

# THE SPIRITUAL MAGAZINE

## AND PSYCHOLOGICAL REVIEW.

"On earth there is nothing great but man ;  
In man there is nothing great but mind."

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 " 26th.—Aberdeen. Lecture.†  
 " 27th.—Ditto ditto.†  
 " 28th.—Ditto ditto.†  
 " 29th.—Ditto ditto.†  
 " 30th.—Ditto ditto.†
- April* 1st.—Charlotte Street United Presbyterian Church, Aberdeen. Sermon (Afternoon).  
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 " 3rd.—Ditto ditto.†  
 " 4th.—Ditto ditto.†  
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\* Arrangements not completed.

† The particular Place of Meeting and the Subject of these Lectures not as yet fixed.

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THE  
Spiritual Magazine

AND

PSYCHOLOGICAL REVIEW.

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MARCH, 1877.

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VALEDICTORY.

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WITH this number I terminate my connection with the *Spiritual Magazine*. It can hardly be supposed that I do this but with the greatest reluctance and with no small amount of pain. There is, however, no help for it; and consequently, whatever my private feelings may be, it must be done. For the past two years and a quarter I have done my best, not only to keep it going, but to make it a journal worthy of the cause it represented, and for fifteen years before that, my friend and predecessor, Mr. Thomas Shorter, devoted himself with zeal and assiduity to the same end. With both of us the work was a labour of love and not of profit. When the *Spiritual Magazine* was first started the movement occupied an entirely different position to that in which we find it to-day. Not only has it increased numerically to an enormous degree during that time, but it has become very largely changed in its character. I care not here to dwell upon the anti-Christian attitude it has assumed, because that is a point I have enlarged upon so frequently that every reader is in possession of my views on the subject. To that fact, however, the cessation of the Magazine as far as I am concerned is largely due, as is also the alienation from the cause of some of the oldest and most energetic workers. Mr. William Howitt, *facile princeps* among Spiritualistic writers, wrote me, some time since, that could he have foreseen to what Spiritualism was coming, he would never have allowed his name to become associated with it. And this opinion of his is shared by many others whose names I need not here introduce. Spiritualism has not simply become anti-Christian, but, if possible, it has fallen to a still lower depth. It harbours

within its ranks mediums who cheat and impose upon the credulous and unwary, and leading public men who defend them for so doing on the ground that they are under spirit-control when they play tricks—a tacit sort of admission that the kind of spirits thus communicating lie and deceive as much as the mediums they use. I have pointed this out again and again in the pages of this Magazine, and done what I could to remedy the evil, but I fear without much success. At all events, it is the attempt to accomplish this result which has led to the necessity for penning these valedictory remarks.

The readers of the Magazine will, I take it, not be much surprised at the communication now made. Those who read the article which appeared in our issue for last September will have been pretty well prepared for the event. I stated my position then clearly, both as it regards my attitude to the movement itself and also as to the pecuniary liabilities I had incurred. It may not be out of place, however, to quote the following extract from the article in question. Having put the matter clearly before the reader, I remarked:—

We have now made our position clear, if there was any doubt about it before, which there could hardly be, for we have generally spoken out pretty plainly. If we get no support, then we will do without, come what may. Let Spiritualists of the Anti-Christian schools, and the spirits from whom they receive their false doctrines, band together as they do to oppose us, we shall survive it; for God is the God of earth and of the spirit-world as well, and His providence will not fail. Henceforth our teaching will, if possible, be more marked than heretofore, and we will spare no pains to oppose falsities in whatever form they may come, whether as the Anti-Christian teaching of Spiritualists, communications full of error from spirits, false doctrines enunciated by trance speakers, or trickery and cheating on the part of mediums. Christian Spiritualists we ask to give us such help as they can, for it is clear we shall get little elsewhere. We must be true to conscience and leave the issue to God. Difficulties enough to overwhelm many a man press us down at this moment, crushing out life, energy, and health; but in the midst of all comes the blessed teaching of the Master, worth all the spirit-communications that were ever made,—“In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”

Since that time matters have grown considerably worse. One medium after another has been detected cheating until the outside public have come to believe the whole thing an imposition, and even conscientious Spiritualists become puzzled to know which phenomena to accept as genuine and which to reject as feats of legerdemain. And as I have never hesitated to denounce trickery and to threaten to expose it whenever and wherever I may have detected it, I have, as a matter of course, been very considerably vilified and persecuted. This, together with the enunciation of the Christian Faith, and the persistent advocacy of the principle that all spirit-communications must be tested by the truths made known in God's Revelation, has placed me to a large extent outside the movement, cut off the support

which I should otherwise have received, and finally brought about the present change. By me, of course, this was not unforeseen. I have referred to it again and again. In the valedictory remarks which I penned in the *Christian Spiritualist* in September, 1875, I pointed out that unless I received more support for the Magazine than I had done I could not carry it on. This fact has been repeatedly referred to in the pages of the Magazine itself, both by myself and other writers. As far back as August last year, I drew attention to the heavy responsibilities I had incurred, and the necessity of some immediate assistance being forthcoming. Since that time matters have gradually grown worse. A suggestion was thrown out last year by Dr. Munro which was warmly responded to by several persons as far as friendly sympathy in language was concerned, but in reality nothing was done. I have of course received help from a few kind friends, but the great mass of the Spiritualists seem to forget that there is any such person in existence, unless I am wanted to do some work which it is difficult to find anybody else to accomplish. Even some of those who promised to assist, and whose promise given in writing should have been as binding as an I O U, have excused themselves in one way or another from keeping their engagements. I am not putting this in the form of a complaint but simply stating facts. That all this is due to the attitude I have taken I know well enough, and as such I don't know that I have any right to blame men who disbelieve in Christ, deny a personal God, and worship, if they worship at all, a bevy of spirits from Hades—possibly from Tartarus—whose main business on the earth seem to be to cheat and lie and deceive, for not supporting a journal which although foremost in defending Spiritualism against the attacks of opponents, yet holds that Spiritualism to be of any value must be more or less Christian. Still the fact appears to show that there is no longer a place for such a periodical in the literature of the movement. What the end may be is more than I can tell. Spiritualism is a great and mighty truth, and it came I am convinced in the good Providence of God to dispel the scepticism and materialism of this unbelieving age. In the past it has done good service in this respect. But if now it serves but to replace one form of scepticism by another equally bad, or even worse, and if it harbours in its ranks cheats who deceive and lie in connection with one of the most sacred of all subjects, its end may be easily foreseen. Already it is dragged into the mire to such an extent that many of its very warmest supporters in times gone by are expressing themselves—as scores of letters that I have received will testify—as thoroughly disgusted with the whole thing. The greatest care and the labour of another Hercules will be needed

now to purify this modern Augean stable. That it may be accomplished I sincerely and heartily wish, and what I can do to help the work I will still do willingly. Certain it is, however, that it will not be done until a different policy is adopted by the leading men in the movement.

There is one other fact which I don't know that there is any reason for my avoiding, although I confess I do not expect any very great results from naming it. I have worked hard in the cause during the past four years, and have devoted the greater part of my time to its advocacy. I have not only received no remuneration for my services, but have expended out of my own pocket some hundreds of pounds. Having no means of living but by my pen and my tongue, this of course I could very ill afford. After all that I could do, I am still left about a hundred and fifty pounds in debt in matters essentially rising out of my Spiritualistic work. Should there be any readers of this who are desirous of in any way lightening the load which presses on me very heavily, I need not say I shall be grateful for their help. Money enough is subscribed in the cause to assist other men, some of whom most certainly have not needed it, but my appeals are usually completely ignored. This is the last I shall ever make, and if it meets with no response, I must be content to suffer, and take consolation in the fact that I did what I believed to be right.

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It will be easily seen from the above remarks—despite the fact that I have made a slight alteration in the wording of a few sentences—that they were penned with the idea that this number would close the career of the *Spiritual Magazine*. With that view I prepared an index and title page of the three numbers, so that they might form a small volume. Since the article was in print, however, Mr. J. Enmore Jones called on me, and hearing of my intention to drop the Magazine, made arrangements for carrying it on. He is prepared to pay the penalty—which I can no longer afford to do, and which I have sadly crippled myself by doing too long already—of losing £7 or £8 on each issue. I hand the Magazine over to him with great pleasure, as he is a Christian man, and will take care to exclude from its pages all objectionable matter. There are not many men in the movement into whose hands I should have given it, even though I had been offered a money consideration for so doing. As it is, I can only wish him well in an undertaking which he will discover will not only bring him no profit, but will probably expose him to a good deal of ill-feeling and abuse.

London, February 24th, 1877.

GEORGE SEXTON.

THE DOGMATISM OF SCIENCE IDENTICAL WITH  
THE DOGMATISM OF POPERY.

By WILLIAM HOWITT.

THE prosecution of Dr. Slade so doggedly repeated, has turned the attention of thinkers upon the curious fact that the intolerance of modern science is ludicrously akin to the intolerance of the most intolerant and obstructive superstition that ever cursed the earth—that of Popery. The treatment of Galileo has been repeatedly recalled by the treatment of Spiritualism in the case of Dr. Slade and others. It is odd enough, and it is odious enough, that the English Physicists who claim for the exercise of scientific enquiry so free a sweep that they have demanded and unfortunately obtained from Government the right to cut up animals alive, and that without the use of any anæsthetic whatever, also claim the right to stop all enquiries but their own by the arm of the law: to brand psychological enquirers as “rogues and vagabonds” and consign them to a dungeon. The savagery of a Lankester and the jack-a-dandy dodgings of a Carpenter look droll enough beside the Papal Inquisitor with his thumb-screws, iron boots, and all the grim rites of burnings and water-chokings. But they are precisely the same thing in essence, and only differ in degree.

The Catholics, at least of England, are a little ashamed of this system of attempting to poke out the sun with a crozier, or kill knowledge by gibbeting the schoolmaster. Catholics in Protestant countries pretend that Popery is not opposed to science, but the Lankesters and Carpenters cannot pretend that their science is not opposed to other people's science, and that they don't want to crush it by force. The Catholics are obliged to look rather grave when the Pope's syllabus is presented to them, which says that his infallibility can never be reconciled to modern science. The case looks worse when any number of the Pope's predecessors are brought to back him. As his immediate predecessor, Gregory XVI., who on the 15th of August, 1835, issued a circular in which he said, “The doctrines of civil and religious liberty are seditious. We cannot hold in too great abhorrence liberty of opinion and of the press, and particularly the maxim that every man ought to enjoy liberty of conscience.” They look rather blank when you tell them that the Catholics on the Continent hold it perfectly right not only to block out their neighbour's light, but are ready to extinguish their own, and become actual moles burrowing in the dark and renouncing even

their understandings. As the Bishop of Carcasone in France issued shortly before Gregory XVI.'s circular, "If the Church so requires, let us sacrifice to it our opinions, our knowledge, our intelligence, the splendid dreams of our imaginations, and the most sublime attainments of the human understanding."

We don't hear that the the Scientists of England have yet arrived at this pitch of heroism of annihilating their own wisdom, but they have reached the stage of desiring to annihilate their neighbours' understandings, and putting them into fetters for presuming to see a little beyond them. It is a very old habit of the Catholics, and perhaps Lankester, Carpenter and Co. may be a little surprised to find that philosophers can boast of an intolerance almost as ancient, if not still more ancient and venerable. The case of Galileo has been made much of, but it is a case by no means isolated or uncommon. It has been the experience of numbers of astronomers.

Copernicus, though a canon of the Catholic Church, was opposed by the priests, and though he escaped burning, yet thirty years after his death, his great work *De Revolutionibus Corporum Cælestium*, was condemned by the Congregation of the Index, on the plea that "it contained things upon the place and motion of the earth at variance with the Holy Scriptures." It was this condemnation that made the clergy of Warsaw refuse in 1829 to be present at the unveiling of the statue of Copernicus, executed by Thorwaldsen. In 1829 the Popish clergy were exactly the same as in 1576. Or as they were in 1766, when the same Congregation of the Index condemned the admirable work of Cæsar Beccaria which condemned the excess of penal inflictions, all torture, and the punishment of death. In such humane sentiments the Vatican declared Beccaria "an enemy of God."

Notwithstanding all the splendid progress of science in that time, the Church had not made a single stride onwards, and had not cast off a single stupid prejudice. The Lankesters and Carpenters surely ought to attach themselves to this church of dogged resistance to progression. But where did the Catholics get this spirit of stand-still and repression? It was not discovered by them; they hate discoveries and discoverers. They inherited it from the Pagan priests, whose regular successors they are, and whose dogmas and ceremonies they have so servilely and persistently maintained. Aristarchus, who three centuries before Christ, professed the same system of the heavens as Copernicus, who borrowed it from him and revived it, as Harvey borrowed the theory of the circulation of the blood from Galen, and Servetus and Paul Sarpi—Aristarchus was accused by the priests of irreligion. He was declared, says Plutarch, to have

troubled the repose of Vesta, because he taught that "the sun remains fixed, and the earth moves around the sun, describing a circular curve of which our orb occupies the centre."

Not even monarchs have been safe from the anti-scientific bigotry of the Romish priesthood, so inherited in their pagan blood. Alphonso X., called the "Wise," in the thirteenth century, rejecting the system of Ptolemy, then in vogue, once exclaimed, "If God had called me to His councils when He created the world, I could have given Him some good advice as to constructing it on a simpler fashion." "This sally," says Mr. Davenport Adams, "meant only as a satire on the scientific maze of the Alexandrian astronomers, cost the sagacious monarch dear." It cost him his crown.

Tycho Brahe, the great Danish astronomer, was equally unfortunate. The priests incited the nobility against him, telling them that Brahe, not only had degraded himself as a nobleman, by condescending to study science, but that he was a practical enemy of religion and the Church. They succeeded in driving him from Denmark, and he took refuge at Prague, under the Emperor Rudolph, where he died in 1601.

Kepler, who succeeded Brahe in his office and observatory, and added great discoveries to those of his predecessor, was bitterly assailed for his new theories by the priests. They hated him, denounced him as a heretic and the son of a witch. Probably her son's heretical reputation brought this charge upon her. Perhaps she was a medium; who knows? Be that as it may, Kepler had great difficulty in saving her from being burnt as a witch. He made a long journey from Lintz to Stuttgart to save her, and applied personally to the Duke of Würtemberg. He saved her from the fire, but only on condition that she should be made to believe that she would be burnt; and she went through all the terrors of death by the executioner showing her, one by one, the whole of the instruments of torture that he said he was to use if she did not confess herself guilty of witchcraft. She stoutly refused to confess, asserted boldly her innocence, and was set at liberty. Probably, however, the effects of the imprisonment and fright affected her fatally, for she died two years afterwards. Query—if Dr. Slade had died under the effects of his treatment in England would the young bigot of science, Lankester, have felt any qualms?

And now as to Galileo. We have shown that his case was by no means singular, yet the Catholics, in the Gladstone controversy, were clearly ashamed of it, and tried to get rid of it. They forgot that there were the cases of Copernicus, and Brahe and Kepler behind it. Are the Scientists not a little ashamed of the Lankester and Donkin affair, and would not they like to

get rid of it? But the precedent of the English Catholics is not at all encouraging, for them Galileo's imprisonment, trial, condemnation, and forced recantation of the truth are not to be got rid of. We have them not only in the records of the Vatican, but under his own hand.

The English Catholics contended that Galileo was not condemned by the Church, *i.e.*, the Pope of his time, but only by the Inquisition, which they asserted is not influenced or directed by the Pope of the time being. So impudent a fiction could only have been ventured on in a country of the distance of England from Rome, and amidst a Protestant population. Everyone knows, who knows anything of the Roman Church, that the Inquisition was originally established by the Popes, and that it is always existing under the immediate presidency of the Pope. It sits yet, though its wings and talons are clipped, under the name of "The Holy Roman and Universal Inquisition." Dr. Desanctis, himself an inquisitor in Rome for 17 years, tells us at p. 293 of his *Roma Papale*, that the Pope is the head of the Inquisition. He is the Grand Inquisitor, with the name of the Prefect of the Sacred and Universal Inquisition of Rome. Twelve Cardinals make a parody of the twelve Apostles, and are the subaltern inquisitors. The Assessor is a prelate, and all filling the lower offices of the Inquisition are indispensably priests.

The Congregations of the holy office are held every Monday morning, and the Pope's own carriage fetches the Chief Commissary and Consultors, and takes them back at the close of the meeting. In ordinary cases it is not necessary for the Pope to preside in person, but "everything is referred to him, and nothing can be done without his sanction" (p. 295). But in all extraordinary cases the Pope is present, seated on his throne. All the officials of the court are seated in their proper places. After the business is ended, the Monsignore Assessor reads the report. The Pope then asks the Cardinals their opinions, hears them, and pronounces sentence. The accused are never heard in this or any other congregation now-a-days. The authority of the Pope extends in the Inquisition, as well as in everything else, to the farthest extremities of the Papal faith.

This surely is pretty distinct. Probably the meetings of the Inquisition may be not so frequent now as in Desanctis's day, only five or six years ago; as the presence of the Italian Government has necessarily decreased the action of the Inquisition, but such was the practice till 1870. The old building remains and the name, SANTA UFFIZIO, over the gate. As to the fact of Galileo having been brought before this tribunal both at Florence and in Rome, though denied by the Catholics, we

have it not only on the authority of the documents in the archives of the Vatican, but on that of his own published letters. He declares positively that he was imprisoned, tried, and compelled to recant. Nothing was ever more perfectly authenticated. This is what he wrote to his friend and disciple, P. Renieri, "You know, most esteemed Father Vincenzo, that my life has been to this hour nothing but one series of accidents and chances which only the patience of a philosopher can regard with indifference." He adds that in the ecclesiastical tribunal before which he had been brought, "to be reasonable was to be heretical." "They make me appear so much so that I become ignorant, and the fool of Italy, who is under the necessity of at least feigning to be so." His actions were watched; his letters were seized. He tells Father Vincenzo, he cannot put his opinions on certain subjects on paper for this reason. He in other letters relates the fact of his arrest. "After the publication of my *Dialogues* I was summoned to Rome by the Congregation of the Holy Office . . . I was arrested in the Trinita dei Monti, where I was the guest of the Ambassador of Tuscany. The next day, Father the Commissary Sancio came to fetch me and took me in a carriage. On the way he put to me various questions and showed much anxiety that I should repair the scandal that I had occasioned to all Italy by maintaining the opinion of the motion of the earth. To all the solid mathematical reasons that I adduced to him, he only answered '*Terra autem in aeternum stabit, quia terra autem in aeternum stat.*' . . . On Thursday after, I was presented to the Congregation and there brought forward my proofs. Unfortunately for me these were not understood, and notwithstanding all my efforts I had no power to convince them. They interrupted me continually by angry assertions of the scandal I had occasioned, and the passage of Scripture was always brought forward as the Achilles of my crime."

Of course, he had the same success with the Inquisitors as Dr. Slade or any other Spiritualist would now have with a Tyndall, a Huxley, a Lankester, or a Carpenter. He then gives his reasonings which are too long to transcribe. And adds, "Finally, *I was compelled as a good Catholic to retract my opinion.* And as a punishment my *Dialogues* were prohibited." He continues that he was kept in prison five months in Rome, and then dismissed, but not to liberty. Florence was then desolated with the plague, and the house of his friend Monsignore the Archbishop Piccolomini, at Sienna, "was appointed as my prison." These facts under his own hand leave no question as to the persecution, imprisonment, and compulsory retractation of his great discovery by Galileo. This occurred in 1634, under Urban VIII. (Maffei Barberini.)

Poor Galileo! As I take my daily walks past the Trinita dei Monti, and think of him as once sitting within the walls of the Palazzo dei Medici, amid its pleasant gardens and ilex groves, looking across the city beneath to the proud Vatican which stood aloft in its haughty ignorance, insisting on beating down his knowledge, there springs up all the stronger hopes for our own dark times. The great Infallible who still tenants the Vatican Palace, and still utters his vain platitudes against "all modern knowledge and civilization,"—how is he fallen! What knocks and humiliations both he and his system have received! How pitiable are his querulous ravings against the Monarch of Italy, where his predecessors trod on the necks of kings, and gave away their crowns and realms at their pleasure! Every day his state is more and more undermined, every day his authority more and more lessened. From a monarch to a mere householder, and that only on that tenancy of sufferance! Every day the detested knowledge for which Galileo was condemned, and for which Beccaria in 1766 was declared "the enemy of God," advancing over the world in spite of new dogmas and old anathemas. *Pur si muove!*

And as assuredly the world will move in the direction of the spiritual, the Catholics, at least in Protestant countries, are ashamed of these stupidities; and the day is not far off when the scientific will be ashamed of the Physicists of to-day, with what Carlyle so fitly styles their "gospel of dirt." The stone cut out of the mountain without hands is already rolling on—*vires acquirit eundo*, at once advancing and expanding. At present it is revolving on the low plains, lost to view in the dense fogs of superstition and fanatic follies; but it is moving and growing, and will by degrees knock down, dash to pieces, and grind to dust the ill-compacted images of iron and clay of the material philosophers, whether in the shape of protoplasm, stolen from Sanchoniatho; or horses with toes, said to be the ancestors of our horses, though fossils of a former *creation*. For if geology teaches anything, it is that every new stratum on the globe is a new wrap of earth, and must inevitably have buried and destroyed all the living organizations on the former surface. Huxley is quite aware of this, for he says there is no escape from this being the ancestor of the present horse, except on the theory of a new creation. But the fact is, there is no possible escape from a new creation. Evolution is out of the question, it was extinguished by every fresh superincumbent strata. It was an impossibility! But if the American fossil bear, how happens it that America when discovered had no such thing as a horse upon it? Huxley's horse with toes must, in

fact, have been the ancestor of no other horse but Julius Cæsar's. For—

Cæsar's horse, who as fame goes,  
Had corns upon his feet and toes—

according to Hudibras.

Anon, and long before the stone cut out of the mountain without hands, that is the invisible impulse of Divine power, fills the whole earth, its grand circumference will be seen with the gleam of heaven's light upon it, and a diviner philosophy will descend upon the earthly, shaming out its Sadduceisms, healing its divisions, infusing harmony betwixt the material and spiritual, and teaching men to travel on their own specific tracks without jostling and heart-burning; knowing that all things and persons have their places and functions in the Universum of God. The race of scientific Cyclops, who never had but one central eye, and that now darkened, will become as extinct as the Saurians, the Mammoth, and the Dodo. They shall no longer in their blind wrath fling at random their rifted crags at the agile Ulyssean bands, who see too well to be hit by them. Spirit is bound to triumph over matter in the long run, however fierce and desperate the fight; and the time must come when the victory shall bring homogeneity of mind, and men shall mutually congratulate one another on the many-sided unity of intelligence, in the words of Milton:—

How charming is divine philosophy!  
Not harsh and crabbed, as dull fools suppose,  
But musical, as is Apollo's lute,  
And a perpetual feast of nectar'd sweets  
Where no crude subject reigns.

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## SPIRIT PHOTOGRAPHY, A REFUTATION OF PSEUDO-SCIENTIFIC THEORIES.\*

BY THOMAS BREVIOR.

It is often said that there is nothing in Spiritualism absolutely new. And this is true so far as the general fact of spirit-intercourse is concerned, and even as to most of the principal phases of it with which we are now familiar. The visible appearance of spirits, the manifestation of their presence and agency by sights and sounds, the movement of objects and persons, the entrancement of sensitives, communication by dream and vision,

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\* A Paper read at the Annual Conference of the British National Association of Spiritualists.

writing and drawing, inspiration and speech; the impression of forms and characters on material substances, with visions in crystals, mirrors, polished steel and other bright surfaces, were all known centuries ago. They are to be found alike in the oldest Spiritualism and in the newest.

Still, the present movement may be considered as in some important respects a new departure; the veil of artificial mystery that had surrounded all spiritual intercourse has been rent in twain from the top to the bottom. It is no longer the exclusive privilege of a few initiates, who had to protect themselves by artifice and secrecy from brutal outrage and persecution, the effects of ignorance and superstition. A system of spiritual telegraphy has been introduced and its practice widely diffused. Spiritualism has been introduced in a scientific age, is prosecuted in a scientific spirit, and by scientific methods. It is now, like chemistry, a subject of experimental research, conducted by men of science eminently qualified for the work. Its phenomena are classified, and the conditions favouring their production are carefully observed and recorded. If science is only methodised knowledge, Spiritualism may fairly claim to be on its way and rapidly growing to a science.

There are, too, I think some phases of Modern Spiritualism absolutely unique. One of these is that of obtaining in melted paraffin, from which plaster casts are afterwards taken, moulds of materialised spirit-hands, feet, and sometimes even of the face. They are such as would belong to persons of both sexes, are various in size and shape, and present all the delicate markings of the cuticle, and other characteristics of the natural member. They have been microscopically examined; they have been examined by experts. They have been obtained in presence of an investigating committee, with the materials placed in a box expressly constructed, and bolted, locked, and sealed. The wax has been accurately weighed before the experiment, and again immediately after it, and the difference in weight has been exactly that of the moulds taken. They have been repeatedly obtained in London, Manchester, Portsmouth, and in the leading cities of the United States. I understand that casts of some of them may be seen at the rooms of the British National Association of Spiritualists, 38, Great Russell Street; and at the Spiritual Institute, 15, Southampton Row.

Another phase of Modern Spiritualism, so far as I know without parallel or precedent, is that of spirit-photography. It is one so astounding that I am not surprised at any incredulity shown concerning it, especially by those who have had no experience in other forms of spirit-manifestation preceding and leading up to it. And this incredulity would of course be

confirmed by the occasional imposture and self-deception from which neither Spiritualism nor any form of human experience can be wholly free. But after eliminating all that may be spurious or doubtful, a large residuum still remains. There are so many confluent streams of independent testimony, the evidence has been so continuous, abundant, and consentaneous, that either spirit-photography must be recognised, or the validity of testimony in the matter must be denied. I do not propose to argue this question now; it has been so often and fully considered in the *Spiritual Magazine* and other journals of the kind, especially in the late able series of papers by "M. A.," Oxon., in *Human Nature*, that I may refer the inquirer to these for further satisfaction; and if not content with testimony, he may with a little perseverance obtain direct personal experience of its truth for himself at first hand. But assuming the truth of spirit-photography, as I consider I am justified in doing by the evidence referred to, and I may add by my own experiences, I propose to point out briefly some of its bearings on *pseudo*-scientific theories invented to explain away the spiritual significance of the phenomena alleged to be spiritual manifestations. Some of these I think need hardly be specified in this connection. Snapping of toe and ankle joints, and involuntary muscular pressure, offered as solutions of the earlier mysteries of the spirit-circle are obviously out of court as an explanation of the spirit-photograph; or it may be added of anything else, except the eagerness with which professors grasp at any hypothesis that may discredit spiritual agency in this modern time. But there are still theories that may profitably claim attention, and for the sake of economy and convenience I shall group together those of the same family; they may, if they can, help each other against their common enemy the spirit-photograph; who, however, I think will yet put them to the rout.

In 1852, Dr. Rogers of Boston published his "philosophy of mysterious agents human and mundane," elaborating with much ability and ingenuity a theory to cover and explain those strange phenomena whose unexpected appearance had so startled and bewildered all classes of American society. These phenomena he ascribed to a force emanating from all bodies, more especially the human organism, and to which Baron Reichenbach had given the name "Od." This force he argued might be controlled either by the will, or by the unconscious action of the brain, simulating intelligence, which he admitted was apparently associated with the phenomena. This theory found much favour both in America and in England; and the controversy to which it gave rise occupies considerable space in the early history of Spiritualism. It is little heard of now, but its spirit has been

re-incarnated in other forms, under the names "Nerve-fluid," "Nerve-aura" and "Psychic Force." These theories all spring from the same root; they all ascribe the phenomena of Spiritualism to agencies human and mundane, to the exclusion of all spiritual intelligence *ab extra*.

Now, apart from all other objection, it appears to me that these theories are each and all effectually demolished by the spirit-photograph. No one capable of reflection will I think seriously contend that any mere force physiological or psychical, can shape itself into the human form, put on the lineaments of a departed friend, and imprint itself on the photographic plate, and if I am told that it may be governed and guided to this result by those still in the flesh I simply say, "prove it." Spirit-photography was yet in the future when Dr. Rogers propounded his elastic theory; but which even then had been drawn to its utmost tension. Were he still in terrestrial life I think he would hardly have stretched it still further in a desperate attempt to make it cover this and other later developments of what has been called "The Modern Mystery;" a task so manifestly beyond its powers.

Another class of pseudo-scientific theories disposed of by the spirit-photograph is represented by the phrases, "Unconscious Cerebration;" "Dominant Ideas;" "Mental Expectancy;" and "Prepossession." To attribute these powers to our friend the photographic camera may be very complimentary, but it does not happen to possess them. It has no cerebrum, and cannot cerebrate either consciously or unconsciously. It is not dominated by any ideas, has no expectations, and is entirely free from either prepossession or prejudice; which is more than can be said for the authors of ingenious theories who attempt to explain away unwelcome facts.

If I am reminded that these physiological and mental acts and states pertain to the sitter, I ask, even if it be so, how can these without direct manipulation imprint themselves on the sensitive plate into a perfect and clearly visible portrait? what proof is there that they do so? Let any physiologist or other scientific person test this dominant idea by experiment, and with mental expectancy abide the issue. Unquestionably, recognised spirit-portraits are sometimes obtained; and this is the crowning and conclusive proof of their genuineness. I suppose the true believer generally goes for a spirit-portrait with this dominant idea; but usually the result does not conform to this prepossession. His mental expectancy is doomed to disappointment! the dominant idea does not dominate. The portrait which appears on the plate beside his own may have been obtained under the strictest test conditions, but he cannot identify it. If

this unanticipated unrecognised form has been projected by his cerebration, he is certainly unconscious of it.

Again, we are assured on high scientific authority, that Spiritualists are the victims of hallucination; that the phenomena of Spiritualism, so far as they are genuine, are purely subjective; the product of excited imagination, or of some abnormal state, like that of the mesmerised sensitive, as seen in the familiar experiments of what is known as electro-biology; in which the senses and faculties of the sensitive are under the control of the operator, and give no true or reliable report of objective realities. Well, let us put the photographic camera into the witness-box: it is an unexceptionable witness, of good character and strict veracity; is quite disinterested and impartial, free from passion and from prejudice; has no imagination to be excited, is not subject to hallucination, cannot be biologized: it does not depend on memory; its notes are all taken at the time, and on the spot: it will tell its tale in its own way; and can neither be bribed nor bullied, cajoled nor intimidated. Its testimony is always the same and never varies; it can be brought into any court at any time; and its evidence is most explicit and absolutely conclusive in the present instance. If Spiritualists are hallucinated, all who see this evidence at once share in the hallucination; a species of epidemic delusion Dr. Carpenter does not seem to have taken into account. In brief, I maintain that the spirit-photograph can hold its own, and maintain the truth and honour of Spiritualism against all comers. It is but a pasteboard shield, but it is strong enough to withstand all assault and break every opposing lance. In its weakness and humility it confounds the mighty and the proud. It yields satisfaction to the honest and enquiring sceptic; is a solace to the bereaved; a witness for immortality; and a refutation of *pseudo-scientific* theories; the mere *wastrel* of science.

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## THE DOGMA OF ETERNAL DAMNATION.

(*Refuted from Swedenborg.*)

BY BARON DIRCKINCK HOLMFELD.

### I.

DEAR plain William White, whose good humour has made hell quite respectable, tells in his *Other-world People*, about a statesman, who had declared that "all statesmen had one and the same religion." When asked what this religion was, he had answered, "That we don't tell." Perhaps he meant, "it

is no use telling you. It is so simple and transparent that you wouldn't see anything in it." Not being a statesman myself, I felt justified to the presumed benefit of the large public in Germany, which abounds in confusion about the simple notions of the kind, in trying by solving the "either—or," questions in life, to make the sundry rays of the transparent light prismatically discernible. A benevolent critic, Mr. W. Ffirsch, has made my tract (*Entweder-Oder*, bei Hofmann & Campe, Hamburg, März, 1876) the object of his critical analysis, the result of which is an unreserved recommendation to the German public. The editor of the Stuttgart New Church Paper—whose principal contributor, Mr. W. Ffirsch is—Mr. G. Mittnacht, Chairman of the German New Church Association, has, notwithstanding his endorsing his collaborator's favourable views in No. 26 of his Paper, made the restricting remark (pp. 411, 13): "The author's expressions in p. 59 betray somehow the opinion that repentance in a future life is possible. Our doctrine (the Swedenborgian) denies this possibility unambiguously—this would imply the possibility of a relapse from good to evil; there would be no end of temptations," &c.

My absence on a journey did not then allow me to settle that question; but I had the more resolved occasionally to sift it, and some other objectionable remarks of Mr. Mittnacht, as meanwhile a scholar of the English Church, who writes under the mark of Cantab, in the *Spiritualist*, had reproached me for trespassing in an opposite sense by teaching "eternal damnation;" so I had to suffer from a regular cross-fire. Against this Cantab I had rather an easy game, as he is a Re-incarnationist who doesn't admit the Christian doctrine of an examination after the end of the terrestrial life about its good or evil fruits, and their natural consequences in a future spiritual form of existence. Everybody sees that such a judicial summary from actual premises is far from involving eternal damnation with its proverbial hell fires. This B. P. I., who shirks all future punishments—all personal responsibility and identity, or conscious immortality, by a continuous shifting of natural births, until by chance a model-infant appears, which may reach a purified end in an absorption in the Divine elementary fire—was to be reduced to his Spiritist-monomania in an article which the editor of the *Spiritualist*, while absent at the discussion in the "British Association" of last summer, could easily overlook. As I then lost this opportunity of repelling two ill-meant attacks in the said Paper, it is not worth while to come back to the now obliterated matter otherwise than by what just here has been said, unless the Cambridge Reverend will, as a believer in Rivail, take heed to what I have to say to Mr. Mittnacht, who certainly as

much is a sincere believer in Christ as Mr. B. P. I. appears to be the reverse. I fully agree with Mr. Mittnacht in thinking that Swedenborg was a divinely or providentially selected, prepared, called and authorized apostolic medium for revealing spiritual truth in Scriptural doctrine, and in experimental verifications, for the purpose of making spiritual truth rationally evident and conclusive. But neither have his words the character of the Divinely inspired Word itself, as a new revelation superseding the former, nor have his human explanations, experiences and relations, the character of infallibility. They do not change, but only improve the platform of our spiritual education, reform, or regeneration.

Next to doing away with the falsities accumulated in perverted Christianity, and to re-establish the heavenly doctrine of the Celestial and Spiritual Church on the broad basis of science and reason, Swedenborg has disclosed to mankind the true order of creation in spheres of descending influence graduated in degrees, the successive degrees of ends, means and effects being interconnected by the law of correspondence. The Infinite, the Source of all life and the First Cause of all being, realises its ends in a spiritual world of causes and ultimates them in nature, as in the world of effects, expanding itself in each separate platform in *continuous* degrees, in which the *discrete* degrees, or worlds, find their fulfilment and their rest or their external reality. The doctrine of spiritual influx from the higher internal degree to the lower external, shows the Infinite to be the all-present, only life-giving Cause or Power, and the phenomena of life to be that ultimatum of the one centre we call God, which is effected or produced by creating in the antithetic line an object for His Infinite being, for His love and wisdom. This object is ultimated in a material platform on which the internal spiritual sphere operates through nature. The conscious, intelligible form of the Infinite, called Divine wisdom, is Truth, or in its expression, the Word, and thus we understand how in the ultimate sphere of speech and language, it is a letter, dead in itself, as all what is finite, while its reality, as Divine truth, is living in the internals of the letter, its spiritual sense being only understood as far as it conveys spiritual truth to the percipient. Swedenborg teaches that the Second Advent, of which the Gospel speaks, consists in this disclosure or conveyance of spiritual truth to mankind in the otherwise dead letter, and that this new descent of the Lord is inaugurated by the Seer's interpretation of the internal sense in the *Arcana Cœlestia* and elsewhere "*passim*," while it is continued, without interruption, in consecutive regeneration and revelation in all parts of the world. This "Advent" is, and

was effected by the last judgment in the spiritual world, in which those spirits, who since the abode of the Lord in the natural world had remained in the world of spirits, and who as yet had found their place in heaven or hell, were disposed of, the particulars of which final disposition Swedenborg was permitted to witness and to relate, this new order beginning at the end of the year 1756. Mr. Mitnacht certainly is aware that this *consummatio seculi* was to the purpose of purifying the spiritual atmosphere, and to spread the dense agglomerations of dark clouds, which could not but intercept the rays of light from the higher spheres, which through the spiritual world of causes find access to the natural platform. Thus the possibility of reception of spiritual light from on high to human sight and intelligence was restored, and the errors and falsities, the prejudices and wrong principles, the clouds of bigotry and ignorance, accumulated since the corruption of old, were dissipated. Once more, thus, it was left to the mind of man, by such reception, to emancipate and to elevate itself. Once more liberty and reason were restored to be the pillars in the temple of truth, and from that identical moment we date the new era of light, of reform, and emancipation, of common sense and revisiting reason, or what the French call "*les lumières*," and the Germans *aufklärung*, the enlightenment in every sense and direction. In this reception of light from the Divine centre of truth consists the Advent of the Lord, or of truth, from the spiritual sense of the Word, called the Spirit of Truth or the Holy Ghost. The main basis in the human consciousness was to be faith in the Supreme Ruler and Creator, and religious respect for God's will, order, and law, as being the problem of our own life and the condition of self-respect or conscience.

Such being the very aim of life, and of its progress to a future existence in a spiritually continued life, and its realisation in learning, reflection and doing, until regeneration constituting the glorious descent of the kingdom of the Lord or of the New Church, symbolically called the New Jerusalem, unto our globe, we easily perceive that all events on this globe or its history since the middle of the last century only, are successive phases of the development of the new era, or of the descent or influence of the New Church from heaven, just as the old era is the history of the preparation for it. Whatever, since, and from Swedenborg, has come to pass as to pivotal men and historical characters, or as to successive events, revolutions, wars, transformations, associations, discoveries, inventions, progresses, plans and facts, in peace and troubles, in worldly and ecclesiastical matters, in sciences and in arts or forms of civilisation, in religious reforms or systems, whether Christian or otherwise, is to be referred to

principles derived from, or tending to what we comprehensively call the New Church, while contrariwise an opposite tendency is defending the old era in a way we call reactionary, whether it may be worldly despotic, or clerically hierarchical, whether it may veil itself in a traditional or in a conservative garb.

The popular enlightenment in its return to common sense turned its sceptical eye *prima facie* towards the monstrous fiction of a second infinite being—a devil, but equal in destructive power to the one infinite God, a dualism, greedily grasped by all hierarchies, foisted upon Christianity as a personification of the evil principle derived from the mythical religions, and ultimately from Manes and his sects, to the Christian churches' heart's content, expanding into a hell with its eternal torments and fire. No doubt that these gloomy notions or perversions of allegorical expressions, particularly that of eternal damnation, made profitable in a worldly sense by a purgatory, were prominently used by the infidel antagonists of Divine order to the utter destruction of true Christianity in the minds of the peoples. "Ecrasez l'Infame," was the war-cry of Voltaire, meant against Jesuitical Romanism, but applied against Christ himself; and this mistake, or wrong substitution, lasts still. Reason taking it for granted that infinite love is the one God's essential principle and quality, realising good as being His will, through infinite wisdom, its mainly potential negative opposite is evil, which only becomes real in an objective finite sphere, in which man's free will can give it a subjective reality in the line of logical antithesis. It certainly would be a sheer contradiction to think that eternal damnation could be the main effect of such principle of infinite love. The dogma of eternal damnation was by the re-awakening common sense of the new era rightly considered to be a hideous profanation of the fundamental idea of the Lord's love. Its profession became the Shibboleth-mark of the old perverted church. It is presumable that Mr. Mittnacht only by mistake could raise objection against my endeavour to eliminate the obnoxious dogma from the doctrinal discussion by simply observing that "the notion of *eternity* being altogether above our comprehension, it was of no use to introduce such an absolutely unintelligible notion into our faith." Mr. Mittnacht may think this to be an unsatisfactory way of dealing with the question. I would willingly confess my shortcomings if he had stated sound reasons against my view, which he did not. But as I scarcely could be expected to allow that the efficiency of my arguments as to the solution of the dilemma in human life should be weakend by unfounded objections, I feel bound to sift the most important question more thoroughly than I had done in my tract, or than Mr. M. has done in his brief statement.

Swedenborg, to whom he refers, quoting "Our doctrines," is, certainly far from infallible, and would himself, as far as I conceive, feel intensely vexed, if being aware of many of his disciples' mistake, who do not admit his fallibility. In this question of eternal damnation, you either would feel obliged to admit gross contradictions in his sayings, or you must conciliate them by an interpretation which shows the notion itself to be as indeterminable as I had declared it to be. At all events you will perceive that the question with him virtually remains undecided, and that his moral sense is deeply wounded by the commonly adopted notion of an everlasting state of pain. I quote different passages from the *Spiritual Diary*, viz. :—

§ 2,826.—"There was in heaven spoken about hell. There was one who thought that the various punishments and vastations in hell would last for ever, so that they never would reach their end, nor salvation from the Lord could take place. But it was shown him that in the other life there is no punishment without its aim; much less a punishment without end is to be thought of. Punishment and pain are to the purpose of reducing the concerned spirit so far, that he can be associated with a good society. The Divine itself, and Divine wisdom, are the aims of good and for good, and it would be against the Divine and its wisdom that the soul should suffer eternal pain beyond what the aim of good demands, which also is conform to the worldly rule: that absolute justice is injustice. Even if man had merited it, whence it is called eternal, the Lord's salvation interferes and delivers the soul from hell by taking her out of it. If it were everlasting, all human beings would be liable to eternal damnation, as there is evil in them altogether. But though liable they are brought out of it by the Lord, and saved by Divine means."

§ 4,651.—"Good has its reward, and felicity by itself; and thence its antithesis, evil, has its punishment and damnation. All opposites are treated in the same way, only in an opposite sense."

§ 2,583.—"The belief in eternal pain is founded in ignorance and the like. According to merit eternal punishment would be man's lot. But from the Lord's mercy it reaches its end through vastation and castigation according to actual sins and appropriated evils."

§ 1,039.—"All punishment in the other life has improvement for its aim, which, as it were, blots out evil, or gives a faculty of appropriating good. Thence all punishments are in itself vastations."

§ 693.—"Whatsoever happens in the other life in the way of punishment, vastation, or otherwise, is to the end of framing societies."

§ 4,476.—“ Those who from this globe pass over into the other world are never punished or suffer pain but to the deliberate purpose of use. All there, is from views of use, and thus, also, the lot of the evil.”

§ 4,032 shows “ Evil to be repressed in order to make the souls capable for use.”

§ 3,489.—“ Spirits asked me how I could converse with devils. I told them they were human beings, once in high positions, who never had been expected to meet such a fate; nor would they for ever remain devils; their punishment were to a distinct end, because from God only good was derived.” Thus, also, in Index I. p. 440., § 3,489 continues:—“ It would be absurd to believe that the Lord should allow punishment in hell, at least not eternally for a life of so short a time, perhaps while having been of opinion that his principles were right, and being thus persuaded. It is not to be thought of that the Lord should allow anybody to be thus punished, at all events not eternally, unless it be for amendment’s sake. From the Lord is good only to its end, and thus eternal punition would be to no purpose, unless it had a good aim.”

§ 4,308.—“ Spirits while vastated are not received in the other sphere before they are vastated and improved by punishments.”

Whatever else, contrariwise, may be derived from Swedenborg, we feel justified in believing that he clearly has expressed his view in the words (§ 3,229), “ There is no (moral) disease, no evil *irremediable*, because the power of the Lord is infinite.” Mr. Mittnacht’s only argument, *viz.*: “ by stating the possibility of repentance for those in hell, we would state a similar possibility of a chance from good to evil,” is at least not countenanced by Swedenborg, who in § 1,332 and § 2,597 of his Diary declares it constantly to happen that angels for a time are removed into the lower spiritual sphere, exposed to the influences of hell and suffering its intense pains, all to the purpose of tempting and improving them, just as it is the purpose of punishment in hell, a view which is corroborated by the article *vastatio* in the Index.

I, of course, will also quote the principal passages in Swedenborg’s works, which are thought to teach eternal damnation. I, though, think it advisable to premit a few words about his general views, in order to avoid being misled by expressions, which in such matters easily may be taken in a sense widely different from what he really means. Swedenborg, of course, does not admit another real *esse* than the One Infinite Being which we call God. Nor is there any other real life but that one which is derived from God. This only *esse* and life

being *love* itself, qualified as good, necessitates beings other than itself, love being nothing without its object. Now as such other beings only could be found potentially, in a logically antithetic way, in the negative line, opposed to the realities in the Divine *esse*, the creation is the continuous act by which the One Divine Essence communicates its life to the negative logically potential antithesis, which in itself only has an apparent existence, but by this continuous act of creation receives a reality, dependent on the communicated life. Thence the created sphere realizes infinite love and good in a finite antithesis of self-love and potential evil, and the divinely animated nature operates upon a material base. By endowing natural man with a spiritual organization of will and intelligence, in which the spiritual elements of Divine liberty and reason develop a conscious personality, with the aim and the ability of realizing infinite love in a finite sphere, the Creator has made man's free will the absolute condition of his personality, and of his development and fate, leaving him to be the responsible out-worker of his own life and destiny, and giving him the means of such out-working in maintaining the rationality of his intellect. It is thus absolutely man's own fault if he does not use the given means, and it is his own mistake if at the same time he does not perceive that life and all powers of action, through influence from on high, are received from the One Spiritual Infinite Source. Nature being the universal matrix, in which the antithesis of infinite reality receives adequate forms of finite organisation, spiritually adapted for being animated by Divine life, the phenomenal life qualifies itself according to the receiving natural form, or to the finite elements in nature; and in man this life-receiving organisation is the platform, from which, through liberty, by means of reason, a spiritual form of reception of Divine life and love, or good, is to be created. How far this form is developed and the spiritual creation, which is called the second birth or regeneration, is, in terrestrial life, effected and perfected, or only as a germ is delivered to the spiritual world of means, is a question of fact. In this matter-of-fact question we may have many things to observe and to discuss. But two things are prominently manifest and evident. First that howsoever the spiritual creation may be advanced in and with *some*, with the *majority* the state is both imperfect and incomplete, or more or less rudimental; and secondly, that the outline of the spiritual creature, the very character of the germ, which by death is transplanted into the spiritual soil of future life, is irrevocably given and fixed by and through the natural antecedents. The ulterior question is what use the human being has made of his divinely

inrooted faculties of free will or choice, and of rational intelligence in its actual natural life? Man leaves the natural platform in a shape he himself has given to his personality. The spiritual equation of life and character is his own work, and he must take the fruit, the result and sum total, accordingly. Swedenborg's opinion appears to me to be that the fundamental outline or quality of this appropriated form, of this spiritual equation, cannot be altered. If this outline or ultimate is developed to be a nose, it will never be changed into an eye. The germ of a rose will, transcendently planted, never become a thistle, or an oak. The form cannot receive more than it can hold, and absorbs no other substances, fluids, contents, forces, &c., than those for which it is adapted. Whatever spiritual progress there may be, it will never go beyond the natural reception according to fixed ultimates, never beyond the compass of personal liberty and choice. The immutability of the self-chosen base, or form of will and love, is mistaken to be eternal damnation. Those who prefer the satisfaction of their self-love to the prospects of eternal bliss by a love which is repugnant to them, will continue to live in their own way as long as they like, and they will only by external motives of fear and force be kept within such bonds, as the conservation of order and welfare of all and of others necessitates, so that hell presents itself to the close observer as a well-ordered, infallibly-ruled commonwealth. The difference between heaven and hell is mainly harmony of love in the one, which is positive, and harmony by external motives in the other, which is negative. Swedenborg confirms thus the common sayings: "Man's will is his heaven;" "Everybody will live according to his faith;" "Man is the framer of his own fortune;" "*Fata volentem ducunt, nolentem trahunt*;" "*Tu l'as voulu, George Dandin*;" or, as Swedenborg has it, the kingdom of the Lord is a kingdom of uses, in which apparent external disorder infallibly internally is ruled by the infinite wisdom of the Lord's providential order, or by the spiritual laws of the universe. If in this sense you look at the passages in Swedenborg, which commonly are understood as teaching eternal damnation, the apparent contradiction will disappear, and all be harmonious.

In *Div. Prov.*, § 277, he says, "He that is in evil in this world is in evil after he goes out of it; and therefore, if evil be not removed in this world, it cannot be removed afterwards. Where the tree falls there it lies, so also it is with a man's life. As it was at his death, such it remains. Everyone also is judged according to his actions; not that they are enumerated, but because he returns to them and does the like again; for death is a continuation of life, with this difference, that then the man cannot be reformed. All reform is effected in a plenary manner,

that is, in primaries and in ultimates at the same time, and ultimates are reformed in this world conformably to primaries; but they cannot be so afterwards, because the ultimates of life, which a man carries with him after death, are quiescent, and conspire—that is, act as one—with his interiors.” This is confirmed in *V. Chr. R.*, § 720: “It is otherwise after death; then heaven is closed and is not to be opened to those who to the end of life have approached the holy table unworthily, for then the interiors of their minds are fixed and determined.” *Arcana Coelestia* says, § 7,541, “Man in the other life enters into new states and undergoes changes; they who are to be elevated into heaven are, when elevated, perfected to eternity; but they who are to be cast into hell—endure evils continually more grievous, and this until they dare not occasion evil to anyone, and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to anyone, only not to do evil from fear of punishment, the lust to do so always remaining.”

*Heaven and Hell* says comparatively little about this matter. In § 480 it is said, “Man can (there) no longer be reformed by instruction as in this world, because the ultimate plane, which consists of natural knowledge and affections is then quiescent and cannot be opened, not being spiritual; and upon that plane the interiors, which are of the mind, rest as a house upon its foundation; and hence it is that man remains to eternity such as the life of his love had been in the world.” In § 501, “The quality of man, as determined by his interiors, remains to eternity the same.” § 508, “This quality of nature, derived by life, can no longer be amended or changed in the wicked after death either by means of thought or of the understanding of truth.” § 595 says, “Since they who are in hell cannot be saved because they are all in evil and opposed to the Divine of the Lord, therefore their outrages are subdued, and their cruelties restrained as far as possible, in order to prevent them breaking out beyond measure one against another.” The most appropriate explication is found in the following article in the *Spiritual Diary*:—“With respect to the doctrinal tenet: as the tree falls so it remains (*Eccles. xi. 3.*), it is not understood as it generally is explained, but in this way: it is the concordance of the internal or the spiritual man with the external or natural man, which remains as it falls; man has both the external and the internal in the other life; but the internal or spiritual is terminated in his external or natural principle as in its ultimate. The internal or spiritual man is perfected in the other life, but only so far as it has concordance in the external or natural; but this latter cannot be perfected in the other life since it remains

such as it was acquired in the life of the body ; and in this life it is perfected in proportion as the love of self and of the world is removed, and consequently in proportion as the good of charity and the truth of faith are received from the Lord ; hence is the concordance or non-concordance, which is the tree with its root, which after death remains where it falls."

All these passages show in a general way that something in man after his natural life remains unalterably fixed, and that progress then and there is limited to other conditions than in the natural form. It is an important truth for everybody to know that the use made of his liberty in choosing the right direction in this life is decisive for the next. Good, rational arguments confirm what Swedenborg has taught about this importance. But it is equally clear that the conviction of this truth is no argument for eternal damnation, nor for establishing a religious dogma of such damnation by an interpretation of the quoted passages, which is contradicted by the same authority. And as the latter passages only express general views about relations and facts, which escape particular observation, we ought either to bring them into concordance with our spiritual ideas of Divine love, by interpreting those passages as aforesaid, to avoid the palpable contradiction with other passages, or we ought to state, as I have done, that eternal damnation ought not to be made an article of Christian faith, because we have no understandable notion of what is eternal.

Neither could it be said that the first quoted passages are taken from the *Spiritual Diary*, which could not have the same authority as the writings authorised by Swedenborg as editor, while the Diary evidently not even was intended for publication. Such a distinction is in itself objectionable, particularly as a celebrated author's personal persuasions often best are known from his private annotations. But Swedenborg himself declares in the Diary, § 2,894, that "all he has mentioned in these books is founded on reliable experience, confirmed by thought and reflection ;" while in § 1,607 the communications are referred to confirmation from the Lord and by reflection.

It is to this sound reflection, founded on the Divine Word, to which all of us ought to appeal, and not to the human authority of Swedenborg, howsoever illuminated you may consider him to be. Whatever faith you may have in the reports of a traveller who visits foreign countries, you never will think him to be infallible in his observations and judgments and elevated over mistakes and errors, the more so when that country is the universe, the spiritual world together with heaven and hell. As a medium, who providentially was prepared and called to such vast travels of discovery, Swedenborg may be widely different

from old and modern mediums, and thus be able to speak with greater authority and reliability. But this does not make him infallible; the less so, because for every well-directed human being there is no infallibility but as to spiritual truth derived from Divine revelation by the spirit of truth in man's own conscience.

Swedenborg was in the same way as all those who follow that way, by the spirit of truth illustrated through the Word to perceive spiritual truth, and thus to explain and declare the spiritual sense of the Word. His call was personal and particular in carrying out the Divine purpose of bringing mankind, through genuine truth, into connexion with the Lord's kingdom in heaven, and with His church. But at the same time he was spiritually introduced from the material platform into the substantial, in order to re-establish faith in the spiritual world—in man's spiritual personality and immortality. Through such experience *de facto* mankind was to be awakened to reflection about spiritual truth, which is not dependant upon experience, but upon conscience and internal consciousness, which had been offuscated by Materialism. As long as this offuscation of the mental sight prevailed, and the eye was blinded by Materialism, Swedenborg could not find belief. Mankind rejected his spiritual teachings and doctrines because its natural and empyrical mind was closed against spiritual perception of whatever kind. To remove this blindness on the matter-of-fact platform, the disclosures of Swedenborg and his testimony howsoever comprehensive, was insufficient, was even an aggravating impediment, because the prejudice was growing worse by the plenary rejection; and so it is to this very day. This remark shows the importance of the so-called modern spiritual manifestations. Swedenborg knew, and asserts in a positive way, that a communication of mankind with the spiritual world through intercourse with spirits is natural, beneficial and providential. But as from old it had been abused, and thence had ceased, he was aware of the great dangers from such intercourse, and warned repeatedly against it, unless man was guarded by sound rational spiritual faith. He himself was a most wonderful medium as to such intercourse; but he had no idea about the way in which such intercourse might be re-established, nor about its necessity. He, of course, could not know the ways of providence, nor how an effective control could or would be effected. He was ignorant of the "when," the "where" and the "how."

We know that since Swedenborg left the terrestrial form, Spiritualism has been prepared and awakened in different ways and parts of the globe; in fact it has been brooding everywhere. Phrenology, Mesmerism, and the phenomena of clairvoyance, Odism, and the manifestations made known in a copious litera-

ture in Germany, were only the forerunners of what since 1847 happened in America, thence in England, and now everywhere. As these manifestations had little to do with doctrine, much less with spiritual truth, but essentially with facts in reference to evidence, they were evidently given for the purpose of destroying the materialistic prejudice in science and in practical life. When we consider, from the one side, the obstinate resistance of those in which the materialistic tendency and the prejudice of science is inrooted; from the other side, the tendency to turn the facts into misuse and into falsities, deceit, heresies, and all sorts of vain devices, and consider the difficulties the spiritual movement has to contend with, and the obstinacy with which egotism maintains its sensuous standpoint, we in some way can conceive how necessary this new dispensation was to put a stop to the motion downwards on the inclined plane to perdition, and how fervently we ought to thank God for this providential remedy in a state of disease against which no human prudence could prevail. How ineffectual have not all human contrivances, all philanthropic, religious associations, shown themselves? Even those societies who had the diffusion of Swedenborg's heavenly doctrines for their object, and who think themselves not only the representatives of the New Jerusalem in heaven on this globe, but *the Church* itself, turned themselves away from the new beneficial dispensation, by which Providence was combating the fundamental evils in mankind—bigotism, sectarianism, priestly domination, fanaticism, and materialism. How easily could they be aware of that the New Church doctrines, and the teachings of Swedenborg, never would or could be received unless the soil were prepared by manifestations which did away with the scientific, materialistic prejudice. And, nevertheless, they joined with the Ultramon-tanes and orthodox priests of the old Churches, in declaring that Spiritualism was the work of hell, and joined with the naturalistic infidels in abhorring it. I have exposed this sort of "delirium" in a little tract, *Spiritualism, its Causes and Effects*, so I only hint at this singular perversity.

But, before entering further into the debate about this question of eternal damnation, I want to draw the reader's attention upon the innumerable instances in which spirits have reported about the way in which repentance in the other life continuously is going on in their progressing from one sphere and society to another, so we at least have some *de facto* confirmation of what I consider to be a rational interpretation of the doctrines of Swedenborg.

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## FOUR SONNETS.

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 BY THOMAS BREVIOR.
 

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## MAMMON SERVICE.

O how my soul abhors this jar and fret,  
 The clamour of the street, the eager strife  
 To have and hold, and evermore to get,  
 Which makes so mean and base our daily life !  
 We trick and lie, sell men to death for gold,  
 Then go on Sabbath-days to church and pray  
 That Christ would keep us ever in His fold,  
 And be to us the Life, the Truth, the Way.  
 We temples build to God, but Mammon serve :  
 More wasting than the pestilence and sword,  
 This greed for wealth which palsies heart and nerve.  
 In vain we take Christ's name, and cry Lord ! Lord !  
 His warning words unheeded or forgot,  
 " Ye work in iniquity, I know you not ! "

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 MUTUALITY.

IN many men are many kinds of excellence,  
 Each is by Heaven endowed with some peculiar gift ;  
 This one views all things in the light of common sense,  
 And that a high imagination does uplift :  
 This above all his fellows shews mechanic skill,  
 And that profoundly meditates philosophy :  
 One has clear thought, fixed purpose, and determined will ;  
 Another wins all hearts so genial, suave, and free.  
 Kind mother Nature gives to all some share of wit,  
 Different in each not by mere chance—but to the intent  
 That lacking something in himself—so incomplete,  
 Each may in other find his needed complement.  
 Our individual lives make one Humanity,  
 As tiny confluent drops make up the mighty sea.

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 INSTABILITY.

As thistle-down before the wind,  
 As straws that drift on every tide,  
 So fares it with the inconstant mind,  
 No binding thought, no chart to guide.  
 By every gust of impulse swayed,  
 It cannot firmly stand alone ;  
 By every passing hand 'tis played,  
 But has no music of its own.  
 Unstable it can ne'er excel,  
 Nor has it any goal to win ;  
 Life's purpose it can never tell,  
 Nor find its oracle within.  
 Failing in purpose and resource,  
 It has no centripetal force.

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## TO LUNA.

WHEN I look upward thou to me dost seem  
 So calm, so passionless, with noble mien,  
 I wonder not that bathed in thy pure light,  
 Men worshipped thee as Goddess of the Night!  
 But when I think of all that thou hast seen,  
 Alike indifferent,—the secret sin,  
 Red-handed crime, and ravening war, the whirl  
 Of elements,—the tempest that doth hurl  
 Mother and babe on some mid-ocean rock  
 To lingering fate, or else with sudden shock  
 To instant death in the remorseless sea;  
 O sharp swift passage to Eternity!  
 I fain could pluck thee from thy lofty place;  
 I turn from thy cold, careless, cruel face,  
 And pitiless hard gaze;—I turn from thee  
 To some warm human heart for sympathy.

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 PUBLIC WORSHIP; ITS IMPORTANCE AND  
 PURPOSE.
 

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“FREE CHRISTIAN CHURCH, NEW SWINDON.

“On Sunday last, February 11th, the Rev. Dr. Sexton, of London, preached two very eloquent sermons in the absence of the Rev. F. R. Young, who was officiating elsewhere. Dr. Sexton took for his text in the morning Mark xiv. 8th verse, and enlarged at great length on the fact that the real value of work consisted not in the idea set before the mind of the worker, or indeed in the actual amount of work done, but in the will power, and in the taking advantage of every opportunity that presented itself. To do what we could was to do our duty thoroughly, and God did not expect us to do more.

“In the evening the text was Hebrews x. 25th verse, and the subject of the discourse, therefore, was the necessity of attending public worship. The Doctor commenced by a brief exposition of the purpose of the Epistle to the Hebrews, and drew a striking contrast between Christianity and Judaism. Proceeding more immediately to the subject in hand, he said that when the Lord sent forth the seventy to preach through the cities of Judah, He sent them in twos. So, after the Resurrection, the Apostles seldom went without each having a companion. Paul was accompanied first by Barnabas, and afterwards by Silas or Luke. The object of this was, doubtless, that each should afford a mutual help to the other; Man was a social being, and the cultivation of his social faculties was an important part of his duty. Christianity enabled these faculties to be called into active play, and thus perfected society. Monks

and hermits who dwelt apart from society defeated the very end of the Christian religion both as to themselves and mankind at large. Christians were not to go out of the world, but to let their light shine amongst men in the world; especially they should unite together among themselves and thus bear each other's burdens. In olden times "they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name." This was far more necessary in connection with Christianity than with Judaism. Had any of them ever been in a foreign land, listening for months or years to a foreign language, they would know what a strange ecstatic feeling was produced on hearing suddenly the tones of their native tongue. It was almost impossible to describe this. Even the meeting a person from the land of one's birth, in a distant country, had in it a sweet charm, although such person might possess no other attractions than that one fact. So Christians should rejoice when they meet a fellow heir of Christ's kingdom, speaking the language of Christian truth. Christians were in the habit frequently of neglecting some of their most glorious privileges. They did not get half the benefits even of a temporal character that their religion provided for them.

"In dealing with the text, he should consider first the assembling together; and here he might remark that we were continually drawn towards certain persons by a similarity of taste, habit, disposition, &c., and frequently by virtue of some sympathetic law which was not very clearly understood even by psychologists. We ought to enter the Church of Christ with feelings entirely different from those with which we should go into any other place. Here we were all companions, and sharers in the blessings God had to bestow; our interests here were common; rich and poor, high and low, were all equal in God's sight. Even in the Jewish Synagogue to-day, there was no recognition of wealth nor professedly was there in a masonic lodge. In a public school, the boy that would be most esteemed would be, not the one whose parents were the richest or the most eminent in society but the one who could most distinguish himself among his fellows. In the Christian Church we were all on the same level, except so far as we might differ in spiritual gifts. This assembling together was a duty, and as a duty it must not be neglected. God had commanded it most distinctly and emphatically. The practice was co-equal in point of time with the existence of the Christian Church; it was necessary for carrying on the Lord's work, for no great work could be accomplished without organization and the meeting

together of those who were engaged in it. The extraordinary influence of Methodism in the world was due very largely to its perfect organization. It was essential to meet together too for the spiritual well-being of every Christian man; his soul's health depended upon the practice. It was sometimes objected that there was no necessity to meet in a particular place to worship God because God was everywhere, and could be communed with in one place as well as another. In the Old Testament all descriptions of God were local; for the obvious reason that it was only in that way that human beings could understand them; and in the New Testament God was more local than ever, since there you had the only conception of Him presented in Christ, by which means man could grasp the idea, take hold of it, and rest upon it. It was objected too, by some persons, that they could worship God in the fields when they saw His glory in the physical universe. This the preacher deemed very questionable. The physical universe presented but the skirts of the garment of God, and not God as it was necessary He should be seen by the human soul; and besides he doubted very much if those persons who wandered into the fields on the Sabbath went there to worship God at all. Another thought he could read his Bible at home, and did not therefore need to go to Church. No doubt; but *did* he read his Bible at home when he stayed away from Church? As far as the preacher's experience went this was an excuse and nothing more, and the people who stayed at home under the pretence of reading the Bible never opened its lids. But if they did, they could not by that means obtain the privilege resulting from the meeting together.

"The next point to be considered was the object had in view in thus assembling together. This was clearly defined in the text, and in the preceding verses. It was to enable us to draw nearer to God, to receive spiritual blessings flowing from the 'full assurance of faith,' from 'having our hearts sprinkled from an evil conscience,' and 'holding fast the profession of our faith,' or, more properly rendered, 'our hope;' but especially to 'exhort one another,' which latter was a most important matter.

This meeting together became increasingly important as the particular day named in the text drew near. By many this was supposed to be the day of the Lord's coming in Person. The preacher did not feel sure that was the correct meaning. It was very unimportant, because the text might be dealt with in the spirit of its meaning rather than the letter, and there were many days to which the term might legitimately apply. There was the day of the departure of the opportunity, which might arise from various causes, from sickness, from the loss of their minister, and what was most important of all, from the loss of

inclination. When the Lord wept over Jerusalem the city was not yet destroyed, but the day of its grace was past. Opportunities might come often; but there was an end of them at some time or other, and the passing of an opportunity of this kind was a very fearful matter. There was the day of affliction and trial, which was also sometimes very serious; there was the day of death; there was that other day, the great day of all, for which, as Dr. Young had said, all other days were made. He concluded with impressing upon them all the importance of a more regular and punctual attendance on public worship. There was a large congregation, all of whom appeared much interested in the discourse."—*Swindon Express*.

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## SORROWS OF THE SOUL.

By WILLIAM HITCHMAN, M.R.C.S.

SPIRITUALISTS of adequate experience and practical observation have found unequivocally, in a multitude of cases, that intelligence may operate from some other kind of unity, or force, than that of nervous organisation. Schelling has declared in the *Philosophy of Art* that what is ordinarily called material nature is not the summit of perfection in man's constitution but only the molecular manifestation of a spiritual idea, which it is the office of soul to penetrate. Most assuredly is this the veritable relation of the plastic arts to nature, as of protoplasm to life and mind. Laws and causes ethereal, rather than material, may therefore well be opposed to the *primâ facie* inferences of sensuous organs and sensuous observers. No artist of genius has yet contented himself with mere imitation of isolated natural objects—contrariwise, his soul penetrates into the real unseen essence that lurks behind each crust of earth, or tangible form, and afterwards reproduces it in an outward and visible shape—means and ends not clashing or jarring together—the heterogeneous excluded, and the unity of heaven attained. If it be true that objects of sense are only material combinations, resulting from the operation of spiritual force, in a certain state of equilibrium, or if we accept the scientific explanation of Leibnitz, that matter is nothing more than a collection of attracting and repelling atoms,—the whole Universe may be the aggregate result of the will of spiritual intelligences, guided by one Infinite Spirit who is God, or Mind in Nature. We know that none of the processes of matter have produced the

slightest difference in the proportions of molecule, and have a right therefore to regard the identity of its properties, and the exact quality of each to all others of the same kind, in the light only of a created or manufactured article, neither evolved naturally, nor self-existent eternally. How mind grasps matter is a problem still unsolved, alike by subjective idealism, and popular naturalism. At the same time, all existence is a dream, and what we perceive as sorrows—or joys of the soul, a merciless delusion, unless there be a positive spirituality on the other side of consciousness, as objective Spiritualism now demonstrates.

Perfect knowledge and complete understanding, *without* consciousness, is the veriest of sophisms; logically and philosophically, or of necessity, true wisdom demands the truthseeker to admit the invincible conclusion of Aristotle, that if there be  $\Phi\acute{\upsilon}\sigma\iota\varsigma$ , then there must be  $\text{N}\acute{o}\upsilon\varsigma$ , evermore. Unquestionably, much in the latest exposition of mental science, or intellectual philosophy is entirely gratuitous, or unfounded in nature—a wealth of illustration is there in a glaring “Budget of Paradoxes,” from Comte’s Positivism to Hartmann’s Pessimism. (*Philosophie des Unbewussten, Berlin, 1877.*) Religion is now held scientifically to be—alas!—not spiritual philosophy for the sorrows of the soul, but metaphysic for the million—temporarily, until there shall be no more will in the accidental ruling principle of an unconscious Logos, as regards the individuality of man—no longer an ideal presentation, or a real world;—NIRVANA, or the sublimest verity of Buddhism alone remaining; to bless us with oblivion!

Count o'er the joys thine hours have seen,  
 Count o'er thy days from anguish free!  
 And know whatever thou hast been,  
 'Tis something better—not to be.

Life is only a *continued* sorrow of soul, or struggle for existence, with the certainty of being beaten by want, defect, and pain. This world is the worst of all possible worlds, the heaven expected is only unconscious illusion, and the looked-for Angel of Modern Spiritualism is destined to eventuate in an image of clay. Sorrows of soul end not but in annihilation—there being no day of redemption or salvation. Sympathy brings more pain than pleasure. Friendship is the questionable satisfaction of isolated life; ambition, however worthy, a great delusion; legal marriage is domestic misery; increase of children is a repetition of troubles; riches only procure the vainest of enjoyments, in which there is a preponderance of evil; whilst sleep by night perpetuates hardship by day; and even right conduct and just dealing will never compensate for the unhap-

piness that everywhere exists. Is there no remedy in Hope, or sweetness of virtuous expectation? None! Our best hopes are doomed to worse disappointment, in the bitterest of deception, and mental culture, or intellectual progress, serves only to intensify the climax of conscious woe. It seems to me that the most horrible thought in the philosophy of Pessimism is the gratuitous act of thinking, that wisdom of this sort should be such a folly, as to absolve the philosopher himself from the science of common sense. Surely every person of any spirituality of mind, or poetry of nature and human nature, must be conscious of religious truth—in some form or other, of God, Christ, Angels, liberty of sentiment, morality, and immortality, as inexorable postulates, or demonstrated axioms; *striking of synthesis*, in the presence of which hesitation is impossible, and to which no soul can be silent for ever. Whether Self-Culture be sought or found in the philosophy of Schopenhaur, the Schlegels, Klopstock, Goëthe, Schiller, Wieland, and the science of Haeckel, Büchner, or Vogt, I apprehend there are many developed intellects, with very restless lives, selfishly comfortable, perhaps, but still realising far more truly the temper of a surly fanatic than the actual model of a noble sage. Such philosophers may erect monuments to perpetuate the memory of their dark genius, but will never enlighten the minds, purify the hearts, or assuage the sorrows of human souls. They rob mankind of all that is great and good, morally or spiritually; with them God the Spirit, and man created in His image, are but the merest illusions of time, sense, and space—whilst Faith, Hope, and Charity, together with our highest and best aspirations for the soul, and its sorrows, are wantonly immolated, as on a last funeral pyre—where still remains no part of man's duty—if thus expressed:—

“TO STRIVE, TO SEEK, TO FIND, AND NOT TO YIELD.”

For myself, I trust that the oratory of the learned Editor of the *Spiritual Magazine* may long be heard in defence, as now, of the highest and most Christ-like Spiritualism, throughout the whole country. Eloquence, such as his, cannot fail to leave a lasting and beneficial impress on the mind of each attentive listener. Rhetoric has still its fascinating charms, when combined with elocution, even in an age that mostly worships Mammon or Bacchus. Dr. George Sexton has the art of speaking in solid, bold, strong, vivid, and picturesque tones, partaking, not seldom, of the grandeur of the forest, the music of the groves, the rustling of the pine-trees, and the ringing of the woodman's axe. Yes; eloquence is his—arrayed in all the typified glories of Nature and Art—the stream, though deep, is never obscured, but always reveals some gem of sparkling truth, sufficiently

bright and beautiful, intellectually or morally, to lighten each burden in the coil of mortality, and thus make the ruggedest path of earth the serenest and smoothest way to heaven. Now, whilst Hartmann, like Schopenhaur, attempts to show that the pains of life, or sorrows of soul, preponderate vastly over its pleasures, and that no amount of future happiness—were Christianity infallibly true—can compensate for present misery, let the Spiritualism of glorious old Spenser equally hold—

One loving howre  
For many yeares of sorrow can dispence;  
A dram of sweete is worth a pound of sowre.

### ANDREW LEIGHTON ON MR. CONWAY.

LAST summer there appeared a notice of a sermon, by Mr. Conway, in the *Inquirer*, citing some contemptuous remarks on Spiritualism; whereon Mr. Leighton was moved to write a letter of remonstrance to the editor, which, however, he did not forward, feeling that it would not be inserted. We have been favoured with the copy of Mr. Leighton's letter, and it is throughout so excellent in argument and temper that we cannot do otherwise than share it with our readers. In a letter addressed to Mrs. Tebb, radiant as always with his catholic spirit, Mr. Leighton observed: "I have ever considered Mr. Conway as open to the spiritual world, and that *he is wiser in that relation than he knows*. His influence on his hearers at South Place is finer than the mere *ipsissima verba* of his discourses, which it very often opposes. His anti-Spiritualism never affects me repellantly, quite the other way. I hunger to make a convert of him, but know very well that an intellectual encounter, such as my paper exhibits, is not likely to achieve that end."

### MR. CONWAY ON INTELLECTUAL SUICIDE.

*To the Editor of the "Inquirer."*

SIR,—While thanking you warmly for calling attention to what appears to be on the whole an admirable discourse by Mr. Conway, will you allow me to put the query, whether in his treatment of "Spiritism" he does not illustrate the very bigotry, "the dogmatic spirit," he so eloquently condemns?

The arbitrary use of the limiting term "Spiritism," instead of the broader Spiritualism, which is the name at least claimed by the adherents of the doctrine in England, betrays the illiberal animus at the outset. But it is when he describes what is comprehended therein, and characterizes its supposed results, that his "dogmatic spirit" culminates, and one sees that, with all his liberality, he "draws the line" at Spiritism. Let but the thought of that alleged "superstition" cross his mental disc, and farewell all serenity. The philosophic intellect, previously calm and clear, laying down the law of liberty with

sympathetic universality, becomes turbid with contemptuous passion, forgets the fine sentiments it had a few moments previously been uttering, and to justify its dogmatic wrath, condescends even to the sophism of setting forth a part as if it were the whole, and gives to that a form and colour which only ignorance of the reality can allow to pass without challenge.

That there are spirit-mediums who have visions analogous to those of Swedenborg is true, but that this is all of Spiritualism, or a title of it, is a gratuitous implication. That these mediums only "ape" Swedenborg, and that this constitutes the basis of modern Spiritualism, though first announced by a greater man than Mr. Conway—Ralph Waldo Emerson to wit—there is just as little justification for asserting or believing. Equally unreliable are Mr. Conway's inferences from his own biased representations. The facts he implicitly disputes may be true, and there may be truth in the visions of Swedenborg and the mediums, or in some of them (for as the Old Book has it, "not every vision faileth") and yet it by no means follows that "there is no use for either inquiry or intellect any more," or that "all science is an impertinence," or that "it would be better that all libraries were burnt to-morrow." These are but the exaggerations of a heated and distorted fancy, and prove that Mr. Conway has lost his equanimity and, for the time, all sense of proportion. While in this mood exact statement from him is not to be thought of. "The vulgarist spirit-medium" could not be more unreliable. Because the said medium, not pretending to be a prophet, and assuredly not supposed, as of old time, to be the mouthpiece of "the Lord," asserts that the dead are not dissipated into nothingness, for that he has intercourse with them, just as Socrates and Jesus had,—or because he passively affords proof to the bystanders that he himself or some inanimate object is moved by an intelligence neither his own nor that of any of the visible persons present, and thereby demonstrates the fallacy entertained and propagated by certain pretenders to "science" that the mind is only a function of the brain, that when the brains are out the *man* is extinguished—or because by some of the other manifestations known to Spiritualists, albeit ignored by supercilious "Scientists," whose dominant interest may be in protoplasm or in the potency of matter, the same conclusion is logically necessitated by as pure an induction of facts as any known to science—the only conclusion, let it be added, in which all Spiritualists are agreed,—does it therefore follow that "the collective intelligence of Germany, France, England, America, is superseded?"

The further implication that according to the spiritual hypothesis, doctrine or belief, "the secrets of an invisible universe are made known to sheer ignorance without research, without intellectual effort, and in utter defiance of all verifiable knowledge," is purely gratuitous, even ridiculous; but it is Mr. Conway's pleasant mode of justifying his own rhodomontade, that "so soon as we agree" to this, the aforesaid collective intelligence is superseded, all the knowledge of Germany, France, &c., "abolished completely—nay, all the laws of thought abolished!"

Such a preposterous outburst has one virtue; it accomplishes "the happy dispatch" upon itself: it explodes by its inherent absurdity. And yet it would appear there are reviewers so little cognizant of the verities that they can mark and present such things to their readers for special approval! This being so, a little exposition of the said verities may after all be advisable.

Let it first be noted, then, that to even "the vulgarist medium" the universe is as open as it is to Mr. Conway or to any other would-be "scientist" pluming himself upon his little knowledge, and it is just possible that unsophisticated faculties, to say nothing of special endowments, may give the medium even an advantage in certain relations. It would not be for the first time in the history of the race, were things hidden from the wise revealed to the simple. But even the mediums do not get such knowledge as they have without the exertion of faculty. If any "secrets of an invisible universe be known to them it is because in virtue of one kind of endowment they have discovered such secrets for themselves directly, or, in virtue of another, they have been the unconscious means of enabling others to discover them, and have accepted the knowledge at second hand; more generally it is by the union of both means. In either case, are the "laws of thought abolished?" Surely far from it. A new sphere of investigation merely is opened up, and who will may enter

it. He who contemns it because of the vulgarity of some of the instruments, or the frivolity of some of the results, may be wise in his own conceit, but he effectually closes the avenue to a larger wisdom.

Mr. Conway speaks of "all the sages, thinkers, philosophers and scientific men that ever lived, or that now live," being surpassed by the spirit-medium if only the "visions" of the medium be true, as if all the sages, thinkers, philosophers, and scientific men were on one side, and the spirit-medium on the other; He artlessly ignores the fact that many—may it not with truth be said *most*—of the sages, thinkers, and philosophers—certainly those of greatest account in the higher development of humanity—are on the medium's side; many of them being distinctly mediums themselves, and all of them mediumistic. If the "scientific men," or those whom Mr. Conway and others somewhat gratuitously distinguish *par excellence* under that category, be more largely on the side of materialism and personal annihilation, it is simply because their studies have made them Specialists in material relations and to an extent disqualified them for judging of the psychological facts which sustain the opposite hypothesis; and as to the other facts which appear to *demonstrate* this hypothesis, if the "scientific men," as more than one of them declare, have "no interest" in the facts and refuse accordingly to investigate them at all, of what value can their opinions be on the subject?

But, here again, of the scientific men "all" are not on Mr. Conway's side. On the contrary, I will venture the assertion that of those who have really investigated all classes of the facts there is not one! In truth, experience would seem to affirm that the only resource of those who would remain non-Spiritualists is to avoid investigation. If Mr. Conway or his reviewer can name a single scientific man worthy of the name who has given anything like the same attention, and the same quality of attention, to the phenomena of Spiritualism that he has given to other natural phenomena, and yet become or remained an anti-Spiritualist, I shall receive the news with all respect, though it would in my judgment have only an infinitesimal effect in sustaining the inference he fain would imply. The opinions of those who have not investigated being worthless, however distinguished they may be in their own proper sphere; if numbers are to determine the question it would be easy to demonstrate the fallacy of Mr. Conway's position. I do not know of one on his side, but I know of several, not to say many, on the side of the Spiritualist; most of them, moreover, converts after the most critical investigation, and in spite of a previous bias to materialistic opinions. Mr. Conway must have heard of Professors Hare and Mapes of his own country, both distinguished men eminently qualified by original ability and exact scientific training to treat exhaustively any branch of this subject taken up by them susceptible of experimental determination. Professor Hare indeed, though entering upon the investigation as a pure materialist, and with the assumption in his mind that his friend Faraday had demonstrated the fallacy of the then chief class of the alleged facts, nevertheless found himself compelled (at the sacrifice of his "scientific" position through the bigotry of his competers who had *not* investigated!) to recant his previous opinions, and as a frankly honest man to publish his recantation in a work entitled *Spiritualism Scientifically Demonstrated*. In the purely scientific part of this work Dr. Hare absolutely demonstrates by most careful and well-devised experiments, his main position, *viz.*, the interaction of invisible intelligent agents distinct from the spectators, himself and the medium. In the other part of his work the Doctor exhibits a faith in the communications of these agents which a larger experience would have qualified, but this does not detract from the force of the previous proof of their actual existence.

Then among scientific men of European eminence, the names of Dr. Wagner and Professor Butlerow need merely be mentioned; while in our own country it is enough to mention those of William Crookes, F.R.S., Editor of the *Quarterly Journal of Science*, and Mr. A. R. Wallace, whose contributions to the science of natural history take rank with those of Mr. Darwin. The patient and extensive investigations of such men are assuredly worthy of far more weight than the *ipse dixit* of others, however high in their own walk, who have either not investigated at all or only done so in a partial and imperfect way, hastily giving up the subject on meeting with negative, contradictory, or trivial results,

often dogmatically insisting on violating the conditions imposed by nature, thus ignorantly begetting their own discomfiture without profiting by the experience, sometimes importing themselves elements of deception by counterfeiting manifestations and pluming themselves on their assumed superiority where they have succeeded in imposing the counterfeit upon simple persons present who, in reliance on their integrity, never suspected the trick. Such "scientific men" undoubtedly proved that they could impose upon those present at the *séances* they attended, but their conclusion that therefore all other phenomena believed in by Spiritualists were only simulations, was surely a prodigious one to rest on so narrow a basis. Again, that a thing did not take place when they were observers, or active investigators, was surely no disproof of its having occurred when others were and they were not. Similar experiences have been had by every scientific observer of the spiritualistic facts, but those who acted on the true method of science have had the patience to pursue the subject under every variety of condition and result, and have been rewarded accordingly. Ofttimes negative results have been as valuable as positive in manifesting the laws of the phenomena. But the negative can be truly interpreted only by those whose experience embraces both negative and positive. Mr. Conway's conclusions are based, I believe, on a very narrow acquaintance with the facts and a slender personal experience almost exclusively of the negative sort. He is one of those who having on a few occasions got nothing, or something trivial, or suspicious, or even positively fraudulent, concludes that *all* which others have obtained must be of the same character, and they who make higher claims are, to put it mildly, visionaries or the victims of deception; to put it bluntly, they must be either knaves or fools! Yet will Mr. Conway, or any one on the same side, compare his investigations with those of Mr. Crookes, for example, and claim that he has given a tithe of the time, care, trouble, technical ingenuity in devising tests, or brought greater skill to the task; or higher scientific culture, or is capable of producing a record of a hundred part of the results of various investigations into all classes of the facts? If he cannot justly make such a claim, on what pretence can he set up his judgment against that of one whose experience comprehends many times the number of failures and falsities upon which he relies, and yet gives demonstrative evidence of verities which completely demolish the assumptions and inferences he so confidently set forth? Mr. Crookes has achieved positive results, affirmatory of the facts of Spiritualism, under test conditions incomparably severer than any I have ever heard suggested by the opponents of the doctrine.

It is a most notable fact, also, that both Mr. Wallace and Mr. Crookes approached the investigation from the same side as Mr. Conway—that, not merely of unbelievers, but of unbelievers with the bias of opinion against the possibility of "Spiritism" being true; in fact, in their case as in that of Sir David Brewster, "Spirits were the last thing they would give in to;" and both had the special qualification of a previous experience in biology and mesmerism, which enabled them more readily to distinguish between subjective and objective phenomena, and guard against hasty conclusions into which less trained investigators might excusably have fallen. That two such minds should, after prolonged and rigid observation and experiment in the manner of the strictest inductive science, affirm the main facts and conclusions of Spiritualism, is surely enough to protect ordinary persons from the charge of "superstition," if they, too, from the observation of similar phenomena have come to the same conclusions, even though they may have taken less rigid precautions against possible error. That any writers can characterise Modern Spiritualism as a "superstition" only proves how little they know of its origin and history. Their own opinions on this very subject might easily be shown to be far more obnoxious to the charge.

A word of serious inquiry to them. What is there in Mr. Crookes's essays on *The Phenomena called Spiritual*, or in his more recent attestation of the verity of what is called the materialization of spirits (proving, by the way, in this year of grace, the possibility of the celebrated materialization in the upper chamber eighteen centuries ago, which modern commentators, not unknown to or unsympathised with by Unitarian scholars and critics, have gravely doubted and endeavoured to explain away). What is there, I say, in Mr. Crookes's

expositions of these phenomena which renders his evidence inadmissible or incredible, while his papers on his discovery of the metal *Thallium* and his latest discovery of the dynamical force of light are accepted by the scientific world with universal acclaim? If he be a competent witness in the one case, is he not equally so in the other? If it be said, his evidence in the one case is accepted because he can demonstrate his facts before the Royal Society of which he is an honoured "fellow," and because other scientific men can verify them by similar experiments, let me ask how many scientific men *could* so confirm them? Could one do so unless he obeyed the natural laws of their production? Could any *savant* however consummate in his own walk demonstrate these discoveries while violating the essential conditions of the experiments? He would not dream of attempting this. In like manner, let any *savant* adopt Mr. Crookes's method in the spiritualistic inquiry and, though there is not the same certainty of similar results following, because the very problem presupposes voluntary agents who may not respond to the summons even though all known conditions may be fulfilled, yet the chances are a thousand to one that a confirmation will be had. Any way, as a pure matter of scientific evidence Mr. Crookes's word is surely as reliable when he asserts that his balance at request moved up or down with a force of so many pounds though all visible mechanical means were opposed to such results, or that an accordion under similar test conditions played a tune, as it is that when he let the ray of light impinge upon his pith balls in vacuo they turn round? If not, will Mr. Conway, or his approving reviewer, give us an adequate reason why?

Mr. Conway may close his own eyes and maintain it is dark; but he cannot prevent those who use theirs from seeing the light. The sages, thinkers and philosophers are not with him, and even the scientific men are beginning to leave him. The faculties that led scientists astray will in due season bring them back again. And Mr. Conway himself, however biassed he may be at present, is too ardent a devotee of truth to withstand always the truth which shines resplendently even in despised "Spiritism." His countryman Mr. Epes Sargent, of Boston, has recently produced a work entitled *The Proof Palpable of Immortality*, in which the facts of Spiritualism, set forth with masterly skill and without exaggeration, are put to their noblest use. Let him read that work and he will have *proof* that at least the "thinkers" are far from being "all" on his own side.

Yours &c.,

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## MORNING TEACHINGS IN SIMPLE LESSONS.

BY THE SPIRIT GUIDES OF THE AMANUENSIS.

### II.—MAN'S BLINDNESS, AND GOD'S LOVE, POWER AND MERCY.

Be unto me a Guide and Deliverer, O Lord. Be not as one who cometh not for me, but as a father, who cometh for, and pitieth his children.

THERE is a day approaching when the many-leaved lotus shall be no more, nor the stem no more a means of product, when the flower shall have lost its perfume, and its colours no more are seen; how, then, shall ye say the flower is no more a thing of beauty, the perfume no more redolent of sweetness, but the perfume and the flower still abideth? How, then, ye shall say, can these things be? It is a mystery, a profound mystery of the Divine influence which is around you continually, and is ever

present with you. You are not of the Earth, but of the Heaven, albeit ye see not the signs of the times. Ye are as the flower which putteth forth its petals to the light, and withholdeth not its brightness and beauty from the day, but in the night season clotheth itself in darkness, and is no more seen. How shall this mystery be discovered, but by the Eyes who discern in the brightness the daily life, which is bestowed on mortal and on flower, which hastening to its close assumes the covering suitable for its revivification? How, then, ye blind ones, see ye not in the allegorical nature of the flower's earth-life how ye yield your own perfection or imperfection to the Power above, who ordereth all in His might, and who clotheth all in His love, and who delivereth all in His mercy? Hear, then, O ye children, the voice of your Father, when He calleth upon you. Hear O Israel, the voice of the Charmer, who maketh the land reverberate with the sound of the timbrel and harp, hear ye Him: "O my people, lest ye be cast down, and are no more in the land of the living. Hear ye Me." Glory be to the Father, and to the Son, and to the Holy Spirit. As it was, is, and ever shall be, Amen.

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## SONGS OF THE SOUL.

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### TO ONE IN DEJECTION.

<p>O WHY, poor soul, art thou cast down? Wherefore art thou disquieted? Although inconstant Fortune frown, Should that affect thee so with dread?</p> <p>Or hast thou felt the cruel smart Of love requited with disdain? Or has the arrow pierced thy heart Of hope deferred and purpose vain?</p> <p>Or has thy too confiding trust Been rudely shaken or betrayed? Is thy hope prostrate in the dust, Over the ruin Death has made?</p> <p>Fortune can neither take nor give That noblest dower—the wealth of soul: Unless thy love can all forgive, It has not reached Love's perfect goal.</p>	<p>Love doth not wait for Duty's call, It owns not any selfish aim, All sacrifice it counts but small, It constant burns a holy flame.</p> <p>It passes not with mortal breath, But faithful stands beside the gate; It Time defies and conquers Death, Is arbiter and Lord of Fate.</p> <p>The kindly heart, the mind content, With all mankind in neighbour- hood, Will find some worth in each event, And seeming evil turn to good.</p> <p>Trust thou in God, thy strength and stay, Whatever may to thee befall; The darkness but precludes the day, The Father's care bends over all.</p>
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And to thy troubled heart shall bring  
The balm that makes the spirit whole:  
Hope soars to Heaven on daring wing,  
And sorrow purifies the soul.

NOTES AND GLEANINGS.

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THE BIBLE AND THE AGE—A MONTHLY MAGAZINE,  
EDITED BY GEORGE SEXTON, LL.D.

THE new Monthly Magazine announced in our last issue will be called *The Bible and the Age*, instead of the title first decided upon. It will deal largely with the important question of the relation of the Scriptures to the present time, and will endeavour to meet all those objections to the Divine authority of Christianity based upon scientific theories, the materialistic philosophy, and what is termed modern thought. The Editor is promised the assistance of some of the leading writers of the day upon the topics to be treated.

Dr. Sexton will be glad to receive the names of those persons who may be desirous of aiding him with the Magazine, either by contributing articles to its pages, promoting its circulation, or in any other way assisting in its general support.

All communications to be addressed to Dr. Sexton, 75, Fleet Street, London, E.C.

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GEORGE SEXTON, D.D.

The American Anthropological University, St. Louis, has just conferred upon Dr. George Sexton the degree of "Doctor of Sacred Theology," *honoris causa*. This honour was quite unexpected by Dr. Sexton, and the arrival of the diploma, accompanied with a letter from the President, the Rev. Dr. Alford, full of the warmest praise of the Doctor's talents and learning, and the mode in which he is now employing them, was the first intimation that he received of this addition to his titles.

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DR. SEXTON AT STRATFORD.

Dr. Sexton preached in the large and beautiful Congregational Church, Stratford, on Sunday evening, January 28th. We copy the following brief account from the *Christian World* of the 2nd ult.:—"On Sunday evening last, Dr. Sexton preached an eloquent and impressive sermon on behalf of the Stratford Dispensary, when the sum of £15 was contributed to the funds of that useful institution. This large and beautiful church was crowded, there being about 2,000 people present."

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## DR. SEXTON AT NOTTINGHAM.

Dr. Sexton gave his lecture on "Sleep and Dreams" at the Mechanics' Institute, Nottingham, on Thursday, January 18th. The large and magnificent hall was quite filled, there being present not less than fifteen hundred persons, including all the *élite* of the town. The lecture was printed *verbatim* in the *Nottingham Journal* of the Monday and Tuesday following.

## FRAUDULENT MEDIUMS.

The *Religio-Philosophical Journal*, of Chicago, prints in its issue for January 27th, a portion of the letter of Mr. D. D. Home, which appeared in the number of the *Spiritual Magazine* for December, 1876, and makes the following comment thereon:—

The above is from D. D. Home, of England, one of the most remarkable mediums of the present age. He speaks to the point on the present wave of imposture sweeping over the country. There are many physical mediums, who, if placed under strict test conditions, would not get a single materialization. They advertise their *seances*, and manage to *rope in* enough green ones, who accept the bogus-spirit forms as their grandmother, sister, or some one else. The time is not far distant when rascally mediums will be treated to a dose of law, the same as any other frauds.

We trust our contemporary is right in supposing the time to be near when the impostors in mediumship shall meet with their deserts. To deceive and lie in a matter of this kind is really one of the gravest offences that a man can commit—a thousand times worse than any commercial fraud that was ever perpetrated.

## NAPOLEON I. AND ATHEISM.

General Bertrand quite disbelieved the Christian religion, and he displeased Napoleon by alluding to it with disrespect. The latter observed upon one occasion to Bertrand at St. Helena, on 22nd September, 1819, "Divine effects compel me to believe in a Divine Cause. Yes, there is a Divine Cause a Sovereign Reason, an Infinite Being. That Cause is the Cause of Causes; that reason is the Reason creative of intelligence. There exists an Infinite Being, compared with whom you, General B., are but an atom; and compared with whom, I, Napoleon, with all my genius, am truly nothing, a pure nothing. Do you understand? I perceive Him,—God. I see Him,—have need of Him. I believe in Him. If you do not perceive Him, if you do not believe in Him, so much the worse for you. I can pardon many things, but I have a horror of an atheist and materialist. Can I have any sympathies in common with the man who does not

believe in the existence of the soul? Who believes that he is but a lump of clay, and who wishes that I may be also a lump of clay." Upon another occasion, Napoleon observed to Bertrand, after discussing the Divine nature of Christ. "If you do not perceive that Jesus Christ is God, I did wrong to make you a General."—*Abbot's Life of Bonaparte.*

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DREAMS.

Sir Chr. Wren (A.D. 1651) being at Knahill in Wiltshire, dreamt that he saw a fight in a market place which he knew not; but some were flying and some pursuing, and amongst the former a kinsman of his, who went into Scotland to the king's army. They heard in Wiltshire that the king had come into England, but knew not where. The next night his kinsman came to his father at Knahill, and was the first that brought the news of the battle of Worcester! When Sir C. Wren was at Paris (about A.D. 1671) he was ill and feverish, and he sent for a physician, who desired to bleed him. Sir C. Wren deferred the remedy, and the same night he dreamt that he was in a place where palm-trees grew—probably Egypt—and that some female procured dates for him. The next day Sir C. Wren sent for dates, which cured him of his disorder.

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A STRANGE NOISE HEARD IN THE AIR.

The *Rochester Express* says that the people of North Chili, Monroe County, N. Y., are speculating, and some of them are getting superstitious, over an unaccountable noise, which is thus described:—"It is not a vagary nor an illusion. The evidence of the existence and recurrence of the curious phenomena is unimpeachable. It has been observed and commended upon by a large number of reliable people. About 7 o'clock every morning there can be heard a soft, sougling sound in the air, like the music of an Eolian harp, but of great volume. This weird music seems to pervade the air for miles. Families living wide apart have heard it at the same hour. At first it was noted with simple curiosity, but its recurrence with such regularity, when the air is not disturbed by violent storms, has given it a romantic interest. Various theories have been presented, such as the vibration of the telegraph-wires, or the sound of a far-distant locomotive whistle, toned down and mellowed by distance, or some peculiar condition of the atmosphere or formation of the ground. But these do not satisfactorily account for it. It is unlike the sound of wires, and too akin to music to be caused

by an engine. It is heard miles away from the wires—on each side of the railroad—where the sound of vibration would be carried away by the wind. It seems to float high in the air, now clear, now faint, then swelling again to distinctness. Some people have averred that the sounds proceed from a certain spot of ground about a mile from the station at North Chili. They describe that the earth vibrates and that the sound seems to rise and float away skyward.”

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#### SHAKESPEARE AND THE BIBLE.

Shakespeare frequently reminds us of the Bible, and when a passage comes to mind, the origin of which is uncertain, a common impression is that it must belong either to the Bible or the great poet. No other author excites this feeling in an equal degree. There are some curious parallel passages which show that the “Bard of Avon” was familiar with the Scriptures, and drew from them many of his ideas:—

*Othello*.—Rude am I in my speech.

*Bible*.—Though I be rude in speech.—2 Cor. xi. 6.

*Macbeth*.—Show his eyes and grieve his heart.

*Bible*.—To consume thine eyes and to grieve thine heart.—1 Samuel ii. 33.

*Macbeth*.—Life's but a walking shadow.

*Bible*.—Man walketh in a vain show.—Psalm xxxix. 6.

*Macbeth*.—We will die with harness on our back.

*Bible*.—Nicanon lay dead in his harness.—2 Mac. xv. 28.

*Richard III*.—Woe to the land that's governed by a child.

*Bible*.—Woe to thee, O land, when thy king is a child.—Eccles. x. 16.

Many similar parallel passages are to be found, and for an admirable paraphrase of Luke xxi. 25, 26, see *Troilus and Cressida*, i. 3.

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#### FUTURE PUNISHMENT.

“Before the dark problem of the final destiny of the impenitent we must all stand with pallid cheek and trembling awe. All retribution is terrible. Even when we have discarded the coarse and brutal and unwarranted hell of mediæval art and poetry, it is a dark and appalling mystery, concerning which no reverent man will speak hastily. Can we not leave it in the hands of Him who thus represents *penalty as part of His very goodness*—as an element of His supreme glory? Is it not enough that He from whose lips the most terrible of all threatenings of retribution fell, is the pitying, merciful Christ, with whose tender and infinite love no compassions, no sensibilities of human hearts may compare? I do not know the secrets of God; there are principles of Divine government that I

cannot understand, mysteries of Divine purpose that I cannot fathom; possibilities of evil development before which I stand appalled; but I do believe in the Lord Jesus Christ—I can rest upon the eternal love. Assuredly that which our best sensibilities would revolt from He will not do. His love has infinite and eternal compassions, of which all other love must fall infinitely short. However, He may solve the great problem of final impenitence, can we doubt that the solution will be in perfect and *satisfying harmony with the ways of his love?*”—  
DR. ALLON.

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BRAINS AND BRASS.

Intellect and impudence have a great influence in the economy of the present age, and it is rather difficult to tell which is really the most powerful. Sometimes one predominates in an individual, sometimes the other, and sometimes both are wanting. Occasionally they are found equally combined, but generally we see a very little brain and a good deal of brass, which enables the possessor to make considerable noise in the world on quite a small capital. He unblushingly sounds his own name far and wide, imagining himself to be the most wise, talented, and remarkable man of the age; and the less brain he has the more noise he will make. A man of real merit is generally quiet and unpretending, and seldom appears before the public until his true worth brings him there, and often, for want of confidence in his powers, he “is born to blush unseen.” The mass of people do not know the difference between real worth and the tinkling sound of brass. They are apt to attribute a man’s success wholly to the one or the other, according to their prejudices; but, on the whole, the noisy man, if he has tact enough in his compound, can cast the man of genius completely in the shade, and the mass will follow after him with as much admiration as smaller boys do after an organ-grinder. A little of this metal in the composition of a man’s mind is excellent, because it serves to harden the tender nature of genius against the rough blows of the world, which might otherwise crush its delicate form. But too much retards all progress in the possessor. Such a man can never be told anything that he does not already know; and no one can convince him, not even with the plainest truths, that he is in error. He is too wise to learn even from wisdom herself, and he is never troubled, as men of genius often are, by meeting a superior; and, unlike wise men, the older he grows the more he knows, in his own opinion. A wise man, as he advances in knowledge and science, sees so much before him which he cannot comprehend that he is

never troubled with an uneasy sense of his own wisdom. He takes an enlarged view of human nature, and what little knowledge he has acquired more than his fellows looks to him but a drop in the great ocean of science. Thus it is very easy to tell a wise man, even if he is by nature conceited. Wisdom, if anything, will conquer human nature in this respect. Whenever you meet a man—no matter whether he is a noted politician, poet or philosopher—who has the appearance of thinking himself a great man, you may safely conclude that there is a great deal more for him to learn in this world. He has not taken the first step towards genuine wisdom, which is to have a realizing sense of our own ignorance. It was the boast of Newton, the most profound and original of investigators, that the more he learned the greater was his sense of the littleness of his knowledge. Yet he had scanned the depths of the invisible and visible world, and drawn lessons from the "vast profound" which have been accepted by the wisest of mankind as the actions of physical cause and effect. And yet how little brass had brain here!

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## Notices of New Books.

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### LIFE OF THE REV. JOHN CLOWES.\*

DE QUINCY said of the subject of this Memoir, and it is very properly quoted on the title-page of the book, "Holy, apostolic—the most saint-like of all human beings I have known through life." Mr. Clowes is pretty well known to have been a Church of England clergyman at Manchester, and withal a receiver of the teachings of Swedenborg. In fact, to him is mainly due the important position of New Church doctrines in that district at the present time. He seems to have been one of the kindest and most amiable men that ever lived, and to have exercised a most potent influence for good in the circle in which he moved during his somewhat protracted life. His writings, which are somewhat numerous, cannot be said to be very profound, but they all breathe that spirit of true genuine love and devotion which is the distinguishing characteristic of the real disciple of

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\* *The Life and Correspondence of the Rev. John Clowes, M.A.*, Rector for sixty-two years of St. John's Church, Manchester, and formerly Fellow of Trinity College, Cambridge. Edited by THEODORE COMPTON, London: LONGMANS, GREEN, & Co.

the One Master. The little volume under consideration is a life of Mr. Clowes, and it is so well written that it is as interesting as a novel. We do not think anyone can read it without receiving some spiritual benefit, and we trust, therefore, it will have, as it deserves, a large circulation.

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### THE REGENERATE LIFE.\*

THE books issued by Mr. Spiers are invariably not only well worth reading, but they are got up in so excellent a style that it is an enjoyment to look at them and handle them. Clearest of type and best of paper are always employed in their production. The little volume before us has, however, not only a fair exterior, but it has what is much more important, a thoroughly sound interior. It deals with some of the most momentous questions that concern man's well-being here and hereafter, and it discusses these not only in the spirit of a true Christian man, but in that of a thinker who has reflected on all that he says, and whose mind is enlightened by the teachings of Swedenborg on the subject. We have read the little work with both pleasure and profit, and we cordially recommend it to our readers.

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### LIFE BEYOND THE GRAVE.†

MANY of the ideas in this book are somewhat novel, but none of them very profound. In fact one might apply to it, without much inaccuracy, a very old description, that "what is new is not true, and what is true is not new." It is perhaps not too much to say that its aim is much higher than that of a great many of the spirit-communications that are received, but still it falls infinitely short of what one would expect from an intelligent spirit, who should come back to earth for the purpose of describing the spirit-world. There is very much in it that will, we have no doubt, please the great bulk of the Spiritualists, but to anyone who has read Swedenborg it will appear a very poor affair.

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\* *The Regenerate Life*. Dissertations. By JAMES ARBOUIN. London: JAMES SPIERS, 36, Bloomsbury Street.

† *Life Beyond the Grave*, described by a Spirit through a Writing Medium. E. W. ALLEN, 11, Ave Maria Lane, E.C.

## FALLACIES OF SECULARISM.\*

THIS work will be recognized by the readers of this Magazine, as consisting of the Lectures delivered by Dr. Sexton, in June last, in the Cavendish Rooms, and frequently advertized since that time. It is not our place to enlarge upon the merits of the volume, but we may say without egotism, that it contains a complete and exhaustive exposure of Secularism, by one who is well acquainted with its workings from personal experience. The third discourse comprises what may prove interesting to some who do not care much for Secularism one way or the other, an investigation into the principles of Utilitarianism.

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**Obituary.**


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## MR. CHARLES TOWNSEND HOOK.

ON the 11th February, at home (Veles, Snodland, Kent), after fourteen days' illness, of rheumatic fever, Charles Townsend Hook, eldest son of Anna Maria and the late Samuel Hook, beloved and lamented by all who knew him.

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HYMNS FOR THE SPIRITUAL CHURCH.

## "OUR DAILY BREAD."

<p>WE crave not luxury or wealth, Or table richly spread, But only means of life and health, Our common daily bread.</p> <p>On Thee, our God, all human kind Depend from day to day; Alike for body and for mind For daily bread we pray.</p> <p>Give us each day our daily bread, For daily is our need: The bread by which the soul is fed, For this, O God, we plead!</p>	<p>Man liveth not by bread alone, But by the living word Which makes the heart with Thee at one— The spirit of the Lord.</p> <p>This is the bread for which we pray, And all our want confess: O may this manna rain away— Truth, Love, and Holiness!</p> <p>True bread of life—the bread of Heaven— The daily bread for all; For this at every morn and even On Thee, O God, we call!</p>
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T. S.

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\* *The Fallacies of Secularism.* Being the substance of Discourses delivered in the Cavendish Rooms, London, on Sabbath Evenings, during June, 1877. GEORGE SEXTON, LL.D., London; G. S. SEXTON, 75, Fleet Street, E.C.

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#### RECENT OPINIONS OF THE PRESS.

"Dr. Sexton closed his lecture in a most eloquent peroration; in fact throughout his discourse his fluency was most remarkable, and at times he quite carried away his audience. His style was most attractive."—*Malton Gazette*, April 8th, 1876.

"Dr. Sexton is well known in the scientific world as a man of extraordinary and universal ability. As a lecturer he never fails to give satisfaction."—*Scarborough Weekly Post*, March 31st, 1876.

"The Doctor's learning, equal with his elocution, is of a superior order."—*Scarborough Mercury*, April 1st, 1876.

"The lecturer [Dr. Sexton], who for some years a well-known Secularist teacher— is, whatever else, a capital logician, and the catena of his arguments left little to be desired in the way of ratiocination."—*Derby Mercury*, April 4th, 1876.

"The words in which he [Dr. Sexton] concluded his argument were at once philosophic in form, perspicacious in meaning, and felicitous in expression. His fluency was remarkable, and carried his audience with him, by the strong common sense that pervaded it, from its exordium to its peroration."—*Scarborough Gazette*, April 6th, 1876.

"Dr. Sexton's lectures were full of close argument, abounded in Scientific illustrations, and were listened to with the very greatest attention."—*Keighley News*, June 3rd, 1876.

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\* The Discourses marked thus are contained in Numbers of the *Christian Spiritualist*.

† The Discourse marked thus is contained in the Number of the *Spiritual Magazine* for March, 1875.