and scientific, but not so broadly scientific as to take in Spiritualism. Lacking this key he lets us see no outlook from his conclusions, except through a sort of Averroism, under which the substitute for a conscious, individual immortality is resolution into the Nirvana of the Buddhists—God being only an unconscious pervading force, from which issue all the phenomena of life and mind, and into which they revert after material dissolution.

How gloriously does Spiritualism scatter these dismal mists, and proclaim to us that the prescience of the heart and the affections is not a mockery, but a literal and divine revelation of the truth! Unable to reach our dulled hearts and sceptical understandings in any other way, it at last brings us the “proof palpable,” and bids us look, hear, and touch.”

Amongst my foreign correspondents during the past month, I may name the Baroness Adelmä Von Vay, whose letter I print here in consequence of the kind spirit which pervades every line of it. Such communications tend to engender a feeling of love towards our fellow-creatures, to promote the great cause of human brotherhood, and above all to cheer hard workers like myself in their arduous toils.

Gonobitz,
Nov. 28, 1874.

Most Honoured Sir,

Permit an admirer of your addresses and lectures to express to you her warm thanks for all you say and do. Many beautiful, delicious hours have I spent in reading your pleasing and glowing speeches. May God always strengthen you, and may you be, honoured sir, a true pillar of light and goodly truth.

Not knowing if you understand German, I yet took the freedom, and gave my bookseller Mutze, at Leipsig, the instructions to send you—as a sign of my great admiration for you, honoured sir—my last book: “Studien über Die Giesterwelt;” I am sure it contains much that will interest you. Much more than the facts recorded have we got from the spirit-world. I hope, with God’s help, to speak about further cures and manifestations of very curious nature in a second volume of this book, which shall be printed next year, if God’s will be so. Accept, honoured Sir, the assurance of my deepest regards, and pardon these lines which were dictated by a spirit of love and thankfulness.

ADELMA VAY.

On the 14th, ult., I attended the anniversary meeting of the Dalston Association of Inquirers into Spiritualism, at the Luxembourg Hall. Mr. Alfred E. Lovell had been announced to preside, but having been called away from London unexpectedly, was unable to be present. At the special request of the committee, therefore, I took the chair. The meeting was a very harmonious one, and everything passed off very agreeably.

On Tuesday, 19th, I travelled down by the Great Western line to Newbury, for the purpose of giving a lecture at the Literary and Scientific Institution in that town, on the “Physiology of the Five Senses, and their Relation to the External World.” Newbury is a small quiet town in Berkshire, between fifty and sixty miles from London, principally noted in history as having been the residence of John Winchcombe, usually called “Jack

of Newbury,” who was visited by Henry VIII., and who equipped a hundred weavers at his own expense, and sent them to Flodden Field; and as having been the scene of two most sanguinary battles between the army of the Parliament and the army of the King, in 1643 and 1644, at the former of which Lord Faulkland was killed, and both of which terminated in favour of Charles. Newbury is said to be founded on the ruins of the Roman city of Spinœ. This was the first time that I had ever visited the town, and I should consequently have been glad to have stayed a short time, to look at what there was to be seen in connection with it, but I was unable to do so in consequence of having to return to London and travel to Scotland on the following day. I saw, therefore, literally nothing of the place. My lecture was delivered in the Town Hall, a very fine and commodious building. The audience, which was large, consisted of the *élite* of the place, many of whom expressed themselves highly gratified with the lecture. I returned to London on the following morning, and left the same evening by the night mail for Glasgow. GEORGE SEXTON.

SPIRITUALISTS AND CONJURORS.*

By THE REV. MAURICE DAVIES, D.D.,

With Notes by the Editor of the Christian Spiritualist.

“How it’s done” is the question which, in the words of Dr. Lynn, we want to settle with reference to his own or kindred performances, and, still more, in the production of the phenomena known as spiritual. I have spent some years of my existence in a hitherto vain endeavour to solve the latter problem; and the farther I go, the more the mystery seems to deepen. Of late, the two opposed parties, the Spiritualists and the Conjurors, have definitely entered the arena, and declared war to the knife. Each claims to be Moses, and denounces the others as mere magicians. Mr. Maskelyne holds a dark séance, professing to expose the spiritualistic ones; Dr. Lynn brandishes against them his strong right arm upon which is written in letters all of blood the name of one’s deceased grandmother, while, in return, Dr. Sexton exposes the conjurors, and spoils one’s enjoyment of a hitherto enjoyable evening by shewing “how it’s done”—how the name of one’s departed relative is forged and painted early in the afternoon, instead of “coming out” on the spot—and in spots—like measles or nettle-rash (as we feel defunct relations ought to come) or walking in and out of the corded box at pleasure, and even going so far as to give the address of the clever mechanist down a by-street near Notting-hill gate, who will make the mysterious packing-case to order in return for a somewhat heavy “consideration.”

I accepted Dr. Lynn’s invitation to be present on his “opening night” last Monday; and wondered, in passing, why everybody should not make their cards of invitation such thorough works of art as his. Now I am going to do even-handed justice all the way round; and I must say that Dr. Lynn’s experiment of fastening his attendant to a sort of penitential stool with copper wire, surrounded by scrutineers from the audience, and then making the man’s coat come off, and a ring pass over his arm, behind a simple rug held in front of him, is quite as wonderful as anything I have ever witnessed at a séance. It has the great advantage of being done in the light, instead of, as in Mr. Fay’s case, in darkness, and without a cabinet. In fact, I have no idea *how* it’s done; though I have no doubt the first time I see Dr. Sexton he will point to something unsatisfactory in the bolts to which that doorkeeper is fastened, and give me the addresses of the iron-monger who will sell me some like them, or the tailor who will manufacture me a swallow tail coat with an imperceptible slit down the back. Then again, I have, as I said, seen young Mr. Sexton go in and out of the corded box, and I know *how that’s* done; but Dr. Lynn’s man goes into three, one inside the other. Well, I can understand that if Dr. Sexton’s theory (1) be correct, it may perhaps be as easy to get

* Dr. Davies’s paper appeared in a recent number of the *London Sun*.

into a "nest" of three as into one box; but how, in the name of nature—or art—does the nautical gentleman get out of the double sack in which he is tied? (2). I cannot bring myself to print what Dr. Sexton's theory of the box is, because it appears to be such a wanton cruelty to "expose" things when people go to the Egyptian Hall on purpose to be mystified. (3). I remember how the fact of having seen Dr. Sexton do the trick of reading the names in the hat spoilt my enjoyment of Dr. Lynn's experiment. He really appeared quite bungling when I knew all he was about. He did not, on this occasion, produce the letters on his arm; but I saw he could quite easily have done so, though the doing it would have been no sort of reproduction of Mr. Forster's manifestation, who shewed you the name of some relative when you had looked, in on him quite unexpectedly. (4). I can quite understand how it is that the Spiritualists, who hold these matters to be sacred as revelation itself—in fact, to be revelation itself, are shocked at seeing their convictions denounced as trickery, and "exposed" on a public platform; but I confess I no not quite see how they can adopt the *tu quoque* principle, and "expose" Dr. Lynn and Messrs. Maskelyne and Cooke as tricksters, because they do not pretend to be anything else. It would have been fatal if the magicians had "found out" Moses, and they wisely refrained from trying; but it would have served no purpose for Moses to "find out" the magicians; and it strikes me Moses would have deemed it very *infra dig.* to make the attempt. The two things stand on quite different grounds; and I cannot help thinking that the Spiritualists unwisely concede a point when they accept the challenge of the Conjurors. I am quite aware that the theory of the Spiritualists makes of many a Conjuror a medium *malgré lui*, and says he ought to come out in his true colours. (5). It was so Messrs. Maskelyne and Cook were originally introduced to a London public at the Crystal Palace, under the auspices of an eminent Spiritualist; but it really appears to me that such an assertion amounts to begging the question; for I doubt whether it would not "pay" quite as well to come out boldly in Mr. Williams's or Mr. Morse's line as in that of Dr. Lynn or Mr. Maskelyne.

In a lengthened confab which I once had with Mr. Maskelyne himself after one of his performances, he told me that, by constant attendance at the séances of the Davenports, he found out how that was all done; and, being a working watchmaker, was able soon to get the necessary apparatus constructed. (6). I must again be just, and state that, while the cabinet séance of Maskelyne and Cook seems to me the exact counterpart of the Davenports', their dark séance fails to reproduce that of the Spiritualists as the performances of Professor Pepper himself. True, this latter gentleman does all his *exposés* on a platform which is sacred against all intrusion, and Messrs. Maskelyne and Cook assume to allow as much examination as the Spiritualists. (7). But I myself, who have seen Mr. Home float around Mr. S. C. Hall's drawing-room, and handled him above and below *in transitu*, quite fail to discern any reproduction of that phenomenon in the heavy, lumbering levitation of the lady by means of the scissors-like apparatus behind her, which we are only privileged to behold from the stalls. The dancing walking-stick is as palpably made terpsichorean by a string as the chairs I have seen cross Mr. Hall's drawing-room *in full light* were not drawn by strings, for I was able to look closely at them; and I do not know how that was done.

Fresh from Dr. Lynn's really marvellous performances of last Monday, and with Messrs. Maskelyne and Cook's equally clever tricks in my mind's eye, though not quite so recently, I still am bold to say I believe there are still six of one to half-a-dozen of the other. If the Conjurors reproduce the spiritual phenomena in some instances, the Spiritualists distance the Conjurors in others. I speak of phenomena only. The magicians produced many of the same phenomena as Moses; but, even so, if we are orthodox we must believe the source of such manifestations to have been utterly different.

But I am, as I said, wise in my generation, and stick to phenomena. I venture to think the Conjurors unwise in irritating the Spiritualists, who are a growing body, by placarding their entertainment as *exposés*, even though such

announcements may "draw" the non-spiritual public. (8). I suppose, however, they understand the science of advertising better than I do; but I feel sure the Spiritualists are unwise to follow their example, because they have got nothing to expose. Dr. Lynn or Messrs. Maskelyne and Cook are as much pleased as conscientious mediums would be shocked at being proved clever tricksters. (9). The only folks who are injured by being told "how it's done" are the British Public, who pay their five shillings to be mystified at the Egyptian Hall, just as the Spiritualists do in Lamb's Conduit-street.

If it is to come to a race for the championship—and seriously it would seem that, having begun, the two parties are bound to continue the strife—one can scarcely imagine anything more attractive than such a combined display of talent. Dr. Lynn gets lots of people to come and see "How it's done"—the gentleman with the mandolin is well worth a visit, and I cannot guess how he does it—while Messrs. Maskelyne and Cook must be really making a good thing of it. Mr. Williams's séances are deservedly attractive (and how he does it has puzzled me for years, as I said), nor does the Progressive Institute seem to decrease in interest; but let us only picture the fascination of a long evening where Pepper's Ghost should be pitted against John King, Mrs. Guppy, and Messrs. Maskelyne and Cook's lady float in competition round the room or even in from the suburbs, while the Davenports and Dr. Lynn's man should wriggle out of or into iron rings and their own dress coats! Until some such contest takes place, the public mind will probably gravitate towards the Conjurors rather than the Spiritualists, and that through the actually suicidal policy of the latter; because while the Spiritualists of necessity can shew no visible source of their manifestations, one of their own rank devotes himself to aiding the Conjurors by shewing in reference to their tricks "How it's done." It would have been wiser, surely, to stand upon dignity, and in a truly Conservative spirit (is it too late even now to reassume it?), say, "These men are mediums, but it does not suit their pockets to confess it."

Well, they are signs of the times. London loves to be mystified, and would only have one instead of manifold methods to be so if the Spiritualists and Conjurors were to strike hands, and reduce us all to the dead level of pure Faith or relentless Reason and cold Common Sense!

NOTES BY THE EDITOR.

1. Dr. Sexton's explanation is not a theory, but a statement of the plainest of facts. Not only did he describe minutely how all these tricks were done, but he did them himself, as Dr. Davies knows.

2. The sack trick is very simple, and adds but little to the difficulty of escaping from the box. It is, however, dangerous to the man inside, who can obtain no air but what comes through the small holes at the ends of the box, and to interrupt the passage of this by placing a canvas covering outside the box, and enveloping the man in a sack inside is hazardous in the extreme. This is the only reason that Dr. Sexton did not tie his assistant in a sack at his public exposures of the tricks of conjurors.

3. If people went simply to be mystified, Dr. Sexton would be the last man in the world to attempt to spoil their sport, but Dr. Davies knows well enough that the public are invited to attend at the Egyptian Hall not to be mystified, but to witness an exposure of Spiritualism. In that case it is not only not "wanton cruelty," but a public good to expose such audacious pretensions, and show the falsity of such untruthful assertions. No one knows better than these conjurors themselves that the miserable tricks that they perform fall as far short of spiritual phenomena as do the imitation tempests shown on the stage, of the grand and majestic thunder and lightning which form a part of nature's awful phenomena.

4. For a full explanation of the difference between the appearance of the blood writing on the arm of Mr. Foster and that shown by Dr. Lynn, see Dr. Sexton's lecture on "Spirit Mediums and Conjurors." There is really no analogy whatever between the two cases.

5. There may be Spiritualists who entertain this view, but

the theory is so absurd that it is hardly worthy of a moment's consideration. The tricks performed by the conjurors are all of the simplest kind, and can be easily understood by anyone who has paid the least attention to the feats of legerdemain. Under no circumstances will any one of the conjurors attempt to perform his tricks under test conditions, since he knows well enough that such precautions, while they in no way interfere with spiritual manifestations, would effectually prevent the sham imitations, with which these men entertain the public.

6. This statement is utterly false. If the Davenports' performance was trickery, not only was the trick not found out by Mr. Maskelyne, but it has never been discovered by anyone else. Every person who saw the Davenport Brothers when they were here, and thoroughly investigated the manifestations which occurred in their presence, knows perfectly well that their cabinet *séance* was totally unlike anything that has been done by Maskelyne and Cooke. The statement made by Mr. Maskelyne, that he discovered the secret of the Davenport phenomena, or, as he would call it, tricks, is about as true as a letter of his sent recently to the *North Middlesex Chronicle*, and which we have now before us. In it he says: "I may first mention for the edification of those of your readers who are inclined to believe in this imposture that there is not at the present time in London a professional medium whose tricks have not been detected and exposed frequently." What is to be said of a man who prints in a paper so audacious a falsehood as this? He says, moreover, in the same letter that in order to expose Spiritualism he requires "no more apparatus or preparation than the mediums whom" he exposes, yet he knows perfectly well that Mr. Joy has publicly offered him £1,000 to do this very thing, and that £1,000 is still to be obtained could he make good his boast.

7. This is sheer bunkum; they allow no examination whatever. If they did their whole performance would have been spoiled a hundred times over by those persons who had seen Dr. Sexton's exposure of their cabinet, box, and stocks.

8. The conjurors know perfectly well that this is the only means by which they can draw audiences. Few people would care to witness their performance unless they were told beforehand that there was to be an exposure of Spiritualism, a fact which is of itself gratifying in one respect, because it proves how large an interest the public feel in everything connected with the Spiritual phenomena. A dozen conjurors at the present time fill their houses by parading the name of Spiritualism on their bills, knowing perfectly well that a mere entertainment of legerdemain would fail to draw. We remember some time ago seeing the cleverest by far of all modern professors of the art of sleight of hand—Hermann—giving his splendid entertainment to a miserably thin house, because he had been honest and left Spiritualism alone, while a score or two of the smaller fry, whose tricks would hardly pass muster in a tap-room, draw mobs to see them because they profess to expose Spiritualism.

9. Spiritualists were driven into an exposure of the Conjurors as a matter of self-defence. Dr. Sexton stated at the commencement that if they would withdraw the term Spiritualism from their bills, they might go on with their conjuring unmolested, but that while they burlesqued that which he held to be next to sacred, he was determined to show the public how their tricks were performed. Dr. Davies seems to imagine that to expose a conjuring trick is to say that the person who performs it is a "clever trickster," which is by no means the case. We have never yet admitted that there is any ability whatever displayed in the performance of Maskelyne and Cook, except in the construction of the apparatus which they use, an invention which is no more theirs than is the discovery of the steam engine. Dr. Lynn is certainly clever, and his tricks of legerdemain are of a very superior order. It is only fair to remark, too, that he is a scholar and a gentleman, a most exceptional circumstance among conjurors. For the rest of the jugglers who attempt to expose Spiritualism—too numerous to mention—they are simply clumsy bunglers, who could not obtain an engagement at a tenth-rate music-hall, did they stand solely on the merits of their performances.

MODERN SPIRITUAL PHENOMENA AND HOW TO INVESTIGATE THEM.

An Address delivered before the Newcastle Spiritual Society on December 30th, 1874, by

T. P. BARKAS, Esq., F.G.S.

In the remarks on this subject which I propose to place before you this evening, I desire to present the phenomena of modern Spiritualism in the most concise and consecutive form, and to offer some possibly needful observations on the best modes of investigating them. There have been occurrences, or, at least, there are records of occurrences, having taken place in all ages of the world's history, which, if not exactly resembling, bear a remarkable likeness to those which are now generally known as modern Spiritual phenomena. I shall not have time during the brief period allotted to me this evening to direct your attention to the phenomena of past ages, but shall confine my attention strictly to those that are occurring in the present day, and that have taken place within the last five-and-twenty years. Modern spiritual manifestations, so-called, had their origin, as we all know, in the obscure village of Hydesville, in America, upwards of twenty-five years ago. The phenomena spread with marvellous rapidity over the entire American Continent, and the wave reached the shores of England upwards of twenty years ago, in the form of table-turning and table-tipping. At the present time, throughout the entire civilised world, marvellous phenomena, generally recognised as spiritual, are daily occurring in every chief town in Christendom. These wonderful physical and psychological facts have not been investigated by the unlearned merely; but in all countries—America, England, France, Germany, Italy, Australia, and elsewhere—some of the most learned and conscientious men have entered upon their investigations, and without a single exception so far as my knowledge goes, not a single man who has thoroughly investigated the phenomena denies their reality and genuineness. I do not pretend to say that there is among believers uniformity of opinion as to the theory by which the occurrences may be accounted for, but there is absolutely uniform opinion as to the genuineness of the phenomena themselves. I shall not this evening trouble you with any positive theories; it is to me in the present stage of the inquiry a matter of very little moment what theory be accepted so long as the genuineness of the phenomena is established. If we, after thorough investigation, confirm their genuineness, in due time a theory which will cover the entire ground will undoubtedly be devised and acknowledged. The phenomena may, speaking generally, be divided into two departments, physical and psychological, the former having reference to the movements of material objects without human or mechanical aid, and the latter having reference to trance speaking and clairvoyant revelations, apparently beyond the powers of the mediums in their normal condition. In the former occurrences, in the majority of instances, both physical and psychological phenomena are united, as the physical occurrences are, or at least appear to be, guided by the volition of an intelligent operator. If this be the case, then all the phenomena are physico-psychological. I could, with the most perfect ease, give you hours of testimony to the reality of these manifestations from some of the most credible and competent men and women in England; but it is generally better to give the personal testimony of one who is known to yourselves, and whom you are at liberty, and have the opportunity, of cross-examining to any extent you may desire. I therefore propose to adduce facts in support of the reality and genuineness of what are termed spiritual manifestations by quoting my own experiences, rather than those of ladies and gentlemen with whom, probably, you are not personally acquainted. My inquiries on the subject have now extended over a period of upwards of twenty years. During the whole of that time I have cautiously refrained from the expression of dogmatic opinions as to the theory by which they may be most satisfactorily accounted for, and while I have not denied the wonderful events testified to by numerous witnesses as competent and credible as myself, I have only thoroughly defended those phenomena that have come under my personal observation. During the many years I have investigated these marvellous appearances, I have preserved, either in

writing or printing, records of the more remarkable occurrences that took place at all the principal sances, the records being made when the phenomena were fresh upon my memory, and I now possess recorded evidence which could be confirmed by numerous trustworthy and competent witnesses, demonstrating, so far as human testimony can demonstrate, the phenomena I have classified under the following heads:—I. The motion of material bodies, both in darkness and in light, without any human contact or instrumentality, and without the interposition of any mechanical or other contrivance. II. The response to questions in an intelligent manner, when it was utterly impossible for anyone in the room to reply to the questions by the means used. III. The performance in the light and in the dark on musical instruments, when they were quite beyond the reach of all who were in the room, and without any mechanical contrivance for the production of the musical sounds. IV. The presentation of what appeared to be living human hands, that were as palpable to the senses of sight and touch as any ordinary human hands, and yet the hands were not those of any person in the room. V. The appearances of what are termed "materialised spirit forms," that is, of forms having all the appearance of living human beings, palpable to the senses of sight and touch, when no such human beings produced by ordinary generation and growth were present. VI. The production of writing, and the moving of heavy material substances by such "materialised spirit forms." VII. That these "materialised spirit forms" not only possessed the external characteristics of ordinary human beings, but that they saw, heard, and felt, and that they either had blood circulating in their arteries, or that their wrists simulated the phenomena of an ordinary pulse. VIII. That these "materialised spirit forms" exhibited the emotions of pleasure and displeasure, approval and disapproval, sorrow and joy, in a manner resembling those characteristics in ordinarily embodied human beings. IX. That these forms had weight and resistance. X. That these "materialised forms" consisted of matter that could be rendered visible or invisible, tangible or intangible, apparently at the will of the possessor, or at the will of some invisible being or power operating, either in the room or at a distance from the room. XI. That "materialised spirit forms," as visible and tangible as any ordinary material substance, became gradually invisible, and alternately visible and invisible, in good light, and in the presence of several credible witnesses. XII. That these manifestations of form and force were not, and could not, be produced by the medium, or by any other person in the room where the phenomena took place. The whole of these propositions I am prepared conclusively to establish before any competent and responsible tribunal in the kingdom, but to do so exhaustively would be a work of many hours, possibly weeks. This evening I shall, in proof of some of the propositions just enunciated, place before you some selections from my written notes of sances, in which, if the records be trustworthy, there is conclusive evidence of the reality and genuineness of the majority of the phenomena classified under the twelve heads I have just submitted to you. On Friday evening, December 11, of the present year, I attended, by invitation, a sance held in a private house in Newcastle-on-Tyne. The room in which we assembled is 14½ feet long, and 12 feet broad. One part of the room was set apart as a screened recess. The length of the recess is only 3 feet 9 inches; its greatest width 4 feet at one end, and 15 inches at the other; a curved iron rod was fixed upon staples at a height of 5½ feet from the floor, and on the rod two dark curtains extending to the floor were suspended on brass rings; the curtains on the rings moved freely on the iron rod; chairs for the sitters were placed in a semi-circle opposite the curtained recess, at an average distance of 6½ feet from the curtain. The circle consisted of three ladies and five gentlemen, and the medium was a stout matronly lady about forty years of age. The ladies and gentlemen sat on the semi-circle of chairs, and the medium reclined on the floor of the recess. She lay on a rug with her head on two ordinary pillows; she wore a dark dress, and after she lay down she was covered with a shawl and top-coat. The medium having lain down in the recess as described, and the company being seated on the semi-circle

of chairs, the lamp light was turned down, but sufficient light was left to enable us to see all prominent objects quite distinctly. After we had sat about ten minutes, a tall white unveiled female figure appeared at the central opening of the curtains screening the recess, and after many presentations and withdrawals, finally left the recess, and walked across the floor to the gentleman on chair No. 8, with whom she shook hands. This figure was tall and graceful, and much slighter in form than the medium. About four minutes after she retired, another female figure emerged from the recess, moved about the room, and sat on a vacant chair which stood near the curtains. She was stouter and shorter than the previous visitor, and spoke to us feebly when out of the recess. While this figure was sitting on the chair, I was about to remark to the gentlemen who sat on my right, "It would be a very desirable thing to see the medium and spirit form at the same time." I had said, "It would be a very desirable," when the figure rose from her seat, and I did not finish the sentence. She went directly to the curtains, drew them widely apart in the centre, apparently for the purpose of showing us the medium. I thanked her for her efforts, said she had anticipated my request, and asked her to remove the curtain at her left hand, which screened the medium's head. She immediately drew away the curtain, and I and those who were present distinctly saw the medium reclining on the pillows. The light was good, and I saw the medium and the "spirit form" perfectly distinctly. This was to me a conclusive proof of the double personality of the figure and the medium. The form again left the recess, and kneeling beside the vacant chair wrote with a pencil on a piece of paper which I had previously initialled, the following sentence—"I shall give you a piece of my garment the next—(here the writing became illegible)—EMMA." She then moved gracefully about the room, her raiment being very plentiful and white, and finally retired within the curtains. In about four minutes another female form appeared; she was slighter than the previous one and taller. Her face was quite uncovered; she came from the curtains with considerable firmness, and walked or rather glided to the lady on chair No. 6, whom she indicated was her daughter, and whom she patted and caressed. The form did not resemble that of the medium. She then walked across the floor and stood close before me on seat No. 2. She patted my head and face with both her hands, gazed steadily into my face, and as the lamp light was immediately behind me it shone directly on her face. I saw her face and features perfectly distinctly, and could recognise them again with ease. Had I been an artist, the face is impressed so vividly on my mind, I could have sketched it. I noted distinctly that the face was a broad oval, the features somewhat flat, and the nose especially small, the eyes were large and dark, the eyebrows well defined and dark, the skin a somewhat deep brown approaching mulatto. The expression of the face was fixed and steady. I saw no play of the features, and the face did not in the least resemble that of the medium. The hands that stroked my face and head were warm and pleasant. This figure retired into the recess by the window-edge of the curtains, and in retiring, took from her person a piece of white raiment like a very large cambric handkerchief, which she shook out and held at a distance from her person; this white substance gradually approached her skirts, and had the appearance of gradually sinking into them. She was succeeded by a small psychic form 3 feet 9 inches high, known to the sitters at this circle as Sarah. Sarah showed herself frequently at the centre and side openings of the curtains, but did not emerge entirely from them. She conversed with us in an audible child-like voice; her voice has increased in power since I first heard it. She shook hands with Mrs. H. and Mrs. T., but declined to shake hands with any others. Having played at bo-peep with us through the curtains, and conversed with us for about ten minutes, she said that Jack was coming, and would endeavour to show himself while she looked on. She continued to talk, and Jack, or some other invisible intelligence, played on a whistle. The curtains were opened, but he did not make his appearance. In about three minutes the curtains were thrown entirely open by one of the sitters, and the medium was found in a trance, lying on the rug, and covered with the top-coat, exactly as we had left her

one and a half hours before. Seeing the medium and the "spirit form" at the same time, and seeing a living human face very different from that of the medium, were to me, under the circumstances, conclusive proofs of the objective reality of the phenomena, and that they were no mere personations on the part of the medium. At the conclusion of the séance I entered into conversation with the lady who sat on chair number six, the alleged "spirit form" of whose mother I had distinctly seen and felt. Without saying what my impressions of the appearance of her alleged mother were, I said, "Was the form that professed to be that of your mother at all like her?" She replied it was. Had your mother prominent or flat features? Answer: Flat and small.—Had your mother a pale or a dark complexion? Answer: Very dark; my father used to say my mother had a skin like tobacco leaf.—Were your mother's eyes light or dark? Answer: Very dark; my father said when he married my mother he had (referring to her eyes) at least got two diamonds.—This description is in exact accordance with the impression I received from a close examination of the face. I could relate to you many marvellous phenomena that have occurred at various séances under test conditions, but I shall not venture to trespass too long upon your patience. I may, however, before offering a few brief remarks on "How to investigate spiritual phenomena," state very briefly the result of the inquiries that were made by the "Investigation Committee," formed in Newcastle-on-Tyne, for inquiries into the alleged genuineness of these mysterious manifestations. The committee consisted of eleven ladies and gentlemen, only three of whom were believers in Spiritualism, and the result of their investigations extending over upwards of twelve weeks is, that they have had satisfactory evidence of the reality and genuineness of the phenomena, and that the manifestations which occurred in their presence, were not, and could not, either voluntarily or involuntarily, be produced by the mediums. There is among the members of the Investigation Committee a difference of opinion as to the cause or causes of the phenomena, but as to the reality of the phenomena, and the absence of all trick or collusion, there is no difference of opinion. I am not at liberty to give the names of the members of the committee of inquiry, but were they given they would command the respect of the entire district. The investigation of the phenomena of modern Spiritualism should not be entered upon from motives of mere curiosity, for the purpose of gratifying a merely morbid desire for novelty, nor in the frivolous spirit in which so many enter upon the inquiry. Modern spiritual phenomena are one of two things; they are either among the most extraordinary facts with which the human mind is familiar, or they are one of the greatest delusions that have afflicted humanity. To enter rightly upon the investigation of these manifestations, the prominent desire on the part of the investigator should be to ascertain what is truth in relation to them, and to avoid as far as possible all preconceptions and foregone conclusions. Unfortunately, the vast majority of those who profess to investigate have, before investigation, determined that the alleged phenomena are delusions; and they enter upon the inquiry not with a judicial mind determined to weigh and sift the evidence that may be presented to them, but merely with a determination to discover the trick or tricks by which the phenomena are supposed to be produced. If the manifestation were produced by trick, or if it had with reason been alleged that trick lay at their base, the course of hyper-scepticism might possibly be the proper one with which to enter upon the inquiry; but if, on the other hand, the phenomena be genuine, and the overwhelming weight of testimony is in favour of that hypothesis, and if they depend, as is alleged, to a large extent upon the character and influence of the investigators, then the tone of hyper-scepticism and suspicion with which they are generally approached, must, as a matter of course, greatly militate against the occurrence of the more important and occult phenomena. Were these mysterious occurrences not testified to by tens of thousands of witnesses as competent and credible as any who are to be found upon earth, there might, seeing their extraordinariness, be some justification for the manner in which some people speak of them, and others profess to investigate them; but supported as they are by such incon-

trovertible testimony as has already been accumulated, hyper-scepticism and dogmatic denial without inquiry, are simply impertinent. Investigators approach mediums as if medium and impostor were synonymous, and that it only required a shrewd observer to detect the fraud. Let investigators change places with mediums, and let them assume that they are mediums themselves, and that they know the phenomena are genuine. They may then from that stand-point easily understand the objections that mediums have to permitting sciolists and smatterers, who have never investigated the subject, and know nothing of its laws and conditions, to dictate the terms on which, alone, they will investigate the phenomena. Fancy an illiterate boor who knows nothing, literally nothing, of physical science, entering the laboratory of Professor Tyndall and dictating to him how he should conduct his experiments, and the conditions he should observe, and you have a case analogous to that in which those who know nothing of the phenomena of Spiritualism wish to dictate to those who are their intellectual equals and probably vastly their superiors, and who have for years closely, carefully, reverently, and honestly investigated these mysterious phenomena. My appeal is not to the frivolous, but to thoughtful and pure men and women to investigate the subject; and societies and private circles for investigation cannot be too cautious as to the character of those whom they admit to their séances. I am not at all surprised at the resistance which has been and is now being offered to the advance of these great truths. Even after they have been testified to by millions of credible witnesses, they are so much in advance of and in opposition to, the current teachings of the century, this opposition was almost certain. Conservative resistance is probably better than ready credulity, or, at least, it is less dangerous, and the tree of truth that has been reared amidst storms of bitter hostility lifts a loftier and prouder head than it would have done had it grown under milder circumstances. The strength of the opposition to the great truths of modern spiritualism are still represented in the Saduceism of modern churches and universities; there are unbelieving bigots in both spheres. A few days ago, while in conversation with a clergyman, I related to him some of the phenomena I had witnessed at séances, and asked him his opinion of them. His reply was, "Had I seen them I would not have believed them. I would have thought that I had been deceived, or that I was drunk or insane;" and yet the same clergyman read at the Communion Table the lesson of the day on Sunday, 27th Dec., in a parish church within 100 miles of where I now stand. I ask the clergyman for which phenomenon, or series of phenomena, has he the greater evidence—that he read, or these of which I spoke. Not long ago one of the leading, probably the leading biologist of the day, after having been present at a séance, said, in reply to a question that was put to him, "No amount of evidence would convince me of the genuineness of the phenomena;" and yet these, and such as these, are the men who desire to lead the scientific and religious thoughts of the country. It is the old, old story of the blind leading the blind; "God only can know the results of a determined and stupid ignorance that refuses to be taught." In conclusion, and without venturing to express a positive opinion as to the cause or causes of the extraordinary phenomena which from time to time have been recorded in the columns of our local press, and with which the magazines and newspapers of the kingdom literally teem, I may state that whatever hypothesis be eventually accepted as most satisfactory in explanation of these wonderful occurrences, the spiritual hypothesis is the only one that at present seems to cover the whole ground. If that be the case, and if the spiritual theory be merely apparently true, I may well ask in the words of Tennyson—

"How pure at heart, and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.
They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.
But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

Letters & Communications.

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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.

FEBRUARY, 1875.

THE KATIE KING EXPOSURE.

THE bubble of Spiritualism has burst. The imposture is at an end. The fraud is detected, and we who have been heretofore believers will be expected to put on sackcloth, and manifest such weeping, and give way to such grief as was experienced when the edict went forth that Great Pan was dead. Across the Atlantic news has come that Katie King is no spirit, but a veritable mortal of flesh and blood, and that Mr. Robert Dale Owen, and Dr. Child, men whose opinions were frequently quoted in favour of the reality of Spiritual manifestations, have been made the dupes of a blooming maiden of eighteen, who for the nonce pretended to be a denizen of the other world, and some hundred or two years of age. In America modern Spiritualism originated, and in America it receives its death-blow. This is the kind of news which, during the last week or two, has been circulating throughout the length and breadth of the country. The intelligence has proved a God-send to many a provincial newspaper, which, but for this "exposure of Spiritualism," and a few railway accidents, would have had

nothing of a sensational character with which to fill up its pages. In America, where the fraud is said to have been detected, very little excitement has been occasioned thereby, a few leading articles in the newspapers comprising almost everything that has been said on the subject. But in England, probably from the lack of news at this non-Parliamentary season, the subject has been made an especial feature in half the newspapers in the country. With most of the editors the question has assumed gigantic proportions, until from the style in which it has been treated, the reader would be led to expect, not simply a recantation of one Katie King, but a confession of fraud on the part of all the mediums in every portion of the world. Some treat the subject seriously, others with ridicule, but all in their editorial wisdom shake their oracular heads, declare that they have known it all along, and were waiting patiently to see the end. Spiritualism is pronounced to be henceforth defunct. The editorial sagacity of the age has declared it dead, and dead as a door-nail it must, therefore, be. Should it show any signs of life after this "exposure," then it will outrage all the bounds of decency, and, in giving the lie to newspaper writers, will merit even more severe treatment than it has, as yet received. Not only have the general press gone into ecstasies over the downfall of Spiritualism, but certain class papers have become perfectly hilarious with delight. The infidel journals have, as a matter of course, nearly gone frantic with joy over the discovery, since they fancy they have got rid of the awkward proof of immortality which for years past they have found themselves utterly unable to grapple with. Scientific papers, of course, knew all along how the thing was done, and become like many a prophet, wise after the event. The religious press also shews signs of excessive pleasure, though why, it is difficult to ascertain, since if Spiritualism were removed, religion would find herself in a hand-to-hand encounter with materialism of a most desperate character. From the pulpit and the platform alike, the edict has gone forth that the modern manifestations are produced by trickery, that all mediums are knaves and impostors, and Spiritualism a system of deception which has now received its death-blow.

We pause to enquire what all this is about, and to ask the question, What is the nature of the event that has stirred into such violent action the waters of public opinion? Is it a veritable tempest, produced by mighty agencies, such as are calculated to appal mankind by their magnificence and grandeur, or is it, after all, nothing more than a storm in a tea-pot? It appears that certain mediums, by name Holmes, known some time since—and not very favourably—in this country, have been recently giving manifestations in America. These consisted mainly of the materialisation of a spirit who called herself Katie King, and who professed to be the identical Annie Morgan so familiar to the English public in connection with the mediumship of Miss Florence Cook, and the experiments of Mr. Crookes. Amongst the many persons who went to witness these phenomena, may be especially named Mr. Robert Dale Owen, and Dr. H. T. Child. These gentlemen took a great interest in the affair,

expressed themselves perfectly satisfied of the genuineness of the phenomena, and published accounts of their experience in some of the American papers. For a time everything passed off favourably. By-and-by, however, a young girl came forward and declared that she had been engaged by the Holmeses to personify Katie King, and that the so-called materialisation was, in truth, nothing more than an appearance of herself in *propria persona*. What proofs she gave of the truth of her statement we have never yet heard, nor does it suit the interest of those who seek to vilify Spiritualism to stop to inquire. Suffice it to say that both Mr. Owen and Dr. Child withdrew their assurances of the genuineness of the phenomena they had previously witnessed, and there the matter remains at present. Now, what does the whole thing amount to? As put by the editors of newspapers it means this: Mr. and Mrs. Holmes, recognised by some as spirit mediums—it must be borne in mind that they were by no means universally believed in, and we believe the first intimation that they were likely to play tricks was sent to Mr. Robert Dale Owen from England—have been detected in a fraud, therefore, Spiritualism is not true. Shades of Aristotle, Stuart Mill, and Whateley, was ever such logic met with as this? A man generally considered a tolerably good judge of bank-notes was one day trading with a shrewder man than himself, and received, in the way of business, a forged note for £10, which he carefully folded, placed in his purse, and failed to detect the imposition until he attempted to pay away the spurious paper. Therefore, there are no genuine Bank of England notes in circulation. A person claiming to be a clergyman of the Church of England presents certain papers to the rector of a parish, and is, in consequence, allowed to officiate in the pulpit. By-and-by it turns out that he is no clergyman at all, but a needy adventurer destitute of education, and every other quality which he laid claim to be in possession of. Therefore, all Church of England clergymen are impostors. A charlatan by means of a forged diploma obtains a large medical practice, and tampers with the health of those who believe in his honesty. Ultimately the sham is exposed, and the deception made public; the conclusion to be drawn from which being that there are no systems of medicine at all, no honest physicians, and no genuine diplomas. A newspaper editor invents a story with regard to certain matters said to be happening abroad, which he is perfectly aware contains no word of truth, but which is, nevertheless, admirably adapted to sell his paper; the public believe his lies, and are for a time imposed upon. The exposure comes in the end, and with it the proof that there is no honesty in journalism, no truth in newspapers, no veracity in editors, and no reliance to be placed on anything that is seen in print. Such reasoning as this is childish in the extreme, yet it is exactly analagous to that which is now being adopted with regard to the counterfeit Katie King. What if a dozen spirit mediums were detected in attempts at imposture? We fail to see how such a fact could in any way affect the truth of the question of spirit manifestations, except so far as the persons exposed were concerned. Spiritu-

alism is a great truth, based on as firm a foundation as any known fact in science. That many of the phenomena in connection with it are true, we know as accurately as we can know anything in connection with human existence. It is not a question of belief, but of certainty. There the matter stands, and there it will remain, notwithstanding the opposition of enemies and the treachery of pretended friends. That there is trickery practised in connection with certain manifestations we have no doubt whatever, and we, as Spiritualists, are as much interested in detecting such attempts at deception as are our opponents—perhaps even a little more. There is no system that has ever made its appearance in the world that has not at some period or another been mixed up with imposition, and the purer the scheme, and the more noble and lofty its principles, the more probable it becomes that hypocrites should ally themselves with it for the purposes of the pecuniary advantages that such association may bring.

After all up to the present time no real proof has been furnished that any imposition has been practised whatever. The statement of the girl herself amounts to very little, unless supported by some kind of evidence, and, as far as we can learn, such evidence has not, up to the present time, been produced. To jump hurriedly to a conclusion that Mr. and Mrs. Holmes have been guilty of imposition, solely on the ground that a statement has been made to that effect by some one person who may, for anything we can tell to the contrary, have had interested motives for making the statement, is, to say the least of it, to act prematurely. Supposing, however, the imposition proved beyond the shadow of a doubt, Spiritualism will be in no sense affected thereby.

Provincial Intelligence.

NEWCASTLE-ON-TYNE.

THE anniversary meeting of the Newcastle Society for Promoting Inquiry into Modern Spiritualism, was held in the Old Freemason's Hall, Newgate-street, on the 30th of December. A goodly number assembled, and the meeting passed off very harmoniously. Mr. Armstrong presided, and a most able address was delivered by Mr. T. P. Barkas, F.G.S., which we give on another page.

KINGSTON-ON-THAMES.

THE name of Mr. James Smith, of Kingston-on-Thames, must be known to many of our readers, as it is to Spiritualists generally. All who know him and his estimable family, will hear with deep and solemn interest that his youngest daughter, Alice Carter Smith, passed away peacefully, after a short illness, on Christmas Day, in the twentieth year of her age. Her remains were buried in the cemetery, on the 31st of December. The coffin, which was made of polished oak, was covered with wreaths of flowers, and was laid for a short time over the grave, which, notwithstanding a deep snow, was surrounded by a large company of mourners, young friends of the dear girl, Temperance people, Spiritualists, and the Catholic Priest.

After the body had rested for a short time, Mr. John

Hilton, a well-known Member of the Society of Friends (Quakers), of London, spoke as follows:—

"Friends, I may sincerely and thankfully adopt as my own words, 'I know that my Redeemer liveth,' and very earnestly do I desire that all here might know and enjoy the peace and comfort which I have in my faith.

"It is a constant joy to me to preach the glad tidings of salvation through our Lord Jesus Christ, but I am not invited here as a minister, but as a friend. The mourners round this grave know nothing of my preaching, but they know something of my heart. I come, as I believe she who wept at the tomb of Lazarus would have come—by sympathy—to comfort those who are mourning. She came to comfort all who mourn.

"I know not what were the thoughts, or what was the faith of the dear girl whose remains we are about to commit to the earth, but I know what was her life, and by the only test the Master gives men to judge by, I judge that she had His spirit. 'By their fruits ye shall know them.' I may be asked, how this can be? I don't know. God does. I leave it to Him. He is *infinite* in mercy, and I know that the same apostle who said 'There is no name given under heaven or among men whereby men can be saved,' said also, 'In every nation, he that feareth God, and worketh righteousness, is accepted.' It is the doers of the Law that shall be justified, and we know what Christ said on the weightier matters of the Law.

"This dear girl was gentle, loving, kind, and was loved by all who knew her. She was ever ready to do an act of kindness. Some of you know that she had what you may consider strange views as to the visits of departed spirits, but what of that. So had Wesley, Luther, and Christians of every age.

"There is another matter I feel I must allude to. Some of you may think it a small one, but I deem it of grave importance. Her connection with the Temperance Movement. She worked hard and lovingly in this cause. She took a deep interest in the Band of Hope, and strove to train little children in the disuse of those liquors which cause such wide-spread ruin and desolation.

"We must now commit the body to the grave. The ancients used to embalm the bodies of their friends, feeling that when the body was gone, all was gone; but we know that the body is but the casket holding a precious jewel—the immortal soul. And when the soul is gone we put away the body.

"Farewell, dear faded flower; thou art faded now, and we put thee away, but I believe that I shall see her again, blooming more freshly in the brighter and better land."

The body being lowered into the grave, Mr. Hilton knelt down and prayed that God, the great Creator, who condescends to be called "Our Father," who knew the wide difference of views between those around the grave, might enlighten all by His Spirit; comfort the mourners here, and bring all to meet before His eternal throne, through Jesus Christ our Lord. Amen.

MANCHESTER.

THE Rev. F. E. Millson, of Halifax, Yorkshire, recently delivered a lecture in Upper Brook-street Free Church, Manchester, on "Robert Owen." In many respects the lecture was an able and exhaustive one. If I were inclined to find any fault at all, I should blame the reverend gentleman for gliding over so hastily that very important epoch of the great man's life in which he embraced Spiritualism. He handled this subject briefly and delicately, and indeed, very mincingly, as if he were afraid of it himself, and most anxious not to communicate his fear to his audience. He disposed of what was evidently to him an unpleasant matter, in these few almost mean-

ingless words, which are unworthy a man of Mr. Millson's capacity:—"The fact that he in his old age became convinced of the truth of Spiritualism, is worth noticing. It is an instance of the return of religious influence, not that the spirit can return to earth." Limping and decrepit as these words are, they are a charitable improvement upon the assertion employed by many, that his belief in Spiritualism was a proof of his dotage. The fact, in my opinion, is, that Robert Owen was, throughout the whole of his long life deeply imbued with religious feeling, but that he rejected the existing systems of religion because they contained so much that was obviously false, while they were powerless to demonstrate to him the portion of truth they undoubtedly possessed. What these systems failed to do, Spiritualism accomplished, and proved to him, by its wonderful, startling, and stubborn facts, what Joseph Mazzini so emphatically asserted, "that there was no such thing as death."

The *Unitarian Herald* is published in Manchester. The number for 26th Dec., 1874, quotes in full, without a word of comment, Zschokke's striking account of his own remarkable clairvoyant powers, which he terms a "prophetic gift," or "inward sight." I can hardly understand the *Herald* admitting the corroborative experience of Zschokke into its pages, seeing how it sometime ago blindly but sternly opposed every phase of Spiritualism.

A few months since, I read in the *National Reformer*, a most flattering notice of a lecture on Swedenborg, by Mr. G. W. Foote; and when he was announced to lecture in Manchester on "Swedenborg, the Philosopher and Mystic, with Criticisms on Modern Spiritualism," it was with high expectation of enjoying a substantial intellectual treat that I wended my way, on the 20th of Dec., 1874, to the Secular Institute, Grosvenor-street. It is scarcely necessary to say I was thoroughly disappointed. It was pitiful to hear this dwarf burlesque the giant, he was utterly incapable of comprehending. But what gave me most pain was the determined one-sidedness, and consequent dishonesty, shown in the manner he misrepresented Swedenborg. A man who is professedly a lover of truth, and an earnest seeker after it, should not presume upon the ignorance of his audience, and fling rash words about at random, merely to please and mislead them, while he gets through his appointed task of prating for the space of an hour or so.

Mr. Foote began his chattering exploit by informing us that Spiritualists endeavour to make it out that Swedenborg laid the foundation of modern Spiritualism, or that if he did not, he at least gave it great support, and that they are very fond of referring to his writings, "to which," he egotistically added, "they thought we should give attention, because their author reasoned in a scientific way." Then he frankly confessed: "I have no pretension of saying that I have read the whole of his works; I have endeavoured to wade through some of them, and it is wading through them, I can assure you." To say the least, it is presumptuous on the part of Mr. Foote, to venture on the platform to enlighten people on a subject of which he himself is grossly ignorant. I do him no injustice; he admits his own ignorance in this confession. His helpless antagonism to Swedenborg blinds him, and the absence of the smallest degree of appreciative sympathy which he betrays in the above words, apart from the want of intellectual capacity, renders him quite unfit to be even a third-rate exponent of this "Missourian and Mastodon of literature," whose works, says Emerson, "not every man can read, but they will reward him who can. The grandeur of the topics makes the grandeur of the style."

Mr. Foote commenced his criticism of Spiritualism by

objecting to the term "Modern" Spiritualism, because it was as old as the hills, and consequently had nothing "modern" about it. Dr. Sexton's lecture in Manchester, a report of which appeared in the last number of the *Christian Spiritualist*, shows that Spiritualism existed at all times, and in every nation of which we have any record. All intelligent Spiritualists were aware of this fact before Mr. Foote undertook to drag it into notice for the sake of cavilling at a word. But he deemed it better to talk puerility rather than remain silent, when he did not wish his hearers to understand that the term "modern" Spiritualism, which pre-supposes ancient Spiritualism, was adopted in contra-distinction to the latter.

"Modern Spiritualism commenced by table-turning, which was knocked on the head by Faraday. Faraday clearly knocked that on the head." These are Mr. Foote's tautological words, taken down verbatim. It is well known by all who have any pretension to a knowledge of Spiritualism, that Faraday miserably failed to expose or explain table-turning and table-knocking, by his "unconscious muscular action" theory; but this great scientific man, in his attempts to "knock it on the head," almost rivalled Mr. Foote, in making himself look ridiculous: a fate which, somehow or other, befalls every opponent of Spiritualism.

Mr. Foote was quite as happy in his remarks on Mediumship, Spirit-Photography, and other phases of Spiritualism, as he was in his reference to Faraday. After listening to him, there was only one conclusion at which I could arrive—either that he is unpardonably ignorant of Spiritualism, or most shockingly dishonest in his clumsy misrepresentations of it. He referred to Dr. Sexton, calling his conversion to Spiritualism a *perversion*, and stating that he was the ablest man in the ranks of the Spiritualists, but he carefully avoided any allusion to the Doctor's celebrated twelve propositions.

Perhaps it is out of place to return to Swedenborg, but before quitting him I did intend noticing one of Mr. Foote's raving statements, couched in the sweeping words: "Swedenborg wrote all his theological works when he was insane, and as wild as a March hare."

Mr. Foote has now sunk almost beneath contempt, and such words deserve no comment. F. SILKSTONE.

76, George-street, Hulme, Manchester.

LEICESTER.

SINCE the lectures delivered by Dr. Sexton in this town, Spiritualism has formed a principle topic of controversy in the newspapers, and conversation amongst the town-folk. In consequence of this, a meeting was convened by the Spiritualists, on Thursday, 14th ult., at the Temperance Hall, for the purpose of forming a Spiritualistic Association, where ordinary séances could be held, and the public, therefore, have an opportunity of witnessing the phenomena. Mr. Wonfor was called to the chair, and delivered a very able speech in favour of Spiritualism. Addresses were also delivered by Messrs. Burdett, Clarke and Dexter, after which a society was formed, with Mr. J. Wonfor as president, Mr. Bent, treasurer; and Mr. Bartlett, secretary. Another meeting was arranged to be held in a fortnight.

PARKGATE.

SINCE the very successful lecture delivered here by Dr. Sexton five or six weeks since, a considerable amount of excitement has been experienced on the subject of Spiritualism. Little else has been talked of but table-turning and other Spiritual manifestations. The Rev. Mr. Brown—referred to by the editor in his notice in last month's *Christian Spiritualist*—unable to grapple with the subject,

himself sent to Bury for his big brother, the Rev. T. Ashcroft, to come and help him. Accordingly, Mr. Ashcroft delivered his lecture, which is already in print, entitled, "Spiritualism, and Why I Object to it," on Wednesday evening, 13th of January. There was a very good audience who listened with great attention to the rev. gentleman's remarks, which consisted mainly of a violent tirade against Spiritualism, interspersed with a good deal of sneering and scoffing. Mr. Ashcroft also made a great feature of an offer of £200 to any spirit medium who would cure some sick member of his church of a disease, the nature of which he did not specify. And, of course, if this challenge were not accepted Spiritualism must be all humbug! It might be interesting to inquire what sort of answer this Christian minister thinks Christ, or any of his disciples, would have made in their day to such a challenge had it come, as it might have done, from the Sadducees, Pharisees, or any other class of sceptics. After the lecture, one young man put to Mr. Ashcroft the following posing question: "If the Phenomena be not Spiritualism, what are they?" The lecturer seems to have been puzzled to find a reply to this, since, after a slight pause he retorted by asking, "What do you mean by the phenomena?"—a rather good joke since he had occupied the entire evening in attempting to describe them. This answer was received, as it deserved, with roars of laughter. Another questioner asked Mr. Ashcroft how it was that he had examined Spiritualism for himself, and yet that he advised them to wash their hands of the whole affair. He replied that he examined it as a science, not as a religion, which seemed to imply that other people couldn't examine it as a science. Towards the close of the evening he was asked if he would discuss the subject with Dr. Sexton, to which he replied in the negative, saying that he did not see any good in discussion as each side would be sure to claim the victory. He would be happy, however, to follow Dr. Sexton, and give a lecture in reply a few night's afterwards, which showed great kindness and consideration on his part. Perhaps Dr. Sexton, if applied to, might display equal generosity by following him. On the whole Mr. Ashcroft's lecture has done Spiritualism no harm. It has set a large number of people inquiring into the subject, who probably, but for it, might have passed it by unnoticed. We hope to have Dr. Sexton amongst us again very soon.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE above flourishing Association held their Anniversary meeting at the Luxembourg Hall, Dalston, on Thursday, the 14th ult. A goodly attendance assembled on the occasion. The chair was to have been occupied by Alfred E. Lovell, Esq., but that gentleman was unexpectedly called away from town, and consequently could not be present. In his absence Dr. Sexton was unanimously elected to preside. After tea had been served in the room downstairs the company adjourned to the large hall. At about half-past seven o'clock the public meeting commenced. Mr. Greene, the secretary, stated that letters had been received from the following ladies and gentlemen, apologising for their inability to attend—Mrs. Showers, Mrs. Fitzgerald, Mrs. Berry, Miss Houghton, W. Crookes, Esq., F.R.S., Dr. Gully, J. C. Luxmore, Esq., J.P., and others.

The chairman said he looked upon speeches on occasions of this kind as being entirely out of place, as most people came to enjoy themselves. There was to be some

singing and reciting, and after that some dancing, and he generally found that people took more interest in these matters than in listening to speeches. He thought it a very wise arrangement to have the dancing last, because he had generally found that when a dance alternated with a song or a recitation, those who engaged in the former became so impatient while the song was going on to get to dancing again that no order could be preserved. He was sorry that dancing thus carried off the palm, because it was not at all in his line, but nevertheless it was so. The singing and the reciting would come first, and therefore those who came simply to dance would be compelled to listen quietly until the turn came for their amusement to begin. A duet, "Les Drainans de la Courona," was then played on the piano by the Misses Maltby with great effect. An address was next delivered by Mr. H. P. Playfair, mainly on the position of the Dalston Association, which we were pleased to learn was in a most flourishing state. This is no doubt owing to the Association being possessed of most energetic officers, amongst whom Mr. Thomas Blyton deserves especial mention. We had then a song by Miss M. A. Sparey, entitled, "A Spirit Voice," another by Miss Maltby, "Sing, sweet Bird," and a third by Miss Sexton, "Home they brought her Warrior dead," all of which were received with enthusiastic applause. Miss Kislingbury delivered a short but very appropriate address, after which Mrs. Major and Mr. G. Haxby gave a selection of music on the violin and piano with very good effect. Next we had a cornet solo by Mr. Alfred J. Sparey; another song by Miss Maltby, "I love my love;" a recitation by Miss Sexton, "Ivan, the Czar;" a second duet by the Misses Maltby; a song by Miss Ferguson, "Give me a Penny," &c., &c.

It now being nine o'clock a vote of thanks was passed to the chairman, a quarter of an hour was allowed for general conversation, and such of the company as were desirous of staying longer, commenced to "trip on the light fantastic toe," which they continued up to a late hour.

WATCHING OUT THE OLD YEAR.

We are all familiar with the statement that every human being is composed of two very distinct parts which we call the soul, or spirit, and the body. We are quite familiar with this trite statement, and readily understand it, and see its truth. And when further we are told that the soul, or spirit, is the kingly part, this, too, we readily understand, and see its truth.

We see truth in the statement that the spirit is kingly over the body, because we observe that it is the spirit in every human being which attracts or repulses, and that the body is quite minor in causing this attraction and repulsion. It is the nature of the spirit in each which we are always studying, and the body is chiefly of value as a means of introducing us to this spirit. And the spirit not only thus dwells and is kingly in the man himself, but dwells also, and is kingly, in the acts done by the man. An unintentional kick or blow excites no anger in us, on the contrary, we are eager to bear it with the least possible sign of annoyance; while the blow given in anger makes us bristle up to repulse the giver. Now, the pain the blows inflict may be the same in both cases. Why, then, this difference in our reception of them? The reason plainly is that the spirit gives the character to the blow, and the spirit in the one blow is not unkindly, while unkindness lives rampant in the other. Why was the mite the widow threw into the treasury a greater gift than the pence, the shillings, and the pounds her neighbours threw in out of their abundance?—because, being all her living, it

contained to the full the spirit of giving, the kingly spirit of self-abandonment.

Thus, we ourselves are, we observe, composed of spirit and of body, and every act of ours of spirit, and an external manifestation of that spirit, which is its body. The spirit, moreover, in every case is, we see, kingly over the body. Now the same two parts, spirit and body, of which ourselves and our acts are composed, we readily attribute to the world outside us, regarding the spirit there also as kingly. We cannot say that body and spirit are there, but the analogy with ourselves makes us readily suppose that there they are. We know that the sun by its heat and light creates the day; we know that the same heat and light gives and maintains life in us, and makes the beast and bird, the tree and grass, and all creation grow and flourish; and in this knowledge we may rest, and sound creation no deeper. But if we do sound deeper, and see reason to think that, as in us and our acts, so in the sun and its deeds, a Spirit also dwells whose power and character they manifest—a Spirit we call the Creative Spirit—and that this same Spirit gives to bread and water their power to nourish, to grass its greenness, to marble its hardness, to steel its edge, to all things the qualities by which we know them: if we thus sound deeper, and have reason to think this Kingly and Creative Spirit is embodied in all things, then the search for the Spirit, and the endeavour to read His nature through the nature of things He has created, becomes a study of the deepest interest. Our faith and delight in this Spirit may indeed advance so far that we come to value the heat and light of the sun, with its day and night, the nourishing power of bread and water, the greenness of grass, the hardness of marble, and the edge of steel, the qualities of all things round us, mainly because they are stepping stones leading us to an understanding of the great Creative Spirit whose nature they embody.

If then, sounding deeper, we conclude a Spirit dwells in all created things, revealing their Creator—a Spirit we breathe in the air, eat in the bread, and drink in the water; a Spirit which reveals to us His refreshing nature, who has made it in the greenness of the grass; His power of endurance and love, of hardness in the marble; His benevolence and his terror in the sharp edge of steel; His own qualities in the qualities of all things round us which we see and feel; if thus we sound and thus we conclude, the bathing of our spirit in the power of the Creative Spirit, the feeling His presence everywhere, may well become our morning thought, our noonday's comfort, our night's repose. To discover and revel in the Spirit which lies within creation, becomes then no mere play of the imagination, but a serious and life-winning effort on our part.

And now, to turn to the occasion of our meeting here. When we sit and watch the old year out and watch in the new, we acknowledge the fact that man, in his delegated power of marking off one year from another, has not created an arbitrary division of time alone, but has fashioned a body, within whose chronicled outline, as in all other created things, a soul lies hid.

Men having decreed that the human year of 1874 shall die with the stroke of the clock which ends the hour of twelve this night, have decreed not only that 10,000 almanacks shall become food for the morrow's fire, but that the same stroke which condemns them shall ring the death of the spiritual year of 1874, whose events great and small, joyful and painful, rich and poor in hope, lie clothed beneath the ruddy veins and the black ribs of those same almanacks; have decreed that the spiritual year of 1875, shall spring into life with the dying away of the same sound.

As those, then, who, beneath the red and the black, see the spirit the pages of the almanacks embody, and hear its voice—as those who, with their spirits, bid farewell to the spirit which passes and welcome to the spirit which comes—let us greet with thankfulness and joy one thousand eight hundred and seventy-four before it goes, and welcome with courage and hope one thousand eight hundred and seventy-five, as even now it comes. HORACE FIELD, B.A.

PATIENCE is a tree whose roots are bitter, but the fruit is very sweet.

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 DAY OF PENTECOST.*

This small publication consists of a discourse that was delivered last summer in Goswell Hall. It was highly appreciated by those who were present and heard it, and now that it is published will, we have no doubt, be read with intense interest by large numbers of persons. It is needless for us to speak in praise of Mr. Young, since he is so well known to our readers, as having been the editor of this journal for nearly four years. We may remark, however, that only those who have heard him in the pulpit can thoroughly appreciate his real ability and powerful grasp of mind. Whatever he does he does thoroughly, and every sermon preached, therefore, has been profoundly thought out before being placed before the public. The discourse under consideration is calculated, if possible, to increase the fame of its author; much new light is thrown upon an event usually considered the most important that has ever happened in the Christian Church since the Ascension of our Lord, and one which must have for Spiritualists a large amount of interest. Mr. Young has brought to bear on the subject a considerable amount of reading, and a large amount of thought, and has worked out the entire subject in a manner deserving of the very highest praise. His standpoint is, of course, that of a Christian minister, and a firm believer in modern Spiritualism. It may not be out of place to remark that the discourse is dedicated in a few sympathetic and loving words to the Editor of this journal.

MR. UNITAS, THE UNITARIAN MINISTER.†

For our own part we are but ill-informed with regard to the position occupied by Unitarian ministers, and cannot say, therefore, whether the description given of Mr. Unitas in the pamphlet under consideration be a true portrait or a caricature. If the former, why then all the boasted freedom of Unitarians from fixed creeds, and the pretended liberty that they allow to their ministers to preach the truth according to their own honest convictions is little more than a sham. It has often occurred to us that the position of a Unitarian minister to-day must be an exceedingly difficult one, since the denomination includes within its ranks people of such extremely varied opinions. In this body will be found men holding high Arian doctrines, approximating most closely to the opinions of Dr. Samuel Clarke, and others, who boldly advocate a theism which ignores the supernatural altogether, reduces Christ to a Jewish reformer, treats the Bible as one of several sacred books, and by no means the best of the number, and does not feel quite certain about the future life. How such men as Dr. Martineau and Mr. Conway can in any sense of the word be considered to belong to the same denomination has always appeared to us a great puzzle. And where these extremely conflicting views meet, as they must sometimes do, in the same church, the position of the minister must be a very unenviable one. Of course the assumption is that he is allowed to preach what he believes to be the truth, and is, in fact, engaged upon the understanding that he is to be in no way fettered by creeds, dogmas, or the opinions of his hearers, but if the tale told by "Injudicious" in the pamphlet before us be correct, this is a mockery and a delusion, and we might almost say, to make the matter complete, a snare. At the ordination of the Rev. Zelotes Unitas, the charge is delivered in which occurs the following words:

—"This pulpit is a free one, and its ministers are free men. Happily, my young brother, you have been taught from your earliest years to 'stand fast in the liberty wherewith Christ hath made us free,' and not to be 'entangled with the yoke of bondage' of creeds and dogmas. I call upon you to preserve that liberty most sacredly. Let Truth be your sovereign, and follow her wherever she may lead you. Be faithful to reason, conscience, and the promptings of the Spirit, and let it be seen that you know the truth, and that the truth has made you free."

Mr. Unitas, in his simplicity, believed thoroughly in the existence of this freedom, and proceeded to devote himself to his work in good earnest. He had carefully studied, we are told, "the works of such men as Maurice, Jowett, Robertson, of Brighton, Liddon, Stopford Brooke, Thomas Binney, Baldwin Brown, Lynch, Bushnell, George, Macdonald, &c., and his ministrations are described as follows:—"He conducted service from Sunday to Sunday; he soon laid aside his written prayers, and uttered, without manuscript or book, his own best and highest thoughts and feelings as they arose at the time. He talked, too, of 'the devil,' as well as of 'moral evil;' he pressed home upon his people 'the Sacrifice of Christ,' and not merely 'the death of Jesus;' he spoke of the Scriptures as 'the Word of God,' and not as 'a collection of Jewish literature;' he dwelt much upon the love of the Father, as specially expressed in the gift of His Son; and of the work of the Holy Spirit, as that transforming influence without which man was ignorant, weak, and unconverted. In fact, many of his sermons smacked so much of orthodoxy, that orthodox people, who were at all liberal, were able to listen to him, not with mere complacency only, but with a strange and vivid delight."

The result of all this may be easily guessed. The people of "Sleepy Hollow," to whom Mr. Unitas ministered, looked upon these views as belonging to an obsolete theology, and by no means sufficiently advanced to meet their tastes, and Mr. Unitas was quickly sent about his business. He pleaded the freedom that had been referred to at his ordination, but was speedily shown that he was only free to preach what his congregation wished to hear. He learned, therefore, that he had, in fact, no more real liberty than he would have possessed had he been in an orthodox Dissenting church, and much less than would have fallen to his share as a clergyman of the Church of England.

The writer of the pamphlet is evidently a man who knows something of the internal machinery of Unitarianism, but whether his statements are accurate descriptions of fact, or exaggerations, we must leave. He dates his production from Middle Temple, which would, we suppose, imply that he is a barrister. The history of Mr. Unitas must be looked upon as a challenge thrown down to the Unitarians, and before forming our own opinion we must wait to see what they have to say in reply. An article has already appeared on the subject in the *Inquirer*, but of so lame a character that it is hardly worth noticing.

MRS. S. C. HALL'S TEMPERANCE TALES.*

This volume consists mainly of a number of stories and sketches which have been previously published in various forms during the past thirty or forty years. Mrs. Hall is so well known, her literary productions so widely circulated, and her general labours in the temperance cause so highly appreciated, that nothing that we could say would in the smallest degree add to her already brilliant and well-earned reputation. We read some of her little sketches and stories almost as far back as we can remember—certainly before we reached man's estate—and on perusing them again, now that we are grey-headed, we find—what is very unusual—they have lost none of their original freshness. The work under consideration is admirably adapted to answer the purpose had in view in writing it, that of promoting sobriety, and of diminishing the frightful evils of intemperance. The volume is illustrated by numerous engravings, from designs by some of the first

* Boons and Blessings, Stories and Sketches to Illustrate the Advantages of Temperance. By Mrs. S. C. Hall. London; Virtue, Spalding and Co., Ivy Lane.

* "The Day of Pentecost, and its Phenomena." A Sermon-Lecture delivered in Goswell Hall, Goswell-road, London, on the evening of Whit-Sunday, May 24th, 1874. By the Rev. F. R. Young. London: E. W. Allen, Ave Maria-lane; and *Christian Spiritualist* Office, 75, Fleet-street.
† "What Became of Mr. Unitas, the Unitarian Minister," who did as he was told." A Tale of Sleepy Hollow. Told by Injudicious. London: C. Watts, 17, Johnson's Court, Fleet-street.

artists of the day, which fact, coupled with the high literary ability displayed by the authoress, must procure for it a very large circulation.

DEAD AND GONE.*

This work contains a large mass of facts of every variety of character, illustrating the operation of the supernatural,—or what was considered the supernatural—by those persons who were more immediately concerned in the manifestations in question. Sacred and profane history have alike been pressed into the service, and the instances quoted being from men of every shade of opinion, serve admirably to illustrate the principle which appears to have guided the author in the composition of his work, that of “undesigned coincidence.” The sources from whence the facts have been gathered may be judged of from the following summary, taken from the book itself:—

“The narratives and other extracts are derived from General Literature, Holy Scripture, and Personal Experience. General Literature contributes 253; Holy Scripture, 49; and Personal Experience, 197; total, 499; No. 145 being omitted by mistake. The first are compared with the second, and the third, 253 with 246. The first of each pair, or group of narratives, is one of the 253; the second is one of the 246. Any others that are added may belong to either class. The 253 are taken from 99 books of various kinds. A rough estimate of the stories gives this result: Church of England, 29; Church of Rome, 29; Methodists, 23; Society of Friends, 13; other Protestant Dissenters, 29; Spiritualists, 30; the remainder being selected from all sorts of publications, religious and secular. The 49 contain 37 from the Old Testament. Reverence limited New Testament extracts: there are 10 of them, and two only are taken from the Apocrypha. The 197 are derived from the personal experience of men, women and children, who have communicated them, directly or indirectly, to me. One has been published before; *the remaining 196 appear, it is believed, for the first time.* No search has been made. Very few intimate friends know anything of my work. Nearly all the narrative have come unasked, a large proportion in the course of pastoral visitation in a very poor town district of 11,000 souls. *More than 80 are first-hand,* having been told to me by the persons whose experiences they record.”

It will be seen, therefore, that in selecting his authorities, the author has been guided by an unusually broad principle, which renders his facts all the more valuable and significant. The work is well worthy of the careful perusal of every person who is interested in the great questions which agitate thinking minds at the present time. Mr. Pollock remarks in reference to his book:—

“‘Dead and Gone’ is an ‘Appeal to men of reason and candour,’ who espouse the inadequate theories of Drs. Tyndall and Carpenter. I invite unprejudiced readers to examine the narratives, and to say how far what is true in them is explained by those theories. ‘Dead and Gone’ is an appeal to religionists who ignore supernatural facts—and still more to those who confine to their own communion what God has given to the evil and the good. Indeed, I may best take away an occasion of stumbling, if I ask the reader to bear in mind that God’s supernatural Providence does not, in this life, forsake the unworthy; and that God gives such help as we are able to bear. In other words:—The unworthy are sometimes favoured, and the favours are sometimes, in appearance, unworthy of God.”

We are not aware whether the author is a Spiritualist in the modern acceptance of that term, but whether he be or not, his book is full of Spiritual facts of a most valuable and important character. The work displays great and laborious research, sound judgment, and a power of interesting the reader. That it will have a wide circulation is tolerably certain, and that a large amount of good will spring from its perusal is equally clear. The author seems to anticipate that in this sceptical age many would ridicule the stories he has told, but that in no way destroys his faith in the possibility

of their being productive of good. He quotes the following from the experience of the celebrated William Huntington, and expresses a wish that it might be applicable to his own work:—“Some bought my book on purpose to laugh at it, and then lent it to others for them to do the same, to whom God blessed it; and who, instead of laughing at it, wept over it, and had their faith encouraged by it.”

STILL TENANTED.

Old house, how desolate thy life!

Nay, life and death alike have fled;
Nor thrift, nor any song within,
Nor daily thought for daily bread.

The dew is nightly on thy hearth,
Yet something sweeter to thee clings,
And some who enter think they hear
The murmur of departing wings.

No doubt within the chambers there—
Not by the wall, nor through the gate—
Uncounted tenants come, to whom
The house is not so desolate.

To them the walls are white and warm,
The chimneys lure the laughing flame,
The bride and groom take happy hands,
The new-born babe awaits a name.

Who knows what far-off journeyers
At night return with winged feet,
To cool their fever in the brook,
Or haunt the meadow, clover-sweet?

And yet the morning mowers find
No foot-print in the grass they mow,
The water’s clear, unwritten song
Is not of things that come or go.

’Tis not forsaken rooms alone
That unseen people love to tread,
Nor in the moments only when
That day’s eluded cares are dead.

To every home, or high or low,
Some unimagined guests repair,
Who come unseen to break and bless
The bread and oil they never share.

HIRAM RICH.

The Gleaner.

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MR. E. CORNER and Mrs. Corner (Florence Cook) are now at Antwerp on board the S.S. Madras, which is in harbour there.

THE *Religio Philosophical Journal*, of Chicago, for December 26th, contains a highly eulogistic notice of Dr. Sexton’s “Reply to Professor Tyndall.”

MRS. BULLOCK has taken a small hall in Islington on her own responsibility for Spiritual meetings, and will open it in a short time with a social gathering of friends.

THREE congregational ministers are, we understand, about to pay a visit to the Holy Land in company—the Rev. Dr. Raleigh, of Canonbury; Rev. J. Viney, of Highgate; and Rev. R. Bruce, of Huddersfield.

MRS. TREADWELL, trance medium, preaches the gospel every Sunday evening at the Shakespeare Hotel, 6, Blandford-street, Baker-street. Spiritualists should attend and support this medium. The service commences at 7 o’clock.

* *Dead and Gone. An Examination of Two False Doctrines.* By J. S. Pollock, M.A. London: Elliot Stock, 62, Paternoster-row.

It is stated in the Italian newspapers that the festival of St. Janarius was celebrated according to custom, at Naples, on the 16th ult., but this year the blood of the saint remained firm in its phial, and showed no signs of liquefaction.

A LARGE collection of spirit drawings belonging to Mrs. Berry, to the number of about 400, are being exhibited at the Spiritual Institution, St. James-street, Brighton. A long and graphic description of the exhibition is given in the *Brighton Guardian* of the 13th ult.

MISS ELIZA TILL, sister to Mrs. Cook of Hackney, well known to some of those who once attended Miss Cook's séances, departed this life on Wednesday, Jan. 6th, and her earthly body was interred yesterday in the churchyard of her native village, Cobham, Kent.

THE *Cape Spiritualist*—a monthly paper devoted to the history, phenomena, and philosophy of Spiritualism, issued at the Cape of Good Hope, contains some able papers on the subject of the modern manifestations. There has also appeared in its pages an article on vaccination by Dr. Sexton.

At the installation of a Universalist pastor the other day in San Francisco, the opening prayer was delivered by a Unitarian, the Scriptures were read by a Jewish Rabbi, a Presbyterian offered the second prayer, the sermon was preached by a Congregationalist, and the charge to the pastor and address to the people were given by Unitarians.

In the January number of the *Quarterly Journal of Science*, edited by Mr. Crookes, there is an able paper on "Human Levitation," containing a most valuable historical account of various instances in which human beings have been carried through the air from place to place by supernatural agencies. An extensive summary of this article appears in the current number of the *Spiritual Magazine*.

THE Oldham Psychological Society will hold a Conference and Tea-meeting on Good Friday in the Temperance Hall, and will be glad to see as many friends present from the surrounding districts as can make it convenient to attend. The following gentlemen have been recently elected officers of the society. Chairman, Mr. J. E. Smith. Treasurer, Mr. E. J. Schofield. Secretary, Mr. J. Bridge.

NEW YEAR was ushered in at the London Mansion House by a juvenile ball, for which about twelve hundred invitations were issued. At midnight an interesting ceremony marked the opening of the new year. The company ranged themselves opposite the orchestra, and in solemn silence heard the striking of the last hour of the old year. Its successor was immediately afterwards greeted by a merry peal from the Royal Osborne troupe of Hand-bell Ringers.

MR. BRADLAUGH, writing from America, speaks of the exposure of the Holmes's, and then adds: "The Katie King tricks were also, if my memory serves me, endorsed as real materialisations by Mr. Crookes, Serjeant Cox, and Mr. Wallace," thus leading his readers to infer, and no doubt intending that they should, that the same persons were concerned in the Katie King materialisations in England, as have now been exposed in America. Such is the honesty of Freethought journalism!

THE appeal that we made in our last number on behalf of Mr. John Rowe, a working shoemaker, who has written some very beautiful poems, has resulted in the following sums being forwarded to him:—Mr. James Smith, 5s.; Miss Emily Villiers, 2s. 6d.; A Feeling Heart, Marylebone, 1s.; An Admirer of Dr. Sexton, Manchester, 2s.; One who feels deeply for Distressed Authors, 2s. 6d. We personally thank the donors for sending these small sums to Mr. Rowe, whom we have known for thirty years, and who is in ill-health and great poverty. Any further contributions will be thankfully received and acknowledged. They may be sent to our Office, 75, Fleet-street, London, E.C.

A VERY long and favourable notice of the *Spiritual Magazine* appears in the *Leicester Chronicle* for Saturday, January 2nd, from which we extract the following:—"Not having seen it [the Magazine] before it came into the hands of the new

editor, we can form no opinion of the style of its previous management or contents, but now that it is under the conduct of Dr. Sexton, we may augur very favourably of the interest it will create in the minds of those who may choose to become its readers. We feel all the more warranted in saying this much, after the recent appearance of the Doctor in Leicester, where he delivered three lectures on Spiritualism and Secularism, characterized by an extraordinary range of knowledge, by a masterly grasp of difficult questions, by an exhaustive treatment of essentially perplexing points, by an unshrinking encounter with the supposed insuperable objections of materialists and sceptics, and by an oratorical and logical ability rarely to be heard or rivalled. A review of the January number of the *Christian Spiritualist* also appears in the same paper.

ONE of the principal contributors to the *National Reformer*—a lady, who, with a peculiar taste signs herself "Ajax," remarks: "Last of all ought I to be the one to say that in the renouance of faith in Christ, the God-Man, or in the Father in heaven, there is nothing of pain or grief to the earnest soul. Those to whom religion has been a reality, cannot fail to suffer keenly in the wrench which tears out of its soil the root of faith round which the heart-strings have twined. That keen anguish of finding that we have been building without a solid foundation, that 'horror of great darkness' which comes on the soul when it fears that its God is a dream of the fancy; that bitter resentment which springs up on finding that we have been lavishing our treasures of love and devotion on a phantom; all this involves agony, which is sharp in proportion to the nobility and the tenderness of the suffering soul." These few words speak volumes as to the terrible gloom engendered by Atheism, and the settled melancholy that must arise in a thoughtful mind when the light of heaven is shut out from the soul.

Open Page.

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[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 NAMES.

DEAR SIR,—Spiritualists are, I think, beginning to recognise as a truth that spirit names, as given through different mediums, and at Séances, are very usually either generic or symbolical, or perhaps both. Probably all writing mediums are alike puzzled at first, as I was, by receiving signatures such as "Love," "Truth," etc. I believe there are several "John Kings" who in different parts of the world assist at the Seances for Physical Manifestations.

A young medium, whom I knew well, once told me he had seen "John Watt" ("John Watt" is the spirit who through Miss Everitt's mediumship converses in audible voice at all her Séances). I asked my little friend *how* he knew the spirit he had seen to have been John Watt. "Because," he said, "I saw the name printed on his girdle." Shortly afterwards when Miss Everitt was with us, "John Watt" came, in a very unexpected way, entrancing his medium as she was conversing with us, sitting round the fire, one evening. He told us he came to remove a false impression that we had—that it was not he himself who had been seen by our young medium, but it was "one of his society," all of whom bore his name. All who have any knowledge of Spiritualism will know that Swedenborg's teachings about the different societies in the spirit-land, each with its leader, &c., is now confirmed daily by mediums in all parts of the world.

The name of "Sunshine," or "Sunbeam," is now continually given to mediums, always purporting to belong to a bright young spirit, whose mission appears to be rather

to bring love and harmony, than to teach any very deep wisdom.

Some months ago I was staying with some Spiritualist friends. One of them is a medium for high and holy teachings. Spirits of many kinds make their presence known to her, but they would feel a great blank in their daily lives if one little happy lisping child spirit, giving the name "Sunshine," was to cease its visits. We were sitting *en séance* one evening, to receive some spirit teachings as given through my own mediumship. Among other questions my friends asked: "Must it be at present hidden from us who the little spirit is who comes to us daily with loving messages? Has it ever known earth-life?" The only reply given was "Your little 'Sunshine' is one of the fairy loves from your spirit group—a gleam of love, sent."

This, with the rest of the messages given that evening, was sent to a friend. Her reply was so interesting and suggestive that I will copy all she wrote about "Sunshine," having received permission to do so:—

"'Little Sunshine' is very interesting to me. Several years ago, when I was in the midst of anxiety and trouble, a Mr. Lowenthal called on me, and told me that he had been at a Séance the evening before, when a spirit came and said he was to call on me (a perfect stranger) and tell me that 'Little Sunshine' had come (with some loving and comforting message). She came with him to me, called me 'Grand-mamma,' and tried to get on my knee—at least he said so. I thought she must be one of my dear D.'s spirit-children, of whom we had heard a great deal. When my child first went away, I was told she was called 'Aurora,' or the 'Morning Dawn.' Now, 'Sunshine' would be the child of 'Aurora,' and my darling was taken just at the dawn of Spiritualism, so her communications were the first rays of the dawn, in one sense." . . . "The 'Logos,' or 'Christ,' is the 'Sun' of the spirit-world: every ray of the Comforter, sent by Christ, would correspond to 'Sunshine.'"

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:—Dr. Hitchman (Liverpool), £1 11s. 6d.

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:—G. E. (Sheffield), £1 1s.; Dr. Hitchman (Liverpool), £1 11s. 6d.

A CONSTANT READER.—Thanks for the copy of the "*National Reformer*." We had, however, seen it before yours reached us, and had read the article to which you draw attention. "A certain doctor once known amongst us," of course refers to Dr. Sexton, whose name is not allowed to contaminate the immaculate pages of this

organ of Freethought—heaven save the mark. What the lady who wrote the review means by the phrase "amongst us," it is difficult to ascertain, since we never heard of her in the *Secular movement* except as an anonymous writer in the "*N. R.*," and even that position which can hardly entitle her to speak of *Secularists* as "us," she has only held for a short time. We venture to say that did we mention her real name, it would be new to ninety-nine out of every hundred *Secularists* in the county, and therefore if she be one of themselves, her very existence is unknown to the rest, except so far as they may have seen certain contributions in the "*Reformer*," signed AJAX. This lady has evidently received her instruction from head quarters, since she not only studiously avoids mentioning the name of the editor of this journal, whilst referring pointedly to him; but forgetting the politeness and courtesy which usually belong to her sex, in her bondage to the vulgar and despotic mind that sways the destinies of the paper for which she writes, she can only speak of him as "This person," "the individual in question, etc." We only smile at such petty spite, especially when we find it in a journal that professes to aim at reforming society, and bringing about a better feeling between mankind.

A. H. & M. FITSCHEN.—You will see that we have noticed the calumnious falsehood in the present number. There are a score of honest mediums, who have never been proved to resort to trickery, and this the writer of the letter knew perfectly well.

PETER STONE.—1. The phrase "requiescat in pace" means "may he rest in peace." 2. The letters on tombstones R.I.P., to which you allude, are the initials of this phrase. It simply expresses a prayer for the repose of the dead. 3. We should not consider there is anything particularly opposed to Protestantism in the use of this phrase on a tombstone. Some clergymen, we believe, object to it as Popish.

H. B. S.—The word "Magdalen" is pronounced as spelled, with the accent on the first syllable. The only exception is when it is used as the name of Magdalen College, Oxford, when it is pronounced as though spelled Maudlen. The name Magdalene is pronounced with the last syllable long and accented.

W. LOBLEY (CROOK).—The delay was probably occasioned in the way you name. We trust it will not happen in future. The *CHRISTIAN SPIRITUALIST*, and the *SPIRITUAL MAGAZINE* are always out by the 27th of the month previous to the one on which they are dated. We are much pleased with your good opinion of our labours. The book you mention was written by the late Dr. Robert Chambers, of Edinburgh.

BOOKS, MAGAZINES, ETC., RECEIVED.—"Studien uber du Giesterwelt," von Adelman Frien Von Vay, Geborne Gräfin Von, Wurmbrand (Leipzig: Oswald Mutz). "Heroes and Martyrs of Freethought." Parts I, II, and III., by G. W. Foote and Charles Watts (London: C. Watts). "Why am I an Atheist? or, Theism Criticised." By Charles Watts. (London: C. Watts). "Religio, Philosophical Journal." (Chicago: S. S. Jones). "Vaccination a Defilement of the Body," by C. T. Pearce, M.D. (London: Balliere, Tyndall and Co.) "Commedie di Terenzio," Versione di L. Mariani. Vol. II. (Naples: S. Tipografia). "Revue Spirite Journal, d'Etudes Psychologiques," January. (Paris). "The Spiritual Scientist." (Boston). "Edward Wortley Montague; an Autobiography," by Edward Vaughan Kenealy. (London: Englishman Office). "The Resurrection of the Dead;" Correspondence between the Rev. S. G. Potter, D.D., and Mr. H. Meeson. "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D. Vol. I., (New York: G. W. Carleton).

ORIGIN OF THE SCOTCH "BAWBE."—The earliest portraiture known of Mary Queen of Scots, is her effigies on the small copper coin called the bawbee. She is there represented in full face, as a fat, smiling infant, about nine months old, wearing the crown of Scotland over a baby cap, with a miniature ruff about her neck. It was thus she probably appeared at her coronation; and it has been conjectured that this coin obtained its familiar name of bawbee on account of bearing the image and superscription of the little queen.

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