

The Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

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

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

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MAN AS A SPIRITUAL BEING.

The substance of a Discourse delivered in Goswell Hall, Goswell Road, London, on Sunday evening, February 14th, 1875.

BY THE EDITOR.

"There is a natural body, and there is a spiritual body."—1 Cor. xv. 44.

THE relationship which man sustains to the great forces of the universe, and to the rest of the organic kingdom, is a subject to which modern science has devoted itself with considerable assiduity, and much as it is to be lamented there can be little doubt that the general tendency of the investigation into this matter is considerably materialistic. This is essentially a scientific age, but then science has lost the modesty which she was wont in days gone by to display, since now she not only with extreme audacity enters upon the consideration of questions that lie outside of her domain, but she dogmatizes with regard to her speculations with an assumption of infallibility worthy of Popery itself. That man is largely influenced by the forces that are in operation in all parts of the physical universe, no one will attempt to deny, and that his material frame is built up upon the same plan that we find manifest in the bodies of the lower animals, every person who knows anything of anatomy will admit; but that the human being is simply a vehicle of force, like a piece of machinery constructed by human artifice, with no originating and directing power of his own, and that he differs in nothing from animals lower in the scale of organization save in the quantity not the quality of the mental powers that he possesses, is, we maintain, as wild a chimera as has ever been invented. Yet this very hypothesis would seem to be largely taught by men who rank high in the domain of science. The universe has been formed of atoms which by some mysterious process have arranged themselves into the condition of things as we find them to-day, despite the admirable harmony which is seen to prevail everywhere in nature. Low forms of living things have been evolved out of inorganic materials, and man out of apes and chimpanzees, whilst life has come from heaven knows where, to be super-added to organization, and the intelligence has sprung from electricity or heat, or some other form of force, to which it is again hereafter to return. God is consequently dispensed with, immortality flatly denied, conscience said to be simply a higher development of some primitive faculty to be found in horses and dogs, or even in animals lower still in the scale of being, and the actions of man declared to be simply automatic, resulting from forces over which he has no control, and very much on a par, therefore, with the tickings of the clock, or the movements of the steam engine. This is no exaggeration, but a plain statement of the teachings of many scientific men at the present day. Elevated on his small and insignificant pedestal of what he is pleased to term modern discovery, the professor of to-day attempts to sweep all the grand and awful mysteries out of God's universe, as though they were so many cobwebs; to measure the tremendous phenomena of nature by his plumb-line and level, denying everything upon which he cannot bring to bear his test-tubes and crucibles; searching for the essence of life with the scalpel; and reducing human actions to a mathematical formula, and the intelligence from which they spring to a mode of motion. He thus proceeds to make matter the be-all and end-all of existence; and spirit, and spiritual laws, vague whims of a disordered brain. Such a man—and the class to which

he belongs is large—has been fitly described in the following lines:—

"His mind upon dead things to feed,
By a slow suicide he bound;
Nor other faith he knew, nor creed,
But what in matter might be found.
Beginning or eternity
No wonder brought, nor mystery;
No thrill of awe or reverence,
No shrinking of the dazzled sense.
Others might soar on fancy's wings
He marked the sequences of things.

"If any breathed God's name to him,
He heard him with a cold surprise;
He spurned all vast conceptions dim,
Not grasped by hands or seen by eyes.
Yet daily every passing day
Brought less than that it took away,
And every year advancing age
Blurred somewhat of the unwritten page.
Time took him, nor would let him be—
From mystery to mystery."

Of course the Bible has no weight with these men; that grand old book which has been read and prized through so many ages of the past, and is the forerunner of civilization in all countries at the present, must be pushed aside with contempt. The one conspicuous doctrine which runs through its pages is that man is the child of God, and the heir of immortality, which can in no sense be made to square with nineteenth century materialism. Law does everything according to the modern Gospel, though what law is no one tells us, and how there can be law without a lawgiver is also left as an unsolved problem. Intelligence and life at some time or other were superadded to matter, though how they could have been superadded when they had no existence, no one ever attempts to inform us. Everything is explained by evolution, that is, if you are content to accept meaningless words in the place of ideas, since, if you demand to know what evolution is, how it has operated, and the nature of the power which must have played the part of Evolver in the process, science is dumb, and has no reply to make. The position that we take is that, whatever may have been the process by which things were created, and whatever the nature of the *modus operandi* by which they have reached their present position, one truth is clear with regard to them, which is that they are the result of the operation of an intelligent power whose nature and essence is spirit. And with respect to man, we maintain that whatever may have been the origin of his physical frame, there is within him a spiritual power, which not only originates his actions, and is responsible for his conduct, but which is in truth his real self. You will observe that I speak in the title of my subject of man as a spiritual being. I do not use the old phrase, the immortality of the soul, and say that man is possessed of an immaterial spirit, which seems to me to imply that the man himself is material, and the spiritual part something that he has in his possession. This is by no means the view I take; I hold that the spiritual man is the real man, and that the material frame is simply the garb in which he appears for a time in this world. And this accords with the language which we invariably employ when speaking of the various parts of ourselves. All the material portions of my body I call mine, not me—my head, my feet, my arms, my trunk, etc., every part of which I speak of as something which belongs to myself. But what is that *myself*, the Ego, the individual I, to which all the rest appertain, and to which they appear to belong as so much property. This is really the spiritual man, and is in truth the real man.

In dealing with this question, I lay down the following propositions, the truth of which I shall endeavour to

establish as I proceed:—

I.—Man is a Spiritual Being.

II.—Man even in this world is largely subject to the operation of Spiritual Laws.

III.—There is a Spiritual World.

I shall make a few remarks on each of these heads, but of course have not time in a single discourse to treat the subject in an exhaustive manner.

I.—MAN IS A SPIRITUAL BEING. A great variety of arguments have been adopted at different times by writers on this topic, with a view to prove that man possesses some spiritual power. Without following these into every branch of the subject, I may briefly point out the two or three kinds of evidence which I think exists of man being something more than a mere material compound of bones, blood vessels, nerves, and other tissues. I have elsewhere said in a lecture given from this platform, and afterwards published, that I do not attach very much importance to physiology as likely to furnish any very conclusive proofs of the immortality of man. In the dissecting room, with the brain of the dead man before me, I have often endeavoured to think what lesson could be learned from its variety of convolutions, depths of sulci, its grey matter, and other peculiarities, but failed to see how it could teach the doctrine of immortality. Clearly, however, the whole course of procedure is wrong which attempts to find in death the laws of life. Still there is a fact which cannot but impress itself upon the mind of the student with the dead body before him, and that is what constitutes the difference between the living and dead organism. If, as Professor Huxley would seem to imply, all the manifestations of vitality, and all the wondrous achievements of intelligence, be simply the product of protoplasm, what has become of these powers, forces, and marvellous capacities after death, when the protoplasm is still preserved intact. It is not a question of the difference between inorganic and organic matter, for that might be differentiated by some chemical law, even though its exact nature had not been discovered, but between protoplasm living and the same protoplasm dead. What is the nature of the energising power that has passed away, leaving the frame so empty and so lifeless. No sooner has what we call death occurred than dissolution seizes the protoplasmic mass, winds it in its cold embrace, tears it to shreds, and distributes its elements to the winds of heaven. Now what has been taken away to leave the body in this powerless condition. At one moment there is intelligence beaming in the eye, affection and love radiating from every part of the countenance, an expression which bespeaks the feeling of the inmost depths of the soul, indicated by the features, the hand grasps yours in firm friendship, the voice speaks words of wisdom or of love, in a word you have before you in every sense of the term a living, thinking, active man. A struggle, a shudder, a sigh, a heavy expiration, and there lies before you a lifeless mass of earth, from whose mouth comes no speech, on whose lip no smile plays, and in whose eyes there is no light. You say the man is dead, but that explains nothing. The man, what man? Every attribute to which you gave that name, except the mere material shape, is gone. Love, wisdom, intelligence, thought, capacity of moving and acting, are gone. In truth the man himself is gone, and what is left is a mere mass of clay, which took its shape for a time from his spiritual form, which very shape it has now no longer power to retain.

The changes which are continually taking place in the body during the lifetime of the individual, do not appear to extend to the mind. From our birth to our death

every particle of matter of which the body is made up is subject to the perpetual law of change. Mutation, is, in fact, the distinguishing characteristic of all material things. The heaviest metal, the hardest rock, in common with the lightest and most volatile substances with which we are acquainted, are every moment subject to this everlasting law of change. The granite mountain, preyed upon by atmospheric agencies, melts down, and fills up the valleys into which it is washed. Animal and vegetable forms are made up of particles which are in a state of perpetual motion; and the body of man is no exception to the rule which operates everywhere else. During the lifetime of an ordinary human being, every particle of matter—with trifling and unimportant exceptions—of which his body is made up, has been changed again and again, so that, materially speaking, he is an entirely different individual at fifty to what he was at twenty. Now these changes do not extend to the mind, as is clearly proved by the fact, that he remembers circumstances to the latest day of his life, in which he played a part in the days of his boyhood. Consciousness remains the same throughout the entire lifetime of the individual, and he feels and knows that he continues the same person, preserving his identity amidst the perpetual transformations of every part of his physical organism.

The difference between mind and body is apparent in the fact that one is simple and the other is complex. The material organization is made up of a large number of elements, and a large number of equivalents of each element, whilst every one knows from his experience and feeling, that consciousness is an integer. And on this fact alone might be based an argument of some weight, against the destruction of mind. Some have maintained that to preserve the analogy between the body and the soul, that as the one becomes decomposed, and the materials of which it is made up are handed back to the great mass from which they originally came, preliminary to entering into new combinations, and appearing in other forms, so the other should return and become absorbed into the fountain of Spirit, from which it may again emerge when required. A moment's reflection, however, will show that no such analogy is possible, since consciousness being an integer, can undergo no such change without ceasing to be. The absorption of the individual mind into the infinite spirit, unless its consciousness be preserved, ends in reality in its destruction, and to say that the consciousness is preserved under such circumstances, is to deny the very absorption contended for. Now men who never tire of pointing out the impossibility of the destruction of a single atom of matter, are assuredly guilty of terrible inconsistency when they maintain that mind, which is far higher than matter, will at death be utterly destroyed. To argue—as some do—that the mind itself is not annihilated, although the individual consciousness ceases, is paradoxical, because that very consciousness is essential to the mind's existence—a mind without consciousness being an impossibility. Unless, therefore, mind be entirely destroyed, in which case the analogy contended for breaks down, consciousness must be preserved, and with it thought, love, conscience, volition, and the other qualities which are always associated with the Spiritual part of man's nature. As far as we can judge, matter is of itself everywhere dormant and inactive, and only capable of being moved when operated upon by some dynamic power. Force, whatever may be its true character, is now regarded as something distinct from matter, and that by means of which matter is put into motion, and consequently eventuates in the phenomena with which we are familiar. Now man is essentially an

active power, who by his volition puts forth forces to mould and change material things. These do not originate in any part of his body which is simply an instrument employed by the mind, but in his spiritual nature, which is in reality his true self. The action of mind upon and through the body, manifests the operation of a conscious force, which can have originated in nothing but spirit, and the cessation of the operation of that force, and the negation of consciousness, it is utterly impossible to conceive. Let any man try if he can imagine himself non-existent, and he will speedily find that he has set himself an impossible task. No one can imagine himself dead, that is, dead in the sense of being entirely annihilated. It is but fair, therefore, to conclude that such annihilation is impossible, and that the force springing from consciousness is perpetuated for ever. "It belongs," says a well known modern writer, "to material growths to ripen, loosen, decay; but what is there in sensation, reflection, memory, volition, to crumble in pieces and rot away? Why should the power of hope, and joy, and faith, change into inanity and oblivion? What crucible shall burn up the ultimate of Force? What material processes shall ever disintegrate the simplicity of spirit? Earth and plant, muscle, nerve, and brain, belong to one sphere, and are subject to the temporal fates that rule there; but reason, imagination, love, will, belong to another, and, immortally fortified there, laugh to scorn the fretful sieges of decay." These attributes of mind all indicate the existence of something higher than the material framework, through which here they are manifested. That which men usually call the ideal, which is the Spiritual, and consequently the most real of all, must always precede that which is material. In the range of our own experience, every material thing is preceded by an ideal upon which it is moulded and formed. A work of art manufactured by human ingenuity, is but a copy of an idea which existed in the brain of the inventor before he had put forth a single power to carry out his design. How else could anything be designed and constructed? Chairs, tables, steam-engines, up to the very highest products of genius in works of art, were all conceived of in mind before they assumed a material shape. In other words, they had an ideal existence, and were of Spiritual origin. There is another fact here worth naming. The ideal, in these cases, is always higher than the real. Ask the painter who has transferred the fruits of his genius to the canvas, the musician, or the poet, who has put down his lofty thoughts upon paper, or the sculptor who has breathed his very soul into the dead and inanimate marble, whether their greatest works have ever been equal to the conceptions they had first formed of what they intended to do. They will unanimously answer in the negative. Genius can never become wholly embodied in the material work in which she is engaged; and for the most obvious of all reasons, that its origin is Spiritual, and its character higher than any condition of matter.

Even imagination, of which we hear so much talk, as though it were occasionally the wildest of all wild delusions, does it not clearly shew a Spiritual side to man's nature? What is imagination? What but the power to call up before the mind scenes and visions unlike anything that has fallen within the experience of the person in whom it exists, and yet which to him are more real than the sternest of his material surroundings. Imagination has been described as the power of giving—

"To airy nothings
A local habitation and a name."

But this is really creation, and of itself an evidence that the power in which it resides does not belong to material

nature. Of course, it will be argued that the results of imagination are subjective, whilst material things are objective, but it will require a large amount of reasoning to show that the subjective is not the higher of the two. All knowledge is subjective, and objective things can only be known when an idea of them—which is subjective—has made its way to the mind.

The whole range of the moral and religious faculties, all shew clearly, that man has a Spiritual nature. The powers which human beings feel that they possess, and the tremendous responsibility which these powers involve, demonstrate, beyond the shadow of a doubt, the spiritual character of the being in whom they reside. Moral freedom belongs to man, and to man alone, and whatever may be said in favour of the doctrine of circumstances, each one of us feels that he is free to take one out of many paths that may present themselves before us. Conscience, that powerful vicegerent of God, which illumines with brightest light, or covers with densest darkness our entire being; which cheers and consoles the good man, amidst trouble, and sorrow, and direst oppression, and depresses the bad man, though surrounded with gaudy splendour, tells of a righteous judgment to come, when material things shall have passed away. The yearnings of the soul after God, the ardent longing for a life hereafter, the aspiration towards a higher degree of moral perfection than can by any possibility be reached on this side of the grave, all go to prove not only that man has Spiritual capacities, but that his whole nature is Spiritual, and can be satisfied with nothing short of thorough and entire Spiritual surroundings. And these ardent aspirations after the Spiritual state, become deeper and more intense, as we approach its precincts, which fact is of itself a strong argument in favour of the truth of that after which it aspires. In accordance with the universal adaptation that we find everywhere in nature, we should expect that if there were no future life, man's inclinations towards it, and aspirations after it, would become diminished as old age crept over us, and disappear completely when the tomb threw its black shadow across our path. Is this the case? Certainly it is not; the nearer we come to death, the stronger become all the religious faculties of the mind. The desire to live again increases, the love of God strengthens, and the whole religious nature deepens, facts which I think can hardly be explained upon any materialistic hypothesis of annihilation at death.

The difficulties which most persons experience with regard to their conceptions of the spiritual, is that it must be something destitute alike of form, shape, and of everything by which it can be cognized. Matter, they suppose, to be real, tangible, and substantial, while spirit, they imagine to be a vague indefinite something, lacking every conceivable attribute by which it can be perceived and known. Nothing can be more erroneous than this view. I have said that the Spiritual man is the real man, and such it will be seen to be, when the material frame has been thrown off. The senseless discussions of the schoolmen, as to how many angels could stand on the point of a needle, and whether a spirit could pass from one spot to another without going over the intermediate space, were not much more absurd than the notions entertained by some modern theologians on the nature of the soul, and the disputes which take place now-a-days as to the part of the body in which it is located. The general idea seems to be that the Spirit is a sort of shapeless force, which passing away from the body, retains none of the characteristics of a man, save its consciousness and mental faculties; whereas, the truth is, that it was from the spirit that the body took its

shape, which shape is, of course, still retained, when its material covering has passed away. The spiritual body, then, is a real body, and the spiritual man a real man, retaining all the characteristics by which he was known when clothed with the material garb. Throughout the Scriptures, whenever spiritual beings are spoken of as visiting the earth, they are always described as men, and so real were they, that very frequently they were mistaken for human beings still in the flesh. This accords, both with reason and our experience. Spiritual men are men in bodies formed of spiritual substance, with organs in every respect, of the same character, that they had while in the material condition. Man is, even whilst here, literally a spirit, but clothed in a material garb, which at death he throws off, without, however, affecting in any way his form, his organs, or his general appearance. "There is a natural body and there is a spiritual body," and when the former is thrown off, the latter stands forth in all its own peculiar loveliness and beauty.

II. MAN, EVEN IN THIS WORLD, IS LARGELY SUBJECT TO THE OPERATION OF SPIRITUAL LAWS. Emerson very wisely remarks:—"For all our penny wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life, they love to be heard, they love to be caught up into the vision of principles. We mark with light in the memory the few interviews we have had in the dreary year of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew, that gave us leave to be what we inly were."

There are spiritual laws and spiritual forces, to which we are perpetually subject, even whilst encased in material bodies, and surrounded by material things. As a matter of course, these do not operate as powerfully as they would do in a region of pure spiritual existences, being interfered with by the conditions of our surroundings. Still they occasionally make themselves felt, and sometimes operate so powerfully as to overcome and subjugate all material forces. Were we in the habit of living a more spiritual life, and being less engrossed by material and worldly things, we should leave our minds open to a larger influx of spiritual light and truth, in which case the operation of these laws would be much more apparent, and much more general. Spiritual forces pervade the world, and it is not easy to discover how much is due to their operation.

The potent influence in man, of the mind over the functions of the body, subjugating, and sometimes completely arresting their action, is of itself an admirable illustration of the potency of the power of soul. Medical literature is full of cases of the most marvellous character, illustrative of the power of the soul over the body. Hope, fear, terror, anxiety, grief, joy, and other passions, frequently change the whole condition of the material frame, even sometimes causing sudden death. A man sits down to dinner with his appetite sharpened by previous exercise and long abstinence. The sight of the food increases his desire to partake of it, when just as he is about to take the first mouthful, relishing intensely by anticipation the pleasure of the repast, a messenger arrives, or a letter is delivered, bringing the news that some terrible calamity has happened to him, and the result every one knows. His keen appetite disappears with the rapidity of a lightning's flash, the very appearance of the food produces nausea, and he moves from the table with no inclination to touch the richest viands that could be placed before him. Now what explanation can we give of this, except that the psychical forces were so powerful

as to completely subjugate and overcome the functions of the material body. Broussais, and many other physiologists of eminence, maintain that intense rage is capable of so changing the secretions in the body, as to result in the production of a virulent poison, which fact indeed, quite accords with general belief. The power of fear to influence the secretion of saliva, is shown in a remarkable degree in the method still employed in India for detecting theft amongst servants. When a robbery has been committed, a professional magician is sent for, who having made elaborate preparations, calls in all the suspected persons, and requires them to masticate a certain portion of boiled rice, and then spit it out upon separate leaves of plants for inspection. This done, he examines the rice and immediately points out the culprit, from the fact that in the case of all the others the rice has been well mixed with saliva, while in his case it is quite dry. It is easy to see that the cause of this is, the fear of detection experienced by the guilty person. This same passion has been frequently known to cure disease, to produce disease, and to result in death. It is related that an officer in the Indian army, who had long been confined to his bed with asthma, and was only capable of breathing in an erect posture, was one day surprised by a party of Mahrattas, who broke into his camp and threatened him with death. Under the excitement of the moment, he jumped out of bed, mounted his horse, and used with great force the sword which, a few hours before, he had been utterly incapable of drawing from its scabbard. Hildanus mentions a case, in which a man, disguised as a ghost, so frightened another who was suffering badly from the gout, that the disease entirely disappeared; and Dr. Zimmerman mentions the fact, that at the great fire in Hamburgh in 1842, many persons who had long been confined to their beds by illness, arose and displayed great activity, several of them remaining permanently cured. John Hunter, the celebrated anatomist, attributed the disease of the heart from which he ultimately died, to the intense fear that he experienced on one occasion, of having caught hydrophobia, while dissecting the body of a person who had died of that disease. And anent this subject of hydrophobia, there can be very little doubt that scores of persons who die of this malady are really the victims of fear, and of that alone. There is a case on record in medical works, that will serve as an illustration of what is possible in these cases, in which a woman had her gown bitten by a dog, and became afterwards so thoroughly impressed by the idea that she was suffering from hydrophobia, that she died of symptoms so like those that usually accompanied that disease, that the physicians who attended her could not tell the difference. Bouchet relates a case which has been frequently quoted, of a criminal handed over, in accordance with an annual custom, to the physicians of Montpellier, for experimental purposes. They informed him that they would adopt the easiest method of taking his life, by opening a blood-vessel in warm water. They blindfolded the man, put his feet in warm water, slightly pinched his skin, and conversed with each other on the subject of the escape of the blood. Not the slightest external injury did the man receive, but he died nevertheless. These same, or similar effects are produced on the body by every passion of the mind. Sudden joy will kill as certainly as sudden grief. Culprits standing under the gallows have received a free pardon, and have fallen suddenly dead in consequence, again and again. A word will paralyze, an idea will strike the strongest man dead in an instant, and even a look will unhinge every function of the body. Predictions of death at a particular time,

and in a certain manner, almost invariably bring their own fulfillment. It is said that there is a sect in the Sandwich Islands who profess to have the power of praying people to death. "Whoever incurs their displeasure receives notice that the homicide litany is about to commence, and such are the effects of the imagination that the very notice is sufficient with these people to produce the effect. In scores of instances, too, persons have become impressed, sometimes from a dream, occasionally from other causes, with the idea that they would die at a particular hour on a certain day, and die at that time they most certainly did. There is one case which I remember to have read somewhere of a woman who was impressed that she would die on a particular day at twelve o'clock. At the advice of a physician the persons in attendance put on the clock an hour while she was sleeping. She awoke a little before twelve, and again repeated the statement that she should die at that hour. They ridiculed the notion that she had allowed to take possession of her mind, and pointing to the clock remarked that it was nearly an hour past the time. She looked at the clock, shook her head, murmured out something about a mistake, and died notwithstanding. Of course the materialists will argue, these cases are simply the results of imagination. We reply, it is to illustrate that very fact that we have quoted them. What is this potent imagination that can thus paralyze every healthy function of the body, and bring sudden and unexpected death in its train? It is simply one form of spirit action, and in its operation shows how largely we are subject to the influence of spirit forces.

The sympathy and antipathy that we continually experience towards other persons without apparently any reason whatever, is another illustration of the operation of spiritual law. We see a man for the first time; we are attracted towards him, or repelled from him, our whole soul seems to blend in harmony with his own, or withdraw itself with a certain disagreeable feeling into our own bosoms as he approaches, and all without a shadow of reason, based upon any experience or knowledge of the man. We feel uncomfortable in the society of some people, and happy in the presence of others without knowing at all why it is so, and these feelings are frequently directly opposed to the judgment that we should form based upon ordinary observation. There is perhaps no one living who has not experienced this kind of feeling again and again. Some people are more sensitive to influences of this character than others, having a more ethereal or spiritual nature, but all are susceptible of it more or less. The instance in which a man selects a woman from all the rest of the women in the world, affords perhaps the best illustration of the operation of this law. The authoress of *Adam Bede* remarks:—"It's a deep mystery, the way the heart of man turns to one woman out of all the rest he's seen 'i' the world, and makes it easier for him to work seven years for her, like Jacob did for Rachel, sooner than have any other woman for the asking. I often think of those words, 'And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.'" There is, after all, not so great a mystery in the matter as this writer would have us to believe, unless things are viewed exclusively from a materialistic standpoint. These Spiritual laws have been so largely ignored that very little attention whatever has been bestowed upon them, and the consequence is that when, in some few cases their operation becomes more apparent than usual, we open our eyes and exclaim, "How very mysterious!" In the Spiritual world the two sexes are the

counterpart of each other, and must necessarily be brought together by some strong Spiritual affinity. There is a vast amount of misery in this world occasioned by unhappy marriages, a large portion of which might be traced to the fact that these spiritual laws have been altogether disregarded, and motives of an essentially worldly character have been allowed to influence the union—or rather contract, for union there is none.

One circumstance which may be noticed, if looked for, not unfrequently in married life is the bringing of the two minds so thoroughly into harmony the one with the other, that they may be well described by those admirable lines of the poet—

"Two souls with but a single thought,
Two hearts that beat as one."

As a consequence of this occurs a still more remarkable circumstance, which is that the two bodies also approximate towards each other in appearance. Where there is that true unity of soul—without which legal marriage is a mockery, a delusion, and something very much worse—in the course of a long lifetime the features of the husband and wife will approximate towards each other so that the likeness between them may be easily noticed by a casual observer. This resemblance will extend to their habits and actions, and has frequently been observed in the carriage of the body, the gait, and even in the handwriting. In the Spirit world Swedenborg saw a man and his wife approaching, and in the distance they looked like one person, the fact that there were two only becoming apparent as they came nearer the spectator.

The spiritual aura that emanates from human beings largely influences all those who come within the sphere of its operation. This accounts for the wonderful power which public speakers sometimes exercise over their audiences. Great preachers hold their congregations spell-bound frequently, while they utter the dreariest of all dreary platitudes, and not unfrequently noted platform orators charm their audiences by the veriest twaddle that was ever shaped into words. It may be said that this is because the composition is good, the voice melodious, and the elocution perfect, and that there is a charm in the manner, if not in the matter of the speaker. Not always is this the case. There may be inelegant composition, a discordant voice, and absence of elocution, and still a charm. Of course the lack of these artificial qualities will greatly diminish the power of the speaker, but what I am contending for is that his influence does not entirely depend upon them. Dr. George Moore remarks: "I have seen a man so powerfully agitated by the preaching of a Welsh clergyman, as to tremble and shed tears, although he knew not a word that was spoken. His imagination put him in sympathy with the speaker. Rather wondering at him, I observed abruptly, 'Why, I thought you did not understand Welsh!' 'No,' said he, 'but I *felt* it.' This feeling explains the marvellous success of St. Bernard among the peasants of Germany. They knew not a word he spoke (he preached in Latin), but the multitude was vastly shaken by his sermons: his soul was seen in them." A great deal here probably would depend upon the earnestness of the preacher, but there is more in it than that. Every man gives off a certain amount of Spiritual influence in the circle in which he moves, and in the case of great public speakers they are more highly favoured than other men in this respect.

Not only is there an aura of this kind continually escaping from human beings, but it remains behind, largely influencing the locality long after they themselves have left. This will seem absurd to a man whose faculties are obscured by the dreary materialism of the age, but it is a fact nevertheless. Private rooms are largely

influenced by the persons who have resided in them, and public buildings retain for a considerable length of time the influence of those who have been accustomed to assemble within their walls. A knowledge of this fact it was that probably led to the consecration of churches, and despite the sneers and scoffs of nineteenth century scepticism, the principle is a sound one. Persons who are sensitive can tell immediately they enter a room what kind of people have been in the habit of congregating there, and for what kind of purpose it has been used. I myself, although by no means very sensitive in this respect, can always tell when I appear upon a platform, for what kind of purposes the room has been used, and the influence is favourable or otherwise, according to the character of the proceedings that have been carried on. There arise out of this fact matters of tremendous import. The houses in which we live will bear the influence of our lives and characters to future occupants, and the circles in which we move will indistinctly tell the tale of our doings long after we have passed away. All this only shows the increased necessity for leading such lives, and encouraging such pure, lofty, and holy thoughts, that the influence that remains after us may be beneficial to those who follow.

III. THERE IS A SPIRIT WORLD. If there be Spiritual existences, then it is perfectly clear that there must be a region to which they are specially adapted. A denial of the Spirit world would, as a rule, be based upon a denial of Spirit altogether. There are, however, not wanting, persons who admit the possible existence of a Spiritual world, but who at the same time declare that it is utterly impossible for us to form the slightest conception as to the locality in which it is situated, the character of its inhabitants, and the nature of its laws. And on the other hand, there are persons who believing in heaven, so materialize the whole of its associations, that they require to locate it in a distant star or sun, in some far-off part of the universe. Arising largely out of this latter view, comes the objection so frequently urged by the sceptic, that the telescope has been pointed into space in all directions, but has never brought this domain into the field of vision. It is almost useless to say to these persons, that material instruments can only reveal material objects, and that Spiritual beings may exist in large numbers in the very region which the telescope is exploring, and yet not become visible to the material eye. The notions entertained in general, in this age, are that matter is everything, and that that which is not matter is nothing at all. Sceptics and materialists quietly overlook the fact that when human beings look at each other, the material form alone is seen, not the real man, that is, the Spiritual man, which underlies, upholds, and supports it. The inner man, the true Ego, the individual self is not seen even in the present state of existence. The Spiritual world is not located in some central sun or distant star, or remotest space, but lies close around the planet to which it belongs. The notion that heaven is somewhere up in the sky, and that hell is situated down deep in the earth, is an error arising from that tendency to materialize spiritual things so characteristic of the natural mind. Unbelievers have again and again made merry with the idea that if heaven exists, it must be beyond the most remote region into which the telescope has penetrated, and that therefore all the human beings who have died in the past ages, even if they moved with the rapidity of light, must every one of them be still on their journey towards it, the very first who started having millions of years yet to travel before he could possibly reach his destination. They have also jested about the difficulty that must arise in the case of two persons, say

a man and his wife, who should die at different hours of the day, one, for example, at twelve o'clock at noon, and the other at twelve o'clock at night, supposing each to go upwards, as to the possibility of their ever meeting again anywhere in space. All this, however, is utterly absurd, when we remember the fact, that the Spiritual world lies closely round about us, and that, in fact, we are daily in the very midst of its inhabitants. The Spirit world is here, and we are actually in it, although often unconscious of the fact. If it required a sun or a planet in which to be located, then it would be material, not Spiritual. But being Spiritual, it is independent altogether of all material things. It may be asked why, if the Spiritual world is so near, do we not see into it? I answer, thousands of persons have seen into it. In the Bible, many instances are given of individuals still in the flesh, who saw into the Spirit world, and described what they saw. And in our own day, scores of persons will testify that on many occasions they have been blessed with the same happy privilege. That the great mass of mankind are not in a condition to partake of this experience, is no proof whatever of the non-existence of the things which they do not perceive. The blind man has no conception of colours, and fails to comprehend what is meant by light. He may live daily, in the full glare of the sun's rays, but he perceives them not. It would be folly to speak to him of going to some distant planet to seek for light, since he would no more find it there than here. What he does require is that the malady which blinded his eyes should be removed, and that done, the light would be perceived which had existed all along. So the Spiritual eye is veiled by material causes, and the darkness made all the deeper by erroneous theories and false notions regarding Spirit. A man asleep, to use another illustration, is completely surrounded by material things, but sees none of them. You may change his locality, but that in no way affects him. Only by being awakened does he become conscious of the objects by which he is surrounded. And this awakening closely corresponds to what happens to us all at death. We do not change our place, but putting off the material body, become suddenly awakened in the Spirit spheres, and the Spiritual surroundings which had environed us all through, force themselves upon our view.

An error which also prevails very largely with regard to the spirit world, and which seems to be held, more or less, by great numbers of good and pious people, is that the spirit world is so vague and shadowy that it is impossible for us either to define its nature, or even to form a conception of its characteristics. 'Tis true they speak of its golden streets, its gates, its vaulted arches, the crowns worn on the heads of its inhabitants, the robes with which they are to be adorned, the harps, and other musical instruments to be employed in the production of the celestial harmony that is to accompany the praises that are to be eternally sung, but all this they admit without hesitation is figurative, and never intended for accurate literal description. They sing occasionally—

"Sweet fields beyond the swelling flood,
Stand dressed in living green,"

but in literal truth they believe neither in floods nor fields, but in a vague and undefinable existence which by some mysterious process is to engender eternal peace and happiness in the soul. Now, we have said before that the Spiritual is the real, and the material the shadow. All material things, therefore, must have a Spiritual counterpart, to which, in truth, they owe their very existence. Spiritual things are not only real, but they are the only substantial things in existence. The spiritual world is consequently a real world, the objects of which

impress the spiritual senses very much as our material organs are affected by our surroundings here. The spiritual earth is firm and solid to the tread of its inhabitants, its water is fluid, and its atmosphere æriform. The country is diversified by mountains and valleys, washed by rivers, adorned with flowers, shrubs, and trees, all, however, of a spiritual and permanent character. There are woods and dales, beautiful landscapes spread out before the view, and everything that can charm the eye; divinest melody to fascinate the ear; and spiritual objects to gratify every spiritual sense. Its inhabitants are real men and women, living in a real world, and occupying themselves as their inclinations prompt, choosing their company and associates, forming their own society, cultivating their minds, and striving constantly to become more perfect.

I have not time here to enter into a description of the different conditions of beings in the Spiritual world, so that must form the subject of a separate discourse. Suffice it to say that it is the region to which we are every one of us hastening, and that the position we shall occupy there will depend entirely upon the preparation we make here. The inhabitants of that world are men and women who once lived in the flesh as we do now, and who made their place in the Spirit spheres by their conduct and character on earth. In that region each man gravitates towards the place and company to which his affinities draw him, and where, therefore, such dispositions as he may have taken with him from this world will find room to develop themselves. Where these are evil his fate must be terrible, not because of any external punishment to be inflicted upon him by God, but as a result of the state of his own soul and the surroundings, which, in accordance with a spiritual law, necessarily arise from it. Depend upon it, it is much easier, whatever difficulties stand in the way here of the practice of virtue, and the reception of religious truth, to bring the mind into a condition of purity, goodness, and love in this world, than to reform hereafter. The reason is obvious. Here the worst men must necessarily occasionally come into contact with the good, and they become, therefore, unconsciously influenced for the better; but in that world the wicked will congregate together, and thus influence each other for evil. And this they will do by their own volition, because such society will prove most agreeable to their feelings. Men with low brutal and depraved natures, in whom selfishness and evil passions predominate, frequently express a wish, in the most careless and off-hand way, to go to heaven when they die. What would they do there supposing their wishes were granted? To be compelled to associate with the pure and good, would be the heaviest punishment that could possibly be inflicted upon them. They would escape at the very first opportunity to find associates of like character to themselves.

These views of the Spirit world are not idle speculations based upon theories, and born of a fertile imagination. They are stern and unalterable facts. The Spirit world surrounds us continually. We live in its midst, its inhabitants commune with us, and interest themselves largely in our well-being. They teach us grand truths of wisdom and of love, and are near us frequently when we least expect it. How truly may we each say—

"I feel them with their rustling pinions sweeping,
The damp dew gathering on my brow;
I see them in their lonely vigils keeping
Their midnight watch beside me now.
I know that countless spirits in their love
Are gazing on me from their homes above."

Most modern books appear to have been made up one day out of books read the day before,

THE NEW BIBLE ACCORDING TO MATERIALISTIC SCIENCE.

Genesis—Chap. ii.

1. Primarily the Unknowable moved upon cosmos, and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said, Let atoms attract; and their contact begat heat, light, and electricity.
4. And the Unconditioned differentiated the atoms, each after its kind: and their combinations begat rock, air, and water.
5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.
6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.
7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.
8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.
9. And animalcule in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.
10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.
11. Now these are the generation of the higher vertebrata, of the cosmic period that the Unknowable evolved the bipedal mammalia.
12. And every man of the earth, while he was yet a monkey, and a horse while he was a hipparion, and the hipparion before he was an oredon.
13. Out of the ascidian came the amphibian and begat the pentadactyle; and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadæ in all their tribes.
14. And out of the simiadæ the lemur prevailed above his fellows, and produced the platyrhine monkey.
15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.
16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.
17. And in process of the cosmic period were born unto them and their children the anthropomorphic primordial types.
18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.
19. And the primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonise with the environment.
20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous—for the weakest died, and the strongest grew and multiplied.
21. And man grew a thumb, for that he had need of it, and developed capacities for prey.
22. For behold the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.
23. And as types were differentiated, the weaker types continually disappeared.
24. And the earth was filled with violence; for man strove with man and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest.

The conversation of a friend brightens the eyes,

Letters & Communications.

—:O:—

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

All correspondents who send articles relating to sittings, entrancements, or spiritual phenomena of any kind, must give dates, localities, and names of the persons present for publication. Unless this rule be strictly complied with the communications will not be inserted. It is due to the public, who, from whatever cause or causes, are more or less sceptical about Spiritualism, that they should be furnished with details which they can trace and verify; and if Spiritualists are not willing to submit their statements to this ordeal, they are requested not to send them to the CHRISTIAN SPIRITUALIST.

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

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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.

MARCH, 1875.

WHAT IS PROTOPLASM?

EVER since Professor Huxley delivered his well known address on the "Physical Basis of Life," in Edinburgh, six years ago, in which he attempted to trace all the phenomena of organic bodies to protoplasm, materialists have never tired of reiterating this new-fangled word, as though it explained everything in connection with the difficulties of their position. They speak of protoplasm as though it were a force or power capable of originating even intelligence itself, instead of being as it is, merely a term used to describe the simplest form of organic structure. As we are continually having the question put to us, "What is protoplasm?" by those whose scientific training has been somewhat limited, and as in the discussion of questions connected with organization and life we are compelled frequently to employ this word, we have concluded that a brief explanation of its meaning will probably be acceptable to our readers.

The term protoplasm is derived from *protos*, first, and *plasso*, to form, and is employed to describe organised matter in the condition of the first remove from the inorganic. Professor Huxley translates it

"the physical basis of life," but this definition will not make the matter very clear to the non-scientific mind, and is, moreover, open to objection on the ground that it gives the word a much wider signification than that generally ascribed to it by scientific men. It is true that all organic structures, whether animal or vegetable, are built up out of protoplasm, and that this, in point of fact, furnishes the distinguishing characteristic of the organism, in contradistinction to inorganic matter; but it is only in dealing with the very lowest forms of living beings that the importance of the term is felt, and that its meaning becomes so remarkably clear. As in a chemical compound all the elements can be resolved into their primitive form, so in the organic structure the various tissues, whether recognized as bone, muscle, nerve, skin, or hair, can be traced back in the process of development into protoplasm. This is the uniform homogeneous organic clay, out of which the bricks are formed with which the structure, known as an organism, has been erected. From protoplasm it originally sprang in its embryonic condition, and by the elaboration of protoplasm it continues to preserve its existence. An important—and perhaps the only real—difference between the animal and the plant consists in the fact that the former has to obtain its protoplasm ready formed, whilst the latter can manufacture it out of inorganic—though not elementary—substances. Oxygen, hydrogen, nitrogen, and carbon, constitute the main elements of protoplasm, and consequently of all organic structures. Neither in the case of the animal nor the plant, however, can they be employed for supplying tissue, in their elementary form. To be used by the vegetable, it is necessary that they should be chemically combined, so as to form ammonia, carbonic acid, and water; and for the animal it is a *sine qua non* that they should be converted into protoplasm before they can be employed. Hence all substances to be used as food by an animal must be composed of ready-formed protoplasm, obtained from either the tissues of another animal or of a plant.

Protoplasm is matter in the very earliest stage of the organic as it passes from the inorganic. The name was first given to it by Mohl, a celebrated German, the same substance having been previously termed "schleim," and usually translated into English by such words as "mucus" or "mucilage." Its nature will be best understood by a reference to the position that it occupies in the very lowest class of organic beings. The original or primary form of all living bodies was long held to be a cell—that is, a closed membranous bag, filled with a semi-fluid substance, and having in the midst of it a small spherical body called the nucleus. This was supposed to be the point at which all analysis terminated—the primary condition of organic existence—beyond which it was impossible to go without passing the boundary line that divides the living organism from dead inorganic matter. The substance known as common mould is made up of a cluster of these cells, and in some plants the entire structure consists of one only. This is the case with the yeast fungus, (*Torula cerevisia*), and the red snow (*Leparia nivalis*); bodies, therefore, sup-

posed to be at the extreme verge of the organic kingdom, where it borders on the inorganic. The higher organisms are made up entirely of cells, and notwithstanding their complicated character at maturity, are each developed from a single one in their early embryonic condition. All animals and plants may, consequently, be looked upon as aggregations of cells, more or less complicated according to the position they occupy in the scale of organic being.

The cell of the yeast fungus is of a spherical or ellipsoidal form, varying in size from the 1-2,500th to 1-8,000th of an inch in diameter, and consists simply of a cellulose bag filled with a viscid semi-fluid material. This constitutes the entire organism, and will correspond with the cells to be met with in the structures of more highly organised bodies. "The microscope," says Herbert Spencer, "has traced down organisms, until in the 'Protogenes' of Professor Hæckel, there has been reached a type distinguishable from a fragment of albumen only by its finely granular character." In the discovery of protoplasm the microscope has carried us still farther.

The cell, it will be perceived from what has been already stated, is made up of three distinct parts. 1. The investing membrane, of a structureless and homogeneous character, formed of cellulose. 2. The semi-fluid viscid material with which the bag is filled. 3. The nucleus. Now it will be at once apparent that while all these parts are retained, the structure must be, even in the case of an animal or a plant, composed of one isolated cell, somewhat complicated, and could we go no farther we should simply arrive at the part in the organic structure, corresponding to the bricks in a building, but not at that which represents the clay. A great number of investigations were, therefore, made with a view to ascertain which particular part of the cell it was that occupied the position of being the primary living matter, and to which the rest was subservient. Nor was it long before it was discovered that the nucleus really formed no essential part of the cell whatever. Notwithstanding the importance that had long been attached to it by physiologists, Brücke found it entirely absent in certain cryptogam cells. Cienkowsky observed that it was wanting in two monads, and Schultze describes an *Amæba* in which it did not exist. Indeed, it is even questionable whether it is possessed by the *Torula* and kindred structures. Moreover, it is now known that division of the cell into two—that is, into two distinct and independent organisms—may take place without affecting the nucleus, and therefore, that one of them must form a new one; and Baer and Stricker have demonstrated that the original nucleus disappears in the impregnated egg. This part may, therefore, be dispensed with when searching for the primary condition of living matter. Then the membrane has been shown by Kühne to be at first simply a kind of physical limit to the cell contents, and to form as a peripheral film; and Leydig and Schultze have both eliminated it, and demonstrated that it is not essential to the structure.

Further proof is supposed to be met with in the fact that, in the deep sea soundings in the North Atlantic,

conducted mainly by Dr. Carpenter, large and extensive masses of an organic substance, termed "urschleim," were met with, in which the structure was homogeneous, there being an absence both of cell wall and cell nucleus. This has been called "Bathybius" by Professor Huxley; and is, doubtless, akin, but on an immense scale, to the material enclosed in the membrane in ordinary cells, the intracellular matrix, as it has been usually termed. This it is which is now called protoplasm.

The reader will see at once that protoplasm explains nothing either with regard to the force by means of which inorganic elements pass into the organic condition even in its very lowest form, or the powers associated afterwards with the living organism. Whether man were made first from dust or protoplasm makes no difference as to the necessity for the existence of a Creator by whom he was so formed. Nor can the resolution of the component parts of his physical frame into protoplasm in any way assist in solving the tremendous problem connected with his intellectual, moral, and religious capacities. We shall return to this subject again hereafter.

DR. SEXTON IN LONDON REGULARLY ON SUNDAYS.

A GREAT many persons have written to us within the last few months asking why Dr. Sexton does not give lectures in London regularly every Sunday. They point to the fact that for nearly thirty years he has been before the world as a public speaker, and that during the greater part of that time he has had Sabbath-day audiences to address, and that the number of persons who have flocked to hear him, has always been very large. His connection with Spiritualism, they remark, instead of increasing his usefulness appears to have driven him, to a great extent, from the Sabbath-day platform, since it is but seldom, indeed, now that his voice is heard in public on this the most appropriate of all days for moral and religious teaching. There is a great deal of truth in this latter observation, and no one regrets it more than Dr. Sexton himself. He always considered it a part of his duty while he was a Secularist, to engage in the noble work of instruction on the Sunday, and now that he believes in God and immortality, and accepts the divine verities of Christianity, he feels more than ever that on the Sabbath his place is on the public rostrum where he can discourse to those who choose to listen to him on the great truths so dear to his heart. In the past, his audiences have never been small, and he is confident that to-day they would be larger than ever. At the commencement of his public career, when he preached from the pulpit the strictest orthodoxy and the most evangelical of sentiments, he soon won a considerable amount of popularity. When at a later period of his life he became the exponent of what were termed Rationalistic views, he still had a large following. And since he has appeared on the Spiritual platform, he has had no cause to complain of the numbers who have assembled to hear him whenever he has given public discourses on the Sabbath. In the summer of 1873, soon after he avowed his conversion to Spiritualism, Mr. Burns engaged him to deliver orations on Sundays at the Cavendish Rooms. The result is known to our readers. The audiences were always large during the very hottest weather, and they

continued so up to the time that he discontinued his ministrations in the autumn to make way for Mrs. Tappan. Since that time he has only appeared occasionally at intervals, but always with the most satisfactory results.

There is evidently in London a general wish that Dr. Sexton should have a place in which he could deliver discourses every Sunday, and this wish has been expressed again and again, both from the platform and through the press. Recently it has taken the shape—and very naturally—of letters to us. Dr. Sexton, therefore, takes this opportunity of saying that not only is he quite agreeable to the scheme proposed, but that he is most anxious that it should be carried out. He will be glad if a few friends will meet and organise some definite plan for future action, and he will use his own energies to assist in every way in his power. He sees no reason why a commodious hall could not be secured in some central part of London, and made self-supporting. Properly managed he is quite certain that large audiences could be got together every Sabbath-day, and subscriptions obtained that would more than pay the expenses incurred. Information regarding any hall that may be to let, propositions or suggestions as to the best means of carrying out the scheme, or subscriptions to aid the work will be gratefully received. What is done should be done without delay.

Leaves from Editor's Note-Book.

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On the 19th of January, I returned to London from Newbury, as stated in our last, with a view to start for Glasgow on the same day. Before I left town I managed by an unlucky accident to sprain my ankle very severely, a circumstance which interfered very greatly with my comfort during the entire journey, and which is the source of a considerable amount of pain to me even up to the present time. A due regard to health and comfort would have led me to stay at home for two or three weeks to procure entire rest of the limb, but as arrangements had been made for my lectures in Scotland, I was reluctant to disappoint those by whom I had been engaged, so I determined to keep my appointments at any risk. I left London by the half-past eight express, from King's Cross, on the Wednesday evening, which reached Glasgow at eight o'clock on the following morning, having to lecture at Barrhead on the same day that I arrived. I secured a sleeping compartment in the carriage, and therefore procured a tolerably good night's rest. When I left London, the weather was beautifully bright, fine, and clear, and by no means cold, I was consequently very much surprised on awaking at Edinburgh, to find there had been a very heavy fall of snow, so much so, that there seemed some danger of the traffic on some of the Scotch lines being interrupted, a circumstance which caused me no little anxiety, as the following week, to fulfil my engagements, I should be compelled to travel from Dunfermline to Inverness in one day, a journey which I knew could not be accomplished if there was any great quantity of snow about, because the Highland railway, by which alone I could travel, would be sure to be one of the first to be blocked. On reaching Glasgow, at about eight o'clock in the morning, I was met at the station by Mr. Silkstone, of Manchester, who happened to be in Scotland on business, and in company with him, I made my way to my old friend, Bowman's, where it had been arranged I should stay during the time I was in Glasgow.

Early in the afternoon I took the train to Barrhead,

where I had to lecture in the evening, on "The Relations of Living Bodies to the Great Forces of Nature." I was to be the guest of Mr. John Stirling, a gentleman of position in the town, and one of the Committee of the Mechanics' Institute, by which I had been engaged, and he kindly sent a carriage to the station, to convey me to his house, which was very acceptable, since the injury to my foot precluded the possibility of my walking even a hundred yards, without experiencing the most intense pain. At eight o'clock I gave my lecture, which, as far as I could judge, was a very great success, indeed, three or four members of the Committee were kind enough to say in public, that it was by far the best lecture of the season, notwithstanding the fact that the present course was an unusually good one. I found there had been a little timidity experienced before I came, for fear that my lecture, as it was on a scientific subject, might favour Materialism, a cause of anxiety which I need hardly say was soon dispelled. The lecture over, I returned to Mr. Stirling's, where a number of the friends and members of the Institute assembled, and passed a pleasant hour or two in agreeable conversation.

The following day (Friday) I returned to Glasgow, where I had to lecture on the Saturday evening. The subject that had been announced for me to speak upon here was, "Objections to Spiritualism Stated and Answered." This lecture was given in the Spiritual Hall, Trongate. The audience was not large, which was probably owing to the fact that the weather was wretched in the extreme. On Sunday, I delivered a discourse on "Spiritualism in all Ages and all Countries," and on the following Wednesday I lectured in the same place on "Spiritual Phenomena; What do they Prove?" Favourable reports of all the lectures appeared in the *Glasgow News*.

On the morning of Thursday, 28th, I left Glasgow for Dunfermline, where I had to lecture that evening on "Instinct and Intellect; Their Resemblances and Differences." Here I was the guest of ex-Provost Reid, who had invited a number of the leading men in the town to meet me at dinner after the lecture. The Literary Institution by which I had been engaged, appears to have no public Hall in connection with it, and the lecture was consequently delivered in a building called the Music Hall, a very commodious room, but not very elegant in appearance, and by no means well adapted, as far as acoustic arrangements are concerned, for lectures. The papers gave very excellent reports of my lecture, a very long one appearing in the *Dunfermline Journal*, and a shorter one in the *Dunfermline Press*. The latter I copy; the former would occupy too much space:—

LECTURE BY DR. SEXTON, OF LONDON.—On Thursday evening the tenth lecture of the present course was given in the Music Hall, by Dr. George Sexton, of London, on "Instinct and Intellect—their Resemblances and Differences." Ex-Provost Reid presided, and there was a large audience. Dr. Sexton treated the subject in a remarkably clear and able manner, relating a variety of anecdotes regarding the lower animals, by way of illustrating the difference, though apparent similarity, between instinct and intelligence. He entered into a refutation of the Darwinian theory on the subject, and pointed out, with considerable eloquence, that there was a vast line of demarcation between the mental powers of man and those of the animals next him in order and intelligence. He showed that in man alone was there a power of conscience, and an aspiration after God, and an eternal abode of happiness. On the motion of the Rev. Mr. Foote, a vote of thanks was heartily accorded to Dr. Sexton.

From Dunfermline I was compelled to start soon after six on the following morning, in order to reach Inverness in the evening. Never before had I visited this extreme northern town; and the charm of the scenery as

I was whirled through the highlands by train, was perfectly overpowering. The huge and lofty mountains towering up to dizzy heights on either side of the railway, presented a scene of imposing grandeur, such as is to be witnessed at few other places. In summer time this route must be delightful beyond description, since even in the winter it is sublimely grand. As far as Blair Athol, the mountain tops were covered with snow, looking like grand old sleeping giants, whose heads were white with the ages they had been reposing; but this spot passed, and the Grampian mountains reached, we found the snow not only on their summits, but extending down their slopes to the lines of rail themselves, while on either side were to be seen vestiges of the labour of the cutting which had to be made a few weeks before, when the train became fixed in the snow, and was unable to move either backwards or forwards, the passengers becoming exposed to the risk of death from starvation or cold, or both combined. I have often wondered why Englishmen rush away to the continent in search of grand scenery, while in Scotland they could so easily find all that they desire. I have been up the Rhine, and have remained for hours on the deck of the steamer, so thoroughly enchanted with the scenery on either side that I became perfectly oblivious of time, and regardless of the dinner-bell, but calmly I say, that for grandeur and sublimity the rugged scenery of the highlands must bear away the palm. I never witness these mountains stretching their heads towards heaven, in awe-inspiring magnificence, without experiencing some vague sort of a wish that I had been born a mountain shepherd, to spend my time in wandering over these hills, contemplating nature, where the bustle of civilization comes not to crush out all love of the True and the Beautiful, and writing down such simple thoughts as I might then have drunk in fresh from the fountain of nature herself, and untainted by the preposterous customs and pernicious habits of big smoky towns. Were there any truth in the doctrine of reincarnation, I should be led to imagine that in some previous body I must have been a Highland chieftain, for no sooner do I cross the border into Scotland than I feel my nerves braced up, and my whole frame invigorated in a manner that I experience nowhere else; and when I come in close proximity to the rough mountain scenery with which the country abounds, so as to stand face to face with all the natural charms of the—

"Land of brown heath and shaggy wood,
Land of the mountain and the flood."

my whole soul revels in the prospect, and I want to fly without the encumbrance of my body from one mountain peak to another so as to enjoy to the full, the beauty of nature, under this, one of her loveliest aspects.

I reached Inverness in the middle of the afternoon, and was met at the railway station by some of the friends of the Institute. The *Highlander*, one of the leading papers of the district, had heralded my approach by the following paragraph:—

"A lecture on 'The Relation of Living Beings to the Great Forces of Nature—Heat, Light, and Electricity,' will be delivered this (Friday) evening, by Dr. G. Sexton, LL.D., M.A., F.Z.S., F.A.S., of London. From the well-known ability of Dr. Sexton, both as a lecturer and writer, we have reason to believe that this lecture will be a scientific treat of no ordinary kind, and trust he will be well supported."

The day was very bright and beautiful, although intensely cold, and Inverness, consequently, looked at its best. I was considerably astonished on wandering about the streets of this town, for the purpose of taking a survey of its general features, to find an entire absence of the Scotch element that forms so marked a character-

istic of the more Southern portions of the country. The inhabitants spoke English, with no trace of Scotch accent, and the entire appearance of the town seemed more Continental than Scotch. On my remarking to a gentleman—an English traveller that I met at the hotel where I stayed—that Inverness was very unlike any other Scotch town that I had seen, he replied: "There is one Scotch characteristic you will find is not wanting, which is the love of the inhabitants for whisky." I said, "Why, that is precisely one of the features that I missed; I have seen no whisky shops, at least not at all of the character of those to be met with in Glasgow and Edinburgh. In this very street, for example, there isn't a public-house at all of any kind, and where you do find them they present the appearance of the old-fashioned hostleries, such as are occasionally met with in English provincial towns, or in Germany." He admitted that it was so. Certain it is that if the people drink whisky, which I suppose they do, you see nothing in the streets of the character of the gorgeous London "gin palace" or the less showy, but more commodious Glasgow dram-shop. The scenery around Inverness is usually admitted to be very magnificent, but this, much to my regret, I was compelled to leave without seeing.

My lecture was given in a very large building, called the Music Hall, in the principal street of the town. A good audience assembled, and my reception was most gratifying. Very long reports appeared in the *Inverness Advertiser*, the *Inverness Courier*, and the *Highlander*. I extract the following from the last-named:—

"Dr. Sexton delivered a learned, luminous, and eloquent lecture on Friday night last, in the Music Hall, Inverness on 'The Relation of Human Bodies to the Three Great Forces of Nature—Heat, Light, and Electricity.' Dr. Sexton is an able and accomplished expositor of certain phases of life. Nothing could be more clear or more useful in their way than what he said about heat, light, fuel, and food, in relation to the health of the human body. . . . The lecture was, on the whole, an intellectual treat. The learning and ingenuity of the metaphysical portions were fine exercises of the mind; and the practical application of the sciences of chemistry and physiology to the purposes of health and life were highly instructive."

On the following day (Saturday) I again returned to Glasgow. On Sunday evening I attended at the Spiritual Hall, simply intending to form one of the audience, and listen to the speaker, whoever he might be, no decision having been come to by the Society as to who was to give the discourse. Mr. Cross conducted the devotional part of the service, after which Mr. Nisbet read the address of Mr. Barkas, printed in the last number of this journal. As there seemed to be a general wish that I should speak, and the question of the difference between Christian Spiritualism, and Spiritualism in general, having been mooted by Mr. Cross, I delivered an address principally dealing with that subject, explaining my reasons for taking the attitude which I did. On leaving, large numbers of the Glasgow friends shook me heartily by the hand, and expressed an earnest wish that I should return again very soon. Early in the week I returned to London.

On Sunday evening, February 14th, I delivered a discourse at Goswell Hall, on "Man as a Spiritual Being," which appears with some alterations and additions, in another part of this journal. This lecture was given gratis, with a view of helping Mr. Haxby to keep up the regular meetings at the Hall. The audience was tolerably good, but not so large as it doubtless would have been but for some wretched mismanagement on the part of somebody with regard to the announcements. A number of small bills were printed, but were only got out

on the Friday evening previous to the lecture, whilst an advertisement which Mr. Huxley said he sent to the *Medium*, did not appear, but in its place was simply a statement to the effect that an announcement had been made that I should lecture, conveying the idea to the reader that it was doubtful whether I should attend. Mr. Shepherd, of Liverpool, was present at the lecture, and in moving a vote of thanks to me, passed some very high encomiums, both upon the discourse of that evening, and upon my previous labours. When I remember that Mr. Shepherd was one of the most active of the Liverpool Secularists, and the President of the Secular Society of that town for a great number of years, and that he has presided at my lectures when I occupied the Secular platform, I cannot but feel gratitude at his present attitude towards Spiritualism.

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 (AMERICAN) SPIRITUAL MAGAZINE.*

WE have received the first number of this new candidate for popular favour, edited by the Rev. Dr. Watson, whose name will be familiar to English Spiritualists as the author of the work entitled, "The Clock Struck One." Dr. Watson impressed us very favourably when we met him personally during his visit to England, and his writings on Spiritualism have interested us greatly. We are consequently glad to receive any fresh venture that he may make in the field of Spiritual literature. The first number of the new magazine contains several interesting and well-written articles, and we think we may safely predict for it a large circulation. We are sorry that Dr. Watson has called his new publication the "Spiritual Magazine," because as the oldest of the Spiritual periodicals in England—and which circulates largely in America—has been known for fifteen years by that title, confusion is very likely to arise in consequence.

REVUE DE PSYCHOLOGIE EXPERIMENTALE.†

THE December number of this ably-conducted publication (the last we have received), contains several very interesting and admirably written articles, dealing with the Spiritual phenomena, amongst which may be named a translation into French, of an account of the experiments of Mr. Crookes, the proceedings of the Dialectical Society, and Dr. Sexton's Lecture on the Claims of Modern Spiritualism upon Public Attention.

WHERE ARE THE DEAD?‡

THIS little volume, written by one of the most energetic of the Manchester Spiritualists has, we are glad to say, now reached the third edition. It contains a vast mass of information upon every phase of Spiritualism and is written in a pleasant and popular style. The present edition contains an appendix devoted mainly to the manifestations in connection with the mediumship of Miss Cook, and the experiments of Mr. Crookes, with regard to these materializations of spirit forms. The volume is admirably adapted for circulation amongst inquirers who know little or nothing of the phenomena. The views of the author are not quite the same as our own on some of the great questions upon which Spiritualism has a most important

bearing, but there is very little in the book to which we can take exception, and we have therefore great pleasure in recommending it to our readers. It is a most useful little publication, and will well repay perusal.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.†

THE purpose of this book, as will be inferred from the title, is to point out the striking similarity between the manifestations occurring in connection with Modern Spiritualism, and the supernatural events recorded in the Bible. Dr. Crowell is a well-known Spiritualist, a physician of considerable standing in America, and an able writer. He brings to bear upon the subject of Spiritualism an extensive acquaintance with the phenomena, a mind well stored with historical facts, considerable scientific culture, and a thorough knowledge of the teachings of the Scriptures. Few men, therefore, could be found, better competent to the task which he has undertaken. His book contains a vast fund of information regarding both ancient and modern Spiritualism, and as such deserves to have a very wide circulation amongst Spiritualists. In his introduction he admirably remarks:—

"Modern Spiritualism is but a quickening, an outburst of the Spiritual phenomena, and of Spiritual intercourse, which in their origin are coeval with that of man, and which have attended upon him through all the ages down to the present. Modern Spiritualism dates from the time that the key to a proper understanding of spiritual manifestations and communion was discovered twenty-six years ago, by a little girl—Katie Fox.

"Since then these truths have been recognised and comprehended, as never before, by constantly and rapidly increasing numbers, and this age has become signally conspicuous as that in which a dispensation, a revelation, equal in importance to any ever received by man, has been given him by God.

"The manifestations," William Lloyd Garrison says, 'have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilised world is compelled to acknowledge their reality, however diverse in accounting for them. As these manifestations continue to increase in variety and power, so that all suspicion of trick and imposture becomes simply absurd and preposterous, and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive, it becomes every intelligent mind to enter into an investigation of them with candour and firmness as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical.'"

The progress of Modern Spiritualism is dwelt upon at considerable length, and its harmony with the Bible clearly shown. Dr. Crowell is, of course, a Christian Spiritualist, and his work does great credit to the cause that he espouses. We should have been very glad to have given lengthy extracts from this valuable book, but the limited space at our disposal precludes the possibility of doing so. Suffice it to say that every page of the volume teems with valuable information. The following are the subjects dealt with:—Spiritual Gifts; Inspiration and Mediumship; Faith; Gift of Healing; Working of Miracles—Physical Manifestations; Prophecy; Discerning of Spirits—Apparitions; Divers Kinds of Tongues; Try the Spirits; Conditions must be Regarded; The Use of Humble Means; Angels were once Mortals; Spirits in Prison; Possession and Obsession; Witchcraft and Sorcery; Hebrew Prophets and Mediums; A Natural and a Spiritual Body; Materialization of Spirit Forms; Table Rappings and Tip-pings; and Displeasure of the Priests, Pharisees, and Sadducees. Under each of these heads Dr. Crowell discusses the phenomena to which it refers with great ability, and with a degree of calmness and impartiality that does him great credit. We see that the work has been most favourably

* The (American) Spiritual Magazine. Edited by S. Watson. (Memphis: S. Watson, 225, Union-street.)

† "Revue de Psychologie Experimentale." Publiee par T. Puel, M.D., &c. (Paris: Bureau de la Revue Boulevard, Beaumarchais, 73.)

‡ "Where are the Dead? or, 'Spiritualism Explained.'" Ey Fritz. Third Edition. (London: Simpkin, Marshall and Co.)

† "The Identity of Primitive Christianity and Modern Spiritualism." By Eugene Crowell, M.D. Vol. I. (New York: G. W. Carleton & Co.)

noticed by the leading American newspapers, and we have no doubt, therefore, that in that country, at least, its circulation will be very large. In England when the work becomes known there can be no doubt that it will be in great request. Individually we may naturally be expected to feel a considerable amount of sympathy with Dr. Crowell, since his career seems to have been in some sense similar to our own. He was at one time a Materialist, but became convinced of the truth of the doctrine of immortality, by the Spiritual phenomena, and is now a Christian Spiritualist. We trust his work will have—as it most certainly deserves—a large circulation in this country. We have written to America for a supply of copies, which, when they arrive, may be obtained at our Office.

The Gleaner.

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A NEW weekly paper has been recently started at Uttoxeter edited, we are informed, by the Rev. J. M. Hodgson, M.A., B.D., the gentleman who so kindly took the chair for Dr. Sexton on the occasion of his lecture in the town. In a copy of this journal which we have before us, there is an article on "Levitation," and the kindred topics discussed in the recent number of the *Quarterly Journal of Science*, in which Spiritualism is very fairly dealt with. If the editor of the *Uttoxeter Weekly Times* be not a Spiritualist, he is certainly a gentleman who has learned to treat the subject with calm deliberation and impartiality, as the following extract from the article in question will show:—"In a lecture given some time ago by Dr. Sexton, one of the 'great lights' of the Spiritualists, in the Town Hall, he informed his audience that table-tipping was only the rudimentary stage in the art and mystery of Spiritualism, and expressed his conviction that the connexion between spirit and matter which is maintained through the brain and nerves of the living body was only one of the many forms in which spiritual beings control and act upon the world of matter. We scarcely see how such strong and concurrent testimony as that by which the phenomena of Spiritualism are authenticated (to say nothing of the evidence of the senses in the case of those who have been thus favoured) can be set aside."

THE *Banner of Light* of December 19th, 1874, has the following remarks upon the *Spiritual Magazine*:—"This well-known monthly magazine was the first periodical devoted to the cause of Spiritualism in England, it having been started in 1860. Under the management mainly of William M. Wilkinson and Thomas Shorter, it has done excellent service for the truth, having been conducted in a spirit of great moderation and fairness, and at the same time with marked ability. But the labour of the editors has always been a labour of love, and the work has never received from Spiritualists the wide and ample support it deserved. On the 1st of January ensuing it will pass into the hands of Dr. George Sexton, the distinguished lecturer and writer, and now the editor of the *Christian Spiritualist*. We hope the announcement will direct to the *Spiritual Magazine* a goodly number of American subscribers. The work will cost them two and a half dollars per year, and subscriptions may be sent to Dr. George Sexton, 75, Fleet-street, London, E.C. It is important that this old-established magazine should be sustained, and we hope there will be many American friends of the cause who will communicate with Dr. Sexton in a way to strengthen his hands, and infuse new financial life into a most meritorious and needed publication."

MR. ALFRED SMEE, F.R.S., the Medical Officer of the Bank of England, has, in the press, a volume entitled, "The Mind of Man." It contains a system of mental philosophy, embodying results which have been indicated in treatises previously published by him. The question of religion, and its compatibility with the claims of reason, is treated affirmatively.

THE testimonial to Mr. and Mrs. S. C. Hall, commemorating their golden wedding amounts to nearly £2,000. The presentation is to be made on May 10th, Mr. Hall's birthday. We trust by that time the amount will be doubled. Few people could be named so well deserving of a testimonial as this illustrious couple.

THE first number of a periodical, to be entitled *Mind; a Quarterly Review of Scientific, Psychological, and Philosophical Inquiry*, will be issued in October next. The editor will be Professor Croom Robertson, University College.

THE *Liverpool Dramatic Journal* remarks:—"The *Spiritual Magazine* for January (now edited by Dr. Sexton), contains a short biographical sketch and portrait of our illustrious townsman, Dr. Hitchman, of anthropological, poetical, scientific, and oratorical frame. Some of our finest first-class songs are from his pen, such as 'Sleep, bravest, best,' sung by Sims Reeves, and a long list of others. Dr. Hitchman is honoured throughout the world where genius and learning have a place."

WE are very glad to learn that a testimonial is being got up for Mr. Wallace, the missionary medium, who, we are told, stands greatly in need of assistance just now. He deserves well of Spiritualists, and we trust, therefore, that the sum subscribed will be worthy of his acceptance. Any donations sent to us for the purpose we will acknowledge and forward to the proper quarter.

DR. SEXTON will visit Lancashire and Yorkshire in March, and will, therefore, be glad if any societies desiring lectures will communicate with him.

WE regret exceedingly to have to announce that *Brittan's Quarterly Journal of Spiritualism*, to which we have frequently referred in these pages, is no longer issued in consequence of its having failed to obtain sufficient support. This is a great pity, since the journal was of so high a character, and conducted with so much literary ability.

MR. MORSE is still drawing large audiences in America, his trance addresses being exceedingly popular. Mr. Robert Cooper has also been giving a lecture in Boston on the "Rise and Progress of Spiritualism in England."

SOME very suggestive discourses on "God," the "Word of God," the "Trinity," &c., by Mr. J. W. Farquhar, have appeared in recent numbers of the *Medium*.

IT would seem by a letter from Mr. H. G. Atkinson, which appears in the *Spiritualist* of Jan. 29, that Barry Cornwall, the poet, was a strong medium. One would say that all poets, properly so called, must be mediumistic.

THE Rev. T. Ashcroft appears to be giving himself up to the work of exposing Spiritualism. There is some chance of a discussion being brought about between this gentleman and Dr. Sexton.

THE *Spiritualist* of Feb. 5th contains an interesting outline of Mr. J. M. Peebles' work, entitled, "Round the World." Mr. Peebles extended his travels to Polynesia, China, India, Arabia, Egypt, Syria, and other heathen countries; and tells us in this volume much that is interesting to Spiritualists. A review of this work will appear in our next, having been crowded out of the present number through want of space.

A CORRESPONDENT, signing himself *Scirib*, contributes an article to the *Medium* of Feb. 5, in which he says "the Church is in danger." Perhaps so. But "the Church of the living God," and "the Church of Christ," never was in danger, and never will be.

THE *Wycombe Telegraph* of Feb. 5, has a long article, copied into the *Spiritualist* of Feb. 12, on the sleeping girl of Turville. Turville is a small village about ten miles from Wycombe, Bucks.

A NEW Spiritual Institution was opened by Mrs. Bullock, at Church-street, Islington, on Sunday, 14th ult., with an inaugural discourse by Mr. Burns. On the following evening, a tea and public meeting was held. Dr. Sexton will deliver a discourse on Sunday evening, the 7th inst., on "The Duration of Future Punishment."

MISS MARY HAY, of Brighton, formerly a fervent Spiritualist, and a believer in the "free love" doctrines, has renounced Spiritualism, and given what she calls reasons for doing so, in a letter which recently appeared in the *Spiritualist*, but which was first of all sent to us for insertion in this journal. Miss Hay seems to be bitterly opposed to the communications of Spirits coming through mediums, yet with strange inconsistency, devoutly admires the teachings of the Rev. T. L. Harris, whose poetry he himself declares, came through him from the spirits of Keats, Shelley, Pollok, Rousseau, and other human beings who once lived in the flesh.

Two lectures on Spiritualism were recently delivered in Swindon, by Mr. F. R. Young, formerly editor of this journal.

THE Rev. Thomas Colley, 11, Belle-vue Terrace, Southsea, Portsmouth, the curate of the parish church, has avowed his belief in Spiritualism.

THE British National Association of Spiritualists intend to hold a Bazaar in the latter part of May, with a view to defray the expenses incurred in fitting up the new premises which they have taken in Russell-street. Contributions are earnestly solicited, which may include Useful and Ornamental Articles of all kinds, Books, Photographs, Engravings, and Works of Art. Paintings, Drawings, Direct Writings, or any "Spiritual" Curiosities from the treasures of private Mediums, would be specially acceptable.

THE *Spiritual Magazine* for February contains among other articles, one with the well-known signature of A. M. H. W., on "a singular case of demoniac possession in the south of England, with some suggestions regarding the treatment of such cases." The same number gives an outline, by the Editor, of Mr. Crookes' remarkable article on Human Levitation, which appeared in the *Quarterly Journal of Science*.

MR. H. D. JENCKEN has accepted the Presidency of the Dalston Association of Inquirers into Spiritualism.

Provincial Intelligence.

NORTHAMPTON.

THE Spiritualistic meetings in this town on Sunday evenings, have been recently so numerously attended that it has been found necessary to procure a larger room to meet in. The principal medium through whom the addresses have been delivered, has been Mrs. Blunt. We find long reports of the proceedings in the Northampton papers, according to which the meetings must have been intensely interesting. We copy the following account from the *Northampton Mercury*, the leading paper issued in the town:—

"These meetings have become such centres of attraction, that last Sunday arrangements were made to meet in a larger room than the one that had hitherto been used. As the larger room, however, was filled long before the appointed time for the proceedings to commence, and numbers were still unaccommodated, it was found necessary to adjourn into the Lecture Hall, which speedily filled. The exercises were opened in the usual way—with singing and prayer. Mrs. Blunt then rose, and addressed the meeting. Her subject was, 'The Moral Leprosy of the Age'—or, we should have said, the subject of the spirit who spoke through her lips. The aim of the speaker was to show that there exists at the present day a want of thorough sympathy and brotherly feeling between man and man; that we are all too much wrapped up in self and its surroundings, and too little alive to the struggles and aspirations of those around us; that, in short, our Christianity is too much an outward seeming and too little a heartfelt reality, and that this is at the root of all the depravity and infidelity that exists. This was the leprosy of the age—a disease the ministers of the Gospel could not touch. The discourse was illustrated with many telling incidents and episodes, told with considerable pathos and even dramatic power. The speaker continued with unabated

vigour for something like fifty minutes, and concluded with a very effective peroration. Almost from beginning to end one might have heard a pin drop, so perfect was the control under which the audience was kept. Should Mrs. Blunt, 'the medium,' continue her spiritual addresses, Messrs. Moody and Sankey may look to their laurels."

GLASGOW.

HAPPENING to be in Scotland on business during the latter part of January, I was enabled to be present on the occasion of Dr. Sexton's lectures delivered in Glasgow. These were three in number, and were given in the Spiritual Hall, 164, Trongate. The first lecture was given on Saturday evening, the 23rd January, the subject being, "Objections to Spiritualism, Stated and Examined." The following notice of this able lecture appeared in the *Glasgow News* of the Monday following; and I think I cannot do better than copy it entire:—

DR. SEXTON ON SPIRITUALISM.

"On Saturday evening, Dr. Sexton lectured, in the Spiritual Institute, Trongate, on 'Objections to Spiritualism Stated and Examined.' The Doctor commenced by quoting the following appropriate extract from Mr. Froude, the historian:—'Facts, it was once said, were stubborn things; but in our days we have changed all that—a fact under the knife of the critic splits in pieces, and is dissected out of belief with incredible readiness. The helpless thing lies under his hand like a foolish witness in a law court, when browbeaten by an unscrupulous advocate, and is turned about and twisted this way and that way, till in its distraction it contradicts itself, and bears witness against itself: and to escape from torture at last flies utterly away, itself half doubting its own existence.' These remarks, the doctor said, were very applicable to Spiritualism. At the present time, there were but few persons who had not heard of Spiritualism in some shape or form, and had not paid some attention to it, yet comparatively few ever looked into it sufficiently to understand it thoroughly, but, nevertheless, they had heard the thing spoken of, and were convinced there must be something in it, and that the facts themselves probably existed in some modified form, and would have to be accounted for. The opponents of Spiritualism might be divided into several classes; some of them were persons who had paid no attention to the subject whatever, some tabooed the matter at once as a delusion, and question them as you might, they of course knew nothing of it. They condemned it without having for a moment investigated it. But Spiritualism demanded to be investigated as other sciences were, yet there were scientific men who declared they had no interest in the matter. The doctor said he had not on that occasion to deal with these opponents of Spiritualism, whose opposition to it was, of course, worthless, and did not merit a moment's consideration. But there was another class who had paid some slight attention to the subject, but in whose minds certain objections arose which prevented them from thoroughly accepting the Spiritualistic theory. With these objections he had to deal. The first objection was that the Spiritualistic hypothesis was exceedingly extravagant, which the doctor dealt with very elaborately, drawing many illustrations from science, to which he applied the Baconian system of induction. He then proceeded to deal at great length with the following objections:—That the Spiritual theory involves the supernatural; that the facts contradict the laws of nature, and are therefore miraculous; that the phenomena have been produced by conjurors; that the manifestations are frequently puerile and childish; that the whole thing is useless; and that the phenomena take place under circumstances which render careful investigation impossible. The lecturer closed amidst applause."

A notice of this lecture appeared also in the *North British Daily Mail*, of Monday, January 25.

The second discourse was delivered on Sunday evening, and on this occasion a regular religious service was, of course, adopted, after the manner of the Presbyterian Churches of Scotland. The devotional part of the service was conducted by Mr. Andrew Cross, after which the doctor discoursed on "Spiritualism in all Ages, and in all Countries," of which I gave a full report in a previous number of the *Christian Spiritualist*, on the occasion of its delivery at Manchester, in

December last, and I need not, therefore, repeat it here. Suffice it to say, that the lecture gave immense satisfaction: and it has been much talked of since, especially in reference to the vast extent of the information it contained, and the enormous amount of reading that must have been gone through in order to prepare it.

On Wednesday evening, the doctor gave his third and concluding lecture on Spiritualism, the subject being, "The Spiritualistic Phenomena, What do they Prove?" The lecturer entered at great length into the various classes of phenomena, pointing out wherein they differed from each other, and the inferences necessary to be drawn from them; and he endeavoured to show that when once the facts of Spiritualism had been accepted, there was no stopping short of the conclusion that the phenomena were produced by Spirit Agency. At the conclusion the audience manifested their satisfaction by loudly applauding the lecturer. F. SILKSTONE.

MANCHESTER.

Mr. SILKSTONE writes that "the Association of Manchester Spiritualists have made arrangements for the formation of a library, of which they have already formed the nucleus; and the leaders of the movement here, seem earnestly engaged in carrying out this project, which when accomplished, will be the means of disseminating much Spiritual literature, and of course extending a knowledge of our cause." The conjuror, who with such impudent effrontery takes the name of the celebrated Dobler, long since dead, is again performing in this town, the papers having as usual, bestowed considerable praise upon his clumsy tricks. One of them winds up a long account of the performance—drawing especial attention to the dark Séances—with these words:—"The entertainment as a whole, is one of a marvellous character, and to those who witness it utterly incapable of explanation." Now what importance can be attached to the statements of newspaper writers after this. The scribe who penned these lines knew perfectly well that Dr. Sexton had shown the people of Manchester how exceedingly simple all this pretended rope-tying is, when with the assistance of Mr. Ogan, he performed all these wonderful (?) feats in full sight of the audience, explaining as he did so, how the whole thing was done. But the self-styled Dobler is on the popular side, hence the newspapers pander to him, and are not very particular about confining themselves to the truth in so doing. As Dr. Sexton will be in Lancashire during the present month, we hope engagements will be procured for him in Manchester, or some of the adjacent towns.

NEWCASTLE-ON-TYNE.

THE Spiritualists in this northern town deserve great credit for the energy they display in the promulgation of their principles. Fortunately they have amongst them, a man of great ability coupled with an amount of courage in the advocacy of unpopular views which is unfortunately too rare. Last month we published in full an address delivered by Mr. Barkas, on the subject of Spiritualism, full of important facts and sterling truths. Since that time another lecture has been delivered in this town by the same gentleman, entitled "Popular Prejudice: its Aspect towards the Alleged Phenomena of Modern Spiritualism," which is printed in full in the *Northern Daily Express*, and which we should have been glad to transfer to our pages, did not the limited space at our disposal prevent our doing so.

NEW SWINDON.

WE have not often to chronicle any reports from this Wiltshire town, since Spiritual advocacy there is almost entirely confined to the ordinary discourses delivered in his own church by the Rev. F. R. Young. During the past month, however, Mr. Young has given two very able lectures in the Town Hall, by which means the subject has been brought thoroughly before the inhabitants. The first lecture was delivered on February 10th, and treated of "Some of the Real Difficulties in the way of a Belief in the doctrine of Spiritualism." The second was on the 17th, and discussed the "Objections to Spiritualism Fairly Stated, and Fully Answered." Both lectures were well attended. It is hardly necessary to say to those who are acquainted with Mr. Young,

that he treated the subject in a most able manner. The *North Wiltshire Herald*, speaking of these lectures remarks:—"We can only say that the audience, many of whom, probably, differed from the lecturer, were much interested, and warmly expressed their appreciation of the speaker's ability and moderation at the close."

A SERMON "IN MEMORIAM."

AT St. James's Hall, on the 14th of February, the Rev. Newman Hall preached to a large congregation a sermon in memory of Canon Kingsley, Dean Champneys, Dr. Macfarlane, and the Rev. Luke Wiseman, M.A. Mr. Wiseman was to have preached there on the previous Sunday, but died suddenly during the week. He was announced to speak at the daily prayer meeting in Moorgate-street on the words, "While thy servant was busy here and there, lo! he was gone." He was a popular preacher of the Wesleyan Church, and was lately President of the Conference. Dean Champneys had spent a long life of consistent service as an evangelical clergyman of the Church of England. Dr. Macfarlane, who died on the preceding Sunday, had been an eminent minister of the United Presbyterian Church. Canon Kingsley, known during thirty years wherever the English language was spoken, was the friend both of the court and the cottage. These four men represented different schools of thought, but they also showed that there was "one Lord, one Faith, one Baptism." Macfarlane, a Presbyterian by tradition and conviction, was opposed to prelacy and liturgy; which Wiseman, the Methodist, partially adopted, and Champneys and Kingsley gloried in. Macfarlane was opposed to a State Church, Wiseman preferred to labour outside of it, Champneys upheld it, but would have confined it to his own school. Kingsley clave to it, for the very comprehensiveness which Champneys might regard as a betrayal of its trust. Macfarlane was Calvinistic, Wiseman was Arminian, Champneys preached evangelical truth, dwelling with emphasis on the sacrificial death of Christ: Kingsley appealed to the broad instincts of humanity, and directed attention chiefly to the sanctifying influence of the life of Christ. Yet all served the same Master, and in His name strove to lead men to righteousness. To all the same welcome was given, "Well done, good and faithful servant." Who could suppose there would be any dividing barriers—any lack of mutual recognition in heaven?

THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THIS Association held its ninth half yearly general meeting on Thursday, Jan. 28th, under the presidency of Mr. Lovell.

The circular convening the meeting having been read, and the report being adopted in the usual form, the retiring president was proposed for re-election, but declined; he however accepted the office of a member of the council. The secretary also resigned, consequently the appointment of these two officers is deferred till the next meeting of the council.

The library is increasing, but the funds of the Association are not in as flourishing a condition as we could wish. The results obtained at the séances for the last half year appear to have been very satisfactory. A vote of thanks to the officers the Association for their services closed the proceedings.

DECEIVE not thyself by over expecting happiness in the married state. Look not for contentment therein greater than God will give, or a creature in this world can receive; namely, to be free from all inconveniences. Marriage is not wholly without clouds. Expect both wind and storm sometimes which, when blown over, the air is clearer and wholesomer for it. Make account of certain cares and troubles which attend thee. Remember the nightingales, which sing only some months in the spring, but commonly are silent when they have hatched their eggs, as if their mirth was turned into care for the young ones.

PROFESSOR PEPPER AND SPIRITUALISM.

PROFESSOR PEPPER, who is now lecturing in America, has, it appears, discovered how the materializations of spirit forms are produced. The *Boston Herald* informs us that—

"Professor Pepper, the ghost manufacturer, declares his ability to produce all the effects of the 'materializations' which have made such a sensation at the Eddy homestead in Chittenden, Vt., and he has no hesitancy in pronouncing those ghosts people dressed up for the occasion, or optical delusions."

The *Boston Investigator*, the leading Freethought Journal in America, remarks in reference to the above paragraph:—

"The Professor has taken up the ghost business, our spiritual neighbour of the *Banner* must keep an eye upon him, as 'materializations' belong only to the faithful."

Upon this the *Banner of Light*, as might be expected, came down in sledge-hammer style upon Professor Pepper, whom, it fitly designates as a showman, and not a man of science. The following are its comments on the Professor's doings:—

"We might 'keep an eye' on this quality of 'Pepper,' or even have such dust thrown in both eyes, without danger of serious inconvenience to our spiritual vision. The article is non-irritating. Even the 'Pepper' sauce made from it, and offered in Redpath's Boston course of Lyceum Lectures, was not pungent, but simply nauseous. This travelling showman, who claims to represent 'science,' simply exhibits amusing experiments, sandwiched between lugubrious stories and dismal efforts at wit, but does not make his experiments subservient to the purpose of illustrating scientific lectures. The method of producing his famous 'ghost' is not explained to illustrate the laws of light or optics. The reflection of a confederate, dressed to represent a variety of personages, by the aid of mirrors, screens, and paraphernalia that occupy a large space upon the platform, is the *show* for which the audience pay their admission fee, as they do at the theatre, where the same thing is shown. 'Science' is as much represented by the theatrical ghost as the Pepper ghost. Amusement is the object in both cases, and Pepper should confine himself to his legitimate business as a showman. But when he takes advantage of his elevation upon a platform to ridicule the phenomena of Spiritualism, of which he is evidently an ignoramus, and particularly when 'he has no hesitancy in pronouncing' phenomena that challenge and receive thorough investigation from such recognized scientific leaders as Crookes, Varley, Wallace, Hare and others, to be simply 'optical delusions, or people dressed up for the occasion,' he shows evident incapacity for scientific observation, and renders it evident that he has wisely chosen the show business instead of the lecture platform as his proper sphere."

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:—J. Wason, Esq., £1 1s.

A WESLEYAN METHODIST.—Your opposition to Spiritualism is very inconsistent if you be, as you say you are, a follower of John Wesley, since he most certainly believed firmly in the reality of spiritual appearances. His remarks in reference to this very subject are:—"It is true that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere 'old wives' fables.' I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They will know (whether Christians know it or not) that the giving up of witchcraft is, in effect, giving up the Bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands; indeed, there are numerous arguments besides which abundantly confute these vain imaginations. But we need not be hooted out of one; neither reason nor religion require this. One of the capital objections to all these accounts which I have known urged over and over again is this: 'Did you ever see an apparition yourself?' No, nor did I ever see a murder. Yet I believe there is such a thing; yea, and that in one place or another murder is committed every day. Therefore, I cannot, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptional witnesses fully convinces me both of the one and of the other."

T. CHANCE (Richmond).—The Rev. Richard Harris Barham was the author of the "Ingoldsby Legends."

JAMES BARKER.—1. Beethoven being a German name is pronounced Bayt-hoven. 2. The pronunciation of Offenbach is the same as if it were English, except that the final ch is guttural, as in the Scotch word, loch. 3. Condolence is pronounced with the second syllable accented, and the o long. 4. Semiramide is pronounced Semirám-i-de.

HENRY KELSALL.—The sentiment contained in the lines is very good, but the poetry is hardly up to the mark. The measure is faulty, and the rhyme very imperfect. Try again.

A. GRAHAM.—Read Dr. Sexton's "Reply to Professor Tyndall." You will find in it a full reply to your question.

BOOKS, MAGAZINES, ETC., RECEIVED.—"Englishman's Magazine" (February), Edited by Dr. Kenealy (London: Englishman Office). "American Spiritual Magazine" (January), Edited by the Rev. Dr. Watson (Memphis: Boyle and Chapman). "Spiritual Scientist" (Boston). "Religio Philosophical Journal" (Chicago: S. S. Jones). "Dietetic Reformer" (February), (London: F. Pitman). "Band of Faith Messenger," Edited by Goodwyn Barnby (Wakefield: G. Horridge). "Revue de Psychologie Expérimentale" (Paris: Bureau de la Revue, Boulevard Beaumarchais, 73). "Psychische Studien," von Alexander Aksakow (Leipzig: Oswald Mutze). "Truth-seeker," Edited by the Rev. John Page Hopps (London: Trübner & Co.). "Rest for the Weary; or, Mary's Wa'-Gauh," by James Nicholson (Glasgow: J. Mc Geachy). "The Vaccination Question," by P. A. Siljeström, M.A.; translated from the Swedish by Frederica Rowan (London: F. Pitman). "Revue Spirite Journal D'études Psychologiques" (Paris: Bureaux Rue de Lille, 7). "Where are the Dead? or, Spiritualism Explained," by Fritz; Third Edition. (London: Simpkin, Marshall, and Co.)

Notices to Correspondents, &c.

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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:—Mr. J. S. Crisp, 5s.

DR. SEXTON'S LECTURE ENGAGEMENTS.

March 7.—New Hall, 19, Church-street, ISLINGTON. "The Duration of Future Punishment: Spiritualism in Harmony with the Bible on the Subject."

March 31.—SOUTHAMPTON (Polytechnic Institution), "Protoplasm, Organisation, and Life."

AGENTS FOR THE SALE OF THE "CHRISTIAN SPIRITUALIST."

Bath	Mr. W. J. Hart, Union Passage.
Birmingham	Mr. J. C. Aston, 39, Smallbrook-street.
"	Mr. James Guest, Bull-street.
"	Mr. A. B. Matthews, 92, Snow-hill.
"	Mr. Clement Malins, 58, Suffolk-street.
Bristol	Mr. J. Hayward, 1, Corn-street.
Bolton	Mr. Winterburn, Deansgate.
Brighton	Mr. J. Bray, 82, St. James-street.
Bromley	Dr. Brown, 40, Standish-street.
Bury	Mr. J. Howard, Bell-lane.
Dublin	Mr. James Gerrard, 17, Clare-street.
Edinburgh	Mr. Peter Laurie, 38, Clerk-street.
Glasgow	Mr. W. Campbell, 324, Argyle-street.
"	Mr. J. Thompson, John-street.
Hull	Mr. J. L. Bland, 42, King-street.
Hastings	Mr. Clarke, Central Arcade.
Leicester	Mr. J. Bent, 1, Town Hall-lane.
Liverpool	Mr. A. W. Pullen, 36, Castle-street.
"	Mr. T. Newman, 33, Islington.
"	Mr. Coates, 126, West Derby-road.
London	Messrs. Smart & Allen, London House Yard, E.C.
"	Mr. J. Burns, 15, Southampton-row.
"	Mr. W. Richards, 7, Tachbrook-street, Pimlico.
"	Mr. M. Pittman, 2, Silver-street, Notting-hill.
Manchester	Mr. J. H. Jones, 16, Stretford-street.
"	Mr. J. Brown, 162, Broughton-road, Salford.
"	Mr. Edwin Kely, 23, Medlock-street, Hulme.
"	Mr. J. Gilbert, Book Stall, Temperance Hall, Grosvenor-street.
Newcastle-on-Tyne	Mr. E. J. Blake, Grainger-street.
Nottingham	Mr. Sweet, 21, Broad-street.
Northampton	Mr. Rushton, Gold-street.
Parkgate	Mr. Carlisle, Postmaster.
Preston	Mr. John Harkness, 31, Church-street.
Rochdale	Mr. W. Avery, 208, Drake-street.
Seghill, Northumberland	Mr. J. Fenwick, Barrass-row.
Swindon (New)	Mr. Gregory, Faringdon-street.
" (Old)	Miss Ann, Cricklade-street.
Worcester	Mr. Morgan, Little Angel-street.

Other names, if sent to us by readers or booksellers, will be inserted. Readers and subscribers would greatly oblige us if they would make inquiries of booksellers and newspaper agents, as to their willingness to allow their names to appear as selling the CHRISTIAN SPIRITUALIST. Show bills can always be got direct from our Publisher in London, and should be asked for by trade collectors of country parcels.

TO NEWSPAPER PROPRIETORS, AUTHORS, Etc.

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