

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

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

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

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RELIGION AND SCIENCE.

The substance of a Discourse delivered in Goswell Hall, Goswell-road, London, on Sunday evening, May 2nd, 1875.

BY THE EDITOR.

"For the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 18.

SHOULD the present era be known in after years by any distinguishing characteristic, it will doubtless be described as the age of science. We have had the golden, the silver, the brazen, and the iron ages; and now we live in an epoch that differs materially in a hundred ways from any of those that preceded it, and whose leading characteristic is the practical application of scientific knowledge to the requirements and the luxuries of every-day life. The advances that have been made in the various branches of science during the present century are extraordinary almost beyond conception. On every hand, invention and discovery have run a rapid course, and the contrast between the present time and the past of not more than a century ago is so striking as almost to paralyse belief. The steam-engine, the telegraph, photography, and a hundred others of the common-place things of to-day, would, if our forefathers could have heard them foretold, have seemed to them to belong to an Arabian romance, or a maniac's dream. Scientific discovery goes on at such a railroad pace, that unless we study its doings day by day we speedily become behind the time, and the practical application of invention to the business of life is so wonderful, that to-day we are totally unprepared for what in the natural order of progress may turn up to-morrow. We are daily called upon to realise the words of Milton:—

"The invention all admir'd and each, how he
To be the inventor miss'd, so easy it seemed
Once found, which yet unfound, most would have thought
Impossible."

In chemistry, in electricity, in physiology, and in every other branch of science, new discoveries are being made almost daily, which eclipse everything that had preceded them, and which in the large majority of cases admit of some practical application to the affairs of every-day life. Progress goes rapidly forward, waving aloft her banner, upon which is written the word Excelsior; and the grandest and most startling invention of to-day becomes superseded by a still grander and more startling discovery to-morrow. Each person whose business lies at all with those arts that administer to the comfort and convenience of life, devotes his time and his energies in attempts to discover how best he can improve upon what has been done before; and thus competition in invention results in the discovery of facts, which, but for it, would probably remain unknown.

It is impossible to say how long this is to continue, and what will be the ultimate end of our increasing mastery over the forces of nature. Judging by what has taken place in our day, we might fairly conclude that in the next century scientific discovery would result in triumphs of which it is impossible for us now to form the faintest conception. Such reasoning, however, might be altogether erroneous. It is in no way follows that the rapid advancement of this age is to be continued into the next. Progress is not always gradual, but frequently moves on with giant strides in one generation, and then remains apparently stationary for centuries. The men who lived in the Elizabethan age and witnessed the mighty labours of Bacon's master mind in the bringing to light the In-

ductive Philosophy, and the still more splendid genius of the greatest Poet that the world had ever seen, and who, even to-day seems far ahead of those who have the profoundest knowledge of human nature, might very fairly have concluded that philosophy and poetry were in a fair way of achieving triumphs in the course of a few successive generations, which should eclipse Bacon's grand philosophy and Shakespeare's sublime and lofty poetry. But alas! it was not to be. We have left the age of Shakespeare behind us, three hundred years in the past, and we have hardly a Poet worthy of the name. We have strided on in the course of time away from Bacon, but have not advanced a step in philosophy since his time. The same fate may befall science for anything we can tell to the contrary, and the splendid triumphs of this age may be followed by long periods of apparent retrogression.

When a man standing on the broad earth and looking towards the ten thousand phenomena that surround him on every hand—from stars and suns down to the minutest insect that flutters in the air or crawls at his feet—begins to reflect upon himself and the objects by which he is surrounded, he is naturally struck with awe at the mysteries which force themselves upon his attention, and for which he has no explanation. There is first of all the external universe with its multiplicity of phenomena in sky, in sea, in air, and on the earth; all of which obey some hidden and unknown laws which his intellect is unable to fathom. How worlds move around their central suns with never-tiring energy; how leaves appear on trees, fall off and decay, to be followed by a fresh supply in the succeeding spring; how winds blow, and waters roll, and lightnings flash, and colouring matter is collected from secret and unknown sources, to be presented in every variety of hue, and a thousand differences of form in plants that bloom and beautify the earth; how animals live and move, and a million other changes perpetually occur, these are problems which press themselves heavily upon his mind, and for which until science comes he has no solution, and even when it does come, perhaps a very inadequate one. Then he contemplates himself, puzzled to know what he is in his individuality, and how he differs from the world exterior to himself. He is conscious of his own existence, but of what is that consciousness made up, and what constitutes that existence which he feels not only to be a fact, but to be the primary fact of all in his knowledge. He sees his hands, his feet, and the rest of the organs that make up his material frame; but in this respect they present themselves to him, just as do the objects in the external world, and in truth seem to belong to the physical universe outside of himself. But, then, there is that something which sees, and thinks, and feels, and knows which constitutes his individuality, and which separates him from physical nature in every form. What is that? Whence came it? What is its nature? Whither is it tending? What is its ultimate destiny? These are questions the answer to which in some form or other he feels must be had at any cost. If science can enlighten him, well and good, if she cannot, the knowledge must be obtained elsewhere. At least he seeks her aid and tries her powers. Then there is that which is perhaps more mysterious still, the relationship which man sustains to that external world, which he has already distinguished as being no part of himself. How does he come into contact with it? How does it operate upon him and he on it? In a word, how does he know of its existence at all? He hears, and sees, and feels the objects by which he is surrounded. True, but this is only another way of saying that he has learned of their ex-

istence by some processes which are utterly inexplicable. For what is hearing, what seeing, what feeling? To say that I know of a thing because I hear it or see it, is to leave the matter exactly where it was before. Because the question is, How does this occur? How does the mind go out from itself to seize external things, or how do external things find their way into the mind? The thing itself cannot enter the mind, all, therefore, that can be cognized is some ideal representative of it. But first, how does this occur at all?—secondly, how can an idea be the representative of a thing with which it has nothing in common?—and thirdly, what proof have we of the accuracy of such representation. When we see what happens is simply this: rays of light thrown upon an object are reflected from it, which, finding their way to the human eye, pass through its various coats, humors, and its lens, until there is presented on the retina a picture of the object to be seen. This is all that science can tell us even to-day, and how does it help us to any explanation whatever? For, after all, we have simply got a picture of the thing to be seen, and not the thing itself, and even that picture cannot be transmitted to the mind except ideally. The question is not how does the eye see, for the eye does not see, but how does the mind see the picture which the eye has thus presented? Or take hearing—what is it? The particles of air are thrown into motion by that which is said to originate the sound. These vibrations of the atmosphere strike the tympanic membrane of the ear, which is also thrown into vibration; the motion is transmitted across the complicated structure of the middle and internal ear, and thus reaches the auditory nerve. Now, this has to be heard, but how? Alas! that is a mystery which the science of to-day cannot fathom: but this is not all. There is yet a greater difficulty to contend with, which I give in the words of Professor Tyndall:—"The same air is competent to transmit the vibrations of a thousand instruments at the same time. When we try to visualise the motion of that air—to present to the eye of the mind the battling of the pulses direct and reverberated—the imagination retires baffled from the attempt. Still, amid all the complexity the law above enunciated holds good, every particle of air being animated by a resultant motion, which is the algebraic sum of all the individual motions imparted to it. And the most wonderful thing of all is that the human ear, though acted on only by a cylinder of that air which does not exceed the thickness of a quill, can detect the components of the motion, and aided by an act of attention can even isolate from the aerial entanglement any particular sounds." Of course, this increases the mystery tenfold, since to hear a particular sound resulting from a dozen instruments playing the same notes is one thing, but to distinguish each instrument from the other is altogether a different matter. The same mystery will be felt whichever organ of human sense we deal with, and an experience of this it is which has prompted men to the study of science, and led them frequently, as we shall see hereafter to interrogate her with regard to matters that lie completely outside of her domain, and which she is utterly incompetent to explain.

The discoveries of science that have taken place have of course enlarged our knowledge of the powers, forces, and laws of nature; and led us to see clearly in many respects, what our forefathers beheld but vaguely and dimly. The two instruments, perhaps, by means of which our knowledge of nature has been most increased have been the telescope and the microscope; the one, in the language of Dr. Chalmers, enabling us to see a system in every star, and the other unfolding to us a

world in every atom. The one instructs us that this mighty globe, with the whole burthen of its people and its countries, is but a grain of sand on the vast field of immensity; the other that every atom may harbour the tribes and families of a busy population. The one shews us the insignificance of the world we inhabit, and the other redeems it from all its insignificance, for it tells us that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as are the stars of the firmament. The one suggests to us that above and beyond all that is visible to man there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the Universe; the other, that within and beneath all that minuteness which the aided eye of man is enabled to explore, there may be a world of invisible beings, and that could we draw aside the mysterious veil which shrouds it from our senses, we might behold a theatre of as many wonders as astronomy can unfold, a Universe within the compass of a point so small as to elude all the powers of the microscope; but where the *Almighty Ruler* of all things finds room for the exercise of His attributes, where He can raise another mechanism of worlds, and fill and animate them all with evidences of His glory. As Cuvier somewhere observes, little did those Venetian sailors who saw the sands of the shores of Bætica transformed by fire into transparent glass foresee what would be the results that should spring from this new substance; "that it would one day assist the astronomer in penetrating the depths of the heavens and in numbering the stars of the Milky Way; that it would lay open to the naturalist a miniature world, as populous, as rich in wonders as that which alone seemed to have been granted to his senses, and his contemplations; in fine, that the most simple and direct use of it would enable the inhabitants of the coast of the Baltic sea to build palaces more magnificent than Tyre and Memphis, and to cultivate almost under the polar circle the most delicious fruits of the torrid zone." In the discoveries brought to light by these instruments one marvellous fact of nature has been made apparent, which has a most important bearing upon the question of the relation of science to those higher forms of thought, which it not unfrequently attempts to influence and direct. In the innumerable systems of suns and worlds which have been opened up in the vast star-depths by the telescope, the strictest order and the most perfect harmony has been seen to prevail; and in the worlds in miniature brought into the field of vision by the microscope, the most perfect order is apparent. A marvellous beauty of which our forefathers could not even guess has been now seen to pervade the works of nature from the largest down to the most minute. And herein the handywork of God is seen to be so unlike that of man. In all human productions the very highest achievements of art are simply aimed at, satisfying the senses when viewed as a perfect whole, and were they broken up into minute portions all trace of order and arrangement would at once disappear. Take the greatest painting of Raphael, or the finest piece of statuary chiselled out by the ancient Greek sculptors, and examine them in detail with the microscope, and the result may be easily foreseen. In neither case could you discover the slightest trace of the skill of the workman, or the genius of the artist. Beauty and harmony would be absent. Now, suppose that in Raphael's Transfiguration every atom of the paint when looked at with the microscope contained a smaller picture, you would then have an exactly analogous case to what we meet with in nature. Down deep below, that external appearance of

the Universe which falls within the range of ordinary vision, hidden away from human vision until powerful instruments are employed to detect it, and much of it perhaps so minute as never to be seen at all by mortal eyes; there is the same elaborated workmanship, the same harmony and beauty, bespeaking the infinite worker that is seen in moving planets, in blooming flowers, and in rolling waters. This will be apparent more particularly to you if you contrast some product of nature with a similar article manufactured by human skill. Take for instance a piece of glass and a block of ice, the description of which I copy from Professor Tyndall, for two reasons—first, because he has drawn the sketch with a master hand; and second, because he is known to have no predilections in favour of what is recognized as Natural Theology, his bias being the other way. He remarks, "To many persons here present, this block of ice may seem of no more interest and beauty than a block of glass; but, in reality, it bears the same relation to glass that an oratorio of Handel does to the cries of a marketplace. The ice is music, the glass is noise; the ice is order, the glass is confusion. In the glass, molecular forces constitute an inextricably entangled skein; in the ice, they are woven to a symmetric web, the wonderful texture of which I will now try to make evident to you. How shall I describe this ice? In the solar beam, or failing that, in the beam of our electric lamp, we have an anatomist competent to perform this work. I will remove the agent by which this beam was purified in the last experiment, and send the rays direct from the lamp through this slab of pellucid ice. It will pull the crystal edifice to pieces by accurately reversing the order of its architecture. Silently and symmetrically the crystallising force built the atoms up; silently and symmetrically the electric beam will take them down. The ice is in front of the lamp, the rays from which now pass through it. Compare the beam before it enters with the beam after its passage through the substance; to the eye there is no sensible difference; the light is scarcely diminished. Not so with the heat; as a thermic agent, the beam before entering is far more powerful than after its emergence. A portion of the beam has been arrested in the ice, and that portion is our working anatomist. I place a lens in front of the ice and cast a magnified image of the slab upon the screen. Here we have a star and there a star; and as the action continues, the ice appears to resolve itself into stars, each possessing six rays, each one resembling a beautiful flower of six petals. I shift my lens to and fro, bringing new stars into view, and as the action continues, the edges of the petals become serrated, and spread themselves out like fern-leaves upon the screen. Probably few here present were aware of the beauty latent in a block of common ice. And only think of lavish NATURE operating thus throughout the world. Every atom of the solid ice which sheets the frozen lakes of the north has been fixed according to this law. NATURE lays her beams in music; and it is the function of science to purify our organs, so as to enable us to hear its strain." This illustration will serve admirably to shew the point in question of the vast difference between the works of God and those of man. I say the works of God, thus assuming the existence of an intelligent Power by whom all nature is controlled and governed, and whose will is expressed in her infinite variety of law, because, to my mind, that is a truth as thoroughly established as any that falls within the range of the human mind. Even Professor Tyndall, in the extract quoted, personifies nature, and talks of her laying her beams in music. Nature is no person, she cannot lay beams or evolve music. Personality implies being

and intelligence,—in this case Infinite Being and Unlimited Intelligence, which is only another way of speaking of God. I shall have to return to this branch of the subject, however, again hereafter.

The extent of the knowledge of nature which man has acquired by means of modern scientific discoveries, the myriads of forms of the lower orders of organic beings that have forced themselves upon his attention, by means of the microscope, and the opening up the hitherto unexplored regions of space, peopled by millions of suns, the centres of innumerable stellar systems, all this has tended on the one hand to shew how small and insignificant he is, and on the other to proclaim his greatness. For what man can gaze on the vast canopy spread over his head in which innumerable stars appear, looking like diamonds set in ebony, and remember that each of these is a sun, with probably a whole system of worlds revolving around it, each one of which holds a position in the scheme of creation equal to our own, and that far beyond the limited field that can be seen in the infinite expanse there are other suns, and other systems of worlds, so numerous that imagination is paralysed in the attempt to grapple with the number, without feeling the force of the inspired language of the Psalmist, "When I consider the heavens, the work of Thy fingers, the moon and the stars which thou hast ordained. What is man, that Thou art mindful of him? and the son of man that thou visitest him?" And yet, on the other hand, he cannot help feeling the greatness of the mind which can take in so vast a survey, and which he believes will live when stars and systems shall have crumbled into decay. Dr. Erasmus Darwin has depicted the future breaking up of material things as follows:—

"STAR after star from heaven's high arch shall rush,
Suns sink on suns, and systems systems crush,
Headlong, extinct, to one dark centre fall,
And death, and night, and chaos mingle all!
Till o'er the wreck, emerging from the storm,
Immortal nature lifts her changeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines, another and the same."

Whether this will take place literally or not in no sense alters the fact that the possibility of it can be conceived and the realization of it imagined, which conception and imagination themselves demonstrate the amazing greatness of the mind in which they are formed, and its marvellous superiority to the material things which it can thus deal with.

One great and important fact in connection with the revelations of science which necessarily presses itself upon the mind of every student of nature, and which has been turned to considerable account in recent speculations is, that everywhere is to be seen the unvarying operation of law. Whether in the revolutions of worlds, or in the growth of a plant, everything takes place in accordance with what is termed a fixed law. And this fact is repeatedly made use of to shew that all nature is bound fast in the iron bands of necessity, and that no such thing as mind can be in operation in the production of her phenomena. Everything happens, it is said, by virtue of some power or force inherent in the thing itself, and can be, therefore, in no sense under the direction of intelligence. Strange, indeed, is the sense in which these people used the term law. A moment's reflection will shew you that to say a thing happens in accordance with law explains nothing whatever. If I ask you Why does a stone fall to the earth? and you reply by virtue of the law of gravity, you have simply substituted one term for another without in any way explaining the matter. For if I enquire What is gravitation? I shall be told that it

is the power by virtue of which things fall to the earth. To say, therefore, that a stone falls to the ground because gravitation so compels it, and that gravitation is the power by virtue of which it falls, is to say that it falls because of the power by virtue of which it falls; and thus to lose ourselves amidst meaningless words which explain nothing. The same remark will apply to any other law with which we are familiar. In connection with organic beings we are repeatedly being told that this or that thing happens according to law, as though such a statement explained the whole matter, whereas, in truth, it does but say the thing happened because it did happen. Law is not only not a directing agent, but it is not even a force. It can do nothing either in the shape of guiding or of operating when guided. Men talk of laws as though they were entities, real existences, and, therefore, capable of accomplishing definite and fixed results, whereas they are simply the modes in which phenomena take place, and forming no portion of the cause that necessarily lies behind them, and from which the results seen in the operation of the law spring. If laws were forces we should still require an intelligence to guide them to a definite end. But they are not even that, and hence, both intelligence and the force which it guides has to be looked for elsewhere. The Duke of Argyle in his excellent book on the "Reign of Law," very well remarks—"No new light—nothing but denser darkness—is cast on the phenomena of organic life by calling life the connexus of organic activities. Yet meaningless words are heaped on each other in the desperate effort to dispense with those conceptions which can alone render the order of nature intelligible to us. Thus we are told again that 'the organism is the synthesis of diverse parts, and life is the synthesis of their properties.' And again, that 'vitality is the abstract designation of certain special properties manifested by matter under certain special conditions.' Surely there is more light in the old reading." In an ordinary case it follows as a necessary consequence that law implies a law-giver. But if it be objected in this instance, as it probably will be by the Atheist, that these laws do not necessarily imply a law-maker, because they are not mandates given forth to be obeyed, or commands to be acted up to, but simply an observed order of facts, involving the action of forces which may or may not be known, we reply that that very definition precludes the possibility of laws being capable of accomplishing anything, and, therefore, renders necessary the existence of the Power whose operation is seen in the manifestation of the law.

These laws seem to be working to a definite and particular end. Forces, in every case where they are seen, are taking particular directions, and we have a right to be informed why these directions are taken in preference to any other. The crystal is built up by its particles being deposited upon a certain principle of arrangement. The leaf of the plant is formed by the molecules of which it is made up being arranged in a special and definite way. Oxygen, and nitrogen, and carbon, are collected from scores of different sources blended in a particular way, arranged in a special manner, and thus is built up a structure with a settled form and fixed limits. Now, not only must there have been a cause which collected these particles of matter, but there must also have been a Power—and nothing short of intelligence will meet the case—which led them to take the particular direction which resulted in the substance produced. Not unfrequently, too, is a special and definite purpose observed in the operation of law which points unmistakably to a Power capable of planning and designing, and which necessarily, therefore, involves intelligence. I have not time here to enlarge upon the innumerable instances in

which design is seen stamped upon the works of nature, nor, in truth, is the doing so in accordance with my present plan. Suffice it to say that on every hand may be observed by those who will take the trouble to look for them the unmistakeable evidences of this kind. In dealing with them the difficulty would be to make a selection, so numerous, indeed, are the facts. The Duke of Argyle very correctly observes:—"The universal idea of purpose in nature is indicated by the irresistible tendency which we observe in the language of science to personify the forces and the combination of force by which all phenomena are produced." And not only is this so, but it appears to be a necessary condition of the mind that we cannot think about the operations of natural law without tracing the connection between cause and effect, and thus following the links in the chain until we reach what is called a First Cause. A great many different theories have been propounded by philosophers respecting our perception of the relation between cause and effect, but one thing seems quite clear, which is that the mind is irresistibly impelled to accept some such relationship. And starting from that point we are led by a logic which is inexorable to the conclusion that there must have been a First Cause in which originated all things else, itself being necessarily self-existent. Even Herbert Spencer admits this. In his "First Principles," he remarks: "We cannot think at all about the impressions which the external world produces on us without thinking of them as caused; and we cannot carry out an inquiry concerning their causation without inevitably committing ourselves to the hypothesis of a First Cause." 'Tis true, philosophy can give us little or no information regarding the nature of this Cause which thus stands revealed by science, nor is that its business. Such light must come from a totally different source. But in this instance, as in many others, Science points out the road which Revelation illumines, and thus both work to the same end. A modern poet, in some most charming lines, has admirably stated the case of man's position here, and his relation to the "Whence and Whither." The following verses are worth your serious attention:—

"If this be all in all;
Life but one mode of force:
Law but the plan which binds
The sequences in course;
All essence, all design
Shut out from mortal ken;
We bow to Nature's fate,
And drop the style of men!

The summer dust the wind wafts hither
Is not more dead to whence and whither.

"But if our life be life,
And thought, and will, and love,
Not vague, unrhymic airs
That o'er wild harp-strings move;
If consciousness be aught
Of all it seems to be,
And souls are something more
Than lights that gleam and flee;
Though dark the road that leads us thither,
The heart must ask its whence and whither.

"To matter or to force
The All is not confined;
Beside the law of things
Is set the law of mind;
One speaks in rock and star,
And one within the brain;
In unison at times,
And then apart again;
And both in one have brought us hither,
That we may know our whence and whither.

"The sequences of law
 We learn through mind alone;
 'Tis only through the soul
 That ought we know is known:
 With equal voice she tells
 Of what we touch and see
 Within the bounds of life,
 And of a life to be;
 Proclaiming One who brought us hither
 And holds the keys of whence and whither.

"Oh, shrine of God, that now
 Must learn itself with awe!
 Oh, heart and soul that move
 Beneath a living law;
 That which seemed all the rule
 Of Nature, is but part;
 A larger, deeper law,
 Claims also soul and heart.
 The force that framed and bore us hither
 Itself at once is whence and whither.

"We may not hope to read,
 Nor comprehend the whole,
 Or of the law of things
 Or of the law of soul:
 E'en in the eternal stars
 Dim perturbations rise,
 And all the searchers' search
 Does not exhaust the skies;
 He who has framed and brought us hither
 Holds in his hands the whence and whither.

"He in his science plans
 What no known laws foretell:
 The wandering fires, and fix'd
 Alike are miracle;
 The common death of all,
 The life renew'd above,
 Are both within the scheme
 Of that all-circling love;
 The seeming chance that cast us hither
 Accomplishes His whence and whither.

"Then, though the sun goes up
 His beaten, azure way,
 God may fulfil his thought,
 And bless his world to-day;
 Beside the law of things
 The law of mind enthroned,
 And, for the hope of all,
 Reveal Himself in One;
 Himself the way that leads us thither,
 The All-in-All, the Whence and Whither."

It is essentially necessary in dealing with this question to distinguish the difference between well-established scientific facts, and the speculations in which scientific men indulge with regard to the interpretation of such facts. The number and extravagance of these speculations to-day is, perhaps, greater than at any other time in the past history of mankind. This will be apparent to any one who is tolerably well acquainted with the general literature of the age. The address of Dr. Tyndall at Belfast will be fresh in your recollection, in which that eminent Professor sought to resuscitate the whimsical theories of Democritus and Empedocles in order to explain the origin of the universe, and endeavoured to impress our minds with the Atheistic jargon of Lucretius. This I have fully dealt with elsewhere,* and may, therefore, pass it by now. The origin of living beings, the diversity of structure among different animals, and the evolution of mind itself, are subjects about which

hypotheses of a most extravagant character have been promulgated with a coolness rarely equalled. Science appears no longer to be characterised by accurate observation, carefully conducted experiment, and precision of thought, but to run riot in the wildest of all wild speculations, and, leaving knowledge far behind, to soar away into flights of imagination that may well vie with ancient mythology. In the ages of the past, authority held science greatly in check, and prevented her from exercising her legitimate function in her own domain; but, now that she has broken the bonds with which she was previously bound, the reaction that has followed is so great that she has bounded off into an opposite extreme, and aims at crushing out every form of thought that does not square with her presumptuous pretensions. It may not, perhaps, be quite correct to speak thus of science, because it is not true science, but the speculation and conjecture of so-called scientific men, of which we have to complain; but then the two are so blended together in the publications that are issued, and the discourses that are delivered, that the public, who are not versed in nice discriminations in points of difference, can hardly help confounding the one with the other. The unbearable dogmatism and arrogant presumption of some of the men who, in modern times, pride themselves on being the champions of science, would be amusing, were the results not so mischievous to society at large. It is not sufficient on the part of these men to attempt to undermine the faith of ages, and to destroy the hopes and aspirations of the entire civilized world, but they arrogate to themselves an infallibility equal to that claimed by the Pope of Rome, and treat all people as deficient in brains who have the temerity to dispute their visionary speculations. The old landmarks of religious thought seem in danger of being swept completely away by the overwhelming flood of scientific speculation which is deluging our age. And what is particularly worthy of notice in connection with this matter is the circumstance that the speculations that are put forth generally refer to some branch of science altogether foreign to the studies of the man by whom they are advocated. I pointed this out in my "Reply to Professor Tyndall," and I am glad to see that Dr. Beale—an eminent Professor at Kings' College—draws attention to the same fact in a little work recently issued, entitled "The Machinery of Life." He remarks: "The extravagant views lately advocated have not been put forward by those who have been working in the particular department to which they relate, but by men who have earned reputation in altogether different fields of research. An authority perhaps upon light or sound deems it expedient to lay down the law upon the nature of life. A distinguished investigator in hydraulics might enliven us upon the structure of nerve, and although from his remarks it might be pretty clear that he had no correct idea concerning the real structure and the distribution of nerves, if he expressed himself with sufficient confidence, and his conclusions were spoken of in terms of praise by one or two scientific men, distinguished perhaps in mechanics and astronomy, but who had never seen a nerve, readers who were not specially informed would naturally believe him to be an acknowledged authority upon the subject of which he was treating. Indeed, the most pertinacious advocates of physical doctrines of life are not physiologists who have been studying the structure and actions of living beings, but physicists who have been engaged upon the investigation of non-living matter. Biology and physiology are, in fact, now taught by men who ought to be teaching us physics. Astronomers and mathematicians may shortly be expected

* "Scientific Materialism Calmly Considered." Being a Reply to the Address delivered before the British Association at Belfast, on August 19, 1874, by Professor Tyndall, LL.D., D.C.L., F.R.S. By George Sexton, M.A., M.D., LL.D., F.Z.S. (London: "Christian Spiritualist" Office, 45, Fleet-street.

to leave the heavenly bodies and propound new and more startling theories about the origin of living beings than any yet proposed. But this is not all. Those who have studied living beings are spoken of contemptuously by their physical scientific brethren, some of whom really behave as if all fields of scientific research were exclusively their own. Those infatuated creatures who will not work under their direction and control, are to be dismissed with that crowd of 'rash and ill-formed persons,' who 'biassed by previous education,' are opposed to the new revival of a very old philosophy." This is particularly applicable to the speculations in which Professor Tyndall has indulged on subjects which fall specially within the range of biology—a science to which he is not known to have paid any attention whatever. As a physicist Professor Tyndall ranks, deservedly, very high, but the subjects of which I am speaking do not fall within the scope of physics. The origin of life, the cause of the diversity of organic structures, and, above all, the nature and evolution of mind are subjects which lay far outside the range of those sciences with which Professor Tyndall's name is usually associated, and when he proceeds to deal with these, he, as might be expected, allows his imagination completely to control his judgment, and a wild speculation to usurp the place of legitimate scientific induction. Can anything, for instance, be more preposterous than the following statement? "Not alone the mechanism of the human body, but that of the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud." This is surely one of the wildest dreams to which an over-fertile imagination ever gave birth. "Emotion, intellect, and will, latent in a fiery cloud," is so utterly foreign to everything that we know, either of the one or the other, that the statement reads like a huge joke intended to amuse by its extravagance rather than enlighten by its truth. In any case, however, upon what possible principle can the advocates of this wild theory catalogue it as science. Upon what facts or experience is it pretended that it is based. When and where did any one ever come across emotion, intellect, or will, "latent in a fiery cloud?" What fiery cloud ever gave indications of these powers, even in a latent condition? and when were mental faculties ever known to be correlated with any property possessed by fiery clouds, or watery clouds, or clouds of any kind except clouds of error, crossing philosophers' brains? Not only is the theory based on no experience, and the whole speculation foreign to the domain of science, but it is utterly inconceivable, and, therefore, opposed to the principles of right reasoning. It is impossible even to imagine emotion, intellect, and will evolved out of such materials, and this fact seems to have occurred to the Professor himself, since he remarks: "What baffles and bewilders me is the notion that from these physical tremors, things so utterly incongruous with them as sensation, thought, and emotion, can be derived." Exactly so. Well, indeed, might so wild a theory "baffle and bewilder," when a moment's reflection was bestowed upon it. Such an extravagant hypothesis is calculated to do little else than "baffle and bewilder," and certainly in no case can it throw any light upon the subject with which it professes to deal. "You cannot," remarks the Professor, "satisfy the human understanding in its demand for logic: I continuity between molecular processes and the phenomena of consciousness. This is the rock on which Materialism must inevitably split whenever it pretends to be a complete philosophy of life." Assuredly, you cannot satisfy the human understanding by giving it for food theories utterly unsupported by a single fact, and irreconcilable with the whole of the knowledge that we possess, both

of matter and of mind, and opposed to all principles of sound reasoning.

The great problem of the origin of the universe science cannot solve, and the mystery of the human mind, with its wondrous faculties, she has no means of bringing to light. The mind has laws of its own, and must be judged of by looking into one's inner self, and not by the investigation of external nature. Test-tubes and scalpels, and all the appliances of physical science are powerless to analyze mind. Indeed, as I have already stated, it is by mind, and mind alone, that we know of the existence of an external world at all. To judge, therefore, of the nature of mind and the laws by which it is regulated our induction must be based upon mental, not physical facts. At the opening meeting of the Psychological Society, a few days ago, Serjeant Cox, the President, in his Inaugural Address, remarked, that in the future proceedings of the Society they would require to be careful to distinguish between facts and emotions, imagination, etc. I asked then, and I repeat the question now, What is a fact? Are not emotions, aspirations, and longings as much facts as any to be found in physical nature? Upon what principle is the appearance of a comet, the analysis of a tissue, the spread of a disease, a fall of rain, a buried fossil, a dog writhing under the tortures of vivisection, a new species of plant, or a calf with two heads, to be considered a fact, while the mind itself by which alone we learn of the very existence of any of them, is to be treated as though it were no fact at all. This is assuredly strange reasoning. The emotion experienced by one man may count for little, but so will a solitary fact of any kind. It is only by classifying and comparing large numbers of facts that we can hope to get at a correct induction from them, so when these emotions are found extending over whole races of men inhabiting different countries, and living at different ages of the world's history, they become most significant, and demand to be dealt with, and taken into consideration in any true induction regarding the nature of mind.

The aspirations of all races of men, in all ages, point to the supernatural. The hopes and fears and longings of humanity are ever directed towards the existence of God, the dependence of all material things upon Him, and the immortality of the soul. Conscience exists, in some form or other, in all races, and a moral law seems to be written in the heart of every man, under whatever circumstances he may be found to be existing. Now these longings and aspirations are facts and facts of a very stubborn character. We demand to know what is to be done with them. Destroy them you cannot, smother them you may for a time, but they will burst out again with fresh vigour and increased force. Whence came they? Clearly not from Evolution, for, according to that theory, they are both useless and delusive, and could, therefore, by no possibility have originated through its agency. They must, consequently, have had some other origin which science fails to discover, and in their tendency they constitute a guide more safe and more certain than all the scientific theories that were ever propounded. Tennyson, in the following lines refers to the belief which he thinks is dimly—but which I think is clearly set forth—in these powers.

"Thou wilt not leave us in the dust
Thou madest man, he knows not why;
He thinks he was not made to die
And Thou hast made him; Thou art just.

We have but faith; we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee;
A beam in darkness let it grow."

Everyone who reflects on the capacities of man must see that there is locked up in his mind, hopes, aspirations, and capabilities altogether out of proportion with his present transitory existence. They are immeasurably beyond the necessities of the present life, and seem to belong to some other and higher sphere, where, ultimately, the soul will make its home, and to which the spiritual part of man is most closely related. These deep and heart-felt longings, springing from the deepest recesses of the heart, are, in the words of Professor Pritchard, "the indications of something within us, akin to something immeasurably beyond us; tokens of something attainable, yet not hitherto attained; signs of a potential fellowship with spirits nobler and more glorious than our own; they are the title deeds of our presumptive heirship to some brighter world than any that has yet been formed among the starry spangles of the skies!"

On no point, perhaps, shall we discover more clearly the want of something besides science than in the methods of scientific men in dealing with the moral and religious faculties. Professor Huxley remarks, correctly enough, that "We live in a world that is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable, and somewhat less ignorant than it was before he entered it." The truth of this few men will be inclined to dispute, and here, therefore, is a point upon which the scientific man and the religious man are thoroughly agreed. Ignorance, and misery, and vice, and sin abound on every hand. It is the duty of each one to remedy this state of things as far as he possibly can in the limited period allotted to his existence, and thus to leave the world when his career is run somewhat better than he found it. So far we are all agreed; but now how is this grand result to be accomplished? Let us hear Professor Huxley. He says: "To do this effectually it is necessary to be fully persuaded of only two beliefs—the first, that the order of nature is ascertainable by our faculties to an extent which is practically unlimited, and the second that our volition counts for something as a condition of the course of events." We read this again, rub our eyes, and wonder whether we are wide awake. Was ever such a remedy for ignorance, misery, and woe propounded since the world began? Suppose I walk into one of the lowest neighbourhoods to be found in this city, where squalor, and wretchedness, and vice abound on every hand. Children are being dragged up in ignorance not only of the rudiments of ordinary education, but of the principles of right and wrong, whilst the examples that they have constantly before their eyes are such as to lead them to crime, and to give them a love for vice from the time that they are first capable of taking in any ideas from their surroundings. Well, I get hold of one of the worst and most degraded of the ruffians in this assembly, and in order to improve his morals, I proceed to inform him first, "that the order of nature is ascertainable to our senses to an extent that is practically unlimited," and while he is staring at me in blank bewilderment, wondering whether I have escaped from some lunatic asylum, I go on to enlighten him by stating, "that our volition counts for something as a condition of the course of events." Great heavens! judge of the prospect of a reformation being effected by such means. Whatever the man's volition might have counted for in bringing him into the condition in which I found him, mine, I think, would have counted for very little in going to him with so preposterous a story. Does Professor Huxley really seriously mean that these two vague beliefs can have any possible effect upon men's moral conduct? If

so it is exceedingly difficult to understand either the tone of his mind, or the process of ratiocination by which he can have arrived at so unaccountable a conclusion. Why, every man who is capable of thinking is quite aware of the truth of both of these statements, and the fact can have no more influence on his conduct, and his actions, than can his knowledge of the multiplication table. The bare idea that such kind of information as this sustains any relation whatever to a moral law, shows how utterly at sea are scientific men upon the great questions which lie outside the domain of their science.

It will, probably, be expected of me that I shall in this discourse say something respecting the conflict between science and theology. My time is too limited, however, to dwell upon this point on the present occasion, neither does it fall immediately within the scope of my subject, since it is not Theology and Science, but Religion and Science that I am discussing. In the past, theology put forth many dogmas which were alike unscientific and unscriptural, and the truth of these she proclaimed with a "Thus saith the Lord," and hesitated not to hurl her anathemas at the heads of all those who questioned her infallibility. Herein she was, of course, wrong, and, as a consequence of such error, became humbled in her conflict with science by having to concede point after point to her antagonist. But this in no sense affected religion, nor the truth of the book in which these erroneous dogmas were supposed to be found. For clearer light, further information, and more accurate criticism have shown that it was not the Record, but the human interpretation of the Record that was at fault. This I shall endeavour to show, you more fully in some future discourses.

Of religion itself it may be said that it is found everywhere, wherever human pulses beat. "The religious instinct," remarks the Rev. James Freeman Clarke, "in man is universal. Some individuals, and some races, possess more of it, and others less, but the history of mankind shows that religion in some form is one of the most indestructible elements of human nature." Religion is the most potent power that has ever moved and governed peoples. It has influenced mankind, perhaps, to a larger extent than all other feelings put together. Men will sacrifice everything else on earth in defence of their religious beliefs, which shows how deep a root this same religion has in the human heart. Every nation that has left its mark on the progress of the world has been dominated by a powerful religious influence. Progress itself is due largely to this cause, and but for religion had probably never existed. "It may seem," remarks the author just quoted, "to some persons that I go too far in asserting that a true theology is at the basis of human progress. They may ascribe human progress to other causes—in the advance of knowledge, to scientific discovery, to such inventions as printing, the steam-engine, the railroad, and the like. But I believe that spiritual ideas are at the root of all others. That which one thinks of God, duty, and immortality—in short, his theology—quickens or deadens his interest in everything else. Whatever arouses conscience, faith, and love, also awakens intellect, invention, science, and art. If there is nothing above this world, or beyond this life; if we came from nothing, and are going nowhere, what interest is there in the world? "Let us eat, and drink for to-morrow we die." But if the world is full of God—if we come from Him, and are going to Him—then it becomes everywhere intensely interesting, and we wish to know all about it. Science has followed always in the steps of religion, and not the reverse. The Vedas went before Hindoo civilization; the Zend-Avesta led the way

to that of Persia; the oldest monuments of Egypt attest the presence of religious ideas; the laws of Moses preceded the reign of Solomon; and that civilization which joined Greeks, Romans, Goths, Vandals, Franks, and Saxons, in a common civilization, derived its cohesive power from the life of Him whose idea was that love to man was another form of love to God. 'The very word *humanity*,' says Max Müller, 'dates from Christianity. No such idea, and, therefore, no such term, was found among men before Christ came.' This being so, it becomes perfectly clear that religion is the most important business of life, and that theology which many men would have us believe we have now completely outgrown is not to be despised and pooh-poohed out of existence by men of science. A real serious conflict between religion and science, supposing it possible, depend upon it would end to the disadvantage of science, because the principles of religion are so deeply implanted in the human heart that it is utterly impossible to uproot them, or even smother them, for any great length of time. But no such conflict need occur. Science has a great and glorious mission before her; let her keep to her own domain, and she will be the means of enlightening mankind, and of shedding a blessing on the world.

Religion has its mission, grander, more sublime, and more glorious than that of science, because bound up with the eternal destiny of man, and her function must not be interfered with. She claims dominion over the soul, and holds the keys of life and immortality. To her belongs the spiritual domain, and conscience and morality must take their form from her dictates. Conscience is of itself evidence of the truth of religion, and the words *ought* and *ought not*, to be found in every language, clearly prove that man is a responsible being. His relationship to God is important beyond all things else, and to know what is his duty here, and how best to do it, higher than all the learning of all the ages. The religious portion of man's nature no science can satisfy. It demands to be fed with heavenly food, and it must have this, or starve. The gospel of law, which forms so conspicuous a feature in modern philosophy, is a poor and miserable substitute for the Gospel of Christ, and is, of itself, powerless to cleanse the heart or save the soul. This utilitarian gospel, teaching prudence but ignoring Providence, would blot faith, hope and love out of life, and reduce men to mere calculating machines, weighing actions by a nicely adjusted balance, and estimating clearly what was moral by a rule-of-three sum. Intellect divorced from faith will wither and die, and human life without hope ends in despair. Deprived of the source of a Divine love which cares for, and watches over mankind, our race is doomed to a state of inanition, and is virtually worse than dead, for trust in God is the secret spring of all noble sentiments, all heroic deeds, and all grand results. The law of God must govern the soul, and direct it how to work out its eternal destiny. No science can point out the road that leads to the everlasting home, nor render the slightest help in reaching the many mansions prepared by the Lord for those who do His will. The religion of Christ, and it alone, can enable us to look through the gloom that envelops this world of cares and troubles to the bright region in the bosom of our God, where sorrow comes not, pain is unknown, and sin and suffering have no place. "The things that are seen are temporal," and these we leave science to deal with according to her own methods, but there are other things which are not seen, but which are yet of a far more substantial character, and these belong to the domain of religion, and can properly be realised only in the light which shines from the throne of God through the pages

of Revelation. Science may teach us much that we require to know respecting our material condition, and may supply amply our physical wants, but the spiritual food upon which alone the higher part of our nature can feed is only to be obtained through Him who said, "I am the way, the truth, and the life."

Letters & Communications.

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

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

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

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

CONTRIBUTORS are requested to write in a legible hand and on one side of the paper only, and to condense their remarks as much as possible.

THE Christian Spiritualist.

SPIRITUAL FORCES MOVE THE VISIBLE WORLD.—EMPEDOCLES.

JUNE, 1875.

MR. CONWAY AND SPIRITUALISM.

SPIRITUALISM, being still to some extent unpopular, is, of course, liable, like all new movements, to a great deal of misrepresentation, and a large amount of abuse. On every hand those whose peculiar crotchets are interfered with by the promulgation of new truths, or whose interest may be affected by a change of opinion in society, will, of course, not hesitate to denounce the movement, and, if needs be, to resort to slander and falsehood to gain their ends. In this respect Spiritualism but shares the fate that has befallen every new truth since the world began, and, therefore, its advocates should not be surprised at any kind of treatment they may receive at the hands of unscrupulous bigotry and conceited ignorance. One day we are branded as imposters, another day, fanatical madmen, the day following, as influenced by some diabolical agency, and, therefore, hardly fit to live, and yet we still survive. Only last month we had occasion to combat a pretty strong torrent of abuse of Spiritualists, on the part of an American clergyman of high standing and of im-

mense popularity. On the present occasion we have to draw attention to the vile slanders of a much smaller man, but also an American, although long resident in England. Some time since we printed a letter from Mr. Epes Sargent, in which he drew attention to some uncalled-for, and unpardonable misrepresentations of Spiritualism in England, made by Mr. Moncure D. Conway, in the "Cincinnati Commercial," an American paper, of which he appears to be the London correspondent. We should have imagined that the remarks then made by a countryman of his own might have taught Mr. Conway,—if he had any decency left,—the propriety of ascertaining in future the truth of any rumours that might happen to be floating about, before he posted them off to America as facts. In this we were wrong. He is again found at his dirty work, this time, not content with talking twaddle about the decline of Spiritualism, the triumphs of the conjurors, and so on, but he must needs pelt with mud the characters of all the mediums in London, and thus try to damage the reputation of people whose respectability and honesty are, to say the least of it, quite equal to his own. Some of our readers, perhaps, who have never heard of Mr. Conway, may enquire who he is, and why we should occupy our space with a consideration of anything he may say. We do so simply because he sends over to America fictions spun out of his own brain which he calls facts, and which are calculated to mislead American Spiritualists. In England Mr. Conway has no position but such as he has gained as a tenth-rate newspaper writer and a preacher to a miserably small congregation in a chapel, the walls of which once resounded with the lofty eloquence of W. J. Fox. Mr. Conway is, as has been said, an American by birth, and was in that country, we believe, a Unitarian preacher of very moderate pretensions, and unknown beyond the small sphere in which he laboured. Here his position is, as nearly as we can gather, that of a Theistical preacher, with evidently a good deal of sympathy for Atheism, and, therefore, naturally, a very strong bias against Spiritualism. We attach no blame to him for this, since he has a perfect right to his own opinions, and the prejudices which they may engender. But when he proceeds, not only to thoroughly misrepresent the facts of Spiritualism, as he has done again and again, but to malign the characters of honest and truthful people, and thus to seek to damage them in the eyes of society, he cannot be allowed to pursue so malicious a course with impunity. In the Cincinnati paper before referred to, after stating that the trick of a distinguished Spiritualist in England had been detected, he remarks—

"This medium is a certain Mr. Williams, who has been making a good thing by placing on tables sundry musical instruments, which cut various antics when it is pitch dark. Williams goes out to evening companies, where all present know each other's good faith; his two hands are held by persons on each side; he has no confederate, and yet the movements go on in the centre of the table. But a son of the late Baden Powell (one of the writers of the famous "Essays and Reviews") discovered, a few evenings ago, that Williams was utilizing the peculiar way of joining hands in the dark which he adopts—namely, the hooking of little fingers together. He elges the hands of his two neighbours towards each other; he then proposes to one of them softly to rest

his little finger by substituting his first finger; when this change is made that neighbour's finger is readily hooked on to the forefinger of the same hand whose little finger is already holding the other. In the dark the persons each side of him, who fancy they each hold a separate hand, are really holding on to different fingers of the same hand. Williams' other hand is thus left perfectly free to act as it pleases. Last night a friend and myself, fully let into the secret, were present at a séance, and had Williams between us. Sure enough the medium softly proposed a change of fingers, but the change was resisted. The consequence was, that the poor medium speedily found that the conditions were unfriendly to any manifestations, left the house as soon as possible, and the séance came to nothing. *And it is by such tricks as these that millions are induced to believe that they are communicating with the invisible world!* There is now not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all, except the large class of those who wish to be deceived."

We should be glad to be informed of full particulars as to when and where this séance, which is so graphically described, occurred. This is the first we have heard of it. And, moving amongst Spiritualists in the way which we are continually doing, we think we should most likely have heard the matter spoken of, in one way or another, if it had ever happened. Who is the Mr. Williams referred to? This is a matter about which there ought to be no mistake. We only know one Mr. Williams, a medium, and we shall be glad to be informed whether it is to him that Mr. Conway refers as having a peculiar way of "hooking little fingers," and as having been caught in the act of performing the impudent trick mentioned. We have never heard a breath of suspicion against the character and honesty of Mr. Williams, and we do not believe that he is guilty of playing tricks. Mr. Conway ought, therefore, in common justice to this gentleman, to explain his charge. If he refers to some other Williams, unknown alike to fame and spirit circles, let him say so. As the matter now stands, the charge is likely to do incalculable damage to a respectable man, and if Mr. Williams will take our advice, he will demand to have the matter cleared up.

The statement that "there is not now a medium of any fame in London whose fraud has not been exposed" is so atrocious and unblushing a falsehood, that we can only wonder at the impudent audacity of the man who is reckless enough to make it. Mr. Conway knows perfectly well that there are a dozen mediums in London who not only have not been detected in trickery, but whom no one suspects of being capable of fraud. Random assertions of this kind are bad enough when they deal with impersonal things, but when they are intended to damage the reputations of respectable men and women they are simply scandalous, and deserving of severe punishment. Well may the *Spiritual Scientist*, to the pages of which we are indebted for a knowledge of Mr. Conway's elegant American letter, ask the question—"In repudiating his Christianity, does Mr. Conway repudiate the Scriptural monition against bearing false witness?" And, if so, he must be informed that this hurling abroad slanders at the heads of innocent people, even though he chooses a paper issued in a foreign country as a vehicle for the dissemination of his false and libellous statements, is a dangerous, as well as a disreputable course of procedure.

Leaves from Editor's Note-Book.

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NOT having been out of Town during the past month, I have not very much to chronicle in connection with my own public labours. On Sunday, April 25th, I delivered a discourse at Goswell Hall, entitled "Theories held in Ancient and Modern times, respecting the Destiny of the Human Soul," as a sequel to the one given on the previous Sunday, on the "Theories respecting the Origin of the Human Soul." The subject seemed greatly to interest those who were present, amongst whom were a good many strangers, and the audience on the whole was much larger than on the previous Sunday.

On May 2nd, the subject of my discourse was "Religion and Science," on which occasion the place was tolerably full. A good deal of interest was felt in this question by persons who were sceptical, as to the possibility of reconciling the modern discoveries of science with the teachings of religion, and who were aware that I had, frequently, for some years past, pointed out in lectures the discrepancies between science and the Bible, and had issued a small publication, entitled "The Concessions of Theology to Science," which had had a large circulation among Freethinkers, and to which every Secularist lecturer of to-day applies himself, for arguments against the accuracy of the account of the creation given in Genesis, the destruction of the inhabitants of the earth by water, the entrance of death into the world, etc. The discourse was admirably received, and a general wish expressed that it should be published. In accordance with this request, I print the lecture, as it was then given, in the present number of the CHRISTIAN SPIRITUALIST, but I shall elaborate it more fully in the course of a few weeks, and issue it in a small volume. On Friday, 7th, I presided at a meeting of the newly-formed "London Dietetic Reform Society," at the New Schools, Collier-street, Pentonville. This association is based upon similar principles to the "Vegetarian Society," of Manchester, and consists of two grades of members, and an order of associates, the latter simply giving their adhesion to the principles of vegetarianism without pledging themselves to abstain altogether from meat, and the former two being divided into those who abstain altogether from animal products, and those who forego the eating of flesh. A long and interesting discussion took place on the principles of the society, after which there was an election of officers. I was unanimously elected President, and in that capacity promised shortly to deliver an address on the proper food of man. One feature in connection with this society I had almost forgotten to name, which must not be overlooked, because it is a very important one. It is that all the members must be abstainers from alcohol and tobacco. The next meeting of the society will be held at the same place, on Friday, 4th inst., when we shall be glad to see as many persons present as can make it convenient to attend.

On the following Sunday, the 9th ult., I preached at Alder-street Chapel, Peckham, taking for my subject, "Religion and Science," by special request. On this occasion my friend Mr. Young, of Swindon, officiated for me at Goswell Hall, dealing with the all-important question of the "Ascension of Christ, its reality and significance." The audience was not large, but those who were present were much pleased with the discourse, which was a very able one. The position taken by Mr. Young was that the Ascension was an actual fact, and followed as a necessary consequence from the Resurrection.

The readers of the *Christian Spiritualist* will probably

remember Mr. Lewis. He was for something like forty years an avowed Atheist, a regular attendant at free-thought meetings, and an energetic supporter of every movement in connection with what is now called Secularism. When I first spoke to him on the subject of the spiritual phenomena, the reply that he made to me was, "I wouldn't believe it if I saw it myself." He did afterwards see for himself, and came to believe most earnestly in Spiritualism. Soon afterwards he fell into pecuniary difficulties, and, in order to assist him in some measure, it will be recollected that I gave a lecture for his benefit at the Hall of Science, on November 20th, 1873, illustrated with the box, stocks, and other apparatus, and assisted by Mr. Ogan, who kindly gave his services gratuitously on the occasion, the proceeds of which realised about £12. This helped him for a short time, but as he was old and feeble, and could obtain no employment, of course, matters soon became as bad as before. Recently, Mr. Connor, a well-known Spiritualist, waited upon me and asked if I would give another lecture on behalf of Mr. Lewis, which I readily agreed to do. Accordingly, Mr. Connor engaged the Amicable Hall, Hackney-road, and issued bills announcing that I would deliver a lecture on "Cremation," on Wednesday, May 12th. A tolerably good audience assembled on the occasion, and I gave the lecture as announced. A good deal of interest was felt in the subject, and I shall, probably, publish the lecture, either in the *Spiritual Magazine*, or in a separate form.

On Sunday, 16th, I took for my subject, at Goswell Hall, "An impartial review of the revival movement of Messrs. Moody and Sankey." The audience was large, consisting mainly, however, of strangers, the Spiritualists being, as has frequently happened at these services, conspicuous by their absence. I make no complaint of this. If my orations are not such as Spiritualists in general care to listen to, if the addresses of trance speakers be preferred, as they seem to be, to discourses on subjects worked out with great labour and care, and on which is bestowed the literary and scientific knowledge acquired during many years of persistent and laborious study, I have nothing more to say, excepting that I think those who promised me assistance, and pressed me to take the course I am doing, ought to have kept faith with me, at least, by attending on Sunday evenings. On all hands I was solicited to commence these services, and several gentlemen—whose names I do not give, because I have no wish to indulge in personalities—promised to use their every endeavour to make the meetings successful. Some of these have attended once or twice, and others not at all, whilst the whole pecuniary responsibility I have been left to deal with single-handed. My audiences have been good, considering that the scheme is new, and has not, as yet, obtained much publicity; but these have not consisted of Spiritualists, but of the general public. Up to the present time, there is a deficiency of several pounds, which, of course, I have individually to meet. The discourse on the Revival was admirably received; and, although I took a line of argument somewhat different from what had been expected, and probably in opposition to the views of many present, large numbers of those who listened to the discourse expressed themselves greatly pleased, stating that it ought to have been delivered in the largest hall in London, and hoping that it would be repeated elsewhere. I have already sent the lecture to press, and it will be issued, therefore, in pamphlet form, probably, by the time that this number of the *Christian Spiritualist* is in the hands of the public. Those who desire to possess copies can obtain them by sending to 75, Fleet-street, London, E.C.

GEORGE SEXTON

Provincial Intelligence.

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HALIFAX.

MR. JOHN BLACKBURN gives a report in the *Medium* of several séances held in this town, at which powerful manifestations occurred through the mediumship of Mr. Sadler. We copy the following from his letter:—"The first séance took place on Monday evening, April 26, at the Spiritualist Meeting Room, Union-street. Sixteen persons were present. A guitar, banjo, bell, and a solid iron-ring were handled by a spirit called 'Richard.' A second spirit, of the name of 'Rosy,' performed on the banjo, and carried the instrument to all parts of the room. She touched almost all that were present. Spirit-lights were seen in abundance, and a materialised spirit-hand was seen by three of the circle. At the second séance, on Tuesday, April 27, held at a private house, among other phenomena, a piano was removed by the spirits from its usual position, and 'Rosy' played 'Rule Britannia.' 'Richard' touched the members of the circle with the instruments. On the following day (Wednesday) two sittings were held at Mr. Woodhead's, Shelf, near Halifax, when, in addition to spirit-lights, a spirit manifested who was identified as 'Henry Alfred,' the son of Mr. Woodhead, and who had passed away twenty-one years ago. Similar satisfactory séances were held on the Thursday. On Friday, at a séance at Mr. William Greenwood's, 5, Booth Fold, Silver-street, 'Richard' sang in the direct audible voice, and kept up a conversation with each of the sitters. 'Rosy' also spoke in the direct audible voice, and played very sweetly on the banjo. The hand-bell and iron ring were thrown out of the circle down stairs. 'Richard' brought various articles of dress from two closed drawers, also three books that were on the top, weighing not less than twelve pounds, and a glass globe, and placed them on the table, around which were the sitters with joined hands, consisting of Mr. Benjamin Bottomley, Mrs. Greenwood, Mrs. Collinge, Miss Sarah Ellen Blackburn, the medium, and myself. A concluding séance was held on Friday evening, at which Mr. John Culpan, Miss Ann Culpan, Mrs. Spencer, Mr. B. Bottomley, Mr. Samuel Jagger, and others, were present. Raps on the table were heard of a power which it was estimated could only be produced under ordinary circumstances by a fall of two cwt. Altogether more than one hundred persons witnessed the phenomena in Halifax, all being thoroughly satisfied. Mr. Sadler has left behind him a reputation for honesty and sincerity."

LIVERPOOL.

MR. COATES is holding a series of open air meetings on Sunday mornings, near the monument in London-road, which appear to be creating some considerable amount of interest. Addresses are delivered and pamphlets and publications distributed gratuitously.

MR. MEREDITH continues his mesmeric séances every Tuesday evening at the Psychopathic Institute. These, we learn, are exceedingly successful.

NORTHAMPTON.

DR. MONCK has been holding very successful séances in this town. A long report of one appears in the *Northampton Herald*, written, it is said, by some one on the staff of the paper. Dr. and Mrs. Blunt are also continuing to work energetically in the cause of Spiritualism.

WALSALL.

MR. ROBERT HARPER, of Birmingham, well known as an able and energetic advocate of Spiritualism, is delivering a series of lectures on Sunday afternoons, in the Working Men's Club Room, Freer-street. The first was given on May 9th. The subjects of the course are as follows:—May 9th—"The Doctrines and Principles of Spiritualism;" 16th—"Wonders of Dream Life;" 23rd—"Solidity of the Spirit-World;" 30th—"Revelations of what Spirits do, and How they do it." June 6th—"Recollections of an Adventure in the Spirit-World, by a Man of Flesh and Blood;" 13th—"Zodiacal

Relations of Women and Men with the Soul-states of Distant Planets;" 20th—"Robert Owen, upon the Social Condition of England, Present and Future." We hope our old friend will be as well supported as he deserves.

EARL RUSSELL ON BIBLE TEACHING.

EARL RUSSELL presided over the seventieth general meeting of the British and Foreign Schools Society, held at the Borough-road Schools, London. The noble and venerable Earl, as he was assisted upon the platform, was received with hearty and prolonged cheering. In opening the proceedings he said: "It is very gratifying to me to be able, by the favour of Providence, again to take the chair at a meeting of this society after so many years of public life and public exertion. (Cheers.) I need scarcely say that this society has now celebrated its seventieth anniversary, and that from its foundation it has gone on with complete and increasing success. We have lost many who used to grace our annual meetings, and amongst those who have left us I may mention the name of the lamented Wilberforce, the destroyer of slavery—the enemy of the slave trade—who never ceased his exertions until that abominable traffic was abolished. We have, likewise, to lament the loss of many others, prominent amongst whom was the father of my friend, the Dean of Westminster, the Bishop of Norwich, who frequently attended our meetings. If I were to attempt to give you an account of the reasons why this society was founded, and the foundation upon which it rests, I should have no reason to do more than mention the Bible, upon which all its proceedings are founded. I may say, while speaking of the Bible, that we mean to adhere to the words and to the letter of the Bible itself. Of late years a sad perversion of the Bible has taken place. But, ladies and gentlemen, I am sorry to say that amongst the other evils that have befallen us, the evil of a perversion of the Scriptures is not the least. It is not only that the Church of Rome has put forward its claims to infallibility, which have been so well refuted by a friend of mind, but it is that every day we see—and I am sorry to say it—even amongst clergymen of the Church of England and Jesuits—not of Rome, but the Jesuits of Oxford—great attempts to pervert religion. I do not think, however, that this is the place or the time to enter into theological controversy. I will not mention, therefore, the glaring instances in which the reading of the Bible has been perverted, but will only say that we, in this society, have always kept to the words of the Bible—(cheers)—and I believe that it is in the power of the pupils of the British and Foreign Schools to understand plain words, and to construe them in the plain sense. That which we have done since the foundation of the society we will continue to do. We do not belong to the State, and not being in any way connected with the State we, as a voluntary society, have a right to read the Bible as it is, and not as its perverted by the ingenuity and errors of man. I therefore only wish that this society may continue and prosper, that there should be more and more schools in connection with it. I think it was a great triumph to this society that when the late Government deliberated upon the question of religious teaching, it was left to the various societies to have religion taught or not, as they thought fit, that it determined to have religious teaching, as I think it should be, without formulary—the religion of the Bible." The meeting was also addressed by the Dean of Westminster and others.

OUTLINES OF SERMONS.

No. 50.

"Thou renewest the face of the earth."—Psalm civ. 30.

1. We are being conducted through another season of Spring, which ought not to pass away without its phenomena being studied, and the lessons they teach learnt.
2. What a contrast to dark days, long nights, cold winds,

beating rains, frost and snow, bareness of vegetation, apparent sleep of nature, and the general uncomfortableness of winter! Old winter lingered long, but has had to give place to new-born Spring. What a lesson to the faithful, and what a suggestion as to a future springing out of a past, and the good springing out of apparent evil!

3. Spring is a season of felt uncertainty, and of passing away; a season, too, for which there is no substitute. But at each instant it praises God, and is the harbinger of a still better future.

4. How needful is this season to us all, and yet how utterly powerless are we to produce it or prolong it. It is said that it comes to us, and continues its time by the operation of laws, we reply, "Yes, it does;" but these laws are God's laws: "*Thou renewest the earth.*" A devout man, and especially a devout Christian, will see God in the heavens, the sun, the moon, the clouds, the darkness, the thunder, the lightning, the sea, in mountains and valleys, in water-springs, in all vegetation, and, most vividly, in this affluent Spring life, in which the mighty heart of nature seems to throb and ache with very joy. For Spring tells not alone of God's existence, power, and wisdom, but of His taste, His goodness, His tenderness, and the delight He takes in His work.

Youth is the spring-time of life, a time that never comes again. While all nature is being renewed, are we ourselves undergoing that renewal of our mind (Ephesians iv. 23) without the existence of which we are but a hideous contrast to the natural season through which we are passing?

F. R. YOUNG.

(Preached at Newbury, Yeovil, Trowbridge, and Swindon.)

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.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.*

Mr. Crookes has done good service to Spiritualism by the vast amount of time and trouble that he has taken in the investigation of the phenomena from a scientific standpoint. The experiments conducted by him are, to a great extent, unique, and cannot be overrated in their importance. Few scientific men would have had the courage to investigate this matter in the public manner in which Mr. Crookes has done, and then to give to the world the result of their experiments, when the conclusion arrived at ran so directly counter to the general current of public opinion. Mr. Crookes has, however, done this, and as Spiritualists we feel very grateful to him for the task. The volume under consideration contains the three publications issued by him at different times, and indicates, to a considerable degree, the progress of his mind in connection with the subject. Their publication now in one volume will enable the reader to trace the course taken by Mr. Crookes in this matter from the time at which he first commenced the investigation of this subject some five years ago. We have not space here to dwell upon the contents of the book, nor in truth would it be in place, since in a lengthy article which has already appeared in these pages † we devoted considerable space to the consideration of the last, and by far the most important, of the papers now bound up in this volume. Mr. Burns deserves great credit for the manner in which he has brought out this book, which is well got up, and handsomely bound.

MIRACLES AND MODERN SPIRITUALISM.‡

Like the former volume, a large portion of this has been

* "Researches in the Phenomena of Spiritualism." By William Crookes, F.R.S. London: J. Burns, 15, Southampton-row, Holborn, W.C.

† See *Christian Spiritualist* for April, 1874.

‡ "On Miracles and Modern Spiritualism." Three Essays. By Alfred Russel Wallace. London: James Burns, 15, Southampton-row, W.C.

already reviewed at length in our pages,* and we merely now, therefore, draw attention to the book as one of the best that has ever been issued in connection with the subject. Mr. Wallace's name is a sufficient recommendation for any work upon the title of which it appears. His position in the scientific world is one which stamps him as an authority of no mean order upon every subject on which he speaks, and his known belief in Spiritualism has done much, we have no doubt, to recommend it to a class of minds who would otherwise have stood aloof. The present work not only contains the able articles reprinted from the *Fortnightly Review*, which produced so great a sensation at the time that they appeared, but other papers of equal value, and displaying, perhaps, even greater philosophic ability. The first of these in the volume is a short essay in reply to the arguments of Hume, Lecky, and others, against miracles, and certainly is well worthy of the theme. In this age of Scepticism it is likely to do an incalculable amount of good. The second paper in the book is on the "Scientific Aspect of the Supernatural," which subject is most ably dealt with. The volume is beautifully got up and admirably adapted for the drawing-room table, or for presentation.

ESOTERIC ANTHROPOLOGY.†

Amongst the numerous publications that have been issued by Dr. Nichols, there is none more worthy of attention than the small volume under consideration. Its circulation has, we believe, been enormously large in America, and we have no doubt that it would be equally great in this country were the book better known. Such works are far too rare, but then there is the greatest possible difficulty in writing them. There is a danger on the one hand of becoming so technical that the general reader would fail either to be interested in, or to understand the aim of the work, and on the other a still greater danger of overstepping the bounds which delicacy has prescribed, and passing into the borderland of one of the vilest forms that quackery has assumed. Dr. Nichols has discovered the happy mean, and kept it in view throughout his book. This little volume is not intended, we believe, for general circulation, although every subject discussed in its pages is treated with the delicacy that flows from a refined mind, and the skill of an accomplished physician.

WILL—ABILITY.‡

This is a small volume on an important topic from the pen of a gentleman whose name has been familiar to us for many years. The subject dealt with is one on which scores of learned treatises have been written, perhaps to little purpose, for men are as far from agreeing in their conclusions as ever. Still we are glad to hear what anyone has to say on these questions who has bestowed upon them some thought as Mr. Hands certainly has. Much in the book is highly suggestive, and the little volume is one which will repay perusal.

SYMPATHY among men is beginning to be felt. The extremes of society are approximating each other—the zenith and the nadir of life are drawing together. The great democratic principle of equal political rights is compressing society to as near a level as nature will justify. Remote nations shake hands with one another. Conventional rights are giving place to natural rights, and the government of force is giving way to the government of popular will and sincere action.

It happens in conversation as in different games. One person seems to excel till another does better, and we then think no more of the first.

* See *Christian Spiritualist* for July and August, 1874.

† "Esoteric Anthropology (The Mysteries of Man)" by T. L. Nichols, M.D., F.A.S., Malvern.

‡ "Will—Ability; or, Mind and its Varied Conditions and Capacities." By Joseph Hands, M.R.C.S. London: J. Burns, 15, Southampton-row.

WINDOW-PANE SPECTRES.

RECENT notice has been attracted in many parts of the world, notably on the Continent of Europe, and in America, to what is generally supposed to be a comparatively new phase of Spirit Manifestation. Pictures, usually representing faces, sometimes of persons who are still living and are easily recognised, sometimes of unknown individuals, have appeared on windows, without any visible agency assisting in their production. This has been done, too, in such a manner as to preclude the possibility of trick on the part of those who might be supposed to seek a little amusement for themselves by playing on the credulity of their friends. For instance, the face has at times appeared very faintly, and with varying distinctness appearing and fading, and only settling into a distinct image after having been closely watched for some days. In other cases the appearance has not been so much that of a picture drawn upon glass, as the exact representation of a person on the other side of the window, looking in through the glass. On raising the window the whole thing has disappeared both from the glass and from before the beholder's face. These apparitions have frequently occurred at a considerable height from the ground, in inaccessible windows, and under circumstances which separate them from all probable connection with persons already known as Spiritualists or as mediums. They have much increased in frequency and in variety within the last few years, and are to be met with now in places where they were formerly quite unknown.

The first case of which we have any personal knowledge, was brought to our notice fully twenty years ago. It was not in any way supposed to be connected with Spiritualism, at that time hardly recognised as anything more than an obscure superstition. It was narrated as a fact known to several of the persons present, and within the power of all there to verify, however much it might baffle explanation.

It occurred in a large, well-built old-fashioned house, in one of the busiest parts of a populous, commercial city. Formerly the house had been used as a family residence, but changes of fashion, and the growth of the business parts of the town, had so altered the neighbourhood that it was no longer used for anything but countinghouses and warehouses. The only persons who resided on the premises were the family who had care of the building, and they were the first who saw the apparition. Subsequently, however, it was seen by numbers of persons at very different hours, and by no means always at the same window. In this last particular it differed from any similar manifestation we have been able to hear of. It was a pale, sad, wan-looking woman, with a sort of dark blue hood drawn over the head, so as to conceal the head and shoulders and everything but the features of the face, which were entirely unfamiliar to any one of the numbers who saw it, while its history and the object of its visits remained to the last unexplained. Had no similar manifestation ever occurred in the experience of others, we should have hesitated to mention it to our readers as an example of spirit-power, but confirmed as it is by many parallel cases, in many widely-separated parts of the world—occurring to people who have no communication together, we think the subject becomes worthy of the attention of investigators, and add our mite of experience to the general stock. In some respects, in particular, this class of phenomena does not seem to accord with the usual laws of spirit manifestation. As yet they seem to occur independent of the presence of any known medium, a remarkable exception to all we yet know of the power of spirits to produce manifestation. The subject is, however, too new, and has been too much merely wondered at, and too little really examined into, to admit of our framing any hypothesis concerning it, other than that it seems likely that our spirit-friends and watchers are seeking to open up yet one more way of making their presence and their powers known to us. If this is so, it will be well that we should co-operate with them carefully and wisely; if it should prove to be a deceit, whether it comes from among spirits or from among men, it cannot be too quickly or too thoroughly exposed.—*Harbinger of Light.*

THE INTOLERANCE OF SCEPTICISM.

BY SAMUEL P. PUTNAM.

THE intolerance of bigotry is bad enough, but the intolerance of scepticism is worse. Bigotry is founded on some faith. It has some earnestness and some enthusiasm. Some things are sacred and precious to it. It believes that it is contending for the very truth of God, and whether it is or not, its belief has some moral value.

But scepticism, to which the universe is a shadow, thought a phantasy, goodness a dream, and all heroism a sham—what shall we say of its intolerance? Is it not more narrow than that of bigotry? To scorn all human faith, to laugh at all human effort, to see nothing to strive after, nothing to live for or die for, what shall we say of these things, when they are considered the top of human wisdom? Many a noble mind comes into such a state at times, but he does not form it into a creed, a narrow and dreary platform from whence he can flout the beliefs of others. Aristotle says that scepticism is the *beginning* of philosophy; but to make it the *end*, this is to dig its grave, without a flower to bloom upon it.

There can be some pleasure and some exaltation in ministering to the most bigoted and superstitious of believers, for there is the promise of some excellence as the result. But to minister, even with one's best culture, to mere scepticism seems a degrading office: for though the result may be a boundless sweep of thought, there is not one whit of action. Simply to overthrow every human system of belief is a thankless task. Let the meanest creed stand if we cannot put a provocative to better action in its place. Let the grandest sink if we have something of superior value to succeed. We should work to bring into play the noblest motives; not to leave men floating on a dark sea with no hope nor aspiration. We must follow our thought; but even when it unfolds to the sublimest visions we should not make it a finality. Much less should we do so when it brings us into universal doubt. To be intolerant, then, is the saddest of all human infirmities.—*The Liberal Christian.*

"NOT AS I WILL."

BY HELEN HUNT.

BLINDFOLDED and alone I stand
With unknown threshold on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid,
By some great law unseen and still,
Unfathomed purposes to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long,
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat.
"Not as I will;" the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best, has gone
Before us on the road, and still
For us must all his love fulfil;
"Not as we will."

THE WHITE LADY.

A WRITER in *Notes and Queries* of December 26th, relates the two following interesting accounts of the appearance of spirits. He remarks:—

"The first of these stories I had from Graf in Louise R., who was told it by one of the ghost-seers, for there were several. The cholera was raging in Bavaria; several of the small mountain villages had been literally depopulated. The late King Louis, Queen Therese, and the Court were at Aschaffenburg, as the pestilence was peculiarly fatal in Munich—a place Queen Therese disliked very much—when, either on account of some State ceremonial, or from one of his usual fits of restlessness, King Louis announced that the Court would return to Munich in three days. The evening before they started the Queen and several of her ladies were sitting in one of her apartments in the palace, the last but one of the suite. She was in low spirits, and all were unhappy at the prospect of the return to Munich. It was a warm summer evening drawing on to dusk. Presently a lady dressed in white came into the room, and making a slight reverence to the Queen, passed on into the inner room, which opened from the one in which they were sitting. A few moments after she had passed it struck all present that they did not recognise her, also that none of the other ladies on that day were wearing white dresses. The Queen and some others stood up, and went into the room to see whom it might be, and found it empty! There was no mode of egress except the door by which they had entered, and the room was on the second story, so that no one could have got out of the window. Sullily all felt that it must have been 'the White Lady,' whose visit is believed to foretell the death of one of the Bavarian royal family, and some of the ladies fainted. The Court went to Munich on the next day according to appointment, and three days after Queen Therese was dead of the cholera.

"The second story is this. My father's regiment was stationed at Clare Castle, in the County Clare, Ireland; this was during part of the Peninsular War. He had not long joined, and was not married, but his cousin, the late Major F. D., then a captain, and his wife, were also with the regiment. It was the beginning of winter; the regiment had been only a week in the castle, and no one expected a move before spring. Mrs. D. had been giving some directions about her rooms, when her maid said to her:—'It will not be worth your while, ma'am, to get these things, as the regiment will be marching in a day or two.' Mrs. D. said, 'Impossible, we are here for the winter, at least.' 'Oh, ma'am,' said the maid, 'the white lady was seen on the battlements last night, by the sentries, and whenever she appears the route comes within the week.' The tradition was that a lady in white was seen to walk about on the ramparts, wringing her hands, weeping bitterly, just before the route came for any regiment stationed in the castle. She was said to have been the wife of an officer who had died of grief, in consequence of her husband having been suddenly ordered off on foreign service. The route came before two hours, and in two days the regiment had left the castle. This was told me by Mrs. D. herself, and is perfectly unaccountable. When none of the officers knew anything of the approaching move, it does not seem likely that the wife of one of the men (such, I believe, was Mrs. D.'s servant) could know anything about it, and the regiment, as before said, had only arrived at the castle within the week."

FREE WILL AND CAUSATION.

If the judgment of causality is tantamount to a denial of origination, it certainly cannot co-exist with a doctrine of free-will. This, however, is a postulate which we are not disposed to concede; least of all to Sir W. Hamilton, who condemns the only scheme that has a right to it, namely, Dr. Brown's resolution of causality into invariable phenomenal antecedence. To the *phenomenon*, as a realized fact, we no doubt do deny the power to originate itself; but to the *cause*, as a

realizing agency, we do not deny, but, on the contrary, directly affirm, the power of absolutely originating the phenomenon; only in virtue of this prerogative is it presumed to be a cause at all. The true notion of causation in all men's minds, till science substitutes for the faith in origination the mere study of premonitory signs, is that of a power necessitating but not necessitated;—capable of determining one actuality out of a plurality of indeterminate possibilities—of turning up into existence something rather than nothing, and *this* rather than *that*. We never ask for a cause except to resolve a question of *comparison*—"why *this* and not *other* than *this*?" and the function which we demand from it is precisely that of elective determination. Hence, among the assemblage of conditions which are collectively indispensable to a given result, we attach the name "*cause*" distinctively to that one which has overset the equilibrium of possibilities, and precipitated the actual fact. Whence this notion of *preferential* agency? To what point does it refer us as the nativity of our causal belief? Can it be denied that in the exercise of our own *will* we are conscious of this very power—of fetching a single fact out of more than a single potentiality? that nowhere else than at this fountain-head of energy *could* this notion be got, requiring access, as it does, to the occult priorities of action, as well as to its posterior manifestation to the eye? and that only in so far as we interpret Nature by the type thus found, can we recognize there the characteristic element of causality? The will, therefore, we submit, so far from being the solitary exception to a universal rule of necessary causation, is itself the universal rule which makes all real causation free. Volitional agency is that which the mind originally sees in nature as in itself—the opposite term in that dynamic antithesis on which the obstructed *nisus* of perception lands us; and never does the inquisitive "*whence*?" find repose along the linear ascent of antecedents, till it reaches the only power intrinsically capable of fetching the determinate out of the indeterminate, namely a *mind*. The advocate of free will, instead of standing in contradiction to the principle of causality, thus regards himself as in possession of its only key; he retorts upon his opponent the charge of corrupting the psychological text of nature's definition in order to find his own interpretation; and protests that a denial of all origination is but a poor account of how a phenomenon came to be. He identifies the causal law with the faith, not in necessity, but in freedom, and dates the semblance of contradiction between them from the moment when the observed rule of phenomenal succession, required for purposes of scientific prediction, usurped the place of the real principle of causality, which is the living essence of all ontological faith.—*Dr. Martineau.*

FRENCH EPIGRAMS.

A LITTLE book of French epigrams which once belonged to Thomas Moore was sold lately in London for a few shillings. It contains one or two translations in pencil on the fly leaves. They are altered and polished most carefully, but do not seem to have ever been published. One is as follows:—

Clodio, that scribbling, chattering poet,
To me the other morning said—
"Which of my works do you like best?"
I answered, "Those I have not read."

Another is varied several times:—

Prometheus, to punish his pilfering art,
Had a vulture to feed day and night on his heart,
Had'st thou, my good friend, been in his situation,
Alas, for the bird! 't would have died of starvation.

This is a different version:—

Prometheus, to punish his pilfering, they say,
Had a vulture to feed on his heart night and day;
Had'st thou, my good friend, been in his situation,
The vulture, by Jove! would have died of starvation.

The Gleaner.

—:O:—

MISS LOTTIE FOWLER has left London for the Hague, en route for Vienna.

It is reported that Mrs. Tappan has received an invitation to visit Cornwall.

THE Primitive Methodists report an increase of 4750 members during the past year.

THE colliery masters at Shildon have given notice that Spirit circles will not be permitted in the houses owned by them.

THE Wallace Testimonial Fund reached the sum of £116 1s. 10d., which was handed over to Mr. Wallace, by Mr. Bielfeld.

THERE has been a debate on Spiritualism in Birmingham, in which Messrs. Mahony, Reddalls, Russell, Rhodes, and Harper took part.

THE Annual Address of the Victoria Institute will be delivered by the *Radcliffe Observer*, on Monday, June 7th, at the house of the Society of Arts, commencing at eight o'clock in the evening.

MR. JOHN COLLIER, who, some time ago, created considerable excitement in Birmingham by his Spiritualistic lecturing, and who afterwards went to America, is now permanently located at Springfield, Mass.

THE editor of the *Spiritualist*, in his issue of April 30, endeavours to reveal the secret of Maskelyne and Cooke's "Psycho." We say "endeavours," because Mr. Harrison himself puts his case hypothetically.

MR. F. R. YOUNG, Mr. Thomas Shorter, Dr. Sexton, and others, have been requested by the Council of the Dalston Association of Spiritualists to accept Honorary Memberships in their Society, which those gentlemen have accordingly done.

WHILE the Rev. Henry Brown, Canon of Rochester and Rector of Woolwich, was conducting Divine service at Woolwich Old Church on Sunday, the 2nd inst., he was suddenly taken ill, and, on retiring to the vestry, died a few minutes afterwards.

A SHETLAND correspondent writes that the Rev. Dr. James Ingram, minister of the Free Church congregation of Unst, the most northerly island of the Shetland group, has just entered on the hundredth year of his age, and seventy-fourth of his ministry. Both he and his son, who is his assistant, left the Establishment in 1843.

LEYMARIE, Bugnet, and a Mr. Firman, three Spiritualists in Paris, were recently arrested, all on the same charge of swindling in photography. Leymarie is editor of the *Revue Spirite*, and Bugnet is well-known as a Spirit Photographer. Mr. Firman will be recollected as a son of Madame Louise, late of Manchester.

MR. T. P. BARKAS read a paper in Newcastle-on-Tyne, on May 3, on "Popular Objections to the Reality and Genuineness of Alleged Modern Spiritual Phenomena." This paper has been reproduced in the *Medium* of May 14, with a photographic *fac-simile* of one half of a piece of cloth cut by a spirit from its garment, and presented to Mr. Barkas.

DR. SEXTON'S Crystal Palace Lectures on Spiritualism continue to appear in the *Spiritual Magazine*, and will shortly be issued in a small bound volume. The May number of that periodical has articles by Mr. Thomas Brevior, Dr. Hitchman, and Mr. F. R. Young—the latter calling special attention to a remarkable volume of sermons by the Rev. H. R. Haweis, of London.

IN a romance entitled "The Coming Man," by the late James (Shepherd) Smith, for many years editor of the *Family Herald*, and author of "The Divine Drama of History and

Civilization," there is a character called "Mrs. Ferrier." We have reason to suppose, from personal knowledge of Mr. Smith, that Mrs. Ferrier was really Mrs. Marshall, the medium who recently passed away from us.

MR. ROBERT DALE OWEN has summed up all the evidence for and against the Holmes' manifestations in Philadelphia. His conclusions are that the Holmes have undoubtedly under certain conditions considerable powers of materialization, but that they have dishonestly supplemented these powers to a greater or less extent. Mr. Owen adds that he does not undertake to draw the line between the genuine and the spurious.

SERVICES of song are becoming very general. This is a step in the right direction. The Church has not made enough of the ministry of "Spiritual Songs." An excellent service of song, entitled "Immanuel," has been given at Camden-town (Park Chapel). It is compiled and partly arranged by Mr. Darnton, musical editor to the Sunday-school Union. Rev. J. C. Harrison gave the connective readings. It was a complete success. The one entitled "Daniel" has just been given at the Congregational Church, Mold. Instead of the connective readings, the Rev. D. B. Hooke, pastor, gave a capital lecture on the life of the prophet. There was a large audience, who were greatly delighted.

IN a letter to Mr. Joseph Irving about his "Annals of Our Time," Mr. Carlyle says it is "a most worthy and useful work," and adds:—"To fish up and extract or extricate from the boundless overflowing 'Mother of Dead Dogs,' with judicious clearness, the millionth part of something like *historical* which may be floating past (999,999 facts mere putrescence, unsavoury or even poisonous more or less), especially if you indicate, too, *where* the authentic account of that was to be had—this I have often thought would be an incalculable service for serious readers of the present, and still more of the future generation. I exhort you to confine at the work, and bring it to more and more perfection."

FROM Göttingen the death is announced of Professor Ewald, the celebrated Oriental scholar. The deceased was born at Göttingen, in November, 1803, and was consequently in his seventy-second year. He was educated at the University of his native city, very early devoted himself to those studies with which his name is associated, and when only twenty years of age was a professor at the College of Wolfenbützel. He afterwards filled the chair of Philosophy at Göttingen and then simultaneously that of Oriental languages and theology. Suspended from his functions in 1837, for political reasons, he came to England, but afterwards returned to Göttingen. Upon the annexation by Prussia of the Kingdom of Hanover, Professor Ewald became a member of the German Parliament, and distinguished himself by his devotion to the deposed dynasty and his opposition to Prussian policy. He was the author of a large number of critical works, the Hebrew language and Biblical history having especially engaged his attention.

Open Page.

—:O:—

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

SPIRIT POEM.

SIR,—The following poem was given me by my spirit mother, for my dear father. For seven years before he passed away, his sufferings, from *Angina Pectoris*, were often agonizing. During all these years many loving messages from his angel wife came to cheer and support him.

I am not at all a poetess, so the short-comings in this poem may truly be attributed to the failure of medial power.

It was given to me in December, 1864. I was, physically, utterly prostrate, and quite incapable of using my brain for composition of any kind, even had I wished to do so. I took up my pencil, hoping—but *not expecting*—to receive a short message, when, to my great surprise, the following was written off, as rapidly as it was possible to move my hand to write.

If you would like to insert it in your paper, I think many sufferers may be cheered by the perusal, and it may prove to them, even as it did to my loved parent, a gleam of love and hope from the spirit land.

“Bid him rejoice! for he soon shall see
The glories of immortality.
Bid him rejoice, and look on high!
The home of the spirit, where nought can die.

To die, is to burst the chrysalis shell,
Where the spirit of man whilst on earth must dwell.
To die, is to cast the clay prisonment by,
To expand the bright wings, that the spirit may fly.

To die, is to lose all the anguish and pain!
The sorrows of earth ne'er to feel again!
To die, is to gain the bright heavenly home!
Oh, shrink not from death! For your Christ says 'Come!'

To die, is to live in the bright light of love!
To pass through the portal gates, leading above,
To the land of the spirits of God! Oh! why shrink
From bursting the earth-bonds, from breaking the link

That chains down the heaven-born spirit to earth,
That fetters the spirit that fain would burst forth!
Only trust in the love that is ever nigh,
And will never forsake the poor frame till it die.

Then the body may go to the mother earth,
Whilst the spirit will soar to the home of its birth;
And revelling in beauty, in love, and in joy,
Will ne'er more be shackled by earthly alloy.

Oh, loved one! we watch thee whilst writhing in pain,
To release thee, to claim thee, all this we would fain,
But the summons must come direct from thy God,
Who has marked the sad path through which thou hast trod.

Dark days were allotted thee! painful nights thine!
Tears of anguish, of sorrow for sins, as gems shine
In the crown that awaits thee, the crown of the blest,
Who through all long sorrow, his God has confessed.

A bright crown awaits thee, a pure robe of white!
A home full of loved ones, all radiant in light!
The home where thy spirit shall find the glad rest,
The freedom! the joy, prepared for the blest!”

(Signed) from J—— to R.

F. J. THEOBALD.

THE story of the great eastern monarch, who, when he surveyed his innumerable army from an eminence, wept at the reflection that in less than a hundred years not one of all that multitude would remain, has been often mentioned; because the particular circumstances, in which that remark occurred, naturally claim the thought, and strike the imagination; but every man that places his happiness in external objects, may every day with equal propriety make the same observations. Though he does not lead armies, or govern kingdoms, he may reflect, whenever he finds his heart swelling with any present advantage, that he must, in a very short time, lose what he so much esteems; that in a year, a month, a day, or an hour, he may be struck out from the book of life, and placed in a state where wealth or honour shall have no residence, and where all those distinctions shall be for ever obliterated, which now engross his thoughts, and exalt his pride.—DR. JOHNSON.

Notices to Correspondents, &c.

—:O:—

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

A COPY of the *Christian Spiritualist* will be sent by the Editor to any Address in Great Britain and Ireland for twelve months, on pre-payment of 2s. 6d. in stamps. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations for that purpose will be thankfully accepted.

FUND for sending copies of the *CHRISTIAN SPIRITUALIST* gratuitously to the clergy and ministers of all religious denominations. Received:—Mr. R. Fittin, 4s.

FUND for carrying on Dr. Sexton's Sunday Services. Received—J. E. Luxmore, Esq., £2; J. Lamont, Esq., 1s.

J. GRANT.—You are, of course, entitled to hold your own opinions and to advocate them, but we are not likely to change ours by such a letter as that you have written us. Does it not occur to you that it would have been better to have given some proofs of the statements you make, instead of indulging in such wild assertions and such reckless language. There is as much proof that Christ was a real person, as there is that Socrates, Cæsar, or even Shakespeare lived. The Sun theory is simply nonsense run mad, and must originally have been propounded by some one as a good joke. The influence of Christianity upon the world demonstrates, beyond the shadow of a doubt, not only that such a person as Christ lived on the earth eighteen-hundred years ago, but that He was an exceptional Being, that none like Him has appeared in our world before or since. Read a little volume entitled “*The Light of the World*,” by A. S. Wilkins, one of the Professors in Owen's College, Manchester, a book which is simply unanswerable. We have had twenty-four years' personal experience in the vague negations you seem to delight in, and have found them hollow, empty, and unsubstantial as the wind. If Christianity be false, then life is a mockery, existence a sham, and our brightest hopes and most ardent aspirations, delusions wild as an idiot's dream.

A YOUNG POET.—The “Musings” are rather pretty, and the versification is smooth, but the poem is deficient in force and meaning. The “Requiem” is too obviously an imitation of Tennyson to be criticised as an original poem.

INQUIRER.—The real question is, “How is it that the visual impression on the two eyes only causes us to see a single object?” This is explained by the regulative action of the muscles of the eyes, which operate so as to cause the rays to fall on precisely corresponding parts of the two retinas, the effect of which is that only one object is seen. When this action is deranged, as by pressure on one side of the eyeball, or by intoxication, we then “see double.” Read Dr. Sexton's “Lecture on the Physiology of the Senses.”

MARTIN STONE.—The Sunday Services are carried on by Dr. Sexton single handed, as far as the pecuniary liabilities are concerned. At present he is many pounds out of pocket, and will be glad, therefore, of any help you can give him. The Spiritualists have not supported him as they ought to have done.

BOOKS, MAGAZINES, ETC., RECEIVED.—“The Proof Palpable of Immortality,” by Epes Sargent (Boston: Colby and Rich). “Dietetic Reformer,” May. “Spiritual Scientist” (Boston). “Religio Philosophical Journal” (Chicago: S. S. Jones). “Fairy Life and Fairy Land; a Lyric Poem, Communicated by Titania, through her Secretary, Thomas, of Ercildoune, sometime of Eildon, Scotland, and called, when habiting this earth, ‘The Rhymers’ and ‘True Thomas’” (London: L. Booth). “Psychische Studien,” May (Leipzig: Oswald Mütye). “Modern Spiritualism as Read by the Light of Physiology and Psychology,” by W. J. Marshall, M.D., L.R.C.S. (Greenock: Wm. Hutchison).

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EDITED BY GEORGE SEXTON, M.A., M.D., LL.D.,

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