

THE Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

"Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."—Eph. ii. 20.

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MR. SPURGEON AND SPIRITUALISM.

IN that admirable and well-known little book entitled "Guesses at Truth", occurs the following passage:—"Why do you drug your wine? a merchant was asked by one of his customers. Because nobody would drink it without. Is it not just so with truth? Bacon at least has declared that it is; and how many writers have lived in the course of three thousand years who have not acted upon this persuasion more or less distinctly." This accords with the experience of most men who have paid any attention to the reception that new truths, or truth in a new form is likely to meet with at the hands of the public. The human mind having been accustomed for many years to look at objects from a particular standpoint can with difficulty be led to recognise the same things when they are seen from another point of view. This is no doubt the cause why Christianity is broken up at the present time into such numerous sects and divisions, all based upon one grand principle and possessing very much in common, yet each failing to discover the truth as held by the other. The business of our lives should assuredly be as far as possible to overcome this habit, to cease magnifying the differences between our own views and those of other persons, and to discover the points of harmony that underlie them, and upon which an agreement may be based. The custom of drugging wine to please the popular taste is no doubt very old, but equally old is the morbid appetite that demands it. The habit of failing to discover true religion unless it comes in a particular garb is equally ancient and no less objectionable.

We have been led into these remarks by a

notice of Spiritualism which appears in Mr. Spurgeon's *Sword and Trowel*, evidently from the pen of the great preacher himself. We have the greatest possible respect for Mr. Spurgeon, a respect amounting almost to veneration. He is one of the few men whom a wide and increasing popularity has not spoiled. True and faithful to the great trust imposed upon him, his voice and his pen have been productive of good to millions. The vast numbers who flock every Sunday to listen to his heart-stirring eloquence; and the still larger numbers who in all parts of the world read the productions which teem from his ever active pen, show how extensive is the influence that he wields over the brains and hearts of mankind. Few men in this century, or indeed in any other, are worthy for one moment of being compared with him. The good that he has accomplished and is still accomplishing will not be fully known until that day arrives when earthly troubles, disasters, and darkness shall have given place to the holy peace and bright sunshine of the "many mansions" prepared by the Lord. It was with a considerable amount of pain that we read in the *Sword and Trowel* the following passage:—"We had aforetime considered Spiritualism to be a mere humbug, to be best assailed by ridicule, and such we still believe it to be in most cases; but Mr. Pridham's work puts a much more serious face upon the business, and certainly makes us think that the devil has a good deal more to do with it than we imagined." Mr. Spurgeon tacitly confesses in this paragraph how little he knows of what is called modern Spiritualism, and in ignorance alike of its manifestations, and of its great purpose and aim, seems determined to ascribe it to any cause but the right one. Hitherto he has considered it to

be simply trickery and delusion, or, to use his own phrase, "mere humbug," and now that he sees that position to be no longer tenable, he drags in the devil to help him out of the difficulty. His last opinion he will surely perceive is likely to be as incorrect as his former one, seeing that both are based upon entire ignorance of the subject. He can hardly fail to see that a movement that has produced such tremendous effects upon modern society and which claims amongst its adherents some of the wisest and best men that have ever lived, is deserving of better treatment than to be condemned unheard. To call Spiritualists idiotic, which he does in this very article, may be forcible, but can hardly be considered either gentlemanly or Christian, the more especially when some of the most eminent and most learned men living do not hesitate to avow openly their belief in spirit manifestations. Besides, as Mr. Spurgeon knows so little, according to his own shewing, of Spiritualists and what it is that they believe, the injustice of the way in which he deals with them must be apparent to any candid mind. How did he at first arrive at the conclusion that the whole thing was "mere humbug" but by forming a hasty judgment upon a subject without taking the trouble to spend five minutes in its investigation, a course of procedure which he would hardly hold a man guiltless who adopted it with regard to other doctrines more favored in the churches? And how does he now arrive at the conclusion that the whole thing is the work of the devil but by reading one solitary book, and that a most *ex parte* and unfair production, and written by an opponent of the question with which it professedly deals? Assuredly this is not the way to arrive at truth on any subject under heaven.

Had Mr. Spurgeon a few years ago examined Spiritualism in a calm and dispassionate manner, and with that earnestness which he is so accustomed to bring to bear upon other questions, he would have speedily discovered that his "mere humbug" theory could in no way account for the manifestations; and did he now take one brief glance at the results of the movement he would see that if it be the work of the devil, then the Prince of Darkness must have greatly changed, not only his tactics, but his character and purpose in modern times. It was not the habit of Satan in days of old to do good, or to help in any way to benefit mankind. His practice then was to work evil, to shut out the light of God's countenance from men, and to prompt to error and crime. If we now find him doing the reverse of all this, teaching mankind that a God exists, who is their Creator and Father, and to whom

they will be held accountable hereafter for deeds done in the body, then a very difficult question arises—viz., How are we when we see the purest and holiest truths taught in connection with any movement to know that the devil may not after all be the prime mover of the whole thing?

That there are Spiritualists who do not accept Christianity in the sense in which Mr. Spurgeon understands it is quite true; but then there are Baptists in precisely the same position; if, therefore, the argument against Spiritualism based upon this fact be of any value, it will apply with equal force against Baptism. There are Spiritualists who do not believe in Christianity at all, but there are Teetotallers and Nonconformists and members of a score of societies all good in their way, who are also outside the pale of the Religion of Christ. Spiritualism nowhere lays claim to be a mode of salvation, neither does it possess any fixed principles with regard to revealed religion. Spiritualists differ in opinion on every conceivable topic except the one with which their faith is intimately associated—viz., that a future life is certain, and that the denizens of that land communicate with the inhabitants of this world, a doctrine distinctly enunciated in the Bible, and recognised by the Christian Church in almost every age. To say, therefore, that there are Anti-Christian Spiritualists is one thing, and to maintain that Spiritualism as a whole is opposed to Christianity and is a delusion of the devil, is a very different matter. The merest tyro in logic must see that the one in no way necessarily follows as a consequence from the other. The scriptures recommend that the spirits should be tried, with a view to ascertaining whether they are good or evil, clearly presupposing that there were communicating spirits to whom this test could be applied; and by this rule we on our part are desirous that they should all be judged. Where their teaching is erroneous let it be at once unhesitatingly condemned, but where in accordance with truth, it would be the merest folly in the world to reject it, since it might prove a valuable auxiliary to us in the work in which we are engaged.

Spiritualism, like all things else, must be tested by its fruits; and judged of by this standard, we have no fear for the result. It has rescued thousands of sceptics from the mire of Atheism, and placed their feet upon the firm rock of Christ. It has shown the unbeliever his error, and the materialist his false position. It has not simply announced but demonstrated the certainty of the future life, and proved to many who appeared to be susceptible to no other kind of evidence that a

God exists who rules the world in Righteousness. Even where those who have accepted its teachings have not become entire Christians, it has at least done something in awakening an interest in the life beyond the tomb, and in showing that man does not die like a brute, to be extinguished in the grave. Upon what principle all this can be said to be by any stretch of imagination the work of the devil we are utterly at a loss to conceive. The man who does not see the hand of God in this movement bringing unusual evidence in an age of extreme unbelief and rampant scepticism—where the whole tendency of modern thought appears to be to blot out the existence of Deity, close men's eyes to the future world, ignore immortality, and reduce conscience to a matter of education—must be blind indeed to what is going on around him at the present day. Mr. Spurgeon has already seen occasion to change his previously-formed premature opinions on this subject. We can only trust that he will not allow himself to stop at the unsatisfactory point at which he has now arrived, but will give the matter due and careful consideration, examine it calmly and dispassionately, investigate it impartially, judge of it for himself, by what it has done, and not by what its opponents—even though they be good pious men—say of it; and then give the world the benefit of a decision which all would listen to with respect.

THE UTILITY OF SPIRITUALISM.

AN ANSWER TO THE QUESTION CUI BONO?

AN ORATION.

BY THE EDITOR.

III.

3. IT BRINGS THE CONSOLATION OF SPIRIT COMMUNION. A modern writer has remarked very truthfully and very beautifully, "Storms purify the air we breathe. Rains that rust the corn revive the grass. The refuse of the yard makes the peach and pear grow more luxuriantly. Stars that fade from our skies only pass to illumine other portions of the sidereal heavens. The dewdrops that glisten in morning-time from million plants are only exhaled by sun-kisses, to form clouds in ariel regions, to fall in copious showers, gladdening the earth, while moving on in rills and rivers to the ocean again. Nothing is lost. Our beloved ones whom the world calls dead, have only passed to the Summer Land before us to return again as ministering angels." As

ministering angels: aye, there is the main consolation of Spiritualism. In this it is that its powerful value consists. To the bereaved one whose very heartstrings are snapped by the intense grief that he has experienced in the wresting away from him of the one being upon whom his affections were fixed, and with whom his very soul was entwined so intimately that they appeared to have become as one, this much-despised Spiritualism brings joy unspeakable. It pours into his soul a flood of sunshine, where everything was dark before, and gives him back all that he thought he had lost. Death, with its grim and ghastly terrors, loses more than half its power, and the wide yawning gulf between this world and the next, into which had fallen so many sighs and tears and groans, becomes bridged over, and the land of light and beauty not only appears in view, but its bright inhabitants cross and recross the river without the aid of old Charon and his boat, and bringing with them to earth the sweet fragrance of the flowers that bloom in the angelic country that lies beyond the confines of material things. The shadow passes away from the valley of Death, the glorious light of day—eternal day—shines into its repulsive precincts, and we see the way clearly to the better land on the other side. Angelic hosts uttune their music to the songs of earth, heavenly sounds reach our ears, and there falls upon our startled vision sights which fill the soul with rapture.

"Oh hearts that never cease to yearn!
Oh brimming tears that ne'er are dried!
The dead, though they depart, return
As if they had not died!"

The living are the only dead;
The dead live—never more to die;
And often when we mourn them fled,
They never were so nigh."

It is impossible to over-estimate the glorious privilege of which we in our latter days are made the happy recipients. All knowledge, all science, all earthly greatness fade into insignificance before the glorious light of this one great truth, that the dead are with us still, cheering us in our lonely path through life, watching over us with loving care, frequently protecting us in the hours of danger, and doing their best to direct us into the paths of duty and of truth. Nor let it be thought that here we ascribe too much praise to, and place too much dependence on, created spirits and thus lose sight of the Father of all spirits. No, far be it from us to do this. In all we do not fail to behold the loving hand of God, by whose goodness and mercy these blessings have been vouchsafed to us, and who sends the bright denizens of the other world on errands of mercy and love to His erring chil-

dren on earth. In the light of Spiritualism we can realise, as we never did before, the meaning of that beautiful passage in the Epistle to the Hebrews where, speaking of these very messengers of heavenly truth, the writer says—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Milton wrote long since of God's "winged messengers" sent on errands of "supernal grace," and in these modern much despised phenomena, puerile and insignificant as they may appear, we have the realization of the grand and heart-inspiring truth.

Modern spiritualism teaches us that not only are those who have passed away not dead, in the sense in which that term is usually employed, but that they still take an interest in the concerns of those that they left behind, and still cling closely in the bonds of affection to those they loved on earth. Their interest in the present world—that is, in the spiritual condition of the present world—does not fade out when they pass the dark river, but continues to manifest itself according to the good purpose of God, from the other side, sending blessings across to the old land which was once for a short time their dwelling place. "Man," says a well-known author, "stands on the verge of the two worlds, and must ever, therefore, be deeply interested in their bearing and connection with each other, and I believe it is only a lapse into the grosser and more material state of being that can annihilate that interest." The truth of this must be apparent to every thinking mind, and the more he reflects upon the relationship to be found between these two worlds, the more he sees that after all they are but one, and that the existence of man is but suddenly and abruptly broken at death, not continued into the heavenly country where the changes that he undergoes enable him to realise to the full the glorious blessings of spirituality—but does not sever him from those he so much loved on earth. Longfellow most beautifully and graphically depicts the nearness of us to the dead whose material bodies have long, long ago mingled with the dust of the earth.

All houses wherein men have lived and died,
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is, while unto me
All that has been is visible and clear.

We have no title deeds to house or lands;
Owners or occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The perturbations, the perpetual jar
Of earthly wants and aspirations high,
Come from the influence of that unseen star—
That undiscovered planet in our sky.

And as the moon, from some dark gate of cloud,
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the realm of mystery and night;

So from the world of spirits there descends
A bright of light, connecting it with this,
O'er whose unsteady floor that sways and bends,
Wander our thoughts above the dark abyss.

This "bridge of light" connecting the future world with the present, spiritualism has made clear and palpable; not that it had not been seen before, since through all the ages some men have been alive to its presence, but now its manifestation is so plain that none who take the trouble to seek for it can fail to discern its heavenly arches and to hear the sound of the ethereal footsteps of the beings by whom it is daily traversed.

Spiritualism recognises essentially the fact that love, affection, wisdom, goodness, and in fact all the qualities of the human mind, are eternal, and indeed that this must be so is clear, from the nature of mind itself. If it be impossible to destroy an atom of matter, how much greater must be the impossibility that mind or any of its attributes can ever cease to exist. This is so true that it would probably not be for one moment doubted by any person who believes in the immortality of the soul. But then there is more involved in it than would at first sight appear. If the affections that have been cultivated during the earthly life-time of the individual, the deep heartfelt love that a man feels for his wife, or the mother for her child—affections pure and holy as any of which the human soul is capable—be eternal, then it is certain that the objects upon which these affections are placed will be brought as near as possible to the one who bestows upon them such deep intense devotion. Whether the two beings thus loving and being loved, exist together in this world

or another, or whether the one has passed from earth away while the other still remains to work out the rest of its destiny in this sub-lunary sphere, separation spiritually will become an impossibility. A man roaming in distant lands, separated from those who are all in all to him on earth, by tracts of country, wide as any our world possesses, or by thousands of miles of "old ocean's grey and solitary waste," is always said in the language of earth to be with them in spirit. What does this mean but that the deepest felt thought of his heart, his intensest affections, the most ardent outgoings of his soul are there, not confined and cabined within the material limits of his mortal frame, but extending themselves to the spot, however far distant it may be, where is to be met with all that he loves on earth. Now, suppose that soul freed at once from the clog of its material body and placed in a position in which its relations to time and space are entirely different to what they had been before, and where no expanse, however great, of ocean, land, or air, can present any further obstacles to its movement, it is not difficult to imagine the result. The highest of all authorities has said that "where the treasure is there will the heart be also," and this is true in a secondary sense of the love for other human souls, as well as in that higher and diviner sense in which it was meant to convey its principal lesson of love to God and the things of heaven. Gravitation of the soul of man towards the things or beings that it loves most intensely is as much a law—an irresistible law—as the falling of a stone to the earth. The result of all this must be, that the soul which has escaped from its material tenement will still cling with an affection, rendered all the deeper, purer, and more refined by the change, to those who had been bound up with it by the strong ties of devotion and love, during its earthly career. To be near those we love, in spirit, when spirit is all, is surely to be entirely there, and hence were there no fact in the history of the world in favour of the doctrine of the communion of the so-called dead with the inhabitants of earth, the principle might still be established by an irresistible *a priori* argument. But when there is added to this, the fact that in all ages and in all countries these manifestations have occurred more or less, an argument is established which no science can overturn, no scepticism destroy, and no amount of ridicule lessen the value of, or diminish.

Spirit Communion upon the very principle which I have just laid down necessarily brings to man one of the highest sources of consolation which it is possible for him to receive. Where is the mother whose child has

passed away from her at a period now far back in the past—the child which she fondled and caressed so lovingly, whose dying couch was watered by her tears, whose little grave where its material body was deposited, is periodically visited by her as a sort of holy shrine, and whose very playthings are treasured up as sacred relics of days that bring back such sweet recollections—who would not feel all the happier for knowing that the loved one still lived and lingered near her, forming an unseen member of the family group, and exercising in the domestic circle in which it first made its appearance on earth an influence for good. The mother who passed away leaving her children to shift in the dreary world, with poverty and cares and trials to oppress them, could only bring to her orphan offspring an unspeakable happiness by a knowledge on their part that she had not really died, that all in her that was loveable, fond, and true, had not only survived the interment of that material framework in which she once appeared, in the cold, damp grave, but that she still watched over them, cared for them, warned them of danger, and protected them from harm and wrong. We might extend this argument into the every relationship of life, but it is needless. If Spiritualism be true, it is one of the grandest truths that has ever been made known in the history of the world; and the question *Cui Bono?* is one which can only be put by a man who has never bestowed five minutes' thought on the subject, or by one utterly destitute of natural affection.

The phenomena may be puerile, the manifestations trifling and insignificant, but the purpose is the grandest that human thought can conceive. The denizens of the spirit world come back to earth to teach mankind a lesson of love, goodness, and truth; they see things in the full light of day which we can only look at obscured by clouds and darkness. They have partaken of the blessings of the great Hereafter, and they come back to give us a foretaste of what also is in store for us. Their influence upon mundane affairs is larger than we think or know. And when the time shall come that it shall be our turn to join their ranks, we shall be all the better prepared for entering on our new abode by the communings that we had held with them in our sojourn on earth.

"When death shall give the encumbered spirit wings,
Its range shall be extended; it shall roam,
Perchance, among those vast mysterious spheres,
Shall pass from orb to orb, and dwell in each
Familiar with its children—learn their laws,
And share their state, and study and adore
The infinite varieties of bliss
And beauty, by the hand of power divine

Lavished on all its works. Eternity
 Shall thus roll on with ever fresh-delight;
 No pause of pleasure or improvement; world
 On world still opening to the instructed mind
 An unexhausted universe, and time
 But adding to its glories; while the soul
 Advancing ever to the source of light
 And all perfection, lives, adores, and reigns,
 In cloudless knowledge, purity and bliss."

GRATUITOUS DISTRIBUTION OF THE CHRISTIAN SPIRITUALIST TO THE CLERGY AND MINISTERS OF ALL DENOMINATIONS.

THE most mistaken notions prevail amongst the ministers of the various Denominations—and religious people generally—respecting Spiritualism. They read little or nothing on the subject, and consequently all the information that they possess has been obtained from misleading paragraphs in newspapers, and the gossip of every day conversation. The opposition of the movement to Christianity is an objection that has done duty a thousand times in pulpit discourses; and the Satanic origin of the manifestations form a theory that has been flung at the head of almost every Spiritualist in the land. Now, in order to remedy this deficiency and to spread correct information upon the subject in quarters where it is so much needed, a few gentlemen have suggested that a fund be provided for the purpose of posting a copy of the CHRISTIAN SPIRITUALIST to every Clergyman and Nonconformist Minister in the country. If this be done there can be no doubt that Spiritualism will make its way into quarters where it is but little regarded at present, and where it is likely to take deep root and bring forth abundant fruit.

All who are desirous of aiding in this great work are requested to send their subscriptions to the Editor, who will apply them to that purpose, and that only. Post-office Orders should be made payable at the Post-office, Ludgate Circus, London, E.C., to George Sexton; and the letters containing them addressed to Dr. Sexton, 75, Fleet Street, London, E.C. A list of subscriptions will be published monthly in these pages, and from time to time a balance-sheet will also be issued for subscribers, showing how the money has been expended. We can only urge the great importance of this measure as the justification of asking for subscriptions to be sent without delay.

The front page of the *Pioneer of Progress* for September 11 gives a portrait of Dr. Sexton, followed by a memoir of him, a portion of which recently appeared in *Human Nature*, and subsequently in these pages.

PROPAGANDISM.

THE EDITOR'S LECTURES.

By the time this Journal is in the hands of our readers the Editor will have commenced his winter lecturing tour. We can only impress upon the Associations desirous of securing his services—a point which we drew attention to in a previous number—the importance of arranging for places lying in one district to be visited during the same journey, and thereby saving the enormous expense incurred in railway-travelling, which usually swallows up so large a portion of the sum paid by Societies for lectures. In the experience of Dr. Sexton it has frequently occurred that he has had to travel for the purpose of lecturing, two or three hundred miles each day of his journey, frequently returning towards the end of the week to the very district from which he started at the commencement. Such a course of procedure involves expenses on the part of the Societies which are perfectly ruinous, whilst at the same time the lecturer, after all his exertions, receives but a comparatively small sum for his labour. In order to avoid this in future, Dr. Sexton has himself fixed the time at which he will visit certain districts. He will consequently take Lancashire in November, Yorkshire in December, and Scotland in January, 1875, and will be glad if Societies in those districts will make arrangements without delay. It is only by adopting this course that success can be achieved. A list of twenty-five subjects for lectures will be found in our advertising columns, from which selection can be made; or should any others be desired upon special topics of interest that may happen to arise, they will be dealt with, if application be made to that effect.

This proposition is put forward as an experiment, and should it fail, Dr. Sexton will have no alternative but to retire from the Spiritual platform. He mentions this very reluctantly, with great hesitation, and only after deliberate consideration and consultation with friends of many years' standing. His engagements, as the readers of the Spiritual journals will be aware, have recently been few and far between. Accustomed as he has been for many years past to the delivery of not less than two hundred lectures in the year, his engagements have dwindled down since he became a public advocate of Spiritualism to about a fourth of that number, the orations given by him in connection with Spiritualism during the present year, for which he has received payment amounting to only a dozen. With no desire whatever to turn Spiritualism

to any pecuniary advantage, or even to secure by it the whole of the income necessary for the support of himself and family, since he can always obtain by working in other fields, during the time that he is unoccupied in lecturing, a portion of the sum which his necessities demand; it is impossible, for him longer to refrain from stating that, if his services are of any value to the cause of Spiritualism, he must receive a far larger amount of support than he has done heretofore. Since he became a public advocate of Spiritualism, engagements to lecture on scientific subjects, literary work, and other means which he previously had of procuring his livelihood, have fallen off to an extent which is perfectly alarming, and which no one would believe who was not acquainted with the whole state of the case. A few of his most intimate friends only have been apprised of this circumstance heretofore, and they—knowing all the facts—can attest the truth of this statement. In the entire course of his life he has made everything subservient to principle, a plan which he is not likely to depart from now. Moreover, he has never in any cause with which he has been connected received a farthing which he did not earn, and has no wish to do so with reference to Spiritualism. He therefore simply makes this statement with a view to ascertain whether the Spiritualists are desirous of retaining his services as a public advocate of their cause. The principles of Spiritualism comprise some of the greatest and mightiest truths which have ever been made known to man. These he will always cherish with heartfelt gratitude to God for opening his eyes to see their value, but the public advocacy of them on the platform will have to be left to other hands. There should be assuredly in Spiritualism a field large enough for a hundred earnest workers, but it seems from some cause or other that this is not the case.

Dr. Sexton has never been in the habit of pushing himself forward where others have been desired to occupy the field; and he has been always ready to work gratuitously where he could do so with advantage. Last year in London, he went to Cavendish Rooms in the height of summer—where during the previous winter no lecturer had been able to draw an audience—got together large congregations, which attended Sunday after Sunday during the very hottest weather; and then when Mrs. Tappan appeared upon the field, retired, leaving them to her without a murmur. During the present year he has also occupied the platform in London during the summer, which, when winter comes, will probably be filled by someone else. The National Association bent

all the energies of their organisation recently to getting up a Sunday discourse, in accordance with one of their principles; it is not necessary to say that Dr. Sexton was not the lecturer, and had he been, he could not have received payment for his services, being a member of the Council. These facts are mentioned not by way of complaint, but to show how little he has been engaged recently on the Spiritual platform. In conclusion we will only repeat that those Societies which may be desirous of securing his services during the coming winter are requested to communicate without delay.

SPIRITUALISTIC PHILOSOPHY IN AMERICA.

BRITTAN'S JOURNAL.

EVERY cultivated Spiritualist must admit that the great mass of Spiritualistic literature, both in this country and in America, is of such a character that, although possessing a considerable amount of interest for the time, is yet hardly likely to take a place which shall render it permanent in the world of books. Dealing as it does mostly with phenomena, frequently of a most trivial character, it is, no doubt, admirably adapted to satisfy the wants of a great number of inquirers, but most certainly is in no way capable of meeting the condition of the Thinker. Spiritualism is both a science and a philosophy, and as such allows scope for the exercise of the very highest powers of the human mind. There is certainly no branch of knowledge with which we are acquainted that affords such an excellent opportunity for the display of the deepest and profoundest thoughts of which man is capable. It combines the realism of physical science with the most perfect knowledge of the ideal, based upon the Invisible and stretching out to the Infinite. Yet most of its literature is of so evanescent a character, that it is only adapted for popular reading, and not likely either to interest the philosopher of to-day or to take a permanent position in the language. To a great extent, perhaps, this is unavoidable. A large number of the persons who read our journals belong to the popular classes, and are not, therefore, fitted either by education or culture to ponder over the profound problems involved in the Spiritualistic philosophy. There is, however, yet another class, every day becoming larger, for whom Spiritualism has a deep and profound meaning in connection with the very highest themes that fall within the range of human thought. Just at the present time, when we are again confronted with the old problems upon which the ancients bestowed such persistent and well-directed thought, when modern science has compelled us to face the difficulties of ontology, and to stand appalled before the ever-recurring question of Being, Spiritualism should have something to say upon topics which lie largely within her special domain, and upon which she is calculated to shed a light that can be obtained from no other source. It is high time, therefore, that her leading disciples took

this matter into consideration and showed the philosophers of the age the great truths which she has revealed, and which are calculated to revolutionise so many of the idle speculations of the time, whether coming to us in the form of atheistic theories to account for the existence of the phenomena of the external universe, or materialistic hypotheses for explaining the philosophy of mind. Few indeed are the works in connection with modern Spiritualism which take this position, and right glad are we to see that a want which has been so long felt by all educated and cultivated Spiritualists is now being admirably supplied. In January, 1873, appeared in America a new Quarterly, entitled "Brittan's Journal of Spiritual Science, Literature and Inspiration," which has continued up to the present time, and the object of which was to deal with the important and difficult questions before named. Dr. Brittan was well known as the author of one of the most marvellous books to which this age has given birth, entitled "Man and his Relations," a work which has long been out of print, but a new edition of which, we are happy to learn, will be speedily forthcoming. His name, therefore, was a guarantee that any journal brought out under his control would not only worthily represent Spiritualism, but would be conducted in a manner that would entitle it to rank with the productions of the most profound thinkers. We have perused with unalloyed pleasure each number of this journal as it has appeared, and have before us now the last one issued, and we find that its merits have been ably sustained and the high purpose with which it started in no way diminished. In its pages have appeared essays, displaying the profoundest thought upon the subjects dealt with, calculated to place the Spiritualistic philosophy in such a form as to render it acceptable to the most cultivated minds, and to give a permanent interest to the journal itself. We cannot help thinking that the Tyndalls, the Huxleys, the Spencers, the Leweses, the Mills, the Bains, *et hoc genus omne*, would, after a careful perusal of some of these papers, have seen good ground, if not for changing, at least for modifying their opinions. In the current number we would draw especial attention to an article on "Intellectual and Moral Forces," by Judge Dille; another on "God and Special Providences," by the late Judge Edmonds; a masterly lecture on "The State of Children after Death," by the late W. S. Courtney—a man who sacrificed his life in the cause of Spiritualism—and a paper on the "Ideas of Life," by the Editor; all of which display profound thought, and deserve not simply to be read, but to be carefully digested. From the first of these we make the following short extract on the subject of Man:—

How vast the subject! Derive him from an Ape? What a miracle! Brahma and Boodh, Hebrews and Mahomet, have nothing to compare with this. But if we have succeeded in rendering it probable that plants have derived their qualities, and animals their characters, in all their differentiations, from ethereal combinations, the task will be less difficult to prove that man derives his form, and all his ennobling faculties of mind and morals, affections and aspirations, from more refined and elevated ethereal sources. Whether revelation or philosophy suggested that Man was created in the image—the shadow—of his Maker—the idea is a sublime one. How Shakespeare must have been thrilled with the thought when it occurred to him to say, through the mouth of

Hamlet: "What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! in action how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

We cannot compare man with any or all of the lower animals; for things unlike are not comparable. Yet man has properly been called a microcosm, a little world made up of constituents of all animality. But he is unlike anything and everything living beneath him. He stands alone, the lord of created things, and all are put in subjection under him. The fear of him rules in every creature. All acknowledge his superiority. Byron makes Mazeppa say of the wild horses that surrounded him as he lay bound to the dead steed:

"They snort—they foam—neigh—swerve aside,
And backward to the forest fly,
By instinct, from a human eye."

Burns has a similar thought in his address to a mouse:

"I'm sorry cruel man's dominion
Has broken Nature's social union,
And justifies that ill opinion,
That makes thee startle."

So also we read in Genesis ix. 2: "And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea."*

We have not space to make further extracts from this admirable journal, but strongly urge upon our readers to procure it for themselves. One suggestion we have to offer to the Editor, which is, that he should make arrangements for the publication of his Magazine in this country simultaneously with its issue in America, feeling as we do quite sure that such a course would conduce greatly both to the circulation of the journal itself, and to the advancement of the cause which it represents.

LEAVES FROM THE EDITOR'S NOTE BOOK.

DURING the past month, up to the time of going to press, I have delivered but one lecture on Spiritualism, and therefore have not much to record in the shape of public work. This discourse I gave gratuitously at the Marylebone Music Hall on Sunday, the 20th, for the purpose of helping the Committee, who had managed the previous lectures, out of their pecuniary difficulty. Why there should be pecuniary difficulties in connection with lectures in London is not easy to explain. In my own case I never appear before a London audience without having the room perfectly crammed, and yet somehow or other the lectures do not seem to pay. In the present case this is to be partly explained on the ground that, as the orations were given at a licensed Music Hall, no money was allowed to be taken at the doors, the consequence of which was

* Fabre D'Olivet renders this passage much better to my purpose. I wish I could express to the understanding of the reader his analytical note on the word rendered "the fear of you." He literally translates the passage thus: "And the dazzling brightness of you, and the dread of you shall be upon all earth-born animality, and upon every fowl of the heaven, and upon all that breed upon the Adamic element, and in every fish of the sea."

that on each evening large numbers of persons came prepared to pay a shilling each for admission, but had to be let in free. Had some other place been engaged this difficulty would not have occurred. The audience on this last occasion was, if possible, larger than any of the previous ones, and comprised persons of the highest respectability, many of whom probably had not heard a discourse on Spiritualism before. The lecture was very enthusiastically received, and at the close, a perfect crowd of persons pressed towards me to shake me by the hand, and personally thank me for my efforts and the good I was doing in connection with Spiritualism. My subject was, "Objections to Spiritualism Examined and Refuted," and I endeavoured to state the case of our opponents as plainly and as fairly as I was able, and then to show wherein they failed.

At the request of a considerable number of persons who are desirous of possessing my discourses on Spiritualism in a more compact and permanent form than that in which they have at present appeared, I have decided to print them in the form of a five-shilling volume, which will be issued as soon as possible. As this is a somewhat heavy undertaking, I shall be glad to receive the names of as many subscribers as possible. If friends will exert themselves to push the sale of this book, they will confer a personal benefit upon me, and at the same time advance the cause which we all have at heart. Full particulars will be found on another page.

LIFE, ORIGIN, OR DESTINY.

At a recent meeting of the SOCIÉTÉ DE BIOLOGIE DE PARIS, M. Onimus brought forward a new philosophical apparatus, with the aid of which he has been enabled to trace the formation of bacteria, even when—as is now believed by eminent scientists—the admission of *germs* (supposed by Pasteur to be floating in the air, and giving rise to the "delusion" of spontaneous generation) was completely, absolutely prevented. The apparatus in question consists of a flask with three tubules, in which a perfect vacuum is made by filling it with water, which is afterwards entirely expelled by prolonged ebullition. One of the needles ends in a hollow needle, and this latter is made to penetrate either the heart of a living animal, or the interior of a newly-laid egg. On the cooling of the flask several *grammes* (grs. 15½ each) of the blood, or of the albumen respectively, are absorbed into its interior. Air is then allowed to enter the flask, but only after filtration through a thick layer of cotton wool. Again and again, after the lapse of a day or so, has M. Onimus found molecular granules actually passing into animate vibrios and bacteria—in fact, *living beings*!

Is it not possible to become a Christian Spiritualist without first being a Jew in faith or substance? Whithersoever the truth of God may lead thither must the son of man follow. The religious idea is not wanting in Arkite Symbolism, however much geologists may fail to discover any traces of that stupendous event described in the Mosaic record. Science knows of extinct animals, and of man's certain existence during a glacial epoch of vast antiquity, involving tremendous floods—barbarous ages of the world's history, and of the most unequivocal submergence and emergence of dry land alternately. Is not modern Spiritualism itself a veritable Mount Ararat in the Armenia of ancient theology? The pioneer of progress may often be compared to some wretched man hurried off by demons of darkness towards the mouth of a bottomless pit, while all the trees of

knowledge, or ignorance, draw back their branches from his fearful grasp of despair, except some bright and beautiful *twig* which mercifully advances itself, as a special Providence, by which he holds on in faith, hope, and charity, and is ultimately saved. "Many things are hidden from the wise and prudent which are revealed unto babes." There are yet tribes of thinkers—neither black nor tropical, hyperborean or stunted—whose intellectual ability has failed to lift their spiritual nature out of the dismal bogs and swamps of "secular" Atheism, into the heavenly light of Christian Theism, and in very truth their real spirituality of soul is less deep, and scarcely more exalted, in respect of a life according to the spirit of God, in the flesh of man—the *divinely human*, than is the undeveloped victim of Atavism—the worship of parents, Fetichism—the adoration of magic powers, in *material* objects, Polytheism—the worship of many gods, or Pantheism, in short; the scientific apotheosis of universal nature, which after all is but the physical aggregate of atoms, or molecules, having no *independent* exclusive existence, anteriorly and posteriorly to the spiritual discernment of Supreme Almighty Will. Perhaps the greatest vice of the oldest superstition is the *narrowness of conception* which it uniformly produces concerning the origin and nature of RACE. The religious Spiritualist, whose heart is virtuously regenerate in the daily imitation of the life and character of Christ, howsoever infinite be the distance of actual realisation, *has no hatred of progressive science*. He may pass through organic existence with majestic dignity, *full of the sublimity of self-sacrifice for others*, and meet death with the unfaltering calm of a divine hero, since the highest science is the greatest truth—its origin is the goodness of God, and its destiny the happiness of man.

Our own poet, Cowper, has charmingly exemplified the IDEA of Humanity contained in the celebrated line of Tacitus—"Homo sum: humani nil a me alienum puto"—and scarcely less the Moral Sense of Herbert Spencer, when he thus sings of the radical and conservative element—

"Skins may differ; but affection
Dwells in black and white the same."

This is the life—nature of God's spiritual and material universe, the distinctive appanage of each true Christian Spiritualist, which needs only to be duly complemented by a co-ordinate political *mind* in principle and practice, and we have the noblest social philosophy at once evoked from the divine teaching of Jesus of Nazareth, and endorsed by the law of conscience for the right ruling of spirit, soul, and body, that can possibly grace, dignify, and adorn mankind, as a nation or an individual, in time and eternity. In fact, so great a Master of the human heart, regarded as the pivotal will of soul-affection for the holiest self-law giving energy of a world of ethics, was and *is* the "Carpenter's Son," that His precepts are always *exemplified* in the very precepts themselves. As regards Life, Origin, and Destiny, therefore, and our present knowledge of man—whence, where, whither? A.D., 1874, it may be said with profound significance, CHRISTIAN SPIRITUALISM IS THE TRUE RELIGION OF MODERN SCIENCE. Even Mr. Darwin has not given up his noble conception of Deity, when he believes that "a few original germs capable of self-development into higher and better forms, may be regarded as *creations* of God, without requiring special acts to supply voids caused by the action of His laws." Moreover, England's greatest Naturalist does *not* claim for the principle of natural selection the origination of that inexorable tendency to variation in plants, animals, and men, which is the chief foundation of spiritual, mental, and physical differentiation in SPECIES, on the very hypothesis of evolution itself, when looked at from a mathematical point of view, and fairly represented. Since, therefore, some other divinely great principle—not unknown to the modern Spiritualist—*must* originate important variations, what right have Atheists to protest

—in the guise of Secularism—that the spiritual principle of mind “has ceased to act,” instead of being, as I submit, the essential agent of change in ALL material transformations throughout the formative scheme of Nature, whether produced by abiogenesis or not? Truth to tell, even when every advantage of spontaneous genesis is thrown bodily into the scale of the Atheistic natural selectionist, that matter is *then* independent of spirit, involves something like a calculation of ten millions to the single in number, if not the nihility of non-existence!

INTER ALIA, why are faculties now present, anon absent, in different departments of the *vegetable* kingdom; feebly apparent again in the Protozoa and Coelenterata, but slightly visible in the Mollusca; manifested with wonderful perfection in the Insecta and Arachnida; comparatively speaking in abeyance utter among the Pisces and Reptilia; and once more very strongly developed in the Aves and others?

In my judgment, whether certain forms of parallelism indicate a closer immaterial connection between mimicry and instinct, for example, than is scientifically taught, or not, it seems most difficult to believe, that the same natural universal laws must have *exceptional* influence throughout the organic world of atoms, germs, and molecules, mathematically. If some diviner agency or spiritual principle of mind, connected with the soul of man, or moral power of reason, be absolutely indispensable to account for *his* elevation from the lower animals, the same kind of higher principle must be logically applied, whatever the seeming “absurdity,” to account for mental phenomena in mere cavities of gelatinous pulp, and for their unequivocal power of continuous development, in form of *new* species, adapted to the special circumstances of outward environment.

If desire and aspiration be the co-ordinate poles of motive, for knowledge of God, the comprehensive expression of German philosophers familiar to English metaphysicians, as BESTREBUNGS VERMOGEN, will have its place and power in the literature of Christian Spiritualism, to represent the *striving faculties* of effort, endeavour, or exertion, and the marvellous signification in science and religion of that intuitive tendency towards the realisation, on earth or in heaven, of THAT HIGHER PLANE OF BEING which belongs to the very interior and central essence of the human intelligence, and necessarily implies a God-like principle of everlasting UNITY with spiritual progression thus charmingly depicted in Akenside’s “Pleasures of Imagination,” at once the bird’s eye view of Life, Origin, and Destiny, and not less the spirit and matter polarity of human nature:—

“Say *why* was man so eminently raised
Amid the vast creation—*why* ordain’d
Through life and death to dart his piercing eye,
With thoughts beyond the limits of his frame;—
But that the Omnipotent might send him forth,
In sight of mortal and immortal powers.
As on a boundless theatre, to run
The great career of justice—to exalt
His generous aim to all diviner deeds,
To chase each partial purpose from his breast,
And through the mists of passion and of sense,
And through the tossing tide of chance and pain,
To bold his course unflinching, while the voice
Of truth and virtue up the steep ascent
Of nature calls him to his high reward,
The applauding smile of Heaven.”

WILLIAM HITCHMAN, LL.D.

Mr. F. R. Young will deliver two lectures before the Liverpool Psychological Society on Sunday, October 11. Subjects: Dreams, and what they Teach; Why do People get Drunk?

AN UNPUBLISHED CHAPTER IN THE LIVES OF THE DAVENPORT BROTHERS.

WITH EXPLANATORY INTRODUCTION BY
SAMUEL GUPPY, ESQ.

TO THE PUBLIC OF ALL NATIONS—PARTICULARLY THE
ENGLISH-SPEAKING.

I AM going to do you a great favour or service, and probably one which will be appreciated least by the English of England, least of all perhaps by the English of London. Who knows most of all that is worth seeing in London? Not the Londoner, but the countryman and foreigner who has come to London to study the things worth seeing and observing in this conglomeration of four millions—soon to be eight millions—of human beings. Here are one hundred communities compressed into one. Are you a nobleman, capitalist, merchant, Catholic, Protestant, or Turk—astronomer, geologist, or naturalist? Do you seek happiness in wine, amusements, or gambling? Are you antiquarian, artist, or sculptor? In each and every branch you may find a little world of men and women whose mental pursuits assimilate with your own, and each set fully believing that its own peculiar pursuits are of the most importance and most conducive to happiness.

To suppose for a moment that any proposition, or view, or communication, would be received by all these communities as valuable, would be as senseless as to imagine that a woman whose highest ambition is to lead the fashion in dress, would attach the greatest importance to the accurate observation of the coming transit of Venus: Venus to her are those mysterious paddings whereby the shortcomings of the female shape are made most accurately to represent what she would have wished that nature unaided should have done for her. Nineteen out of twenty of these classes will laugh heartily at my presumption in supposing that the matters I am going to present to them are of the slightest importance, of course. I had one friend whose greatest pride was in his collection of shells; another whose greatest ecstasies in life were caused by the capturing of an extraordinary butterfly; another friend really worshipped two old pictures, and told me he would not take £5,000 a piece for them; while the other day £10,000, or guineas, were paid for a china mantel-piece ornament.

With these things before you, reader, I plead that I may be excused from my point of view, of imagining that the fragments of a work which came into my possession by the merest chance may possess the greatest interest to some readers, though not the slightest to others.

To come to the point—after so lengthy an exordium—I am going to present to you the real commencement of the Davenport manifestations. There are histories of the Davenports out, and they are true, at least I believe so, but they have nothing to do with that which I shall present to you; nor even will these details obtain their full appreciation until long after I and the now living actors have been removed to another sphere of life. What would we now give for the home, childhood history, of the great men who have left enduring marks on the tablet of time?

Scene the First is in a Chateau about seven miles from Paris, on the 12th of August, 1867—I had declined going to St. Petersburg with the Davenports in winter, feeling that my health would not bear the climate—a bed-room; I was on a sofa (smoking, of course), and Ira was emptying a chest of drawers, sorting out what he would pack in his trunk. He took out a roll of papers, held it some time, looking at it in a puzzled and thoughtful manner. “What is that, Ira, said I?” “It is the proof sheets of the history of our life, written by Randall, who first travelled with us.” “What sort of a man was he?” “A

peculiar man, but the most active we ever had." "How came he to leave you?" "His health broke down." "And how came you not to publish the book, since it was got as far as proof sheets?" "Well, during the writing I had advanced Randall about 1,000 dollars, and he came to me for more, and I thought he was asking for more than he ought to, and I considered that these things are generally losing, and that the first loss was the best—so I stopped, and took the proofs." "Let me look at them, Ira," said I. They were all higgledy-piggledy, like a pack of cards well shuffled; but a page or two that I read gave me at once the greatest interest in them. "Will you give them to me, Ira?" "Yes, you are welcome to them."

I rolled them up again, resolving that when I had time I would sort them out. The D—s went to St. Petersburg. I returned to England, went to a meeting of the British Association, thence to St. Ann's and Ireland for the winter, and there, having nothing to do, I bought a blank book, sorted the sheets, and gummed them on, so as to make a readable book.

To me the narrative was of the highest interest—I cannot expect it should be so to others. I lived with the Davenports, or rather they with me, for full eight months. The public know no more about the Davenports than the audiences who see a clown acting in a theatre know of the private life of the clown. He whose actions in his public life are such as to excite the risible faculties of the audience may be at home a clear-headed, amiable, thoughtful man.

Society is but a masked ball, and Venus when she gets up in the morning in *dishabille*, and gets in a passion, and perhaps swears at her *femme-de-chambre*, is quite a different person from the same Venus when she enters a ball-room at night, all smiles and decorum.

Now as to this, I may say unhatched, narrative, of course it did not present the interest to Ira that it did to me. A narrative of my childish and youthful days would to me be very uninteresting, but I cannot help (as it comes into my head) telling you of a funny alarm I once unwittingly and unintentionally caused my parents. I was always fond of getting any animals I could—birds, white mice, or brown ones, anything—and as my father discountenanced that *penchant*, I had to keep the objects as secret as possible. One day I caught a large rat, and as I set to contriving how I could keep my rat chained up. I found in the kitchen an old jack chain which had done duty by turning the spit, but had got into disuse. Youth is fertile in contrivances, and I contrived to fix a collar on my rat's neck, and to fasten the jack chain which was full six feet long, to it. My mother would have objected to the cruelty, and my father to the nonsense, so I thought me of the top attic in the house where I could keep and feed my rat, and accordingly having driven in a nail, I fastened the jack chain to it with string, gave it bread and cheese and water, and was quite delighted with my ingenuity. At about two o'clock in the morning my mother heard a strange noise in the house. She woke my father, they listened; it certainly was not thieves. At intervals they heard as though a chain fell down, then a pause, then another dragging and another fall of chain. I need hardly say that my rat had gnawed the string which fastened his chain, and then proceeding down two flights of stairs, at each stair produced the noise of the chain falling. My parents both got up, and on the lobby found my rat and chain, and I got a good talking to in the morning.

Now, to continue—although the history of the earlier days of the Davenports possessed little interest for them personally, the case was far different with Randall, who wrote the book, who was on the most intimate terms with their father and mother, and who, considering the mission they had to demonstrate—man's future existence of a high and holy nature—attached the utmost importance to every incident connected with the family. Their father, also, on his most sudden conversion from an utter sceptic to a more than believer, thought himself under a religious

obligation to prosecute the work of demonstration of the powers of unseen agencies to all the world, totally regardless of his own personal interests; and took his children about without asking for any remuneration, until he had well nigh ruined himself.

The reader will also see on perusal that Mr. Randall partook of the fever of excitement which prevailed in America in the commencement of Spiritual Telegraphy. As is the case with every new great discovery, men and women go into a kind of honeymoon ecstasy over it, until gradually from habit the effervescence subsides, until, like the telegraph and rail, it becomes so commonplace that even the cows do not stop grazing when a train passes close to them. Even now in London there occur manifestations of unseen and inexplicable power and also of visible spirits, far transcending all that ancient histories hand down to us, although fully confirmatory of the events so recorded, and yet no leading paper takes as much notice of them as of a dog fight or the tenth part as much as of a horse race in a fourth class town. In fact, I see the time coming when there will be in London, as there is in America, a Spiritual post-office, whereby you may write to your aunt who died a month ago and receive as satisfactory a reply as if she had gone to Melbourne instead of Spirit-land; and it will excite no more wonder in the one case than in the other. Why? Because London consists of two cities in one—Material London, with its houses, streets, and human animals, all eating drinking, &c. &c., as other animals do: the other is Mental London, commercial, religious, astronomical, geological, chemical, political, sporting, fashionable, and twenty other currents in which the human mind flows; and though they are not laid down in any map, like Cheapside or Bond Street, still they are as accurately defined, and the mental dwellers in the different parishes of thought go but little out of them, esteeming their own of more importance than any other. Still, at times, a master idea breaks out, at first small as a small snow-slip on the top of the Alps, but gathering strength as it goes on becomes a mighty avalanche, and overcoming all obstacles changes the face of the valley which before lay in undisturbed peace.

Such are Reforms in governments, religion, mechanics, chemistry, and other occupations of the human mind, and such will be the result of the new Spiritual Telegraphy, which, like a new-born infant, is only stretching its limbs and trying to stand on its legs.

I have deposited with Dr. Sexton the original much mutilated and partly deficient proof-sheets—they and the composition speak for themselves. As I did not arrange and peruse them for more than a year after Ira gave them to me, it was not in my power to ask for the missing sheets, nor to enquire about the singular imaginations in another set of proof-sheets wrapped up with them and without a beginning or end. All I can say as a reason for giving them to the reader is, that the modern theologians have described their Paradise, the Mahometans theirs; and the Buddhist and Brahmin have also dilated on the state of the soul a ter death—and it is therefore just as reasonable that a Spiritualist should dilate upon what he thinks on that matter. I, who have literally lived among the spirits for 12 years, knowing them and of them, and who years before was witness to occurrences which I was then unable to account for, should be very much at a loss if I was called upon to give an account of the nature of spirit-life. I know that a great majority exist after decease of the body—I am told not all—the duration of that life with consciousness of identity I am unable to form an opinion of.

I take this opportunity of remarking that in writing for my friend Sexton's paper, I am like a man who has taken an unfurnished apartment, and who has no connection with his landlord, and who, therefore, may be having a whist party in his own rooms while psalm-singing and devotional exercises are going on in another part of the house, and if my landlord interferes with me

I shall take other lodgings or buy a house of my own.
 SAMUEL GUPPY.
 Norland Villa, Highbury Hill Park, London, N.
 July 27th, 1874.

(To be continued.)

THE GLEANER.

On the 18th October, 1850, the forty-sixth anniversary of his wedding-day, Lord Denman wrote with his own hand the following verses to his wife, which have been preserved by the pious care of his daughter, Lady Baynes, to whom he gave them after her mother's death. They possess a simple and touching pathos, which will probably speak to the hearts of all:—

"Full six-and-forty years have flown
 Since first I claimed you for my own.
 You trusted then your youthful charms
 To an adoring husband's arms,
 Well saw he with those charms combined
 The upright, generous, feeling mind;
 The noble nature's inborn grace,
 The soul, e'en lovelier than the face.
 Well did you keep Affection's vow,
 Precious when made, far dearer now.
 In that long maze of varied years,
 Of joys and sorrows, hopes and fears,
 Though oft a cloud perplexed the view,
 Love never failed to guide us through.
 Downward we pace, but hand-in-hand—
 Hope tells us of that happy land
 Where tumults, pain and sorrow cease,
 That land of harmony and peace—
 A house not made with hands, endeared
 By all we cherished or revered;
 The aged, who sunk in ripe decay,
 The buds in childhood plucked away,
 The future haven to receive
 The dear ones we on earth must leave.—
 Where Friendship rears a hallowed shrine
 And love is endless and Divine."

Nature states that M. Renan has brought out a new work, "La Mission de Phénice," being an account of the scientific researches in Syria in 1860-61.

Mr. John Frederick Rowe, a working shoemaker, and author of a goodly number of essays, poems, etc., intends shortly to deliver an oration at some of our London lecture-halls, entitled "Pioneers of Progress."

The *Medium* for August 28 contains a "specimen of direct ghost-writing," bearing the signature of "J. W. Jackson," and attested by Mr. Enmore Jones.

A good topic for a lecture would be the bearing of Spiritualism upon the subject of capital punishment: see the *Pioneer of Progress* for August 28.

The *Spiritual Magazine* for September has a long article by Mr. William Howitt on "The Sect-Creating Tendency of National Associations in Spiritual Matters," and an interesting account of manifestations in Sunderland in 1840, attested by a Fellow of the Royal Society and fifteen witnesses.

The *Medium* is giving some extremely clever and useful articles, containing answers given by Dr. Hitchman, the chairman of Mrs. Tappan's Liverpool meetings, to questions asked of him.

There is a portrait of the late Judge Edmonds in the *Medium* for September 4, said to be engraved from the most recent photographic likeness of the Judge taken at the studio of Gurney, of New York. The likeness is by no means a good one.

There is a long letter from Mr. Robert Dale Owen, on "Materialised Spirits in Philadelphia," in the *Spiritualist* for August 28.

The *Spiritualist* for September 4 contains an admirable essay on "Other World Order," by Mr. William White, author of the "Life of Swedenborg," also an article on Spiritualism in Newcastle-on-Tyne.

Mr. Morse will sail for America on Thursday, October 15.

A very long and intensely interesting article, entitled "The *Cui Bono* of Spiritual Communion," appears in the *Medium* for September 11. It has an anonymous signature, but the letter is attested by the Editor.

Dr. Maurice Davis, author of "Unorthodox London," &c., &c.—a clergyman of the Church of England—is intending to deliver a lecture on "The Pros and Cons of Spiritualism" in Scotland early in November, and would take a few places *en route*.

A very considerable portion of the *Spiritualist* for September 11 is taken up with pungent articles on Mr. Burns, Mr. W. H. Harrison, and the British National Association of Spiritualists.

John Stuart Mill's posthumous work on Religion will be published next month.

On Sunday, 13th, Mr. Morse delivered a trance address at Cleveland Hall, London, under the auspices of the National Association, on "Man, his Genesis and Destiny." A very large audience attended on the occasion. If there were any chance of the spirits taking our advice, we should certainly recommend them to leave science alone, since they seldom attempt through their mediums to deal with it but they fall into terrible blunders, and the occasion in question was no exception to the rule. Mr. Morse's spirit-guides confounded Evolution, Development, and Darwinism—words which, in the minds of scientific men, convey entirely different ideas—and in other ways showed that they were not acquainted with the present state of scientific knowledge.

In consequence of Mr. Young's absence from home, his usual "Outline of Sermons" is unavoidably postponed. He writes to us to say that he has received no invitation from Irish Spiritualists to lecture on Spiritualism, and adds that "minute inquiries made by him in Belfast and other Irish centres convince him that his being a *Christian Spiritualist* has been the one and only difficulty in the way. So much for men who pride themselves upon being Liberals, *par excellence*!"

The Editor of the CHRISTIAN SPIRITUALIST will shortly issue a volume of discourses on Spiritualism and cognate subjects, which will comprise the lectures that he gave at the Crystal Palace in 1873, which created at the time so great a sensation; his reply to Prof. Tyndall; his lecture on Protoplasm, being a refutation of Professor Huxley's theory; the oration on Objections to Spiritualism, examined and refuted, received with such enthusiasm in London during the last month; and many other discourses. The volume will be beautifully got up, bound in cloth, lettered, and admirably adapted for the drawing-room table or for presentation. It will be published at 5s., but subscribers who send in their names at once will be supplied with single copies at 3s. 6d., three for 10s., or seven for £1. A very large sale will be required to make it pay, and we therefore request our readers to use their efforts to obtain subscribers. Address, Editor of the CHRISTIAN SPIRITUALIST, 75, Fleet-street, London, E.C.

A new weekly journal has been issued in Boston, U.S.A., entitled the *Spiritual Scientist*. The first number, which we received just as we were going to press, contains some excellent articles. We shall notice our Transatlantic contemporary more fully next month.

Notices of Books, &c.

Reasons for our Faith. Six Lectures on Modern Misrepresentations of the Christian Religion, and the Christian Evidences. By William Anderson, M.A. London: Simpkin, Marshall and Co.

This is a most excellent little work, and deserving of a very wide circulation. We have read it carefully, and think it admirably adapted to answer the purpose for which it is intended. In these days when a shallow scepticism is so rife, and an unbelief based upon ignorance so extremely prevalent, especially among the working classes, it is a great pity that more ministers of the Gospel do not adopt the course that Mr. Anderson has taken, and place the arguments in favour of Christianity before the public, in plain and simple language, and in a cheap form. The chapter in this little volume on "Christian Morality and its Proposed Substitutes," is exceedingly good, and indeed upon this point alone, an argument can be made out which it is utterly impossible for scepticism to overthrow. We have great pleasure in recommending to our readers the little book under consideration.

Odology. An antidote to Spiritualism. Being an analysis of the claims of Spirit Rapping. By John Thomas, M.D. (No publisher's name on title page.)

Odology is a very odd ology indeed. But that the book is on a serious subject, we should consider it rather funny. It is a production of the founder of that strange class of people who call themselves—by what right it is difficult to ascertain—Christadelphians. If they are really brethren of Christ, they must, like the Prodigal Son mentioned in the Gospel, have departed far from their Father's home, leaving behind them the good things of the family dwelling, to feed on the husks and other offal fit only for the animals, mentioned in the Divine Parable. The pamphlet under consideration displays gross ignorance alike of science, of biblical interpretation, and of modern Spiritualism. As a matter of course, the last named meets with strenuous opposition, usually coupled with a good deal of misrepresentation on the part of the Christadelphians, for the very obvious reason, that if it be true it shatters to atoms their entire creed, which is, that the dead remain in a state of perfect unconsciousness up to the time of the resurrection of the material body. It is somewhat singular that a class of persons considering themselves Christians *par excellence*, should be compelled to resort for the principal arguments by which they support their doctrines, to Atheistic Materialism. There is, however, no accounting for tastes.

The Linguist and Educational Review. A monthly periodical. London: Thomas Cook and Sons.

We have received the July and August numbers of this very excellent publication. It is admirably got up, and contains a large amount of information upon various topics, to be found nowhere else, consisting of articles on Language, Antiquities, Education, History, Social Questions, etc., and what, perhaps, will render it more useful than all for educational purposes, lessons in three and four modern languages.

Revue, de Psychologie, Experimentale. Publiée par T. Puel, Paris.

This serial publication, of which we have received the numbers for January and February, printed in French, is well worthy of perusal. It contains an account of the result of the inquiry into Spiritualism on the part of the Dialectical Society, a record of the experiments of Mr. Crookes, and other subjects likely to prove interesting to Spiritualists, and calculated to advance the movement.

Philosophy of Secularism, and a Defence of Secular Principles. Two pamphlets by Charles Watts.

We have yet to learn that Secularism has any philosophy

and its principles, we are sure, will take a good deal of defending before they can be substantiated. The whole thing is one of the hugest shams in this age of shams. Secularism fails in its inability to satisfy the deepest wants of humanity, and in having no fixed principles of morals. For the latter, it usually falls back upon the miserable utilitarianism of Bentham and his talented disciple, Mill; but as this is by no means an essential part of Secularism, it can hardly be claimed by it as a moral code springing out of its principles. Most of the works on Secularism, treating of the question of ethics, instead of dealing with some broad principle by which man could be guided in his conduct under all circumstances, are content simply to detail a number of moral platitudes which have been plagiarised from systems utterly foreign to itself. One class of its advocates are violent negationists, declaring that Secularism to be perfect must be based on Atheism, and that therefore the first work to be done is to crush out religion and destroy faith in God, while another and a more moderate portion who think that their principles might be reconciled with some of the existing faiths, have in consequence nothing to give to the world but goody goody twaddle, which is never likely to move the masses or revolutionise society. Both alike are utterly destitute of heroism, enthusiasm, and that which by its appeal to the heart can elevate mankind, and stir the depths of humanity. Nevertheless, the two pamphlets of Mr. Watts contain a very clear and able statement of his case, and present a striking contrast both in the absence of dogmatism and egotism, and in the calm and dispassionate style in which they are written, to the brochure of Mr. Foote, noticed in our last issue.

Spiritualism Unveiled, and shown to be the work of Demons. An examination of its Origin, Morals, Doctrines, and Politics. By Miles Grant. London: Kellaway and Co.

This small work is one of the most unfair and one-sided that we have ever come across. It contains a large number of quotations professedly from Spiritualistic publications, selected without any reference to their context, the circumstances under which they were written, or the character and position of the persons by whom they were penned. We wonder what the author would say did we select at random a number of passages upon the most varied and opposite topics, from the writings of men claiming to be Christians, put them all together in a book, and call the hodge-podge thus formed, Christianity. To say nothing of the fact that a great number of the extracts collected together in the book under consideration are given upon no better authority than "a spirit said," "another says," "said a lecturer," "these spirits say," etc., without a shadow of proof of their authenticity beyond the *ipse dixit* of Mr. Miles Grant, the whole publication is the veriest jumble that has ever been issued from the press. When will people learn that Spiritualism is not a system of doctrine, nor a code of morals, but simply a belief in the principle that the spirits from the other world communicate with the inhabitants of this, and as such may be, and is, held by persons of every shade of opinion? That there are Spiritualists and communicating spirits who do not accept the truths of Christianity no one will attempt to deny, but this surely does not prove that all Spiritualists are unbelievers, and all spirits who manifest themselves devils. Thousands of spirits who communicate are as orthodox in their faith as the author of this book, perhaps more so on some points of doctrine, seeing that he appears to be a believer in the theory that some of the members of God's great family are in the end to be annihilated, body and soul. That many Spiritualists do not reject Christianity is evident by the existence of the publication in whose pages this notice appears. Mr. Grant seems to be totally ignorant of the meaning of the Greek word *Demon*, which does not necessarily mean a devil, or an evil spirit at all.

Planchette; or the Despair of Science. Being a full account of Modern Spiritualism, its Phenomena, and the various Theories regarding it. Boston: Roberts Brothers.

We are delighted at seeing that a new edition of this excellent work of our American brother, Mr. Epes Sargent, has been recently published. It is certainly one of the most ably written books that has appeared on the subject of Spiritualism, being, in fact, a perfect library in itself. It contains a vast mass of information upon every phase of the great question with which it deals, and is assuredly deserving of a very large circulation. It should be carefully read by every spiritualist, since the numerous well attested facts which it details would alone be sufficient to arm him at all points against any opposition, however powerful. It is written in a clear and lucid style, and is as entertaining as a novel. No Spiritual Library can be perfect without it.

Scientific Materialism, Examined and Refuted. Being a Reply to the Address of Professor Tyndall, delivered before the British Association at Belfast in August, 1874, by George Sexton, LL.D. London: J. Burns.

The lecture delivered by the Editor of the *Christian Spiritualist* in Marylebone on Sunday, August 23rd, created so much interest in the minds of those who heard it, that a request was made immediately after its delivery for the lecturer to allow it to be published. His consent was given, the whole thing written out, elaborated, and considerably extended, the result being the small volume under consideration. It does not become us to praise its contents, nor to eulogise its author. We may, however, without egotism, recommend it to our readers as an exposure of the flimsy arguments by which Professor Tyndall sought to dethrone God, blot out Immortality, destroy Religion, and give a philosophical and scientific basis to the dismal doctrine of atheistic materialism.

Notices to Correspondents.

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

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

THE names and addresses of contributors must be sent to the Editor, for publication. The rule by which anonymous contributions will be excluded will be absolutely obeyed; indeed, all communications, of whatever kind, which are of an anonymous nature, will be at once consigned to the waste-paper basket. In the event of any article in the pages of this Periodical having no name and address appended to it, it is to be understood that the Editor is responsible for its contents.

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CONTRIBUTORS are requested to write in a legible hand on one side of the paper only, and to be as brief in their remarks as is consistent with explicitness.

FRIENDS in the various parts of the country will oblige the Editor by forwarding to him newspapers issued in their respective localities, that may happen to contain any matter likely to prove interesting to Spiritualists, or in which state-

ments may have appeared of an incorrect character. A very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

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

HENRY MEESON.—We hardly understand the position that you take. From what we have seen of your productions, we should have concluded that you were a Christian, but the sentiments you now express are decidedly anti-Christian. The teaching of the spirits that you say communicate with you we do not accept as infallible, and should no more allow their statements to influence us than we should the opinions of the same number of persons in the flesh. You call certain spirits whose teaching is opposed to your views idolators, but we might retort and say, that perchance those from whom you obtain instruction are lying spirits. The Christianity that we stand by is that of the New Testament, and from the divine authority of Christ we hold there is no appeal. Spirits who deny the personality of God had better remain in their own region; their influence on earth can be of no service to mankind. An "Infinite Power" is a grandiloquent phrase, but meaningless. Man wants in God that which he can apprehend—if not comprehend—love, clinging to in temptation and sorrow, and look up to and trust as a child does its earthly parents. This he gets revealed in the Bible, and nowhere else.

J. M. W.—Your own favourite, Rosseau, thought otherwise. He says, "I think we cannot too strongly attack superstition, which is the disturber of society, nor too highly respect genuine religion, which is the support of it."

J. H. GOODMAN.—Dr. Newton is at present in San Francisco. His address is Tubb's Hotel, Oakland.

BOOKS, MAGAZINES, ETC., RECEIVED.—"Revue de Psychologie Experimentale Publiée," par T. Puel, M.D. (Nos. 1 and 2). "The Spirits Tried; or Spiritualism Self-Convicted, Self-Condemed, and Proved to be of Satan," by Arthur Pridham. The "Linguist and Educational Review" (July and August), the "Newcastle Critic," the "Spiritual Magazine" (September), the "Progressive Spiritualist" (June 27), Melbourne (a very good number).

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

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

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

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