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*All communications respecting Mr. Charles Sotheran's Lecture Engagements should be forwarded to the "Secretary and Manager of the National Lecture Bureau" as early as possible.*

*Terms per Lecture:—Fifty Dollars and upwards, according to distance from New York, mid other circumstances.*

**WALTER S. HILL,**  
Secretary and Manager,  
National Lecture Bureau

**No. 28 COOPER INSTITUTE,  
NEW YORK CITY.**

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# NATIONAL LECTURE BUREAU:

SEASON OF 1876-7.

## CHARLES SOTHERAN,

AUTHOR AND LECTURER.

### SUBJECTS:

1. MARY WOLLSTONECRAFT—AN EIGHTEENTH CENTURY SOCIAL REFORMER.
2. THE STRUGGLE BETWEEN THEOLOGY AND SCIENCE—TORQUEMADA AND GALILEO

THE National Lecture Bureau has great pleasure in being able to announce that MR. CHARLES SOTHERAN has placed himself under its control for the coming lecture season.

Few literary men have apparently so brilliant a future before them as this distinguished author and lecturer, who almost from his youth up has been the associate and friend of many of the most celebrated *littérateurs* of both hemispheres. The personal influence which some of the brightest intellects in both the conservative and liberal strongholds of thought have exerted on his mind, has had the effect of giving Mr. Sotheran a remarkable judicial insight into both sides of moot questions brought before him. This is apparent from the manner in which his efforts in authorship and on the platform have been received. He always endeavors, and fortuitously generally happens, to strike the just mean, in fact that *in medio tutissimus ibis*, sometimes termed eclecticism, which is so desirable a characteristic in all who take up those conflicting subjects now in dispute in the debatable lands of science, philosophy and social reform. With an intuitive perception of the good underlying even seemingly debased forms of thought conjoined to the exertions he has

made by his pen and voice to aid many of those empirical attempts at honest reform we have around us, he has, without blowing either hot or cold, rarely, if ever, wounded the feelings of the conservative or iconoclast.

The two new subjects Mr. Sotheran has chosen to place on our list for this season are peculiarly appropriate at the present time.

Few women in the past have been more misjudged than the St. John Baptist of the Woman Suffragists and Social Reformers of our days, Mary Wollstonecraft, whose life and labors Mr. Sotheran has made a study for a considerable time past, consequent on his undertaking the task of preparing for publication a new edition, with notes, of her remarkable work, "The Vindication of the Rights of Woman." Miss Susan B. Anthony was one of the first in America to call attention to this text-book of the pleaders for Female Suffrage, by reprinting it in the pages of *The Revolution*, as well as giving a *resumé* of the life of its author, the remarkable mother-in-law of the no less gifted Percy Bysshe Shelley, and wife of William Godwin, the eighteenth century novelist and political writer. But the labors of Mary Wollstonecraft, according to Mr. Sotheran, have never been thoroughly comprehended, even by her

most ardent admirers, owing to the misconceptions placed upon her name by the last century writers, who, fearful of the dire effects of the revolution so painfully exemplified in France during the sanguinary times of the Reign of Terror, looked with distrust upon all attempts at even reformation. Her life, too, by the exertions of many patient toilers in the vineyard of literature, has been cleared from unjust stigmas, as Mr. Sotheran shows, by the discovery of documents and facts carefully stored away by her descendants, until the opportune moment arrived for their disclosure. This lecture will prove to be the most successful Mr. Sotheran has ever undertaken, and received a few weeks back the highest encomiums from members of the N. Y. Woman Suffrage Society, by whose desire the essay prepared, and before whom he first delivered this address. On the morning of the day of its delivery the *N. Y. World* gave a two-column editorial to a discussion of Mary Wollstonecraft's life and work, and concluded a very trenchant article by observing:—

“The admirers of *Mary Wollstonecraft* in this country ought to be grateful for the first contribution towards a juster estimate, not of her abilities indeed, for those have long been rated at least as highly as they deserve by men of letters, but of her character and of her aims in life. Her memory is to be celebrated in this city to-night by the ‘*Woman Suffrage Society*’ and certainly the ‘*Woman Suffrage Society*’ has not always been so worthily employed.”

The following day most of the *New York journals* favorably criticised the address; among others the *Times*, which termed it “an able essay;” and the lecturer has since received the following eulogium from the honored President of the Society, Mrs. Clemence S. Lozier, M.D.:—

“I have great pleasure in being able to cordially commend your admirable lecture on *Mary Wollstonecraft*, which you were good enough to deliver before our Society by desire. YOUR MANNER AND DELIVERY WERE UNEXCEPTIONABLE. The lecture gave us very great satisfaction. It was instructive and broadly catholic in spirit, and I think calculated to do much good outside the mere question of *Woman Suffrage*—which is only one round in the ladder of human advancement.”

At the request of members of the *New York Liberal Club*, the lecture was repeated before that organization, and met with the

heartiest commendations from most of the professional and scientific men who were present. Among other eulogistic comments may be especially noticed that of the Secretary of the Club, D. T. Gardner, Esq., President of the *Russian-American Manufacturing Company*, who expressed his satisfaction to Mr. Sotheran, in the accompanying terms:—

\$3 Broadway, N. Y., June 10, 1876.

Mr. Chas. Sotheran:

Dear Sir,—

I listened with great pleasure to your admirable lecture on *Mary Wollstonecraft*, on the evening of June 2, and was exceedingly pleased and interested in its scope of observation and depth of research—really making what would have been, in the hands of a bungler, a dry biography, seem to your listeners more like a pleasing and romantic sketch of history.

THE DELIVERY ALSO WAS EXCELLENT, AND I CONGRATULATE YOU ON YOUR BRILLIANT SUCCESS BOTH AS A WRITER AND LECTURER.

I am certain our fellow-members of the Club will endorse this expression of opinion as to this and also, if necessary, to your former efforts before them.

With best wishes,

Yours truly,

D. T. GARDNER,

Sec. N. Y. Liberal Club.

Equal in importance to his lecture on *Mary Wollstonecraft*, which doubtless will and ought to be one of the favorites of this season. Mr. Sotheran offers some most valuable addenda to the labors of Professor J. W. Draper and Fiske in his carefully prepared essay on “*Torquemada and Galileo*.” The following extract from a leading journal explains the reason of the first delivery of this oratorical triumph:—

“We commend the attention of our readers in *New York* to the fact, that on Sunday next, *Science Hall*, 141 Eighth Street, will be dedicated to the service of Liberalism. The *Religio-Scientific Society*, the *Liberal Club*, and other organizations will hold their meetings in this new hall in future, and in order to have a proper opening, Mr. Charles Sotheran, the well-known liberal author, has consented to give the dedication address. His subject will be, ‘*The Struggle between Theology and Science—Torquemada and Galileo*.’ We trust that all who value the inestimable privileges of free thought and free discussion will be present, not only in deference to the circumstances of the occasion but out of regard to the lecturer, one of the most hearty workers in the cause of religious and social reform.”

The *Liberal Christian* also called attention to the occasion, and concluded by saying:—

"Mr. Charles Sotheran, the author of several liberal works, will give the dedication address; subject, 'The Struggle between Theology and Science—Torquemada and Galileo.' The lecturer is an earnest worker in the cause of liberal truth, and the opening of a new hall for such purposes will doubtless be an interesting occasion."

As "good wine needs no bush," we need only, out of the many favorable criticisms on the lecture, quote two. The first is an extract from a letter by G. L. Henderson, President of the First Congregation of Humanity, under the auspices of which society it was delivered:—

"Your effort on Sunday was FINE. It does you credit. . . . The spirit of contention and wrangling and complaint about existing abuses will not remove them, nor benefit us. Science must furnish the groundwork and philosophy the method for building the superstructure. I hope to see your lecture published. Wakeman, Evans and all of us, were highly pleased."

The other is from the venerable Leon Hyneman, author of numerous works, and for many years editor of *The Masonic Mirror and Keystone*:—

93 Seventh Avenue, New York.  
Monday.

Dear Sir,—

I must express the great delight I received yesterday from your lecture upon "Torquemada and Galileo." It has never been my good fortune during the seventy years of my life to listen to an address upon any subject handled in so eclectic a spirit; with such profound research into the merits of both sides of the mooted questions of Theology and Science; UNITED WITH SUCH PLEASING ADDRESS AND DELIVERY. You carried your audience with you during the hour and a half you were before them, with GENUINE MAGNETIC ENTHUSIASM. Were it not for your wonderful philosophical culture leading you into regions of original thought you might enter the lists with your namesake "Lord Dundreary" upon the mimic stage; as it is, YOUR TALENTS AS AN ORATOR EMINENTLY FIT YOU FOR THE LECTURE-ROOM. I hope soon to have the pleasure of last night repeated.

Yours respectfully,

LEON HYNEMAN.

Charles Sotheran, Esq.

Few attempts bearing on the question of the great conflict which has waged so bitterly and relentlessly for centuries, have dealt with the subject in so liberal, yet withal so conservative and tender a spirit. Devoid of rancor or fanaticism Mr. Sotheran's lecture

is a plain, vigorous and outspoken abstract of the growth of the conflict and the culmination it reached in the persons of the sanguinary Dominican Torquemada and the great astronomer, whom Byron called—

"The starry Galileo with his woes."

Insisting on one side on the conservation of the religious sentiment, and the absolute necessity of an object of worship to be venerated by humanity—Mr. Sotheran rebukes, on the other, the destructive school of rationalists, whose only love is disintegration, and who lack that synthetical basis which must be the fundamental factor in the re-organized society fit to be tenanted by "The Coming Race."

Truly liberal as these new lectures of Mr. Sotheran will be found to be, yet he has so carefully treated his subjects that there is nothing the most fervent religionist or ardent stickler for morals ought to object to in these essays, which seem actuated with the determination of examining all things, and holding fast only to those which are good.

It may be as well to give a few of the most recent critiques on the last work of Mr. Sotheran, amplified from a striking address he gave some months back on "Percy Bysshe Shelley, as a Philosopher and Reformer":—

"For Jesus of Nazareth, the writer maintains, Shelley exceeded, in love and reverence, many of the most earnest Christians. . . . Considerable space is devoted in the essay, to the position of Shelley as a social reformer, claiming him as the pioneer of principles with regard to the relations of capital and labor, and other economical questions which have made great progress among some of the most vigorous thinkers of the present day. The author is evidently an enthusiast in his admiration of Shelley."—*New York Tribune*.

"Written with a glowing enthusiasm, and shows quite as much admiration as research or critical analysis."—*New York Daily Graphic*.

"The essay is a tribute to the philosopher, which is certainly heartfelt and effective, and which will have the endorsement of many minds, all over the country."—*Brooklyn Daily Eagle*.

"An exceedingly liberal estimate of the moral character of Shelley."—*New York World*.

"Shows excellent taste on the part of Mr. Sotheran, as well as a wholesome, honest spirit, grand enough for any author to imitate."—*Boston Beacon*.

"Designed to take a philosophical view of Shelley's works, and present in regularly scientific form, the philosophy which the poet taught. Every page is embellished with quotations from Shelley's prose and poetical works, and a rare familiarity with the subject-matter of Shelley's writings is displayed by the author."—*St. Louis Globe-Democrat*.

"The pamphlet is written with more taste and knowledge, and better grammar, than usually accompany similar works. It shows real poetic appreciation."—*North American and United States Gazette (Philadelphia)*.

"Sotheran, the author of this sketch, is a liberal essayist, and will be recognized by his works, entitled: 'Spiritism among the Ancients,' 'American Genealogy,' 'Cagliostro—Impostor or Martyr?' etc."—*Sacramento Daily Record-Union*.

"The author of the lecture here published in pamphlet form, is an English writer of some repute, and editor of the New York *Bibliopolist*. He is an intense enthusiast in his subject. . . . he places the character of Shelley in a little different light from that in which we have been hitherto accustomed to view it. . . . Admirers of Shelley will find many things to praise in Mr. Sotheran's forcible defence of the much-assailed character of this wonderful child of genius."—*Chicago Daily Inter-Ocean*.

"This well-written pamphlet is the matter of an essay which was read before the New York Liberal Club. We infer easily from its characterizations, that the author is a devout admirer of the Idealist and poet Shelley. He finds many traces of the sage in Shelley's writings, and as evidence thereof, produces certain passages. We believe that the true poet possesses many of the elements of the seer,—that lofty intuition which supplies the wealth of thought, indicating an endowment almost supernatural in its previsual outreach. Mr. Sotheran, imputes to the poet of his admiration, a deep, religious sentiment; not of the strict orthodox stamp, to be sure, but fervent and ecstatic in its way, for all that. As a literary production, the essay has many excellent qualities."—*Phrenological Journal*.

"Mr. Sotheran seems to have written several other books—genealogical, biographical, ecclesiastical and mystical. . . . The drift of Mr. Sotheran's plea, so far as we can see it, is that Shelley has been wickedly lied about, shamefully neglected, egregiously misunderstood; that he was as noble as he was brilliant, as generous as that he was inspired; at once reverent, wise and bold, a great man and a good man, and but little short of a perfect man. He anticipated the reforms of the present age, and was a prophet born before his time."—*Christian Register*.

". . . contains some new matter and many phases of his character, by different critics. . . . a good resumé of Shelley's opinions and utterances."—*Commonwealth (Boston)*.

"Although much has been written of Shelley as a poet, his life has never before been presented as that of a thinker and worker for the benefit of humanity."—*American Booksellers' Guide*.

"Mr. Sotheran attempts to awaken new interest and sympathy, for the brief life and tragical death of Percy Bysshe Shelley, by presenting him as a Liberal, far in advance of his age, and as one who sacrificed life and reputation to his principles. Mr. Sotheran is an enthusiastic partisan, and has culled everything from the writings of Shelley, which can in any way support the somewhat startling theories he advances."—*Publishers' Weekly*.

"Mr. Charles Sotheran makes as good a plea for his subject, as any one could make."—*Christian Union*.

". . . demanded a good deal of attention on account of the bold tone therein, and as our readers know, usual with the writer."—*Spiritual Scientist*.

"Mr. Sotheran has been a faithful student of Shelley's life and principles, and the general reader will not lay down his pamphlet without the acquisition of information."—*Independent*.

"A careful review of Shelley's life, his work as a poet, religious speculator, and a lover of liberty. . . . Into this essay, Mr. Sotheran weaves much of his own knowledge of old and quaint religious systems, mystical and little-known books; the history of reform and the progress of literature. . . . the essay interesting and instructive."—*Liberal Christian*.

"A clear presentation of Shelley."—*The Western*.

"Aside from the interest that attaches to the memory of the great poet and thinker, the work has a literary merit which adds both grace and beauty to the subject-matter of the book."—*Woodhull and Claflin's Weekly*.

"An effort to mete out some measure of justice."—*New Age*.

"An able review of the talented, amiable, far-seeing, pure minded and morally brave Shelley, as a philosopher and reformer. . . . Mr. Sotheran clearly shows, by citations, quotations, and reasonings, that Shelley was a distinguished philosopher and reformer, and one who dared to face the frowns and obloquy of family, friends, and the world, to maintain the right and true. We commend the work to every admirer of Shelley."—*Truthseeker*.

"An accurate presentation of the moral and literary character of one of the most genuine of English poets. . . . To those who would acquaint themselves somewhat with one of the noblest characters in English literature, we commend Mr. Sotheran's pamphlet, as an introduction to a study which will amply requite all who revere what is high and genuine in human nature, as the best reflex of divine traits."—*Banner of Light*.

The editor of *Notes and Queries*, John Doran, LL.D., F. S. A., the eminent author

of "Their Majesties' Servants," "Monarchs Retired from Business," and numerous other historical and popular works, expressed himself as follows to the writer:—

"Accept my best thanks for the volume you have kindly sent me, which contains the very interesting paper you read in August last before the New York Liberal Club. I am glad to see by it, that sympathy for the great poet is as active in America as in Great Britain. The book was doubly welcome, coming as it does from an old correspondent of *Notes and Queries*."

John Yarker, Esq., of Manchester, England, Grand Master of the Ancient and Primitive Rite of Free Masonry in Great Britain and Ireland, and author of "The Orders of the Temple and St. John," and of "Notes on the Scientific and Religious Mysteries of Antiquity; The Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism, and the various Rites and Degrees of Free and Accepted Masonry," favorably commended the work:

"I am grateful for the opportunity of perusing your essay on Shelley, and pleased to see that you are devoting your undoubted talents in the New World to literature; I wish you every success. Although I do not agree with you in all you advance, yet I must confess that you have given us an able and most interesting book upon your favorite poet. I sent you the other day, by book-post, a paper of mine upon 'The Egyptian Ritual of the Book of the Dead,' which has been very well received here, and also a Masonic pamphlet which may interest you. Will you do me one more favor? Send me by book-post a copy of your paper on Cagliostro; I do not think he was the impostor Carlyle and others represent him. An able article, taking the better view, has just appeared in Kenneth R. H. Mackenzie's 'Royal Masonic Cyclopædia.'"

To these may be added the following eloquent words from the Rev. Dr. Carpenter, a distinguished Maine clergyman:—

"I thank you heartily for the kind gift of your essay on Percy Bysshe Shelley. . . . I thank you, in the name of all that he honored and adorned, for this last leaf that you have added to the garland which a grateful posterity will lay on the grave of Shelley."

Among other orations of Mr. Sotheran should be noticed his brilliant address on "War and Arbitration," afterwards published at length in the *Voice of Peace*.—

"The New York Universal Peace Union held a meeting last evening, in Rose Hill Methodist-Episcopal Church, J. C. Hankey, President, in the chair. A number of letters from distinguished persons, excusing

their absence and expressing sympathy with the objects of the organization, were read.

"Mr. Charles Sotheran read a very exhaustive paper, deprecating all war and contention. He drew vivid pictures of the horrors of the Crimean War, and asked if the hardships and sufferings of hundreds of thousands of Englishmen, could be recompensed by a little national vain-glory?

"Colonel A. B. Meacham, President of the Peace Commission appointed by President Grant, in 1871, to go out among the Modocs, was the next speaker. He was strong in his denunciation of the manner in which the Modocs were treated by the Government, and was anxious to have it understood that the Government, and not the Peace Commission or the Indians, were to blame for the outbreak.

"The meeting concluded with an address from the Hon. R. B. Westbrook (Judge), who was loud in his praise of the effort the women of the society were making to spread the faith."—*New York Herald*.

THE UNIVERSAL PEACE UNION.—This association met last night at the Rose Hill Methodist Chapel, in Twenty-seventh street. President Hankey presided, and after the transaction of routine business a long essay on the blessings of peace and the horrors of war was read by Mr. Charles Sotheran. Hon. A. B. Meacham was then introduced, and he gave a brief account of his mission to the Modocs. He accused the Government of having violated its promises to the Modocs. Fifteen days after the armistice with the Indians had been made, and while it was in full force, it was broken by the Army of the United States seizing the Modocs' horses and keeping them in spite of all remonstrance. This breach of faith, he said, had cost Canby and Thomas their lives, and him, (the speaker) a shattered and broken-down constitution.

Hon. R. B. Westbrook followed with a few remarks. He said he was glad to see a Christian church opened to the meetings of a Peace Society, and he had no doubt that other churches would follow the example if the request was made to them. Once, he said, a Christian could not fight because he was a Christian; now it was an event to find a Christian church open to a meeting for doing away with war. Too little attention was paid to instructing the rising generation in the principles of peace. Much of the future success of this movement depended on the principles taught to our children.—*New York Times*.

A lengthened residence in Paris having called his attention to unknown curious circumstances in the life of Count di Cagliostro, who was mixed up in the "Affair of the Diamond Necklace," which cost France so dear, Mr. Sotheran delivered a lecture on the life of that last century eccentric with great success in New York. One journal, which gave a long report, said:—

"For want of room, we are compelled to greatly abbreviate Mr. Sotheran's lecture, and give merely the leading incidents in the life of Cagliostro, thus depriving our readers of very many of his GRAND PASSAGES AND INTERESTING RECITALS. . . . The paper, which took nearly two hours in reading, was ONE OF THE MOST LEARNED AND ELOQUENT the members of the Club have ever had the pleasure of listening to. THE LECTURER WAS WARMLY APPLAUDED DURING ITS PROGRESS, AND AT THE CONCLUSION HE RECEIVED LONG AND CONTINUED APPLAUSE.

The *Spiritual Scientist* wrote:—

"Justice has, for the first time, been done to the character and psychological gifts of one of the most remarkable men who ever lived. . . . Thanks to the labors of Mr. Sotheran, among the archives of the French Government, the real character of this prodigy of the last century, is now apparently displayed for our wonder and admiration."

The *Golden Age* observed:—

"Charles Sotheran, an English writer of some repute, but at present editor of the *American Bibliopolist*. . . . It is a strange and intensely interesting story."

The Corresponding Secretary of the Theosophical Society in an article thus referred to the essay:—

"The works of the Hmetic Philosophers were never intended for the masses, as Mr. Charles Sotheran, one of the most learned members of the Society Rosæ Crucis, in a late essay, thus observes . . . ."

Col. Henry S. Olcott, President of the same organization, author of "People from the Other World," and of several works on Genealogy, Agriculture and Insurance, wrote respecting the same:—

"If he had read history carefully, he would have discovered, with your learned correspondent, Charles Sotheran, that 'Joseph Balsamo,' the charlatan and swindler, never existed except in the imagination of his Romanist biographers, while half the sovereigns and courts of Europe recognized him as a philosopher, philanthropist, and one of the wisest and purest men of his day."

Dr. Alexander B. Mott, Grand Master of the Masonic Rite of Memphis for America, in a note to Mr. Sotheran said:—

"Many thanks for the copy of your interesting essay on Count Cagliostro. I have read it with much interest, and think you have treated the subject in a masterly manner."

The (Masonic) *Corner Stone* referred to his effort in the following terms:—

"Brother Charles Sotheran, of England, in his lecture on Alessandro di Cagliostro, put a very different

complexion upon the life and workings of that celebrated impostor or martyr. The pamphlet containing a reproduction of Bro. Sotheran's lecture on Di Cagliostro, would repay our brethren's perusal."

The great attention paid to those phenomena attributable by many to spirit influence, caused the formation of the Theosophical Society in the fall of 1875. In order to give a plain unvarnished tale "of the beliefs of the ancient races on the Immortality of Spirit Life from the pre-historic period to the time of Mohammed," Mr. Sotheran, although at the time no Spiritualist, in the vulgar acceptation of the term, prepared by request a striking essay on the subject, which was noticed by the *New York dailies*:—

"The Society of Progressive Spiritualists held their usual Sunday evening meeting last night at Republican Hall, West Thirty-third street, and a paper was read by Charles Sotheran, one of the founders of the Theosophical Society, on 'Ancient Theosophy, or Spiritism in the Past,' mainly directed to the explanation of Theosophy, . . . ."

And which caused Mrs. Lita Barney Sayles, the poetess and an occasional correspondent of the *Banner of Light*, to write as follows to that journal:—

"I had the pleasure of listening to Charles Sotheran, Esq., a gentleman and a scholar, who addressed the Spiritualists upon the subject of Theosophy. Worcester defines this to be wisdom or illumination derived from direct inspiration. Why should Spiritualists have such bitter prejudices towards Theosophy, as some seem to have? I think they arise from two reasons, one a misunderstanding of the true definition of the word, and one from a misapplication of its true meaning by some of its adherents. Mr. Sotheran is evidently honest as well as intelligent in this direction, as evidenced by his withdrawal from what he has concluded is a bogus concern. I was much interested in Mr. Sotheran's address, and wish he could be prevailed upon to print it in the *Banner*, so that Spiritualists might fairly understand the subject and apply their judgment to it. The great point for him to elaborate is 'What is Theosophy, as understood and promulgated by true Theosophical societies?' This would be useful and interesting information to us. As Spiritualists we have no right to fear to investigate anything."

Finding that instead of the broad platform laid down in its preamble, the Society would have to be subservient only to the ends of those who had prejudged in favor of all manifestations having but one origin, and that the *schemata* of the body based origi-

nally on the Dialectical Society of London, for the mere purpose of investigation, had to give way for the official avowal of idle dogmatism, absurd to the intelligence of both Materialist and Spiritist, Mr. Sotheran resigned his fellowship, and gave his reasons to the leading Spiritualist organ in a letter which elicited the following comment from Epes Sargent, the respected author of "Planchette; or, the Despair of Science," and other works:—

"Mr. Sotheran's letter is manly and to the point. I like its temperate tone."

Outside of the lecture field, Mr. Sotheran is noticeable as a tried debater, partially evidenced by an extract to hand from the *New York Sun*:—

"Mr. Sotheran is a young Englishman, a devourer of books and ancient authorities, a man in his ten-minute orations always ensconcing himself behind an array of formidable names—Huxley, Darwin, Mill, Herbert Spencer, and Tyndall . . . ."

In the preface to one of Mr. Sotheran's pamphlets will be found the following remarks above the signature of the editor of a well-known weekly:—

"Mr. Sotheran ranks high as an historical critic. In evidence of this I should mention that, in addition to his published works, numerous articles from his trenchant pen have appeared in the pages of 'The Antiquary,' 'Notes and Queries,' Howard's 'Miscellanea Genealogica et Heraldica,' and other English magazines. He was also one of the principal contributors to the important historical work compiled by Mr. Joseph Foster, 'Pedigrees of the Leading County Families of England and Wales,' and traces of his handiwork are to be found in Cansick's 'Collection of Curious and Interesting Epitaphs,' Sheardown's 'History of the Yorkshire Yeomanry Cavalry,' and Bailey's 'Life of Thomas Fuller,' to which works and others, he has given valuable assistance."

The accompanying press extracts also speak of his literary capability:—

"We welcome to our columns a new and most acceptable writer—Mr. Charles Sotheran, an English author of repute, and now the editor of the *American Biblioplist*. Mr. Sotheran is a gentleman of extensive reading and ripe culture, who is well known abroad as the author of several works upon the genealogies and antiquities of the English counties. He has also paid great attention to the literature of the occult sciences, and the article from his pen which appears in this week's *Scientist*, is a brief summary of a most valuable historical paper which he read before the New York Liberal Club, the week before last."—*Spiritual Scientist*.

"Mr. Sotheran has been engaged for the last two years as managing editor of the *American Biblioplist*, in addition to assisting Mr. Joseph Sabin, the compiler of that stupendous work, 'A Dictionary of Books relating to America,' in some of his bibliographical schemes."—*New York World*.

"Mr. Sotheran, while in England, edited several genealogical and statistical publications which called forth praise, and he has in contemplation the publication of his essays on 'Irish History and Grievances,' 'William Godwin,' 'American Genealogy,' 'Secret Societies, their Uses and Abuses,' 'The Jesuits,' 'Christism,' 'Mirabau,' 'Joseph Mazzini,' 'Woman's Martyrdom,' 'Anglo-Saxon in Hindostan,' etc."—*Literary News*.

The justly celebrated poet and artist, Charles G. Rosenberg, better known in America perhaps under his pseudonym of "Q," formerly editor of the *Morning Post* (London), and author of "The Man of the People," and other deservedly popular works, wrote Mr. Sotheran in the following flattering terms:—

My dear Sotheran,—

You know very well my opinion of your abilities as a lecturer and public speaker. As to your abilities as a man of Science and a Journalist, your works speak for themselves, and if you want my estimate of them, I may honestly say that they are of the FIRST CLASS.

Yours most truly,

CHARLES G. ROSENBERG.

2 Neilson Place, N. Y., July 25, 1876.

For a privately printed historical work, Mr. Sotheran received among others the following notices:—

"Mr. Sotheran has been indefatigable in his efforts to obtain information . . . . The main portion of this work is reprinted from '*Miscellanea Genealogica et Heraldica*,' but the additional matter is important and abundant. The present volume will be a necessity to all who were interested in the work as originally published, and it is a valuable addition to the stock of English genealogies."—*New York Genealogical and Biographical Record*.

"The result of much patient labor and of deep research."—*Reliquary*.

Besides his more recondite and antiquarian labors, Mr. Sotheran's sole editorship for a considerable period of the official records and documents of the ecclesiastical, educational, population and other statistics of the Diocese of Manchester, Eng., clearly proved his remarkable talent:—

"The comprehensive volume is inscribed to the Lord



Bishop of Manchester, to whom the editor (Mr. Charles Sotheran) tenders his thanks for 'the sanction and assistance he has accorded to this work.'—*Manchester Evening News*.

"But though, as we have said, of the same general character, it is far beyond, and before them in usefulness, in excellence of arrangement, in extent of information, and in value as a work of reference, both in and out of the diocese. Its editor, Mr. Charles Sotheran, is eminently qualified for the task, and seems intuitively to know just what is wanted in a book of the kind, and how to arrange it in the most handy, convenient, and useful manner. We have not space to go through the contents in this notice, and must content ourselves by saying it is the best of its kind."—*Reliquary*.

"... too well-known to require notice at our hands; but we are glad to call attention to some important additions and modifications which appeared first in last year's edition, and which have been continued and increased in the present number. Much technical and irrelevant matter has been omitted, while more space has been given to matters of general interest."—*Manchester Critic*.

"The present year is the fifteenth of its appearance, and the editor, Mr. Charles Sotheran, seems determined that each successive year the Church Calendar shall be more copious and more correct. For a work of reference as to everything on which it professes to give information it is not easy to conceive a more useful volume than this."—*Manchester Free Lance*.

Although an Englishman by birth Mr. Sotheran, who has adopted the United States as his home, is as much an American in sympathy as the most uncompromising "Down-Easter."

The (N. Y.) *South* observed of an article from his pen bearing on an American topic:—

"There is also an admirable article by Charles Sotheran, on 'American Genealogy,' a subject he seems fully competent to handle. This article was originally read before the members of the American Genealogical and Biographical Society; and in it he playfully alludes to 'Bess Tweed'—assuming, as he had the impertinence to do during his short-lived emigration, that she was the *Beatrix* of the Marquis of Tweedale—and Jay Gould, disporting the ancient veneration of Jason, to wit, a 'Golden Fleece Proper.'"

A leading N. Y. man of letters also wrote him on receipt of some of the materials Mr. Sotheran has published bearing on a "History of Ireland," he has been engaged on for some time past, and written from a more impartial stand-point than the one-sided histories now only procurable:—

"Please accept my very grateful acknowledgments for your exceeding thoughtfulness and courtesy in presenting me with last evening's package of genealogical lore. I hope to show you that I, as an Irish-American, fully appreciate the very unusual interest which you have manifested in the history of my dear native land, particularly in that of the 'old stock.'"

An article in the *Irish American* of over a column and a half in length respecting one of Mr. Sotheran's works, proved the estimation he is held in by that journal. We quote a few passages:—

"We are indebted to Mr. Charles Sotheran for advance proof-sheets of a work which he has at press for early publication. . . . Mr. Sotheran, though of English birth, is maternally of old Irish origin. . . . He has given many years of study to the history and literature of our native land. In the course of his new work, he treats. . . . in this very interesting and suggestive manner."

In concluding our remarks in favor of Mr. Sotheran's claims to public recognition as "Author and Lecturer," we shall only recapitulate the statement addressed to "Lecture Committees, Literary Associations and the Public" in our Directory for the Season of 1876-7, that "with the kindest of feelings towards the coming men and women who will naturally within course of time occupy the field, we deem it expedient for the public and ourselves to deal, for the present, chiefly with those 'who have won their spurs,' on the just ground that "in these matter of fact days the public judgment is severe, and demands something more than the general recommendation that 'keeps the word of promise to the ear, but breaks it to the hope.'" We have already referred collectively to the names to be found in our Directory for the coming season: we shall now only content ourselves with endorsing Mr. Charles Sotheran, individually, as one in "an array of talent unsurpassed in the country and the age—the true gold that is all the brightest for constant wear—the mature intellects that have added wisdom to experience—the master minds whose teachings bear abundant and perfect fruits."

National Lecture Bureau,  
August, 1876.

To be published by Subscription early in the Spring of 1877.

# RELIGIOUS SYMBOLISM. CONSERVATIVE AND RADICAL.

WITH OTHER

ESSAYS AND LECTURES.

BY

CHARLES SOTHERAN,

See: Rosierue: In Angliã,  
of the New York Liberal and Press Clubs,  
of the Harleian Society, etc.

"The deadly fault of the present systems of religion, is their failure to combine with the present systems of politics, reform, trade, education, public activity. The thinkers and the worshippers hold no communion, have no common sympathy, share no interests, mingle in no enterprises. Science and Faith are at war. Philosophy and Faith are in perpetual disagreement."—*Rev. O. B. Frothingham.*

"We would only exert our influence so that a new growth should, in the future, develop of itself from the inevitable dissolution of the old."—*D. F. Strauss.*

"To destroy, you must replace."—*Cassiodore.*

"Love as the Principle: Order as the Basis: Progress as the End."—*Auguste Comte.*

As a wish has been expressed by many of MR. CHARLES SOTHERAN'S friends, and others, to have a complete Collection of his "Miscellaneous Writings" published, it has been determined, after careful consideration, to issue the First volume of a REVISED edition of his Lectures and Essays, with the above title. This volume will consist of about three to four hundred pages, printed in good readable type, octavo size, cloth, and will be embellished with Portraits Diagrams, and other Illustrations. Price \$3.00, C. O. D.

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The names of those desirous of subscribing to the above, will, it is hoped, be forwarded at as early a date as possible, to the author:—

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NATIONAL LECTURE BUREAU.

SEASON OF 1876-7.