

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.”—EPI. ii. 20.

Vol. 4. No. 11.

NOVEMBER, 1874.

Price 2d

THE NEW QUARTERLY MAGAZINE
ON SPIRITUALISM.

WE are favoured in this new magazine with another attack upon Spiritualism. The writer having occupied more than twenty pages with the discussion, mainly of Mr. Wallace's papers in the *Fortnightly Review*, closes his article with a kind of apology for dealing with the subject at all. But why did he deal with it? One would think that so contemptible and insignificant a thing as he would have us believe Spiritualism to be, might very reasonably have been ignored by so pretentious a Journal as this *New Quarterly Magazine*. Surely it were better to avoid writing at all than to write an unnecessary article, and then apologise for so doing. In this case, however, a man must be blind indeed who does not see that the apology is the veriest bunkum that any literary Barnum ever indulged in. The writer of the article, and what is perhaps more to the point, the proprietor of the magazine, knew perfectly well that a paper on Spiritualism, however badly written, and however unfair in its tone, would largely increase the circulation of his periodical, and procure him readers in circles where otherwise it would have remained unknown. He is not ignorant of the fact that Spiritualism is at the present time an all-absorbing topic of interest, and that, therefore, an attack upon it furnished an excellent opportunity for advertising his new and obscure venture. Even two entire novels in one number will probably prove a less attractive feature than this paper on Spiritualism, miserable though it be in every sense of the word. We do not complain of this since, every proprietor of a magazine has a right to furnish his readers with such wares as he may consider likely to prove pleasing to

their taste. But having done so, he need not insult them by putting forth a preposterous apology for doing that which he knew would please them and pay himself.

It now turns out that the writer of this paper is also the author of an article describing a mock séance which appeared in a previous number. We learn that his name, or *pseudonym* is Nathaniel A. Harness, a signature that as far as we individually are concerned, we meet with now for the first time in English literature. And this unknown Mr. Harness has the audacity to class Mr. Wallace among second or third-rate *savants*, and to speak of most other advocates of Spiritualism—however well-known they may be in their respective departments of knowledge—as though they were insignificant nobodies to be put down by a contemptuous sneer, a curl of the lip, or a shake of the head of this oracular wiseacre. Spiritualism is a “monstrous superstition” in the eyes of this profound author, and the people who believe in it, a set of fools who mistake the subjective for the objective, have no conception of the value of testimony, are not very clear about the evidence of their own senses, and on the whole, show themselves to be fit candidates for a lunatic asylum. The whole movement is to be simply pooh, poohed out of existence. In fact, the pedantic arrogance of the entire article is rather amusing. Mr. Wallace is found fault with, because he did not write such a paper as this scribe thinks he ought to have done. His articles were too long, not sufficiently popular, and not sufficiently scientific. Mr. Wallace himself should feel very grateful for these hints, coming from so great an authority, and will, no doubt, before he again recklessly rushes into print take a few lessons in the art of writing magazine articles, put on new “harness,” and carefully study the literary



style of the "New Quarterly Magazine."

It appears that the present paper has arisen to some extent out of the first one that came from the same hand, in which an apparatus was described by means of which a mock séance was held of so perfect a character as to deceive those present into the belief that real spiritual agency was at work. We think that Mr. Wallace dealt too mildly with this affair when he pointed out the costly nature of the apparatus, and endeavoured to show the impossibility of such expensive machinery being employed by spirit media in private houses. We took at the time, and we take still, far different grounds. We tell Mr. Harness to his teeth that the apparatus described by him is simply impossible, and that the whole account of the séance is as pure a fiction as anything to be found in the "Arabian Nights Entertainments." This man seems to imagine that Spiritualists are credulous enough to believe anything, but we beg to inform him that they are not quite such fools as he takes them to be, and as a rule, have too much sense to be humbugged by his fabulous story about an imaginary mock séance. He admits in the present article that he has been offered two hundred pounds "for the secret of producing the apparition described," and adds, that as the person offering this money "is in a social position which forbids any suspicion of bad faith or improper motive, the sum of £200 can only be taken to represent the measure of one person's anxiety to play off an innocent hoax upon his friends." This is very pretty, and displays an amount of coolness that is rather amusing. It seems never to have occurred to Mr. Harness that the £200 was offered with a view to test his veracity and to show that no such apparatus had ever been constructed. Does this man wish us to believe that he is in possession of a secret with regard to a mechanical contrivance known to no one else? Because if so, it is difficult to see what bearing it can have upon Spiritualism at all. If the apparatus referred to by him be such as is usually employed by spirit media for producing the so-called manifestations, then a knowledge of it must be rather common, and the secret of it certainly not worth a quarter of £200. But if, on the other hand, it be a new invention of his own, and the secret of its construction still resting with himself, it is clear that mediums cannot avail themselves of it in the production of phenomena that usually take place in their presence. As the object of this writer is professedly to arrive at truth, we ask him, will he permit us to witness the phenomena that he described in his previous paper? Will he even give us a sight of the apparatus when not in use?

Nay, will he let us inspect his house, where it is said to have been used with the holes cut through ceilings, floors, walls, etc., for the purpose of working it? Or if this be asking too much, will he furnish us with the names and address of the persons who were present on the occasion of which he speaks, especially those who were in the secret and assisted him in the accomplishing of the results? We await his reply. And if this be not forthcoming, we shall know how to estimate his fabulous story and his pretended exposure of Spiritualism.

The rest of the article is hardly worth noticing. The writer has evidently seen nothing of Spiritualism, and is, therefore, totally ignorant of the subject, excepting so far as he may have gathered a little information respecting it from the articles that have appeared in popular journals. He talks glibly about the insufficient evidence furnished in support of Spiritualistic phenomena, whereas there is no scientific fact known attested by evidence half so strong. And, in truth, if the testimony of the witnesses who have come forward to state what has fallen within the range of their own experience in connection with this matter is not to be accepted as conclusive, it is difficult to see what evidence would be considered sufficient to establish any fact whatever. He falls back upon the article in the *Quarterly Review*, with a view of showing that a great many of the phenomena are subjective, and not objective at all, probably influenced by his recollection of his own imaginary mock séance. To tell men in their sober senses that they are not to believe in the evidence furnished by their own eyes and ears, but to conclude, when any extraordinary phenomena are presented to them, that the whole thing is an hallucination, is to lay down a principle which, to say nothing of its absurdity, would be found exceedingly inconvenient in every-day life. If our eyes, and our ears, and all our senses, and the senses of a dozen other people, all witnessing, or supposing they are witnessing the same objects, are capable of deceiving us, we should be glad to be informed of the means that we are to adopt to learn the facts with regard to any subject under heaven. Clearly, this course is to set completely at defiance the rules which every man is compelled to accept for his guidance in the ordinary affairs of life.

This author seems to consider it an objection against Spiritualism that lecturers and mediums receive pay for their services. But the same charge might be brought against the writers of articles in magazines, and in fact against the advocacy of every principle calculated to benefit mankind. The literary

profession is a tolerably lucrative one, and the clerical still more so, and yet what would be thought of a man who should bring this as a charge against the value of literature or the truth of religion? When a writer is driven to such miserable shifts as these for argument his case must be a poor one indeed. Spiritualism is not sufficiently popular at present to make it worth the while of anyone to take it up from motives of mere pecuniary interest. Most of the prominent men in the movement have sustained heavy losses from espousing so unpopular a cause. But were it otherwise no argument worth a straw could be based upon the fact, since it will not be denied that although a few men may be actuated by interested motives, to ascribe such a character to the great mass of mankind, would be unjust and scandalous in the extreme.

The results of Spiritualism are equally misrepresented. We are described as "asking a nation of professed Christians to change their religion." On the contrary, we are giving an additional value to the facts on which that religion is based; we are shewing that the marvellous phenomena which all Christians believe to have appeared in the past are taking place in our midst in the present. We are proving that the spiritual and with it what is usually called the miraculous is not confined to one age or nation, but belongs to universal humanity. Spiritualism is not new but as old as the hills, having been believed in and clung to wherever human breath has been drawn or human souls thirsted after God.

"This is not a matter of to-day
Or yesterday, but hath been from all time
And none hath told us whence it comes or how."

AN UNPUBLISHED CHAPTER IN THE LIVES OF THE DAVENPORT BROTHERS.

WITH EXPLANATORY INTRODUCTION BY
SAMUEL GUPPY, ESQ.

I.

PROBABLY no era of the world's history has been so replete with evidences of Man's immortality, or so full of testimonies to the fact that this, even with all its amazing achievements, is but the beginning of his career of greatness, whether viewed with reference to a post-mortem existence—an active life beyond the grave, or the possibilities and probabilities of the race on earth.

Of all that has had a tendency to startle men, revolutionize previous methods of thinking, and to effect radical changes in mind, politics, morals, and religion, unquestionably the greatest, most potent and subtle, wide reaching and radical, has been that grand movement whereby to the minds of millions, man's continued existence after death has been physically and sensibly demonstrated; and among the multitudinous agencies whereby this radical movement and change has been effected, and still is being, the Brothers Davenport confessedly stand pre-eminent and alone, *sui generis* unique and peculiar.

The life, experience, and mission of these two most extraordinary young men constitute the historic task allotted by the writer to himself.

Miss Virtue Honeysett, daughter of James and Elizabeth Honeysett, was born in Kent, near London, in the year 1819, hence is at this writing, forty-six years old,* yet so well has her British blood and constitution upheld and preserved her, that few persons would assign her more than five and thirty years.

She is descended from an ancient English family of rank, title, and eminence, and can point to an ancestry high on the rolls of fame, both in the cabinet and field.

Emigrating to this country at an early age, she eventually was married, in the year 1839, to Ira Davenport; and from this union sprang the remarkable personages, a portion of the experience of whose lives and deeds it is the writer's task to record in the following pages.

Ira Davenport, senior, was born in the town of Skeneatales, Onondaga County, State of New York, in the year 1816, his ancestry being American, immediately, but remotely purely English. His marriage with Miss V. Honeysett took place in Chatauqua County, New York, at the date already specified.

Mr. Davenport for many years has been connected with the civil department of the State Government; and latterly with the police of his native State. At the present time he is in the enjoyment of a sound constitution, and the health consequent upon a life devoted to usefulness, and totally dissociated from all habits detrimental to either mind or body; indeed, but few married couples present a finer picture of good health, well-preserved youth, and domestic calm and happiness, than do these two persons; and doubtless to this pregnant fact, and the legitimate consequences resultant therefrom, the world and the age in which we live is indebted for the wonderful children, and the still more wonderful mission

* The reader must not overlook the fact in reading this narrative that it was written in 1865.—Ed. C.S.

to which those children have been called ; and concerning which the reader's close attention is about to be challenged.

Nearly all peculiar traits of mind, morals and person, are to a great extent transmitted from parents to children, sometimes directly, but more frequently in a modified form and degree. Occasionally a trait of the parents will become a positive quality and characteristic of the child ; sometimes amounting to a passion. Fathers not unfrequently transmit themselves almost wholly to their children ; but more frequently qualities, passions, virtues and personal traits, are inherited from the mother.

This fact is too well established to require historic statements in proof ; and in the case of the young members of the Davenport family this great hereditary law is seen to admirable advantage, in its mysterious but positive manifestations.

In the female line of the elder Davenport's family, for several generations, powers and qualities bordering on the supernatural have been quite common characteristics, but not so in the male line.

The same peculiarity also marked the female branch of Mrs. Davenport's ancestry, and many strange, and until recently, quite inexplicable phenomena, of a hyper-physical nature, occurred in the persons and presence of several of her female progenitors ; a single illustration of which will suffice as an index of a long category of an entire class of strange and very peculiar occurrences.

One day while Mrs. Davenport was yet a young girl, she was engaged in the usual avocations of the kitchen, when the clock suddenly attracted her attention, at which unusual occurrence she very naturally looked up at it, and while doing so, suddenly heard a voice bidding her observe and particularly mark the hour as indicated by the hands of the clock, for at that precise moment her dear and aged mother had passed from the shores of sublunary time, place, trial, and circumstance, and gone over the dark and mysterious river of death, to commence an endless career of Good Use and Beauty, in the limitless fields of God's great eternal shores on the further side of time.

The young woman, albeit, somewhat used to occurrences of a similar or cognate nature, was, nevertheless, quite startled at the event, but felt as if she ought to pay heed to what was so strangely impressed upon her mind ; and therefore she obeyed the mystical injunction, and to her great surprise, subsequently ascertained that her mother had indeed exchanged her mortal for an immortal state at the very moment indicated by the hands of

the clock.

How such a thing could come to pass, and what agencies were engaged in the matter, is not the historian's province at this point to either enquire or suggest. But the fact is immutable—and worth a score of theories.

So also among Mr. Davenport's ancestry on the female side, many very strange and singular occurrences took place, all tending directly to establish the fact that in some mysterious manner a power not of earth or of flesh and blood, yet quite loving and intelligent, was intimately associated with, and frequently, and by various methods, indicated both a deep and friendly interest, and a tender, powerful and benevolent solicitude.

The female line, on both sides, were also remarkably gifted with healing power over diseased minds and bodies, too, and that to such an extent as to occasion no little celebrity in their several neighbourhoods.

Mr. Davenport's grandmother, it appears, was also remarkably gifted in several respects, for not only was she a natural nurse and physician, but was also a marked seer, and as such was noted far and wide. At the unusual age of four score years and ten, she had frequent mysterious intimations that this or that person was sick and needed her aid, whereupon, donning bonnet and shawl she forthwith sallied out upon her errand and mission of mercy, and never went in vain, for like many of old, the gift of healing went with her, and blessed health attended on her ministrations.

She very frequently saw and foretold things that subsequently came to pass, and with such accuracy that her reputation in that respect became firmly established.

Speaking with a person of rare judgment and experience in occult matters, on the very point on which the writer is now treating, the opinion was advanced that the invisible powers—whether they be of the angelic orders, or disembodied men and women, formerly of, and now visiting this earth again, for educational and other purposes—in other words, the power behind the veil—had, possibly for generations back, been labouring with, and operating on, the progenitors of the Davenport youths, for the express purpose of obtaining the very results now triumphantly achieved.

The idea is not an unsound one, and may be, and is, probably, based on something far more solid than mere conjecture.

The poet has told us that :

“There's a divinity that shapes our ends,
Rough-hew them how we will.”

and it may be that this family is an illustrative case in point.

(To be continued.)

Leaves from the Editor's Note Book.

SINCE our last issue I have made a very successful Lecturing Tour in the North. On Monday, the 28th of September, I left London for Newcastle-on-Tyne, where I had been announced to deliver three orations on topics associated with Spiritualism. The excitement in connection with the question has for a long time past been very great in this northern town, mainly in consequence of the extraordinary phenomena that have taken place there, and the letters that have appeared in the newspapers respecting them. It need hardly be said that Mr. T. P. Barkas is the leading Spiritualist in the place, and to his active energy and fertile pen the movement owes its present flourishing condition. There is, I believe, a Spiritual society in Newcastle, but its members had little or nothing to do with my visit, the whole thing being planned and arranged, and all the responsibility taken by Mr. Barkas single handed. In Newcastle I am tolerably well known, having delivered in the town during the past seven years, some fifty or sixty lectures, mostly—although upon subjects of a scientific character—in connection with the once flourishing, but now almost defunct, Secular Society. This may perhaps be the reason that my appearance was looked forward to with a good deal of interest, and may have had much to do with the quiet, orderly, and attentive hearing that I received in a place where noise and uproar had been the prevailing features at Spiritualistic meetings. Certain it is that I had no ground for complaint on that score. I arrived in the afternoon, and was met at the station by Mr. Barkas. Having dined at the Station Hotel, I wended my way to the elegant and commodious lecture-room in Nelson-street—from the platform of which I had so often advocated opinions diametrically opposed to those which I now hold—the place engaged for my present course of lectures, wondering on my way whether I too should have to contend with the noisy turbulence that had greeted other Spiritualistic lecturers in Newcastle. The question was soon set at rest, since my appearance on the platform was greeted with round after round of applause, such as I had been accustomed to receive in the past from the Secularists—who are usually more demonstrative than other people in this way—when I advocated their cause. Mr. Barkas presided and announced the subject of the lecture, which was the “Claims of Modern Spiritualism upon Public Attention.” I beheld before me a large audience, composed apparently of most intelligent and thoughtful people, who certainly seemed in no way likely either to cause or to allow any disturbance; and on rising to speak I was again greeted with enthusiastic demonstrations of applause. At the close of the lecture the chairman invited persons to send up questions, which, for the sake of keeping order and facilitating the proceedings, he said had better be written out on paper, a method which I should recommend to be adopted at other places. Strange to say, no questions worth naming were sent us, a fact which probably arose from the circumstance that the enquirers and disputants present had not thought to prepare them beforehand, and lacked either the means or the inclination to do so on the spur of the moment. On the second night I again found a large and

attentive audience awaiting me. My subject on this occasion was “How I became converted from Scepticism to Spiritualism.” Again was I enthusiastically received. At the close of this lecture it was clear that the paucity of questions on the previous night was to be atoned for by a superabundance of queries with which I was now to be plied. Shoals of papers were sent up to the chairman, until the platform seemed in danger of being inundated with the mass. It became clear that if I answered all these my stay in Newcastle would have to be considerably prolonged. I took them, however, *seriatim*, and answered them one by one as the chairman read them out to the meeting until after an hour or so had passed in this way; the chairman took a number at random in his hand, and remarked, “we will get through these and the rest must be left for want of time.” The replying to the batch thus referred to brought to a close a most agreeable, and as far as I could judge, a most satisfactory meeting.

My third lecture was given on the following night, on which occasion I dealt with Professor Tyndall's celebrated Belfast Address. Again I had a large and attentive audience, and again an enthusiastic reception. Questions, as on the previous night, were sent up in great numbers; and replied to in the same manner; and in this way closed my three lectures in Newcastle-on-Tyne. No noise, no attempt at disturbance, and no indications of dissent from, or disapproval of the truths which I had taught. The major part of the questions had a reference to the relations of Spiritualism to Christianity, and the announcement of the fact that I had become, not simply a Spiritualist, but also a Christian, caused a good deal of surprise, but gave rise to no violent opposition or any manifestation of unpleasant feeling.

The leading Secularists of the town were not present, but Secularism I learned was in Newcastle a thing of the past, being now, as Robert Hall once said of Unitarianism, “a lifeless trunk bleeding at every pore.” Time was when Newcastle was the stronghold of Mr. Holyoake's new gospel, and when Secularism flourished in this neighbourhood above all places in the country. A larger and more powerful society existed there than was to be found anywhere else in the British Isles. The bubble has burst, the Society exists but in name, and Secularism has all but ceased to be. Two secretaries of the Secular Society in succession have become Spiritualists, and the rest of the members are either scattered or inactive.

Lengthy reports of my lectures appeared each day in the *Newcastle Chronicle*, the leading newspaper in the district, and a number of letters on the question, some of which were very curious, immediately found their way into its pages. A leading article on the subject appeared in the *Advertiser*—a paper that had previously abused Spiritualistic lectures in the most coarse and vulgar language that it could command—against Spiritualism, of course, but very mild in its mode of attack. The whole thing was put down as a delusion, and the phenomena declared to be all explainable by trickery. The only question which seemed to puzzle the Editor was whether I really believed in it or not, since if I did I had occupied a good deal of time to very little purpose in discussing such theories as Unconscious Cerebration, Psychic Force, etc. Ano-

ther paper, the *Daily Journal*, evidently concluded that I was the founder of a new religious sect under the name of Christian Spiritualism, which it described as "a sort of weak-kneed Unitarianism going on the two crutches of clairvoyance and mesmerism, between the 'everlasting no' and the 'everlasting yea,' without exactly aiming at either." What anything that I may have said can have had to do with Unitarianism, "weak-kneed" or otherwise, or with the "everlasting no," I am at a loss to imagine; but then I presume too much in supposing that the writer knew what Unitarianism was, or had ever read Carlyle's magnificent book from which he borrowed the now oft quoted phrase of the "everlasting no." I may inform him, however, that I am not, and have no desire to be, the founder of a new Christian sect, but a simple believer in the Gospel of Christ, with a very strong notion that there are far too many sects already.

From Newcastle on the day following my last lecture, I went to Blyth, where I was announced to give a discourse on the "Philosophy of Spiritualism, with Criticism on the adverse theories invented to explain the Phenomena." I had lectured at Blyth on two or three occasions before on other subjects, and was certainly in no way prepossessed in favour of the place. The Central Hall, the largest public room in the town, had been taken for me on this occasion, and a tolerably good audience assembled to hear the lecture. Dr. Alexander Trotter, the leading medical practitioner in the town—and withal a Wesleyan Methodist—presided, and in a few introductory remarks, claimed for me a fair hearing, and declared Spiritualism to be simply a matter to be accepted or rejected according to the evidence presented. He was not a Spiritualist himself, he said, but then he had seen nothing of the phenomena, knew very little about the subject, and was quite open to conviction. My lecture was very well received. Questions were put at the close, principally by two or three ministers, one of whom—a Church of England clergyman—seemed much pleased both with the discourse and with my replies to the questions propounded.

I stayed at Blyth all night, obtaining a lodging with some difficulty, and on the following day went to Seghill, where I had also to lecture. Seghill is a large colliery village, about six or seven miles from Newcastle, and is inhabited exclusively by miners, who work in the coal-pits. During my various visits to the North I had seen much of pitmen; perhaps, however, only the most intelligent portion of them since those with whom I had come into contact had been persons who made their way to the towns to listen to lectures; but on this occasion I found myself for the first time located in a perfect colony of miners, and was somewhat glad of the opportunity thus presented for a study of their real life. I found them well behaved and intelligent men, devoting themselves to their homes and families, and addicted to reading. I had been announced to lecture on Professor Tyndall's Address, and on my remarking to Mr. George Foster—himself a pitman—who had arranged the meeting for me, that I feared the subject would be somewhat above the comprehension of the audience, he replied, that the Professor's speech had been pretty well read in Seghill. I suppose all the miners are not as intelligent as those I came into contact with, but certainly I was very favourably impressed with

their whole behaviour. Several chapels and a schoolroom I found in Seghill, and no regular public-houses, the only places for the sale of drink being small shops with licenses to sell beer and spirits which have to be taken off the premises to be consumed. Even these, however, I learned were productive of much mischief, since those whose taste led them that way would congregate in small groups in the streets, and there stand and drink. To effect perfect sobriety in the population these shops, too, will have to be closed. One other reform is greatly needed here: the dwelling accommodation is wretched in the extreme. The houses are ill-built and miserably inconvenient, each consisting mainly of one room in which all domestic arrangements, including sleeping, have to take place. To bring up a family under such circumstances is not simply inconvenient and unhealthy, but demoralizing. On my asking if all the houses in the place were of this character, I was good humouredly informed that there were two or three better ones which were superior to the rest in consequence of their having originally been stables, and when built, designed consequently for horses, not for human beings. It is hardly necessary to say that in these places there is an entire absence of everything like drainage, and therefore, despite the adjacent fields and the openness of the country, the atmosphere must necessarily be unhealthy. The houses being erected by the owners of the pits, and the men living rent free, any redress of the evil must come from the former, not the latter. I said to one of the pitmen, "You are constantly striking for higher wages and for other purposes of your union, why don't you strike for better house-accommodation?" He replied that that very question had been discussed, and that they should probably do so. It is to be hoped that Mr. Burt, who has been returned to Parliament entirely by the influence of the miners, will use his utmost endeavours to remedy this frightful state of things.

A large schoolroom had been taken for my lecture, and it was crammed with as intelligent an audience as I ever wish to address. A well-known local Secularist presided, and said that he had witnessed some of the phenomena of Spiritualism, and was quite sure that they were genuine, but was not convinced as yet that they were affected by Spiritual agency. The lecture was a great success. At the close, not only did I receive the most enthusiastic demonstrations of applause, but large numbers of people crowded round me, complimented me on my discourse and thanked me for my labours. I stayed at Seghill all night, and left on the following morning, much pleased with my visit and cheered in my work.

I now took train to Newcastle, and then on to Glasgow, where I arrived the same evening (Saturday), and made my way at once to the residence of my old friend Bowman, who had arranged for me to deliver a discourse in the "Trade's Hall" on the Sunday. Mr. Bowman is one of the most active and enthusiastic Spiritualists living, and when I remember that he was one of my regular supporters at the time that I was stationed in Glasgow as a secular lecturer, and that the first Spiritual manifestations he ever saw were the result of a hurried sitting in his own house, made more in joke than in earnest, at which only himself, I, and Mr. G. B. (now Dr.) Clark were present

about six years ago, I cannot but feel gratified at his change of opinion and his zeal in the advocacy of his present views. Of course, at that time I was not a Spiritualist, but was, nevertheless, a firm believer in the genuineness of the phenomena. Mr. Clark was a Spiritualist, and we were speaking about table-turning. Bowman said it was all nonsense. I said, "No, it does occur, but is not effected by spirits." At the suggestion of one of us—I do not now remember which—we sat down at the table, which was not only tilted, but moved so violently as to be broken, the spirit communicating professing to be John Watts (once Editor of the *National Reformer*), with whom in earth life I had been very intimate, and who, since he had passed away, had invariably manifested himself whenever I had sat at a seance, either in my own house or that of any other person. When the table on the occasion in question began to gyrate very violently, I said—judging by my past experience—"Bowman, the table will get broken," to which he replied, "Let him go on, I don't care for the table." And the table was broken accordingly. Since that time what changes have occurred in the lives of some of us! Here I am again at Glasgow for the purpose of lecturing on the great truths of Spiritualism; and Bowman, at that time Materialist, Atheist, and main supporter of the Secularist party in the town, now most enthusiastic of Spiritualists, entertaining me at his house and making all arrangements for my public lecture on the morrow.

The large Trades' Hall was well filled by a thoughtful and intelligent audience, as, by the by, Scotch audiences always are. Mr. G. J. Holyoake was lecturing at the same time at the Secular Hall, which fact, no doubt, prevented many persons belonging to that party from being present to listen to me. A goodly number came, however, notwithstanding. The whole of the proceedings took the form of a religious service, the reading and the devotional portion being conducted by Mr. James Adams. I discoursed on Materialism, with especial reference to Professor Tyndall's address. The audience appeared highly gratified with the lecture.

I stayed at Glasgow two or three days for the purpose of calling on some of my old friends in the town. On the Tuesday evening I had a sitting with the celebrated painting medium, David Duguid, at which were present Mr. Bowman, Mr. Andrew Bowman, (his brother), Mr. Nisbet, myself and the medium. It has been already announced in some of the Spiritual journals that a work is in preparation consisting of direct spirit drawings, produced in the presence of this medium, with explanations given through him by the celebrated Persian spirit of whom we have heard so much. Two or three large volumes of manuscript have been already completed—one of which I saw on this occasion—and a great number of pictures are also in existence. As these have been continued regularly at the recent sittings that have been held, we did not, of course, expect any departure from the regular order of proceedings on the occasion of my being present. On taking our seats in the room, it was suggested by someone that the medium should be tied, a precaution that is quite unnecessary, since it would be utterly impossible for him to produce the pictures by the agency of his hands. Still, it was done, and his wrists were securely fastened at the back of his chair. These pictures, I may here remark, are produced upon cards, signed at the

back with the initials of all those who take a part in the séances, so that it becomes utterly impossible to substitute others for them. The cards thus signed at the back, and with the front sides perfectly blank, were laid on the table. The medium became entranced, the light was extinguished, and we remained in darkness for a few minutes, occupying the time mostly with singing. At a given signal from the spirits, the gas was relighted, and one of the cards was found missing although no one had entered the room during the time, the medium still remaining tied as at first. The light was again extinguished, and in what appeared to be a few seconds the card was returned, and found to contain a drawing of a scene on the banks of the Nile near Thebes. This picture was elaborately done, and had it been accomplished by mortal hands must have occupied ten times the period that was devoted to its production. The same circumstances were repeated, and another picture was produced in a similar manner, consisting of a view, as was explained to us, of a temple in the isle of Elephanta. This is really the most marvellous mediumship that I have ever seen, and one cannot help regretting that David Duguid is not in London, where his wonderful powers could be witnessed by much larger numbers of persons. Such manifestations leave no possible loophole by which the most obstinate scepticism can escape the conclusion that spirits and spirits only produce the phenomena.

The production of two pictures is usually, I found, the extent of the manifestations on one evening, the power becoming pretty well exhausted in this operation. On this occasion, however, it was clear that something else was to be done, probably in consequence of my being present. The medium, therefore, in a state of trance, gave instructions to Mr. Nisbet to fetch his paints and brushes from an adjoining room. This having been done, a small card was taken such as photographers are in the habit of using for *cartes de visite*, indeed I found, on examination, that it was one of the identical cards so used, a number having been furnished for the purpose by Mr. Bowman. The corner was torn off this card by the medium and handed to me, which I secured by placing it in my purse. The light was again turned out and a little more singing engaged in. At a given signal, a light was produced, and a very curious result was observed. An attempt had been made at producing a picture, which had failed, in consequence of an unprepared card having by accident got mixed up with the others before they were brought here, and this very card having been selected for the picture. The consequence was, that although the intention of the painting could be distinctly seen, the colours had run, and the picture was, therefore, spoiled. Another card was taken, the corner torn off in the same way, and handed to me. I threw away the first one and retained the second. The gas was turned off, and when after a few seconds it was again turned on, we found a beautiful little oil-painting covering a space in the centre of the card about the size of a shilling. Both the card and the corner torn from it I have still in my possession.

From Glasgow I returned to London, to be present at Mr. Morse's *soiree*, with a view to the delivery of a short address according to announcement, and wishing him God speed on his journey to America.

GEORGE SEXTON.

DR. SEXTON'S LECTURE ENGAGEMENTS

- Nov. 10.—LEICESTER, (Temperance Hall),—"How I became Converted from Scepticism to Spiritualism."
- Nov. 11.—LEICESTER, (Temperance Hall)—"The Comparative Merits of Secularism and Spiritualism."
- Nov. 12.—LEICESTER, (Temperance Hall)—"Critical Examination of Prof. Tyndall's Address, Delivered before the British Association in Belfast, 1874."
- Dec. 2.—SOUTHAMPTON (Polytechnic Institution), "The Poetry of Geology."
1875.
- Jan. 19.—NEWBURY (Literary and Scientific Institution), "The Physiology of the Five Senses and their Relation to the External World."
- Jan. 21.—BARRHEAD (Mechanic's Institution), "The Relation of Living Beings to the great Forces of Nature."
- Jan. 28.—DUMFERNLINE (Literary Institution), "Instinct and Intellect, their Resemblances and Differences."
- Jan. 29.—INVERNESS (Working Men's Club), "The Relation of Living Beings to the great Forces of Nature."

DEMOCRITUS AT BELFAST.

(From *Punch*.)

Tyndall, high-perched in Speculation's summit,
May leave his sounding line in Nature's ocean!
But that great deep has depths beyond his plummet,
The springs of law and life, mind, matter motion.

Democritus imagined that the soul
Was made of atoms, spheric, smooth and fiery;
Plato conceived it as a radiant whole—
A heavenly unit baffling Man's enquiry.

Indolent Gods, immeasurably bored,
Beyond the blast of Boreas and Eurus,
Too lazy Man to punish or reward,
Such was the heaven conceived by Epicurus.

If, as the wide-observant Darwin dreams,
Man be development of the Ascidian,
Methinks his great deeds and poetic dreams
Scarce square with his molluscous pre-meridian,

But even as Milton's demons, problem-tossed
When they had set their Maker at defiance,
Still "found no end, in wandering mazes lost,"
So is it with our modern men of science.

Still in the "Open Sesame" of Law
Life a master-key professing to deliver:
But meeting with deaf ear or scorn clenched jaw,
Our question, "Doth not law imply law-giver?"

Betwixt the garden and the Portico
Thou vacillating *savant* often flittest,
And when we seek the source of law to know,
Giv'st us a phrase "survival of the fittest."

Pray who may be the *fittest* to survive
The spark of thought for coming time to kindle
The sacred fire of science keep alive?—
Plato, Agassiz, Humboldt, Huxley, Tyndall?

If Tyndall's last word be indeed the last—
Of Hope and Faith hence with each rag and tatter!
A black cloud shrouds our future as our past;
Matter, the wise man's God: the Crowd's—no matter.

THE *A PRIORI* ARGUMENT FOR THE EXISTENCE OF GOD.

I.

BEFORE we can estimate aright the advantages of this argument, we must have a clear idea of the other method, commonly called the *a posteriori* argument, or the argument from experience. This latter long reigned supreme, as the only method for attaining to a knowledge of, and belief in, a Deity, or Supreme Being. But now the sway of the *a posteriori* argument is drawing to a close, and the other, or rival method, is surely superseding it. For this, reasons can be assigned—all the reasons centreing in one, the inherent weakness of the *a posteriori* argument itself. This argument—so long the popular one—may be set forth in the following manner, a manner which had the advocacy of no less an authority than Dr. Thomas Reid, whose essays the late Sir William Hamilton, Professor of Logic and Metaphysics in the University of Edinburgh, made his text-book in more senses than one—
Design implies a Designer.

Here are designs.

Therefore there was a Designer.

The weakness, the enormous weakness, of this syllogism, lies in its major proposition. In truth, no one, whether Theist, or Atheist, or Antitheist, denies that major proposition. It is very doubtful if any one ever denied it, if he paid attention to the words he was using. *Design* and *Designer* are words expressive of ideas relative to each other, and the one involves the other, because the things are in reality coincident. A Designer is he who has designs—and designs come from a Designer. The thing is indisputable, and, in fact, we must proceed to the second or minor proposition before we come to the tug of war. "Here are designs," says the inconsiderate Theist, bringing forward his minor. "Show me them," replies the Atheist. The contest is at an end, if there be designs. In that case there was, of course, a Designer. In short, the whole battle is fought at this spot.

"There are designs," affirms the Theist.

"There are none," declares the Atheist

Now, in arguing his case, the ordinary advocate for the argument in question has had recourse to but one way of proceeding. He runs from instance to instance, deeming that he *strengthens* his case simply as he multiplies examples. He ranges through all the natural sciences, and brings forward every animal and every plant of the respective kingdoms. But, in truth, the multiplication *weakens* his case, and simply in proportion as the instances are numerous. If the first instance was validly adduced, no need for a second, and the whole ninety-nine are simply evidences of the weakness of every unit in the heap. This is plain.

Such is an outline of the argument, and the mode in which it has been conducted. No wonder it is a failure—its weakness is evident. But while the argument [for design lies open to that great objection, another circumstance is skilfully or adroitly used by the Atheist in connection with his attack upon the hitherto popular argument. He denies the existence of designs, and this is the *negative* argument. But he assaults, in a *positive* way, the position of his opponent by alleging—regarding some of the attributes—that the evidence here is obviously against the Theist. "God is good," affirms the Theist. "God (supposing there is one) is not altogether good," alleges the Atheist; and he at once points to the evil all around—the evil physical, the evil moral, evil of every kind, and of every degree. The Atheist could not pretend to show, regarding the alleged designs, that the instances themselves afforded an argument against the fact of design. But in this other part of the field he triumphs. Here, he declares with exultation, is not only no good, but positive evil.

And how, from the ground occupied by the argument *a posteriori*, how is the Theistic advocate to reply to his exulting opponent?

Such is the weakness of the common argument, and such the reason of the decay of its power. It is inherently weak as a weapon to be used in combating disbelievers. Our modern Atheists and Antitheists are far too acute, and versed in the points of the case, to be blind to the weakness of the Theistic position, and neither want of power, nor want of will, could be counted on in the use of the weapons available.

The case being so we naturally turn for help to the other, or a *priori* argument.

In our next paper shall be commenced our explanations on this important subject. W. H. GILLESPIE.

NOTES FROM MANCHESTER.

THERE recently appeared in the *Manchester Critic* a rubbished article on Mrs. Tappan. I was in company the other night with ten intellectual non-spiritualists, who deemed it contemptible trash, and ridiculed one of their number very much for taking his impression of Mrs. Tappan from it. The writer, however, should have a little regard paid to him when he speaks of Mrs. Tappan's portrait in the *Medium*, which he justly terms a "pious fraud." Miss Lottie Fowler's has appeared since, and it is quite unlike her, scarcely a feature being preserved. Spiritualists everywhere to whom I have spoken are altogether dissatisfied with these—I was going to write caricatures, but that term would be misapplied if bestowed upon them. If Mr. Burns cannot give us correct likenesses, he would do well not to treat us to any at all. Such flattery to the ladies is hardly calculated to create a favourable impression in the public mind. When portraits sent out by Spiritualists are glaring distortions, by what process of reasoning can we arrive at the conclusion that the records of manifestations, &c., are not twisted?

Last month I was in Glasgow, and paid a visit while there to the courteous and cordial Mr. Bowman, of 65, Jamaica-street. Amongst other things, he kindly showed me a manuscript volume of 900 pages, entitled, "The Narrative of an Ancient Persian," who was the intimate companion of Christ during the whole of His earth life. The work has been given inspirationally through Mr. David Duguid for the last four years. It is an extraordinary production, full of teachings which, if carried out in the present day, would greatly improve society. But, as it somewhat gloomily asserts, "there has been a great advance in science and art, while there has been but little advance in morality;" and it urges upon us the futility of expecting to see the good vanquish the evil until the world has been encircled by a knowledge of man's spiritual as of his physical nature. Perhaps the most wonderful thing connected with this volume is, that it is now being illustrated, through Mr. Duguid's mediumship, with direct spirit drawings, most beautifully executed in pencil, in many instances while the medium's hands are securely tied behind him. I saw seventeen of these drawings, which illustrated only 100 pages of the book.

At this rate of progress, there will be when completed 153 direct spirit-drawings, which will be photographed and published with the book by Messrs. Bowman and Nisbet, of Glasgow. This will be an interesting addition to Spiritual literature, which is now surprisingly rich and varied. I am highly gratified at being able to lay before the readers of the CHRISTIAN SPIRITUALIST a few particulars respecting the first spirit-photograph that has been taken in Manchester. Elizabeth Ann Williamson, a little girl of 12 years, small for her age, but apparently full of life and health, residing with her parents at 2, Welling-ton-street, Lower Ardwick, Manchester, went at the commencement of the present month to have her portrait taken, to Mr. Thomas M. Waters, photographer, 105, Hyde-road, Manchester. Her likeness was taken as requested, but at a séance where she was present during the

following week, it was communicated by knocks through the table that in the process the photographer had rubbed out a spirit-face, which he, in his ignorance of the whole affair, considered a defect. She was instructed through the table to go again to the same photographer, and the spirit would appear a second time on the plate. She accordingly went, accompanied by her father, on the 10th October, 1874. A few questions were asked the photographer, and he acknowledged having erased, on her previous visit, some figure he could not understand. He was requested, that should anything appear except the little girl, to let it remain untouched. The result was, that a shadowy face, with features, however, quite clear, distinct, and well-defined, appears by the side of the girl. The forehead is broad and high, the beard and whiskers short, but plentiful. It is decidedly one of the best spirit-photographs I have seen; and this opinion is shared by many Spiritualists who are competent judges. The spirit is one of the guides of the young medium, to whose name great interest will now be attached; and many warm hopes will be excited that this innocent, guileless child will be the means of our obtaining in the future striking phenomena, which shall establish in our midst the certainty of our continued existence. The guide who was thus photographed gave his name at a séance as a Dr. Pearson, of London, who practised when in earth life on the Surrey side of the water. He is entirely unknown to any Spiritualists in Manchester.

The day after the above portrait was taken, Mr. Charles Watts lectured in the Secular Institute, Manchester, on Professor Tyndall's Belfast Address. In his remarks, he talked of something being "as degrading as the Spiritualism of to-day;" and he laboured away to inculcate upon his audience that "they lived in an age of Spiritualistic folly when people told them that it was possible to reason and live when the brains were out!" Then, after a pause, as if waiting for the admiration to subside, he burst out again, "Take out my eyes, and can I see? So it is with my brain; and I challenge all the Spiritualists in the world to show me an instance of consciousness where the brain is not." These were the worst things he said against Spiritualism, and the strongest arguments he adduced in refutation of the "folly;" and while delivering them he roared, and stared, and threw his ponderous arms about most energetically, conscious himself, as I thought, that he was hurling the shafts of his rhetoric at stubborn facts, which would remain facts entire, even after this tremendous explosion, which it needed no clairvoyant powers to discern was an audacious attempt on the part of Mr. Watts to deafen and blind his audience with noise and smoke.

Professor Tyndall is a great man, so very great that he cannot be brought to believe in Spiritualism, a fact that seems very comforting to Mr. Watts. Mr. Crookes, the chemist, Mr. Wallace, the naturalist, Mr. Varley, the electrician, and a host of others, are great men, too, and by putting before the world indisputable evidence that they believe in Spiritualism, they have caused many to embrace it; but—"great men can be induced to believe in anything." "Ah! there's the rub;" and I leave Mr. Watts with that *atom* of consolation.

The Manchester Association of Spiritualists have circulated, gratis, copies of the *Medium* containing Dr. Sexton's reply to Professor Tyndall.

F. SILKSTONE,

76, George-street, Hulme, Manchester.

21st Oct., 1874.

PERSIAN PROVERBS.—The man who returns good for evil is as a tree which renders its shade and its fruit even to those who cast stones at it.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

NOTES FROM LIVERPOOL.

THE readers of the CHRISTIAN SPIRITUALIST may be interested in the progress of the cause in this town. I therefore take the liberty of sending a few items, anent our work here. That the *public* advocacy of the cause has been the means of calling attention to the matter in a manner more demonstrative than complimentary is a fact, but the result is, as it always must be, a gain to truth. Here, as elsewhere, the most ardent declaimers against Spiritualism and its claims are those who have never spent an hour in the investigation of the subject, and, as a matter of course, declamation takes the place of argument. But even declamation and *condemnation* is better than silence, as has been amply proved by the progress of the cause here in the face of all opposition.

During the last two years till lately the Society has employed mediums in the advocacy of the cause—but a change is taking place with evident advantage—and normal speakers introduced, who, in *giving* their experience in the investigation of the subject, have proved of great value. One of the first lecturers who favoured the Society was Mr. Burns, editor of the *Medium*, who was followed by Dr. Sexton, whose oration was highly appreciated, and whose valued services we hope to secure again before the present year expires. Since then, several gentlemen, resident in the town, have openly espoused the cause, among whom, worthy of honourable mention, are, Dr. W. Hitchman and Mr. John Priest; both of these gentlemen have kindly lectured on our platform with great ability.

In proof of the fact that Spiritualism can successfully deal with *social* problems, Mr. F. R. Young, late editor of the CHRISTIAN SPIRITUALIST, gave two addresses here. On Sunday, the 13th inst., the evening lecture being on the subject—"Why do some people get drunk?" The lecturer, after glancing at some of the minor causes of drunkenness, spoke at some length on the subject of hereditary causes, giving some sad examples illustrative of his position. Mr. Young likewise went *largely* into the question of adulteration, sufficiently, some of his audience thought, to make them abstainers, so graphically did he describe the effects of adulterated alcohol—I had almost said, save the mark—on the system. Of course many of Mr. Young's auditory thought that he ought to have gone further, but the fact that the subject is dealt with at all from a Spiritualistic stand-point is significant, and I venture to say, hopeful, seeing that so many of our fellow citizens are either raving mad, or drivelling idiots; and let us hope that many may have the courage displayed by Mr. Young—though himself not an abstainer—and endeavour to show that our grand philosophy is fit to cope with this evil also.

I have no intention to convey the idea that the Liverpool Society thinks of dispensing with mediums, it has too high a sense of their value in the cause; but I believe I write the felt sentiments of mediums themselves when I say that their hearts are strengthened by the occasional presence of normal speakers on the platforms; and I cannot close this letter without expressing our indebtedness to the mediums who have so nobly placed their gifts at the service of the angel-world and humanity.

JOHN LAMONT.

DR. SEXTON IN NORTHUMBERLAND.

THE lectures on Spiritualism which Dr. Sexton delivered in Newcastle and district at the end of September and the beginning of October were very successful in the propagandist point of view, and destroyed many false impressions which have prevailed on the subject. Until Dr. Sexton came no lecturer had appeared in the district for some years, and consequently the phenomena of Spiritualism were left unexplained, whilst the public were puzzled and exasperated by the accounts of startling phe-

nomena said to have been witnessed, and the orations of Mrs. Tappan, and the more frequent ones of Mr. Morse. When Dr. Sexton's lectures were announced, considerable attention was aroused because he had been so well known in Newcastle in connection with the Secularist movement. During the three nights in which the lectures were delivered, unusually large audiences assembled in the Lecture Hall, and listened with an interest and attention which I have never seen equalled on any similar occasion in Newcastle. On the evening of the first lecture very few questions were asked at the close, but on the two succeeding nights a great number of the members of the audience came thoroughly prepared, with their questions written down on paper. What seemed to puzzle the people most was Dr. Sexton's profession of Christianity; they could not make anything of it. They seemed to think that Spiritualism was quite a religion in itself, and that Spiritualists wanted to smash all other religions completely up. A writer in one of the chief daily newspapers took this view, and seemed to take immense pleasure in propounding questions about Spiritualism and Christianity, and answering them to his own satisfaction. With him Dr. Sexton has the credit of propounding a new system of thought, which I may as well at once name as the much-abused-Christian Spiritualism. I dare say that the *inspired* orators who have visited Newcastle have been the chief cause of wrong impressions on this head; but however the matter may stand, there is some pleasure in thinking that Dr. Sexton has put the matter in its right light.

Dr. Sexton is the first Spiritualist in Newcastle who has not been subjected to the unpleasant process of "heckling." Numbers of people here think that "heckling" is the proper sort of thing for a Spiritualist; and they act upon that opinion with very commendable diligence. On these occasions, however, the audiences, as I have said, were most orderly and well-behaved, and what is more, they were really intelligent, for amongst the crowd of faces there could be seen on each night those of some of the cleverest and most popular men in Newcastle.

The effect which the lectures produced on the newspapers was curious. The leading paper did not notice them except in the way of reports, but a rather notorious weekly had a violent article on Dr. Sexton, impugning his good faith, and doubting the genuineness of his views. A daily paper, which has almost lived on Spiritualism for some time past, adopted the views of the aforesaid weekly, but seemed to think that where so little could be said on its own side of the question, the less that was said was the better. To the views of another daily newspaper I have already referred.

The announcement of Dr. Sexton's lecture created some interest in Blyth, and a well-known New Connexion minister had announced his intention of posing the lecturer when he came. The posing was a very poor affair, for the minister only heard a portion of the lecture, and was smartly taken up by the Doctor when he was about to become demonstratively oratorical. A curate of the Church of England attended, and asked a few questions, seeming to be very well satisfied with the answers, and overjoyed because he discovered that Dr. Sexton had no intention of smashing up the Church. The audience at this place was a moderate one, the popular interest being divided between the lecture and a comic opera.

At Seghill Dr. Sexton lectured in a tolerably large school-room, which was crammed to excess. The audience was entirely composed of miners, and some of them manifested a degree of intelligence which is not very usual amongst members of their class. The Doctor was in his best form, and he surprised the audience to an extent which, I should think, is not very usual. Their expression of admiration broke out in suppressed whispers during the progress of the lecture, and were uttered in the peculiar dialect of Northumberland:—"By, he's clivor!" I heard one man say. "He's a canny hand at science!" broke out from another. "Eh, man, but it's wonderful!" was the exclamation of a third. It was the

same here as everywhere where the doctor lectured; all of his hearers seemed to be eager in the anticipation of another visit from him. AARON WATSON.
Newcastle.

A FEW miners of the North, who are interested in the movement of Spiritualism, seeing that Dr. Sexton was intending to visit Newcastle-on-Tyne in September last, made a proposal to him to lecture at Blyth and Seghill (as they were near to Newcastle) on certain conditions which he readily and generously agreed to.

On the 1st of October, the first lecture on "Modern Spiritualism" was delivered by Dr. Sexton in the Central Hall, Blyth. Dr. A. Trotter kindly occupied the chair. The chairman claimed for the subject a fair hearing, although he was not a Spiritualist himself. The audience, which was very good, gave the Doctor a fair and attentive hearing. Questions were put at the close by several ministers with a view to elicit from the lecturer what were the moral teachings of spirits and Spiritualists. The answer returned was that the Christian system of morals was the standard by which he (the Doctor) judged of man's moral worth, either in this world or the next.

On the 2nd of October, Dr. Sexton appeared for the first time before a splendid audience in the Boys' School Room, Seghill. We have had lectures on Spiritualism here before, but not from Dr. Sexton. Mr. John Smith, a Secularist of Yorkshire descent, ably presided. He said he knew that some of the phenomena were true, but doubted the more extraordinary. He will come at the whole truth by-and-by if he only keeps pursuing it, I have no doubt.

Public lecturers, like other people, I suppose, have their "good times" and "bad times." But I take it for granted that the Doctor had a "good time" of it on this occasion. I was perfectly paralysed, and so were many others, whose opinion is worth something, at finding the logician and the orator so perfectly blended in one person.

If I had to give a name to the subject of the oration, I should call it "The Philosophy of Existence." For about two hours we felt as if we were sitting at the feet of a Gamaliel in learning. I am aware that too much praise is out of place, nevertheless, one cannot help feeling proud at having such a mighty intellectual giant as Dr. Sexton to advocate those important truths which so many look upon with scorn and contempt.

It is truly refreshing in these days to meet with a man who advocates truth for truth's sake. As far as I can learn the two lectures in question have made a powerful impression in favour of Spiritualism in this district. I can only hope that the Doctor may be long spared to advocate by his pen and his tongue the mighty truths that he has so heartily avowed. GEORGE FOSTER.
Seghill.

The Gleaner.

DR. SEXTON'S new volume of discourses on Spiritualism will soon be ready for going to press. Persons who intend to subscribe should send their names at once, so that he may have a guide to the number of copies to be printed. A large circulation can alone make the book remunerative.

Our thanks are due to our friend Dr. Newton for occasional copies of the *Banner of Light*. The number for August 29 says that 26,000 copies of the "*Mystery of Edwin Drood* completed by the spirit-pen of Charles Dickens," have been sold.

The *Spiritualist* of September 25 reprints from the *New York Sun* of September 5 a long article, entitled "Marvellous appearance of materialized spirits," from the pen of Mr. Henry S. Alcott, whose letter is dated from Chittenden, Vermont, and who is one of the special correspondents of the *Sun*.

The Pioneer of Progress is rapidly improving in appearance and contents. We hope it is increasing in circulation. Some good writers contribute to its pages, amongst them may be named M.A., Oxon.

M. BUGUET has postponed his visit to London to April in next year.

PERSONS interested in the introduction of Spiritualism into Margate will please to communicate with Mrs. Berry, 18, Marine Terrace, who says that a good physical medium and a lecturer are wanted in that town.

The *Spiritual Magazine* for October has an article on "Tests in Spirit Photography and Spirit-writing," but the article in the number which will engage most attention is a "protest against the Declarations of the Congress of the National Association of Spiritualists held in London, August 5th, 1874," by Mr. William Howitt. If Mrs. Woodhall and her sister Miss Claffin should come to England, and demand to associate themselves with Spiritualists, what will be done with them?

MR. W. P. ADSHEAD, of Belper, gives in the *Spiritualist* of October 2, a long and interesting account of Spiritual manifestations in Derbyshire, in connection with Mr. and Mrs. T. Everitt.

THE National Association of Spiritualists is seeking suitable premises in which the business of the organization may be carried on, and is asking for funds to guarantee expenses.

London Society for October, in the novel *Open Sesame*, now appearing in its pages, and written by the Editress of that magazine, is full of descriptions of Spiritual phenomena, and in this current number gives an account of some table manifestations.

The *Medium* for October 2 presents us with a wood engraving of Miss Lottie Fowler, with a memoir of that lady.

MR. J. ENMORE JONES delivered a lecture on *Theological Ghosts*, at the Marylebone Music Hall, London, on Sunday, October 4.

If Mr. Morse should live to have another farewell benefit soirée, we sincerely hope that he will not issue another list of "Patrons." Common self-respect should forbid his doing so.

THE *Peterborough Advertiser* of October 4, contains a sensible letter, by Mr. John T. Markley, on the evils of unchecked materialism.

MR. THOMAS GALES FOSTER, an experienced American Spiritualist and a lecturer on Spiritualism, will shortly visit England in company with Mrs. Foster.

MR. MORSE sailed for America on October 15, by the steamship "Celtic," carrying with him the good wishes of a large number of friends, some of whom have subscribed towards the expenses of his trip.

DOUGHTY Hall, Bedford Row, London, has been opened for a series of Sunday evening services in connection with Spiritualism. The *Medium* says the movement "is sure to be a grand success."

Pulman's Weekly News, a paper published at Crewkerne, in Somersetshire, has permitted a vigorous defence of Spiritual phenomena to appear in one of its recent issues.

CAREFUL and constant study of Spiritualist periodicals helps to keep alive in us a strong regret that so many accounts of phenomena are devoid of the names of persons and places, and of dates. Communications of evident interest and importance lose much of their value to the outside public by these grave omissions.

FROM 500 to 1000 copies of this number of the CHRISTIAN SPIRITUALIST will be posted gratuitously to the Clergy and Ministers of the various religious denominations, which we trust will have the effect of clearing Spiritualism from some of the misconceptions entertained respecting it in those quarters. We hope to be able to send 1000 copies of each future number in the same way, and rely on those who have the interest of Spiritualism at heart to assist us by their subscriptions to carry out this object.

A lively controversy on the subject of Spiritualism has been recently going on in the Newspapers and Magazines at the Cape of Good Hope, in which Mr. W. L. Sammons has ably defended the modern manifestations.

ON Sunday, the 11th ult, the Rev. F. R. Young, of Swindon, late Editor of the CHRISTIAN SPIRITUALIST, delivered two discourses in the Rooms of the Psychological Society of Liverpool. The subjects were, "Dreams—What they teach us" and "Why do some people get drunk?" The chair was taken by our old and esteemed friend Dr. Hitchman, who remarked in reference to the first lecture that it ought to have been delivered in St. Paul's Cathedral. Large audiences attended on both occasions, that in the evening literally cramming the room to the doors. The lectures were, as might be expected, a great success, and we have no doubt that the Liverpoolians will soon be anxious to hear Mr. Young again. It is a great pity that he is not more frequently engaged on Spiritual platforms.

Notices of Books, &c.*

Spirit Life in God the Spirit; A Meditation on God and Immortality. By JOHN PAGE HOPPS. London: Trübner & Co., Ludgate-hill.

Mr. Hopps possesses the rare qualities of being at the same time an eloquent preacher and a brilliant writer. Everything that he does, whether in the pulpit or through the press, is done thoroughly and well. We have perused at different times his various publications with great pleasure, but the one under consideration is in our opinion the best that has issued from his active pen. There is in it not only deep thought, but an earnestness of tone which renders it next to impossible for anyone to read it without being morally and spiritually benefitted thereby. It is admirably adapted for circulation at the present time when speculative materialism on the one hand, and commercial utility on the other, are so largely prevalent in society that they seem to shut out from men's minds all knowledge of the spirituality of human nature, and its relation to God. The subject dealt with is not only the sublimest of all that fall within the scope of human thought, but it is of vast practical importance to our race. Such books as these are too seldom written by the few men who are competent to the task of doing them, and we hail the appearance of this one with very great pleasure. We can only hope that it may have, as it certainly deserves, a very wide circulation.

The Testimony Attested; A Popular Manual of the Evidence in Support of the Authority and Inspiration of the Scriptures. By the Rev. JAMES COPLAND, M.A., M.D., Ph.D. Edinburgh, Andrew Elliot, 17, Princess-street.

This is a very excellent little book, and admirably adapted for the purpose of imparting information on the

* All the books and publications reviewed in these pages may be obtained at our Office, 75, Fleet-street, London, E.C., or will be sent by post on application by letter enclosing published price.

great question of the Evidences of Christianity to those who may not have the opportunity, nor the time, to read the larger treatises. The facts are put in a small compass the language is terse, and the book readable. The author appears to have, like most other persons who have paid but little attention to the subject, a misconception with regard to Spiritualism, since he places it in the same category with Deism and Secularism, as to the final appeal which it recognises in reference to questions of doctrine and morals. He seems not to be aware that Spiritualism includes within its ranks persons of every shade of opinion, and that there are Spiritualists as devoutly Christian as himself, who accept the authority of Christ as final, and who test by the standard of His words all teaching whether of persons in the flesh or of spirits who have thrown off their mortal coil. Nevertheless, we have great pleasure in recommending the book as one which in these days of scepticism is likely to be productive of much good.

Materialism and Atheism Refuted. By JAMES FREEMAN CLARKE. (No publisher's name given.)

Amongst the numerous valuable publications written by the Rev. James Freeman Clarke is one issued in 1870, entitled "Steps of Belief; or, Rational Christianity Maintained against Atheism, Free Religion, and Romanism," consisting of a series of lectures delivered in Boston during the previous winter. The pamphlet under consideration is a reprint of the first four chapters of this work, forming the first step, from Atheism to Theism. They are entitled respectively, "How do we know that we have a soul? or, Materialism and Immaterialism;" "Why do we believe in God? or, the Evidences of Theism;" "The Atheists Theory of the Universe;" "Imperfect and Perfect Theism." The position of the Atheist is soundly, philosophically, and logically dealt with, and the arguments in favour of the existence of God placed in such a form that the simplest may understand them. In these days when atheistic Materialism is so rife, and Scepticism so prevalent, a wide circulation of this able pamphlet cannot but be productive of a vast amount of good. It is a pity that the publisher's name is not given, since the book is sure to be in great request. It ought to be distributed largely at every meeting of Secularists in the country.

Life; A Poem. By OWEN HOWELL. London: F Pitman, Paternoster-row.

This is a short poem, but containing some very beautiful passages. The name of the author we do not remember to have met with before, and if this be his first effort, it is a most creditable one, and augurs well for his future success. Mr. Howell is a true student of nature, and is unquestionably possessed of real poetic genius. The doubt and gloom that sometimes overwhelm the soul is admirably portrayed in the following lines—

"The marriage song precedes the funeral dirge;
Who lives the longest, but the longer grieves;
Youth leads to age, of which the extreme verge
Is a dark waste—a forest strip of leaves—
A night from out whose clouds no stars emerge:
Beyond is death—the ocean that receives
Life, in whatever form it may exist,
Rolling where no sun shines through an eternal mist."

The things of earth teem with sorrow, trouble, and disappointment; black clouds hover over our heads through which frequently no ray of sunlight beams, and a settled melancholy pervades the soul as hopes are wrecked, aspirations destroyed, and fondest dreams shattered into a thousand fragments. Life and death walk hand in hand; the gayest scenes fade away, the most brilliant prospects disappear, and the summer's sun becomes obscured by blackest clouds. Then comes the grand vision which alone can cheer in sadness and bring relief in our most desponding moments—a view, however faint, of the future life. It is thus described—

"We are not all of earth; the deathless mind
Imperishable and quenchless, shall survive
The coming hour, when to the dust resigned
Is the clay home, where now our spirits live;
Beyond the grave the soul shall new worlds find—
Death is the way to those, by which we give
Our bodies to the elements, and blend
Pure thought with spirit-realms in regions without end."

The following lines, full of truth, and not without beauty, are also worth quoting—

"The life of life is thought; the human mind
Is its own world—eternal is that world;
Existence is in it, for there we find
All that we know of life; names, sounds, are whirled
Through the brain's haunted chambers; we would bind
The phantom fugitives, as they are hurled
By us and in us. Grasping at the wind,
Wandering, as all have done, in the great maze of mind.

"The regions of immensity—the shores
Round which ideas for ever ebb and flow,
Room without end, containing boundless stores
Of new creations—where the soul's beams throw
Their light upon the everlasting doors
That shut out the invisible—where glow
The worlds celestial, by the spirit trod,
The chaos of the vast, the infinite, of God."

We cannot refrain from making one more quotation from this admirable little poem, showing the author's idea as to where alone real peace and happiness is to be found amidst the distracting jars and turmoils of earthly life. All material things are evanescent and changing; permanence and stability are alone to be found in the spiritual realms of the Hereafter; but even when looking forward to these we require something on which our souls can rest, firm and secure against all opposing influences and distracting doubts. This, happily we have, as Mr. Howell has described—

"Save us and shelter us, O Christ! The mind
Is ever restless till it turns to Thee,
Our hope and refuge; we can never find
Wisdom or peace in ought beside, for we
Are wretched if we think, unless we bind
Our souls to Thy dear Cross, and there get free
From doubts or fears of either Life or Death;
Relying on Thy words—triumphing in Thy faith."

A careful perusal of the little poem under consideration can only lead us to desire to see more from the same pen.

Inspirational and Trance Speaking. By J. J. MORSE.
London: Pioneer of Progress Printing and Publishing Company, Kingsgate-street, Holborn.

This pamphlet consists of a paper read by Mr. Morse at the Conference of Spiritualists held in Lawson's Rooms, Gower-street, London, during the present year. It is calmly and ably written, and well worthy of perusal. The subject is, of course, a large one, and could hardly be exhaustively dealt with in a pamphlet of twelve pages, but nevertheless Mr. Morse has crammed a considerable amount of thought into a small compass, and given to the world a most valuable paper.

The Angels. By A BIBLE STUDENT. London: James Spiers, 36, Bloomsbury-street.

If it had not stated on the title-page of this book that it was written by the author of "Our Eternal Homes," we should have had little difficulty in detecting the work of the same masterly hand as we perused its pages. It is a book to be read carefully, and well digested afterwards, being full of profound thought upon a subject of vast importance to mankind. Spiritualists above all other people must feel a great amount of interest in the topics discussed in its pages, and we recommend, therefore, every one of them to procure it, and reflect well upon its contents. Who and what the angels are, how they originated, in what they are engaged, and above all their relationship to human beings in the flesh, are subjects of tremendous import to mankind. All these, and many other topics, are discussed in the volume under consideration in such a manner as shows unmistakably that the author is not only "A Bible Student," but a student of

human nature. The denizens of the spirit world, their habits and occupations, are most graphically described; and all the passages of Scripture bearing on the subject elucidated in a manner seldom to be met with. That angels are men who have put off their mortal flesh, and now inhabit—as pure spirits clothed in spiritual bodies—the spiritual world, the author has conclusively proved, and in doing so has swept away a large number of the difficulties which the Materialist ever feels to the possibility of an existence after what is called death. He who believes that matter is the substance, and spirit the shadow, and that therefore when the former dissolves the latter disappears, clings to a philosophy which has a gigantic error as its foundation. The reverse is the fact. Spirit is the only reality, and in it alone can stability be found. And when the material body passes away, the real and permanent existence is then entered upon. As a matter of course this great and primary truth involves a large number of others about which it is next to impossible not to feel an interest, such as the existence of one great Evil Spirit through whom pride, and therefore sin, is supposed to have entered the celestial regions, and to have caused the expulsion of the offender from the courts of heaven to a world prepared expressly for him, from which he emerges to exercise dominion over the souls of men; the nature and character of the angels which kept not their first estate; the temptation and fall of man; the intermediate state; the resurrection of the material body; the condition of human beings in the future world; and many other questions of a like character. All these are discussed in the volume under consideration with an amount of ability that is rarely to be found. Some slight idea of the contents of the work may be gathered from the headings of the chapters, which are as follows:—"What are the Angels?" "The Origin of Angels." "Seership." "The Intermediate State." "Will the Natural Body Rise?" "What do the Angels do? 1. For Men on Earth. 2. For Spirits in the World of Spirits. 3. In Heaven." To do justice to this book in the small space at our disposal is of course a matter of perfect impossibility. All that we can, therefore, do is to indicate its general contents, and leave our readers to procure it for themselves, informing them that in its pages they will find a vast fund of information which will well repay them for the expense of purchasing, and the trouble of reading, the book. We may just add that the volume is well got up, printed on good paper, and elegantly bound, and presents, therefore, a most attractive appearance.

Outlines of Sermons.

No. 47

"AND this I pray that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, and be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."—1. Philippians, 9 to 11 v.

1. A somewhat bald and stiff rendering, but one more in conformity with the original would be, "And this I pray that your love may yet more and more abound in further knowledge, and all perception, unto your testing things that differ; that ye may be pure and steadfast unto the day of Christ, complete in the fruit of righteousness which is by means of Jesus Christ, unto the glory and praise of God. (See Vaughan's *Lectures on the Philippians*, page 2.

2. Paul was now a prisoner, with a great love in his heart for his Philippian friends, the expression of which here takes the form of a prayer for them. The prayer is that of a Christian and for Christians, and is a thoughtful and entirely unselfish one.

3. The love of a Christian is love to God, which is sympathy with God's character. All love is important, because it is the reigning power within us; and a Christian's love leads him to see God in all things, to love God's likeness wherever it may show itself, to confide in Him, to desire to serve him, to sacrifice for Him, to realize His constant presence, and to grow into His likeness.

4. This love should be intelligent, and always on the increase.

5. Such a love will lead us to form right moral judgments, to be sincere or "pure" as before God, and to be as inoffensive before man as in the nature of the case we can be; while it should be so cultivated as to endure to the end.

6. But in order that a man shall be thus "rooted and grounded in love," the man himself must be right; in other words, "he must be born again," not of water only, or chiefly, but "of the Spirit." He must have righteousness within him as a principle of life. And where this exists as a reality, and not in name only, there will be the corresponding fruits, flowing from a vital union to Christ, and ending in honour to God.

7. This is the Christian ideal of life, by which all Christians may test their profession and attainments; and no wiser prayer can ever be offered by one man for another than this self-same prayer of Paul, "the prisoner of the Lord."

F. R. YOUNG.

Preached at Trowbridge, Swindon, and Newbury.)

AGENTS FOR THE SALE OF THE "CHRISTIAN SPIRITUALIST."

Bath	- - -	Mr. W. J. Hart, Union Passage.
Birmingham	- - -	Mr. J. C. Aston, 39, Smallbrook-st. Mr. James Guest, Bull-street. Mr. A. B. Matthews, 92, Snow-hill. Mr. Clement Malins, 58, Suffolk-st.
Bristol	- - -	Mr. J. Hayward, 1 Corn-street.
Dublin	- - -	Mr. James Gerrard, 17, Clare-street.
Edinburgh	- - -	Mr. Peter Laurie, 38, Clerk-street.
Glasgow	- - -	Mr. J. Thomson, John-street.
Hull	- - -	Mr. J. L. Bland, 42, King-street.
Hastings	- - -	Mr. Clarke, Central Arcade.
Liverpool	- - -	Mr. A. W. Pullen, 36, Castle-street.
London	- - -	Mr. F. Arnold, 86, Fleet-street. Mr. J. Burns, 15, Southampton-row. Mr. W. Richards, 7, Tachbrook-st. Pimlico. Mr. M. Pittman, 2, Silver-street Notting-hill.
Manchester	- - -	Mr. J. H. Jones, 16, Stretford-street, Mr. Edwin Kely, 23, Medlock-street, Hulme. Book Stall, Temperance Hall, Grosvenor-street.
Newcastle-on-Tyne	- - -	Mr. E. J. Blake, Grainger-street.
Nottingham	- - -	Mr. Sweet, 21, Broad street.
Preston	- - -	Mr. John Harkness, 31, Church-st.
Rochdale	- - -	Mr. W. Avery, 208, Drake-street.
Seghill, Nrthblnd.	- - -	Mr. J. Fenwick, Barrass'-row.
Swindon (New)	- - -	Mr. Gregory, Faringdon-street.
" (Old)	- - -	Miss Ann, Cricklade-street.
Worcester	- - -	Mr. Morgan, Little Angel-street.

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.

Notices to Correspondents is unavoidably omitted at the last moment through want of space.

WORKS BY

WILLIAM HONYMAN GILLESPIE

(OF TORBANE HILL),

F.R.G.S., F.Z.S., F.G.S.L., Etc.,

ON THE SUBJECT OF

THE BEING AND THE ATTRIBUTES

OF

The Lord God.

1. THE NECESSARY EXISTENCE OF GOD. Fourth Thousand of the Fourth (or RUSSEL) Edition. Crown 8vo., sewed, 3s.; cloth 4s.
2. THE ARGUMENT, A PRIORI, FOR THE BEING AND THE ATTRIBUTES OF THE LORD GOD, THE ABSOLUTE ONE, AND FIRST CAUSE. Fifth Edition, Crown 8vo., cloth, 3s. 6d.; Small 4to, cloth, gilt top, 5s.
3. The same Work. Sixth (or Theists') Edition, Crown 8vo. cloth 5s. Small 4to. cloth, gilt top, with Portrait, 7s. 6d.
4. ATHEISM OR THEISM? Debate between Iconoclast (the celebrated Charles Bradlaugh of London, the accredited Champion of British Atheists), and others, and W. H. Gillespie, of Torbanehill. In One Volume cloth lettered; Fine Edition, 7s. 6d.; Cheap Edition, 5s.
5. The same Work, in Weekly Parts, 2d. each Part; 25 Parts in all.

London: HOULSTON & SONS, 7, Paternoster Square

Edinburgh: JOHN MENZIES & CO., 12, Hanover St.

And all Booksellers.

Crown 8vo, 3s., or with gilt edges, 4s.,

THE ANGELS.

CONTENTS.

- I.—WHAT ARE ANGELS?
 - II.—THE ORIGIN OF ANGELS.
 - III.—SEERSHIP.
 - IV.—THE INTERMEDIATE STATE.
 - V.—WILL THE NATURAL BODY RISE?
 - VI.—WHAT DO THE ANGELS DO? 1. For Men on Earth.
2. For Spirits in the World of Spirits. 3. In Heaven.
- James Spiers, 36, Bloomsbury-street, London.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post Office Orders payable to M. Leymarie.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

PERSONS wishing to join the Association, and Local Societies wishing to become affiliated, are requested to communicate with the Assistant-Secretary, Mr. LOUIS FREEMAN, York Hill Farm, Loughton, Essex, from whom copies of the Constitution and Rules, &c., also all necessary forms, may be had upon application.

N.B.—Members joining after this date will not be called on for their subscriptions for the current year, 1874.

SPIRIT-LIFE IN GOD THE SPIRIT. A Meditation on God and Immortality. A Book for the Times. By JOHN PAGE HORPS. Price 1s.

London: Trübner and Co., and J. Burns.

Now Ready, Price 1s.,

SCIENTIFIC MATERIALISM, Calmly Considered. Being a reply to the Address delivered before the British Association at Belfast, on Aug. 19th, 1874,

By
PROFESSOR TYNDALL, LL.D., D.C.L., F.R.S., President.

A DISCOURSE,

Delivered in London on Sunday Evening, Aug. 23rd, 1874,

By

GEORGE SEXTON, M.A., M.D., LL.D., F.Z.S.,

Honorary Fellow of the Royal Italian Society of Science, Honorary Member of L'Accademia Dei Quiriti, Rome, &c., &c., &c.

May be had at the Office of the CHRISTIAN SPIRITUALIST, 75, Fleet-street, London, E.C., and sent post free on the receipt of 12 stamps.

PINE'S SPIRITUAL TELEGRAPH.

This is so popular that orders are coming in rapidly from all parts of the Queenom. So send your orders as soon as possible, accompanied by a P.O.O. as follows:—For No. 1, £2 7s. 6d.; No. 2, £1 12s. 6d.; No. 3, 17s. 6d.; No. 4, 10s.; addressed to Clement Pine, Taunton-road, Bridgwater.

N.B.—The above prices include a box, 2s. 6d., in which are full instructions, returnable as therein directed, excepting the No. 4. All orders will be executed in rotation as promptly as possible.

The most attractive Book of the Season.

THE TWO DISCOVERIES; OR, KEY TO PINE'S SPIRITUAL TELEGRAPH. 152 pp. 8vo. London: E. W. Allen, 11, Ave Maria Lane, E.C.

"The Book brings forward many questions of engrossing interest. It will be read with avidity."—PIONEER OF PROGRESS.

Sent by Mail, postage free, for 1s. 2d., in stamps. Address: Clement Pine, Taunton-road, Bridgwater.

PSYCHOPATHY; OR, THE TRUE HEALING ART. By JOSEPH ASHMAN (Principal of the Psychopathic Institution), 254, Marylebone-road, N.W.

CONTENTS:—

Chapter I.—Introduction.

Dissatisfaction with ordinary systems of medicine; the nature of disease; one primal principle of cure; weakness and strength; man like an engine; what is vital force? health, breath, and blood; the vital principle beyond these.

Chapter II.—The Vital Principle.

The stomach; man a plant; the internal sun; man a microcosm; caloric; arterial combustion; temperature of the body; the nervous system a source of heat; nerve force; difference between the ganglionic and the cerebral and cerebro-spinal nerves; office of the ganglia and the cerebellum; nature of the *ris nervosa*; the soul force.

Chapter III.—On the Nature and Cure of Disease.

The perfect magnet; the healthy organism; the source of vital force; how produced; the vital force and nerve-aura may be communicated; the influence of the old on the young; the hand a psychical instrument; the philosophy of hand-shaking.

Chapter IV.—Healing.

Two vital fluids; their signs; the vital magnetic fluid; mode of applying it; the power of the hand over the temperature of the body; the nerves the medium of influence; process without contact; healing at a distance; marvellous cures; the impartation of the aura to water, &c.; necessity of passivity and benevolence; concluding remarks.

Cloth lettered 2s. 6d., post free.

May be obtained at the Office of the *Christian Spiritualist*, 75, Fleet-street, London, E.C.

Just published, 84 pages, price 1s.,

THE ENGLISH LANGUAGE SPELLED AS PRONOUNCED. With Enlarged Alphabet of Forty Letters, a letter for each Distinct Element in the Language. A Plea for English Spelling Reform, with Specimen, &c.; the Difficulties of English Orthography removed.

BY GEORGE WITHERS.

London: Trübner & Co., 57, Ludgate-hill

Liverpool: J. Woollard, 54, Castle-street.

Newcastle-on-Tyne: E. J. Blak, 49, Grainger-st.

Price 15s.

THE REV. DR. ALFORD'S BIBLICAL CHART OF MAN. A Chromo, 26 inches by 36 ditto in size. Double Man, Material and Spiritual, with a Key of Explanation, showing Man Physically with Seven Senses, and Man Spiritually with Seven Attributes. A beautiful Chart for hanging up in Halls, Passages, Libraries, School-rooms, &c.

"It is a noble production—original in conception, brilliant in execution, beautiful in design. We are proud to recommend it."—*Eclectic Medical Journal of Pennsylvania.*

By the generosity of Dr. Alford, the above valuable Chart will be presented to all persons subscribing for ten copies of "The Christian Spiritualist" for a year.

Any one, therefore, sending £1 5s. will be supplied with the Chart at once, and ten copies of "The Christian Spiritualist" of each of the next twelve issues as they appear. An early application is necessary as the number of copies on hand for disposal in this way is limited.

Office of THE CHRISTIAN SPIRITUALIST, 75, Fleet-street, London, E.C.

FREDERIC ROWLAND YOUNG, formerly Editor of the "Christian Spiritualist," begs to offer the following

LIST OF LECTURES,

All bearing more or less on the general subject of MODERN SPIRITUALISM.

1. Spiritualism Explained and Defended.
2. Are the Scriptures opposed to Spiritualism?
3. The Dangers of Spiritualism.
4. The Benefits of Spiritualism.
5. The Duties of Spiritualists.
6. Some Objections to Spiritualism stated and answered.
7. The question, "If a man die shall he live again," viewed apart from Spiritualism.
8. The Resurrection of the Body.
9. Miracles—Past and Present.
10. The Philosophy of Prayer.
11. The Resurrection of Christ.
12. Inspiration, General and Special.

TERMS.—One Lecture, Three Guineas; Two Lectures, Five Guineas; Three Lectures, Six Guineas. These terms will be inclusive.

Swindon, Wiltshire.

August 24, 1874.

THE SPIRITUALIST. A Record of the Progress of the Science and Ethics of Spiritualism. Established in 1869.

The *Spiritualist*, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and has a steadily increasing circulation in all parts of the world.

Among the contributors to its pages are most of the leading and more experienced Spiritualists, including many eminent in the ranks of literature, art, science, and the peerage.

Price Twopence.

E. W. Allen, 11, Ave Maria-lane, London, E.C.

Just published, folio, price 3s. 6d.,

FIRST SERIES. FAC-SIMILES OF DRAWINGS OF THE SPIRIT LIFE AND PROGRESS by a Girl twelve years of age, under Spirit Influence Edited, with an Introduction, by J. M. GULLY, M.D.

London: E. W. ALLEN, 11, Ave Maria-lane.

"THE PIONEER OF PROGRESS" has now been permanently enlarged to twelve pages, and several well-known writers among Spiritualists have engaged to contribute regularly to its pages. Besides articles upon the scientific and ethical aspects of the movement, it contains all the news of the week, with reports of lectures, *Seances*, &c., held in London and the provinces.

Published every FRIDAY MORNING.

ONE PENNY.

Specimen copy sent post free for 1½d., or for three months, 1s. 6d., direct from the EDITOR, 4, Kingsgate-street, Holborn, W.C.

A LIST OF LECTURES ON MODERN SPIRITUALISM, & Cognate Subjects, Delivered by
GEORGE SEXTON, M.A., LL.D., D.Sc., F.Z.S.
Honorary Fellow of the Royal Italian Academy of Science, etc.

1. The Claims of Modern Spiritualism on Public Attention.
2. How I became Converted from Scepticism to Spiritualism.
3. Spiritual Phenomena. What do they Prove ?
4. & 5. The Philosophy of Spiritualism with Criticism of Adverse Theories invented to account for the Phenomena. *Two Lectures as Delivered in the Crystal Palace in 1873.*
6. Unconscious Cerebration, a Scientific Fallacy, and no Explanation of Spiritual Facts.
7. Psychic Force calmly considered, being a Criticism of Serjeant Cox's work, "What am I?"
8. Mediums and Mediumship.
9. The Mission of Spiritualism, an answer to the question Cui Bono ?
10. Spiritualism in all ages and all countries.
11. Christian Spiritualism.
12. Comparative Merits of Spiritualism and Secularism.
13. Objections to Spiritualism Stated and Examined.
14. Sleep and its Mysteries.
15. The Philosophy of Trance.
16. Protoplasm, Life, and Spirit.
17. Death, Physiologically and Psychologically Considered.
18. Brain and Mind.
19. Man as a Spiritual Being.
20. The Future Life.
21. Why Spiritualism should be investigated.
22. Critical Examination of Professor Tyndall's Address Delivered before the British Association at Belfast in August, 1874.
23. Nature and the Supernatural.
24. Is Modern Spiritualism of Satanic Origin ?
25. Force in its Relation to the Intellect and Morals.

OPINIONS OF THE PRESS.

"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.

Applications for Lectures on Science, Literature, Poetry, Spiritualism, Religion, &c., to be addressed to Dr. Sexton, 75, Fleet-street, London, E.C.

Now ready, beautifully bound in cloth, lettered, price 4s.

Vol. III. (for 1873) of

THE "NEW ERA,"

A JOURNAL OF ECLECTIC MEDICINE AND ANTHROPOLOGY.

EDITED BY GEORGE SEXTON, M.A., M.D., LL.D., THIS Volume contains Two Hundred and Fifty able articles, by leading writers, upon various subjects of the greatest interest to mankind. It is one of the best and cheapest works ever issued.

Office of the *Christian Spiritualist*, 75, Fleet St., London E.C.

Now Ready, Price Sixpence,
GOD AND IMMORTALITY, viewed in relation
TO MODERN SPIRITUALISM. A Discourse delivered in the City Hall Saloon, Glasgow, on Sunday Evening, February 23rd, 1873, by GEORGE SEXTON, LL.D.

WORKS BY THE SAME AUTHOR.

Price Threepence,

THE PSYCHOLOGY OF MACBETH.

A Lecture delivered before the Psychological Society of Glasgow, on May 4th, 1869.

"The lecture is a full, careful, and philosophical treatise on the Shaksperian tragedy. Dr. Sexton makes the most patient analysis of the character of the Thane; and in his conclusions, generally speaking, the student will readily acquiesce."—THE ERA.

Price Sixpence.

LIFE ASSURANCE, ITS ASPECTS AND ITS CLAIMS.

"We must admit that it is a production of singular ability."—THE NEWS.

"The arguments it contains in favour of Life Assurance are the soundest, strongest, most convincing, we have ever had placed before us. They are unanswerable."—CONSTITUTIONAL PRESS.

Price Eightpence.

HOLLINGSWORTH AND MODERN POETRY.
 With Selections from Hollingsworth's Poems in the Anglo-Saxon language.

"Dr. Sexton's Essay is interesting alike for its advocacy of truth as the ultimate test of beauty, and for the sterling knowledge of books and bookmen which peeps out on every page."—BIOLOGICAL REVIEW.

"Dr. Sexton has succeeded in the task of making us familiar with the poet, and of fully appreciating his works; the poet who is fortunate enough to have an editor as zealous, jealous, and able as the editor of 'Hollingsworth's Works,' need not be apprehensive of the coldness or neglect of the world."—CONSTITUTIONAL PRESS.

Third Edition, cloth lettered, price 1s.

VACCINATION, USELESS AND INJURIOUS.

"A splendid specimen of sound logic, good sense, and perfect reasoning. Wherever a branch league is formed, Dr. Sexton's work should form a part of Anti-Vaccination literature."—MEDICAL FREEDOM.

"Dr. Sexton is a master of the subject; and he has here made a complete exposure of the worthlessness of Vaccination as a preventive of small-pox. The injurious consequences of the practice of poisoning the blood, and the absurdity of the Vaccination theory, are treated in a forcible and interesting manner. Every Anti-Vaccinator who wishes to have an answer to the objections of opponents, and strong reasons for opposing Vaccination, should procure Dr. Sexton's lecture."—CO-OPERATOR.

Just Issued, Third Edition, Price Fourpence.

THE ANTIQUITY OF THE HUMAN RACE.

Now issuing in Parts, Sixpence each, to be completed in One Volume, Cloth Lettered, Price 5s.

THE LUNGS IN HEALTH AND DISEASE.

Comprising the Anatomy and Physiology of the Organs of Respiration, and the Diseases to which they are liable, with Eclectic and Hygienic Treatment, showing that consumption is not incurable.

PORTRAITS OF DR. SEXTON.

Large Photograph, for Framing, 5s. Carte de Visite, 1s. May be had at the Office of the *CHRISTIAN SPIRITUALIST*, 75, Fleet Street London, E.C.

Printed for the Proprietor (GEORGE SEXTON), by WILLIAM SNELL, 9, Crane-court, Fleet-street, London; and published by FREDERICK ARNOLD, 86, Fleet-street, London.—Nov., 1874.

