

The Christian Spiritualist

"Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone—that in all things He might have the pre-eminence."
ST. PAUL.

Editor and Proprietor: F. R. YOUNG, Rose Cottage, Swindon, Wilts.

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A STEP IN THE RIGHT DIRECTION.

I HAVE great pleasure in announcing that arrangements are now completed by which the *Christian Spiritualist* will be transferred into the hands of Dr. GEORGE SEXTON, who, after the issue of this Number, will be its Proprietor and Editor. Dr. SEXTON'S varied scholarship, proved ability as a writer, marvellous power as a public speaker, and long experience as a "Pressman," are ample guarantees for his efficiency as an Editor; while his twenty years' study of Spiritualism, followed by his publicly announced belief in it, specially fit him for the task of editing a Spiritualist journal.

Dr. SEXTON is now a pronounced Christian, and I am thoroughly persuaded that in giving over this, my work, to him, I am in no degree hazarding the distinctively Christian character of my paper. Under its new editorship it will still advocate the cause of Spiritualism, but at the same time continue to give its highest and first allegiance to the Lord Jesus Christ, as to One from whose Divine authority there lies no right of appeal; while it will equally aim to show, as it

has always done, that the relations of Christ and true Spiritualism are entirely friendly. In fact, the character of the *Christian Spiritualist* will remain unchanged, but the Periodical will have the immense advantage of an Editor resident in London.

All subscriptions paid to me for copies sent through the post, and which are still running on, will be handed over to Dr. SEXTON, from whom subscribers will, in future, receive their numbers.

All future communications, also, whether of a business or literary character, must now be addressed to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London.

I humbly but confidently commend this new arrangement to the blessing of Almighty God, and to the favorable consideration of my readers. I shall still continue to contribute to these pages, and shall never cease to feel the warmest interest in a "work of faith and labor of love," undertaken at the outset in obedience to Spirit direction, and now passed over into other hands by the same high authority.

FREDERIC ROWLAND YOUNG.

Swindon, Wilts: June 27, 1874.



MR. WALLACE'S ARTICLES ON SPIRITUALISM IN THE "FORT-NIGHTLY REVIEW."

I.

THE appearance of Mr. Wallace's Papers on Spiritualism in the last two numbers of the *Fortnightly Review*, have, as a matter of course, created a very considerable amount of excitement in the higher literary circles. The scientific reputation of Mr. Wallace is world-wide, and the *Fortnightly* has been always conducted with so much ability that its articles very justly command the greatest respect and attention. Some time since it admitted into its pages a paper by Lord Amberley, attacking Spiritualism, and endeavoring to show that the phenomena usually associated with its name were very largely the result of trickery and imposture, and that, therefore, as a rule, Spiritualists were either knaves or fools, or perhaps more frequently a large admixture of both; which paper was dealt with in these pages in February last. It was but fair, therefore, that the other side should be allowed to have a hearing, and this the Editor has with a consideration for which he deserves great credit, now permitted to appear. A better man than Mr. Wallace could not possibly have been found to defend Spiritualism, not simply against the attack of Lord Amberley (for that was so insignificant as to be hardly worthy of notice), but against the very numerous class of scientific and thinking men whose scepticism is based upon grounds which certainly deserve serious consideration. The evidence brought before the reader in these two papers is of a most conclusive character, and I venture to say that none can carefully read and reflect upon it without having his prejudice against Spiritualism considerably modified. It would, perhaps, be too much to expect that every person who peruses the powerful arguments brought forward with so much skill and judgment by Mr. Wallace should be led to the conclusions to which he, in common with so many other intelligent men, has arrived; but I feel convinced that no one can weigh well the numerous facts that he has quoted without seeing that this same Spiritualism that is being made the subject of so much ridicule and abuse is not the contemptible thing that it is being so frequently represented to be, destitute of any foundation save the disordered imagination or the tricks of an impostor. Such evidence as that produced by Mr. Wallace is overwhelming in its strength, and there are few matters in connection with every-day life that can be supported by anything half so conclusive. Serjeant Cox—to the present day an

opponent of the theory of Spiritualism—very justly remarks in reference to the facts upon which that theory is based:

Here is evidence which, in any Court of Justice in the world, would be held to be conclusive proof of the fact asserted by the witnesses, whose honesty and capacity nobody has questioned. If so palpable a fact as motion of an untouched table cannot be received on the testimony of so many observers, specially charged with the duty of noting and testing, truth in any matter must be unattainable, and treatises on evidence a mockery. All the facts of Science must equally be denied, for not one of them is established by better evidence than is this fact of motion without contact.

Now it must be remembered that the writer of this is a Judge in a Criminal Court, and, therefore, a man who is likely to be much better acquainted with the laws of evidence than most persons who take upon themselves to pronounce an opinion on this question. Mr. Wallace in his papers has gone through a vast mass of evidence, and summarised it in a most judicious manner. By this means he has placed the facts of Spiritualism—which before were buried in huge and cumbrous volumes—before the reader in such a form that no one can longer have any excuse for remaining in ignorance of them, and pleading that ignorance as an excuse for his opposition. Moreover, the great mass of the public who have or think they have any information on this subject, have obtained it usually from opponents of the movement, and have not deemed it unfair to accept such persons as authorities on the question, thereby taking a course of procedure which would never be tolerated for one moment in reference to any matter connected with their own peculiar belief. Mr. Wallace very justly remarks at the commencement of his article—

Few men in this busy age have leisure to read massive volumes devoted to special subjects. They gain much of their general knowledge, outside the limits of their profession or of any peculiar study, by means of periodical literature; and, as a rule, they are supplied with copious and accurate, though general, information. Some of our best thinkers and workers make known the results of their researches to the readers of magazines and reviews; and it is seldom that a writer whose information is meagre, or obtained at second hand, is permitted to come before the public in their pages as an authoritative teacher. But as regards the subject we are now about to consider, this rule has not hitherto been followed. Those who have devoted many years to an examination of its phenomena, have been, in most cases, refused a hearing, while men who have bestowed on it no adequate attention and are almost wholly ignorant of the researches of others, have alone supplied the information to which a large proportion of the public have had access.

Mr. Wallace next deals with several opponents of Spiritualism, treating some of them, in my opinion, much more mildly than they deserve. Lord Amberley, who rushed into print to declare the whole thing the result of jugglery and fraud, and thus to charge people whose respectability is equal to his own with being rank impostors and those who believe in them ignorant dupes, is handled very gently, and even spoken of with

some amount of praise as "a writer of no mean ability and of thoroughly advanced views;" and the anonymous author of the lying article in the *New Quarterly Magazine*, describing an impossible apparatus for producing the phenomena, is simply told that his machinery is too expensive to be in use at Spiritual *Séances*. All this shows Mr. Wallace's kindness of heart, and gentlemanly and courteous manner of dealing with opponents. The statements in the *Quarterly* are simply a tissue of falsehoods; no such apparatus as is said to have been used was possible, and the perpetrator, therefore, of such gross fabrications is deserving of nothing less than the bitter contempt and scorn of all honest men.

Dealing in a most admirable manner, first with the history of the movement, and then with the facts which, having been well tested, may be considered thoroughly established, Mr. Wallace remarks:—

A medium was raised in the air in a crowded room in full daylight ("Modern American Spiritualism," p 279). A scientific sceptic prepared a small portable apparatus, by which he could produce an instantaneous illumination, and taking it to a dark *séance*, at which numerous musical instruments were played, suddenly lighted up the room while a large drum was violently beaten, in the certain expectation of revealing the impostor to the whole company. But what they all saw, was the drumstick itself beating the drum, with no human being near it. It struck a few more blows, then rose into the air and descended gently on to the shoulder of a lady (same work, p 337). At Toronto, Canada, in a well-lighted room, an accompaniment to a song was played on a closed and locked piano (same work, p 463). Communications were given in raised letters on the arm of an ignorant servant girl, who often could not read them. They sometimes appeared while she was at her household work, and, after being read by her master or mistress, would disappear (same work, p 196). Letters closed in any number of envelopes, sealed up or even pssed together over the whole of the written surface, were read and answered by certain mediums in whom this special power was developed. It mattered not what language the letters were written in, and it is upon record that letters in German, Greek, Hebrew, Arabic, Chinese, French, Welsh, and Mexican, have been correctly answered in the corresponding languages by a medium who knew none of them.

The result of this was, as Mr. Wallace shows, that Spiritualism spread with a rapidity hitherto unparalleled. On all hands converts were made, not from amongst the ignorant and illiterate, but amongst the men of science and erudition, philosophers and profound thinkers. Into every civilised country in the world has Spiritualism now made its way, and the number of persons who accept it as one of the grandest truths that God has ever made known to man, may be reckoned not by hundreds or thousands but by millions. Its progress has been as remarkable as its phenomena, and both properly considered must be allowed to have tremendous weight, upon the minds of enquirers and seekers after truth. Mr. Wallace observes:—

There is nothing parallel to it in the history of human thought, because there never before existed so strong and

apparently so well-founded a conviction that phenomena of this kind never have happened and never can happen. It is often said that the number of adherents to a belief is no proof of its truth. This remark justly applies to most religions, whose arguments appeal to the emotions and the intellect, but not to the evidence of the senses. It is equally just as applied to a great part of modern science. The almost universal belief in gravitation and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind relief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the pervading scientific spirit of the age, that they cannot and do not accept them on second-hand evidence, as they do almost every other kind of knowledge. The thousands or millions of Spiritualists, therefore, represent, to a very large extent, men who have witnessed, examined, and tested the evidence for themselves, over and over again, till that which they had at first been unable to admit *could* be true, they have at last been compelled to acknowledge *is* true. This accounts for the utter failure of all the attempted "exposures" and "explanations" to convince one solitary believer of his error. The exposers and explainers have never got beyond those first difficulties which constitute the *pons asinorum* of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are ever made.

In the career of Remarkable Mediums, given by Mr. Wallace, special mention is made of Miss Kate Fox (now Mrs. Jencken), Mr. D. D. Home, and Miss Nichol (now Mrs. Guppy), in the presence of whom manifestations have occurred of so remarkable a character as to set completely at defiance all the generally-received opinions regarding the invariable operation of what are called the Laws of Nature. These phenomena tend to show how little after all does Modern Science know of the operation of the great forces by which we are surrounded, and how wide is still the unexplored field that lies beyond the domain of its crucibles, its test tubes, its dissecting knives, its telescopes, its microscopes, and its other cumbrous machinery for investigation. Of Miss Kate Fox, Mr. Wallace remarks:—

But Miss Fox's powers were most remarkably shown in the *séances* with Mr. Livermore, a well-known New York banker, and an entire sceptic before commencing these experiments. These sittings were more than three hundred in number, extending over five years. They took place in four different houses (Mr. Livermore's and the medium's being both changed during this period), under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible, and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure, purporting to be Dr. Franklin. The former figure was often most distinct and absolutely life-like. It moved various objects in the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently material gauzy texture, yet, in a short time, melted away and became invisible. Flowers which melted away were also given.

Most of our readers will be tolerably familiar with the more recent phenomena that have taken place in the presence of this very remarkable lady, whose mediumship still continues undiminished in power after twenty-six years of wondrous activity, and, much more marvellous still, has now extended itself to her infant child. From the moment when these mysterious knockings commenced at Rochester, down to the present day, Miss Kate Fox has found herself possessed uninterruptedly of a power which places her in the category of the most wonderful of Modern Spirit Mediums.

The Mediumship of Mr. Home is perhaps better known to the British people, since his public career in this country has been frequently referred to in the English newspapers, and in other ways brought before the notice of the outside world. One phase of the mediumship of this extraordinary man, Mr. Wallace dwells upon at some length, and I think very properly, since it is of so marvellous a character as to startle those who hear of it for the first time, and to set at defiance what is usually considered a thoroughly established law of nature, viz., the power of freely handling red-hot substances without the usual result of burning. Mr. Wallace remarks:—

But, perhaps, the best attested and most extraordinary phenomenon connected with Mr. Home's mediumship is what is called the fire test. In a state of trance he takes a glowing coal from the hottest part of a bright fire and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange still, when in this state he can detect the same power in other persons, or convey it to them. A lump of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other persons.

When taken off the head, which it had not in the slightest degree injured or singed the hair, others attempted to touch it and were burnt. Lord Lindsay and Miss Douglas have also had hot coals in their hands, and they describe them as feeling rather cold than hot; though at the same time they burn anyone else, and even scorch the face of the holder if approached too closely. The same witnesses also testify that Mr. Home has placed red-hot coals inside his waistcoat without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed. The same power of resisting fire can be temporarily given to inanimate objects. Mr. H. Nisbet, of Glasgow, states (*Human Nature*, February, 1870), that in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found, this time, not to have been the least burnt. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work his evidence must be of some value—that on eight occasions he has had red-hot coals placed on his own hand by Home without injury.

These powers of Mr. Home have been tested, scores of times, by persons thoroughly com-

petent to judge of the matter, and about them, therefore, there can be no mistake. Of course it will be objected that they completely set at defiance the well-known laws of Nature. To this, however, it may be replied that our present knowledge of what constitutes the laws of Nature is exceedingly limited, and he who pronounces an *a priori* opinion as to the impossibility of any new fact simply on the ground that it is opposed to previous knowledge, or rather to a preconceived theory, is clearly not worthy of the name of a philosopher. Many facts which modern science has brought to light were considered when first discovered to be flatly opposed to the previously entertained theories respecting the so-called laws of Nature, and were violently objected to on that very ground. Yet time has shown them to be true, and, in doing so, has enlarged our knowledge of that very Nature to the limited comprehension of which we so sternly clung. The last medium mentioned by Mr. Wallace, is a lady whose name has become as familiar as a household word, and whose wondrous mediumistic exploits have been everywhere talked of, and not unfrequently made the subject of very much unjustifiable ridicule. Mrs. Guppy has displayed powers which have fallen to the share of but few persons in an age when mediumship has become exceedingly common. It is, perhaps, known to our readers that the power through which this lady has become so widely known was developed before she was Mrs. Guppy, and when she was known as Miss Nichol. Mr. Wallace appears to have been acquainted with her at that time, and to have consequently witnessed her very earliest manifestations:—

The last medium to whose career I shall call attention, is Mrs. Guppy (formerly Miss Nichol), and in this case I can give some personal testimony. I knew Miss Nichol before she had ever heard of Spiritualism, table-rapping, or anything of the kind, and we first discovered her powers on asking her to sit for experiment in my house. This was in November, 1866, and for some months we had constant sittings, and I was able to watch and test the progress of her development. I first satisfied myself of the rising of a small table completely off the floor, when three or four persons (including Miss N.) placed their hands on it. I tested this by secretly attaching threads or thin strips of paper underneath the claws so that they must be broken if anyone attempted to raise the table with their feet—the only available means of doing. The table still rose a full foot off the floor, in broad daylight. In order to show this to friends with less trouble, I made a cylinder of hoops and brown paper, in which I placed the table so as to keep feet and dresses away from it while it rose, which it did as freely as before. Perhaps more marvellous was the placing of Miss N. herself on the table; for although this always happened in the dark, yet, under the conditions to be named, deception was impossible. I will relate one sitting of which I have notes. We sat in a friend's house, round a centre table under a glass chandelier. A friend of mine, but a perfect stranger to all the rest, sat next Miss Nichol, and held both her hands. Another person had matches ready to strike a light when required. What occurred was as follows:—First, Miss Nichol's

chair was drawn away from under her, and she was obliged to stand up, my friend still holding both her hands. In a minute or two more I heard a slight sound, such as might be produced by a person placing a wine-glass on the table, and at the same time a very slight rustling of clothes and tinkling of the glass pendants of the chandelier. Immediately my friend said, "She is gone from me! A light was at once struck, and we found Miss N. quietly seated in her chair on the centre of the table, her head just touching the chandelier. My friend declared that Miss N. seemed to glide noiselessly out of his hands. She was very stout and heavy, and to get her chair on the table, to get upon it herself, in the dark, noiselessly, and almost instantaneously, with five or six persons close around her, appeared, and still appears to me, knowing her intimately, to be physically impossible. . . . The most remarkable feature of this lady's mediumship is the production of flowers and fruit in closed rooms. The first time this occurred was at my own house, at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room, closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnule of the ferns was out of place. I dried and preserved the whole, and have attached to them the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day."

Hundreds of cases of a similar character are on record as having occurred in the presence of this wonderful medium, the account of some of which will be found in the Dialectical Society's Report. One of these in particular to which Mr. Wallace draws attention happened at Florence, in the presence of Mr. T. Adolphus Trollope, Mrs. Trollope, Miss Blagden, and Colonel Harvey. On this occasion Mrs. Guppy was completely undressed and re-dressed by Mrs. Trollope, so as to make quite sure that she had nothing concealed about her. In the *seance* which took place afterwards, the hands of both Mr. and Mrs. Guppy were firmly held, and notwithstanding all these precautions, large numbers of flowers were brought into the room, as palpable to feeling as to sight, and indeed to smell likewise. Mr. Wallace next deals with the investigations that have been made by notable sceptics, and the result of their enquiries. Amongst these he names Judge Edmonds, and the writer of this article; and makes quotations from the writings of both. Respecting the latter he is good enough to say:—

Our next example is one of the most recent, but at the same time one of the most useful, converts to the truths of Spiritualism. Dr. George Sexton, M.D., M.A.,

LL.D., was for many years the coadjutor of Mr. Bradlaugh, and one of the most earnest and energetic of the secularist teachers. The celebrated Robert Owen first called his attention to the subject of Spiritualism about twenty years ago. He read books, he saw a good deal of the ordinary, physical manifestations; but he always suspected that the mediums played tricks, and that the whole affair was nothing but clever conjuring by means of concealed machinery! He gave several lectures against Spiritualism in the usual style of non-believers, dwelling much on the absurdity and triviality of the phenomena, and ridiculing the idea that they were the works of spirits.

Then after quoting at length from my publications, he proceeds:—

Since Dr. Sexton has become a Spiritualist he has been as energetic an advocate for its truth as he had been before for the negations of secularism. His experience and ability as a lecturer, with his long schooling in every form of manifestation, render him one of the most valuable promulgators of its teachings. He has also done excellent service in exposing the pretensions of those conjurors who profess to expose Spiritualism. This he does in the most practical way, not only by explaining how the professed imitations of Spiritual manifestations are performed, but by actually performing them, before his audience; and at the same time pointing out the important differences between what these people do and what occurs at good *séances*. Any one who wishes to comprehend how Dr. Lynn, Messrs. Maskelyne and Cook, and Herr Dobler perform some of their most curious feats, has only to read his lecture, entitled "Spirit Mediums and Conjurors," before going to witness their entertainments.

Then follows a description of the experiments of Mr. Crookes, perhaps the most important of the converts to Modern Spiritualism. His carefully-conducted and overwhelmingly conclusive experiments have been dealt with in these pages on a previous occasion, and, therefore, I shall be excused for passing them by now, merely contenting myself with saying that their value cannot be over-rated.

These papers by Mr. Wallace are calculated to do an immense amount of good, and to make Spiritualism known in quarters in which, otherwise, it would probably never have been heard of. The facts brought before the reader are of a most startling character, but they are discussed with a frankness and a truthfulness that must at least show to the sceptic that there are "more things in heaven and earth than have been dreamed of" in the materialistic philosophy of this age. The fact alone that Mr. Wallace is himself a believer in the truth of modern Spiritualism should go far to convince scientific sceptics, but when there is added to this the vast mass of evidence detailed in these able articles, the most obstinate and prejudiced unbelief can hardly fail to give way. The limited space at my disposal prevents me from dealing on this occasion with Mr. Wallace's second paper, in which Spirit Photography and some other equally important topics are discussed. Next month, however, I hope to return to the subject and complete my notice of this, pro-

bably the ablest, defence of modern Spiritualism that has appeared.

GEORGE SEXTON.

London, June 19, 1874.

THE DAVENPORT BROTHERS.

"Was ist's

Das hinter diesem Schleier sich verbirgt?

IT is rather late in the day for us to discuss the genuineness of the Davenport Manifestations, since the Brothers have now been so long before the world that the question might very naturally be supposed to have been settled long since in the minds of those who are likely to arrive at a conclusion on the subject. Moreover, as these gentlemen are no longer in England, it is impossible for us here to put to a practical test our respective opinions regarding their merits or demerits. On the one hand the great mass of mankind have decided that their whole performance, both with the cabinet and without it, consisted of nothing but a series of conjuring tricks, defying detection only because the feats were more cleverly done than the achievement of other professors of the art of legerdemain; and, on the other, Spiritualists, have generally agreed to accept their phenomena as genuine spirit manifestations. The Rev. M. H. Close is an exception to this rule, since he is, I believe, a Spiritualist, and yet holds that the Davenport Brothers were conjurers—nothing more. I confess myself not a little surprised at this gentleman's communication in your last issue, since his experience is so diametrically opposed to my own. I saw the Davenport Brothers when I was an entire sceptic, not only as to the power of spirits to communicate with mortals in the flesh, but as to the very existence of spirits thus said to hold converse with the inhabitants of earth. What I saw with these men did much, very much, to remove my sceptical opinions, and most certainly convinced me that the phenomena which took place in their presence did not result from any kind of trickery and collusion. I communicated a letter to the *National Reformer* to this effect, which appeared in that journal on January 15th, 1865, and which has been re-printed several times since.* I took every possible precaution to guard against trickery or imposition, and with my previous knowledge of all that conjurers could accomplish, I am not now likely to admit the possibility of my having been deceived. Of course I can say nothing of the challenge named by Mr. Close, since I only learn of it now for the first time, and there is no means of putting it to the test; still less am I able to explain the instances to which he refers of the failures under test conditions, and the supposed detection of the Brothers in the tricks. I know that no such detection occurred in my experience, and that for the most obvious of all reasons, that no trick was attempted, and as to the challenges, well I always found that when the matter was really sifted to the bottom, it was the opponents of the Brothers, not the Brothers themselves, who shirked the tests proposed. The case named by Mr. Close may prove to have been an exception to this rule, but, of course, as I know nothing of it, I am not in a position to give an opinion on the subject. In giving my experience of the Davenport Manifestations, I feel I cannot do better than to quote, with some slight alterations, what I have already published on the subject. The following is, therefore, mainly from my two lectures on "Spirit Mediums and Conjurers" and "How I Became a Spiritualist." The first time that I saw the Davenport Brothers, I went upon the stage as one of the committee of investigation, and on this and other occasions that I visited them I had ample opportunity of noticing what usually occurred in their presence. We—

that is, I and some one else selected from the audience—made their hands and feet perfectly secure by means of ropes. We fastened them to the seats inside the cabinet in such a way that we considered it utterly impossible that they could move. I was especially careful to place the ends of the ropes upon the floor, in a particular manner, so that afterwards I could tell whether the ropes had been untied or in any other way tampered with. Before the door of the cabinet could be closed, a horn was thrown out with some violence; and, having been re-placed—we, in the meantime, satisfying ourselves that the Brothers remained tied—the doors were shut. In an instant afterwards five or six musical instruments were played upon, bells were rung first and thrown out at the aperture afterwards, arms of various kinds and sizes were thrust out at the small aperture in the front, and various other phenomena of a similar extraordinary character took place. In the midst of a noise produced by musical instruments and bells, the doors of the cabinet were suddenly flung open, and there sat the Brothers tied as at first. I went immediately to examine the loose ends of the rope, which I found lying on the floor exactly as I had left them, evidently never having been moved, which they must have been had the persons bound in any way attempted to set themselves free. After this the hands of the mediums were filled with flour, so as to render it impossible that they could be opened without detection; still the instruments were played, and arms were thrust out at the aperture, as before. I now went into the cabinet with them, and what occurred then utterly defies explanation upon the principle that we were simply eye-witnesses of a clever conjuring trick. The Davenport cabinet was about six feet high, with room in it for three persons to be seated comfortably side by side, and its depth just allowed space for the knees of persons so sitting with their faces to the door. In the centre of the door was an opening of a diamond shape, the bottom of which was about five feet, or a little more, from the floor of the cabinet, this being the aperture out of which the instruments were thrown and the arms thrust. Now, bear in mind that it was utterly impossible—and this I pointed out to Mr. Redmond (now calling himself Dr. Redmond) who, soon after this time, began a performance with a similar cabinet, and, like Maskelyne and Cooke of to-day, professed to do all that the Davenports had done—for any person inside the cabinet to thrust his arms out of the opening unless he stood upon his feet to do so. This any person can easily prove for himself by chalking the size of the doors and the height of the aperture on a wall, and then placing himself in front of it. The two Brothers seated themselves in the cabinet, one at each end, facing each other, and, therefore, as far as possible removed from the opening in the door. We tied them to their seats. Bear this in mind,—we tied them, they did not tie themselves. This is a fact of very great importance, as will be seen presently.

I then sat down between them; that is, directly opposite to the opening in the door, which, however, was so high up that I could not reach it, although immediately in front of it, without rising from my seat. My hands were now placed upon the Brothers, and fastened there with cords; very much in the manner described by Mr. Close. My right hand was most effectively tied by some person from the audience, who suspected that I might be a confederate, and I think I shall not be exaggerating if I say that he put at least twenty knots in the cord that was wound around my wrist, and took some four or five minutes in making it secure. Before the doors were actually shut, and whilst therefore the full light of the slightly lowered gas was shining on my face, a hand gave a powerful tug at my whiskers. The doors having been closed, the musical instruments—six in number—were immediately picked up from the floor, where they had been lying previously, and commenced playing tunes in the upper part of the cabinet, about my head. My face was gently patted with hands of some kind or

* *Vide the Medium* of October 6th, 1872.

other ; my hair was pulled about, my arms and shoulders touched, and in other ways I was made sensible that there was intense activity on the part of some person or thing inside that enchanted cabinet. Did the Brothers move? Most certainly they did not ; for, my hands being on them, I could in an instant have detected the slightest motion of the hand or arm. During the time that this was going on, I, feeling my wrist in pain, said to William Davenport : "Cut this business short, as the cord is hurting my wrist." He replied, "Ask to have it untied." "Ask whom?" I said, inquiringly. "The spirits," he answered. "Will you untie the cord that's on my wrist?" I inquired. The answer was three gentle taps at the back of the cabinet, and immediately afterwards the rope was unwound from my wrist in less time than it has taken me to describe it ; every knot was untied, and the cord left hanging loosely on my arm, where it remained until I came out. Whilst I was inside, several arms were thrust out at the opening and distinctly seen by persons outside. Now, it is certain that these were not the arms of the Brothers, because they could not have reached the opening without rising from their seats, and had they done this I should have detected it in an instant ; moreover, if their hands had been free, they could not have played six instruments at once, and still have had hands left with which to touch my face and arms and pull my hair. Some of my friends endeavor to persuade me that the Davenports did move, but that being in the dark I did not notice it. Darkness, however, although highly unfavorable to seeing, is not at all so to feeling, and I had my hands on their shoulders, where the slightest muscular movement would have been detected.

The explanation of this given by Mr. Close, viz., that the Brothers, or at least one of them, succeeded in freeing his hands, will most certainly not avail here, since, in the first place, any movement would instantly have been detected by me, and, in the second, the arms thrust out at the opening in the door of the cabinet whilst I was inside could in no case have been those of the Brothers.

Now as to the Dark *Seance*. I have remarked in my published lecture : "My partner—Dr. Barker—and I invited the Brothers to our houses, and, in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus ; all these ourselves we had determined to supply. Moreover, as there were four of them, viz. the two Brothers Davenport, Mr. Fay, and Dr. Fergusson, we suspected that the two who were not tied might really do all that was done. We therefore requested only two to come. They unhesitatingly complied with all these requests. We formed a circle, consisting entirely of members of our own families and a few private friends, with the one bare exception of Mrs. Fay. In the circle we all joined hands, and as Mrs. Fay sat at one end she had one of her hands free, while I had hold of the other. Thinking that she might be able to assist with the hand that was free, I asked as a favour that I might be allowed to hold both her hands—a position which she at once agreed to. Now, without entering here at all into what took place, suffice it to say that we bound the mediums with our own ropes, placed their feet upon sheets of writing paper and drew lines around their boots, so that if they moved their feet it should be impossible for them to place them again in the same position ; we laid copper coins on their toes, sealed the ropes, and in every way took precautions against their moving. We got on these occasions all the phenomena that usually occurred in the presence of these extraordinary men. One fact alone I may mention, which will completely set at defiance the theory of Mr. Close that the Brothers freed themselves from the ropes and performed their tricks with their thus liberated hands. The musical instruments were several times thrown over our heads, and allowed to fall upon the floor outside the circle, then after remaining there for a few seconds they were taken up again and floated about the room. Now, had the

Brothers been free they could not have passed outside the circle, since they were completely surrounded on all sides but one, and on that side they were effectually secured by the wall of the room in which we were sitting.

I feel that I have taken up as much space on this occasion for the discussion of this important topic as can be spared in one number of the *Christian Spiritualist*, and will, therefore, close my communication by simply remarking that justice to these worthy men in their absence and love of truth alike compelled me to reply to the remarks of the Rev. M. H. Close.

GEORGE SEXTON.

London : June 11th, 1874.

SERJEANT COX AND MRS. SHOWERS.

WE offer no comment upon this letter from our venerable friend, and certainly no apology for inserting it. Any word with which William Howitt may favor the world of Spiritualists will sure to be its own best explanation and vindication.

Botzen, Tyrol, May 23rd, 1874.

DEAR MR. YOUNG,—Thanks to the bad weather, your packet of *Christian Spiritualists* arrived in Rome the day before our departure, and as we had locked-up all our books, they came just in the nick of time for a good reading. Thank you for them. I am writing this in an ancient but excellent inn with the dull name of *Mondschein*—Moonshine, but with nothing of moonshine in our sense of the word. We had a splendid journey through Italy, the whole country, after the wet spring, looking admirably. The festooned vines, the millions of mulberry trees with their fresh young leaves about to be converted by the wonderful agency of a mere soft caterpillar into silk, and the immense extent of grassy and corn-covered plains of Lombardy promising a bountiful year. Yesterday we perambulated the quaint old city of Trent, famous, or rather infamous, for its Council of 1545 to 1560, in which 7 Cardinals, 3 Patriarchs, 33 Archbishops, 235 Bishops, 7 Abbots, 7 Generals of Orders and 146 Professors of Theology, sat in the red marble Church of Santa Maria Maggiore, which looks as new and fresh as on the day in which those birds of ill omen roosted there. We sat for some time on the very seats these men in black robes and full of black designs occupied. What a place to ponder in over Spiritual Organisations ! These men thought they would extinguish the bold Monk of Wittenburg, and crush infant Protestantism in its cradle : thought of locking up the Bible from the people, and so going on for ever raking up their Peter's pence in their familiar darkness ; and ruling all nations by Purgatory and the Confessional ! Where are they all? Gone to some Erebus of deepest night and most fitted for them, whilst this very year of 1874, that is, 314 years after them, the Pope's imperial frown has disappeared, the Monkish and Nunish Orders have gone after it, except in such benighted countries as England—and in Germany alone this year, half-a-million of Bibles and Testaments have been distributed !

But what is this I see? my good spiritual brother, Benjamin Coleman, I mean, has sent me the *Spiritualist* of May 15th, and there the first thing my eyes fall on is a dreadful account of the treatment of two ladies by Mr. Serjeant Cox, perpetrated in his own house where they had gone by his own most pressing invitation. Can this be really true?

I know that Serjeant Cox has been a diligent attendant at Spirit *Seances*—for, I suppose, a dozen years. I have seen him there a great many times ; and I know that he says that in all that time he has not seen anything but a *Force*. This simply means that his eyes are very bad. Millions of men during this period have seen plainly

enough both Spiritual manifestations and Spirits. That Sergeant Cox could not see any, simply means that his eyes are millions of times worse than other people's. That is all; but this affair is something different!

As for Mrs. Showers, though we have all been praying for sunshine for this month past, I say "Showers for ever!" When I read her noble defence, not of herself or daughter alone, but the defence of the whole world of honest Mediums, my heart thanked her with a great leap—thanked her in the name of all Spiritdom! In the name of womanhood, in the name of all truth and virtue, in the name of honor and honesty, I cry still "Showers for ever!" Ah! those were really thunder Showers that ought to clear the atmosphere for ever of Crotchet and Crotchet-mongers. The man with a stubborn crotchet no man knows whither it will carry him any more than he who, unsuspectingly plunges into the ocean, and is drawn by the under flow to miserable death.

Mr. Cox has from the first made resistance to a power palpable to everyone but himself as invincible. The stone cut out of the mountain without hands is rolling on resistlessly to fill the whole earth, and will crush the most Herculean opponent with the ignominious ease with which a worm is crushed by a garden roller. But from the moment that the Spirits entered visibly on the stage, walking, talking, shaking hands with scores and hundreds of people, quite as wide awake as Mr. Cox himself, his case was desperate. Every day the Kates, Florences, and John Kings, must have more and more pressed on his convictions utter defeat. The state of his mind must have been terrible. This case of Miss Showers shows that he was gone phrenzied. Chagrin had blotted out from his mind all judgment and reflection on consequences. The result has been most damaging. Henceforth, Moat Mount will to all Mediums mean Ambush Hall. Henceforth they will see the Cox escutcheon supported by *Psychic Force* regardant, and *Physical Force* rampant; a *Psyche* and *Hercules* holding between them a net!

Let Mr. Cox, however, remember that St. Paul, after his perverse career, struck down by the outflash of heaven, on the highway to Damascus, blinded for a moment, rose the peerless and princely Apostle of the Gentiles. Every friend of Mr. Cox should now urge him to abandon the hopeless contest with Spiritualism, as he values his reputation as a gentleman, or his peace of mind as a man. Spiritualism is, and long has been, based on evidence more fixed than a floor of adamant. It is based on a myriad of facts, as irresistible as those on which the most unassailable history is based. It needs no experiments of Messrs. Crookes and Varley to buttress it. Those gentlemen were not at hand to authenticate the miracles of Christ, and yet they stand. Millions of people of sound intellect and shrewd observation have tested it by the royal proof of common sense. Electricity may be necessary for philosophers. Like the hard-shell Baptists of America, the hard-shells of their materialistic schooling may demand electric or galvanic shocks to break them. They may be needful for them, they are superfluous for us. As Mr. Coleman remarks, we knew all this before, they can teach us nothing that we did not know before they took up the subject.

Let Mr. Cox then halt! The Spiritual Hydra has hundreds of more heads than the ancient one that Hercules slew. Already Miss Showers revives. Already Katie and John King and others more amazing in America, defy all mortal blades to decapitate them. Already the life-bark of Mr. Cox evidently feels the terrible teaching of the Niagara of Destiny. Delay must be destruction! Let him put about his helm—turn—diverge—evade—escape! Let him put all his soul into his oars, and steer with a blessed obliquity for the mainland of truth, adding one more to her innumerable and illustrious triumphs. Let him consent to be courageous—to be wise and to be saved!

Yours faithfully,
WILLIAM HOWITT.

"GATHER THE ROSE BUDS."

ATTUNED to mirth, or sadness, such words as those of Robert Herrick touch chords which vibrate in each pensive heart; ay, like the softest, sweetest strains of witching music, or the charming melody of some distant flowing river, that echoes Nature, by wood and dell—a feeling of pathos, and tender sentiment is *there*, at once serene, cheerful, happy, and picturesque. "Gather the rose buds while ye may," is indeed a choice specimen of happy thoughts, amid the natural tears of our truest and best lyric poets. They linger long and lovingly, as precious friends that *cannot* die, even upon the silent shore of memory. Welcome, then, all blessings for suffering Humanity, though they be but the sparkling dew-drops which a setting sun impels on the last bright leaf of the Book of Life—for they once more illumine and direct—as with the free light of Heaven, the genial soul whose guide is Providence—hand in hand, o'er the charming landscape of a short summer—a face of beaming joy and golden sorrow—yet wandering in the radiance of by-gone scenes, when fragrant rose buds grew, un-set with *lasting* thorns, and youth was crowned with flowers of freshest verdure, in a land of love, beauty, and song. Never stand to doubt.

"Gather the rose buds while ye may,

Old Time is still a-flying,

And this same flower, that smiles to-day,

To-morrow will be dying."

Theology, science, philosophy, concur to assure us, in their oldest, newest, and best teachings, that the only "*rose bud*," and sole prerogative of The Human Race, in all the structural affinities of animated Nature, is the eternal gift of pure Reason, that glorious ray of Divine Intelligence, by virtue of which God has made man a deathless spirit, or beam of heavenly light, "that shineth more and more unto the perfect day." Say not, gentle reader, that your soul is materially built up by the exclusive action of five external senses, and belongs entirely to the molecular genesis of animal organisation, and, therefore, has *no* destiny, but to be annihilated at death—or finally to cease—like mortified mammon, in the dust and ashes of first-class manure—from whence it originally sprang. "Gather the rose buds!" In the proper, lawful, and righteous exercise of this heavenly power—the God-like living soul, for indeed it *is* heavenly—a faculty of self-consciousness that has no original stamp of mother-earth or protoplasm upon it at all—man looks not merely upon the physical objective phenomena of the material universe, or natural chemico-vital forces, without—albeit a living being on this Planet must have its organic apparatus, but upon the incomparably more important world within. To

write, or speak of *spirit*, therefore, as "wholly" dependent for its manifestation in this life, upon electricity—textural microcosm, or elementary particles, combined by affinity, or attraction of its constituent parts—is philosophically unjust, and most unworthy of that sincere truthseeker, who claims a passport of admission into the Temple of Universal Knowledge, whose builder is Our Father God. There is a sublime continuity of natural law, in fact, the chief enlargements of our *scientific* knowledge in this century, are our increased certainty of the same kinds of matter, and of law, throughout the universe,—stars, comets, remotest nebula, and nearest meteors, which graze our terrestrial atmosphere, contain exactly the *same* substances which form our earth—they shine with the same free light, and all their forces are mutually convertible—in short, there is precisely the same continuity of Beneficence and Wisdom—and Spirit is correlated with Spirit. Like roses they twine—Human and Divine. Mind is capable of passing beyond physical phenomena, by facts already irrefragable, in the metaphysic of matter, and is full of certainty as to future results. Protoplasm, alone, cannot stretch forth its exclusive molecular force, and spread itself over all the pre-existent experience and observation of soul, and this, too, in the midst of disintegration and death of the very matter concerned in mental action, and what is more, the germinal molecules of the nerve-cells of the human brain exhibit no *special* characteristics;—the highest and most complex being in the world, therefore, cannot be scientifically distinguished from the germ of the simplest meanest reptile in existence. What is the just inference, then, in regard to the systematic position of man, the Monarch of Organisation? Is he a unit among the myriads of atomic animals? An order of the class Mammalia—a family—a mere genus of Primates—nay, rather a veritable species of a genus, in which Man does not stand alone, but as one among many animals, having a truly oblique *pose*—of downward tendency—allied to quadrupeds? "Gather the rose-buds!" Man crowns the whole by virtue of his Spirituality—a god-like faculty—which ceases when the animality ends? Nay! Theology, Science, Philosophy cry aloud, with one consent, throughout all the earth—the Kingdom of Human Nature is distinguished from Apes and Lemurs—not by material structure—but by immaterial faculty—Intellectual, Moral, and Religious. Already the measure of atheistic contradictions is so full, that no room is left for another, either in the horizontal posture of the lower quadrupeds—the erect posture, vertical position, or an intermediate attitude—the last and the first are alike incapable of withstanding the criticism of fair play, and the meting out of justice to the interests of eternal Truth. Such,

in fact, is the inexorable force of God's revealed Government of Man, that whenever England, as the English People, gives up its adhesion to Spiritual Philosophy, and ignores or denies, the *higher* Christianity resulting from a knowledge of our destiny, and the Divine Constitution of Soul and Spirit—the seal of its Wisdom will be broken, and the mark of Folly will be upon it—for ever and ever.

"Like to the summer's rain,
Or as the pearls of morning dew,
Ne'er to be found again."

Abstractions—Fancies—mere verbal sophistry, and metaphysical subtlety, exclaims the captious Materialist. There is *no* Spirit in God, or Nature—Breath is the only Life, and that is Greek wind (*anemos*), Hebrew "Ruach;" spirit comes from the Latin *spiro*, to breathe, and this respiration is the only true, original, or sensible, objective, or subjective soul, in existence. At our birth, we die, and the end, like the beginning, lands us in the dreary desert of Atheism—a world without an oasis, past, present, or future! "Gather the rosebuds." Christian Spiritualism tells us that *true* knowledge has its flowers of transient fragrance, as well as its trees of stately growth, and its laurels of eternal verdure. Were this not so, Humanity, with its inexorable aspirations after celestial beatitudes, must terminate in the miserable slough of A DEAD SOUL; and that, too, merely to prove that universal nature is a mocking, delusive, merciless *fiend*—from everlasting to everlasting. After all, the intuitions called Time and Space, belong not, of necessity, to the Eternal Spirit, they are only the molecular conditions of organic intelligence; meanwhile, the lowest man's skull has twice the capacity of that of the highest Gorilla, in Western Africa, A.D. 1874, or the Gibbons and Orangs of Eastern Asia, in the Miocene age of Geology. "Gather the rose buds."—Believing not in Spiritualism and its truthful manifestations, Science has dissected the Rainbow, and minutely analysed the Planetary System—Sun, Moon, and Stars—weighed other worlds, as in a balance; circumnavigated the globe, esoterically and exoterically; drawn vivid lightning from clouds of utter darkness; foretold both wind and weather, and examined Life and Death from the depths of Ocean's wave; withal, the spirit of man shall yet triumph over his material abode; ANGELS OF LIGHT ARE STILL MESSENGERS FROM HEAVEN TO EARTH. Milton, as of old, truly sings of "sea without a shore," if physically regarded by the Materialist, as a geographical untruth; and though men hear not the special voice of Deity in thunders of atmospheric deflagration, or own the Saving Providence of a child's answered prayer, God is none the less circumstantial and palpable, in human

thought and feeling. Turn on free light, O Christian Spiritualist, the dawn of day is yet dark, and the watchman of Physical Science knows not of the rising morn. "Gather the rose buds"—in singleness of heart and intellect. Eden waits like a spiritual bride.

WILLIAM HITCHMAN, LL.D.

LUNACY AND SPIRITUALISM — IN TWO PARTS.

PART I.

THE universal degradation of humanity, the deprivation of all Spirituality, and the assumption of mere brutishness now enforced by governments upon mankind, render a condensed sketch of the truths of Spiritualism occasionally desirable; and they can scarcely be better expressed than by a reference to history. For if the spirit of a person departed 1000 years since now return to the world, his living interlocutor is in the position of being surrounded by madhouses, mad-doctors, and madhouse attendants, and of having no law against Witchcraft; while the spirit never heard of "madness" in his day, and never saw a madhouse, but had a law against witchcraft and cannot imagine the possibility of living in the world without one. This difference in their positions, amid the screams of moral agony, the perpetual holocaust of victims to evil, and the palpable darkness of lies, tyranny, and deceit which now constitute governments, makes an explanation of the circumstances only possible by a reference to the experience of mankind.

The Mosaic system is the most convenient for this purpose, even if only because the oldest and best known. Its secret is found in Exodus xxxii., 27, where Moses staked his own life and the lives of his tribe upon the result. For there very really, in a realistic sense, does exist a certain evil being called Satan, an enemy to the world; the aid of this being has been used by men to form governments and communities; the system of Moses abhors this aid, and rests only upon good in the sense of hostility to evil. The influence of Satan is exerted through the power of secret in man if turned to an evil purpose, "backwards" as it is termed; this is called "phantasy," and since it was held in law so long as any law remained, that whatever is "phantasy" is "not true," it follows that a certain sort of contradiction in words is unavoidable, because the real existence of a "phantasm" must be proved first, and the declaration of its being "not true" is only the second step, not the first, in ratiocination. Men obliged to work fourteen hours a day for two shillings cannot be expected to have such things at their fingers' ends, and when those who undertook to look

after their interests, basely, despicably, and meanly flinched from their trust, the power of explaining and expressing such matters as amongst men in England vanished together with the filching of the law on which it depends. But these things exist nevertheless; and Moses enunciated the whole matter in three words, "Thou shalt not suffer a witch to live." (Exodus xxii., 18). It is a mere lie to teach, as is often now taught, that every Judge in the olden time used to burn a couple of witches or so every day before breakfast just to keep his hand in; on the contrary, a summons against a person for witchcraft was never obtained in England without the greatest difficulty, after repeated solicitations and prolonged enquiries, simply because Spiritualism is a very real thing, and therefore very dangerous to handle in law. The ultimate object of Moses was this, that every man in his dealings with his neighbour should be certain that nothing else than the freewill of both or either was concerned in the transactions between them; this object he staked his life on, and he succeeded in obtaining it.

No imputation of madness is to be found in the Jewish history. David, when amongst foreign idolaters, where the fiction of "madness" always exists, feigned himself "mad" (1 Samuel, xxi., 13) for a purpose; but there was no such thing among the Hebrews.

The Jews might have maintained their own independence as a State; or, if conquered, they might have been conquered by any one else, by the Chinese, suppose, with the laws of Confucius; as it happened, they were conquered by the Romans, and henceforward became subject to the Roman Law, in combination with their own law. This is the circumstance under which Christianity was first preached, and it can never be too much insisted on; the Apostles were influenced by it in all that they did, and in much (in a certain sense it may be said in all) that they said or wrote; the Jewish Law had fallen away, the Roman Law had much fallen also by that time, and the former was besides impeded in its action by the latter; now, bad laws being made, or good laws not being carried out, causes the action of evil spirits on the world; hence Witchcraft existed, and some persons were possessed by demons. Christ cast out devils, the Apostles did so also, by direct action, by virtue of a superior force in the spiritual sense, which is a yet higher ground than that claimed by Moses; and it must be here remembered that these acts would have been perfectly approved of, within their own terms and on their own ground, by the Roman Law, if such acts had ever been called in question before it.

This, this is Spiritualism; and anything that is not in some way derived from this source, or is

not connected with, or does not tend in some way to this purpose for its object, is valueless.

The Church cast out devils for several centuries. Finding that this work was very onerous, a separate body of priests was set apart for it, in which all took the duty for a time: the name still survives in the Roman Catholic Church, where the fourth rank are called "Exorcists." There is some difficulty about the use of this word; for "exorcise" was originally a bad word, signifying to bring up an evil spirit out of "Orcus," the Roman hell, for an evil purpose; by some means or other it came to be used to express the casting out of an evil spirit and driving him back to whence he came, in which sense it is now used.

Now with regard to "Madness" during this time. Idolatry is Spiritualism in the evil sense, or Evil Spiritualism. Rome was founded on Idolatry, but, it must be remembered, with a due and fair regard to honor, that is, to the individual honor of men. The first question is the "Mundus Patens;" this was a pit, dug in the centre of Rome, into which all sorts of things were thrown—far too real for pleasant contemplation; the necessary communication between this world and the world of departed spirits was established by it. The "scrobs magica," a ditch dug by individual witches, was for the same purpose; but this was a criminal act, because the rule at Rome was evident, every witchcraft was witchcraft except the Government's witchcraft, and this principle is comprehensible enough. But the "mundus," be it remembered, whatever was thrown into it, was not always "patens," but only on three days in the year—not a pleasant subject either, and the reason is plain, because all things depend upon the real power exercised by Satan, not upon the influences of good. The common schoolbook, "Adam's Roman Antiquities," used to have pictures of a Roman sacrifice; in its older editions these were drawn as performed, that is to say, all those present "joining hands" when the victim was struck; and the sacrifice was in the sense of "oblation." To suppose that there is no reality in these things, and that men took so much trouble for nothing, is an absurd or silly stretch of imagination. But in process of time a question arose. That there are demons enough, and departed spirits enough, is sufficiently evident; but whether any particular demon is effectually and always propitiated, or whether the act merely results in a propitiation of all demons in general, or of any one of them by mere chance, was doubted. This question is discussed by Cicero, in his work "On the Nature of the Gods," where, after he has introduced three philosophers, one of each sect, to give their views, he brings in an actual priest, who immediately professes himself to be only an enquirer, anxious to learn from

others, and takes advantage of this position to say many very curious things. In point of fact he does not care which it is, provided a certain result be obtained; and this result is expressed by Shakespeare:

The providence that's in a watchful state
Keeps pace with thought, and almost like the gods
Does thoughts unveil in their dumb cradles.
There is a mystery (with whom relation
Durst never meddle) in the soul of state;
Which hath an operation more divine
Than breath or pen can give expression to;
All the commerce that you have had with Troy
As perfectly is ours as yours, my lord.

Troilus, iii., 3.

But it is high time relation did meddle with it; stinking meat is better thrown away than preserved. The fact is that no man can hear another think, or know the thought of others, except by the aid of Satan. A little reflection will make this plain. It is impossible to separate the idea of sound and hearing from this act; while hearing is no more than the pulsation of vibrating atmospheres upon the ear. But no atmospheric vibration is produced by thought; hence the forces of nature do not contain an explanation of the phenomenon. Nor would they do so, if it were shown that by some act of mutual oppression amongst men, an explanatory statement could be made; light is a useful thing, and convex lenses are plentiful enough, but this does not give every man a right to turn the focus of a burning glass upon his neighbor. If it be said, to prove that nature contains such forces, that the Kingdom of Amazons was formed for the very purpose of escaping this tyranny; or that the original formation of the French convict establishment at Cayenne, where no women were admitted, was given up because the Government found, to their astonishment, that the prisoners gained "Liberty" (in the technical sense) by this regulation, that is, that no man knew what another was doing; this only proves that the priests of Egypt discovered means which might be used to evil ends. If Abel could have heard Cain's thought, he would not have waited to be killed by him, nor would Adam have permitted it, nor Eve either. The strongest man cannot hear the weakest think, nor can ten thousand of the strongest, unless they form a circle. The first man who invented such a thing was neither a citizen, nor a warrior, nor a noble—but a heathen priest, a man who thereby became a priest, who set to work making "oblations" to some demon whose presence he guessed near him, as described by Jamblichus, himself one of them; this brought the women of the district around him, for the same reason that girls stare for hours at snakes in a cage; he then persuaded the greatest scoundrels he could find to join him; these became "black men," or "little men," or Antistites in the circle; this is

called "Establishment," because Satan recognises the temple, gives oracles by "crying out" of persons, and his presence is seen in the sense of secret at the moment of "oblation"—that which is in the outer world may then be heard like the buzz of voices; but it would be an act of self-deception involving utter folly to suppose that this result could have been obtained without working by means for ends; be the means what they may, the end is the help of Satan gained, and it is this, not the means, which produces the result. There is but one answer for it, "Thou shalt not suffer a witch to live."

It is constantly retorted, that this is the only civilization we have, or ever had; that, none other being now known, we must abide by it; this must be set aside for the present to be answered subsequently; but even though it be necessary that it should be answered, it is absurd that men should be bound by the evil acts of former generations.

Rome, then, did this, but with perfect safeguard of men's honor, so far at least as the first two or three centuries of its history are concerned. If it be said, man's enemy could not be man's friend, a system founded on Satan's help could only tend to its own destruction, the answer is that there are times and conditions in it. These conditions were stupendous, because the necessary conditions of man's existence were so well understood; we can now scarcely even guess what these conditions were. First, all the Roman Law we have left in writing is the merest trifle, a few scraps of opinions of barristers about the time of Augustus; nothing almost is known of the XII. Tables; and as for the chief point we require here, a knowledge of the manner in which the Thirteen Rights were enunciated, we have not the smallest notion of what they were, or how this was done. Take, for instance, the Right "Libertas," or liberty; no one knows even what this was. In 1789, the French were sufficiently in earnest to cut off one million people's heads; they tried to define "Liberty" in the *Assemblée Constituante*; but the only result was Lafayette's resolution, which is the merest jingle of thirty words or so, set in a grammatical phrase ending in tautology. Perhaps they came nearer to it afterwards, in their notion that equality (*egalite*) is not confined to legal procedure. A nearer guess might be made by taking the proverb, "A cat may look at a King," and inventing a converse to it thus, "A King may not look at a cat"; this, at the very least, must have been included in the Right of Liberty. Therefore, whatever that be on which civilization was founded, what we now see is not that which civilization was founded upon. Each man's honor being thus safe from assault by his neighbor, the circle only acted for public ends; no private ends could be forwarded by the

circle, nor could public means be wrested to private, or personal, or individual, or class ends; so things remained, more or less, for a long time. It will be evident that upon these conditions a person might be outlawed; if outlawed, he would go "mad," because the "Eye" of the circle would turn upon him; but he was never, for one moment, supposed or pretended to be suffering from any disease. His case was termed "furor," and the process was this;—he was brought before the Judge, who, seeing that his case was referable to religion, not to law, boldly and openly declared his inability to deal with it. Upon this ground, not upon the ground of the law, he was confined, and his goods sequestered "for the time being" only. The question now arises, What is this "possession"? Was the man "possessed" only by the human means of the human circle? Or by Satan present in the circle? Or by an individual demon, taking advantage of the circumstances? Or, when liberty fell away, and the circle could be used for all sorts of private purposes, and individuals took to calling upon evil spirits themselves for their own ends, in what way was the man in question "possessed"? Look now at any newspaper of the present day; see the string of advertisements of vacant situations for madhouse-attendants, and of madhouse-attendants requiring a situation; suppose a man to go to ask for such a situation; does the philosopher of the present day know what that is, which the man in question will be required to do? has he carefully considered it, and does he know how it is done? has he reflected, that no man can hear another think, except by the aid of Satan's hand held out to himself? does he know why it is that a madhouse-attendant among twelve so-called "patients," every one of whom may appear physically stronger than himself, is perfectly careless and unconcerned? If not, such philosophy is not worth a crack, no, nor such Spiritualism either.

The fact is that if a man denies the truth of Spiritualism, he had better deny the existence of 250 madhouses and some 90,000 lunatics in the United Kingdom; for if he will not listen to its proof from good, let him at least hear its proof founded on the existence of evil.

H. BRIMFIELD.

20, Townshend Road, London, N.W.

(To be concluded in our next).

NOTES FROM MANCHESTER.

OMITTED in my last notice two inspirational discourses by Mr. Morse, on the 10th May, in the Grosvenor Street Temperance Hall here. In the afternoon the subject was "Modern Spiritualism, its Foundation, Philosophy, and Fruits;" and in the evening, "The

Soul." The subjects on both occasions were cleverly handled, and listened to attentively by moderately large audiences. On the 12th May, in the same place, Mr. Morse again addressed, in trance, a thoroughly appreciative audience, who often testified their satisfaction with the speaker. "Phenomenal Spiritualism; Objections considered, and Spiritualism demonstrated," was the subject. By many present this discourse was deemed superior to the other two; and I am myself disposed to think their verdict was not at fault. A writer, who was either ignorant of Spiritualism, or meanly pandered to the taste of his unenlightened readers, in the *Manchester Evening Mail*, had characterised the two former discourses as "rigmarole," which severe criticism had seemingly lashed Mr. Morse, or his guides, into "a fine frenzy." A most able and animated discourse was the result. The phenomena of Spiritualism were taken up one by one, and dilated upon in all their varied phases. Objections to these phenomena were next examined, and mercilessly refuted in a strain of irony most delicately softened by touches of pity for the over-grown weaklings who had stupidly urged them. The advantages of a belief in Spiritualism were then summed up. The most prominent advantage was that Spiritualism alone could give an unequivocal and satisfactory answer to the great question, "If a man die, shall he live again?" At this third discourse Mr. Thomas Ellis, 6, Aberdeen Street, Thorncliffe Grove, Oxford Road, the recent Secularist lecturer, was chairman. He told the audience his experience at a *séance* he attended on the 10th May, at Mr. Shatto's, 25, Duke Street, Hulme, Manchester. The moment the sitters put their hands upon the table, a wave-like motion commenced in the top of it, while the three legs remained solid and unmoved; they were firmly fixed to the top, and in no way detached from it. I have myself seen this table, and I am convinced no human agency could move the top without moving the legs also. Mr. Ellis said that the top moved as if it were a piece of carpet being shaken; and others of the sitters on that occasion testify that the top suddenly became flexible, and rose and fell just like waves of water. Immediately after this had taken place, a materialised hand grasped Mr. Ellis's, and fondled with it several minutes. When he tried to grasp the spirit-hand in return, his always passed through it, or it through his, he could not tell which, and it invariably remained a little above his own. That he and the others who were at the *séance* might thoroughly examine this hand, Mr. Ellis suggested that it should remain stationary for a time. It complied with his request; and afterwards rose higher and higher as he tried to reach it. In its ascent it frequently, playfully,

pulled his fingers when they were at full stretch. He said the more he saw and experienced of Spiritualism, the less he felt inclined to think it delusion; that the phenomena did occur there could be no doubt; they appealed to our senses, and challenged our critical acumen; and when they came palpably before us it was folly to deny them or attempt to explain them away.

In my last letter I quoted from the *Manchester Examiner and Times*, and also from the *Manchester Evening News*, with a view of drawing attention to the articles by Mr. A. R. Wallace, in the *Fortnightly Review*, as well as of showing the altered and improved tone of the Press dealing with Spiritualism. I hoped we had done with misrepresentation, but it appears from the *Manchester Examiner and Times*, for 23rd May, that I was mistaken. The London correspondent of that paper, in noticing the meeting of Spiritualists at the Quebec Institute, London, speaks of Dr. Sexton making "Anecdote do service for argument, and eking out rhetoric by scraps of doggerel verse." Those who have not heard of Dr. Sexton will suppose that this flippant scribbler is describing some ignorant stump orator, who indulges in rant and doggerel, instead of a highly cultured man, and a truly eloquent and powerful speaker, who general embellishes his discourses with the most appropriate quotations, containing some of the choice sentiments of the best poets of England and America. What this writer says of both Dr. Sexton and Mrs. Tappan is simply disgraceful. Doubtless from his shallow knowledge of the subject he went to hear discussed, he felt himself unable to impartially criticise the Doctor, or fairly estimate Mrs. Tappan, and in his extremity the poor fellow strung together a few high-sounding phrases, as destitute of truth as they are of common courtesy.

The *Manchester Examiner and Times*, June 3, in an article on the *Fortnightly Review* for June, says:—"Mr. Alfred R. Wallace concludes his 'Defence of Modern Spiritualism.' The second part is no less startling and bewildering than the first. Spirit photographs are described at length; and it is difficult to suppose that if Mr. Wallace and his friends have not been deceived the controversy can long remain in its present position."

Oldham for a week or two has been in a state of tumultuous excitement, owing to the Rev. Mr. Ashcroft, of Bury, delivering his trashy lecture there, on "Spiritualism, and why I object to it." If I mistake not, this reverend gentleman will live to be ashamed of the rubbish he puts forth, and of the conduct he is pursuing. "R. J. Lees," too, has lectured at Oldham this week, at the request of Mr. Ashcroft, who has brought this honorable "ex-medium" (as he is called) all the way from

Birmingham to expose—himself. At these meetings the Spiritualists of Oldham took care to distribute in abundance a re-print of a remarkable letter, which appeared in the *Bury Times* of Saturday, 6th June, written by "Wm. Lingham Lees, jun.," brother of the ex-medium, against whom he sorrowfully brings charges which prove him dishonest in both word and deed. Mr. Ashcroft is heartily welcome to such a coadjutor! On Sunday, 14th June, Mrs. Tappan gave two inspirational addresses in the Co-operative Hall, Oldham. Her visit was arranged before it was known that Messrs. Ashcroft and Lees would show themselves in Oldham; "and her addresses," says an Oldham paper, "came in opportunely as a set-off, and the result was two of the largest audiences that have met in the Hall for many years past." Truly, the two opponents of Spiritualism could not have more effectually advertised Mrs. Tappan's addresses, even if they had paraded the streets five or six days with boards and placards on their backs. Mr. Kershaw, one of the most indefatigable and energetic Spiritualists we have in Lancashire, presided. In the afternoon the subject was chosen by the audience. Nineteen slips of paper, each bearing a verse of Scripture or some other topic, were shaken in a hat, and a child was selected to draw one forth. The paper drawn contained the verse in St. John 1c., 18v. In the evening the subject for the oration was again left to the selection of the audience. The slips of paper on which the texts, &c., were written, were more numerous, and were thrown in a heap on the platform. One of the reporters drew at random one of the slips, on which was written "The Trinity." I must not trespass on your space by giving a condensed report. Suffice it to say that these large audiences listened throughout to both discourses with an attention those only can give who are most deeply interested in the subject to which they listen. Mr. Kershaw has informed me that he has again engaged Mrs. Tappan to visit Oldham early in July.

F. SILKSTONE.

27, Leaf Street, Hulme, Manchester, 19th June, 1874.

THE GLEANER.

Mrs. Tappan has been taking a tour in the provinces. Mr. Morse intends to visit the United States, about the second week in October.

The price of the *Spiritualist* was reduced from three pence to two pence, on June 19.

The *Uverston Sun*, a new paper, has opened its pages to a discussion on Spiritualism.

The *Banner of Light* says that the Davenport Brothers have sailed for Cuba on a professional tour.

The *Pioneer of Progress*, for June 19, contains an article by Dr. Hitchman, on the "Science of Spiritualism."

The *Intellectual Repository*, the organ of the Swedenborgian body, has refused to advertise the *Spiritualist*. It is hoped that every effort will be made to spread the fact of the change in the Editorship of this periodical.

A new review devoted to the study of Spiritualism has been started in Havana, entitled *La Luz de Ultratumba*.

Mrs. Woodforde relates a singular experience with a spirit calling himself an Egyptian, in the *Spiritualist* of June 5.

The *Spiritualist*, of May 29, reprints an article from the *Religio-Philosophical Journal*, entitled "A Baby Christened by Spirits."

New editions of Hazard's "Mediums and Mediumship" (2d.), and of Howitt's "What Spiritualism has taught" (1d.), have just been issued.

Mr. Burns's Memorial Edition of Judge Edmonds's "Letters on Spiritualism," will be issued at varied prices. Full particulars in the *Medium* of June 12.

The *Newcastle Critic*, of May 23, has a witty, pleasant notice, by the Editor, of the *Christian Spiritualist*, under the head of "Curiosities of Literature."

London Society is just now publishing a novel, monthly, by Florence Marryat, which should be read by Spiritualists, as it is full of references to Spiritual phenomena.

M. Buguet, the spirit photographer from Paris, has taken apartments at No. 33, Baker Street, London. A portrait and notice of him appears in the *Medium* for May 22.

Mr. T. M. Simpkins, Compton Road, Wolverhampton, has presented 62 volumes of Spiritualistic works to the Free Library in his town. Bravo, brother Simpkins.

Are there any strictly reliable persons who can give evidence as to the value of the mediumship of Mrs. Woodforde, 41, Bernard Street, Russell Square, London?

On June 20, the offices of the *Pioneer of Progress* were removed to 4, Kingsgate Street, Holborn, W.C., where all communications for the editor must in future be addressed.

The *Spiritualist*, of June 12, says that the British National Association of Spiritualists will convene a Conference of Spiritualists, in London, in the month of August next.

The *Progressive Spiritualist*, of April 15, quotes a portion of an article, by Dr. Sexton, on Lord Amberley's "Experiences of Spiritualism," which appeared in our number for February.

Spiritualists in or about Garston, who are interested in promoting circles, &c., are requested to communicate with J. C., Trance Medium, care of John Chapman, Esq., Dunkeld Street, Liverpool.

The Editor of the *Christian Spiritualist* will officiate for the resident minister—the Rev. William Birks—at the Unitarian Chapel, Barton Street, Gloucester, on Sunday, morning and evening, July 12.

Count Pomar De Medina, a well-known Spiritualist, has issued a work in the English language, entitled "The Honeymoon, a Philosophical Romance." Messrs. Triibner and Co. are the publishers.

We suppose it is not generally known that Florence Marryat, the novelist (Mrs. Ross Church), is a thorough and avowed Spiritualist. She is one of the vice-presidents of the "National Association of Spiritualists."

Mrs. Guppy, 1, Morland Villas, Highbury Hill Park, London, is collecting donations in aid of Mr. Hudson, the spirit photographer, of Holloway Road, who has recently broken down under the weight of pecuniary difficulties.

If Mr. Hudson, the photographer, has not been guilty of issuing sham spirit photographs, and he can dare the proof that he has, he ought to prosecute the Editor of the *Spiritualist* for libel. If he is guilty, he should make a clean breast of it.

Mrs. Fay, an American physical medium, and her husband, who is a brother of Mr. William Fay, late manager to the Davenports, have arrived in London.

Their address is 2, Vernon Place, Bloomsbury. An account of Mrs. Fay's first *séances* in London appears in the *Medium* of June 12 and 19.

Mr. Thomas Brayshaw, Eastern Telegraph Company, Alexandria, who sends us £2 for our new church, says: "I dreamt you had closed your iron church and opened another months before I heard of the fact; and had forgotten all about my dream until I read the announcement in the April C. S." Strange, is it not?

On Sunday evening, May 31, Dr. Sexton delivered an impressive address in the Free Christian Church, New Swindon, on the "Churches best fitted to deal with the unbelief and dogmatism which are equally prevalent in society." It was listened to with intense interest, and briefly reported in the *North Wilts Herald*.

A Dr. Treat has recently delivered an address in New York, in which he publicly charges Mrs. Woodhull and Miss Clafin with being the kept mistresses of Colonel Blood; and, having read Dr. Treat's address, we can only say that the evidence is painfully strong. "Free love," as advocated by Mrs. Woodhull, is only another name for unbridled sexual license.

It puzzles us, more and more, to understand the *cui bono* of the *Pioneer of Progress*. Its theological and philosophical attitude is entirely that of the *Medium*; only that while the *Medium* is occasionally excessively ill-manerly and unjust, the *Pioneer* is always civil and fair. Perhaps an answer to our *cui bono* may be found in this contrast! If so, success to the *Pioneer*!

Twelve new members have joined the St. John's Association of Spiritualists, Goswell Hall, Goswell Road, London, in consequence of the recent discussion between Dr. Sexton and Mr. Foote, at the New Hall of Science. The Editor of the *Christian Spiritualist* delivered an address before this Society, on Whit Sunday evening last, Dr. Sexton in the chair. Subject:—"The Day of Pentecost and its Phenomena." The attendance was very good.

Marriage: "At the Parish Church, Hackney, by the Rev. J. A. Kenworthy, Edward Elgie, second son of William Elgie Corner, Esq., of 3, St. Thomas's Square, Hackney, to Florence Eliza, eldest daughter of Henry Cook, Esq., of Eleanor Road. No cards." Exactly so: "No cards;" but the young couple can't prevent our wishing them all the good they can wish for themselves. God bless them. Amen.

The gems of the number of the *Spiritual Magazine* for June are "A Western Seeress," by Mr. William Howitt, and a lecture on "Memory and the Future Life," by the Rev. William Mitchell (of Glasgow). There is also a brief outline of Mr. A. R. Wallace's "Defence of Spiritualism" in the *Fortnightly Review*, the first of two articles on which subject, by Dr. Sexton, appears in our present issue.

The *Spiritualist*, for June 19, has a very interesting article, by the Countess of Caithness, on the "Life and Works of Allan Kardec." The same number gives "Portraits of Mr. Williams, the medium, and John King, the Spirit;" "Miss Showers's Mediumship, by Wm. Crookes, F.R.S.;" "*Séances* with Miss Showers at Mrs. Gregory's, by Sir Charles Isham, Bart.;" "Miss Cook's Mediumship, by S. C. Hall, F.S.A.;" and "Spirit Teachings, No. 13."

There is a remarkably suggestive article in the *Spectator* for June 6, entitled "Mr. Wallace on the Religion of Spiritualism." A great deal of what the writer says is painfully true; although he has evidently failed to realise much of the true and the good mixed up with Spiritualism, especially in its more reliable developments among the homes of its students, and among those also who are under no conceivable money or other temptation to simulate phenomena, or eke out the real by additions to it of the false.

Mr. A. Joy, Hon. Sec. of the British National Association of Spiritualists, writes to say "he made a mistake in

stating that Mr. R. Smith's subscription to the British National Association of Spiritualists was £100 annually: it was £25 annually, for four years. Mr. Alexander Calder, another vice-president, has since raised his subscription to £25 per annum; and Mrs. Tappan, one of our honorary members, makes the very liberal donation of £5, in the hope that her example may stimulate others. Of 115 subscribers, 55 have exceeded the minimum fixed of 5s. per annum, or three guineas for life" (June 18).

The *Medium*, for June 19, contains three letters—one from Mr. Jabez Lones, of Smethwick; one from Mr. John Beattie, of Clifton; and one from Mr. George Tommy, of Bristol (the latter refused insertion in the *Pioneer of Progress*), all in defence of the Rev. F. W. Monck's mediumship. It is only fair that parties who have read Mr. Simpkins's letter on Mr. Monck, in our last number, should read those now published as answers in the *Medium*. *Audi alteram partem*. We would reprint these answers to Mr. Simpkins, only that they would occupy nearly three pages of our space; besides which the *Medium* which contains them can be got for a penny.

We quote the following from the *Banner of Light*:—"In a recent debate in London between Dr. Sexton and Mr. G. W. Foote, on the subject of Spiritualism, Mr. Foote advocated the proposition that the doctrine of a future life is unphilosophical and illusory. This position Mr. Foote maintained with great ability, advancing all the strongest arguments that materialism can offer. To these arguments Dr. Sexton replied in a most complete and masterly manner. We think no one who reads the report of the controversy will hesitate to admit that Dr. Sexton's reply is conclusive and unanswerable. He had in Mr. Foote a foeman worthy of his steel; but it was evident that mere speculation could not stand against the facts and their legitimate inferences. Dr. Sexton deserves the thanks of all Spiritualists for his able and excellent reply."

NEWSPAPERS, BOOKS, &C., &C., RECEIVED—WITH THANKS.—*Christian Leader*, for May 9.—*East and South Devon Advertiser*, weekly.—*Echo*, for June 2.—*The Status of Priests and Prostitutes in the After Life*, by Thomas R. Hazard.—*Eleven Days at Moravia*, by Thomas R. Hazard. No price given. Boston: Colby and Rich, *Banner of Light* office.—*New Era*, for June.—*Nottingham Daily Express*, for April 7.—*Birmingham Daily Gazette*, for May 22, and June 1.—*How an Old Woman obtained Passive Writings, and the Outcome thereof*. Price two pence. London: James Burns.—*Newcastle Critic*, weekly.—*Exeter Flying Post*, for June 3.—*Exeter and Plymouth Gazette*, for June 1.—*Birmingham Morning News*, for May 22.—*The Auto-Biography of John Stuart Mill*. No price given. London: Longman and Co.—*Modern Spiritualism in the Light of the New Church*. A lecture by the Rev. Professor R. L. Tafel, A.M., Ph.D. Second Edition. No price given. London: Speirs, 36 Bloomsbury Street.—*Spectator*, for June 6.—*A Memoir of Thomas T. Lynch*. Edited by Wm. White. No price given. London: W. Isbister and Co., 56, Ludgate Hill, London.—*Progressive Spiritualist*, for April 15.—*Alliance News*, for June 6, 13, 20.—*Rock*, for June 5.—*Beeton's Dictionary of Commerce*. Price one shilling. London: Ward, Lock, and Tyler.—*Fortnightly Review*, for June.—Packet of *United Kingdom Alliance* publications: 52 Parliament Street, London.

LETTERS RECEIVED FROM: Tunbridge Wells, Rome, Manchester, London, Wolverhampton, Yeovil, Newcastle-on-Tyne, Moretonhamstead, Budleigh Salterton, Leamington, Newton Abbott, St. Leonards, Exeter, Swansea, Poole, Botzen (Tyrol), Liverpool, Meran (Tyrol), Alexandria, Middleton, Hastings, Dublin, Newry, Arbroath, Leominster, Glasgow, Bath, Monkstown, Beckenham, Gloucester, and Dudley. Correspondents will please note this.

OUTLINES OF SERMONS.

No. 44.

"Thou hast made—Summer.—(74 Psalm, 17 v.)

1. The ordinary antithesis between "Nature and Revelation," or Creation and the Bible, often misleads. Nature itself is a "revelation" from God and of God. Hence the love of nature which appears everywhere in the Bible. But this love has to be cherished, and should be, for its pure joys, quieting effects, accessible happiness, and divine teachings. Think of the present season, in its newness of objects and their succession!

2. "Summer" is a season of beauty.

3. "Summer" is a season of warmth.

4. "Summer" is a season of up-springing."

5. "Summer" is a season of wonders.

6. "Summer" is not self-existent, or independent: "Thou," not itself, "hast made summer."

7. Other summers will come and go. Our mortal summers are lessening, one by one, every year. Have we "summer in the heart?" What preparations are we making, as of set purpose, and by natural tendency of heart and life, for the immortal "summer land?" We shall not arrive there by a kind of inevitable necessity. We must be "made meet for the inheritance." Nothing can make us meet but "the law of the spirit of life in Christ Jesus"—for it is as true now as it has ever been, and will be true in all worlds and through all time, that "there is none other name under Heaven given among men whereby we must be saved," or healed; and salvation, first or last, is being healed, or "made whole."

F. R. YOUNG.

(Preached at Newbury, Yeovil, and Swindon).

POETRY.

"Thou hast given a BANNER to them that fear Thee.—(60 Psalm, 4 v.)

"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—(1 Cor., 1 c., 22 to 24 v.)

FLING out the Banner! let it float
Sky-ward and sea-ward, high and wide;
The sun, that lights its shining folds,
The Cross on which the Saviour died.

Fling out the Banner; Angels bend,
In anxious silence, o'er the sign;
And vainly seek to comprehend
The wonder of the love divine.

Fling out the Banner! Heathen lands
Shall see, from far, the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

Fling out the Banner! Sin-sick souls,
That sink and perish in the strife,
Shall touch in faith its radiant hem,
And spring immortal into life.

Fling out the Banner! Let it float
Sky-ward and sea-ward, high and wide;
Our glory, only in the Cross;
Our only hope the Crucified.

Fling out the Banner! Wide and high,
Sea-ward and sky-ward, let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

GEORGE W. DOANE, D.D.

New Jersey, U.S.

AGENTS FOR THE SALE OF THE
"CHRISTIAN SPIRITUALIST."

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

Advertisements.

Post Free, 6d., Cloth, 9d.

HEAVEN OPENED, OR MESSAGES
DESCRIPTIVE OF THE SPIRIT HOME,
FOR THE BEREAVED ON EARTH. By F. J. T.,
with Appendix, containing Scriptural Proofs of Spiritualism and their correspondence with the present phenomena.

Critique: "Heaven Opened" has interested me exceedingly, it is wonderful! extraordinary! and beautiful! I have always thought Spiritualism contrary to Scripture, and denying Christ's Divinity. I now find this is a great mistake.

London: E. W. ALLEN, 11, Ave Maria Lane, E.C.; J. BURNS, 15, Southampton Row, W.C.

SPIRITUAL PHILOSOPHY.

THE General Public are respectfully informed that the Special Lecture on the "SPIRITUALITY OF HUMAN INTELLIGENCE," published in the September number of the *Christian Spiritualist*, has been read and discussed in various Academies of Science, not only in Europe, but in America. That particular issue has already had a very large circulation at home and abroad, a few copies only remain, and may be had, *Gratis*, of the Lecturer himself, whose Works will be shortly Re-published in Twelve volumes octavo, or thereabout.

Address—WILLIAM HITCHMAN, Physician, 29, Erskine Street, Liverpool.

Printed for the Proprietor (FREDERIC ROWLAND YOUNG), at the North Wilts Steam Printing Works, Swindon; and published by FREDERICK ARNOLD, 86, Fleet Street, London.—JULY, 1874.

SUPPLEMENT TO THE CHRISTIAN SPIRITUALIST.

JULY, 1874.

A FEW REMARKS ON NATIONAL ASSOCIATION.

Rome, May 9, 1874.

DEAR MR. YOUNG.—Spiritualism in England seems fast beating down the dogged prejudices of the press. It is a sign of it that an article like Mr. Wallace's should appear in the *Fortnightly*; and if spirits walk about visibly and palpably at evening parties, and talk and shake hands with people, I do not know what is left for the old race of cavillers but to submit, and concede that whether the Pope be infallible or not, they are not. I am glad to see that you steered clear of the new mantrap called the "National Association of Spiritualists," though by this time, like a good many others, you may have fallen into it. I am, however, amused to hear some of these very good and clever people telling me in private letters, that they have no great faith in it, and fear it will be a failure. Its greatest possible success would be its failure, for as it professes to seek the good of Spiritualism that would be the greatest good.

My valued friend Coleman writes and asks me to reconsider my views of it, as if I had the power of reconsidering the fixed results of history stamped on all religious and Spiritual organisation. Well, we must all follow our own biases. I did not suppose, in warning Spiritualists of the inevitable consequences of National organisation, that I should prevent it. Noah's warnings did not influence the antediluvians. Cassandra warnings did not save Troy. The poor Jew who cried "Woe! woe!" through the streets of besieged Jerusalem, and finally "Woe to myself!" was equally unheeded. Luckily for me, I am not shut up within the newly organised Jerusalem of the Spiritualists, but when mischief comes can flee to the mountains for safety. People say to me "Why don't you answer the advocates of National organisation?" as if all history had not answered them by anticipation.

The most perfect system of Spiritual organisation is that of Popery, and it is the one which has produced the most evil. The world and the ages are loaded with the crimes, the horrors and curses of that most ingenious and subtle organisation. By its means Rome trod down all other faiths, Christianity included. It has left all Catholic countries without any real religion, Italy, its seal and centre, most of all. The mass of the people here say they have no religion, and don't want any. Professor Filipanti, of Bologna, is delivering lectures in different cities, saying that Catholicism has destroyed Christianity, and it is necessary to begin anew. By means of its perfect organisation Rome has for a thousand years trodden on the necks of kings and nations, and destroyed by fire, sword, torture, and intimidation, all free opinion, all Christian knowledge, all independent soul. By its means it erected on the Seven Hills the most awful and relentless, the most soul-destroying tyranny that the world has ever known. By its means, it has impudently, all the world over, opposed all knowledge, progress and civilisation; so impudently that no one could have believed it had they not seen it everywhere, and especially again reiterated in the Syllabus of Pius IX. By this means, in the face of the unprecedented extent and amount of modern enlightenment and free thought, it goes on denouncing toleration, literature, the liberal press and all modern scientific and social improvements, setting one foot on the Bible, and the other on the compiled works of human intelligence. By this means it compelled all the calcitrant bishops from the assembled world to gorge the the dogma of infallibility, and not only to eat

the dust of deepest moral degradation, but insult the understanding given them of God. By its means, it not only for a thousand years massacred all who dared to dissent from it, set up the inquisition, exterminated at once half-a-million of Albigenses, perpetrated the massacre of St. Bartholemew, and all the burnings of the auto-da-fés, and of Smithfield, but through the *Univers* vindicates these deeds, and, not permitted to repeat them, is in open battle with all governments, spreading anarchy, bloodshed, and rebellion through Spain, and endeavouring to extend these to France and Italy. By its means, it is able to make people born and bred in free-minded Protestantism give up their wills, their understandings, and their consciences to priests and confessors, and from moral agents, become slaves and nonentities. By its means, the Jesuits, spite of all their crimes, and their most corrupt and immoral doctrines, after forty expulsions from different nations, manage to recover from every fall, to defy every disgrace, and return whither they will, and rule the Pope, and through him, the Catholic world.

Such are the monstrous and most astonishing results of organization, in its most studied and perfected form. By this system, Popery has bound all its votaries hand and foot, and delivered them over, as so many sheep, to the confessor, the priest, and the Vatican. To this day the priests refuse to go near a dying man to administer what the Catholics believe to be rites indispensable to salvation, if he has been married by the civil power, or has neglected to confess at least once a year, or has bought a yard of land once belonging to the Church, but confiscated to the State. There are daily cases of this stubborn and heartless denial of what they call the "consolations of the Church," and of handing over, as far as is in their power, souls to what they believe eternal damnation, which, happily, is awakening the indignation of the more liberal, and leading them to join the funeral trains, deserted and denounced by the priests.

But, it may be said, this is an extreme example of what organization leads to. Yes, it is the example of national and extra-national organization in its most perfect, subtle, and effective condition. I observed that Mr. Morse, in a note to one of the Spiritual journals, the other day, referring to my view of the nature of national organization, asked, "But are we Spiritualists no better than others?" That has yet to be seen. I have not myself observed any organic or material change in the principles of human nature, and that which has been the effect of Spiritual organization through ages, will, no doubt, continue to be the same. As the latest example of the kind, let us notice that of the Swedenborgians. It is a case belonging to our own time, and occurring amongst people as pious as ourselves.

Swedenborg was the great pioneer of Modern Spiritualism. He asserted revelations of a most startling nature, but accompanied by proof most potent, and convincing for a time at least to the great sceptical metaphysician Kant, and to other learned opponents. To men at once liberal and vigorous-minded, his revelations were regarded not only as great facts, but as most important and consolatory truths. They did not concede what he claims, that all his revelations were truths or that he was invulnerable to delusions from spirits, as in the case of his declarations regarding the Quakers and others; but they found his assertions in general in accordance with both Gospel and reason. By degrees, numbers of believers in Swedenborg sprang up. A certain number, lovers of organisation, and, like new proselytes, believers in its advantages, formed themselves into a National Association. What has been the consequence? Every-

one knows. The organised Swedenborgians speedily coagulated into a sect, and a very narrow, stereotyped sect. They became bigoted, intolerant, and persecuting. Mr. William White, their publisher, and, since, the able historian of the prophet, they persecuted and expelled because he ventured to place in his window 'Spiritualistic works. Now are we Spiritualists, apart from this sectarian spirit, any better than the organised Swedenborgians? Are we any better, or any more anxious to do and think aright than they were, at the moment of inaugurating their association? There is no reason to suppose it. They were truly religious, generous, and, till then, liberal people. They organised, and stood transfigured into narrow, bigoted sectarians and persecutors. There are no people now so opposed to Spiritualism as the incorporated Swedenborgians. There are none who so absolutely deny the right of others to exercise the faculties which Swedenborg exercised, without asking leave of any man. That faculty of seership, revelation, spiritual communion, and prophecy which Swedenborg exercised they ban and resist, deride and denounce in any other mortal. That organisation has operated to shut them out from all privileges which Swedenborg introduced to them, and on the strength of which they incorporated themselves. Meantime, the Swedenborgians who kept outside—what of them? They continue as liberal as ever, as open to spiritual revelation as ever, as loyal to the doctrines and practices of the great modern seer as ever. They admit the faculty of Swedenborg to be a faculty free as the winds, and limited only by the Divine volition, by the Almighty will and bounty. They increase and multiply, and are to be found amongst all denominations of Christians. We Spiritualists are all Swedenborgians, though the organised Swedenborgian won't be a Spiritualist at any price. The outside Swedenborgians are in fact the genuine followers of Swedenborg, unmanacled, undwarfed, unpetrified, unsectarianised. Can there be a more striking or significant fact on the subject of National Associations to hedge in the spiritual cuckoo? It is curious, however, how the cleverest people see one way and walk another. That truly eloquent woman, Mrs. Tappan, in an admirable oration at Cleveland Hall, March 29th, speaking of Spiritualism, says:—"It is not an organisation that was started by man; it has no organised functions yet upon the earth; it has not even any leaders, as they may be called, in the world; it has not any of the usual methods of human organisation, whereby people propose to advocate a theory because they believe in it. It is a manifestation uncalled for by mortals, unwillingly received by most of them, fought against until conviction became an absolute necessity; enforced upon their attention by its frequent occurrence, and the thoughts that it awakened a presence that they did not invite and covet." One would naturally suppose that Mrs. Tappan, with her clear perception of the superhuman origin and progress of this power, that it was absolutely not merely independent of human strength but forcing its way against all human influence, would, least of all things, be immediately found operating within a machinery set up to aid, direct, and protect this Divine and Divinely triumphant work. Yet that is the next thing that we do see—Mrs. Tappan haranguing a meeting of the National Associationists. But she goes on:—"As a movement within twenty-six years it has involuntarily, so far as mortals are concerned, exercised and swayed their minds, has brought them out, in many instances, of unbelief and doubt; has proved to them by palpable facts that there is another state of being, and has given them an intelligent answer to questions of doubt that have arisen in their minds." Could Mrs. Tappan possibly believe that a power doing all this needed human aid to rush in to save it? Was there any symptom of its power failing that it should be shored up? That which, overriding all human wisdom and human power, has thus omnipotently done its unexampled work, could it be in any need of human scheming and organising? "When Spiritualists," she adds, "talk of the spiritual

movement, they would do well to define what they mean, since the movement has not been taken up by any particular organised body, has not been carried forward by them, and it is the intention of the spirits that it shall not be so, if to organise means to establish a creed, if to carry forward a movement means to bind men down; if it means to bind the particular form of a spiritual presence to any especial building, and thereby make it narrow, it will not be seconded by the Spirit World." Amen. There I believe Mrs. Tappan; at the end she seems to become conscious of the nature of human organisation for spiritual purposes, and scents danger. But undoubtedly Mrs. Tappan has read history, and knows that all spiritual organisations have an inevitable bias to the narrow and binding down process. Already the National Association betrays symptoms of a design to bind down, and some of its most zealous organisers confess that in the very work of organising, they have had great difficulty in restraining the spirit of dictation. Ominous confession! "If they do these things in a green tree, what shall be done in the dry?" The association, in its Rules and Constitution, exhibits a strong tendency to bind to it all local independent associations by the affectionate phrase of "affiliation." This is the first step, the first symptom of the step by which the network of a system is gradually and often imperceptibly perfected into an iron despotism. This may startle many honest organisers. "Is thy servant a dog that he should do such things?" is the natural exclamation of those who do not see what they shall become under the influence of yet untried causes. Let us, however, who are in a course already proved, and proved to be the track of unparalleled success, keep there, and thank God that we are free, independent, subject to no man, or set of men, exposed to no subtle temptation of human combinations, but ready as ever, and at any moment, to stand up for the faith that is in us; and if defence is needed, I believe it will come, as hitherto, from independent efforts, as in the article of Mr. Wallace in the *Fortnightly Review*.

But some say, "Would you have no human aids?" Yes, plenty of them, as many as you please; aids, not incorporated hindrances. As clearly as the direction of this great movement has, as Mrs. Tappan says, been from above, that is in God and His invincible hosts, so clearly has God shown He wills that all of us should do something; do our proper work, but not *His* work. It has been here, as in the Gospel time, diversities of operations, but the same God working all in all. Some prophets, some apostles, some mediums, some clairvoyants, some healers, some gifted with eloquence, some entrusted with a written word. Abundant are the indications that we should all work in our places; but none that I have seen that we should take *His* place. Calls there are to follow *His* chariot wheels; but I don't think He has yet asked any of us to mount and take the reins; they are much better where they are, in the hands, as all the world has seen, of Divine and Infinite Victory!

There can be no objection, but great good in simple local unions for mutual sympathy and aid, for purposes of education, worship, and fellowship; the snare lies in national combination, the snake lies in that thicket. There never was anything like a church organisation into which *the other power* did not immediately step. Interest, with ambitions and dominations; ambitions of leadership, of curbing and restraining domination over both institutions and intuitions. The very first trial of it made the Apostles quarrel. However, whilst men are men, they will try to make crutches for the Almighty, and though the heavens show no signs of falling, they will put their shoulders together to Atlas them; and save themselves and the larks from a foreboded general crush under the tumbling welkin.

Yours faithfully,

WILLIAM HOWITT.

[The above letter came too late for our last number.—
Ed. C.S.]

STANDING NOTICES.

1. When correspondents send Articles relating to sittings, entrancements, or Spiritual phenomena of any kind, they must, in the communications, give dates, names of places, names of persons, and residences, in full, and for publication. Unless they do so, 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 that ordeal, they will please not to send them to the *Christian Spiritualist*.

2. 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.

3. The Editor will not undertake to return any rejected MSS., or to answer letters unless the return postage be enclosed.

4. A copy of the *Christian Spiritualist* will be sent by the Editor to any address in Great Britain and Ireland, for 12 months, on pre-payment of 2s. 6d. in stamps. Where any difficulty is experienced in obtaining it, it is hoped that the Editor, Rose Cottage, Swindon, will be written to at once.

5. Contributors will please to write as briefly as is consistent with explicitness, write on one side of the paper only, and number each page consecutively.

6. Books, pamphlets, tracts, &c., sent for Review will be noticed, or returned to the Publisher.

7. Readers who may know of persons who would be likely to be interested in the circulation of this periodical, would very much oblige the Editor by sending him lists of names and addresses, when the parties indicated will be communicated with.

8. The Editor will be glad to receive newspaper cuttings, extracts from books and periodicals, and any useful matter bearing upon the general subject of Spiritualism. Friends sending such information will be pleased to append names and dates, as the case may be.

9. 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 as well as its appearance.

TO INQUIRERS.

Persons who desire to inform themselves of the fundamental principles and evidences of Modern Spiritualism, are recommended to read, first of all, the following works:—

"Where are the Dead?" by Fritz.

Howitt's "History of the Supernatural."

De Morgan's "From Matter to Spirit."

Sergeant's "Planchette."

Brevior's "Two Worlds."

Owen's "Footfalls on the Boundary of the Other World."

Owen's "Debateable Land between this World and the Next."

Massey's "Concerning Spiritualism."

Alexander's (P.P.) "Spiritualism: A Narrative with a Discussion."

Phelps's "Gates Ajar."

Gillingham's "Seat of the Soul."

Gillingham's "Eight Days with the Spiritualists."

Carpenter's "Tracts on Spiritualism."

Fudge Edmonds' "Spiritual Tracts."

*Home's "Incidents in my Life."

*Ballou's "Modern Spiritual Manifestations."

*"Confessions of a Truth Seeker."

Wilkinson's "Spirit Drawings."

"Hints on the Evidences of Spiritualism," by M.P.

Dialectical Society's "Report on Spiritualism."

The above works can be obtained of, or through, Mr. James Burns, Publisher, 15, Southampton Row, London. Mr. Burns, however, writes to tell us that the items in the above list marked with a star (*), are "out of print." We are very sorry to hear such bad news, but hope that persistent search after them may, at length, be the occasion of "out of print" being exchanged for "second edition now ready." There are none in the above list that should cease to be published. The Editor of this periodical does not, of course, pledge himself to every single statement made in any one of these books; but he does consider them to be worthy of perusal, and most of them invaluable aids to those who do really wish to know what Spiritualists have to say for themselves, and the grounds upon which their belief reposes. If it be said that this list gives the names of those works only which are on the side of Spiritualism, omitting those which are against it, we have only to say that the public are better informed of what our opponents have to say than what we ourselves have to advance in reply. It is a comparatively easy task to get a man to read what is thought to be an exposure of Spiritualism; but it is not so easy to get what we have to say read, and read with candour.

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

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

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