Christian Spiritualist.

THE CHARTSTERAN SPIRITURING STREET

EDITED BY GEORGE SEXTON, LL.D.

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

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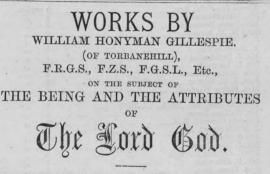
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THE CHARACTERISTICS AND TENDENCIES OF THE AGE.

A Discourse delivered in Cavendish Rooms, Mortimerstreet, London, on Sunday evening, June 27th, 1875.

BY THE EDITOR.

"O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times ?"—Matt. xvi. 3.

EACH epoch in the world's history is, of course, known by some distinguishing characteristics wherein it differs from those ages that have gone before, or the periods that will come after. It may not be always easy to trace these and to describe them since one age passes into the other with such gradual shadings; and the differences may lie in such a direction that they may be only discovered by persons whose experience is very large and very exceptional. Of course, in a discourse of the kind that I shall deliver to-night, I cannot be expected to describe minutely all the characteristics and tendencies of the present age, even were I competent to the task. To do so would require the enumeration of facts which would fill a large volume, and would involve the exercise of powers which but few men possess. For, in the first place, unless the individual is endowed with an extraordinary capacity for observation, he would be likely to overlook a large number of facts of the greatest possible importance, and upon which might hinge, to a large extent, the actual condition of society; and in the second place the experience of such a man would require to be not only very large, but extremely varied, or very much that occurs would never have come under his observation. All that I can do, therefore, on the present occasion is to glance briefly at some of the distinguishing characteristics of the present time, and such as are of a nature likely to be noticed by all persons who possess the ordinary powers of observation. And these will be, of course, limited more or less to such subjects as I am in the habit of dealing with in these discourses-subjects which have a bearing upon the current thought of the age, and the habits and practices with which it is largely associated.

To describe the tendencies of the age is to some extent to predict, however vaguely, the future. The doing of this of course does not involve supernatural power, but simply the exercise of the ordinary faculties of humanity, such as our Lord reproved the Pharisees and Sadducees for not employing in reference to the important events by which they were surrounded in His day.

Men who have been endowed with the power of vaticination, in all ages, have been, to a large extent, viewed as a rule in an unfavourable light by their fellows. The reason for this is obvious enough; prophets have very often been compelled to predict terrible disasters about to happen to their race, and have also been loud in the denunciation of the sin and crime prevalent in the age in which their lot was cast. One can never read the powerful and thrilling language of the old Hebrew prophets as they hurled abroad the thunders of their wrath against the vices by which they were surrounded, without feeling his soul stirred into hatred of the sins of his own time, and the wish that the mantle of these ancient teachers had fallen upon him, so that he could speak out against iniquity with their authority, and the power which accompanied it.

The present age, like all present ages, is especially interesting to those who live in it. The past is irrecallable, the future largely unknowable, therefore our business lies with the present. There is an eternity behind us, and another before us, and we are living just at the point

where these two meet. The great ocean rolls by us, passing every moment from the future into the past, and we are continually being startled by the new scenes that pass before our eyes like the pictures in a panorama which are barely looked at before they have again passed out of view.

In our day, the present age would seem, from the phraseology that we frequently hear employed, to be in some sort of sense, or, perhaps, in half-a-dozen senses, superior to all the epochs of the past. Everyone appears to delight in glorifying what he is pleased to term "this nineteenth century," as though it threw all the previous centuries so much into the shade that they were hardly worthy of being mentioned at the same time. If there is an unusual display of ignorance, or a crime more than ordinarily heinous, or, in fact, anything of a degrading character, the wonder is said to be how such a state of things can be possible in the "nineteenth century." Verily, the nineteenth century should be marvellously enlightened, to have thus dissipated all the shadows of darkness that the previous ages had failed to clear away. After all, perhaps, this prating of the virtues of the nineteenth century is little more than braggadocio. When we speak of the enlightenment of our day, we do virtually thereby claim credit for being ourselves the main cause of the enlightenment. For are we not ourselves the nineteenth century, about whose wonders we boast so noisily, and swagger with such impudence? In days gone by, at least a more modest phraseology was employed, and the previous ages were not unfrequently appealed to in consequence of their superiority. Old Homer wrote of the heroes before his time, as capable of doing what the men of his day could not accomplish; and the biblical expression, "There were giants in those days," is indicative of more modesty than we now display. Do I, you will probably ask, mean to say, that the nineteenth century is not enlightened. By no means. We have advantages in abundance, with which our forefathers were not blessed; the question is, how-ever, what use have we made of these? For if, after all, with the innumerable superior advantages that we enjoy, we have experienced no great moral improvement, our enlightenment will reflect on us rather discredit than otherwise. We have, no doubt, much to be proud of in this nineteenth century, but, on the other hand, there is no shutting our eyes to the fact that we have much to be ashamed of also, and with these latter characteristics I intend mainly to deal.

I.-THIS AGE IS ESSENTIALLY MECHANICAL. Probably the most distinguishing characteristic of the present time is the great perfection to which every kind of machinery has been brought. Nearly fifty years ago, Thomas Carlyle, writing on the "Signs of the Times," remarked, "Were we required to characterize this age of ours by any single epithet, we should be tempted to call it, not an Heroical, Devotional, Philosophical or Moral Age, but, above all others, the Mechanical Age. It is the age of machinery, in every outward and inward sense of that word; the age which with its whole undivided might. forwards, teaches, and practices the great art of adapting means to ends." This is far more true to-day than it was at the period when the passage was written. For since that time a score of discoveries have been made, all bearing on this subject, and on every hand are to be seen the recent triumphs of mechanical science. The whole end and aim of modern investigation into the laws of nature seem to be to subjugate the powers and forces of the universe to the will of man, and thus to make them subservient to human purpose. It is not so much, however,

the age is marked which I wish more especially to notice, but in the results of so intense a study of mechanical powers upon the tendency of the thought of the time. Not only are large numbers of men engaged in the construction of every conceivable kind of machinery, and whose minds must, therefore, be largely influenced by the nature of the subjects which engross so much time and attention, but those of us whose studies lie in other fields are so perpetually brought face to face with these mechanical appliances that we also become more or less influenced by the effect they produce upon our minds. The ancients studied Physics, but in a different method, and with a different purpose to what prevails to-day. Many of them were essentially mathematicians, but with them the science of figures was far less mechanical than it is with us. Everything to-day is practical. Air and water, and sunlight and lightning, and all the agencies of nature are seized hold of and made subservient to the purpose of producing what are called material products.

The tendency of all this is to lead the mind that is occupied with it into such a condition that it can see nothing but the operation of mechanical forces anywhere in nature. It has been often noticed that the study of chemistry is unfavourable to spirituality of mind. The same remark will apply to the study of physics. Dr. Priestly was essentially a religious man, one who had no doubt of the existence of God, and the supernatural origin of Christianity; who believed in the inspiration of the Bible, and the literal occurrence of the miracles therein recorded. With all this he was a Materialist, discovering no spirit in man, and resting his belief in immortality exclusively upon the doctrine of the resurrection at the last day of the material body. And he may be taken as a type of men of his class. The study of chemistry or physics-and, indeed, the same remarks will apply largely to anatomy-tend to Materialism. Mechanical law is supposed to prevail, not only throughout the universe of physical nature, but in the organization of man himself. The Deity is a mechanical power, and the human body a piece of clockwork. The dynamic power of man is lost sight of, and his motive springs of action traced out in external-and, therefore, physicalcircumstances. I read in a paper yesterday an anecdote among the Facetize, of a physician who, seeing his wife weeping, remarked, "What's the good of tears? they are nothing but phosphate of lime, chloride of sodium, and water. And there are people, doubtless, who can see nothing deeper in human nature than what can be discovered by mechanical appliances. In the dissectingroom we use our scalpels with a view to trace in death the laws of life, and in our laboratories we employ our test-tubes to discover the basis of vitality. Not only is brain said to be the organ of mind, but it is stated to be the cause of mind, and all the vast powers associated with human thought declared to owe their existence to the arrangement of a few material atoms. "Brain secretes thought," so one philosopher tells us, as the liver secretes bile. And if so, it would be quite rational to search for this secretion in the dissecting-room, and to make the attempt to analyse it in the laboratory. You know, however, how preposterous such a course of procedure would be, and how absurd, therefore, it is to attempt to trace any analogy between thought and any secretion whatever.

The mechanical studies of the age shew themselves in the attempts to prove man an automaton, and to reduce the moral law to a question of arithmetic. The utilitarian philosophy, as it is called, that originated with Jeremy Bentham, and was so ably advocated by John Stuart Mill, is just a matter of figures and nothing more. It pro-

claims the greatest happiness of the greatest number, as the guiding principle of man's life, leaving him to find out what actions are conducive to the greatest happiness of the greatest number as best he may. In no age-but a mechanical one would such preposterous theories as now prevail be for one moment tolerated. Reduce man to a piece of machinery, and you get rid of everything that is grand, and noble, and lofty, and sublime in connection with his doings.

The effects of the triumphs of machinery on all hands, are also to be seen in the arrangements of society. Organization is everything, individual action nothing. Whatever has to be accomplished must be done by huge committees or associations of some kind or other, and the consequence is, that a great deal that wants doing never gets done at all. If an idea strike one man, he turns it round and round in his mind a hundred times, with a view to ascertain what society would think of it were he to speak it out, and the chances are that he arrives at a conclusion that it would be unfavourably received, and, therefore, he never mentions it at all, for the rule of action now is policy, not honesty. Conscience is held to be of little moment, while Prudence has been elevated into one of the cardinal virtues. Archbishop Tillotson remarked long since :--- "The old English plainness and sincerity, that generous integrity of nature, and honesty of disposition, which always argues true greatness of mind, and is usually accompanied with undaunted courage and resolution, is in a great measure lost among us." This is far more true to-day than it was when first written. We pride ourselves on our superior morality, but it is very largely a morality of prudence. We have all kinds of machinery for detecting crime, which probably tend to keep criminals in awe, but we do little or nothing towards reforming wrong-doers by changing the mainsprings of action which prompt them to vicious courses. We are fastidious, and as such cannot bear to have our eyes poluted by the sight of vice, so we cover up the huge cesspools of iniquity, instead of clearing them out and purifying them. To come back, however, to the point from which I digressed, suppose a man who has an dea in advance of his fellows should decide that it would be favourably received by society, why, then, he mentions it to a few people who he thinks would be likely to aid him in carrying it into effect. On hearing it, they may or may not be favourably disposed; if the latter, the scheme is strangled, and there it ends; if the former, they constitute themselves into a committee, and get others to join them, after which they convene meetings, and talk twaddle by the hour, but do little more. Maybe they have a public dinner as an inauguration of the scheme, where they drink themselves into a state of semi-stupidity, toast each other in bumpers of a fluid that has proved one of the greatest curses of modern civilization, pass the most fulsome eulogies each upon the other, declare they are all "jolly good fellows," and go home to bed in a condition by no means improved by the arduous labours in which they have been engaged. This is no fancy-sketch; it is the sort of thing that occurs every day. All kinds of results have to be achieved by corporations, organizations, combinations, and such like shams, which often stand in the way of progress, rather than serve to aid it. What is the result? Great men with indomitable energy, undaunted perseverance, faith in God and hope in the future, with a firm belief that they have a mission to accomplish, and a determination to do the work which lies at hand, are, alas! no more. Martin Luther, believing that there was something to be done, and that he was the man appointed to do it, went to work with full trust in God, and struck a blow at the

corruptions of Rome; and, therefore, on behalf of the right of private judgment in matters of religion, which helped to win for us much of the liberty that we enjoy to-day. Had he waited for the organization of a committee, the probability is that the thing would never have been done at all. John Wesley, acting from the spontaneous impulse springing up in his own noble soul, and the light of God's truth shining in upon his mind, went forth to stem the torrent of iniquity which at that time was sweeping over the land like a flood; and the result everyone knows. True, he framed an organization of a most perfect character, but then this organization was a result of the man, and in no sense, therefore, the cause which led him to take the course he did. We have no such men as these now-a-days; and if we had they would be said to owe their existence to the circumstances by which they were surrounded. Cir-cumstances! why, these are the kind of men who make circumstances, and who, finding others ready made, mould them to suit their own purpose; men who believe in their own individuality, and trusting in the arm of God, go forth to do battle with the iniquity of the age in which their lot is cast. When one looks around on every hand, and sees the tremendous evils of every kind by which he is surrounded, he is led to pray earnestly that God will raise up such men in our day, and redeem the age from the curses which seem to rest upon it.

> "God, that some spirit stirred by Thee, Would rise to set all nations free By bursting one dread chain. Whose festering links chafe at Thy will, They bid the sun of mind stand still, Or make it shine in vain."

II .- A MARKED FEATURE IN THIS AGE IS THE UNI-VERSAL DESIRE FOR WEALTH. This terrible passion is eating into the heart's core of society, and producing results which are fearful to contemplate. Almost everything that is done is estimated in its value by the profit or loss which it entails. Never, at any period of the world's history, was there such a scramble for wealth as as there is to-day, men jostle each other in the general rush to become rich, trample one another in the mire, and, in the pursuit of gold, become lost to every feeling save the one insatiable passion that pervades the entire soul. An able writer remarks of money:—" Men work for it, fight for it, beg for it, steal for it, starve for it, lie for it, live for it, and die for it; and all the while, from the cradle to the grave, nature and God are ever thundering in our ears the solemn question, 'What shall it profit a man to gain the whole world, and lose his own soul.' This madness for money is the strongest and the lowest of the passions, it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in human affections, and even traffics in the awful solemnities of the eternal world." Conscience is completely ignored as though it were a thing of no moment, and the one passion which holds in subjection every faculty of the human mind is the love of wealth. The extent to which this baneful influence is allowed to control the entire actions of some people presents a problem which it appears impossible to solve. I have known men whose only ambition was to die immensely rich,-richer than all other men,-and who, to accomplish this, would not only resort to the most degrading and contemptible means to obtain wealth, but who would sacrifice the ordinary comforts of life, which a very small portion of the superfluous money they were hoarding up would have procured for them. Thus they would wear a threadbare shilling per oath for a day labourer, private soldier, or

coat, boots which hardly kept the water from their feet, and the rest of their apparel to match, go without necessary food, and slouch through the wet and mud on a rainy day rather than spend two-pence to pay for a ride in an omnibus. A man of this character, tolerably wellknown to literary men, may be seen in Fleet-street almost any day of the week. The passion is one which it is impossible to understand, for when such a man dies he has to leave his wealth behind, not one farthing of it can he take into the spiritual world. The only thing that he can possibly carry away with him at death is the disposition which this love of gold has engendered, and that can clearly be a source of nothing but pain to him in a world where gold is not. Moreover, in that state, the probability is that he will be able to look down and see his muchprized wealth scattered in handfuls by the men whom he made his heirs. Such a prospect can hardly present a cheerful picture to the mind of any man who is engaged in this wild-goose chase after gold. And if such a man be not a believer in a future life at all, why, then, he is a bigger fool still, because he sacrifices the only opportunity that will ever present itself for obtaining some small amount of happiness by means of the material which he possesses in such abundance.

"We heap up riches for some unknown stranger; The homes we rear shall alien owners find ; We gather at the cost of toil and danger For prodigals to cast upon the wind; And many a hireling eats us up before The decorous mourners gather at the door."

I often wonder whether the men who accumulate wealth think that there is any credit due to them for becoming rich. There most certainly is not. Any fool can make money if he will only pay the penalty which the purchase involves. Let him sacrifice body and soul to this purpose, sear his conscience, spurn morality, trample all the finer feelings of his nature in the mire, scruple at no deed, however dirty and contemptible, and lose sight entirely of religion, and if he fail to become rich, then he must indeed lack brains. In olden times they believed that men sold themselves to the devil for money. So they do. Not in the literal sense that was then imagined, but in a sense equally true and equally terrible. This love of wealth also frequently carries with it the

desire for a sort of social distinction, which the possession of riches is supposed to involve. The author of an article on the "Court of Queen Victoria," in the current number of the Contemporary Review,-supposed to be Mr. Gladstone,-mentions the fact "that wealth is now in England no longer the possession of a few, but rather what is termed a 'drug.' That is to say, it is diffused through a circle so much extended and so fast extending that to be wealthy does not of itself satisfy, and the keenness of the unsatisfied desire, aspiring selfishly, not to superiority, but rather to the marks of superiority,-seeks them above all in the shape of what we term social distinction." This is the sort of sham-respectability which wealth brings to a man. He may be cowardly, contemptible, a villain at heart, known to have been guilty of every kind of dishonourable act, but society will, very largely, be content to overlook all this if he is only wealthy. It is not charity nowadays but wealth that "covereth a multitude of sins."

Only a few days since a case appeared in the papers of a clerk at Brentford who was convicted of swearing in the streets, which act is an indictable offence according to the laws of the land. I wish the laws were more frequently enforced against it. The penalty, it appears, for this offence is fixed by an Act of George II. at one common sailor; two shillings for a tradesman; and five shillings for a gentleman. Now, this clerk, who was convicted of swearing, being a menial, was only liable to the penalty of one shilling per oath, but he insisted on paying the five shillings, so that he might be considered a gentleman. Assuredly the course of snobbishness could go no farther than this. Here was a man who did not at all object to his name appearing in the newspapers as having been brought up before a police-magistrate for making a blackguard of himself in the public streets so long as he could have the satisfaction of seeing himself described as a gentleman. As, however, all the circumstances connected with the case were stated, he met with his due reward.

The case of this snobbish Brentford clerk is not an exceptional one. There are scores of such, and they arise out of that constant aping of a sham respectability, based upon the undue power and influence of wealth. The curse of this age is gold. Better that famine, pestilence, or almost any disaster should happen to a nation, than that it be surfeited with wealth, and lose sight of everything that is noble, and good, and true, in the everlasting scramble for gold. This is, indeed, a Mammonworshiping age.

> "Gone, the spirit-quickening leaven, Faith, and love, and hope in heaven— All that warmed the earth of old Dead and cold. Its pulses flutter; Weak and old Its parched lips mutter Nothing nobler, nothing higher Than the unappeased desire The quenchless thirst for gold."

III.—THERE IS A LARGE PREDOMINANCE IN THIS AGE, OF WHAT IS CALLED THE COMMERCIAL SPIRIT. No doubt, on the whole, this quality of our race has been very largely beneficial, both to ourselves as a nation, and also to the denizens of other lands with whom it has brought us into close and intimate communion. It has opened up a path across enormous wastes of ocean, explored the interior of large tracts of hitherto unknown countries, carried civilization to savages, and aided in bringing about a better understanding between nations in the most distant parts of the world. England may well be proud of its peaceful victories won by commercial enterprise. The business habits of her sons and daughters are the envy of all foreign nations.

There is, however, a dark side to this. Commercial prosperity has been too often the result of dishonest and unscrupulous conduct. As a nation, our hands are not clean in this respect, and, as individuals, we are terribly guilty. The shams of trade eclipse almost all other shams, and the disregard of truth among tradesmen is proverbial. Time was, when the very name of a tradesman in England would command respect, but, alas! that is no longer the case. The most distinguishing feature in connection with what is called modern business appears to consist in thorough unscrupulousness as to the truths respecting the articles to be disposed of. Take up a newspaper and read down the advertisements that appear in its columns, and what do you find? Simply a string of announcements that everybody has cheaper and better goods than anyone else. A tells you that the articles he has to dispose of are far superior to those of B, and to be had at a lower price; and B, in his turn, announces that his goods are cheaper and better than those of A; whilst C can, of course, out-do them both in promises of cheapness and superiority, and is, himself, out-done by D. It seems never to occur to the people who insert these advertise-

ments that this is lying, and that lying is a sin against God, and a social vice amongst men. If you speak to them on the subject, the reply is either, that everyone else does it, or else that, of course it doesn't deceive anybody, for no one believes it. The statement that every other person is as guilty as yourself is a very poor reason to urge in defence of a crime, and the assertion that no one believes the lies you tell, if it were worth anything, would show how useless and unnecessary it was to But, in truth, the men who cover the hoardings in lie. our streets with advertisements containing no single word of truth, know perfectly well that large numbers of persons will believe their statements, and their only regret is that they should be doubted by any. The articles that are sold are, of course, all of the purest possible kind, while, in reality, there is probably not one that is not largely adulterated with some cheaper, and very often poisonous material. The silk which you purchase is half cotton, and the cotton made heavy by being dressed with some mineral material. Your coat is shoddy and devil's dust, and every article of food that you take mixed with some deleterious matter. The bread is made of ground-up bones, alum, and occasionally plaster of Paris; the tea is simply sloe leaves; cayenne pepper, red lead, and mercury; and the milk,-well, one is afraid to say what that is composed of, chalk and limewater would be harmless, but horses' brains beaten up, forms a mixture too terrible to talk about. Now, in all this, besides the crime of half poisoning the people who swallow these adulterated articles of food, there is that other crime, if possible, worse, because destructive to the well-being of society-the lying which all this involves. "There is nothing "says Plato, "so delightful as the hearing, or the speaking of truth." Alas, how very seldom do we meet with it in connection with the business pursuits of this boasted nineteenth century

IV.-A DISTINGUISHING CHARACTERISTIC OF THIS AGE IS THE HURRY AND BUSTLE ACCOMPANYING ALL OUR DOINGS. This, as a matter of course, arises very largely from the commercial spirit already named. Everyone is bent on business, and, consequently, has no time to think of aught else. We hear a great deal of talk about the Americanising of our institutions, but in no respect, perhaps, are we becoming so much Americanized as in this. The perpetual hurry and bustle to be seen any day in this city will show clearly to anyone who witnesses it the rapid rate at which we live in modern times. "Life at high pressure," this has been recently called, and life at high pressure it most unquestionably The evils arising from it are several, I may mention is. First, it is destructive to the health, wearing out two. the physical powers to such an extent as to produce enfeebled constitutions subject to all kinds of diseases, and, in the end, to premature decay, for there is, to begin with the wear and tear of the nervous system, conse-quent upon the continued anxiety of mind and the perpetual tension of the mental faculties; and there is also what is, perhaps, even more injurious, the destruction of the digestive organs by the hurry with which meals are got through, and the small period of rest apportioned to the frame in order to enable digestion to go on properly. Secondly, there is the lack of time for reading and thinking which this state of things involves. The newspaper takes the place of the Bible, and a list of stocks and shares is considered more important than the profoundest work issued from the press. What reading' there is is quite in keeping with the hurry and bustle to be observed in all things else; books are glanced at, not carefully read and digested. Their contents are skimmed over, not mastered and reflected upon. And the result of this is, of course, to call into existence a class of literature adapted to the case. Hence, wretched sensation novels, and improbable and unnatural stories of every kind are published in shoals, and find numerous readers, while good books teeming with sober and solemn thoughts are scarcely looked into. Men have no time to think, and, therefore, do not care to read books which provoke thought, or which require application in order to understand them.

The knowledge of the age is extremely superficial, and, indeed, how could it be otherwise, with such habits as those I have described, Education is much more general, and that is so far gratifying; but it is a rudi-mentary education after all. The giants of intellect belong to the past. Great thinkers are sought for in vain in this age. Shallow men abound who talk a mysterious jargon composed of outlandish phraseology, but hidden beneath which a thought is seldom to be found. Well has Bailey said :-

"Time was when centuries seem to rolled apace, And nought whatever to have taken place, Save heroes' births, the glories of their race. Time is, and lo ! contrasted now with then, The age of great events and little men."

V .-- A MOST CONSPICUOUS FEATURE IN THE PRESENT AGE IS THE MATERIALISTIC TENDENCY OF THOUGHT. I have frequently had occasion to refer in these discourses to the materialistic tendency of modern science. And this arises very largely from the fact of the undue importance which is attached to what are called Physical Phenomena, and the small amount of attention which the study of the mind itself receives. In fact, there can hardly be said at the present time to be a science of mind at all. Not only is external nature placed conspicuously in the foreground in all modern studies, but man himself is viewed from an external aspect. Ever since the days of Locke there has been a tendency to ignore metaphysical studies, and to look at mind only through the brain. Psychology, in the true sense of the term, is hardly considered worth the trouble of investigating. Only a short time since we had the president of a newlyformed psychological society declaring, in his inaugural address, that their business was to study facts in contradistinction to emotions, imagination, &c., as though emotions and imagination did not lie immediately within the province of psychology. But this man knew of no psychology except as a branch of physiology, and to be studied, therefore, from the external, and not from the internal point of view. He remarks that the business of his society "will be to prove that the science of mind and soul can be based on at least as many facts and phenomena, and, therefore, on as secure a foundation, as any of the physical sciences." What facts does he refer to? Assuredly not physical facts, for these are but effects of the mind, and must clearly be insufficient to form the basis of a science of soul. But in truth, a psychological society with a lawyer at its head, and with not a single psychologist in its ranks, is an anomaly, and shows of itself to what a wretched plight the study of the science of mind has come. "The truth is," says Thomas Carlyle, "men have lost their belief in the Invisible, and believe, and hope, and work, only in the Visible, or, to speak it in other words: This is not a religious age. Only the material, the immediately practical, not the divine and spiritual, is important to us. The infinite, absolute character of Virtue has passed into a All the great powers of the mind are lost sight of, or, if

they are ever mentioned, it is only to place them in the catalogue of fancies which must on no account be allowed to influence the opinions of mankind. Inspiration —through which has come the divinest thoughts that have ever blessed humanity-is now-a-days sneered at because it does not square with some miserable fact in physiology which may perchance hereafter turn out to be no fact at all. Genius, and taste, and imagination, these are no facts according to the materialistic theory, yet I ask you are they not really the most powerful of all facts with which the world has had to deal? Is the lofty and sublime genius which embodies itself in a magnificent painting less a fact than the canvass and the paint employed for the purpose of making it permanent, and rendering it perceptible to other minds? Are the sublime thoughts of the poet winging their way to men's hearts and stirring up the highest feelings of their nature, less facts than the paper on which they are printed, or the ink used for the purpose? Does any man with a grain of sense doubt that lofty genius and sublime thoughts are the most important of all facts, a thousand times the value to man of any phenomenon to be found in external nature? Adhere to facts, say you! why, you materialistic, pigmy, petty-fogging twaddlers, prating ever of facts, you ignore and despise the most marvellous of all facts to be found in God's universe!

The materialism of this age is a hollow and pretentious sham, furnishing no solution of the numerous problems which force themselves upon our attention on the one hand, and on the other robbing man of his purest joys, his brightest hopes, and his noblest aspirations. Jean Paul Richter spoke of a time-as then future-when "Of the World will be made a World-Machine; of the Ether, a Gas; of God, a Force; and of the second world, a Coffin." Thomas Carlyle, commenting on this, says: "We rather think such a day will not come." Alas! such a day has come, or very nearly so, for to-day we witness men eminent in science resolving God into a force, and declaring that the grave is the end of man's career.

This materialistic tendency of modern times has forced itself into the temple of God, and now very largely account for the spread of Roman Cathelicism, and the existence of the miserable thing that apes its doings-the Ritualism that prevails in the English Church? The spread of both of these is largely due to the Materialism to be found mixed up with their worship. The crosses, and paintings, and altars, and priests' robes, and all the rest of the tomfoolery which goes to make up the religious show, are all so many appeals to the senses. They are, in truth, material objects standing between God and the human soul, shutting out all the light of heaven, and preventing the influx of the Holy Spirit into the mind, but gratifying the senses, and thus materialising worship itself. Here is the true key to the spread of a system, utterly out of harmony in every other respect with the present age, and which, from the frightful mark that it has left on the pages of history, one would imagine would be looked upon with horror in every free country. The sole means which it appears to make use of for dis-seminating its principles throughout the land is the elevating into undue importance the material objects which it mixes up with its worship. Hence the innumerable relics of every conceivable character that imagination can invent that are to be found in its keeping, with which it seeks to gratify the eyes of those who put

temptible than Popery, because it lacks the prestige of the Romish Church, of which it is a small and spurious copy, and, therefore, a gigantic sham.

What is called Rationalism in the churches-though why it should be allowed to arrogate to itself this highsounding title I can never understand, seeing that it is as irrational as any thing that we are in the habit of meeting with-owes its success to the same cause. It ignores the supernatural, denies the personality of God, rejects revelation, reduces Christ to a very ordinary kind of man, looks upon Christianity as on the whole rather effete and worn out, and establishes a materialistic standard for the measure of immaterial things.

These are the various forms which the sceptical tendency of the age assumes, and which are spreading themselves so largely throughout modern society. The whole thing arises from taking a one-sided view of nature, and from ignoring the better part of humanity :-

" Lo Nature is God's poem, subtly woven In just accords of infinite sweet verse. For ever chant with fiery tongues and cloven, His orbs veiled magi of the universe. The stony brain dissects, devours, denies : Heart, mount thy throne, thy sceptre opes the skies."

It must not be imagined, however, that all these evils which I have pointed out-and they are of a terrible character—have no redeeming feature. They are dark, 'tis true, but then there is a bright side to them, and although, perhaps, but little of it is seen, yet it is there, and hence gives us some hope that it may hereafter increase. Were the evils that I have described unmixed with any good, it is questionable whether society could hold together, for it is, after all, probably only by virtue of the presence of religion amongst us, and the faith in God on the part of at least a portion of society, that the social fabric can be preserved. Christ said to His disciples in His day—and His language is applicable to the true Christians of every age,—"Ye are the salt of the earth." By these, therefore, is society preserved from the putrefaction of sin and iniquity which would otherwise destroy it. The bright side to the gigantic evils I have named I have only time just to mention, and leave them to be worked out by yourselves.

The mechanical habits of the time have given us scientific discovery, and the conquest of the powers of nature. On every hand we have opened up the road to new treasures in the shape of discoveries that shall bring blessings to nations yet unborn. We have engaged in a fierce combat with nature, and the rich spoils of the battle lie around us on every hand. We have penetrated far into the recesses of material things, and brought to light the richest of earth's treasures. Science, in her own sphere and domain, is the friend of man, and destined, hereafter, to scatter her rich blessings on every hand.

The scramble for wealth is not all evil, since it has procured many comforts and luxuries for mankind. To it our present advanced position among the nations is largely due, and from it modern civilization has to a great extent sprung.

The commercial spirit of the age has opened up inter-course with foreign nations, and laid the foundation for carrying out the divine principle of human brotherhood. The olive branch of peace has been carried to foreign nations by this agency, trade has been opened up between distant peoples, and the civilized man and the savage have learned something of each others habits, and have placed themselves in a fair way of promoting, hereafter, peace and prosperity among all mankind.

and shewn us how divine a thing is work. By these means we have become an example in industry and perseverance to all the nations in the world. The energy of Englishmen is proverbial everywhere: Indolence, although no doubt it is sometimes to be met with, is by no The importance of labour means a general failing. cannot be over-rated, and in this country we have learned to estimate it at its true value. The poet's advice there are few men who are not anxious to take.-

> "Work, and thou shalt bless the day, Ere thy task be done; They that work not cannot pray, Cannot feel the sun. Worlds thou may'st possess with health And unslumbering powers; Industry alone is wealth, What we do is ours."

The materalism that prevails so extensively amongst us has also its bright side. It has served to check superstition, and to curb fanaticism, and, above all, it has tended to keep in a state of activity the minds of those who prize the truths of religion, and value Spirituality.

There is one other characteristic of the present age which is of itself of so gratifying a nature that it may be considered very largely to atome for the terrible evils which I have already described. For, after all, the objectionable features in the discussion of which I have occupied so much time this evening are partial and limited to certain classes. The characteristic to which I will briefly draw your attention by way of conclusion, is

VI. THERE IS AN INCREASED AND INCREASING INTEREST IN REAL SPIRITUAL RELIGION. Every one who takes notice of the prominent movements of the age must be particularly struck with the fact that far less importance is being attached to dogmas of a non-essential character, which at one time formed barriers of division between different denominations of religious people, and broke up the Church of Christ into a number of small and insignificant parties, each of which displayed a considerable amount of bitterness towards the other, while a spirit of toleration is being largely developed, and a union brought about that must in the end result in great good, not only to the denominations themselves, but to the world in general. And this is very largely due to the prevalent recognition of the importance, above all else, of a deep, heart-felt religion which penetrates into every part of the soul, and manifests itself externally in virtuous actions and moral worth. The Church of England is rapidly separating into two great divisions; the one to which I have already referred as encouraging the genuflections of Popery, and the monstrous errors of the Dark Ages; and the other, recognizing the real and supreme value of vital religion, blends itself, as far as possible, with Evangelical dissent. The result of this is the formation of a very large party whose end and aim is to teach practical Christianity with a power resulting from unanimity of men of different shades of opinion, such as has been seldom seen before.

A great wave of spirituality is passing over society Men are becoming alive to the vast importance of spiritual things. Religion rises into the ascendant, and while she showers her blessing upon the world she establishes her elaim to supremacy over all forms of thought. God has not left the world without witnesses for His truth, although they are fewer than we could wish. Looking out into the deep darkness that surrounds us, and the heavy moral blight which seems largely to rest upon society, we are sometimes tempted to lose faith in the future, and, long-The hurry and bustle of the age has taught us energy, ing for the appearance of some God-inspired hero, with

undaunted power and lofty aim, exclaim with Tennyson,-

> "Ah, God! for a man with a heart, head, hand Like some of the simple great ones, gone For ever and ever by. One still strong man in a blatant land; Whatever they call him, what care I! Aristocrat, democrat, autocrat,—one Who can rule and dare not lie."

Such a man will come, and not in a solitary case. The darkness is passing away, the light is dawning; already we see the streaks of morning in the eastern sky. The "signs of the times" are apparent, and can be observed by every one who has eyes to see. The Rule of Righteous-ness approaches, the lethargy that has settled upon mankind with regard to the knowledge of God and the importance of a future state, is passing away, and humanity will, ere long, awake to the sense of its true dignity and wondrous power. The golden age must come, whatever the obstacles that stand in its way, and through whatever terrible and frightful disasters it may have to be reached.

> "It is light translateth night; it is inspiration Expounds experience; it is the west explains The east; it is time unfolds eternity.'

PASSING AWAY OF THE REV. DR. ROWDEN, OF ROCHESTER INDIANA, U.S.

DEPARTED this life, April 4th, Rev. Philip Rowden, M.D., D.D., at his residence in Rochester, Indiana, in the fortysixth year of his age.

The following preamble and resolutions were unanimously concurred in at a regular meeting of the American Anthropological Association, held in Logansport, April 10th, 1875. Whereas, it has pleased the Divine Father to remove to the

realm of spiritual harmonies our esteemed brother-one of the Vice-presidents of our association, whose untiring labours have been with us from our first organization-and

Whereas, In the decease of our departed brother, the association has lost a champion in mental progress, a zealous anthropological student, a true Christian, a gentleman and scholar : bereaving us by this sad event of one whose counsels were inspiring, and whose very presence was strength, the Official Board desire to bow to the will of Him, who like a Father, will not suffer the banner of anthropological science to trail in the dust, but will let the mantle of His love fall upon some other true friend of science, who will, with our motto, "qui non pro ficit-de-ficit," bear it on in triumph, therefore

Resolved, That in the death of our worthy and very efficient co-labourer in the A. A. Association, we feel deeply sorrowful, but reverently bow to the mysterious ways of the Infinitely Wise; Whose we are and Whom we serve.

Resolved, That we tender our heartfelt sympathy to the bereaved widow and orphan children and many relatives and friends of the departed.

Resolved, That a copy of this preamble and these resolu-tions be presented to the afflicted widow and family of the deceased, and that they also be spread upon our record.

Resolved, That we ask their publication in the Daily Pharos, Logansport, the St. Louis Eclectic Medical Journal, St. Louis; the Eclectic Medical Journal, Philadelphia, Pa.; and the Chris-tian Spiritualist, London, England.

By order of the Committee. Logansport, Ind., April 12th, 1875.

No man struggles honestly and ardently utterly in vain; for in us all, if we would but cherish it, there is a spirit that must rise at last conqueror.

Provincial Intelligence.

BIRMINGHAM.

THE principal event of interest that has occured amongst the Spiritualists during the past month, has been the funeral of the mortal remains of Nelly Groom, aged eighteen, the daughter of well-known Spiritualists. Mr. R. Harper con-ducted the ceremony, which consisted of reading the 107th Psalm, a chapter or two from some Oriental Litany, and an inspirational paper, which claimed to be from the spirit of Dr. Samuel Johnson'; the singing of two or three hymns, and the offering up of a prayer. There was an entire absence of the usual "trappings" and "suits of woe," such as hat-bands, black gloves, crêpe, and so on, the company, as a rule, wear-ing their ordinary clothing. Some young ladies present, wore white dresses, and a few other persons had on white gloves. A great number of flowers were placed upon the coffin after it had been lowered into the grave.

Several lectures have been given during the past month on the subject of Spiritualism, by Mr. Harper.

BISHOP AUCKLAND.

MR. SADLER has been giving séances in this neighbourhood with very great success. The physical manifestations are described as being very powerful, and of a character likely to bring conviction to sceptics. Mr. Sadler himself, is also well spoken of.

LIVERPOOL.

MRS. TAPPAN has been delivering addresses with great success in Liverpool since she discontinued her lectures in London. The Liverpool Mercury speaks thus of her :--- "Mrs. Cora L. V. Tappan delivered a lecture in the Concert Hall, Lord Nelson-street, on Saturday evening, on 'Spiritualism versus Science.' Dr. Hitchman presided, and there was a large attendance. The lecturer was supposed to be in the trance-state, and to speak under the inspiration of Benjamin Franklin. Whether such was the case or not, we can only say that the oration, in its way, was undoubtedly a wonderful performance. Mrs. Tappan possesses extraordinary powers of eloquence. Her discourse occupied over an hour, and throughout that time she had not to hesitate, for an instant, for a single word with which to express her thoughts. The lecturer commanded a flow of language truly marvellous, and enlisted the closest attention from the audience, who, at the conclusion of her address, greeted her with rounds of applause. It was stated that owing to the disgraceful conduct of some of the audience on the occasion of her last visit to Liverpool, an opportunity of putting questions to her could not be given, but a poem would be recited by her on any subject suggested by mem-bers of the press. A poem on "Happiness," was then de-livered extemporaneously by the oratress. The chairman remarked that Mrs. Tappan had given three thousand similar addresses and extempore poems, on subjects suggested by the audience, giving the utmost satisfaction on every occasion. It became a question, therefore, whether she was a medium or a prodigy of a human being. It was for the audience to endorse the one opinion or the other."

A PROMISE should be given with caution, and kept with care. A promise should be made by the heart. A promise is the offspring of the intention, and should be nurtured by recollection. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise neglected is an untruth told. A promise attended to is a debt settled.

IF we seek an interest of our own, detached from that of others, we seek an interest which is chimerical, and can never have existed. Can we be contented with none, but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted? The bee, the beaver, and the tribes of herding animals, convince us that the thing is somewhere, at least, possible.

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.



PROFESSOR CLIFFORD ON SPIRITUALISM AND CHRISTIANITY.

MATERIALISM has become so inflated with pride and conceit at its recent small successes, that it now puts on most arrogant and insolent airs. The dogmatism that it is its delight to charge upon the old theologies, it would seem to have now monopolised entirely for its own use, and to-day it hurls abroad its anathemas in a manner that might provoke the envy of Popery herself. Atheism, cold, cheerless and cruel, is now not only openly proclaimed in places where we should least expect to meet with it, but it is declared to be the only philosophy possible to be accepted by sensible men. The faith which has sustained the world through all the ages of the past, and on which the moral law of all peoples is based, is now sneered at as an old wife's dream. The universe, with its transcendant beauty and stupendous power, we are asked to believe to be a huge Semblance, conjured into existence by Fate, and governed by Chance. The infinite abyss into which man gazes as he stands on the firm broad carth, and which he has been accustomed heretofore to believe redolent of life, and controlled by an infinite intelligence, is now to be descried as an everlasting shadow of the black nothingness which awaits us all hereafter. Suns, and stars, and worlds whirl on their

courses in discord, wild as a Bacchanalian dance, with no Divine hand to guide, no Infinite wisdom to plan, and no Eternal love to regulate their movements. Man came from nothing, and is going nowhere. All life, and soul, and spirit are crushed out of him in the contemplation of the startling intelligence that he is an orphan in a wild and barren waste, with no destiny before him but annihilation. So, after all, the frightful picture drawn by Jean Paul Richter, of a Universe without a God, where instead of the "Divine Eye," there is glaring on us an "empty, black, bottomless eye-socket," is a true description of universal nature. And to this black and dismal state of things we are being brought by theories which hold up their heads in society under the sacred name of Science. Knowledge, divinest of all human acquirements, leading the mind, as we had always heretofore believed, up the world's great altarsteps to the Source of infinite knowledge from which all wisdom flows, is now to be proved to carry in its wings a dismal curse, eclipsing the noon-day sun, and rendering night hideous with its doleful screeching of death and the grave, as the end of all human things. Religion, chief source of civilization, basis of culture, cause of refinement, foundation of morals, and, above all, the one source of comfort and happiness to mankind, is to be snuffed out like an insignificant candle, as being useless in the light which science-or rather the wild speculations which dignify themselves by that title-sheds upon modern society.

We have been led into these remarks by an article on the "Unseen Universe," which appeared in the *Fortnightly Review* for June, and which is announced to be from the pen of Professor Clifford. The paper is professedly a review of an able work recently published on the subject of immortality, as arrived at by an investigation of the Physical Phenomena. The greater part of Professor Clifford's article, however, is devoted to a coarse and flippant attack upon all forms of revealed religion. The violence of the language used betokens, on the one hand, a deep unaccountable animus against Christianity, and especially against Spiritualism; and on the other, a lack of that sound judgment and capability of reasoning that we have a right to expect from a man in Professor Clifford's position. Speaking of Modern Spiritualism, he remarks:—

The other form of the traditional conception is one which the lower races of men have always taught to their conquerors, as vermin are left in a house by the ejected tenant. Witches or wizards, whole impostors and half dupes, support a wretched and criminal existence by preying upon the credulity of simple creatures who would have knowledge and speech of the dead. To these, frightened or cajoled, they show such lying and pitiful wonders, as the sun is ashamed to see. The Spiritualism of our days is a mere survival of, or relapse into, the low cunning of savage times; none the less disgraceful to our generation, because it may seem pardonable in more bestial and less human types. The coarse and clumsy audacities of women, who must needs be in some wise talked about, are backed by the trickery of keener-witted knaves, clever enough to hunt out and mimic the feats of older fireeaters and floaters, and thereby to deceive even some of those who have lived so long in the pure air of honest and patient research, that they cannot believe in fraud so vile and detestable. If, as the tricksters phrase it, "the phenomena are

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sometimes real,"there yet remains the mass of vulgar cheatery, which is used to supplement "the phenomena;" and at the bidding of such vulgar cheats, must the poor dead play the fool to purblind believers with no more of manly and straightforward thought in them than there is in their musical boxes and guitars.

Here is a torrent of indignation rolled forth, which no doubt Professor Clifford thinks will bear down all before it. His indignation at Spiritualism must be terribly roused, to cause him thus to hurl abroad his thunderbolts, more awful, no doubt, in his own estimation, than those manufactured of old by Vulcan and his cyclops. After all, however, such tall talk as the Professor indulges in is harmless enough, and will hurt nobody. What does he know about Modern Spiritualism? It is extremely probable that he was never at a séance in his life, nor ever took the trouble to bestow five minutes' thought upon the subject. The "coarse and clumsy audacity" might with very good grace be retorted upon himself, and assuredly nothing can be more "vile and detestable" than the denouncing in the strongest terms that the writer can command, a subject of which he is profoundly ignorant. Spiritualism will survive the attack of Professor Clifford, and will be remembered as a beam of light emanating from the great Spiritual Sun, to enlighten the darkness of human nature long after the wild speculations about Atoms, now yclept Science, shall have passed into that oblivion to which they are ultimately doomed.

• Christianity is equally severely dealt with by the Professor. He remarks, speaking of the received "theology of Christian communities," as it prevails to-day :—

According to this, the condition of the departed depends ultimately upon the will of a being who a long while ago cursed all mankind because one woman disobeyed him. The curse was no mere symbol of displeasure, but a fixed resolve to keep his victims alive for ever, writhing in horrible tortures, in a place which his Divine foreknowledge had prepared beforehand. In consideration, however, of the death of his Son, effected by unknowing agents, he consented to feed, with the sweets of his favour, such poor wretches as should betray their brethren, and speak sufficiently soft words to the destroyer of this kindred. For the rest, the old curse survives in its power; condemning them to everlasting torment for a manifestation of his glory. To the dead, then, if this be the future life, there is left only the choice between shame and suffering. How well and nobly soever a man shall have worked for his fellows, he must end by being either the eternal sycophant of a celestial despot, or the eternal victim of a celestial executioner. If this horrible story be true, the noblest thing left for us is to curse God and die.

More coarse and vulgar infidelty than this we have seldom come across. Compared with it the language indulged in by most secular lecturers is refinement itself. This sort of rant and fustian we are familiar enough with in the writings of the Deists of the last century, but the culture and refinement of modern times have largely effaced it even from professedly free-thought publications. Professor Clifford in reviving such a style of opposition to Christianity will, he may depend upon it, do very little towards furthering his own opinions. The religion which has withstood all the attacks that erudition, culture, intellect, and philosophy could bring to bear upon it, has not much to fear from the coarse and vulgar ribaldry, which is

here indulged in, even though it comes from a Fellow of the Royal Society, and a man, therefore, who has some sort of a scientific reputation. It is needless, perhaps, to tell Professor Clifford that it would have been far more to the purpose had he discussed rationally the doctrines against which he seems to have so strong a feeling of animosity, for such a course of procedure clearly does not commend itself to his The ad captandum twaddle about cursing taste. God and dying, would no doubt be received with loud demonstrations of applause in any small Secular lectureroom, but it is utterly out of place in the pages of a leading magazine like the "Fortnightly Review." Neither is it calculated to have any effect upon the minds of calm and intelligent people who, as a rule, do not mistake noise for argument, and tall talk for reason. To say nothing of the fact that the picture of Christianity here given, is a travesty of the great doctrines in which professed Christians believe, the attack is like Macbeth's description of life,

It is rather amusing to find Professor Clifford depicting religious people as begging piteously of scientific men, to allow them to keep their "hells and heavens, and gods," "only for another half century," to which petition, of course, the men of science, with adamantine hearts, respond with a flat denial. Really one would think from this sort of bombast, that religion was withered and shrivelled with age, and giving indications of a speedy death, whilst science was striding the world with giant steps, a veritable Samson in its might and power. Since when has religion begged of science permission to be allowed to exist? Religion has its roots deep in humanity wherever human pulses beat; and in any encounter with science, supposing such an encounter possible, science would herself be the sufferer. But true science is not antagonistic to religion. The theories which Professor Clifford and his class dignify with that high-sounding name, are as far removed from science as from religion. They are wild dreams, idle speculations, "chimeras dire, and nothing more. They are like the morning mist rising from marshy districts, and will speedily disappear before the rays of the sun of truth. Religion is as strong to-day, as at any period since human beings have flourished on the earth ; and Christianity shews no more signs of decay in the nineteenth century than it did in the first. The "sickly dreams of hysterical women and half-starved men" are assuredly not religious theories, but the hypotheses of so-called science. Speculation in modern days has run wild, and it is described in language more wild than itself. The man who can speak of the great religious truths to which mankind in all ages have clung for comfort and support, as an "awful plague which has destroyed two civilizations," clearly talks at random, and has no regard for truth. What civilizations has Christianity ever destroyed? She has been the forerunner of civilization into every land where she has gone, and refinement, culture, and art, have always followed in her train. She has broken down, not civilization, but

tyranny, and oppression, and wrong. She has proclaimed the Divine doctrines of human brotherhood and the fatherhood of God. She has furnished men with a staff on which they can lean in the severest trials of life, and shed a light across the dark gloom of the valley of the shadow of death. Eighteen-hundred years ago she proclaimed "Glad tidings of great joy" to all mankind. To-day she spreads peace and happiness over the face of the earth. And in the future, despite such men as Professor Clifford, and the whimsical theories now given to the world under the name of science, she will

" Flourish in eternal youth."

DR. SEXTON AT CAVENDISH ROOMS.

THE Sunday services carried on in the past three months at Goswell Hall by Dr. Sexton have now come to an end. The tenancy of the lessee who has held the place for the last twenty years or so having now expired, the room is no longer available for public meetings. It can hardly be said to have been adapted for Dr. Sexton's services at any time, seeing that it is too small, and badly situated, still it was the only place that could be had at the time, and has served the purpose very well for the past three months. Tolerably good audiences have attended, although the number of Spiritualists among them has been remarkably small. Several persons who promised when Dr. Sexton took the rooms to give him their warmest support, and were very enthusiastic in their professions of the assistance they would render him, have hardly ever been near the place. Of course, Dr. Sexton is well-enough known among the general public to be able to secure an audience upon whatever subject he may choose to speak, but, as for the last two years he has devoted himself almost entirely to the advocacy of Spiritualism, and as Spiritualists were first and foremost in soliciting him to incur the responsibilities of Sunday services, and in promising so much assistance, he thinks he ought to have had more support from them. However, the object in writing this is not to complain of the past, but to draw attention to what is to be done in the future. Two years ago, it will be remembered, the Dr. gave several orations at Cavendish Rooms, which were not only well received on the occasion of their oral delivery, but were afterwards published, and had a very large circulation. These Sunday services were continued up to the time when Mrs. Tappan appeared in the field, when the Dr. retired to make room for her. Cavendish Rooms, being vacant, have again been secured, and in future Dr. Sexton will deliver discourses in this, now, well-known Hall every Sunday evening.

Some of the friends who were regular attendants at the Goswell Hall services, and who saw that unless some extra support was obtained, a heavy loss would fall upon the Dr., suggested that a guarantee fund should be subscribed, in order to meet such expenses as might arise. Dr. Sexton, however, on being spoken to on the subject, considered it preferable to issue a series of tickets, which could be taken by those who were desirous of supporting the scheme, and which would bring in a source of revenue similar to that derived from the seat rents in churches and chapels. This has now been done, and tickets have been issued at the following prices for the quarter : front seats, single, £1 1s., double, £1 11s. 6d. ; second seats, 10s. 6d. The rest of the Hall will be, of course, open free to the public. The seats for which tickets have been issued will be numbered, and will, therefore, always be retained for the use of the ticket-holders. A goodly number have been already issued, but, of course, not sufficient to meet the quarter's expenses. Any donations, therefore, will be thankfully accepted. The loss sustained on the Goswell Hall services is about £13, which, unless some assistance is rendered, falls upon Dr. Sexton. The character of the services will be in no sense changed. A discourse will be delivered each evening of about an hour's length, upon some subject of a scientific or philosophical character, but always with a religious bearing, preceded by a regular religious service. Thus the fact will be kept conspicuously in the foreground, that the meeting is not convened solely for the purpose of listening to a lecture, but also for the worship of God. As, however, we entered at length into this question in the *Christian Spiritualist* for May, it is not necessary to repeat it here. Most of the discourses will be afterwards printed, either in one of the magazines, or in a separate form.

One Sunday service has already been held at Cavendish Rooms, in accordance with the new arrangement, and the rest will be continued weekly without interruption. On the occasions when Dr. Sexton will require to be absent, he will always endeavour to find a competent substitute to take his place. We shall be glad if those of our readers who reside in London will attend themselves as often as they can make it convenient to do so, and use their influence in inducing others to follow their example. At least, by speaking of the subject, they can help us to obtain publicity, and those who will distribute circulars shall be supplied with them for the purpose. All communications relating to Dr. Sexton's Sunday services, donations for the purpose of rendering assistance in carrying them on, applications for tickets, &c., to be made to Mr. Frederick Maurice Sexton, *Christian Spiritualist* office, 75, Fleet-street, London, E.C.

MR. MOODY AND SPIRITUALISM.

SPIRITUALISM appears to be in great disfavour with Mr. Moody. He is reported to have described it one day last week as "the bane and curse, not alone of the Continent of Europe, but of America also. Mediums of the Evil One," he said, "were everywhere rampant in the United States. Far better would it be," he added, "for a nation to be overtaken by a deadly epidemic than to be subject to the influence of this modern Spiritualism, having, as it did, its origin in the lowest depths of hell."

Shame on you, Mr. Moody. Go to your New Testament, and learn the great lesson of Christian love which stands so conspicuously in the foreground of all its teaching. That Spiritualism is of God is certain, for it has made bad men moral, converted unbelievers to religion, and led cynical and sneering sceptics to Christianity. Judged of by its fruits, therefore, it can no more be the work of the "Evil One" than is Revivalism. Mr. Moody's violent antagonism to that which is doing the same work as himself, but in a different way, is only another illustration of the very old spirit displayed eighteen hundred years ago, and so fitly rebuked by the great Master."—Vide Luke ix. 49-50.

SOUTHEY says, in one of his letters:---"I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In this manner I make the most of my enjoyment; but though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others."

Leaves from Editor's Note-Book.

In the Notes of last month I omitted to mention that on May 10th I went, by special invitation, accompanied by my friend Mr. Young, of Swindon, to a private séance at the residence of Mrs. Showers. There were present on the occasion, Sir Charles Isham, Bart., Mrs. Ross-Church, (Miss Florence Marryat), Mr. Luxmore, Captain James, Mrs. Fitzgerald, Miss Ayling, Mr. and Mrs. Rushton, Mr. Wedgewood, and Mr. W. H. Harrison. There was, first, a short, dark séance, in which the ordinary phenomena of the floating of instruments round the room, &c., occurred whilst the medium's hands were held; and afterwards a light séance, in which Miss Showers was securely tied in a corner of the room, behind a curtain temporarily hung up for the occasion, over the top of which the light freely passed. Under these conditions, hands were thrust over the top of the curtain from behind. Then a shorter curtain was used, and so placed that the hands of Miss Showers, resting on her knees, were in sight of the audience the whole time, under which conditions, a bow-knot was tied in a piece of tape that had been hanging loosely round the medium's neck. A glass of water, placed on her lap, was also raised to her lips, enabling her to drink a considerable portion of the water, her hands and knees being in sight of the audience, and her neck fastened back to a staple in the wall. The séance concluded with the cabinet manifestations, in which a full-length figure came out amongst the spectators.

On the 23rd of May I selected for my subject, at Goswell Hall, "The Theory of Human Automatonism; a Reply to Professors Huxley and Clifford, on the questions of the Freedom of the Will and the Spiritual Nature of Man." The audience was tolerably good, and appeared much pleased with the manner in which I dealt with the subject. I endeavoured to refute the positions taken by Professors Huxley and Clifford from the same branches of science to which they themselves had appealed. I shall, probably, hereafter, publish the discourse, either as a magazine article, or in a separate form.

On the following Wednesday I travelled to Bradford, for the purpose of attending a meeting of the British Medical Reform Association, and resigning the office of secretary, which I had held for two years. Amongst those who attended were many old friends whom I was glad to meet once more, several of them being Spiritualists and sincere Christians. Early on Friday, I was again in London, attending to my literary duties.

On Sunday, 30th, I delivered a discourse in the Goswell Hall, on "Christian Morality; its nature and value as an ethical code." There was a very good audience present, among whom were several well-known Spiritualists, a circumstance which has been by no means common at these services. My object in this discourse was to show not only that Christianity was superior as a Code of Ethics to all systems of Moral Philosophy that had been propounded, but that it was unique in its character, presenting features to be met with nowhere else. I pointed out that its Method was peculiar to itself, that its principles comprised something not to be met with in any other scheme, and which could never have been reached by civilization, and that, above all, it carried with it a power to which no other system, either of philosophy or religion, ever laid claim. At the close of the service many persons expressed themselves very much pleased with the discourse, and said they considered it reflected

better supported. Two or three gentlemen present expressed their determination to raise a guarantee fund for the purpose of procuring me a much larger place of meeting in which we can assemble in future. On this matter being afterwards discussed, I considered that instead of a guarantee fund it would be preferable to issue a number of quarterly tickets, which might be taken and paid for by those who were desirous of hearing the Discourses, and which would consequently prove a source of revenue corresponding to the seat-rents in the churches and chapels. This plan was afterwards adopted, and a considerable number of tickets were disposed of for the current quarter, commencing at Midsummer, and ending at Michaelmas. It will be seen from another part of the paper that I have secured the Cavendish Rooms, in which to deliver addresses on Sunday evenings in future.

On Friday, June 4th, I presided at a meeting of the London Dietetic Reform Society, on which occasion arrangements were made for holding a public meeting on the 8th inst. at the Quebec Institute. On this occasion we shall be favoured with the attendance of Professor Newman, and other men of note, and shall be glad to see a large gathering of friends.

Having been announced to deliver two discourses in the Town Hall at Yeovil, on Sunday 6th I made my way to that small Somersetshire town on the previous Saturday. This part of the country was quite new to me, since, notwithstanding the extent of my travels in various parts of England and Scotland during the past twenty-five years, I have been very little in the western counties. I reached Yeovil late on Saturday evening, and was met at the railway-station by Messrs. Ralls, Hann, Higgins, and some other friends. Spiritualism has only recently found its way into this town, but there is clearly a large and increasing amount of interest felt in the subject. During my stay I was questioned on all hands with regard to the phenomena, and a general wish was expressed that I should devote a week evening to a lecture upon some phase of this important question. Had there been time to get out bills, and to make the announcements, arrangements would have been made for my doing so. As it was, I promised that I would, if possible, return again for the purpose in about two months' time.

The Sunday services were brought about principally by the Spiritualists of the town, although entirely unconnected with the spiritual movement. They would have been held in the Unitarian Chapel, but as that building would only accommodate about three hundred persons, it was considered to be too small for the purpose. The Town Hall was consequently secured, and announcements made that I would deliver two discourses-or, to follow the wording of the advertisements, preach two sermons—in the atternoon on the "Restitution of All Things;" and in the evening on the "Bible and Science." Considerable excitement prevailed in the town in reference to the former of these topics. The congregation in the afternoon was, for a provincial town, very large, there being present, as near as we could guess, between six and seven hundred people. Most of them were clearly in the habit of attending places of worship, this being evinced by the mode in which they joined in the service. In the discourse I pointed out the arguments in favour of what is called the Restitution, based upon the character and attributes of God, the end and object of future punishment, and the teachings of the Bible, and then described what I conceive to be the great truth underlying the doctrine of eternal punishment. The congre-gation was evidently highly interested in the subject, and great discredit upon the Spiritual party that I was not even those who believed in the eternal duration of future

torments expressed themselves greatly pleased with the importance I attached to the teachings of the Bible, and the description which I gave of the heinous nature of sin. Our friends considered that the large congregation was due to the fact that it being afternoon most of the places of worship in the town were closed, and that, therefore, we might expect a smaller audience in the evening. We were, consequently, agreeably surprised to find that a still larger number of persons were assembled in the evening to hear the second discourse. On this occasion I enlarged at considerable length upon the materialistic tendencies of modern science, the province of theology, and the domain of religion. Every one seemed greatly pleased; and many persons at the close of the discourse came to me, and expressed an earnest wish that it would not be long before I visited the town again. These services evidently created a considerable sensation, and formed the main subject of conversation in the town for several days after I had left. The Western Gazette contained the following notice :-

"Two discourses were delivered in the Town Hall on Sunday by Dr. George Sexton, editor of the *Christian Spiritualist*. The subject in the afternoon was, "Eternal Punishment: is it Scriptural?" and the argument was on the negative side. During the evening, the topic being, "Science and the Bible," Dr. Sexton replied to some of the theories recently advanced by Professors Huxley, Tyndall, and Clifford. Both subjects were most ably handled, giving evidence of extensive reading, close reasoning, and considerable elocutionary powers. There was a good attendance on each occasion."

This being the first time that I had ever been at Yeovil, and having heard much of the beauties of the scenery round about the town, I was naturally very anxious to visit the surrounding districts, and to accomplish this I prolonged my stay until Tuesday. On Monday morning Mr. Hann drove me several miles into the country, through some of the most charming scenery it has ever been my good fortune to witness. On every hand there were well-wooded and picturesque hills, sloping down into charming and fertile valleys, each adorned with Nature's loveliest apparel, the whole country presenting the appearance of one huge park, laid out according to the strictest rules of art. One circumstance struck me particularly in this town, which was the large number of flowers displayed in the windows of the poorer class of persons. Scarcely a cottage did I see that did not contain in its window a display of some of the most beautiful flowers, in which the various kinds of roses were most conspicuous. I know nothing, of course, about the habits of what are called the lower classes, in this place, but should certainly argue favourably of them, from this characteristic, which would seem to shew their preference for Nature's most delightful productions, to the grovelling and sottish pleasures of the tap-room. In the afternoon, Mr. Raymond, a gentleman of position in the town, and whom I learned had been four times mayor of Yeovil, took me for a drive in another direction, where, if possible, the scenery was even more charming than that I had witnessed in the morning. One spot in particular that was visited by us I shall not soon forget, called, I think, Ham Hill, consisting of an extensive elevation, which had originally formed a Roman encampment, but was now cut up in all directions by stone-quarries, and from the summit of which a view could be obtained of the entire country, as far as the horizon in every direction. Lying immediately at the foot of the hill on one side, in a most delightful valley, was situated the small village of Stoke, while on every hand lie mountain slopes covered with luxuriant vegetation, and presenting as charming a view as I have ever seen, either in this country or abroad. Returning to Yeovil, I spent a most pleasant and agreeable evening at the residence of Mr. Raymond, in company with several persons of position, who had been invited to meet me. Amongst these I may name Mr. and Mrs. Chaffey—the latter a daughter of Mr. Raymond, and a most intelligent and accomplished lady, well read in general literature, and fond of conversing on scientific and philosophical subjects—and Dr. Tuge, a homeopathic physician of extensive practice in the town.

physician of extensive practice in the town. On the following morning (Tuesday) I travelled to Frome, and called on my old friend, the Rev. Geo. Duncan, who has a charge here over a Baptist church, with whom I stayed during the day. There was not much to be seen in Frome, the principal point of interest being the parish church, rendered notorious by the thoroughly Popish genuflections of which it is daily the scene, per-formed by the Rev. W. J. E. Bennett and his curates. The church is a magnificent building, both inside and out, but its confessional box, its altars, crosses, candlesticks, and other trumpery adornments of a Popish character, are altogether out of keeping with a Protestant place of worship. Why such a man as Mr. Bennett remains in the English Establishment at all is a question which it is exceedingly difficult to answer. Clearly, if he be not a Roman Catholic, as most persons maintain he is, with a dispensation from the Pope to retain his present living, all his sympathies are certainly on the side of Rome. His influence, it appears, is very large in the town, the great majority of the tradespeople being more or less under his control. Mr. Duncan has delivered a good many lectures on Roman Catholicism, and distributed some tens of thousands of Protestant tracts in the town, by which means a great deal of good has been done. Still, Frome appears to be at heart greatly in favour, if not of Roman Catholicism, at least of a sham imitation of Popery, which lacks the prestige of the original, whilst it embodies all its errors and imperfections. I spent a very pleasant day in this town, and in the evening went on to Swindon, to visit my friend Mr. Young. After staying here for a few days I returned again to London.

On Sunday evening, the 13th, I resumed my duties at Goswell Hall, on which occasion I delivered a discourse on the "Unseen Universe," being a criticism of a recent work published under that title, and a reply to an article by Professor Clifford in the *Fortnightly Review* on the same subject. A good many strangers were present.

On the 20th I delivered the last of the series of discourses in the same place, my subject being, the "Characteristics and Tendencies of the Age," which discourse is printed in the present number of this journal.

Numerous letters breathing a most kindly spirit have been received from well-known Spiritualists, some of them entire strangers to me, personally, in reference to the strenuous efforts I have made in the advocacy of the cause. Many of these communications deserve to be published, but it would, perhaps, be considered egotistic in me to print the glowing encomiums that have been passed upon myself, I, therefore, refrain from inserting them in these pages. I make an exception, however, in favour of the following, first, because the writer and her husband seem to have been readers of my works when I was a Secularist, and secondly, because it is a valuable testimony to the utility of Spiritualism, and breathing that kind and loving spirit which is far too rare amongst us.

41, Fitzroy Square, W.

DEAR SIR,—With all my heart I hope that your new meetings may be as successful as you have every reason to wish them to be. Although my husband and I are strangers to you, you are by no means so to us. Many years ago we admired and loved you for the kindly spirit that warmed and breathed through your writings as a Secularist. It was Spiritualism that brought "immortality to light" to us, and it is only those who have honestly doubted the existence of another life who can thoroughly appreciate the true value and priceless blessing of Spiritualism. To us it has changed all things; it seems the infallible key that unlocks all mysteries. Life and its manifold diciplines have a meaning now that in former times we searched for with sorrow and unrest. I am sure it would interest you to hear many of our experiences as Spiritualists. When first we realized the truth that spirit communion was possible, it seemed so wonderful, so glorious, that we naturally imagined we had only to tell the fact for everyone to investigate and prove the truth of it at once for themselves; but, with more pain, and greater loss of friends than I hope you have ever known, we learned that there was no bigotry like that of the Materialist, and no per-secution harder to bear than that inflicted by the advocate of Freethought. I am sure it will please you to know how wisely and splendidly, step by step, the spirit guardians of my husband have helped him to his present position as an artist. Not in any abnormal manner, but in that true inspiration which is but another name for genius. It is not many years ago since we were utterly unknown and almost friendless in this great city, and I think we could never have had courage to have fought so hard a fight for place and name without the practical help and earnest sympathy of those departed men and women who were sent by God (I cannot doubt it) to help us in our time of trial. How they helped us, and of what value their love and wisdom was, you shall fully know some day. They, the spirits, left us long ago. Just so long as they could be of any service to us they remained, then came a day when they bade us farewell, and told us, in reply to our earnest protestations, that it was best for us, and for art's sake that they went away, their mission, so far, was accomplished; long ago they had told us of the successful results that would attend our implicit obedience to, and trust in their greater powers of knowledge and foresight, and upon the realization of that success, our future so far secured, they left us to continue the fight alone, promising, however, should circumstances arise when their advice or manifestation could really serve us, we should not be without true friendly help. I think there was infinite wisdom shewn in their determination, although we felt it very hard at the time. I can understand now that what was then so great a blessing, might very easily have proved the reverse. So that even the darkest part of our lives was also the brightest, and whenever I think of the pain and grief of the one, it is speedily swallowed up by the surpassing glory of that spiritual revelation, which proved itself by every act, and word, and thought, to be humanity, indeed, but humanity, divine, present with life and knowledge, glorified by death, made immortal by love. I have some communications written through my hands at this time that I think you would care to see, one especially that I often think I will have printed and distributed wholesale, containing as it does an earnest rebuke to the mere phenomena seekers who crowd the ranks of Spiritualism, and holding with yourself the idea that to be of any value to mankind, Spiritualism must be looked upon as a religion, not as a science. I hope you will pardon this long letter, I had not the slightest intention of committing myself so far, but once touching upon Spiritualism as it has affected myself and those dearest to me, I hardly know where to stop. You see I speak only of what has been. The daily familiar pre-sences come to us no more, yet the recollection of them is almost like a hand to hand greeting, my heart goes out to them with all the love and blessing my nature is capable of, and my aspiration is answered by their inspiration. Spirit-ualists, as a rule, do not understand this kind of Spiritualism, because, having once convinced the enquirer by physical manifestations, these, the manifestations, are at once rele-gated to their proper place, and the Spiritualism that then ensues has nothing to do with séancal wonders of any kind. It belongs purely to the region of mind, and has an aim as high as that mentioned by Paul, "Seeking to bring every

thought in subjection to the will of God." Your lecture the other evening convinced me that you were also inclined to this view, and I felt a great desire at the time to speak to you upon this subject, you being the only Spiritualist, with the exception of Gerald Massey, whom I have heard advocate so free, and yet so high a standard for Spiritualists to reach to. With very kind regards, believe me to remain, very truly, yours,

ALICE ELLIS.

I can only conclude by hoping that friends will rally round and support me during the next three months, the most unfavourable time of the year to get together public audiences.

GEORGE SEXTON.

HOW A LOST RING WAS FOUND.

In the *Present Age*, a new weekly periodical published at Lyons, in Michigan State, U.S.A., Mr. Williams, of Little Falls, gives the following interesting incident :—

"Upon entering an omnibus one day, I found it occupied by two ladies, one elegantly dressed in black, and the other in a light costume. The lady in black was watching the comers and goers, but the younger lady appeared absorbed in a book which L processing to be a coiprific vorige of a processing of a a book, which I perceived to be a scientific review of a profound and logical work not likely to be seen in a lady's hand. We thus proceeded in silence for some distance, when the omnibus stopped, and the lady in black alighted. She reminded me somewhat of a person once known to me, and carried my thoughts back to the bitterest hour of my life.

"Involuntarily I sighed, when the studious lady raised her eyes, and looked at me for the first time since I entered. I felt so agitated while those black, expressive eyes were fixed upon me, that it was a relief when they once more fell upon her book; they seemed to read my very inmost thoughts. I soon observed that her hand trembled, and after a time became so agitated, that she laid her book aside, and looked out of the door. The colour rose in her face, and perspiration stood in drops upon her brow. The omnibus was once more about to stop, the lady rose and stretched out her hand has a bar unbrella from the seat, when I saw it dart from her like lightning, about a distance of two yards. Seeing that I perceived the movement, she came and sat down by me with a resigned air, saying-

"' Pardon my familiarity, but you have lost something." " Can you tell me what it is ? Can you describe it to me?" I replied.

It is a ring, a gold ring united below, with a square above, not exactly square, rather longer than broad, with a diamond at each angle; on the square are two letters, C. W., the initials of the donor."

Can you tell me where the donor is ?'

"' Buried at the bottom of the sea, but in spirit he is by your side, and it is by his influence that I speak to you thus.' "' Can you describe him to me?"

"' He is about your height, thin and fair, with a broad high forehead, wavy fair hair, deep blue lovely eyes. Beneath the left eye is a long matrice that appears recent, he has a slight moustache, and his left hand appears smaller than the other.

" ' Can you tell me where the ring is ? '

"'I see you near a valise, a large leather valise that appears old; near you stands a black bag in which you are packing clothes, most of them white; the ring slips from your finger while you are arranging them, without your perceiving it, you close, and lock the bag with a key, to which a red cord is attached; you carry the bag to the house of a lady with fair hair-small and stout; go and get the bag, and you will find the ring; she has not yet taken the clothes out.

"The lady rose and returned to her original place; I begged to know her name, and she said, Mrs. F. M. Stevens. The colour returned to her face, her agitation ceased, and she resumed her reading until the conductor reminded her of the street.

"It is nine years since I went to California with my only brother, we remained there five years, and then started to return to our home. Soon after leaving San Francisco my brother was seized with fever, died, and was buried at sea. A moment before he expired, he took the ring that the lady has so exactly described, and placed it on my finger, where I had always worn it until the incident just narrated. The evening I perceived the ring was missing, I searched the room for it, but as I had been moving about the town all day gave it up for lost. I valued this ring beyond all else that I possessed, and I was much pained by the loss. I had a valise and a bag such as the lady had described, filled with dirty clothes. The evening before I had carried the bag to a laundress-whom she had well described. I therefore took a carriage, and drove to her house, asked for my bag, and found it as I had left it. My hand trembled as I opened it, and shook out each garment, but it trembled more when the ring fell on the ground. The description of my brother was exact, the matrice and the small hand. I know not if Mrs. Stevens is a renowned medium but she has given me the best test I ever had, or heard of. The lady dressed in black resembled a lady on board the vessel with us at the time of my brother's death, who endeavoured to reconcile me to what she termed the work of Providence. The world has ever since appeared darkened to me—but now, when I look on the ring, I feel my brother has not left me, a feeling of resignation has replaced the bitter-ness in my heart. I feel a gratitude beyond all words to Mrs. Stevens, and hope to meet her again some day."

Reviews of Books.

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.

THOMAS COOPER ON THE VERITY OF THE RESUR-RECTION OF CHRIST. (1)

THIS book is published at a size uniform with the two previous volumes by the same author, entitled, the "Bridge of History over the Gulf of Time," and "God, the Soul, and a Future State," and will, no doubt, like each of its predecessors, have a very large circulation. The matter of the book consists of popular lectures that have been given in the various towns in England for the benefit of thinking men among the working classes, and the colloquial style is still preserved with the view of rendering the work better adapted to the minds of the class of readers for whom it is intended. Everyone who is acquainted with Thomas Cooper will know how thoroughly competent he is to treat a subject of this kind. For many years past he has devoted himself to the great work of defending the Christian religion against the attacks of sceptics ; and the Resurrection of Christ, constituting as it does the cardinal fact of Christianity has necessarily claimed a large share of his attention. The little volume under consideration furnishes an admirable reply to the usual stock arguments that are advanced by sceptics against the reality of Christ's Resurrection. Such a book was greatly needed at the present time, and we have no doubt that it will do a large amount of good. It is issued at a price which places it within the reach of all.

MR. YOUNG ON THE PERSONALITY OF CHRIST. (2)

MR. YOUNG having been previously the Editor of the Christian Spiritualist for nearly four years will be tolerably well known to our readers. The sermon under consideration, although not bearing on Spiritualism, will yet, we are sure, prove highly interesting to all those who regard the great questions involved in Christian faith as being important to mankind. Mr. Young nominally belongs to the Unitarian denomination, though we

(1) "The Verity of Christ's Resurrection from the Dead ; An Appeal to the Common Sense of the People." By Thomas Cooper. London : Hodder and Stoughton.

(2) "The Personality of Christ; a 'Reserved Truth;' a 'Statement;' and a 'Protest,' in the form of a Sermon." Delivered at Swindon, on Trinity Sunday, May 23rd, by Frederic Rowland Young. London: E. T. Whitfield, 178, Strand, W.C.

think there are very few Unitarians who will agree with the views put forward here respecting the Person of Christ. In modern times the general tendency of Unitarianism has been certainly away from Christ, whereas the bent of Mr. Young's mind is clearly in the opposite direction. He is what is called a high Arian, believing Chr.st to be literally and really the Eternal Son of God, and he speaks of him, therefore, in terms which would be considered, as a rule, quite out of place in Unitarian churches. The object of the present sermon, however, may be pretty well gathered from the two texts selected. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him" (Matthew xi. 27). "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. . . And He hath on His vesture and on His thigh a name written, KING OF KINGS and LORD OF LORDS." Having a hame written, KING of KINGS and LORD of LORDS." Having shown that there is a "Reserved Truth" in connection with the Person of Christ, Mr. Young goes on to plead earnestly and eloquently for Christian union amongst the members of all the churches. The sermon is a most valuable production, the work of a master mind, and deserving of a very large circulation.

DR. SEXTON ON THE REVIVAL MOVEMENT OF MESSRS. MOODY AND SANKEY. (3)

Most of our readers will be aware that Dr. Sexton selected as a subject for one of his Sunday evening discourses in May "the Revival Movement of Messrs. Moody and Sankey." A large audience assembled, and considerable interest was manifested in the subject. It was announced at the time that the discourse would be published, and a great number of copies were applied for before there was time to get the publication through the press. It does not become us to say anything in praise of the discourse : we, therefore, limit our observations to the announcement that it is now ready, well printed, on good paper, and got up in the style of a neat pamphlet, with wrapper. Price sixpence.

The Gleaner.

MRS. FAY, the celebrated medium, intends to return to America shortly.

Mr. J. M. PEEBLES has a new book ready for the press on "Spiritualism and Shakerism."

MRS. BASSETT has removed from Stratford to No. 1, King Edward-street, Liverpool-road, Islington.

An attempt has been made to collect sufficient funds to warrant an invitation to Mrs. Tappan to visit Scotland.

It is said that Eliza Cook, the poetess, is seriously ill, and that there is no hope of her recovery.

DR. HARDWICK, of Brighton, a well-known Spiritualist, passed away on May 31. He was formerly a London police magistrate.

DR. SEXTON'S Discourse in reply to Talmage is printed in full in the *Banner of Light* for May 22nd, and in the *Religio Philosophical Journal* of Chicago for May 29th.

ALLAN KARDEC'S "Spirit's Book," considered by some to be the greatest work of its author, has just been published in the English language by Trübner & Co.

Mr. J. C. FERGUSON, 11, Fisher-street, Carlisle, sends a

(3) "An Impartial Review of the Revival Movement of Messrs. Moody and Sankey. A Discourse delivered in Goswell Hall, Goswell Road, London, on Sunday Evening, May 16th, 1875, by Dr. George Sexton. London: "Christian Spiritualist" Office, 75, Fleet Street, London, E.C. letter to the Medium of June 11, testifying to the genuineness of a spirit photograph obtained by him at Mr. Hudson's studio, 2, Kensington Park-road.

THE Secretary of the Board of Trade has refused an application on the part of the British National Association of Spiritualists for a license under the 23rd section of the Companies' Act, 1867.

Mr. Morse intends leaving America on October 9th, thus arriving in Liverpool about the 19th. The National Association of Spiritualists intend to give him a public reception on his return to London.

REPORTS of materialization séances are rapidly increasing. We are watching them all with very great interest, even when we are unable to accept certain accounts which lack the needed verifications.

A NEW American medium, a Mrs. Hardy, has recently come to England bearing with her private introductions, among which was one from Mr. Peebles. Mrs. Hardy and her husband are accompanied by a mesmeric healer, named McGeary.

It is reported that the spirit of Vasquez has been seen several times recently in the San Jose jail. Levia, towards whom Vasquez had not a very kind feeling is consequently very anxious to be transferred to other quarters.

A "MIRACLE CLUB" has been organized in New York City by some of the best citizens, at which all phases of Spiritual manifestations occur, including the materialization of spirit forms, without a cabinet and in the light. We hear that Colonel Alcott is intending to give an account in the Graphic.

THE number of clergymen is increasing who are inclined to admit the reality of the phenomena of Spiritualism, but attribute them solely to Satanic agency. They do not appear to see that if God can permit evil spirits to act, it is still more likely that He will permit good ones to do so.

THERE is a very singular account in the Spiritual Magazine for June of Mrs. Compton's séances in Havana, New York It should be read by all who are interested in State. materializations. The same number contains the third instalment of Dr. Sexton's Crystal Palace Lectures.

Two men named Webb-father and son-were buried alive in a gravel-pit belonging to Earl Somers, near Ledbury, on Saturday, June 12th. The father was soon got out, but two hours elapsed before the son was extricated, when life was quite extinct. The father is recovering.

M. AKSAKOF has left St. Petersburgh to visit his estates on the borders of Russia in Asia. He contemplates coming to London early in September to complete arrangements, if possible, with mediums to visit St. Petersburgh for the purpose of giving séances to the scientific committee at the University there.

THE Davenport Brothers have returned to Europe, having They then landed at Havre, where they passed two weeks. went south, and finally landed at Lisbon, in which city they found the King of Portugal deeply interested in them. Having passed about five weeks in Portugal they started for Spain, which they have since left en route for Brussels.

THE "Unseen Universe"-a volume criticised by Professor Clifford in the Fortnightly for May, and which criticism has been answered by Dr. Sexton, is published by Macmillan and Co. The price is half-a-guinea. It will be sent from our office on the receipt of P.O.O. for that amount. It is said that the authors are Dr. Balfour Stewart of Manchester, and Professor Tait of Edinburgh.

THE Spiritualists of Sowerby Bridge have secured the services of Dr. Sexton to deliver two discourses on Sunday, 18th inst. The subjects will be, "The Claims of Modern Spiritualism on Public attention," and "Objections to Spiritualism Stated and Examined." Other societies in the district requiring lectures should write at once.

A SUBSTITUTE for ink has been devised by Dr. Jacobson, of Berlin, which consists of points, like the leads of ordinary pencils, that can be fitted into holders. The writing at first resembles lead pencil marks, but when moistened immediately assumes a violet tint, and then adheres to the paper like ink. As many as six good copies can be taken from it by means an ordinary copying press.

THE Harbinger of Light (Melbourne), for April 1st, 1875, has the following remarks upon the Spiritual Magazine :-"This journal (the oldest English exponent of Spiritualism), has entered upon a new era, under the editorship of Dr. Sexton. Under the previous editorships of Mr. Shorter and Mr. Wilkinson, the Magazine has always occupied a respect-able position amongst the spiritual literature, containing many excellent and durable articles emanating from the leading minds connected with the spiritual movement. The assumption by Dr. Sexton of the editorial chair will give an impetus to the magazine, as, in addition to the talent of his predecessors, he possesses great business energy and literary experience. The January number of the Magazine contains a portait of Dr. Wm. Hitchman, and a biographical sketch of that talented Spiritualist; an article on Spiritual Progress in America, by R. D. Owen; a scientific paper on "Organic Electricity," by Dr. Hitchman; an article on "Scientific Religion and the Missing Link," by Thomas Brevior; and other interesting matter. There is an appeal to the public to support the Magazine, offering inducements to large subscribers, which we trust will be responded to by our wealthy friends, as the circulation of really good Spiritualistic litera-ture must exercise a powerful influence in paving the way for inquiry into the subject."

Open Page.

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

To the Editor of the " Christian Spiritualist."

SHORT EXTRACTS FROM SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF F. J. THEOBALD.

"Spirit, without embodiment, cannot be conceived of. Therefore the Spirit of God must be embodied in Christ, as divinity. And in us His children, so that by thus being born into righteousness, filled with the Holy Spirit, and living by him, we, too, in a minor, but true degree, do become embodiments of the pervading Spirit of God, which is in our midst, and is, as it were, the atmosphere we live in. "My child, this is not irreverent, fear not.

" In this way we become God's own children in the Father, and Christ is our elder brother.

"Thus is it we are, then, the 'Image of the Father,' cleansed from every sin. The mystery of the Divine Spiritlife in man is not so great if taken in the simple truth and light of the Gospel.

"Man on earth is the tabernacle of evil, as well as of good spirit influence. The departure and freedom from the body only gives greater freedom to the spirit to expand and develope; and does not of itself, as a natural consequence (according to the crude notions of many on earth) raise the spirit, in the least, beyond the sphere to which it had attained, and which is always determined by the yearnings after spiritlife, and intercourse of the Spirit, during its earthly sojourn. "The good and the bad spirits always surrounding each

individual must predominate one over the other, according to the love (or tendency) of the spirit which inhabits the earth body.

"The body of man, having by evil become materialized and earth-bound in the extreme, is the cause of death producing pain, and being feared so much by all whose spiritlife has not opened to them the truth, and enabled them to fully realize that, by Christ, the last enemy has been subdued, and is but the birth into spirit-life.

"Death to the earth body, severs the imprisoned spirit from its bonds, then does the spirit, when freed from the clingings and undevelopments of the earth sphere, become clothed in the spiritual body, which is in every way like the earth body, but free from the deformities of sin.

"Those who in the flesh have delighted in evil will be the opposite to the forms of beauty, and are frightful to look upon, and to be near." "To the inhabitants of the planets the passing away is

"To the inhabitants of the planets the passing away is welcome, and looked upon as a great delight. Being proof to them, that they are considered worthy of higher attainments in spirit-life; to greater expansion, by being removed to their spirit home in the higher and holier spheres of God's own presence.

"Their bodies, being ethereal, even as your bodies were before the reign of evil, suffer nothing. Suffering is not known, even in name, apart from evil. Therefore it is truly a passing away, and a 'being clothed upon.' "There is with them no material body left to return to its

⁴ There is with them no material body left to return to its mother earth, as with you. But the time having come for them to go on higher, God, by His angels takes them, and by a process which I cannot tell you of, the transformation occurs. Leaving to their loved ones (who rejoice in their happiness in being chosen), in the place of their bodies, some lovely symbol of beauty, which forms a magnet for spirit communion between them always.

"Whenever the desire to meet is great, this symbol is, as it were, the visible magnet, the key to the spirit-life of the one who has gained his higher home."

"Entire trust in God is the Christian's hardest, longest lesson; yet when it *is* learnt, it is the great soother, comfort, and stay in hours most dark and hard to bear.

"Trust always! For, shall not the Judge of all do right?"

"The true, pure religion and breath of the high sphere of spirit-life is this:-Entire trust, entire oneness with the God

"vover all, the Father. "Doctrinal differences belong entirely to the earth sphere They are merely produced by the struggles of the spirit in man to find the truth. Pure holy love, entire self-renunciation, entire *life in God*, *has* no dogmas like your earth-life religious phases, your man-made dogmas."

Notices to Correspondents, &c.

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.

JAMES GARDEN.—Dr. Sexton's Discourse on Moody and Sankey is now ready, and will be sent from our office on the receipt of six stamps.

THOMAS JONES.—We never heard of the man you name; the statement, therefore, that he makes respecting his personal acquaintance with us is untrue. G. JARVIS.—The Lectures delivered by Dr. Sexton at the Crystal Palace will be issued in a separate form very shortly.

J.H.B.—Read "The Superhuman Origin of the Bible inferred from itself," by Henry Rogers. It is one of the most able books ever written.

INQUIRER.—You should attend Dr. Sexton's Sunday Services regularly. You would be certain to obtain valuable information upon the topics you name. The influence of Christianity on the world is unaccountable upon any principle that does not recognise Christ as Divine.

NEITHER A SECULARIST NOR A SPITIUALIST (Birmingham). — We'should be extremely sorry to do any injustice to Mr. Reddalls. He is a young man for whom we entertain considerable respect. We were informed most distinctly again and again that he had declared repeatedly that he did not know by what agency the results were obtained that took place in his seances. As, however, Mr. Reddalls himself now denies most emphatically that he ever did make such an assertion we gladly accept his denial. If, as he says, he did not affirm that no trickery was employed, it only shows how much greater was the folly of those who were imposed upon than we had imagined.

JARVIS (the Younger).—The custom of "throwing an old shoe after a bride" is a very old one, and its origin is obscure. It seems to connect itself with several antique customs practised on these occasions. By some it is regarded as representing an assault, and to be derived from the time when the bridegroom bore off the bride by force. On the other hand, there was a Jewish custom by which the widow refused by the surviving brother asserted her independence by "loosing his shoe" (Deut. xxv. 5-10), and in the story of Ruth it is said that "It was the custom" to deliver a shoe in token of renunciation. These authorities, however, do not tend to eluvidate the practice, but only to show its great antiquity. We do not know that any superstition has been associated with it, or that it had ever any spiritual significance.

A. BLACKMAN.—The volumes of the SPIRITUAL MAGAZINE that Dr. Sexton requires are the Vols. for the years 1860, 1861, 1862, 1863, 1866, 1867, and 1868. He also requires the number for December, 1870.

Books, MAGAZINES, ETC., RECEIVED.—"The Phenomena of Spiritualism Scientifically Explained and Exposed," by the Rev. Asa Mahan, D.D. (London: Hodder and Stoughton). "The Verity of Christ's Resurrection from the Dead," by Thomas Cooper (London : Hodder and Stoughton). "Banner of Light" (Boston). "Religio Philosophical Journal" (Chicago: S. S. Jones). "Common Sense" (San Francisco): "Harbinger of Light" (Melbourne). "Psychiche Studier," June (Leipsig: Oswald Mütze). "(American) Spiritual Magazine" April (Memphis: Boyle and Chapman). "Revue Spirite Journal D'études Psychologiques" (Paris) "Dietetic Reformer," June (Manchester). "Truthseeker" June (London : Trübner and Co) "The Crusade" (London : A. Heywood). "Secularism in its Various Relations," By Charles Watts (London : C. Watts). "Englishman" Numbers for June (London : 63, Fleet-street). "The Tichborne Trial," Edited by Dr. Kenealy, M.P., Numbers for June (London : 63, Fleet-street) "The Death, Resurection, and Ascensio" of the Witnesses Prophesying in Sackcloth a Future Event," being an Examination of Mr. Elliott's Theory as contained in the Horæ Apocalypticæ," by T. W. Greenwell (London : W. Ridgway). "The Skull and Brain : Their Indications of Character, and Anatomical Relations," by Nicholas Morgan (London : Longman, Green, and Co).

UNAVAILING.—"What say you to taking the veil?" said a Catholic to his young wife. "I am content," she replied, "provided you give me a new bonnet with it."

THE rich who do nothing themselves, represent idleness as the greatest crime. They have reason; it is necessary that some one should do something.

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