

# THE Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

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

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## THE UTILITY OF SPIRITUALISM.

AN ANSWER TO THE QUESTION CUI BONO?

AN ORATION.

BY THE EDITOR.

### II.

I. IT PROVES THAT MAN POSSESSES A SPIRITUAL NATURE. 'Tis quite true that long before Modern Spiritualism was heard of the great mass of mankind believed that they possessed powers which did not owe their origin to the matter of which their bodies were composed, but it must not be forgotten that in recent times this faith had considerably declined. On every hand materialism, like a dark cloud, has hovered over our race, shutting out the beams of the bright sun of Truth, and hiding the light of heaven from men's eyes. Atheism is openly advocated both through the press and in public lectures, and great numbers of persons have been more or less influenced by its teachers. Science has very largely allied itself with the materialistic philosophy, and day by day scepticism has widened the bounds of its operation. Under these circumstances, therefore, any new fact which is calculated to bring back the minds of men to a higher degree of Spirituality should be hailed with joy by all who prize the truth of the spiritual nature of man. Shadows and black clouds have hemmed us in on all hands, and there are few of us who have not experienced the suffocating atmosphere of the theories that would choke the noblest part of our nature and leave us in the condition of brute beasts, with no hope in the future, and no over-ruling Providence in the present. The rose which blossomed yesterday and sent its perfume upwards to the clear, blue sky, gladdening with its be-

neficent odour all who came within the circle of its influence, is to day laid low in the dust, its beauty, its form, and all the powers with which it was wont to charm, destroyed for ever; the noble tree in the forest, whose foliage has been spread out to catch the sun of a hundred summers, and whose sturdy form has withstood the winds of an equal number of winters, may fall to-morrow, and leave behind no vestige of its former grandeur. And the human race appeared to be fast coming to believe that the same, or a similar fate, was in store for man, that he, too, would pass away at death to be no more seen. Vestiges of the old faith would doubtless remain for many ages to come, but its power had largely departed, and it had ceased to afford the consolation that had sprung from it in days of yore. The age has become bent upon commerce; and money-getting forms, the chief occupation of mankind. The struggle for wealth is now so terrible that good men cannot look at the perpetual scramble for gold, where one man jostles another and tramples him in the mire regardless of all save his own self interest, without actual alarm. The very heart appears to be eaten out of Society, and the community to have become rotten to its core.

"Gone the spirit quickening leaven  
Faith in God, in hope, in heaven,  
All that warmed the heart of old,  
Nothing nobler, nothing higher  
Than the unappeased desire  
The quenchless thirst for gold."

Modern Spiritualism has largely tended to improve this state of things. It has taught and demonstrated that man has other wants than those of the body, higher needs than those furnished by the appetites, and a nature that no amount of wealth or the worldly goods that it procures can satisfy. It has shown

mankind in this materialistic age that there is a "spirit in man," and that its longings must not lie neglected, nor its faculties remain uncultivated. It has aided to bring up from the depths of his nature those faint indications of Spirituality so long buried beneath the lumber of modern opinion, and so nearly stifled by the every day habits of these degenerate times. I mean no disparagement to religion, since I have no doubt whatever that her mission is a far higher one than that of Spiritualism—more full, more noble, more comprehensive, and with far loftier ends in view—but then all must admit who have paid any attention to the subject, that religion has greatly lost her hold upon the modern mind, owing to the very causes that I have just described. "Ye cannot serve God and mammon" is a truth that we have on divine authority, and in modern days mammon-worship has reached a degree of perfection never seen before. The consequence of this is that the mind becomes first partially closed against any spiritual truth, and then in a fitting condition for becoming sceptical. All subtle, gentle, and heavenly agencies are by this means shut out of the thoughts; and the entire mind speedily becomes bent in the direction of materialism. When this condition has been reached, it requires something to come with all the force of demonstration, and with the power of the evidence of sense to bring it back to its pristine and higher state. This want Spiritualism supplied. The harmonies in the inner depths of human nature have long been slumbering; the heart's hidden cords have remained untouched, and the sweet spiritual music that was wont in days gone by to fill the soul with heavenly rapture, has long been silent. Something was, therefore, needed to call these powers again into play, and that something we have in the spiritual manifestations of modern days.

Man has a spiritual nature as every age has testified by occasional outcomings of the mysterious powers that lie locked in the human soul, but to-day the tendency is strongly to deny them, and to sneer at everything that is calculated to develop and make them manifest. That which erst was a truth full of most significant meaning, is now a silly and absurd superstition, only regarded by the ignorant and weak-minded. The facts of the past—facts as stubborn and as well attested as the existence of the men themselves—are now looked upon as being fictions, only to be believed in by children and fools.

A miracle has been declared impossible, and mystery a thing to be shunned, as though we could get rid of either, or escape from the tremendous influence that they

throw over Society. Humanity is beset with mystery and full of miracle, and he who denies this truth knows little of human nature.

"Man walks in fear and sleeps in mystery—  
All that our senses feed on, only seems  
Stretched o'er the door-sill of eternity,  
Our dreams are wakening, and our wakening dreams

The sad experience of our riper age,  
A shadow lengthening as the sun goes down;  
Nature herself, for every open page,  
Some leaf forbidden folds with mystic frown.

Between the chalk-marks of a childish game  
Our footsteps stray or stumble, reel or dance;  
A step to Folly, or a step to Fame,  
Planted mid graves—the mocking umpire Chance.

Presentiments and strange antipathies  
Fantastic trip the heels of sober thought;  
Quaint elves, trim Reason's eccentricities,  
Pluck frowning wisdom by the beard unsought,—

Unthought, as omens on life's daily road  
That only opens to our onward tread;  
Whereon each, ever, sinks with weary load—  
His brief stage o'er—the rest, untravelled."

The spiritual nature of man is apparent in the entire history of the past. It is only the present that denies it, and in its sceptical arrogance raises its haughty soul against God, hoping by such means to shut out the glorious light of the truth of heaven. Anything that is calculated to bring back to the race a higher degree of spirituality, to cause men to look into their own souls, and discover those hidden powers so long dormant, and awaken to activity the latent forces so long inactive, must prove of the very greatest benefit to mankind. This we hold that the modern Spiritual manifestations rightly understood are calculated to do, and to do most effectually.

2. IT DEMONSTRATES THE IMMORTALITY OF MAN. Nothing can be more necessary in these modern days than to bring back to man a knowledge of his immortal nature. So completely has this been lost sight of in many minds that even where it is not disbelieved it is utterly disregarded. Large numbers of mankind live but to eat and drink, and hoard up wealth, giving no thought to the world beyond the tomb, and bestowing no care on the everlasting inheritance upon which they must some day enter. Practical Atheism reigns where theoretical Atheism would be rejected with scorn. Men who profess to believe in God and immortality give the lie to their faith by their conduct, and show by their every act that nothing but the present state has the slightest hold upon their affections. And then there are great numbers who openly boast that they have no knowledge, and can have none, of the life after death, and that consequently all they have to

care for are the things of this world. Secularism, as it is called, declares that the future state cannot be demonstrated, and that therefore all that is said respecting it is simply idle speculation unworthy of being heeded by sensible men. Religion does not reach these men. Christianity is preached to them in vain; argument is powerless with them; logic a weapon for which they care not more than for the whistling of the wind. You may talk to them until you are hoarse, they will only laugh at you, and demand some satisfactory proof, the proof required being demonstration. Nothing less will satisfy them, and this has not hitherto been forthcoming. The old arguments that did duty in days gone by are powerless now, since science has completely changed the aspect of human nature. Books on the immortality of the soul which a hundred years ago were thought to conclusively settle the question in the affirmative, are antiquated and out of date, since the arguments employed do not touch the real point at issue. Demonstration must be had, or no good can be done. Now where could this be obtained? Until the modern Spiritual manifestations appeared, nowhere, and the result was that materialism remained with no power capable of grappling with her successfully. Here, then, Spiritualism has accomplished a result the value of which it is impossible to over-estimate. Thousands of sceptics have been converted to a belief in the great doctrine of immortality by these means, which no other kind of evidence could reach, and who, therefore, but for these apparently puerile phenomena would, in all probability, have lived and died in a state of unbelief. Assuredly this is a good which of itself should answer most satisfactorily the question, *Cui Bono?* The state of mind of the unbeliever is one of a most lamentable character. It is full of painful uncertainty and doubt, with frequent anxious desire to have the problem solved that ever and anon presses, if not on his intellect, at least upon his heart. Probably no human being can escape the terrible question which will sometimes—in his moments of quietude and repose, in the hour of fearful trial and sorrow, in the day when temptation weighs down the soul, and when black clouds seem to envelope his entire inmost self in their dark folds—rise up and demand to be answered, "What is my fate after death?" No amount of unbelief can altogether smother this; no scepticism can shut it out; no ridicule stifle it; and no arguments in favour of materialism entirely dispel it. You may drive it away for a time, but lack it will come again unbidden in moments when it is little expected, and still less

desired. It will rush into the soul with such tremendous force that all else will sink into abeyance before its terrible power, and its persistent demand to be answered. Mr. Sears, in his book on "Regeneration,"—a most delightful little volume that ought to be widely circulated and carefully read—admirably remarks on this subject—"Even the hardest unbelief has those doubts and misgivings which come from the angel-voices that will not quite be driven out, or from that Divine Word which shineth in the darkness, though the darkness comprehendeth it not. Those who thought they had convinced themselves that the eternal Past and the eternal Future were regions of blank nothingness, and the questions Whence? and Whither? no other than if you shouted into a chasm, have found that some new experience opened unknown depths within them, and brought new faculties into exercise, and then beyond the chasm the Delectable Mountains rise clearly on the sight. Unbelief is seldom satisfied with its creed of denials, so that through its regions of desolation the pilgrim often travels to the most unshaken ground of his faith. How could this be, unless a spiritual world were already acting upon his spiritual nature? How could the spiritual faculties awake, whether they would or no, and give out the Memnon sounds, unless smitten with beams from other worlds, and made responsive to unearthly melodies? If the light comes not to bless and to save, it will come at awful intervals, like flashes of lightning at midnight, to make the darkness visible. Perhaps there is not a more significant passage in religious literature than the suppressed passage of Mr. Hume, where he describes the influence of his speculations. He surveys the habitation which, with infinite logical skill, he has builded about him, and he starts with horror at sight of the gloomy and vacant chambers. 'I am astonished and affrighted at the forlorn solitude in which I am placed by my philosophy. When I look about I see on every side dispute, contradiction, and distraction. When I turn my eyes inward, I find nothing but doubt and ignorance. Where am I, and what? From what causes do I derive existence, and to what condition do I return? I am confounded with these questions, and I begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness.' The desolation and the emptiness are seen and felt, but they could not have been except in contrast with a light too early lost, or by some star not yet gone down in the sky." The longing for immortality is so great in most

men's minds that in our toils, our troubles, and misfortunes we seem always inclined to cry out—

'T'd rather be a pagan suckled in a creed outworn,  
So that, standing on some pleasant lea,  
I might have glimpses that would make me less forlorn."

Yet with all this there comes up before the mind of the sceptic, the cold materialistic philosophy of the age, and the prevalent disbelief in the great doctrine of immortality, until the mind is perplexed with anxious doubtings, and a terrible suspense is the result. Happiness can have no place in a mind in such a condition, and peace—true, genuine peace—must remain a thing far apart. No man knows better what this state of mind is than I do, having had many years bitter experience of the doubts and uncertainties which it involves. To be, as the poet says,

"Haunted for ever by the Eternal Mind,"  
and yet not to feel able to recognise the Divine in Nature and the spiritual in man, is a condition which is easier felt than described. Gleams of light occasionally shooting through the dense darkness, serving only to make the darkness afterwards more intense; a few drops of rain on the parched and dried up ground, the sight of food to the hungry, or water placed before the eyes as though to mock the vision of him who is dying of thirst, are similes which but faintly shadow forth the state of mind of the Sceptic.

"Oh! how this tyrant *doubt* torments my breast!  
My thoughts, like birds, who frightened from their nest,  
Around the place where all was hushed before,  
Flutter and hardly nestle any more."

What then is to be done in such a case? From what source can satisfaction be obtained? How are those doubts to be removed? Where is the solution of the problem to be found? By what means can evidence—not argument—be procured? I demand of those whose chief business it is to reply to these queries what they would do in such a case. The answer is to be found in the history of the past, they have done nothing and consequently scepticism and unbelief still prevail.

Now, Spiritual manifestations, insignificant as they may appear, trifling as they may seem, childish as some may be imagined, have settled for ever the question of man's immortality, have demonstrated beyond the shadow of a doubt, that there is a life beyond the tomb to which all human kind are hastening. The clouds are dispelled, the storm is cleared away, the winds have ceased to blow, the rain to fall, the sun shines again and a calm to be never more interrupted is settled on the soul. Now can we realise to the full the sublime and heart-cheering words of Fichte:—"The world of nature, on which but now I gazed with

wonder and admiration, sinks before me. With all its abounding life and order and bounteous increase, it is but the curtain which hides one infinitely more perfect—the germ from which that other shall develop itself. My faith pierces through this veil, and broods over and animates this germ. It sees, indeed, nothing distinctly; but it expects more than it can conceive, more than it will ever be able to conceive, until time shall be no more." The bright summer-land appears in view, the golden gates of heaven are partially opened, the black curtain is thrown back, and a glimpse is obtained of what lies on the other side of the great river of death. All man's noblest aspirations are realised and his intensest longings satisfied. There, in the "glorious realms of light," are to be seen the bright denizens of the Hereafter occupied as we shall be in but a little time, if we are faithful to the great trust thus committed to our charge.

"A countless host of great and lovely shapes:  
They stood in deepest silence, looking down  
With reverential lowliness, like such  
Who utter inward prayer: on one knee then  
Sank gracefully; and, lifting up their eyes,  
With faces radiant as the rising sun,  
And voices such as round the throne of heaven  
Sing sweetest; mellow as the softest tone  
Of plaintive nightingale, in the deep calm  
Of summer's midnight breathing from the woods;  
Yet powerful each as the tumultuous sea,  
Or shouts of meeting armies, thus they sang:—  
Praises to Him, all bountiful, all good,  
Creator of all beauty, all delight—  
The Infinite, the everlasting God—  
The One Pure Spirit."

(To be Continued.)

## A SECULAR WINDFALL AND HOW IT WAS SECURED.

SOME years ago there existed an Association calling itself the "National Secular Society," the professed object of which was the promulgation of the principles known by the name of Secularism. Most of the leading men in the movement took an active part in its doings, and for a time everything went on harmoniously. At a Conference held, however, at Birmingham, in 1871, Mr. Chas. Bradlaugh, the President, Mr. Chas. Watts, the Secretary, and the late Mr. Austin Holyoake, the Treasurer, all retired for reasons which it is not necessary to enter upon here, leaving the Society in other hands. A. Trevelyan, Esq., J.P., of Tynholm, was elected the new President, Mr. D. Fraser, of London, Secretary, and the Council consisted of persons more or less known in the movement. From that time Messrs. Bradlaugh, Holy-

oake, and Watts kept aloof from the "National Secular Society," and took no further part in its doings. The Society itself never held another Conference, and if therefore it continued to exist up to the present year—which is somewhat doubtful—the same officials remained in power.

Now, it turned out that some short time since, a gentleman who had for many years been a liberal supporter of Secularism, Dr. G. J. Berwick, died, leaving in his will a legacy of £500 to this same National Secular Society. No sooner did this intelligence come to the ears of the editor of the *National Reformer* than a stir and bustle was to be observed in the Secular ranks. It was announced that it was quite time that the National Secular Society should be reorganised, and steps were at once taken to carry out the scheme. Messrs. Bradlaugh and Watts held a meeting and elected themselves President and Secretary, completely ignoring the former Society and all its doings. Far be it from us to say that the £500 had anything to do with this sudden and unexpected activity in reorganization; these men were probably too philanthropic even to think of such a contemptible thing as money, and too disinterested to be influenced by the idea of securing to themselves Dr. Berwick's legacy. Yet the coincidence is a curious one. If the previous Society still remained in existence it was clearly entitled to the £500; if it had ceased to exist there was no Secular Society, and consequently the legacy was void.

Messrs. Bradlaugh and Watts, however, probably considered that as 500 golden sovereigns were going about begging for an owner, they would be guilty of a lack of true Secular care for the things of this world if they did not at once make sure of the prize, so, like Cæsar, they "came, saw, and conquered," and the £500 was secured. In their disinterested benevolence they at once convened a meeting of the Executive of the National Secular Society, consisting of Mr. Chas. Bradlaugh and Mr. Chas. Watts, and proceeded to deal with the legacy. They voted £100 to the Hall of Science Fund, *i.e.*, Mr. Bradlaugh; £100 towards the purchase of the late Mr. A. Holyoake's business, *i.e.*, Mr. Watts; and £25 to a special fund for Mr. Foote, one of the smaller satellites of the party, and who might naturally complain if he were entirely ignored. Thus they disposed of £225, the remaining £275 is still, as far as we can learn, in the hands of the Treasurer—we beg pardon no Treasurer has been appointed—so in the hands of the President, Mr. Bradlaugh, to be applied in some other equally just and disinterested way, when the

circumstances demanding it shall arise.

These are the facts connected with the Windfall that fell to the lot of the "National Secular Society," in the year of grace, 1874. We leave our readers to form their own opinions respecting the transaction. Some will no doubt pronounce it a stroke of luck, others will describe it as a sharp piece of business, and yet a third class may designate it by another name; for ourselves we are content to have chronicled the simple facts. The only wonder is that half-a-dozen National Secular Societies did not suddenly spring into existence at the same time, each one claiming the legacy. The decision in that case as to which was entitled to it would not have been an easy matter.

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### THE EDITOR'S LECTURING TOUR.

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DR. SEXTON will commence his winter Lecturing tour at the end of the present month. He is engaged for Newcastle-on-Tyne on the 28th, 29th, and 30th, and will visit other places in Northumberland, Durham, etc., during the early part of October. He will take Lancashire in November, Yorkshire in December, and Scotland in January, 1875. Societies should communicate without delay. List of Lectures and terms sent on application.

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### LEAVES FROM THE EDITOR'S NOTE BOOK.

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ON Sunday, August 2nd, I gave the first of Four orations on Spiritualism, at the Marylebone Music Hall. These meetings were organised by a committee consisting mainly of the active members of the "Marylebone Association of Spiritualists," who, with some other gentlemen, were desirous that I should again deliver Sunday evening discourses in London. They remembered that last year at Cavendish Rooms I not only drew large audiences which made my lectures a pecuniary success, but that my meetings were continued up to the very hottest part of the summer with no falling off of the numbers who attended, when Mrs. Tappan appeared in the field, and I retired. Notwithstanding this fact it required some spirit to commence afresh, seeing that during the summer no Sunday evening services of any importance had been held, and therefore those persons who had attended regularly during the winter months to listen to Mrs. Tappan had become dispersed. There is no means of keeping a congregation together for Spiritual discourses any more than for ordinary religious services, except by continuing the meetings regularly throughout the year. It is time that this fact was taken into serious consideration by Spiritualists, not only in London, but in the various provincial towns where meetings are occasionally held.

The evening appointed for my first oration was unusually hot and sultry, and therefore when I found a large audience assembled, I was really agreeably surprised. The interest that is being felt in this subject at present is most unquestionably very great. Any one who witnessed the rapt attention that was paid to my utterances by the large numbers of persons present—many of them strangers who had in all probability never heard a discourse on Spiritualism before—must have been struck with the fact that no ordinary spirit of inquiry with regard to this matter is abroad. My friend, Dr. Pearce—a physician whose practice lies in the immediate neighbourhood—with that noble spirit of independence which has ever characterised his doings, presided. He said to me privately that he thought he might suffer for his boldness, but that he never had regarded Mrs. Grundy, and never would, his interest in the subject, and still more his personal regard for me individually, being sufficient to outweigh all other considerations. The subject of my oration was, “Why Spiritualism should be investigated.” The line of argument that I adopted I need not here describe, as the discourse will hereafter be printed entire. The meeting was a very successful one, and there can be no doubt that many persons will mark that night as an era in their lives in regard to this great question. When a perception of spiritual truth is first experienced, it works an entire change in the mind of the man, and consequently in all the external nature on which he gazes. He then begins to realise the divine sense—

“Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the breathing air,  
And the blue sky, and in the mind of man—  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things.”

On Tuesday evening the 4th the Conference of the “British National Association of Spiritualists” commenced their proceedings with a Soirée at Beethoven Rooms, Harley Street. There was a large attendance and everything passed off very harmoniously. The inaugural address was delivered by Benjamin Coleman, Esq., and was of a very appropriate character. In the course of his address Mr. Coleman passed the following complimentary remarks on myself, and at the same time, as will be seen, recommended all persons to read the *CHRISTIAN SPIRITUALIST*. Having spoken of Mrs. Tappan and Mr. Morse he proceeded to say:—

“And without going over all the names of many others who have served to spread the cause and to establish the truth of Spiritualism in this way, I will content myself by naming one other who speaks in his own proper person without the aid of spirit guides—a born orator—one who I believe is destined to do more for the spread of Spiritualism than most of us, by reason of his practical intelligence and great facility of conveying his arguments in language so clear that every listener must carry away some portion of the truth he utters; you will no doubt anticipate me ere I mention his name—I allude to Dr. George Sexton.

“He has just assumed the editorship of the *Christian Spiritualist*, and whether you rank under his banner or not, you will do well to read his journal once a month, or you will lose something which, as Spiritualists, you ought to know.”

The Conference was continued at Lawson’s

Rooms, Gower Street, on the Wednesday and Thursday following, and concluded its sittings at the Crystal Palace on the Friday. On this latter day I presided both in the afternoon and in the evening. The attendance was not large, but the papers read were highly interesting, and the meetings very harmonious. Mrs. Fitzgerald had prepared a paper on the Spiritualism of the Bible and the *Cui Bono* question, which I read to the Conference, a portion of which being most appropriate to the columns of this journal, I reprint on another page.

I gave my second oration at the Marylebone Music Hall on the 9th, the audience being larger than on the previous Sunday. Mr. Barber occupied the chair. My subject was “Spiritual Phenomena, what do they prove?” The basis for this discourse was the twelve propositions that I had drawn up for the debate with Mr. Foote and which I think conclusively establish the truth of Spiritualism. The attention paid on the part of the audience was most marked, every person present appearing to take the greatest possible interest in what was being said on the subject. Again and again had the Chairman, as on the previous occasion, to check the first symptoms of applause which kept continually bursting forth, and which we had determined to discourage as unseemly at Sabbath evening services.

On the 16th I gave the third Discourse, the subject being “The Utility of Spiritualism,” an answer to the question *Cui Bono*? The Chair was occupied by Mr. R. Harper. The audience was large and attentive as usual.

On Tuesday and Wednesday, the 18th and 19th, I delivered two lectures in the “Mechanics’ Institute,” Northampton. My subjects were “The Claims of Modern Spiritualism upon Public Attention,” and, “How I became Converted from Scepticism to Spiritualism.” The audiences were unusually large and marvellously attentive. Northampton is looked upon as being the stronghold of Secularism, but the enthusiasm with which I was received as an exponent of Spiritualism shows clearly that sceptical opinions are by no means so popular in the town as the Secular leaders would have us to believe. I have seldom addressed audiences more favourably disposed to listen to what I had to say—even those persons who did not coincide with my opinions paid marked attentions to my utterances and sat out patiently two long discourses, the last of which occupied nearly two hours in the delivery. Long reports of the lectures appeared in the Northampton papers, that in the *Mercury* taking up between two and three columns in small type and being admirably done. Spiritualism is new in Northampton, but its prospects are most cheering. As I stated in my lecture, it is destined, I have no doubt, hereafter to play sad havoc with Secularism. Mr. Bradlaugh aspires to represent this town in Parliament in the future—sensible people resident in the place ridicule the idea—but his platform is essentially a political one, it being, as I learned many years since he had the temerity to give a theological lecture in Northampton. He should be induced to treat the electors of that town to one or two of those elegant specimens of biblical criticism with which he is at present entertaining his audiences in London on Sunday evenings, and

the benefits arising from which are now limited to the people who attend at the Hall in Old Street, who have neither votes nor influence at Northampton.

During my visit to the town I stayed with my friend, Dr. Blunt, and had an opportunity of witnessing, on a small scale, the marvellous mediumship of Mrs. Blunt, which has recently become developed. Amongst other spirits who controlled her was Ernest Jones, under whose influence she gave a most telling political address with the very manner and voice of the great Chartist orator. When I recollect that a comparatively short time ago Dr. and Mrs. Blunt had no knowledge of Spiritualism and the interest with which they used to listen to my experiences whenever we met, their present position in reference to the movement is most gratifying.

I gave the last of the four orations at the Marylebone Music Hall on Sunday evening the 23rd. I took for my subject Professor Tyndall's Address delivered before the British Association. The audience was large as usual and very attentive, since almost all present sat quietly out to the end of an address of nearly an hour and three quarters in length. As this discourse is now being prepared for publication and will be issued almost immediately, the public will have an early opportunity of seeing how I deal with the Professor's Materialism. More need not, therefore, be said on the subject on this occasion.

#### MRS. BUTTERFIELD AT HYDE.

On Sunday last this gifted Medium delivered two inspirational addresses in the Temperance Hall of this town. The subjects chosen were, "Is Spiritualism true?" and "Does Spiritualism prove the Immortality of the Soul?"

Both subjects were very well handled by the guides of the Medium, particularly in the evening. The position which the Materialist and the Religious teacher hold with respect to the proof of the immortality of the soul was most clearly defined, and which the lecturer ably illustrated with statements of facts with which every investigator of the phenomena of Spiritualism is familiar. The subjects were chosen by the guides of the Medium, and were both meetings were most harmonious, there being no opposition. The success of this first effort will no doubt inspire the little band of Spiritualists here to renew their exertions to keep up a series of services for promulgating the philosophy of Spiritualism. A better acquaintance with its phenomena and teachings will remove from the public mind the prevailing idea that it is opposed to Christianity, as such really is not the case, for it is impossible for anyone to witness the physical phenomena of Spiritualism without being convinced of the truth of the miracles recorded in the Scriptures, and thus of the source of its inspiration which too many teachers are wont to doubt, if they dare not deny. Spiritualism, as the guides of the lecturer declared, was the link destined to connect Science and Revelation, and the time was drawing near when Genesis would no longer be opposed to Geology, for it would be understood that inspiration depended quite as much on the inspiring spirit as upon the medium through which it came; then, what might

now appear as discrepancies would only go to attest the truth of the record; but we must here close our description, and we will send copies of the Newspapers which will contain reports of the addresses. Hyde. JOSEPH OGDEN.

Mr. Joann Rowe, late contributor to the *Beehive* Newspaper, the *Theatrical Journal*, and many other publications, and whose life has been one of ill requited toil and study, is endeavouring to publish by subscription, price 1s. per copy, a work entitled "Hours of Leisure; or Musings in Prose and Verse." Copies of the work have been subscribed for by W. T. Charley, Esq., D.C.L., M.P., Mr. William Cross, author of "Random Thoughts on Religion and the Bible," B. D. Cousins, Esq., one of the pioneers of cheap literature for the people, Rev. Peter Dean, Minister of Clerkenwell Unitarian Church, Mr. Samuel May, the well-known Theatrical Costumier, Dr. G. Sexton, Editor of the *Christian Spiritualist*, and several other gentlemen. We wish success to Mr. Rowe's little venture as he is a deep original thinker and deserves patronage. Subscribers' names and addresses will, we understand, be received by Mr. J. W. Poulton, Printer, 16, Church Street, Upper Street, Islington.

#### A SITTING WITH DAVID DUGUID, OF GLASGOW.

I took a run down to Glasgow from London, principally to have a sitting with Mr. Duguid, the carpenter trance-printer; taking my chance of having a sitting without making an appointment.

I reached Glasgow on Monday, the 3rd August; and as there was to be a sitting on Tuesday, to get another pencil drawing to illustrate a work now in manuscript, given by "The Persian" through Mr. Duguid, which drawing was to be done by spirit hands alone, I stayed the extra day; and on Tuesday evening, the 4th of August, made one of four persons beside the medium. The party, therefore, comprised Messrs. Bowman, Nesbit, Mackay, Jones, and Duguid. We commenced at about half-past eight o'clock. The sitting was in the parlour of Mr. Duguid's house. We sat round a table on which were six marked pieces of drawing paper, say eight inches by five, and several pencils. Mr. Duguid's hands—for my satisfaction, I suppose—were tied behind him; the gas-light was put out, and when we had sung three verses of "Ye banks and braes," &c., the gas was re-lighted, and, strange to say, on the table there were the six pieces of paper, but on two of them were artistic pencil drawings, one a clear portrait of an antique dressed artist called "Stein;" on the other a sea scene, with oared galley, mast, sails, and with persons on deck; a fine sky scene, with sun breaking through the clouds. The handkerchief that had been used for binding the arms was somehow removed and thrown to the owner; the medium, Mr. Duguid, was in a trance, with his eyes closed, when the gas was re-lighted.

After resting a short time, the medium, with closed eyes, said, "Bring me my paint-box." The sitters were delighted because—I understood—it was some time since a painting had been done, and they hoped I should have one. Mr. Duguid, with eyes closed, opened his paint-box, got out his brushes, then came up to me with a blank *carte de visite* in his hand, with a small corner piece not cut off, gave me the corner-piece to preserve and compare. He requested that his arms be again behind him, and then when done, sat down.

torn blank card before him on the table. The gas was put out, a dead silence was in the room, except while a portion of the sitters sang three verses of the fine old psalm—

"All people that on earth do dwell,  
Singing to the Lord with cheerful voice."

The gas was then re-lighted, Mr. Duguid was still bound, and in trance. On the table was the card, and on it an oil-painting; it was 1½ by 2½ inches. The subject was a water-fall from a great height, tumbling down between high rocks, a bridge over the fall, and a castle, or other building, on a top ledge of rock. The painting was rugged, the perspective good. As a personal test, I put my finger on the right hand of the painting, and found it was *wet*. The arms and wrists of Mr. Duguid were unpinioned. He then playfully, still in trance, took the wet paint brush, and "dabbed" some of the paint on the hand of Mr. Mackay sitting next to him. My friends were very pleased. To them it was so unusual to have three spirit productions at one sitting.

The painting was for me, and is in my possession; an evident palpable force, ready to pit itself against hallucination or hysteria.

Well, reader, how was it done? Give a satisfactory answer that will fit all the incidents. Are you puzzled? My answer is, "a ghost did it." If you think a ghost an immaterial being, I reply you err—a ghost is material, though ethereal. I narrate as evidence a fact that occurred in my presence, at a sitting at Tunbridge Wells, when I was recovering from the almost fatal illness in April and May, 1873. The witnesses were Mr. Home, my daughter Emily, Mrs. Arnold, and myself. The little narrative is as follows:—

"Mr. Home, I wish to have a sitting some day soon to thank our spirit friends for their watchful care of me during my recent illness." Next morning Mr. Home stated that they (the ghosts) had appointed Tuesday evening for a sitting. We had that sitting round a large oval-shaped table, half of which was against the window recess. I was at one end, Mr. Home at the other, Miss Emily and Mrs. Arnold between us. Shortly I saw a human-shaped hand arise and pat me on the knee. It then appeared on the table, as if it came through the table, close to and opposite to my left hand. It was the open palm I saw, with fingers, &c., like an ordinary human hand. All at the table saw it. It then slid up to my hand, say two inches, and vigorously slapped the back of my hand resting on the table, three times. The blows or slaps I felt and heard. The same was *seen* and *heard* by all the other sitters. We four saw clearly and distinctly a spirit hand.

I pass by other phenomena, and draw the lesson applicable to the ghost painting I possess, that was painted at Glasgow on Tuesday, the 4th of August, 1874.

Ghosts can paint a picture by using brushes and paints, because they are human spirits like us, and have hands as we have; and that when needed they can embody as much of their soul-substance as may be needful for the manifestation of the phenomenon they desire at the time to produce. That it is simply the ordinary natural dimness of our sight instruments, that prevents us seeing those ghosts as often as we see our ordinary fellow men in our ordinary every-day duties.

J. ENMORE JONES.

Enmore Park, Norwood,  
London, S.E.  
Aug. 13th, 1874.

P.S.—The bearing these facts have on any division of educational belief or yours, it is no purpose of mine to claim. I have only to give the facts. I saw, and the others have named saw; and we are ready to make a statement before a magistrate as to their verity.

J. E. J.

## SPIRITUALISM AND THE BIBLE.

*An Extract from a Paper read at the Conference of the British National Association of Spiritualists, Meeting in the Crystal Palace on Friday, August 7th.*

"The first question, viz., What does the Bible say on the subject? we will take upon ourselves to answer from Holy Writ itself. We will commence with the visible manifestations of the spirits; their audible manifestations; their tangibility; that they can be handled like living beings; their luminosity, or accompaniment by luminous appearances; their susceptibility and recognition by those who have known them in life, and sometimes by others; the presentation by them of solid material bodies, without contact with any human or other visible beings; the apparent alteration of the specific gravity of solid substances, as human bodies, tables, etc., so that they float in the air; visible writing executed by visible spirit hands, and sometimes by the spontaneous action of pen upon paper; non-susceptibility to the effects of fire, on the part of both animate and inanimate objects; we have more or less scriptural authority for every one of these classes of phenomena as having been exhibited by spirits themselves, or by men acting under spirit influence or control. We take spirits of all classes in the widest sense of the term. There are numerous appearances of angels recorded in Holy Writ, such, for example, as the cases of the 'Angels of God,' who met Jacob at Mahanaim; of the angel who appeared to Balaam and his ass; of the angel Gabriel's two appearances to Zacharias and Mary, and many others. Sometimes they appeared in a form indistinguishable from that of ordinary living men, as did the three angels who appeared to Abraham, the two to Lot, the one who appeared on two occasions to Manoah's wife, and the angel who appeared to Joshua 'over against Jericho.' As to audible manifestations of spirits, of course almost all instances of visible appearance were accompanied by audible manifestations. We may give the cases of Samuel's spirit Prophecy to Saul at Endor, and of the angel's messages to the woman at the sepulchre, and the two angels described as 'two men in white apparel,' who warned the apostles to depart after the ascension of Jesus. We have examples of the tangibility of the spirit forms in the two angels who pulled Lot into the House to them, and afterwards 'laid hold upon his hand, and the hand of his wife and his two daughters.' Also the angel who smote Peter on the side and raised him up, and the angel who twice touched Elijah, and specially perhaps in the mysterious one with whom Jacob wrestled 'till the dawning of the day, and who with a touch lamed him for life.'

The recognition of spirits is proved by such as Samuel by Saul, and of Moses and Elijah by the three Apostles on the Mount.

Numerous examples may be given of the light which surrounded the angel who appeared to the Shepherds; the light which shone in the prison when the angels came to Peter, and the luminosity of the garments of the angels at the Ascension of our Lord. Probably, also, of the luminosity of Moses and Elias when they 'appeared in glory.' Spirits carrying material substances we have in the Cake and the Cruse of water brought to Elijah in the Wilderness by the angel. The movements of heavy bodies we have in the rolling away of the great stone from the door of the Sepulchre, and in the opening of the prison door by the angel, to set Peter and John free. Also 'the iron gate which leadeth to the City,' which opened of its own accord. There are instances of levitation of heavy bodies, such as the swimming of the iron hatchet head under the control of Elijah; the walking of Peter on the water; the catching away of Philip from the desert of Azotus, and the 'going up' of Elijah. Of spirit writing we have the notable instance when 'there came forth the fingers of a man's hand and wrote upon the plaster of the wall at the king's palace.

Non-susceptibility of organic and inorganic substances to the action of fire we find in the cases of Shadrach, Meshech, and Abednego, including their raiments. Other Phenomena equally noticeable in their way, such as the alleged possession by spirits of the bodily organs, and mental powers of 'Mediums' which might be readily illustrated by Holy Writ; but we shall say no more, as our time is limited, and we think we have sufficiently answered this enquiry."

CHARLOTTE FITZGERALD.

19, Cambridge Street, Hyde Park Square, W.

#### MEMOIR OF THOMAS T. LYNCH.

A PLEASANT-looking volume bearing this title, and edited by Mr. William White, the well-known author of a *Life of Swedenborg*, has been recently issued by W. Isbister and Co., of London. The price is seven shillings and sixpence, and the volume contains a life-like photographic portrait of Mr. Lynch, and his autograph.

There appeared in the *Christian Spiritualist* for July, 1871, an article by Mr. White, giving some particulars of Mr. Lynch, and the writer's own personal impressions of him as a man and a preacher. On re-reading that article, I find but little to add to it; indeed, I should not have written this notice but for the fact that the volume was sent for review, and that Mr. Lynch was well-known by many of the more intelligent and devout among the Spiritualists. Millions of persons have never heard Mr. Lynch's name, and millions more will continue to be in the same condition; but an increasing number have come to know that in the physically weak author of the *Rivulet*, the man who was suspected and rejected because he held not "the tradition of the elders," was to be found one whom God had gifted to an unusual degree, who had a work to do, and who did it fearlessly and fully to the last, and who has been one of the few choice minds of the present generation, to whom all generations will be more or less indebted.

This memoir gives particulars of Mr. Lynch's early years, his student days, the commencement of his ministry, when he accepted a pastorate at Highgate, where he ministered to a small but appreciative congregation for two years, and his removal to Mortimer-street, where certain seceders from the congregation of the late Dr. Leifchild worshipped. These seceders were evidently the nucleus of Mr. Lynch's subsequent congregations at Fitzroy Chapel and Mornington-terrace. If anyone desires to know how this man of rare genius and Christian virtues went through his life-work, and the secret by which he won his way to so many choice hearts, this memoir will give the information. It makes no pretension to being a full biography. There was not very much to say as far as mere bulk is concerned, and the existing materials were not many; but Mr. White has contrived, out of the fulness of his own heart, to write an eminently attractive book, which will be prized by all who had the honour and good fortune to know Mr. Lynch, either as preacher or writer; while any reader of the volume coming quite fresh to the subject will, I am sure, be only too glad to read more. I forbear from making extracts, because only by making long ones could I make myself or the book clearly understood. To the book itself I refer all those who value a memoir written with brightness, intelligence, and sweet human reverence.

Just a last word on Mr. Lynch's relation to Spiritualism. That he was what is technically termed a believer in "Modern Spiritualism" I am not prepared to affirm. I only know that he studied, and was greatly interested in its phenomena; and that the interlocking of the natural and supernatural was not only not incredible to him, but a great and mighty truth. There is one direct reference to Spiritualism in this book, at page 252, and there are

certain portions of Mr. Lynch's letters which are susceptible of a purely Spiritualistic interpretation; but as without specific knowledge it would be a mean dishonesty to claim Mr. Lynch as a Spiritualist, I refrain from making any positive statement on the subject. In a course of fourteen sermons, preached by him at Lawson's Assembly Room, Gower-street, London, in the year 1860, and since published under the title of *Three Months' Ministry*, Mr. Lynch, in a sermon on "Lazarus and his message, from the text 16 Luke 31, evidently refers to modern Spiritualism at the conclusion, and with his wonted courtesousness blended with fidelity to personal conviction. Mr. Lynch's mind was too large to exclude any topic from consideration which at all promised to yield the slightest benefit, but also too strongly governed to allow him to be led away by anything merely because it wore a pleasant front, or seemed to be a something which it was desirable to believe. In this matter of Spiritualism, as in all others, he adhered with a fine instinct to the apostolic injunction, which tells us to "prove all things and hold fast that which is good."

This memoir is most warmly recommended to the thoughtful study of Christian Spiritualists, and, indeed, of all persons who sympathise with genuine manliness, rare gifts, and a life of constant sacrifice, under circumstances many of them of great pain, and when the sorrow had to be endured silently if endured at all.

FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon, July 17, 1874.

#### DR. SEXTON AT NORTHAMPTON.

SPIRITUALISM in this town has long been in a state of languor, and but little progress has been made towards spreading its important truths. It was thought that if the services of some powerful exponent of spiritual teaching could be obtained, an impression might be made upon the public mind productive of much good. We believe this has been accomplished by the visit of Dr. Sexton, who favoured us with two splendid orations on the evenings of 18th and 19th of August. To a very numerous and attentive audience he spoke on Tuesday of "The Claims of modern Spiritualism on public attention," proving that however much scientific men sought to explain the phenomena by physical causes, the very terms some of them used proved either the existence of superior intelligence, as in the case of Serjeant Cox's "Psychic (or soul) force)," or ignorance of the human mind, exhibited in Dr. Carpenter's theory of "Unconscious Cerebration." The Doctor claimed that Spiritualism alone was able to account for the intelligence apparent at, so called, spiritual manifestations, and that, whether this was so or not, it deserved investigation at the hands of scientific men, their theories having hitherto proved utterly untrue.

On Wednesday evening, the subject was, "How I became Converted from Scepticism to Spiritualism." The lecturer sketched his own career, and described the successive stages of his mental states from orthodoxy to scepticism, and thence by long investigation of the phenomena of Spiritualism, to the conclusion he had now arrived at, namely, a firm belief in the future state, the immortality of the soul, and the existence of a personal God. The Doctor referred to his debate in London with Mr. Foote, and expressed his conviction that the twelve propositions he then submitted, and which he now repeated, were not only unanswered by Mr. Foote,

but were, in fact, unanswerable. He impressed upon all persons the advisability of testing the genuineness of spiritual manifestations at their own houses in preference to employing paid or professional mediums, and he felt convinced that it would be the means of satisfying their minds of the reality of the eternal state and of the undying truths of the Christian religion. It would be found that spiritualism was the great power that would undermine the edifice of materialism, and even in this town where secularism was so strong, a blow had been struck which would shake its very foundation. Dr. Sexton was warmly thanked for his singularly lucid and eloquent orations. His sentiments were expressed without offending the prejudices of any sect or party, and we believe he has created sincere respect in the minds of those who do not agree with his conclusions. We hope the time is not far distant when we shall again be able to give him a hearty welcome. H. SMEDLEY.

Northampton, Aug. 24, 1874.

### DR. WM. HITCHMAN ON "SPIRITUALITY OF SOUL."

On Sunday evening, August 2nd, 1874, the above physician and metaphysician delivered a philosophical address (by special request) to the large and flourishing Association of Lancashire and Cheshire Spiritualists called "Liverpool Psychological Society." The meeting took place, as usual, in the Islington Assembly Rooms, now used as a Temple or Tavern for the coming man of James Elishama Smith, or it may be, as the Spiritual Church of the Future, since there are Spiritualists, not a few, who adopt the poetic vision of our English Laureate, as a sort of perennial bay-tree that shall blossom evermore with peace and prosperity, if not true spirituality of soul, in the evolving paradise of a more blessed humanity, viz.:-

"Ring in the valiant man and free,  
The eager heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

If it be said that the congregation in question was literally "packed" on the occasion of the Doctor's Lecture on Spirituality, as it were, a bundle of beings amalgamated into the concrete mass of one huge personality, or embodiment of the same earnest soul, really of the majestic type it seems, battling for the right in heart and life, that were a true description of the elegant, respectable, intelligent, and attentive crowd of anxious inquirers then present. Passing from the atomic philosophy of monad, monkey, and man—through geological strata of unknown ages, the rude implements of the Victoria Cave at Settle—the works of art, and human bones with extinct animals of far and away *pleistocene* antiquity, in the fluviatile deposit at Crayford, &c.—on and on to ancient Rome; the mild humanity of the Gracchi, the severity of the Catos, the cruelty of the Claudian race, the factious rashness of the Guises of France, the inflexible character of the whole family of Mirabeau—and in England, the splendidly vigorous intellects of our Gregorys, Herschels, and Pitts, as furnishing, amongst other historic examples, the virtues and vices of *Spirituality of soul*—the Lecturer arrived at the facts and phenomena of modern Spiritualism, analytically and synthetically, as witnessed by British and Foreign scientists, from day to day, in the year of our Lord, 1874. Demonology, Witchcraft, and Natural Magic, were held to be frequent illustrations, medically, of that false kind of *pseudo-spiritualism*, which owe their origin to pictures on the morbid retina, or diseased brain in many persons, ocular spectra, in fact,

of which the actual examples may sometimes be found in the history of such spiritual heroes, good or bad, as Swedenborg, Luther, Pascal, Cromwell, Goethe, Cellini, Scott, Abernethy's "old woman in the red cloak," the demons of Nicolai, the ghastly fiend of Lord Castlereagh, the figurantes in green and gold, the notes of bugles and voices of ghosts, which haunt alike the souls of the drunken, the poisoned, the exhausted, and the insane, continually.—

"And bear about the mockery of woe  
To midnight dances and the public show."

Spirit forms, however, had now demonstrated scientifically and mathematically, in the practical observation of his own scientific or philosophical experience, as a Truthseeker, in all branches of human knowledge, both at home and abroad—that spirituality of soul, for weal or for woe, is the essence of our common nature in time and eternity. SPIRITUALISM IS NOW A SCIENCE. Again and again had the God-like faculties of Apprehension, Judgment, Discourse, Reasoning, in a word of Logic, Syllogism, proved the co-relations of Earth-life and the Spirit-world. The angelic being in deed and in fact, (above suspicion and beyond dispute) has demonstrated the corollary invincible—not as the gentle ghost of Ben Jonson, "besprent with April dew" that ever and anon, he tells us, "hails me so solemnly to yonder yew"; rather as the distinctive, objective, bodily reality of transcendental matter—fully materialised to mortal view. Submitting to our severest tests meanwhile—speaking, laughing, weeping, singing, writing, drawing, walking, and last, but not least, giving *souvenirs* ambrosial that bespeak spirituality of soul! Withal—the Doctor contended—of what use is immortality to mortals, or spirits that exist indefinitely, without that moral change of character, from vice to virtue, which ensures simplicity, candour, probity, yea, verily, *puritanism of body and soul*? We have in Spiritualism the demonstration, physical and psychical, at once palpable and irrefragable, of a resurrection of the body spiritual after death, however uncertain the duration. Still, THE HEAVEN OR THE HELL IS IN US! And vain for ever is our clearer insight, our highest and deepest, best reflections, book-learning, scientific knowledge, Jewish or Christian doctrines, oriental wisdom, poetic imagination, spiritual visions, physical phenomena, or *sights of angels*, if we have not or fail to possess that loftier, diviner, spirituality of soul which implies the being good and the doing good without ceasing morally, mentally, and materially, as the first truth and eternal groundwork of God in man. Let the Spiritualist give no countenance to mere vulgar sayings, sensual low propensities, or worldly wicked indulgencies, *in the flesh or out of it*, that lead not to the higher realms of heavenly glory; rather in all earnestness and humility of spirit let him denounce the sham, the lies, and the hypocrisy of this, our idolatrous mammon-like age, with the force and persistency of a lover of his race. Bright, beautiful, glorious, and free, mankind shall yet love and regard Spiritualism as "That full star that ushers in the even" of angelic day, ay, cloudless and endless.

### NOTES FROM MANCHESTER.

DURING the extremely hot weather many of the Séances in Manchester have been suspended, and I have consequently no startling phenomena to lay before the readers of the CHRISTIAN SPIRITUALIST this month. Notwithstanding, Spiritualism has been making satisfactory progress, our newspapers having kept the subject before the public by recording from time to time what has been doing in London. The notices which have appeared have generally evinced an inability in the writers to understand

the subject, or a disposition to deal fairly with it, yet they have awakened on all sides a desire for accurate information on an important question which our public journals have found it impossible to ignore. It is perhaps to be regretted that newspaper writers should eagerly seize upon and separate from their context, for the purposes of misrepresentation those passages in a speaker or writer that can most easily be turned into ridicule; but even this reprehensible method of pandering to the public taste often proves beneficial to the course it is intended to injure. A few days ago the stately and serious *Manchester Guardian* was betrayed into a momentary forgetfulness of its gravity, and condescended to treat its readers to a leader on Spiritualism of windy jocularity, altogether worthy of that memorable fellow who so unwittingly urged his companions to "write him down an ass." On the other hand, the *Manchester Evening News* of August 10, affected profound knowledge of the subject, and informed us that "the doctrine of re-incarnation is now being generally adopted by the strange people called Spiritualists. Re-incarnation as a doctrine means that immediately a man dies he becomes a baby again, and so on for ever. The idea, however, is as old as Pythagoras." This writer is so profound that he cannot afford to be correct and truthful; his audacity and assurance, however, are admirable.

Mr. Thomas Ellis, of 6, Aberdeen-street, Oxford-street, Manchester, who a short time ago so ably occupied the secular platform, has been lecturing at Oldham to moderately large audiences on "Spiritualism and Science." In this lecture he defined science to be knowledge consisting of classified facts which have a relation to each other, and he then proceeded to state that facts must be tested by observation and experience, and that observation should be intelligent, critical, and repeated. He contended, and succeeded in showing, that the facts of Spiritualism had been so tested and verified.

His second lecture was "Spiritualism and the Bible," the object of which was to prove that modern Spiritualism is a continuation of the Spiritualism of the Bible. He dwelt at great length on the similarity of the phenomena which were copiously illustrated by quotations from Scripture, thus:—

Shaking and Trembling—1 Sam. xix. 24; Job iv. 3-16; Dan. x. 7; Acts ix. 7.

Trance—Gen. xv. 12; Numb. xxiv. 16; Dan. viii. 18; Acts x. 10; xxii. 17; 2 Cor. xii. 1-4.

Spirit lights; rush of wind—Ezekiel i. 4; 1 Kings ix. 11; Acts ii. 2.

Hands—Ezekiel vii. 1-3; Daniel v. 5.

Direct Voice—Exodus iii. 4; Sam. iii. 3-10; Matt. iii. 17.

Levitations—1 Kings xviii. 12; 2 Kings, xi. 16; Ezekiel iii. 14; Acts viii. 39, 40.

Materialization—Gen. xxiii. 24; Job iv. 15, 16; Matt. xiv. 26; xvii. 3; xxvii. 52, 53; Luke xxiv. 36, 37; John xx. 19, 26.

Direct Writing—2 Chron. xxi. 12-19; Deut. ix. 10; Dan. v. 5.

Mediums born and developed with special gifts—Numb. xii. 6, 8; 1 Sam. xix. 18-24; 2 Kings ii. 3, 5, 7, and 15; Dan. i. 17; Joel ii. 28.

Mr. Ellis quoted numerous other passages on healing, and clairvoyance. The list I have given are valuable as showing how very full of modern Spiritualism the Bible really is.

Mrs. Cora L. V. Tappan delivered on Sunday, 16th inst., two inspirational discourses at the Temperance Hall, Grosvenor-street, to very large and thoroughly interested and appreciative audiences. The subjects were chosen by the audience. In the afternoon it was: "Is there Growth and Change in the Spirit World, and how the Departed recognise those they knew here?" At the conclusion of the truly excellent discourse, Mr. Bond, who suggested the subject, and who is, notwithstanding that he proposed so spiritual a topic, a hard-headed

materialist, rose and stated that there had been no collusion between him and Mrs. Tappan, and expressed his admiration at the treatment the subject had received. Questions were then asked, among which was the following: "Why do Spiritualists, with the lofty aspirations of the lecturer, become parties to manifestations of a puerile character, such as the moving of furniture?" Quick as lightning, with powerful dramatic effect, she replied, "Why does an author with lofty aspirations and poetic fancies require the quill of a goose to write down his thoughts? Or why is a musician, with song bursting within his heart, compelled to play upon an instrument composed of wood and strings, and intestines of animals? The instrument that a spirit makes use of is no matter; but the reason why, if the gentleman must know, is because mortals will have it so—they must have material evidence of spiritual presence." A round of most enthusiastic applause followed this most telling and appropriate answer.

In the evening Mrs. Tappan lectured upon, "Does the Rise and Progress of Nations depend upon the Diffusion of Scientific Knowledge, which is variable, or upon the Extension and Acceptance of the Moral Laws, which are fixed and unchangeable?" The subject was chosen by the audience, and was quite evident that the eloquent, logical, and scientific manner in which it was treated, delighted and gratified them in no small degree.

On Tuesday night, the 18th inst., she discoursed again, when the Hall was crowded to overflowing with eager listeners.

Mr. Thomas Ellis occupied the chair on each occasion. The *Manchester Guardian*, *Manchester Evening News*, and *Manchester Evening Mail*, have, on the whole, given favourable reports, and have all admitted that Mrs. Tappan is an astonishingly clever woman, and that it is a grand intellectual feast to hear her. I anticipate that her visit to Manchester will give an impetus to the cause of Spiritualism here which it has long required.

F. SILKSTONE.

27, Leaf-street, Hulme, Manchester.

20th August, 1874.

## A NEW MEDIUM.

It is extremely interesting to learn of the continued development of Miss Parry's agency, or mediumship, in the village of Everton. Not only are the materializations perfecting in a manner never exceeded during the experience of veteran Spiritualists, but percussive sounds of an extraordinary nature, transit of material substances to and fro from Yorkshire, as well as brilliant lights, musical performances, tiny baby-hands ringing bells, conversations in foreign languages, lifting heavy weights, and direct spirit-writing, are of the most satisfactory, unexceptionable, and invincible character, of which latter phenomena the following is the most recent example, which speaks for itself, viz:—

'From G. CAMPBELL, LL.D., to W. HITCHMAN, LL.D.  
' "Dear Sir,—I must send my best thanks to you for bringing my medium out to all the world.—I remain, ever yours,  
DR. CAMPBELL."

"I certify that (to the best of my belief) this writing was accomplished by direct spirit-agency. It was brought to the table at Mr. Parry's (142, Spencer-street), underneath a cover, during the circle held this day, August 14, 1874, at 10.30 p.m. (Signed)

"G. R. MANTON, Expert in Handwriting.

"52, Kilshaw-street."

"I attest the scientific accuracy of the strict rules adopted.

"WILLIAM HITCHMAN, F.R.S. (Naples).

"29, Erskine-street. Witness, H. G. MANTON."

## THE GLEANER.

The *Newcastle Critic* for August 8, gives an admirable portrait of Mr. T. B. Barkas, well known in that town as a leading Spiritualist. The same number contains an article on "Spiritualism," by Archimedes Jones. The number for August 15 has an article entitled, "The Critic at a Séance."

The *Spiritual Magazine* for August has the first of a series of articles on the "Materialization of Spirit Forms;" and some more interesting information on the question of "Spirit Photography." Miss Houghton also contributes particulars of a Séance at Mrs. Guppy's.

Mr. Thomas Blyton, who has been acting as Assistant Secretary to the British National Association of Spiritualists, has resigned, and his place has been taken by Mr. Freeman, of York Hill Farm, Loughton, Essex.

The *Spiritualist* gives full reports of the recent second Annual Conference of Spiritualists held in London at the beginning of August. Some of the speeches delivered and papers read were of permanent value.

Miss Godfrey, Medical Mesmerist and Rubber, has removed to 1, Robert-street, Hampstead-road, London. Miss Godfrey is in every way a reliable person, but she can be seen only by appointment.

The Spiritualists of Sowerby Bridge, Yorkshire, are making an appeal towards defraying the expenses of building a new Lyceum, to seat about three hundred persons.

A Spiritualist funeral took place recently in London, when no mourning of any kind was allowed.

The following paragraph recently appeared in a provincial newspaper, and as we have been personally acquainted with the subject of it for some twenty-eight years, we have great pleasure in reprinting it, and adding that we heartily endorse the object it has in view:—"Mr. John Rowe, a working-man, has devoted his hours of leisure for many years past to literature, and is the author of some literary contributions to the press of high merit. He is now in the decline of life, and well deserving of a civil-list pension from the State in consideration of his literary merits, indigent circumstances, enfeebled health, and as Mr. Disraeli, the First Lord of the Treasury, has the power to grant such pension, we trust that the next Parliamentary Session will not close without Mr. Rowe's name being placed on the civil-pension list, for there is a general wide-spread feeling on the part of the public and the literary profession, that these pensions are very unfairly bestowed, and that the poorest and most deserving authors of the artisan class of society are ignored."

The *Pioneer of Progress*, notwithstanding the recent great difficulties that it has had to contend with, is considerably enlarged in size, and now bids fair to become a most successful periodical. The recent numbers contain much valuable matter, and able articles by well-known writers.

A writer in the *National Reformer*, signing himself "J. F. N.," pens a letter to show that the number of Dr. Cumming's name is the number of the beast, which he proves by making the former 667, whilst the latter is well known to be 666. The piece of wit, such as it is, has been plagiarised, with a slight alteration, from an old number of the *Pall Mall Gazette*, and has, if we are not much mistaken, done duty in the *National Reformer* once before, on which occasion it was quoted with acknowledgment of the source from whence it was obtained, whilst now it appears as an original contribution. The present writer having substituted  $\nu$  for  $\gamma$  asks "Greek scholars" to kindly "excuse" him. Poor Fellow!

It is expected that Mr. Morse will deliver a Trance Address in London on the 13th inst., prior to his taking his departure for America.

Messrs. Colly and Rich, of Boston, have published in pamphlet form, Mr. A. R. Wallace's "Defence of Modern Spiritualism." It is accompanied by a preface by Mr. Epes Sargent, the well-known author of "Planchette, or the Despair of Science."

A reading-room has been opened at the office of the *Pioneer of Progress*, 4, Kingsgate-street, Holborn, at which friends from the country will be specially welcome. A small charge is made to defray expenses.

The *Spiritualist* of August 14 contains a remarkable narrative of a piano being carried by the spirits. The writer is Mr. George Neville, 9, Regent's Park Terrace, Gloucester Gate, London. Mr. C. E. Williams, the medium, was present.

Dr. Sexton's meetings at the Marylebone Music Hall have been a great success in the point of attendance. Persons who may desire their continuance, and be willing at the same time to help the committee to bear the pecuniary burden, may send subscriptions to Mr. Charles White, 46, Dorset-street, Regent's-park.

Dr. Sexton's lectures at Northampton, on August 18 and 19, were very numerous attended and enthusiastically received. Northampton is one of the head quarters of the Secularists.

Would the Editor of the *Spiritualist* be so kind as to give us his authority for saying that "The doctrines of the Trinity and Atonement" are the "keystones of the arch of Christian Spiritualism;" a statement made by that gentleman in his newspaper for August 21st?

The opening article of the *Pioneer of Progress* of August 21, is an exceedingly impressive and valuable one, but it lacks verification. There is an entire omission of names of places, names of persons, and dates. As the article has no signature, we suppose it was written by the Editor.

Dr. William Hitchman has been giving his valuable services to the Liverpool Psychological Society, and has gathered large audiences to listen to his elaborate, scientific, and useful addresses.

The *Inquirer* of the 22nd ult. has a notice of the *Christian Spiritualist*, in which it says "it fails to see either the Christianity or the Spirituality of the party represented by the paper." We think we might with good ground retort on this self-styled *Inquirer* that we look in vain for any spirit of inquiry in its pages. In dealing with Spiritualism in another article in the paper, it flings about such elegant epithets as "bosh," "idioty," &c. This coming from a paper representing the small but usually liberal sect of Unitarians is worthy of notice.

## OUTLINES OF SERMONS.

No. 46.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Galatians v. 22-23.

1. The word "but," with which the text commences, suggests the question as to what "the flesh" means, a term frequently used by St. Paul. It has nearly a dozen meanings in the New Testament; but here, evidently, the reference is to our animal nature uncontrolled by reason, conscience, and benevolence.

2. The various items here set down as "fruit" are so plain as to need no exposition.

3. "The fruit of the Spirit" is not a result independent of our effort. It is not a mere emotion, however pure that emotion may be in its origin, and considerable in its measure. Emotion may be, and often is, temporary, but "the fruit of the Spirit" is abiding. The several

particulars of "the fruit of the Spirit" here mentioned suggest that variety is a law of Christian excellence, and that one grace does not make a Christian.

4. Where the Spirit of Christ is, this manifold "fruit" will be found, for "By their fruits ye shall know them," and "Faith without works is dead being alone." It is also true that wherever this manifold fruit is found in heretic, jew, or heathen, there the Spirit of Christ is.

5. Christianity, or the religion of Christ, is a natural religion, or a religion suited to the nature of man. It is also of all religions the one most entirely practical. "Fruit," here, and in many another passage, is represented as the "one thing needful."

F. R. YOUNG.

(Preached at Swindon.)

## Notices of Books, &c.

*Religion no Fable*, by Joseph Shenton. London: Hod-den and Stoughton.

This volume of more than 300 pages is written to show "the adaptation of the Christian religion to the necessities of the human spirit." No one can read the book without feeling that he is in contact with a good man, who has himself realized the truth of that which he here strives to teach. It is the peculiar glory of Christ's religion that it gathers to itself the excellences of all other systems, while it adds to them that which none of them possess, a personal revelation of what God is, and of what man ought to be. At the same time there are various ways of stating this fact, and the method adopted by Mr. Shenton would not be exactly our own. Religiously we are one; theologically we differ somewhat. But Mr. Shenton's book will be sure to do good in many quarters, and we can earnestly recommend it to those who look upon Christianity as a "cunningly devised fable."

*Psychopathy; or the True Healing Art*, by Joseph Ashman. London: James Burns, 15, Southampton Row.

Mr. Ashman is the Principal of what is termed the Psychological Institution, 254, Marylebone Road, London. He is a man of known integrity, immense vitality, and great magnetic power. Without, therefore, at all committing ourselves to his theory of the healing art, we can readily believe in the cures he has effected, some 30 of which as specimens he notices at the end of his little volume. We wish half the legally qualified medical men were but a quarter as reliable as Mr. Ashman.

*Science and the Bible Antagonistic*. By Charles Watts. London: Austin and Co., 17, Johnson's Court, E.C.

We quite believe that what is called "the science of the Bible" was taught by its writers with a firm belief in the truthfulness of their teachings, and that the Bible was intended to teach science, as really, although not as adequately, as morality and religion. This would never have been denied but for the untenable position taken by so many persons that the Bible is plenary inspired. If everything that Mr. Watts says in this tract were true, as far as the antagonism between science and the Bible is concerned, the real value of the Bible would remain unimpaired. The "treasure" is in "earthen vessels," but there is a "treasure" which the world will never allow to be lost.

*Secularism Re-stated*, by George William Foote. London: W. J. Ramsay, 142, Old Street, E.C.

We have been told by a great secular authority, who ought to know, that Mr. Foote is "the coming man of Secularism." It may be so, but if it is, we hope he will become a little more modest as he grows older. This twopenny tract aims to show wherein the author differs from Mr. George Jacob Holyoake, and (imagine the impudence of the thing!) Mr. Charles Bradlaugh. There

is a good deal of tall talk in the tract, and the pedant is painfully prominent. Mr. Foote's conceit is amusing. Evidently he believes he is in this world to set everybody right. At the same time, and speaking quite seriously, this tract is worth reading. The man who wrote it has good stuff in him, and the day may come when he may find that to try to live upon Secularism, pure and simple, is to feed "the belly with the east wind," and that no man who is true to his whole nature can confine himself to the life that now is, but is impelled to enquire into the mystery associated with death and its consequences.

Before the late Dr. Acworth, of Hayward's Heath, entered into the spirit-life, he wrote an article for the February number of the *Spiritual Magazine* in reply to "Experiences of Spiritualism" by Lord Amberley in the *Fortnightly Review*. The article was considered too long for the *Spiritual Magazine*, though the Editor made an extract from it. It has since been published, in accordance with the expressed wish and intention of the writer. The article bears the imprint of our lamented friend's truthful mind and Christian spirit, while it points out quite clearly the errors into which Lord Amberley fell, in his hasty and one-sided remarks on phenomena, of which he knew so little, and about which he should have said nothing until he had known more.

*Good Angels*, a sermon by the Rev. John Wesley. Liverpool: Matthews Brothers, Thomas Street.

We think copies of this sermon can be obtained by Mr. Burns. If any of our Spiritualist friends meet with Wesleyans who doubt or disbelieve Spiritualism, this sermon should be introduced to them, in which they will see that the venerable founder of their Church was in every true sense of the term a Spiritualist. Appended to this sermon is a narrative drawn up by Mr. Wesley of extraordinary occurrences in his father's house, and reprinted from the *Arminian Magazine*.

*Spiritualism, the Modern Mystery*, as a question of the day, viewed from a neutral standpoint.

There is nothing said on the title page of this little book as to who the publisher is, but it consists of two Lectures delivered by Mr. Henry Venman in the month of December last. The object of the Lectures was, to use the author's own words, to "summarize in a condensed form general information on both sides of an interesting and exciting question, without obtruding the personal opinion of the lecturer, or displaying a bias on either side." It is next to impossible for any man who believes that a theory is true or false to be perfectly neutral in his remarks upon it. No one can read these lectures carefully without seeing that Mr. Venman is himself a Spiritualist. We do not blame him for this defect in the book, but simply point it out. The book itself contains a considerable measure of interesting information, and its spirit is uniformly excellent.

We have received the annual Address of the Victoria Institute, delivered in June last, by the Rev. R. Thornton, D.D., Vice-President, to which is added the Report for the year, &c. Mr. Hardwick, 192, Piccadilly, London, is the publisher. The subject of Dr. Thornton's address is the "varying tactics of scepticism" during the last 150 years, which periods he speaks of as those of "unscientific denial, scientific doubt, and atheistic positivism." The address bears ample marks of the learning and thoroughly Christian spirit of its author. Would that all clergymen had met sceptics and scepticism so well armed with a knowledge of what they are, and so tempered by the graciousness of Him who, while He was "the Truth," as well as "the Way and the Life," taught His truth graciously.

We had the pleasure of being present at the first of the two nights when Dr. Sexton debated with Mr. Foote on Modern Spiritualism, at the New Hall of Science, in March last, and expressed our opinion at the time that he Doctor's opening speech would make an admirable

tract as a defence of Modern Spiritualism. We are glad to find that Mr. Burns has re-printed it. It should be sown broadcast over the land, if for no other reason than for the twelve propositions based upon the phenomena with which the tract concludes, and which Mr. Foote took not the slightest pains to grapple with, considering, we suppose, that discretion was the better part of valour.

FREDERIC ROWLAND YOUNG.

Swindon, August 22nd, 1874.

## Notices to Correspondents.

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

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

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

REJECTED MS. cannot be returned, or letters answered through the post, unless stamps are forwarded to cover the expense.

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

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

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

F. E. PARTRIDGE.—We do not remember to have seen your letter in another journal in which you show that there is no "Divine Son." Dupuis' work we are tolerably familiar with, and have always regarded it as faulty in its logic, inconclusive in its reasoning, and erroneous and absurd in its conclusions. Your statement that this book "satisfies most people that it is quite improbable there could ever have been such a man as Jesus Christ," is assuredly a rash assertion made without due reflection. How many people in England are satisfied that this is so? We venture to say—and we speak from some knowledge of the various phases of unbelief—that hardly twenty persons can be found who disbelieve that such a man as Jesus Christ really lived eighteen hundred years ago. In truth, to get rid of the personal history of Christ is to increase the difficulties of scepticism a hundredfold. It is to suppose that the greatest and most

powerful religion that the world has ever seen—the religion which at the present time exercises a most potent sway over the entire civilised world, and commands the homage of the brightest intellects that ever shone out in the firmament of mind—sprang into existence without a cause; that a system of morals so ineffably pure, and so transcendently high that it speedily eclipsed and supplanted the most perfect ethical codes of the Greeks and Romans, and is to day recognised as forming the basis of all that is good, pure, and holy in society, and as being so perfect that even the best men fall far short of the lofty standard it has set up, originated eighteen hundred years ago without an author. This is too absurd. You say: "I should rejoice if you devoted your great scientific knowledge, and very superior abilities, not only to advocate the beauty and the good of the moral principles of Christianity, but to claim for the general body of Christians its choicest gifts and blessings, to demand that we should all be called to liberty, and have the inestimable advantage of the earnest of the Spirit." All this we most certainly endeavour to do, but do you not see that so far as it goes this is really practical Christianity?

S. JONES.—The poem came to hand, but it is hardly up to the mark for our pages. The sentiments are good, but the rhyme is faulty, and the metre still more so.

JAMES MACDOUGALL.—The lines are from George Wither's "Shepherd's Resolution." They run—

Shall I, wasting in despair,  
Die because a woman's fair?  
Or make pale my cheeks with care  
'Cause another's rosy are?

Be she fairer than the day,  
Or the flowery meads in May:  
If she be not so to me,  
What care I how fair she be?

S. C. HALL, ESQ., ENQUIRER, CHRISTIAN SPIRITUALIST, A HATER OF SHAMS, ANTI-HUMBUG, ETC.—We do not know whether it is true that in Mrs. Tappan's inspirational oration at Leeds she described the four leading English statesmen as being Mr. Gladstone, Mr. Disraeli, Mr. John Bright, and—*Risum teneatis amici*—Mr. Charles Bradlaugh; but for the credit of Spiritualism we hope not. If she did, one can easily understand the almost universal hissing with which the last name was received. People will stand much in the shape of bunkum, in fact, not unfrequently they seem rather to admire it, but they are scarcely prepared to hear it put down for statesmanship. The Editor of the NATIONAL REFORMER a statesman! This is really so funny that one hardly knows whether to laugh or to be indignant. Mr. Bradlaugh's ambition is, we know, very great, his self-conceit unbounded, and his vanity insufferable, but even he could hardly be prepared to find himself described as a statesman. Before a man can aspire to statesmanship in this country, he must do something more than impeach the house of Brunswick, shout balderdash until he is black in the face, denounce the Royal Family, blaspheme God, and make an unsuccessful lecturing tour in America. English statesmen are, happily for society, made of far different stuff. If it be true that Mrs. Tappan did, under spirit influence, really speak of this man—the noisiest demagogue of modern times, the advocate of infidelity in its coarsest and vulgarest form—as a probable member of the governing classes in the future, why then no better illustration can possibly be given of a fact which is pretty well recognised amongst Spiritualists, viz., that the spirits on the other side are some of them bigger fools than the people here. If such stuff as this goes forth to the world as spirit teaching, we can no longer wonder that our movement is denounced, and the spirits themselves declared to be evil beings whose purpose is to hoodwink and deceive mankind. We sincerely hope that the paragraph on this subject, which has gone the round of the newspapers, may turn out like many others to be a fiction of a penny a liner, or a weak invention of the enemy.

TETOTALLER.—The statement is a malicious falsehood, and the man who wrote it knew it to be such. The Editor of the "Christian Spiritualist" does not drink whiskey, or any other kind of ardent spirits, and has not done so for many months.

J. J. S. (Durham).—Arrange for some lectures for the end of September or the beginning of October.

JAMES MALAM—A *Carte-de-Visite* of the Editor will be sent you on the receipt of twelve stamps.

A. PERY (Brighton).—We are not aware that the late Editor ever advocated Unitarianism, or any other "ism," in the pages of the "Christian Spiritualist." Most certainly we shall not do so. We take our stand on the Christianity of the New Testament, and bow to the Divine authority of Christ, and that alone.

BOOKS, MAGAZINES, ETC., RECEIVED.—"A Reply to Experiences of Spiritualism," by Viscount Amberley, in the *FORTNIGHTLY REVIEW*, January, 1874; by E. Acworth, M.D. *THE SPIRITUAL MAGAZINE*, August. "Science and the Bible Antagonistic," by Charles Watts. "Spiritualism the Modern Mystery as a Question of the Day," two Lectures by H. Venman. "The Band of Faith Messenger," Edited by the Rev. Goodwyn Barnby, Vol. II., 1873. "Heaven Opened," by F. J. T., Parts I. & II. "Religion no Fable; an Essay on the Adaptation of the Christian Religion to the Necessities of the Human Spirit," by Joseph Shenton. "Reasons for our Faith; Six Lectures on Modern Misrepresentations of the Christian Religion and the Christian Evidences," with References and Notes, by William Anderson, M.A.

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IF A MAN DIE SHALL HE LIVE AGAIN? An Oration delivered at Goswell Hall, London, on Sunday Evening, January 11th, 1874: and, SPIRITUALISM AND ITS CRITICS, a portion of an Oration delivered in the Co-operative Hall, Bury, on Tuesday evening, February 24th, 1874.

No. 5.—Price One Penny.

A DEFENCE OF MODERN SPIRITUALISM. Being the Opening Speech of Dr. Sexton in a Debate with Mr. G. W. Foote, held at the New Hall of Science, Old Street, London, on Tuesday and Thursday Evenings, March 24th and 26th, 1874.  
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## OPINIONS OF THE PRESS.

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

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

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