

THE Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

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

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FATHER IGNATIUS ON SPIRITUALISM.

FATHER Ignatius has spoken out boldly, and declared his belief in Spiritualism. Unlike too many of his clerical brethren, he has the courage to express his honest convictions, even when they run directly counter to public opinion and popular fashion. He told his hearers at Brighton, a few Sundays since, that he was in continual communication with the spirits of the departed, and that the presence of these heavenly messengers was apparent to him, even whilst he was then speaking. The grand old truth that the so-called dead are not only living but actually engaged in our very midst, has made its way into the mind of the great English monk, and spirit-communion has become to him a reality of amazing power and worth. No one who has ever listened to the rapid torrents of sublime passion that Sunday after Sunday are poured forth from this man's mouth, without even a note having been prepared beforehand, can avoid coming to the conclusion that some wonderful and unusual forces are wont to play in his mind, and some marvellous inspiration make itself felt through his utterances. To the Spiritualist the cause was always clear enough, whether acknowledged by the orator or not. It is simply a case of inspirational speaking. Father Ignatius is not uttering his own thoughts, but simply acting as a medium for the communication of higher powers with mortals; and the torrent of eloquence, wild and weirdlike, with which he enchants his hearers owes its origin to mysterious beings whose abode is not on earth. The Pythia in the ancient temple of Delphi has its modern representative, not in females only, but in men; and Father Ignatius may be

classed amongst them. That he should be a believer in spirit communion is therefore just what one might expect; whether he would acknowledge such belief to the world, was far less certain. He has, however, now done so, and his courage deserves praise.

One point in the address under consideration struck us as being particularly worthy of notice. The Father, instead of seeing the cloven-foot of the devil in Spiritualism, as so many of his brother clergymen and their hearers do, saw exactly the reverse. It was not Spiritualists, but their opponents who were under that malign influence, and whose conduct was therefore actuated by the King of Darkness. The business of the devil was described as being—and we think with a good deal of reason—an attempt to persuade men that all such beliefs as Spiritualism savoured of superstition, and that, therefore, the tales told of apparitions were idle whims listened to only by the fanatical and the ignorant. And really, this appears to be most rational argument. It is surely much more to the interest of the prince of evil to persuade mankind that Spiritualism is a foolish superstition, and that to believe in it indicates a low order of intellect, than to lead them to accept it as a great and noble truth, and thus to point them to God the Spirit as the source of all truth, and induce them to contemplate the future world where each man shall be rewarded according to the deeds done in the flesh.

Father Ignatius was far more severe upon the members of Christian churches who profess to disbelieve in Spiritualism than we have ever been. He declared that in their hearts they knew perfectly well that it was not trickery, jugglery, or nonsense of that kind, but if they believed—as they professed to do—in the bible, they must be perfectly aware



that spirits were continually hovering around us, and that communion with them was not simply a possibility, but a certainty. "If so-called Christians," he observed, "chose to deny the bible by saying that communion with the dead was impossible, the devil would give them spiritual communion of another kind." We trust that professed Christians will ponder well on these significant words, and learn from them a lesson that may prove valuable to them in their passage through this lone world, and aid them in their spiritual aspirations after the heavenly future. No man can be a worse man for believing that the spirits of the departed are hovering around him, caring for him, watching over him, filling his mind with thoughts of purity and love, and aiding him in the practice of self denial, the cultivation of his spiritual nature, and the endeavours, after a life of godliness—the majority must of necessity be benefitted thereby.

AN UNPUBLISHED CHAPTER IN THE LIVES OF THE DAVENPORT BROTHERS.

WITH EXPLANATORY INTRODUCTION BY
SAMUEL GUPPY, ESQ.

II.

Ira Davenport, senior, is himself a seer by nature, as an illustrative instance of which he not long since told the writer of these pages that some five and twenty years ago he frequently had visions of events, places, things, incidents, circumstances, localities and individuals, which in his subsequent life and experience came to pass, and were seen and recognised even after the lapse of a quarter of a century between the visions and their actual realization.

The last few lines are suggestive of some grand thoughts which we hope to present in another section of this history.

Another fact of importance in this connection is that Mr. Davenport's grandmother was raised among the Shaking Quakers; from whom she seceded at the age of eighteen years, and then became a communicant of the Baptist church, remaining so from that time till her death, which took place at the extraordinary age of a century and one year over.

The church to which she became attached was held in a village school-house, and was presided over for a period of forty years by a venerable minister of the Gospel of Jesus Christ, who was known as Elder Darling.

Mrs. Streeter (for that was the old lady's name) always occupied a seat close beside the little elevated desk which served as pulpit; and those who worshipped in the house coun-

ted quite as much upon seeing the venerable dame in her accustomed place on Sundays as they did upon seeing Elder Darling himself, nor were they often disappointed in their expectation.

The elder was an eloquent and impassioned preacher, and often in his flights would seem to be scaling the very pinnacles of heaven itself; or as if some sudden and divine energy was pouring into his soul from the flood gates of the empyrean Jordan; and on such occasions, when he had announced something startling or unusual, he would turn toward the old lady and ask "Is not that true? Granny Streeter:" whereupon she would with upturned face gaze, as it were, into the deep mysterious sky above her, and at the end of a few moments, her face would beam and light up with an intelligent, rapt expression, and she would audibly reply, "It is," or "It is not," as the case might be; nor did the good Elder ever take umbrage even when she gave her verdict against him.

Frequently the venerable dame would take Ira into the garden, where she taught him many profound truths of her own knowledge; but occasionally the boy would propound questions of a nature too deep and recondite for her limited knowledge to satisfactorily solve; but never did she doubt the possibility of obtaining fitting replies, for on such occasions she would gaze skyward, and very soon gave what appeared to be the correct solution by direct inspiration.

Two of Mr. Davenport's sisters are gifted with what the Scotch call second sight, and the French clairvoyance; and one of these sisters, Mrs. Green, is probably one of the most reliable professors of that occult and mysterious power in all the Western part of the United States.

A single instance will suffice.

One day there came a lady to Mrs. Green's house, to enquire if she could ascertain certain desirable knowledge and information respecting—"Your Husband," interposed Mrs. Green.

"Why, how did you know that? How could you tell my secret thought and wish? It's very curious, I'm sure!"

"So it is, and may be to you—but by no means so to those who are familiar with something higher than that which usually occupies people's attention—I mean the everyday business and avocations of life."

Some further conversation on the general topics of super-naturalism and clairvoyance took place, and ended by the visitor observing:

"Mrs. Green, *If I consent to have you tell me anything concerning my husband I will let you know.*"

"Consent! you consent? it strikes me Madame, that I, not you, must be the *consenting* party, in this instance at least; and when I do consent, perhaps you will be able to gain some tidings of your absent husband!" and with this, the ladies separated, Mrs. Green returning to her household duties, and the "California Widow," as such persons are humorously called, went to consult her friends upon the propriety of "consenting" to be furnished with the very information she was dying to obtain.

Three or four days subsequently, the lady called on Mrs. Green again, and it was clearly apparent from the subdued tone of her manner, that but little rest had been hers in the interim; for she unhesitatingly begged the seeress to gratify the leading wish of her mind, to which that lady acceded. She took a seat by the side of her anxious visitor, and concentrating her mind upon the desired object, rapidly passed into the somnolent, and thence into the clairvoyant or ecstatic state, and told the lady that her husband had been absent nine years; that she had not heard from him for over seven years; that he was then at a certain place in California, to which place the enquiring lady must immediately address a letter to him; that he would receive the message, would forthwith write a reply, and inclose a note of fifty dollars in it; that said reply would reach its destination by a certain day; and that thenceforward there would be no estrangement, but only contentment and happiness between those who had been so long separated from each other. Every item of this information, so strangely obtained, proved correct to the very letter; for the lady wrote as directed, and on the very day named by the seeress, she received the promised envelope containing a letter from the husband, and a fifty dollar bank note also.

I mention these and other incidents of a cognate character, for the simple purpose of demonstrating that not only physiological laws have an important bearing upon what is called Mediumship, but that more subtle laws—those of hereditary descent also play a prominent part in this matter.

The quality runs in families, and often descends from parent to child. The writer once knew of a Mrs. B——t, of Cayuga County, State of New York, in whose presence certain remarkable phenomena are said to have occurred, and this quality descended to a child of hers. One day two eminent public men, one of whom was a professor of Mathematics in a college, came to her from quite a long distance, and it being Monday, found her actively engaged in the honorable occupation of attending to the family washing, hence, being

in dishabille, it was impossible for her to comply with their request to afford them an opportunity of investigating the phenomena reputed to occur in her presence. They offered money, and made strenuous appeals, but all to no purpose. Sit she would not, sit she did not, and they were on the point of leaving, when a sudden thought seemed to strike her, and she said. "If you have no objection to sitting in an untidy room, for it is washing day, you are at liberty to go into my kitchen, where my baby lies asleep in its cradle, and perhaps you may obtain what you are seeking for."

The two gentlemen gladly accepted the offer, went into the room and took seats alongside of a willow cradle, which had a little canopy over it; and in this cradle her child of six months lay sound and fast asleep. Soon there came rappings upon the canopy above the child's head, and as these rappings indicated an intelligent power, the strangers soon discovered that they could hold telegraphic and alphabetic communications with the invisible potency, which, whatever it may have been, spelled out by that means the name "La Place," corresponding to that of a celebrated French astronomer and mathematician, long since dead, but by no means forgotten.

An hour passed swiftly away, and the visitors departed; but not until they had received not only various personal tests quite satisfactory to their minds, but also the solution, perfect and complete, of an astronomical and mathematical problem, of a complicated nature, and involving deep questions in the calculus of differentials, that for six months had vainly taxed the brains of the eminent professor there sitting. He had in his efforts made an error, which error was indicated by the unseen power. Of course the child had nothing to do with the intellectual part of the proceeding, but merely furnished the via or means whereby the true solution was conveyed from a superior mind to his own.

Let us now return to the principal personages of this history.

The Rochester Knockings are alleged to have been the first instances recorded or known of the interference of a super-mundane intelligent force or power with the affairs of man on earth; but the statement and allegation has long since been proved incorrect; for not only had such and similar phenomenal occurrences been known in various parts of the civilized and barbaric worlds as well, but they were quite common in the Davenport family as early as the year 1846, in Buffalo, New York. In describing these occurrences to the writer, both Mr. and Mrs. Davenport called them "raps, thumps, loud noises, snaps,

cracking-noises like thieves in the house at the dead hour of the night; and there was no use in trying either to find out what made them, or how they were produced. The thing was quite startling and very annoying—but what could we do?" All this happened in 1846—and a considerable time before the advent of the Fish and Fox Family.

(To be continued.)

Leaves from the Editor's Note Book.

ON Tuesday, the 10th of November, I made my way to Leicester for the purpose of delivering three orations on Spiritualism. I had only lectured in this town on one previous occasion which was about six years ago, and therefore except so far as I was known through my writings, I was, comparatively speaking, a stranger in the place. Upon the present occasion my friend Mr. Young accompanied me from London, having come from Swindon by spirit advice for that purpose. We arrived at Leicester at about half-past five in the afternoon, and under the escort of some of the local Spiritualists who had met us at the station, made our way to the hotel at which it had been arranged I was to stay. The lectures were announced to take place in the Temperance Hall, a large and commodious building, and admirably adapted for public meetings.

My subject for the first evening was "How I became Converted from Scepticism to Spiritualism." The chair was occupied by Councillor H. T. Chambers, who made a very excellent opening speech from which I extract the following:—

"There is one word which I wish to say before I call on the lecturer, and that is that in taking the chair to-night I by no means commit myself to any opinions or doctrines that he may present. When I was asked to preside this evening, I informed the one or two friends who called on me for the purpose, that I should probably be just as much opposed to the Doctor's Spiritualism as to his previous Scepticism, and that I thought they had better find a more suitable person to preside. The gentlemen, however, would take no denial, and so I stated that I should have an objection to taking the chair. Dr. Sexton is a very able lecturer, an accomplished scholar, and a sincere and earnest man; and I am ever ready to listen to the opinions of such gentlemen, even though they may be diametrically opposed to my own."

These sentiments of Mr. Chambers which do great credit to the liberal tone of his mind, were enthusiastically applauded by the audience, which shewed me that I might expect a patient hearing, despite the fact that I had been informed before starting, by a well-known London Spiritualist, who formerly resided in Leicester, that there was sure to be "a row." The audience was not so large as could have been desired, many people staying away, some in consequence of some previous proceedings in connection with the movement, which I need not enter upon here, and others—the Secularists—absenting themselves in obedience to instructions to be referred to again presently. In giving the lecture I received a most patient and attentive hearing, not the slightest sign of a disturbance being shewn by any person present. At the close of the oration, when questions were asked for, a volatile gentleman,

whom we afterwards learned to be Mr. Barber of Northampton, rose up and put a string of queries, connected with what he called the opposition of Spiritualism to the Bible, and then proceeded to make a speech in support of his position. Again and again he had to be reminded by the chairman that making speeches was not allowed, but all to no purpose. He seemed utterly unable to put his questions, without extensively commenting upon their purport. Mainly he seemed to rely for his arguments upon Old Testament passages in favour of the utter unconsciousness of the dead, he declaring that they were entirely destitute of knowledge, wisdom, etc., and that they should never again have a portion in anything that is done under the sun. Supposing him to be a Christadelphian, I replied, that even according to that creed some men at least were again to have an interest in things done on the earth. He then informed me that he was not a Christadelphian, but a believer in the immateriality and immortality of the soul, upon which I informed him that if the interpretation he had given of the passages quoted was the true one, it was clear that they proved a great deal too much, since, according to his shewing, the so-called dead had no knowledge either of this world or of any other. This gentleman persisted in monopolising all the time devoted to answering enquiries by putting a series of questions, hardly one of which was relevant to the subject. I heard afterwards in the town that he had been brought from Northampton for the sole purpose of opposing me, but if so, those who engaged him must have felt ashamed of the exhibition he made of himself. The chairman had repeatedly to call him to order, and even the non-spiritualists in the audience shewed unmistakably that they had no sympathy with the course that he persisted in taking.

On the Wednesday evening I lectured on "The Comparative Merits of Spiritualism and Secularism." On this occasion the chair was occupied by Councillor F. Hewitt. The audience was again not large, but most attentive. No sooner had I concluded and sat down to wait for questions, than up again rose Mr. Barber and the scene of the previous evening was repeated. As in this lecture I had occupied the greater part of my time in pointing out the fallacies of Secularism and the unsatisfactory and unphilosophical character of its pretensions, one would have thought that Mr. Barber, who devotes the most of his time to contests with Freethinkers, would have been pleased with my discourse. But no, he had come to oppose me, and oppose me he must, say what I would. Again the chairman had to call him to order, and again the audience shewed signs of dissatisfaction at his attempts to make speeches on subjects utterly foreign to anything I had said in the lecture. Having furnished himself with the Bible and a copy of the *Medium*, he seemed to imagine that it was my business to explain everything both in the one and in the other. He threw out a challenge which he said he had made on the previous night and would now repeat, to discuss Spiritualism with me in a set debate. I replied that I would do so, if any respectable body of people would put him forward as their representative, that I was perfectly willing to debate with any man living, but that he must be well aware that I could not waste my time in discussing with unknown people who might be des-

titude of influence and position, and for anything I could tell prove utterly ignorant of the subject. He seemed to be somewhat chagrined at this, and muttering something about his respectability, sat down, much to the relief of the audience. One of the daily papers, after giving a very long report of this lecture, appended the following remarks on Mr. Barber's proceedings.

"A gentleman who had interrupted the proceedings on the previous evening by a long string of questions and irrelevant comment, then renewed his irregular harangue on the bearing of the Scriptures on Spiritualism. The lecturer fully answered several questions, notwithstanding that they had been fully disposed of on the previous evening; but being thereupon assailed with a protracted theological disquisition, freely interspersed with questions and quotations, the chairman at length interposed, and eventually put an end to the irregularity, amidst the approving applause of the assemblage."

On the following evening (Thursday), I lectured on Professor Tyndall's address. The chair was occupied on this occasion by James Thompson, Esq., Editor of the *Leicester Daily Mercury* and the *Leicester Chronicle*, a well-known antiquary and local secretary of the Society of Antiquaries. I cannot help here tendering my sincere thanks to this gentleman for the kind and friendly feeling which he shewed towards me during my stay in the town. An entire stranger to him as I was he treated me as though I had been a friend of many years' standing. He is a man after my own heart, and I can but trust that the friendship thus commenced between us may remain unbroken for many a long year in the future. To return to the subject of the lecture, no sooner had I sat down than up again rose the indefatigable Barber. His object was, as usual, to get me to explain a passage of Scripture although I had never so much as mentioned the Bible in my discourse, and had barely alluded to Spiritualism. The chairman requested him to sit down and allow some one else an opportunity of putting questions, whereupon Mr. James Plant, F.G.S., a well-known local geologist, offered a remark or two in a very gentlemanly manner, taking exception to my considering Professor Tyndall a Materialist. After I had replied to him, Mr. Barber again rose and said that he should have great pleasure in moving a vote of thanks to me, only he should like to ask two or three questions first. This created some little amusement. However, he put his questions which I answered, and then moved the vote of thanks, speaking of me in somewhat eulogistic terms. Thus closed my three orations in Leicester. Long reports of the proceedings appeared in the daily and weekly papers.

I remarked in the earlier part of these notes that I should refer again to one cause of the audiences being smaller than was anticipated. It is to be found in the following handbill, circulated freely by the Secularists of the town.

NOTICE TO THE INTENDED HEARERS OF DR. SEXTON.

"The Secularists, who are ever ready and desirous to defend their views against all relevant attack,—believing that, when truth and error meet in fair combat, truth will prevail,—nevertheless do not intend to avail themselves of the opportunity offered by Dr. Sexton to put questions to him after his orations. To do so would not give them equal advantages with the Doctor, as he, after occupying what time he may choose for his oration, will again have his reply to the questioner. If the Doctor or his friends desire to promote enquiry into modern Spirit-

ualism, they are taking a strange course. The phenomena which go by that name are matters of practical experiment and not of oratory, and Secularists will gladly assist in any properly-arranged scheme for testing its pretensions. If tables move without the application of physical force, it requires no oratory to prove it; and the same may be said of the manifestations of intelligence other than that of those present on the occasions when such manifestations are said to occur; these are matters for observation, and not for oration. If the Spiritualists have any worthy faith in their views, they will be willing to submit their pretensions to a fair test. Such a test would require that the physical phenomena should take place under conditions that exclude the operation of the muscular power of those present, and the same conditions would be required for the intelligent phenomena; that is to say, the intelligence of the persons present on such occasions must be guarded from action, otherwise the ordinary effects of muscular force and human intelligence may be taken for the effects of spirits.

The writer having witnessed the proceedings which have taken place at various sances of Spiritualists, and having found them evidence rarely anything beyond the extraordinary credulity of the believers—the exception being that of imposture only—is anxious for such an examination to take place as will put the matter before the public in its true light; and for this purpose he will gladly take part in such an examination, and will subscribe liberally to any funds that may be necessary for the purpose. Any response to this proposal, addressed to "Secularist," the Secular Club, Humberstone Gate, will receive immediate attention."

November 10, 1874.

These are the people who claim to be Freethinkers, who are always boasting of their practice of hearing all sides of a subject, and their constant desire to be allowed the opportunity of questioning opponents. It has happened before now that ministers of Christian congregations have requested their hearers to stay away from Secular lectures—although I am not aware that they have ever issued handbills with a view to accomplish that end—whereupon Secularists have yelled furiously at the bigotry and intolerance of such a course of procedure. Nothing they maintained but a fear on the part of such people of having their opinions unsettled by the evidence of truth could dictate such a course, and nothing but the undue influence of the priest could carry it out. Here, however, we have Secularists adopting the same course of procedure, showing their cowardice in not daring to listen to views opposed to their own, and their quiet submission to authority in obeying the voice of their intellectual "pastors and masters." The Leicester Secularists are noisy enough in advocating their opinions when no one of ability is present to confute their statements, but when a man comes to that town, who from twenty years' experience knows the entire workings of their system and the miserable fallacies it involves, they shrink away like snails into their shells and hide their heads from public gaze. The author of the handbill, whoever he may be, had not the temerity to put his name to his effusion, but he must have been pretty well-known in the party since they all followed his instructions with as much meekness as if they had been Roman Catholics and he their parish priest.

Despite the fact that they stayed away from the lecture and could therefore know nothing of the line of argument I adopted, except what they learned from a newspaper report, one of their local celebrities had the coolness to rush into print to

reply to my lecture. The following is his letter, which appeared in the *Leicester Chronicle* of Nov. 14th. :—

SPIRITUALISM AND SECULARISM.

Sir,—Will you allow me a short space for a few words of comment on Dr. Sexton's oration upon the above subject? The Doctor gives twelve propositions which had been drawn up upon this subject, on the supposition that the phenomena of Spiritualism were true. This, to me, is a very bold form of begging the question at issue. I submit that the question has not reached so advanced a stage as to admit of his propositions, they being intended to discover the cause of a class of phenomena whose very existence is in dispute. Our courts of law have a very useful practice, which experience has shown cannot be neglected without danger to truth, which is to prove the fact charged before entering into an enquiry to fix its cause; and I think it will not be disputed that, before enquiring into the phenomena called spiritual, we require clear proof that such phenomena exist. When the believers in Spiritualism can establish its claim to credence, it will then be time—and not before—to consider its cause or causes and also what relation it bears to Secularism."

JOSIAH GIMSON.

I sent the following reply which appeared in due course.

Sir,—Mr. Gimson's letter does credit alike to his courage and his ingenuity. He had a full opportunity of attending my lectures, hearing what I had to say, and thus learning exactly the position which I took, and the arguments I advanced in support of the same. He, however, preferred to stay away and judge of what I said by a short newspaper report, and then rush into print in reply. Some one of his party (thinking, I suppose, "discretion the better part of valour") issued a handbill—to which, by-the-bye, he had not the courage to append his name—stating that the Secularists did not intend to avail themselves of the opportunity of putting questions to me at the close of the lectures, which, of course, meant that they had made up their minds to keep away. As they acted upon this determination, and are therefore utterly ignorant of what I said, it is—to say the least of it—hardly fair to put forth a pretended reply to a newspaper report of my statements.

Of course, my twelve propositions were based upon the assumption that the phenomena are genuine, which was not "begging the question at issue;" because, in the lecture, I gave unmistakeable proofs—if there be such a thing as evidence in the world—that the facts do occur. I know of no man who has ever taken the slightest trouble to investigate the subject, who has had the temerity to dispute the phenomena. Several there are who, while admitting the facts, hesitate to accept our explanation as to the cause of them, and for these my propositions were drawn up. The writer of the handbill—known, I suppose, to Mr. Gimson—states that the phenomena "are matters of practical experiment, and not of oratory;" but, then neither are they matters of newspaper correspondence. The nonsensical parade about liberal subscriptions to funds for the purpose of investigation, is simply "tall talk," and utterly beside the question at issue. If Mr. Gimson be desirous of investigating the matter, he can do so in his own family circle, without any outlay of money or any assistance from Spiritualists. This is the course I took; and I do not think I shall be considered egotistic if I say that I am quite as competent to judge of a matter of fact as Mr. Gimson, or the anonymous "Secularist" of the handbill. Men of science of the highest eminence in their respective departments, such as Messrs. Wallace, Crookes, Varley, and others, after careful investigation by thoroughly scientific rules, have arrived at the conclusion, not only that the phenomena are genuine, but that Spiritualism is the only means by which they can be explained. And so numerous are the converts from Materialism to Spiritualism that an enor-

mously-large proportion of the Spiritualists of to-day were once Secularists. The competency of these men to judge of the subject, after investigation, can hardly be disputed by Mr. Gimson himself. Spiritualism is shaking Secularism to its foundation, and I, for one, do not therefore much wonder at Secularists taking the very course which they condemn so vehemently, and complain of so bitterly, in orthodox Christians, of staying away from lectures where views are enunciated not in accordance with their own.

In conclusion, I would simply say that my advice to all is to try experiments for themselves, in their own homes, and by that means obtain evidence which shall be independent of any statements that may be made either on the one side or the other. If, however, the subject is to be discussed, I prefer, instead of a newspaper correspondence, a public debate, which Secularists are always boasting they desire above all things else. Let Mr. Gimson bring forward the best men of his party and I am ready to meet them, fully confident that Spiritualism and the other questions which it involves, such as the existence of a wise and benevolent Deity, the immortality of man, and the responsibility of all human beings to God, are truths which will overcome all opposition, and survive to bless mankind when Secularism shall be a thing of the past.

I am not accustomed to reply to any attack that may be made upon me in the public papers; but the course taken by Mr. Gimson and his party is so manifestly unfair, that on this occasion I have broken through my general rule.

Yours faithfully,

GEORGE SEXTON.

Manchester,

November 16th, 1874.

From Leicester I took train to Sheffield, for the purpose of calling on some very old friends and spending one night in the town. Wherever I went I was questioned about Spiritualism and Spiritual phenomena, a circumstance so new in Sheffield that I was led to inquire into the cause of the sudden and unexpected interest in a subject which hitherto I have found almost entirely ignored. There was no difficulty in tracing this agreeable change of feeling on the part of the inhabitants of Sheffield towards Spiritualism to the recent lecture delivered by Mr. Burns in the Cutlers' Hall. Many curious questions were asked me respecting the phenomena and the mode to be adopted to obtain manifestations. I learned that a few young men, after hearing Mr. Burns' lecture, had formed themselves into a circle, determined to test the question for themselves, and that the result had been that, at the very first sitting, they had obtained some marked manifestations. The interest of the whole number was, of course, stimulated by this fact, and they were now more than ever determined to pursue the investigation. Amongst this small band I may name my old friend Mr. Joseph Pearson, Secretary to the shareholders in the Secular Hall, a determined anti-vaccinator, and one of the most energetic men in the borough.

On Saturday, the 14th, I left Sheffield for Manchester, arriving at the latter town late in the afternoon. As a matter of course, it rained in torrents, as at Manchester it always does—at least, always when I am there. On the following day (Sunday), I went to Bolton, according to announcement, and delivered two orations in the Co-operative Hall. The audiences were good, considering the unfavourable state of the weather, for the rainfall experienced at Manchester on the previous night had not only continued, but had extended itself to

Bolton. In the afternoon my subject was "The Utility of Spiritualism," the chair being taken by the Rev. J. K. Applebee, minister of the Free Christian Church, who had consented to forego his own service in order to preside at my lecture. In the evening I spoke on "The Comparative Merits of Spiritualism and Secularism," and pointed out the failure of the latter as a philosophical system and its deficiencies as a basis of moral action. Several of the leading Secularists were present, but had little or nothing to say in reply to my attacks on their principles. Long reports of my orations appeared in the Bolton papers of the next day. I returned to Manchester at night, and on the following morning—the rain still falling as though a second flood were imminent—I made my way to Nottingham, where I had been announced to lecture in the Mechanics' Lecture Hall, on "God and Immortality; what has Spiritualism to say on the subject?" The wretched state of the weather kept many persons away from the meeting, and the unfavourable impression produced by the injudicious advocacy of a previous lecturer on Spiritualism that had operated so injuriously at Leicester was also apparent here. The Secularists were most of them conspicuous by their absence, and those who were present had nothing of any importance to say. A Christadelphian put a series of questions of a most irrelevant character, and, could he have had his way, would have kept me engaged till now explaining passages of Scripture, mostly from the books of Job and Ecclesiastes. The meeting passed off very harmoniously, and I have no doubt a very good impression was produced. Short but favourable notices appeared in the papers.

On the following day I returned to Manchester, and on Thursday, the 19th, took train for Liverpool, where I had been announced to give two lectures in the Concert Hall, Lord Nelson-street. Here I found that Secularism was entirely defunct, the once flourishing society having melted away into nothingness. Wall's Temperance Hotel, erst the rendezvous of the Secularists, is now the rallying point of the Spiritualists; and the proprietor, an old "Freethinker" of forty or fifty years standing, has himself become a most sincere and earnest advocate of the new light that has dawned upon him in his advanced age. It was quite cheering to hear him speak of the communications that he was in the habit of receiving from the spirit-world, and the importance that he attached to the kind and welcome messages wafted from the everlasting domain of the Summerland. My subject on Thursday was, "How I became converted from Scepticism to Spiritualism;" and on Friday, "Objections to Spiritualism stated and examined." My old and dear friend, Dr. Hitchman, who had met me on the platform on my arrival to greet me on my visit to the town, presided on both evenings; and as chairman, delivered two masterly addresses, characterised by profound thought and graphic language, which alone would have amply repaid the audience for attending. My orations were most enthusiastically received; the interruptions of applause on the second night being, I think, more numerous than I have ever experienced before, since I have occupied the Spiritual platform. The chairman made a glowing speech in my praise, stating his own experience of the estimation in which I was

held in foreign academies, to several of which he and I in common belong. At the close of the lectures an opportunity was given for questions to be put, but none of any importance were asked. Mr. Lamont pressed me to stay and lecture in the Society's rooms on the following Sunday, a request which I appreciated but could not comply with, seeing that I had to be at Brighton on the Monday evening, and saw no means of getting there except by travelling all the Sunday night, a course of procedure which I have frequently adopted, but deem it always advisable to avoid—for health's sake—where the exigencies of the case do not render it absolutely necessary. I therefore promised to revisit Liverpool early in December, and returned to London.

On Monday, the 23rd, I went to Brighton, according to announcement, and gave an oration on the "Philosophy and Teaching of Modern Spiritualism" in the Town Hall. A Spiritualist's funeral had been held in Brighton during the day, at which it was expected I should attend and conduct the service. Pressure of literary work, however, kept me in London till four o'clock in the afternoon, and consequently Dr. Monck was telegraphed for and went down in my stead. The funeral appears to have, from its novelty, created a great sensation in the town, something like 500 people having attended on the occasion. The mourners wore bunches of flowers in their button holes, and the coffin was covered with a purple pall usually employed by the Ritualists. This funeral brought to my mind a want which has long been felt, for a short printed service that can be used on such occasions. I mentioned this to the Brighton friends, who at once suggested that I should prepare one, which I agreed to do. I shall therefore take the very earliest opportunity of complying with this request by preparing and printing a Spiritualistic service for the burial of the dead, that can be used by any of our friends on occasions of this kind. The audience at my lecture was not large but unusually respectable—using that term in its conventional sense—and exceedingly attentive. The whole of the arrangements were made and the entire responsibility taken by Mr. Martheze, whose earnestness and sincerity in the propagation of Spiritualism is deserving of the highest praise.

In all the towns where I go, I find the "Christian Spiritualist" in great request, and am much gratified to know therefore that my labours in the cause, both through the press and on the platform, are highly appreciated.

GEO. SEXTON.

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

II.

LET us commence, then, our explanations regarding the *a priori* argument, and our first enquiry may be, What is this argument?

The argument *a priori* for a God implies two things; first, the fact that we have certain thoughts or conceptions in our minds, of which our minds cannot be divested, and secondly, the fact that these conceptions of the mind have certain external counterparts, which counterparts cannot cease to exist, or (to express it more properly) cannot be conceived to become non-existent.

Let us look within, and also look around, and see whether or no there be such conceptions in our minds, and such counterparts in things as existing without.

1. I maintain, then, that we have a conception of *Space*, and maintain further that this conception is so connate to the mind that, by no exertion can we get quit of the conception. It ever forces itself upon us. If I think of myself, I think of myself in reference to *place*. If I enlarge my conception, and think of this globe which we inhabit, I have a conception of a globe as existing in *Space*. If, finally, I enlarge my conception to take in the *Space* between us and the most *distant* constellation, the very words show that the conception of *Space* has still attended me. In fine, I cannot think of any thing, be it small, or be it great, but as existing in *Space*,

2. But secondly, the conception in question has an outward or external counterpart, and it is impossible for any thinking man to believe otherwise. Just let a man try. Can he conceive of the *Space* in which the Earth exists, and performs all its movements, diurnal and annual, as being abolished? Can a man abolish in thought the *Space* in question, any otherwise than by giving the lie to his own consciousness? A man may in thought abolish this round world by conceiving it transported to the other end of the Milky Way, or even by conceiving it to exist altogether. But to abolish the *Space* in which the earth moves, is beyond a man's power, by any operation of thought. The appeal is to the consciousness of every thinking-man—and there is no doubt as to the way in which the appeal would be answered.

I know that Kant, and, after him, a host of German metaphysians, have expressly denied the outward or external existence of *Space*. They say, the planets and the fixed stars are *realities*, but the *Space* in which they exist is no reality. It is only a *form of our thought*. But the proper and ready reply to the assertion of those Germans is, that the people of this country, including its philosophers, have never been able to understand what is meant by the *Space* in which our earth exists and moves, being merely a form of thought, while the earth itself is a reality. No doubt, certain among us have pretended to understand, and may have adopted, the German position about *Space*. But, for all that, they have not succeeded in enlightening their neighbours, who obstinately refuse to be able to understand nonsense. The practical sound judgment which distinguishes the majority of British philosophers will, for ever, stand in the way of making the stars, say those in the constellation of the Pleiades, realities, while the *Space* which surrounds those stars, and that constellation itself, is no reality, but only a form of thought in me.

Each one of the stars in the Pleiades is a material object, and is capped by the label "reality"; but to the surrounding space is denied all reality, and it is relegated to my own mind as its sole seat. But how this can be puzzles our philosophers, and, in fact, they do not believe it.

The same things, substantially, are to be advanced regarding Time, as have been advanced regarding *Space*. First,—There is the conception of Time, of which the mind cannot be divested. We conceive of each individual thing that it exists in Time, and cannot do otherwise. Again, Time is an affection of outward things, and not merely a thought in me. The sun has endured (or has had time) for so long. In short, the spirit of the observations which have been made with reference to *Space* falls to be made with reference to Time.

Thus far in illustration of the conditions which must be laid down regarding the starting points of the *a priori* argument. We must start from conceptions inseparable from the human mind—and the conceptions must have external counterparts. There are many conceptions of the human mind which necessarily belong to it, but which yet have no counterparts outwardly. With conceptions of this nature no true *a priori* argument for a God could be constructed. A Divine, of considerable ce-

lebrity has constructed a *priori* argument, built upon necessary conceptions, which, however, have no external correspondents, and the consequence is, that his argument is a pure fallacy. It begins and ends with conceptions in his own mind—and he never gets beyond them into a region where any external existence is to be found. The argument in question simply resembles the circumvolution of oxen in a mill, carrying round the great spoke which effects the grinding. The oxen never travel beyond their circuit; and no more does the Divine in question go out of himself. He begins with his own conceptions; he goes on with his own conceptions; and he ends with his own conceptions, and at the end, as much as at the beginning, the Being of a God, as an external existence, is never reached. As a specimen of the propositions employed in the argument under notice, we may adduce the first:—*Existence is possible*. There is no possibility of a series of propositions, of this kind, reaching any outward existence. The reader, no doubt, will be concerned to know the name of the Divine in question, and we must gratify a natural curiosity by the information that the Divine is the Rev. Moses Lowman, whose small work was panegyrised by a still more famous Dissenting Divine, the Rev. Dr. Pye Smith.

All such attempts are utterly in vain. Conceptions, however necessary to the human mind, cannot, of themselves, conduct to necessary existence of any outward kind—no more than can the bodily eye of itself furnish outward objects for its own scrutiny. There must, too, be necessary existence outwardly. Without one or the other of those conditions, a true *a priori* argument for the Being of a God cannot be.

But those two conditions being present, a strict *a priori* argument becomes possible, and will be actually constructed, provided always that the subsequent steps in the progress be legitimate. If the subsequent steps be righteously drawn from those premises, the Being of God may be deduced, or will be deduced, with as much certainty as we accord to the relation of equality between 2, plus 2, and 4.

But, in the meantime, we may pause. Sufficient food for the reader's meditation for a time has been furnished.

Dr. Sexton's Lecture Engagements.

Dec. 6.—MANCHESTER (Temperance Hall, Grosvenor Street) *Afternoon*: "Spiritualism in all Ages and all Countries." *Evening*: "God, Nature, and Religion; a Criticism of Mr J. Stuart Mill's Recent Work."

Dec. 8.—ROTHERHAM (Temperance Hall), "The Claims of Modern Spiritualism upon Public Attention."

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."

DR. SEXTON'S NEW VOLUME OF DISCOURSES.

THE Editor of the CHRISTIAN SPIRITUALIST again calls attention to his forthcoming volume of Discourses on Spiritualism and Cognate Subjects, which will shortly be ready for going to press. It will comprise the two lectures given in the Crystal Palace in 1873, which produced at the time so great a sensation; his lecture on Protoplasm, a Criticism of the Theory of Professor Huxley; the Oration on Objections to Spiritualism Stated and Refuted, recently delivered in London, and so enthusiastically received by the audience; and several other Discourses that have been delivered before popular audiences. The volume will be beautifully got up, bound in cloth, gilt lettered, and admirably adapted for the drawing-room table or for presentation. It will be published at 5s., but subscribers who send in their names at once will be supplied with single copies at 3s. 6d., three for 10s., or seven for 21s. It need hardly be said that such a volume can only be made to pay by obtaining a very large circulation, and we shall be glad, therefore, if our readers will procure as many subscribers as possible without delay. The following copies have been already subscribed for.

Morell Theobald, Esq.	3 copies.
Mr. John Hawarth	2 "
Mr. James Bowman	12 "
Miss M. M. Mussell	1 "
J. T. Martheze, Esq.	7 "
T. Etchells, Esq.	3 "
Mr. J. Swinburn	1 "
Mr. L. Lamont	1 "
Rev. George Duncan	2 "
Rev. F. R. Young	15 "
Mrs. Henry Wreford	5 "
Miss S. R. Wreford	5 "
D. H. Wilson, Esq., M.A., LL.M.	1 "

NOTES FROM LANCASHIRE.

OWING to some cause or other, the meetings of the "Manchester Association of Spiritualists," held every Sunday afternoon in the Grosvenor-street Temperance Hall, have been more numerously attended than usual during the past month. Messrs. Johnson and Jackson have been the trance-speakers on alternate Sundays. On the 25th October, the former gentleman delivered an eloquent discourse upon the text: "Brethren, dwell together in unity." He noticed at length the dissensions existing around us, which seemed to forbid that men should ever attain to unity of thought and feeling. This apparently was the work of erring man, but really it was the angel of progress stepping into the stagnant waters to trouble and purify them; another stone thrown into the mighty ocean of thought, whose circles should widen and widen till the good, beautiful, and true, should flourish in the great heart of all humanity. The week after Mr. Johnson uttered these sentiments, the Rev. Brooke Hereford, Unitarian minister, of Manchester, put forth, in characteristically forcible language, similar thoughts, which I shall insert in a condensed form, as I deem them worthy of a permanent record:—"Is it not the strong, wholesomest thought about religion which is stirring throughout the churches, and leavening our whole national life? You see signs of it everywhere. The impatience of shows and shams, the proving of every mortal thing, from the deepest question of immortality, or the power of prayer, down to the question of the establishment of the Church, and the use of bishops in the House of Lords. I sometimes think there never was so little possibility of rest. I feel as if, myself, I had to go down to the very foundation of things, and argue the whole question of religion from the very roots almost every three months, so unsettled does everything seem. But what signs all these

are of the craving in men's minds for something solid and real! and what signs they are to stir those who believe either that they have something solid and real, or are on a true and wholesome way to it!" Surely Spiritualism is playing a most important part in this upheaving and tumult.

On the 25th November, Mr. Burns lectured twice at Oldham. In the evening his subject was, "Salvation according to Spiritualism." I was not present at Oldham, but I did hear him deliver the same lecture some time past at Manchester, to quite a crowded audience in the Grosvenor-street Temperance Hall, and I feel it my duty to state that I never heard a discourse more attentively and eagerly listened to, and from the air of satisfaction that pervaded that large assembly I may justly conclude that all were highly gratified, and that every one of those people retired from that hall both wiser and better men and women than they entered it, from having heard, perhaps, for the first time, practical truths of the greatest importance laid before them in an earnest manner, and clothed in simple and plain language. Mr. Burns on this occasion did certainly surpass himself. The *Manchester Courier*, of 26th October, 1874, announces that the Rev. Dr. T. G. Lee, of All Saints, Lambeth, has in the press a volume of "Facts, Records, and Traditions," which he has collected relating to Dreams, Omens, Miraculous Occurrences, Warnings, Second Sight, Witchcraft, Necromancy, &c., which will be published by H. S. King, and Co., under the title of "Glimpses of the Supernatural."

Mr. Charles Watts lectured one day last month at Bolton on Spiritualism. Alluding to that lecture he speaks in the *National Reformer* of the 25th October of the "weakness and folly called Spiritualism." By-the-by, this impartial and free-thought journal seems to have exhausted its stock of choice epithets, or why does it repeat, parrot-like, this worn-out jabber almost every issue? Perhaps Mr. Watts is not aware of the fact that some of the most intelligent non-Spiritualists, men whose opinions cannot be set aside of his audience at Bolton, have characterised the whole of his lecture there against Spiritualism as a most miserable failure, and wretched stuff not worth listening to. It behoves those who take up their abode in brittle tenements to be a little careful and modest.

Dr. Sexton lectured in the Co-operative Hall, Bolton, twice on Sunday, the 15th inst. In the afternoon his subject was "Spiritualism—what is the good of it?" Mr. J. K. Applebee, minister of the Free Christian Church, occupied the chair: "Considering the inclemency of the weather," says the *Bolton Evening News*, for the 16th November, in which a long report of the Doctor's lectures appears, "there was a good attendance." He said opponents of Spiritualism invariably fell back upon the question, "What good is it?" to which there was no difficulty in returning a satisfactory answer. The main objection urged against Spiritualism was that the phenomena were trivial. It was thought that if men's spirits were to come back they would have some nobler object in view than rapping on tables, &c. What had to be dealt with was not the character of the phenomena but the lessons they taught. Spiritualism was not new, but had come in a new form, with power to accomplish some great result: the thing itself was as old as humanity. Its results were beneficial in a variety of aspects. It had imparted the knowledge that spiritual existence was the only stable existence. The main influence of Spiritualism was more with regard to the man himself, to his spirituality and immortality than to the Great Spirit from which all human spirits must necessarily have sprung. It taught unquestionably that man was immortal, and by doing that had accomplished a tremendous result. It taught that those who had passed away were not only not dead, but still living, and could hold communion with mankind, and that, perhaps, the greatest result of all could not fail to be beneficial in a practical sense to society. He believed that very frequently many of our best and purest thoughts

came from a spiritual source; were but the spiritual communications of the being on the other side. Spiritualism taught the grand doctrine of human progress in both worlds, that all human beings were spirits, between whom and the lower animals there was a grand and broad distinction.

In the evening the subject was "The Relative Merits of Spiritualism and Secularism. The audience was about as large as in the afternoon. Mr. G. A. Warris presided. The doctor said when Spiritualism became first known, and men began to accept the phenomena as facts, the first question that would arise in the minds of many would be, "What would be the particular attitude assumed by Spiritualism in reference to other forms of thought?" In a discussion in London, he had pointed out, when once the fact that there were spiritual phenomena was admitted, there was no stopping short of the conclusion that the spiritual theory was true, and he endeavoured to show it in twelve propositions he requested Mr. Foote to reply to. Mr. Charles Watts finding Mr. Foote omitted all notice of the propositions, undertook to deliver a lecture in the Doctor's presence, when he would deal with the propositions. The Doctor attended the lecture, and had his say, but Mr. Watts passed over the propositions almost unnoticed. The Doctor here stated the propositions. After observing that he was for twenty years a Secularist, and that after fifteen years' investigation he became a Spiritualist, said his object was to show how far Secularism and Spiritualism were incompatible. There were a great number of persons advocating Secularism who would tell them that it was the simplest thing in the world, and yet the probability was that they would find a great diversity of opinion among them. Mr. Holyoake—the inventor of the name "Secularism"—issued a book in which he gave an exposition of it. Mr. Bradlaugh then came forward, and said Mr. Holyoake's Secularism was all moonshine. Then Mr. Watts came forward, and issued pamphlets saying they were all wrong, and he would put them all right. Still more recently a publication had been issued by Mr. Foote, and he had re-stated Secularism, and put all three right. By this it would be seen there was as much diversity amongst Secularists as among any religious body. The Doctor here pointed out the difference of the Secularism of these contending parties. He concluded an eloquent lecture by saying that Secularism did not satisfy the wants of humanity, and just because it did not satisfy, Spiritualism had made the largest number of converts from the ranks of Materialism. Nine out of ten Spiritualists were men who had come over from the materialistic ranks, and that was because they were the men who were starving religiously. Secularism was at this moment being shaken to its very foundation. He believed that Spiritualism was one of the movements that had come in the providence of God to accomplish a great and a grand result, and that it worked in connection with other great movements going on for the raising up of humanity to an exalted position.

Several questions were asked and answered at the end of each lecture.

A fortnight ago a most interesting and valuable lecture was given on "Joseph Mazzini," in the Unitarian Chapel, Upper Brook-st., Manchester, by the Rev. F. E. Millson, of Halifax. In the course of his lecture, the rev. gentleman read a most sympathetic letter of condolence Mazzini had sent to a working-man in Halifax who had lost his only son. Mazzini stated in this letter that he had searched through all history without being brought to believe in any existing system of religion, though he had reached a conviction that could not be shaken that there was no such thing as death, and that life, both here and hereafter, was a state of continual progression.

76, George-street,
Hulme, Manchester.
19th Nov. 1874.

F. SILKSTONE.

GRATUITOUS ISSUE OF THE CHRISTIAN SPIRITUALIST TO THE CLERGY.

THE proposition that we made two months ago, to post copies of the *Christian Spiritualist* to the clergy and ministers of the various religious denominations, with a view to correct the errors on the subject of Spiritualism that prevail so largely in those quarters, has, we are happy to say, been well received. Large numbers of letters have come to hand approving heartily of the scheme, and promising to help us in an undertaking which must be productive of a great amount of good to the movement. A thousand copies of the November issue were posted to Congregationalist ministers, and, with the kind assistance of the friends of the cause, we hope to continue to distribute a thousand copies of each number in the same way, until every clergyman and Dissenting minister in the country has, by this means, had the subject of Spiritualism brought under his notice.

Subscriptions for the above purpose will be thankfully received. P. O. O. to be made payable at the Ludgate-circus Post Office, London, E.C., to George Sexton.

The following sums have been received:—Faith, £5; Mr. Croat, 2s. 6d.; Mr. Lamont, 6s. 6d.; Mr. Tebb, £1 1s.; Sir Charles Isham, £2; Mr. Bielfield, £1.

SPIRITUALISM IN LIVERPOOL.

MANY are the acts of almost superhuman heroism which have been performed in the history of the world, even for those mere *speculative* opinions in science, theology, or philosophy, to believe which could make no man morally better, or to discredit it, morally worse. Does the reflective seeker after Truth in the year 1874 desire to know *why* it is that Spiritualism and the Spiritualists absorb so much larger share of public attention than at any former period, the answer may be found in the fact that more able, learned, and eloquent advocates, whose knowledge is *solely* based upon EXPERIMENTAL SCIENTIFIC TESTIMONY, and ADEQUATE PRACTICAL OBSERVATION, have now become the principal witnesses in this grand and glorious cause of human progress at home and abroad. This is the essential mark of a *pronouncement* in Philosophy, and demands from all who boast of justice or catholicity of sentiment in Science, the most complete respect, if not absolute submission. Such genius as this—when coupled with demonstrative logical evidence, in principle and practice, ensures ultimate triumph over bigotry and prejudice. Indeed, the Science of Spiritualism is of the highest and best quality that ever adorned the crown of martyrdom, since it is vitally bound up with our weal or woe in time and eternity—and deeply concerns all mankind both nationally and individually. French Spiritualists may not be more argumentative than English Spiritualists—they are neither more wise than Germans—even if they yield somewhat in versatility of polemic warfare to the Americans; our Irish friends are not improbably more skilled in their favourite art of screaming humourously about something or nothing, in Spiritualism and out of it, whilst as to epigrammatic *wit* in their recent battles with Materialists in various cities, the Italians of the present day, with their forcible pasquinades for critical sceptics of all denominations, are more than masters in this speciality of thought. Withal, great adapters and clever magnifiers of other men's ideas are seldom remarkable for inventive genius, whatever may be their merits in other respects. At the same time, it cannot be denied in matters pertaining to physical science—the Copernican theory for example—Galileo himself took the very step most rapidly to ripen and establish his splendid discovery. In the subsequent years of study that were

really *purchased* by his mendacious and humiliating confession of papal infallibility, he laid down for posterity the greatest and best principles of existing Dynamics; Kepler contributing his sublime knowledge of the laws of planetary movement—without which Newton had not found ready to hand that firm and immutable basis or God-like foundation on which he *reared*, with matchless brilliancy, the stupendous and magnificent structure of universal gravitation. In like manner may be traced the “Spiritualism in Liverpool,” by way of human magnetism, and magnetic lucid somnambulism. Every step in the Temple of Truth is a sure discovery—mental, physical, or spiritual—towards something higher, nobler, and better in the city of the living God. Clairvoyance, Prevision, Transference of the Senses—as shown especially by Professor J. R. Buchanan of late in the Eclectic Medical College of New York—intermediate *rapport* employed by distant friends, clairvoyant intuition, alone, being subversive of Materialism; thought or mind reading, community of sensation between the magnetiser and the magnetised, influence of soul upon body, mental perception *without* visual organs, transposition of feeling, annihilation of sensibility, analogy between terrestrial and animal magnetism, MAGNETIC ATTRACTION OF SENSITIVE AND CONGENIAL MINDS, perceptible luminous emanations, magnetised water, or sugar of milk—its efficacy in various intractable diseases known to be otherwise incurable—even arrest and transference of the circulation of blood; in short, magnetic phenomena, physical and psychical, despite the cowardly poltroons of all countries, have not only led to the real abandonment of the most cherished tenets of heart and intellect, but *paved the way* to Spiritualism in Liverpool, and elsewhere. On the 19th and 20th of November Dr. Sexton delivered two of his far-famed and masterly addresses on the Science of Ourselves, in the Concert-hall, Lord Nelson-street, to most respectable, intelligent, and attentive audiences, under the presidency of Dr. William Hitchman, of that town, who occupied the Chair on each occasion. The lectures were *selected* by the Psychological Society of Liverpool, and were entitled respectively, “How I became Converted from Scepticism to Spiritualism,” and “Objections to Spiritualism—stated and examined—including the Satanic theory.” With the majority of mankind it must be conceded that, from an exclusively materialistic standpoint, human life is a sad inheritance of hopeless regrets; those who believe not in the Sextonian Philosophy, then and there so majestically enunciated by the profound thinker and accomplished Doctor, often commit suicide, like Londonderry and Romilly, or go mad like Swift, and drink as did Steele—not to mention other men of unquestionable genius—meanwhile, the awfully solemn fact remains, from the most unequivocal of possible testimony, *the spiritual destiny of each member of the human family is potentially of individual creation*. In these orations the learned champion of modern Spiritualism gave logical, scientific, mathematical, and philosophical evidence of the justness of *his* brilliant experiments from matter to spirit, and showed fully both how he *did* become converted from a believer in materiality to an adherent of Spirituality of soul, and also recited with fervid rhetoric and scientific detail all the *pros* and *cons* of Materialism and Spiritualism so effectually as to leave his auditors with an abiding impression that Spiritual phenomena, when rightly interpreted, *are* our richest repositories of eloquent thought and profound wisdom. Spirituality is clearly shown to be the ultimate fact of human nature, scientifically, as contradistinguished from the atoms, germs, or molecules of chemico-physical processes, called natural organisation, force, energy, or material substance, that ends in water, carbonic acid, and ammonia—in a word, *ashes*. Dependent upon no dust, soil, dew, or rain of the planet Earth, *spirit* is demonstratively the only bright and beautiful gem in the deathless crown of human life, scattering, as it does, those dark and dreary

perplexities that otherwise cloud our scientific horizon—by whose native splendour, wrapt in a glory all its own, the peasant as well as the philosopher is now enabled to learn that the writing of God in the Book of Spiritualism holds the same language of eternal truth as the Scripture, not less His, in the Book of Materialism, for it shines from day to day on “the path of the just as the shining light that shineth more and more unto the perfect day.” May the endeavours of our dear brother Sexton be crowned with a full measure of success, simply *everywhere*! W. HITCHMAN, I.L.D.

The Gleaner.

The Rev. Dr. F. G. Lee, of All Saints', Lambeth, has in the press a volume of facts, records, and traditions, which he has collected relating to dreams, omens, miraculous occurrences, apparitions, wraiths, warnings, second sight, witchcraft, necromancy, &c., which will be published by Messrs. H. S. King and Co., under the title of “Glimpses of the Supernatural.”

A mystery still attaches to the authorship of “Supernatural Religion.” It is stated that the publishers—Messrs. Longman—do not themselves know the name of the author, and that the book was printed in Edinburgh, and sent direct from the printers to the publishers. It is no doubt owing to the fact of the book being printed in Edinburgh that the authorship has been variously attributed to Dr. Muir, and a nephew of Dr. Pusey, both of whom reside there.

The Protestant religion seems to be spreading in Mexico. Five years ago there were only six churches of that persuasion in the whole country, and now there are ninety-eight.

A new work is announced to be issued by the editor of the *Pioneer of Progress*, entitled “A Guide-book for Enquirers,” which, from the subjects to be treated, bids fair to prove an interesting volume. The topics named are: Spirit Circles, Mediumship, Physical Manifestations, Test Mediumship, Healing Mediums, Speaking and Writing Mediumship, Moral Influence of Mediumship, Dangers of Mediumship, Obsession, Identity of Spirits, Good and Bad Spirits, Contradictions of Spirits, the Ultimate of Spiritualism. We believe some of the ablest writers in the movement will contribute to its pages, and it will therefore, be deserving of a very wide circulation. It is announced to be issued to subscribers at 2s., and to non-subscribers at 3s. 6d. We have great pleasure in recommending it.

The *Spiritual Magazine*, recently edited by Thomas Shorter, will, at the commencement of the year, pass into the hands of Dr. Sexton. As this magazine has been in existence for fifteen years, and has, during that time, taken a high stand as to the character of its articles, and the literary ability with which it has been conducted, it will be the aim of the new editor to preserve the tone hitherto maintained, and to increase its circulation. Old and new subscribers will kindly in future send their communications and subscriptions direct to the Editor, 75, Fleet-st., London, E.C. Copies will be sent through the post on the following terms:—1 copy monthly, post free, 7s. per annum; 2 copies, ditto, 12s. per annum.

Thirty-six volumes of Swedenborg's works having been sent for acceptance to the Leamington free public library by the Swedenborg Society, an animated discussion took place as to the desirability of placing the volumes in the library which ended in the books being returned to the Society.

Blackwood's Magazine for November contains a very able paper on the subject of Dr. Tyndall's Materialism, and an excellent satirical poem on the Professor's address, from the latter of which we extract the following—

In the very beginnings of science, the parsons, who managed things then,
Being handy with hammer and chisel, made gods in the likeness of men;
Till commerce arose, and at length some men of exceptiona power
Supplanted both demons and gods by the atoms, which last to this hour.
Yet they did not abolish the gods, but they sent them well out of the way,
With the rarest of nectar to drink, and blue fields of nothing to sway.
From nothing comes nothing, they told us, nought happens by chance, but by fate;
There is nothing but atoms and void, all else is mere whims out of date!
Then why should a man curry favour with beings who cannot exist,
To compass some petty promotion in nebulous kingdoms of mist?
But not by the rays of the sun, nor the glittering shafts of the day,
Must the fear of the gods be dispelled, but by words, and their wonderful play.

The inhabitants of Upper India have started a magazine with a view to reviving the "old religion of the Hindoos.

The *National Reformer* copies the following statement from the *Boston Investigator*:—"According to the mediums, Mark Smith is to play an engagement at one of the leading theatres in heaven, for there are theatres there he says on a much greater scale than on the wicked earth. The prices of admission are not given." When twaddle like this affecting Secularists and Secularism finds its way, as it occasionally does, into other papers, *National Reformers* complain bitterly of the attacks made upon them, in which neither names nor places are given, and yell about the injustice with which they are treated, *ad nauseum*. Yet they do not hesitate to employ the same weapons against the Spiritualists and Spiritualism. We should probably be asking too much of the *Reformer*, which needs reforming, or the *Investigator*, that never investigates, were we to inquire who is Mark Smith, and what are the names of the mediums through whom this communication is said to have been given.

A correspondence on Spiritualism has recently been going on in the columns of the *North Wilts Herald*, the former editor of this journal taking his share of it.

In the *Leicester Daily Mercury* of November 18, there is a letter on the "Rev. F. W. Monck's Flight," by Mr. F. R. Young. Dr. Sexton's recent lectures in Leicester were fully and admirably reported in this journal.

Our friend, Mr. William Howitt, continues to fire his heavy cannon against the National Association of Spiritualists in the *Spiritual Magazine* for November. The same number contains an admirable article by Mr. Thomas Brevior, on "Immortality in Harmony with Man's Nature and Experience," the subject being illustrated by the confessions of sceptics. There is also a reprint from *Notes and Queries*, of some correspondence which appeared in that journal from September 8, 1860, to January 1, 1861, on "The Ghost in the Tower," a very singular narrative.

Mrs. Kate Fox Jencken, and her medium baby, have gone to America on a visit to friends.

We are sincerely sorry to find that the editor of the *Pioneer of Progress* has been obliged to suspend its issue until the beginning of the new year from the want of funds.

Messrs. Bastian and Taylor, the well-known mediums, are at present in Holland, and may be heard of through A. J. Riko, Esq., 71, Molen-street, the Hague.

Dr. Maurice Davies has contributed an article to the *Sun* newspaper, on a visit he made to Mr. Ashman's Psychopathic Institution, in which he speaks well of the man and his treatment.

Mr. Thomas Edwards, 81, Rolls-street, Lower Wandsworth-road, Battersea-park, London, is willing to assist in the formation of a Spiritualist Circle, or an Association for the investigation of Spiritualism.

Evidently, if we may judge by a poem which appears in the *Spiritualist* of October 30, taken from the *Banner of Light*, Gerald Massey believes in Theodore Tilton.

Dr. William Hitchman delivered two scientific and philosophical addresses in the Islington Assembly Rooms, Liverpool, on Nov. 1, under the respective titles of "Professor Tyndall's Materialism," and "Professor Tyndall's Spiritualism." The learned doctor had large and attentive audiences.

Mr. Gerald Massey delivered a lecture on Nov. 3, before the Greenwich Society for the Diffusion of Useful Knowledge, on the general subject of Spiritualism. The hall was crowded, but the proceedings were shamefully disorderly.

The *Medium* is publishing a portion of Mr. R. Dale Owen's Autobiography, taken from the *Atlantic Monthly*, and showing how Mr. Owen came to study Spiritual phenomena.

Mr. Morse has arrived in America. He has been in Baltimore, and will lecture in Philadelphia during December.

The British National Association of Spiritualists will hold a Soirée on December 3, at the Co-operative Hall, 55, Castle-street, Oxford-street, London; Dr. Gully in the chair. No money to be taken at the doors. Cha. to be taken at eight o'clock.

The Rev. Father Ignatius has avowed himself a medium! In a recent service he held in Brighton, he said that "the spirits of the dead often spoke to him, and in far clearer tones than his hearers and he could speak, and that if Christians would not have Christian Spiritualism, the devil would thrust another Spiritualism upon them."

The British National Association is trying to raise funds towards the expenses of an office, Mr. E. T. Bennett, of the Holmes, Betchworth, near Reigate, being treasurer of the fund.

Mr. John Priest, formerly an unbeliever, has lately delivered two splendid addresses in the Islington Assembly Rooms, Liverpool, on "The Creeds of Christendom" and "The Prophet of Nazareth."

Mrs. Emma Hardinge is said to be about to visit this country, where she will be sure to receive a warm welcome. Mr. Peebles may also be expected in England next summer, and he will be as warmly welcomed.

On Sunday, Nov. 15, the anniversary of the passing away of Mr. Hawkes, of Birmingham, a commemorative sitting was held at the Midland Spiritual Institute, 58, Suffolk-street, when Mr. Hawkes made his presence clear to those assembled, giving the chairman a test answer to a test question.

A drama has just been performed in the Gaieté theatre, in Paris, the writer being M. Victorien Sardou, who says that not a line of his comedy was the genuine production of his own brain, but that it was altogether inspired by the spirits of departed dramatic celebrities, with whom he is in constant communication, and that the production of it, and of others written through his own hand, had caused him no mental effort.

Mr. Burns has commenced a re-issue, in sixteen half-crown parts, of Mr. Godfrey Higgins' "Anacalypsis," a sceptical but learned and sincere book.

A weekly Spiritual paper and a Psychological Society have been started at the Cape of Good Hope. Mr. Hutchinson, one of the pillars of the cause there, has lately issued a "Defence of Spiritualism," which is principally a compilation from English Spiritual literature.

We very much regret to hear that *Brittan's Quarterly Journal of Spiritual Science*, one of the first of the American Spiritual magazines, and to which we have occasionally contributed, is in money difficulties, and has issued an appeal for funds, which we hope will be liberally responded to.

CHANGE OF PUBLISHER.

THE January number of the CHRISTIAN SPIRITUALIST will be issued direct from our office, 75, Fleet-street. Booksellers will kindly take note of this fact. Our late publisher, Mr. Arnold, has served us well during the past four years, for which he has our thanks, but, as we shall have the *Spiritual Magazine* in addition to the CHRISTIAN SPIRITUALIST, we are making arrangements for a publishing office of our own, and until that is completed, our temporary publishing office will be at 75, Fleet-street, E.C., as above.

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

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

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

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

FRIENDS in the various parts of the country will oblige the Editor by forwarding to him newspapers issued in their respective localities, that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character. A very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

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CONSTANT READER.—The seraph Abdiel, as related in Milton's "Paradise Lost," was one of the angels who rose in opposition to the attempt of Satan to excite rebellious war in heaven, and failing in his endeavour, quitted the rebel party. It is in reference to this that the lines are employed—

"So spake the seraph Abdiel, faithful found,
Among the faithless faithful only he."

JOHN HAMPDEN.—We spoke of Mr. Wallace as we considered he deserved. His fame is world-wide, and his scientific attainments are recognised by all men capable of judging of them. When we praise him we do so from honest conviction, and are not likely to be deterred by such coarseness and vulgarity as that with which your letter abounds. We have always believed you—despite your crotchets—to be a gentleman, as the son of an English Bishop ought to be, but really another letter or two like the one we have now before us, will compel us to class you with people who mistake abuse for logic, violent language for argument, and strong, and by no means elegant, expletives for sound reasoning. Fie, John Hampden, you ought to be capable of better things than writing scurrilous and libellous letters respecting any man, and especially men of Mr. Wallace's standing.

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"It is not a little remarkable that, notwithstanding all the ingenuity expended on the marine engine, no one has thought of devising some method of patching up a broken screw-shaft at sea."

The Invention consists of a coupling, which can be easily and expeditiously applied to fractured shafts, and which renders them as strong as they originally were.

That such an invention was much required and will be largely taken advantage of cannot be doubted, for, on reference to Appendix No. 2, it will be seen that a large per centage of vessels become disabled, and many of them total wrecks, through the breakage of screw shafts and paddle shafts, thus causing serious loss, both of life and property.

After the machinery of a steam-vessel has broken down, it well known that the charges for towage, &c., are enormous, in addition to which great losses are caused by the delay which takes place in consequence, and it is therefore of the utmost importance that every ship-owner should provide himself with the means of enabling his vessels, in case of accident to their shafts, to resume their course without delay.

According to the returns of the "Bureau Veritas" (Appendix No. 3), 244 steamers of over 100 tons net register were totally disabled during the year 1872; and of these unquestionably a large per centage were disabled by broken shafts.

The *Glasgow Weekly Mail*, of 25th March, 1874, has the following upon this subject:—

"Why Steamships are Lost.—Among the numbers of first class steamships that have disappeared without leaving any record of their fate, I have little doubt that their loss is mainly attributable to their machinery becoming disabled, and the ships unmanageable and getting into the trough of the sea, and from their great length and difficulty of manœuvre, unable to get out; and from their rolling, and too often from the shifting of bulk cargo, the vessel cannot right itself, and down she goes without leaving a trace behind."
TIMES CORRESPONDENT.

The number of merchant steamers afloat in 1872 (vide Appendix No. 4), was no less than 435. Of these 238 belonged to Great Britain, and averaged 850 tons each. The number of steamers built in Great Britain in 1873 amounted to 480, averaging 1167 tons each; the average dimensions increasing every year (vide Appendix No. 3), 4335 steamers in 1872, plus 480 built in 1873, gives a total of 4795 steamers in 1873, and of about 5260 in 1874.

In factories great numbers of hands are often thrown out of employment for a long time by the breakage of main driving shafts, and the loss inflicted upon owners and men by the stoppage of a mill in consequence is very severe. By employing one of this Company's Couplings, a fractured shaft can be restored to work almost immediately.

It is proposed to make immediate arrangements for the manufac-

ture of the Company's Couplings, and the result of careful estimate of the cost of manufacturing them, and the price for which they can be sold (assuming that only 10 per cent. of the vessels afloat adopt them), is that the annual profits will yield a handsome per centage to the shareholders on the nominal capital.

In the estimates above referred to no account has been taken of the number of couplings which it is believed will be in factories, mines, pumping works, and other undertakings, when once the Company is in a position to supply the demand.

An eminent naval authority, Sir James Anderson, formerly commander of the steamship "Great Eastern," has written a letter (Appendix No. 5) approving of the Invention. "The plan," he observes, "is so simple and inexpensive that I should expect most steamship owners will be willing to put them on board each steamer as a valuable alternative in case of accident to the screw shaft."

No promotion money beyond the cost of advertising and registration will be paid by the Company.

By agreements dated the 30th day of May, 1874, and the 7th of October, 1874, respectively entered into between H. Aguilar, on behalf of the Company, on the one part, and Cromwell Fleetwood Varley on the other part, the Company have secured this valuable patent for the sum of £15,000 in cash, and £35,000 in fully paid up Shares of the Company.

Applications for Shares must be made, accompanied by the deposit of £1 per Share, to the Secretary, or Bankers of the Company. When a less number of Shares are allotted than that applied for, the balance of the deposit will be applied in payment of the sum payable on allotment, and where no allotment is made the deposit will be returned in full.

Prospectuses and Forms of Application for Shares can be obtained from the Brokers and Solicitors, and at the Temporary Offices of the Company, and a model of the Coupling can be seen at any time at the Offices of the Engineer, 2, Great Winchester Street Buildings, where the fullest explanation will be given.

The well-known Patent Agents, Carpmael and Co., have reported upon the validity of the Patent and upon the value of the Invention. The following is an extract from their opinion:—

"I have also caused to be examined the specifications of all prior Patents of which the titles refer to the coupling of shafts. Nothing has been found to affect the validity of the above-mentioned Patent, nor indeed anything relating expressly to apparatus for coupling broken propeller shafts."

"In my opinion the Patent is good and valid, and the Invention appears to me to be valuable and well calculated to attain the object for which it is designed."

"24, Southampton Buildings, May 23rd, 1874

"WILLIAM CARPMAEL."

The successful application of the coupling demonstrating clearly its practical value, has been several times shown on board the steamer "Era" which is still remaining with her shaft secured by the Patent Coupling. Opinions of the Press and a list of Casualties to steam-fom broken shafts, may be had at the Offices of the Company. ers