

# The Spiritualist

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## Contents.

Allan Kardec's <i>Spirits' Book</i> .....	169
A <i>Seance</i> with Mr. Wallis—An Inspirational Prayer—Spirit Identity—The Story of a Life—The Prayer of a Savage—Reincarnation—Miscellaneous Subjects—The Nature of Memory .....	171
Mr. Morse's American Experiences;—A Spiritualists' Camp Meeting Correspondence;—Reincarnation—The Editor of the <i>Revue Spirite</i> on Allan Kardec—Healing Mediumship—Spiritual Phenomena and Conjurors .....	173
Provincial News:— <i>Newcastle</i> . A Test <i>Seance</i> , Newcastle Spiritualist Society, <i>Seance</i> at Mr. Petty's— <i>Leicester</i> , The Progress of Spiritualism in Leicester— <i>Birmingham</i> , Extraordinary Physical Manifestations in Birmingham— <i>Liverpool</i> , Spiritualism and Methodism— <i>Chester-le-Street</i> — <i>Blackburn</i> , Spiritualism in Blackburn .....	174
Bugnet's Confession .....	178
Paragraphs:—A Problem, 172; Passed to Spirit Life, 174; Mrs. Kerns' Mediumship, 174; Sunday Services at the Cavendish Rooms, 174; A Present to the National Association, 174; The Belgian Spiritist Congress, 180; National Association <i>Seance</i> .....	180

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Thursday, November 4.—First Session of Conference, 3 p.m. Second Session, 7.30.

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1. The Moral Responsibility of Physical Mediums.
2. The Importance of the dissemination of Spiritualism as a Religious Influence.
3. Healing Mediumship.
4. Reincarnation; the theories it involves, and the evidence in support of it.
5. The unreliability of Spirit-communications, and how far this arises from ignorance, carelessness, or deception.
6. The British National Association of Spiritualists—its objects and interests.
7. Popular errors with regard to Spiritualism.

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Further particulars in future advertisements.

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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME SEVEN. NUMBER FIFTEEN.

LONDON, FRIDAY, OCTOBER 8th, 1873.

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A Record of the Progress of the Science and Ethics of Spiritualism.

PUBLISHED WEEKLY, PRICE TWOPENCE.

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### ALLAN KARDEC'S "SPIRITS' BOOK."

OPINIONS relating to reincarnation, which have struck root among such a large number of intelligent and conscientious Spiritualists in France, are entitled to most careful and respectful attention, and the subject is all the more serious because of the attempt to introduce the doctrine into this country, by the recent publication of Allan Kardec's *Spirits' Book* in the English language. Miss Blackwell is right in saying that the work should be judged only upon its own merits, without bringing in any side issues or party scandals. Whether Allan Kardec ever had anything to do with the Jesuits or not is beside the question so long as he moots a sound philosophy; moreover, we have no hesitation in saying that the book contains internal evidence that it is written conscientiously, and that the advocates of the doctrine are, at much self-sacrifice, trying to introduce it into England in the belief that its tenets are calculated to benefit mankind at large. We admit that the *Spirits' Book* ought to be reviewed upon its own merits, and that no side issues should be dragged in, so, after studying the work, and after having had the advantage of many conversations on the subject with the chief advocate in England of Allan Kardec's doctrine, the task is now undertaken, after long and deliberate consideration, of criticising the book upon its own merits.

The chief feature of the method of argument in the book is, that it is exactly the reverse of ordinary scientific procedure in dealing with any truths new or old. A scientific thinker, lecturer, or writer, first collects a great mass of facts and has fierce battles with opponents over nearly every one of those facts, so that a certain number only pass through the fire, and are admitted both by friend and foe to be true and unanswerable. After this preliminary work, which may occupy the time of half a generation, a very few conclusions are drawn from these indisputable facts, which it is impossible to deny. Allan Kardec, in his book, reverses this process. He gives us more than 400 pages of closely-printed assertions, with scarcely a solitary fact to prove any one of them, and the few facts he does mention are open to grave question in the matter of reliability. Thus the *Spirits' Book* is pre-eminently a theological and not a scientific work; its readers must accept its statements on the ground of authority, or because in their own minds they think that it explains certain problems of life which had never been so clearly elucidated on any other hypothesis. For instance, they may think that a second career upon earth, accumulating fresh experiences, is a more rational and just future for man than an inane heaven or a merciless hell. They may also think that, in accordance with the utilitarian principles permeating God's universe, men should not quit this earth until they have exhausted all its possibilities; that is to say, until they have gained all the experience which earth life is capable of giving. But all this, whether it be

considered alluring or not, is apart from the question of the actual truth or error of the doctrine. The Ptolemaic system of astronomy, which assumed the earth to be a flat plain, worked well for a long time, and while it was in vogue even the motions of the stars were accurately ascertained and could be predicted, just as if the theory were a true one. In those days it must, therefore, have seemed unanswerable, yet because its facts were wrong, it fell to the ground when more knowledge was gained by men. There is a serious responsibility in mooted any new doctrine on insufficient grounds. At the present time there are many persons who have been trained in narrow-minded theological sects, and late in life have discovered the teachings stamped upon their minds from their youth upwards, to be in some respects at variance with the truths of nature. The result has been the deepest affliction, heart-troubles which prey upon their minds for years. The more external features of the uprooting of old-established false doctrines, are equally powerful, strife and contention among large masses of people being the result. Scientific education would do much to check the number of unproved speculations which are regularly floated upon the public mind. An experimentalist, for instance, makes two or three discoveries in connection with light; he finds that a single theory appears to thread them together, consequently it commends itself to his mind as affording a resting-point where before all was chaos. He next sees that though his speculation appears to be true, its value is proved or disproved by a particular experiment; he spends a month or two in fitting up the apparatus, he expends a considerable amount of money; he thinks over the coming experiment by day, and dreams over it by night, until its final trial proves that his apparently promising theory is false. He then probably has to spend a year or two and make many other failures before he reaches the true explanation. The hard rubs thus given to promising speculations by experience, make him very cautious in accepting any new theory. The scientific teacher considers it a reprehensible thing to give to his classes any half-formed speculations, which apparently serve to explain some dozen or two facts, but are not proved, for, as the late Professor W. Allen Miller once said, in effect, to his hearers at the Royal Institution,—"I will not tell you the hypothesis supposed to explain these facts, and which is now a source of contention among scientific men, for I know how difficult it is to eject theories from the brain after they have been once implanted there." The reverse of this line of action is the characteristic of Allan Kardec's book. He advances numberless assertions in the most authoritative manner, without deigning to give an atom of proof. Some of the disciples of Allan Kardec say that reincarnation is a matter of revelation; that the spirits must know best, and that those spirits who do not teach the doctrine are of a lower order, less intelligent than the others. If the authority of supposed spirit teachings is appealed to, we, who have attended probably more *seances* with different mediums than anybody in Europe, emphatically pronounce such a position to be most unsafe. Practically speaking, the doctrine has not, up to the present time, been taught through any medium of any kind residing in England, and those doctrines which have been taught here have usually (with a few striking exceptions) been strongly coloured by the opinions of the

medium, or those of the sitters; in short, it may be laid down as a general principle that about ninety per cent. of spirit messages contain more of the thoughts of the medium than of the thoughts of the communicating spirit. This takes place unconsciously to the medium, of course. Where many messages professing to come from different spirits through the same medium have been published, critical examination nearly always shows repetition of the same phraseology in the different messages. We have a book before us now in which all the spirits, good, bad, and indifferent, are addicted to the profuse use of the word "lovely." We know full well that if the reincarnation doctrine should be agitated in England plenty of spirits will begin to teach it, the reason being that the minds of the various mediums will be set buzzing by the arguments on the subject mooted by persons around them, after which there will be plenty of spirit messages about reincarnation. The prevalence of the teaching of this doctrine by mediums in France, may be attributed to the circumstance that the sitters at the circles expect such teachings, and the minds of the mediums are full of them; therefore it is very instructive, in a scientific sense, that this doctrine should have spread so much among mediums on the Continent only, and not in England, since it shows how much the opinions of mortals colour the messages, and gives a warning to the public to be cautious about placing implicit reliance upon spirit messages.

The foregoing arguments have little or nothing to do with the truth or error of the doctrine of reincarnation, they merely attempt to show that not one tittle of evidence of its truth is contained in Allan Kardec's book, that the book is of a theological and not of a scientific order, and that it requires to be accepted, if accepted at all, upon authority, a plan which will hardly succeed, except in Roman Catholic countries, where the minds of men and women are more subject to authority. If the contents of the work should ever cause contention in England it will be a pity, for that contention will be of a theological order, with no common ground or fixed data to which to appeal. The only good which could come out of any further public discussion of its contents would be to confine the arguments to the facts on which the doctrine is alleged to be based, namely—that high and good spirits teach it, and that the said teachings during transmission were not coloured by the thoughts of the mediums, or by those of the members of the circle present; thus, at all events, some interesting information about manifestations will be brought out, and as facts will be dealt with instead of assumptions, any space given to the examination thereof will not be wasted. Apart from the subject of reincarnation there is much that is interesting in Allan Kardec's book about problems which perplex Spiritualists, but the work displays a considerable amount of inexperience as to the real nature of mediums, manifestations, and spirit messages. That the words "Spiritualist Philosophy" should be printed on the back of the book is unjust to English Spiritualists, because they have not accepted it as such, therefore cannot approve its being laid before the general public under that guise without their consent. As a translation it is excellent, displaying great literary ability, and as a specimen of book-printing it does great credit to Mr. Trübner and Messrs. Ballantyne and Company.

## A SEANCE WITH MR. WALLIS.

ON Monday evening last a *seance* with Mr. Wallis, trance medium, was held on the premises of the British National Association of Spiritualists, 38, Great Russell-street, London. There was a large attendance, the visitors quite filling the *seance* room, and among the listeners were M. Aksakof, of St. Petersburg, M. Soloviof, of Moscow, Mr. Martin R. Smith, Mr. A. Calder, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Vesey, Mr. and Mrs. Edmonds, Mr. Keningale Cook, Mr. E. D. Rogers, Mr. and Mrs. Evoritt, Mr. E. P. Ashton, Mr. George King, Mr. F. Collingwood, Mrs. Maltby, Dr. Theobald, Mr. Morell Theobald, Miss Kislingsbury, Mr. and Miss Withall, Mrs. Fitz-Gerald, sen., Mr. and Mrs. Regan, and several other friends, including the lady who passed through the strange experiences narrated in Mr. Dunphy's article, once published in these pages under the title of "The Mysterious Man."

## AN INSPIRATIONAL PRAYER.

Mr. Wallis passed into the trance state, and said:—O Thou, our Father, Friend, and Guide, we come imploring Thy love, Thy power, and Thy assistance. O do Thou pour out upon us Thy Holy Spirit of wisdom and of love, that we may speak words of comfort and of truth, and sow the seeds of light and knowledge, that Thy earthly children may feel that Thou art ever present with them to bless them. O Thou, in whom we live and move, and have our being, we offer thanks for the past, and we implore Thy mercies in the future. We offer up our thanks for Thy mercies in respect to our short-comings, and we feel and know that Thou who art love wilt not be angry with us, that all the troubles of life are for a purpose, and for the fitting of our spirits for that life which is to come, for that high and more sublime life of the spirit. May all know and feel that this is so, and Thine be the honour and glory for ever. Amen.

## SPIRIT IDENTITY.

The communicating spirit then said:—Dear friends,—It is with feelings of great pleasure that I stand before you to-night. First of all, perhaps, it would be well to make a few opening remarks, as there are few here who have listened to me before. To those who frequently attend our *seances* I am known as "The Standard Bearer of Truth," but my name in earth life was Benjamin George Endworth, and I lived perhaps two or three centuries ago; I have not a decided recollection as to the time because I have passed the earth's sphere, and in the spiritual world have outgrown my earth's experiences. When upon this earth my time was spent in endeavouring to teach and preach. I was much persecuted because I believed neither in the Protestant nor Roman Catholic beliefs, but I felt that power was given me from on high to help me in my difficulties. In my time I saw martyrs burning at the stake, both Roman Catholics and Protestants. I have seen them giving up their lives, counting themselves blessed at this suffering for the truth. If we had more of this earnestness now it would be beneficial to the world. Spiritualists ought to do more to give to the world the benefit of their experience. I now wait your pleasure either to answer any questions you may put or to speak on any subject, if you will supply one.

Mr. Fitz-Gerald said: Will the spirit tell us of the persecutions he witnessed, to let us judge of the time in which he lived? Will he tell us something of his earth-life?

The Spirit: It is a somewhat painful topic to return to those days of pain and suffering, but I will do my best.

Mr. Evoritt: As you remember your own life, please tell us the names and particulars relating to those martyrs you mentioned just now.

## THE STORY OF A LIFE.

The Spirit: The names of those who died at the stake are well known, and if I told you more it would be of little interest, but in the course of my remarks I will mention one who is known to you. As a child I was precocious. I had an elder brother who passed into the spiritual state when twelve years of age. My father intended to train me up to his own trade, but a very earnest man living close by asked that I should be placed under his care, saying that he would educate me in the paths of truth and virtue, and my father acceded to his request. That man was George Fox, the founder of the Quakers. He began by teaching me the alphabet and how to read, a difficult task in those days. I remember well how, while we were sitting in the arbour together, he traced letters upon the ground with his stick and brought their meaning to the understanding of my young mind. After he had given me sufficient training, I began to travel up and down the country preaching and teaching; I did not rest long in one place. I had no wish to become the pastor of any particular chapel, church, or place of worship. It was

my delight to go among the workers in the corn-fields, to help them to gather in the harvest, and when the day's work was over to speak to them of many of the truths I had read in the sacred Book. I then endeavoured to impart to them the ideals which had been impressed on my own mind. I will now speak of my death. At the age of fifty my material frame began to break down; I became a bedridden, weak old man. I was then living with an old couple who loved me, and had always made me welcome, and who kept me five years in that state. Just previous to my passing away, many doubts passed through my mind as to the truthfulness of those ideas I had mooted to my fellows on the subject of immortality. I knew it was beautiful to think of immortal life, but I could not get rid of doubting fears, until one day I heard some beautiful music, and saw two forms approach me from afar. I seemed to see through the house into the hills; I discovered the approaching forms to be those of my father and mother, who told me they had come to set my doubts at rest, and from that moment I had open communion with them. One day they brought my little brother; they were all singing in glad strains, and said that they had come to take me with them into the spirit-world. I looked down and saw my body lying on the couch with my two friends holding one of my hands in theirs. I said to my father, "Whither am I to go?" "Fear not, I will take care of thee," was the reply. Then I became unconscious, and remained so for one or two days, after which I found myself in a habitation in the spiritual world, but language will not enable me to explain its nature to you, nor can I impart to you any idea of it. I was very happy; my father and mother were with me. Next I felt a strong attraction downwards, and a sorrowful feeling I could not account for. My father said, "It is your friends mourning over your departure; they are about to bury your remains." I said, "Let me go back to them; let me comfort them." He remarked, "Wait; you know not what you do." A leader came. We rose from the ground, for to us our world is as real and tangible as yours is to you. We descended into a mist which I feared to enter; soon I found myself beside those dear friends who were about to place the lid on my coffin. It was a rough wooden structure; but the remains of one they loved and cherished were there, and they shed bitter tears of sorrow. I watched. My spirit friends made passes over their heads, and seemed to be pouring upon them some power from their hands; to me it looked like oil. They told me it was the "oil of consolation." After imprinting one kiss upon the cold form, my aged friend said: "He is happier than we; we shall meet him by and by." The village maidens and youths carried my corpse reverently into the old church, and many tears stood in the eyes of those poor village folks—tears of love and sympathy. I could not come back to tell them that I was not lost, so I then and there registered a vow, if ever it was possible to return to earth I would do so, and endeavour to teach that there is no death—there is but life everlasting. This duty brings me amongst you to-night.

## THE PRAYER OF A SAVAGE.

A spirit who gave the English name of Lighthouse, and claimed that he had been a savage on earth, then began to sing in a foreign tongue. Afterwards he translated the words thus:

O Thou Great Spirit,  
Thou that rulest over all the earth,  
That sendest Thy storms when thou art angry,  
O be merciful!

I bring my offerings to Thee.

Wilt Thou, O Great Spirit, pour Thy favours upon me?

O Great Spirit, do not be angry,

Do not send thy fires to burn me.

Love the poor black man, O Thou Great Spirit.

The Great Spirit loves the black man,

He will not hurt him.

The black spirit will hurt him if he gets too much good.

Another spirit who announced himself as "The Leader of the Band," came and asked whether he should deliver a discourse upon a subject to be selected by the listeners, or should answer questions?

Mrs. Desmond Fitz-Gerald—Can you tell me why one spirit cannot see another spirit standing by his side?

The Spirit: It is not always so; some can see and others cannot. Those spirits who are in different spheres are often no more able to see each other than you are able to see us.

## REINCARNATION.

M. Soloviof—Can you tell us anything about the origin of the human spirit? Has it existed from all eternity or not?

• The Spirit—Do you mean, did it exist as a human spirit

before its life upon earth, and will it continue its existence in the future?

M. Soloviof: The latter I doubt not, but the former question I wish answered.

Another gentleman said: How did the human spirit first come into being?

The Spirit: Friend, you are diving deeply into the mysteries of nature.

The questioner responded: For what other purpose are we here?

The Spirit continued: Just so. We speak not dogmatically, but so far as we know, and no further. The question is—"Does the human spirit exist as a personality before entering the human body, and does it afterwards exist as the same personality when it goes into the spirit world?" As far as our experience has gone, the spirit does not exist as an individuality previously to the birth of the child, or previously to its inception. In tracing out first causes we will just select this one point, and in so doing will take a glimpse of that philosophy known to you as reincarnation, as we see that this is in the minds of most of you. It is well that we should speak as plainly as we can upon it. According to our experience we know nothing of reincarnation. We do not believe it, because we have never seen it; but there is one point we will touch upon. There are a certain number of souls who enter the human body again and again, and gain so much control over matter that there is no further need for being incarnated. I would ask reincarnationists: how are the places of those who have gone into the celestial spheres filled up? Are new souls then created? I believe that in every germ there is a spiritual germ, which is fed and sustained from the parent, and that with the growth of the body the spirit grows and is developed—how and why, and where, is a mystery which none of your physiologists can fathom. They may talk of protoplasm, but have they the germs of life there? There is not one of them who can analyse or weigh spirit. As far as we know the spirit does not exist as a personality before the birth of the child; that statement is made so far as our experience extends, and no farther.

The questioner responded: Then you know nothing of the origin of spirit?

The Spirit: Friend, we, as spirits, know that there is a spiritual essence underlying and imminent in all things, which spirit we, for convenience, call God; but we know of no personalities who have not once possessed a human form.

Mr. Martin R. Smith—Are the father and mother the parents of the spirit as well as the body of the child?

The Spirit—We believe they are, but there is this fact to be taken into consideration—spirits watch over those children and train their thoughts in particular directions.

Mr. King—What makes people think there is such a thing as reincarnation?

The Spirit—We believe that they were so taught by the ancients at the time that they believed that the earth was flat, and that hell was a place of darkness below. They did not know the extent of stellar space, and could not tell where the thousands of spirits constantly leaving the body went to. To get over the difficulty I think they invented reincarnation. There are spirits in the spiritual state who hold that view, and I would ask them why they are not reincarnated, and does a spirit voluntarily reincarnate itself?

A gentleman asked—Did you ever know a spirit who was reincarnated?

The Spirit—No, most emphatically no, or we should not have made the statements just uttered.

Mr. George King—Do spirits ever believe in it temporarily through coming into *rapport* with a medium who holds reincarnationist views?

The Spirit—We have never experienced such sensations with our medium, perhaps because we do not take possession of his material body; we act upon him by sympathy.

An Inquirer asked—How do you control now?

The Spirit—By sympathy, and not by actual possession.

Another speaker said—Can the medium be imbued with the thoughts of the circle?

The Spirit—We think the controlling spirit can counteract these influences to a certain extent; we feel them now, but can overcome them.

A gentleman remarked—Then a spirit who controls the body of the medium would feel the influence of the circle more?

The Spirit—Yes, to a certain extent, but the power would not be sufficient to upset the control of the spirit. Much depends upon the power of the spirit who controls. Some mediums are

mesmerically affected by the influence of the sitters, and not under the control of spirits at all.

Mr. K. Cook—Have you ever had a discussion with spirits who believed in reincarnation?

The Spirit—No, but a friend of mine who was a lawyer in earth-life has done so. One spirit told him he had been reincarnated five times, the second fifty, and the other ten. He weighed their statements in the light of past experience in sifting evidence, and thought that they were not of much value.

Miss Kislingbury—How do you account for the superiority of great teachers over the rest of mankind, if they had not had a previous existence?

The Spirit—I think I said before that at the birth of every child there are spirits who influence it according to the degree of receptivity of the parents. The results of spiritual influences are known to mortals as "intuition."

#### MISCELLANEOUS SUBJECTS.

A Gentleman asked—Does the individual live for ever after bodily death?

The Spirit—Yes, so far as we know. We have no reason to say to the contrary, for we know nothing of annihilation.

Mr. Martin Smith—Is there anything analogous to death in the spiritual world?

The Spirit—Yes, in the lower stages of development—in the stages near earth-life. We hope that in time men will become so spiritualised as not to have to pass through the process of death.

Another listener said—Does prayer help the spirit?

The Spirit—Yes, by teaching you to weigh well the acts of your past lives and to look to the future; it also lifts you from the trials around you, and brings you nearer to the higher intelligences, so that they can impart to you the knowledge they have gained; thus prayer benefits by bringing you closer to bright teachers.

Mr. Fitz-Gerald—Do you require food?

The Spirit—We have food you know not of, analogous to spirit in its nature.

Mr. Calder—Can you tell us how spirits materialise themselves?

The Spirit—I have never done it myself; so far as I have seen, the spirits who do it get from mediums a certain force, and then draw material atoms from the atmosphere.

#### THE NATURE OF MEMORY.

Mr. K. Cook—Can you tell us the difference between spiritual and natural memory? There is, I believe, a natural memory of objects of sense taken in through the brain which, having taught the spirit something, has served its purpose. We do not, I suppose, carry everything in our present memories to the spirit life?

The Spirit—The experiences of the spirit in sleep shew there is a natural and spiritual memory; there is undoubtedly a memory apart from that of earth life: if the spirit is to be taught, there must be a spiritual memory to be taught by. Almost all the functions of the brain are brought into requisition in memory, and some persons go so far as to say that when the brain decomposes a great portion of the knowledge which has been gained is lost. So far as I know, in earth life men when asleep often leave their bodies, enter the spiritual world, and gain knowledge amongst spirits there, but on returning they have no recollection of what they have passed through. This is a benefit to them, in so far as the experience is worked out afterwards unconsciously to their outer selves, and this constitutes "intuition," which is but another word for knowledge gained from the spirit world. This spiritual memory becomes more active when the earthly body is laid aside, and enables the spirit then to know the previously unseen causes which had been at work during his life upon earth; for these reasons it is desirable that all men should cultivate intuition. We find our power has gone, dear friends; so we must bid you adieu. Good-night.

The spirit calling himself Lighthouse said he had come to say a few words to get the medium's brain into equilibrium, because "big speakers upset it by their arguments," so that his final control would put it right.

After a few jocular remarks from the controlling influence, the *seance* came to a close.

A PROBLEM.—Colonel Olcott's book narrates how at one time the Eddy Brothers publicly exhibited genuine spiritual manifestations as conjuror's tricks, as has also been done by Melville Fay, Von Vleck, and some other physical mediums. What kind of spirits are they who aid mediums in such a career?



## MR. MORSE'S AMERICAN EXPERIENCES.

A SPIRITUALISTS' CAMP MEETING.

To the Editor of "The Spiritualist."

SIR,—In accordance with the promise contained in my last letter, to which you kindly accorded space in your issue of August 27th, I will, with your permission, place before your readers an account of my experiences at the annual camp-meeting of the Lake Pleasant Spiritualists' Association.

The camp was pitched on the 4th of August, and was not raised until the 29th of the same month. The formal opening did not take place until Sunday, August 8th, though it was not until about the 11th that the camp could be fairly considered as being fully under weigh. The grounds wherein the camp was located are owned by the Fitchburgh Railroad Company, and are situated within the limits of the township of Montague, Mass., and just 100 miles from Boston. The grounds are of considerable extent, and nearly oblong in shape, thickly wooded with pine, fir, oak, and other trees. At the northern end there is a handsome sheet of water some mile or so in length, and, at its widest, three-quarters of a mile broad. Rising from its southern shore is a gently ascending slope, which, at the head of the lake, forms itself into a natural amphitheatre. Facing this rising ground, on your left, are seen the steps leading to the railroad track and platform, and also the dancing pavilion, an open structure built of wood, and prettily ornamented *à la Suisse*. Immediately facing you is the rear of the speaker's stand, and rising from its front are tiers of seats, ranged in a semicircle, having the stand as the centre of the arc, while on the brow of the hill, running almost the full compass of the view thus presented, are seen the canvas homes of the campers. Skiffs dot the lake for the lovers of aquatics, bath houses for ladies and gentlemen are on its margin, and a pleasant and shady walk runs round its western shore, a retreat for meditative students and—levers!

Ascending to the top of the hill just described, one looks down upon the railroad, which at this spot runs through a sandy cutting, thus giving us what is called the Bluffs. Facing round to the west we find a long street, named Lyman-street, of canvas houses, the first of which, upon our right, is one labelled "Board-quarters" and "Post-office," wherein the committee of management holds its meetings, and where stamps are sold, letters mailed and delivered, and money orders issued and paid. Leading out of Lyman-street on the left was Second Avenue, upon which your correspondent and his friend Mr. Cooper were located, and a few paces further on, same side, was Third Avenue, while, also, not to be considered as entirely plebeian, aristocratic Fifth Avenue must also be there. The first opening on the left, facing Third Avenue, was Broadway, without which no American city, whether of canvas, wood, or brick, is considered complete. On the north-west corner of Broadway stood a restaurant, under the management of Mr. Austin. It was a moderate-sized tent, well supplied with tables, chairs, and all the appliances of a regular restaurant; while next door there was another establishment of a similar character, under the management of Mr. Dunklee, considerably larger than its neighbour, and in many respects the superior place of the two. Board—three meals per day—was supplied at the rate of six dollars for seven days, about £1 1s. 6d. for the week, our money. Both hotels were well patronised, and doubtless they proved remunerative to their proprietors. Next to Dunklee's hotel was a tinware "store," whereat all kinds of domestic utensils, pails, brooms, candlesticks, lamps, cutlery, and tinware of all kinds could be purchased; and standing as neighbour to the tin store was a "grocery," where provisions of all kinds, bread, flour, fish, and butter, could be had, a flourishing trade being done at both establishments. Right and left the tents ranged, forming quite a lengthy street, which terminated in Owasso-street, so named, I presume, from Dr. Slado's Indian control. This street terminated in one side of Charter-square, named so from a Boston medium that lived therein; going out at right angles with Owasso-street was Montague-street, which, meeting the foot of Lyman-street, makes almost a square, or block, of that section of the camp. Still keeping right on, we finally come to the boundary of the grounds, and making a sharp turn we find ourselves at the foot of First Avenue, or as it called the Bluffs. Here, facing southwards, we observe Mount Toby; it is some seven miles distant, and frequent excursions were made to its summit, from which a splendid view of the surrounding country is obtained. The scenery here is quite mountainous; in fact, picturesque and charming.

At this, the lower end of the grounds, was established a museum and menagerie, a large tent wherein mesmeric enter-

tainments were given, and several other sports for the delectation of the juveniles.

In many cases the campers owned their own tents, and when such was the case the tents were almost invariably superior in construction, and external and internal arrangement and ornamentation. But the great majority of the campers rented their tents from the Association. The terms for so doing were from six dollars to twelve dollars for the term, according to the size of the tent. Your Yankee, as a rule, is an ingrained speculator, and, therefore, it was not surprising that many an enterprising genius should rent two or three tents at those terms, and then sublet them to transient visitors, making a good profit out of the transaction. A new feature was introduced at this year's camp, in the form of portable wooden huts, or cottages, as they were called, costing, to buy right out, from eighty to one hundred dollars; some five or six of them were erected, and the builder received quite a number of orders for similar structures for next year. A plentiful supply of water was obtained from wells sunk throughout the grounds, and large casks were placed at various points, which were kept filled for the use of the tenters thereabout. On ordinary days—or nights, rather—there could not have been much less than one thousand souls sleeping in our canvas city, while probably on Saturdays the number was doubled. A detachment of police watched over us day and night, though their office was comparatively a sinecure. So much, then, for a description of our city of tents; now as to how its inhabitants spent their time.

On week-days the mornings from 10.30 till noon were devoted to open conferences in which all who had any desire to speak upon the subjects discussed were at liberty to do so, ten minute speeches being the rule. Dinner was served at about 12.15 p.m., and at one o'clock the band, which was retained for the whole meeting, and was a capital one, commenced an instrumental concert of half an hour's duration, at the close of which the president introduced the regular speaker of the day. Dr. J. Boals, of the neighbouring town of Greenfield was and is the president; he is a tall, venerable, and genial New Englander, and a most hospitable host, as I can testify. The speeches at the week-day lectures embraced male and female talent, some indifferent, but mostly good. At the close of the lecture, at about three o'clock, the band commenced operations in the pavilion, which was then open to dancers only. Two hours' dancing was then kept up. At six p.m. supper was served, and at eight dancing recommenced. Concerts, circles, mesmeric entertainments, social visits, moonlight strolls, euchre, and other methods of passing time were also practised, and at 10.30 p.m. "lights out" brought the labours and pleasures of the day to a close.

I must here describe one or two events of a unique nature that contributed to the amusement of the campers. The first was what is known as a "sheet and pillow case" or "phantom party." The participants are draped in sheets, turbaned with pillow cases, and adorned with natural flowers, while some provide dresses similar to those worn by the *Follies* during carnival times. For the first hour and a half all are masked, and the complete change the dress makes in one's appearance, and the fact that many gentlemen robe as ladies, leads to some comical and grotesque *rencontres*.

Another event was what is styled an "Old Folks' Concert," in which all the performers are attired in the costumes of a century ago, and at which all the airs and words date back to the same period. This was held in the open air at the speakers' stand, one Sunday evening. On the Tuesday evening following an "Old Folks' Dance" was held at the Pavilion, whereat the dancers were all attired in the costumes of the days gone by. The dances on that occasion were of a century ago also. Three character, or, as they call them here, "variety," concerts were given, Dunklee's boarding tent being used for the purpose; they were capitally conducted and quite liberally patronised. Your readers can thus judge that there was plenty of all kinds to meet the demands of the various tastes congregated together. That days passed pleasantly indeed under such circumstances is but to be expected.

On Sundays two lectures were given by different speakers, and on such occasions from three to five thousand persons were present at the stand. Messrs. Munton, Denton, Eccles, Storer, Abbot, and your correspondent being the speakers selected upon the different Sundays. The railroad owning the grounds issued excursion tickets from Boston to the grounds for less than the single fare for the journey out and home; while other lines of road that make connection with the Fitchburgh railroad acted in like manner; and, as a result, on Sunday from ten to fifteen thousand people spent the day upon the grounds.

With the close of the lecture on Sunday afternoon, August

the 29th, the formal part of the camp came to an end, and tent-raising speedily commenced. By Tuesday our city was almost deserted, and on that day the writer bid adieu to Lake Pleasant and the camp meeting held thereon. Camp meetings, let me state, are not peculiar, nor confined to the Spiritualists in America, several of the religious bodies indulging in the same thing; and as in our case they afford a splendid opportunity for a summer breathing, combined with instruction, entertainment and amusement, they are a boon to all concerned.

I rested a few days in Boston, on one of which, in company with Mr. Luther Colby and a few personal friends, we made a trip down to Boston harbour, enjoying the same immensely. At the end of the week I left Boston, and in due season found myself in this city—Bangor, Maine, again. The warmth of my welcome assured me that though I had been absent I had not been forgotten.

And now, sir, I wish to address a few words to my provincial friends. I am returning home again, and am still as desirous as ever of bearing my part in the work incident to our cause. I shall be pleased to hear from societies at home or in the country in regard to filling calls from them. I thank them for their past consideration in this matter, and hope for its continuance in the future.

I may here say that I have made arrangements to sail in the screw steamer *Baltic*, White Star line, from New York to Liverpool, on Oct. 9th, and, all being well, hope to tread English ground again by the 20th of the month; and then other matters that I have not room to mention here I will tell my friends of, *viva voce*. Until we meet then, sir, may life prosper with us all is the hope of  
J. J. MORSE.

Bangor, Me., United States, Sept. 20th, 1875.

**PASSED TO SPIRIT LIFE.**—On Wednesday, September 29th, Mrs. Ellen Harrison (mother of Mr. W. L. Harrison), in the 55th year of her age.

MANY communications are kept over till next week for want of space in this number. Several of them did not reach the office till Wednesday, and might have reached it on Monday had the writers not caused unnecessary delay.

**MRS. KERNS' MEDIUMSHIP.**—Mrs. Lonie M. Kerns, of San Francisco, an account of whose mediumship appeared lately in the *Banner of Light*, and who is now spending a short time in London, addressed a large audience at Doughty Hall, Bedford-row, on Sunday evening last. After giving the history of her own mediumship, Mrs. Kerns gave tests to some of those present. She saw a name (a peculiar one) in luminous letters in the air. This was publicly acknowledged by Mr. Slater to be the name of a friend of his who had told him, before entering the spirit-world, that he would return and give Mr. Slater a test which should be unmistakable.

**SUNDAY SERVICES AT THE CAVENDISH ROOMS.**—On Sunday last Dr. Sexton delivered two discourses at the Cavendish Rooms, Mortimer-street, Regent-street, London, that in the morning being on "The Relation of Christianity to Reason," and that in the evening on "The Idea of God." The morning audience was somewhat smaller than usual, in consequence of the weather being extremely wet, but in the evening the place was tolerably well filled. On Sunday next the subject of the discourses will be, in the morning, "The Relation of Christianity to Knowledge," and in the evening, "The Doctrine of a Final Cause—its Nature and True Value." Service commences in the morning at eleven, and in the evening at seven.

**A PRESENT TO THE NATIONAL ASSOCIATION.**—Mr. Charles Blackburn, of Manchester, has just presented a cabinet for materialisation manifestations, for use in the *seance* room, to the British National Association of Spiritualists. It runs upon wheels, so that it can be drawn or pushed from one room to another, and although large enough for use during many kinds of materialisation manifestations, it can quickly be doubled in size if required, by opening the two doors and then turning over upon their upper edges a large wooden flap which ordinarily lies back upon the top of the cabinet. Thus the doors serve to extend the sides, and the moveable flap enlarges the top; nothing then remains to be done but to suspend curtains in front, and the cabinet will hold two or three or four mediums if necessary. It is easily examined, for it contains nothing but plain wooden sides, blacked inside, and painted and grained outside in such a manner as to match the woodwork of the *seance* room. Mr. Blackburn has thus generously made another useful addition to the permanent stock possessed by the National Association.

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

### REINCARNATION.

SIR,—I had trusted that the doctrine of Reincarnation could never be admitted to discussion in this country; but since it has now been broached by English Spiritualist papers, and since some of their readers seem at a loss what to think about it, I beg, in spite of the repugnance with which I approach the subject, to be allowed space in your columns for some comments upon it.

What strikes persons imbued with the most ordinary degree of knowledge of the results of scientific research is the apparent no-science involved in the belief in question, not only of certain laws discerned and facts ascertained by science in the present day, but of its guiding principle itself—the uniformity of nature. The phenomena of Spiritualism, though certainly inexplicable by known laws, are not subversive of them; they merely indicate the existence of unknown laws: but the theory of Reincarnation is in flagrant contradiction to a law verified by indisputable facts, the law of hereditary transmission either from parents or more remote ancestors, of mental as well as physical qualities. It assumes, moreover, that nature, in the formation of her highest product—the human spirit—acts on no fixed plan, for while it does not deny that the majority derive their mind from their parents, some, according to it, have had their incipient forms taken possession of, and animated by, spirits desirous of return to earth. Whether such spirits eject the embryonic spirit, hermit-crab fashion, from its tenement, or simply suppress it, we are not, I believe, informed.

But leaving objections of this order to others more competent (would they stoop to the task), to show their bearing on the question I pass to Monsieur Kardec's great argument in support of reincarnation, viz., that in many cases it is indispensable to progress, an assumption which appears to me to be the last degree absurd. What an idea, that a more ethereal body, and more ethereal surroundings, are conditions less potent for progress than an earthly body and earthly surroundings! What an idea, that, instead of continuous progress such as analogy would lead us to conjecture—progress slow and painful, or rapid and joyful, in degrees varying with the nature of each being, from a higher sphere to one higher still—the soul must, on the contrary, after disunion from the body, and sojourn in a spiritual realm, retrograde to earth and to rudimentary life, for the purpose of purification! What idea more disheartening than that the experience acquired often at such cost in this life, instead of being of powerful assistance, a lamp unto our feet in the next, will then be useless because, like the whole (but for some vague memories) of our past existence, forgotten?

What idea more shocking to the feelings of a mother than that the child at her breast is not in reality her own, that its inner and true self is that of some man or woman a stranger to her, and stained with what sins she knows not?

The more, in short, I consider the doctrine of reincarnation, the more it appears to me to be composed purely of the irrational, the disgusting, and the ludicrous.

That a number of writing mediums, and some direct communications from the invisible world, affirm its truth, proves nothing whatever in its favour, for how many and various are the theories and dogmas which may claim sanction from that source. The sole fragment of fact adduced in its support is the flimsy one that some persons declare they have what seems to them reminiscences of portions of a former life on earth, a mental experience which it has been suggested may be owing to impressions retained by them of clairvoyant dreams, in which past scenes appeared before their inner vision.

V.  
Oct. 1st.

P.S.—I have just read Mr. Home's letter in to-day's *Spiritualist*, and am amused to see that he has met among reincarnationists no end of Mary Queen of Scots, Marie Antoinettes, Alexanders the Great, &c., &c.

### THE EDITOR OF THE "REVUE SPIRITE" ON ALLAN KARDEC.

SIR,—Having recently glanced over a few of the leading Spiritualist periodicals of your city, I was painfully surprised to find that at this crisis, when we all (whether denominated Spiritists, or Spiritualists) should be united in order to withstand and repel the attacks of our common enemy, the spirit of evil is rife; and this when you are perfectly aware of the overpowering and baneful influence exercised in this country by a certain body of the clergy, when you yourself, on treating the subject of the



trial, have spoken of M. Leymarie and Mr. Firman as being the victims of that body, at this crisis, I repeat, you open the columns of your influential paper to all those who seek to depreciate the memory of Allan Kardec by petty slanders and vile insinuations, knowing, as you probably must, from what source they come.\* It is truly painful to me to see such erroneous allegations disseminated by the public prints, and you will allow me, sir, I trust, to defend the honoured memory of a most honourable and injured man.

A feeling of respect and veneration towards the departed, and especially towards those whose lives have been consecrated to the accomplishment of all that is good and great, has always been recognised as inherent in the English nation, and well may it be proud of such a noble sentiment. In France it is customary to attack the reputation of every celebrated man whose services have not been tendered to the Church as by law established. Turn him into ridicule, render him contemptible, take away his good name,—nothing is spared for that purpose, neither the use of vile language, nor the repeated and simultaneous attacks of those two great organs of bigotry and Jesuitism, the *Univers* and the *Figaro*.

Have MM. Dirckinck Holmfeld, and Aksakof been acquainted with Allan Kardec? Not in the least. They have simply repeated calumnies to which they ought never to have listened. It is a well-established fact that a man of talent, M. Pierrard, and others, whose names it would be useless to mention, take upon themselves the trouble to circulate those falsehoods, which naturally make an impression upon strangers in Paris, who care very little about discovering the truth, and merely repeat what has been communicated to them. We have not the honour of being personally acquainted with M. Pierrard, but would not for worlds do him any wrong, even though, in order to militate against him, we were but to utter the hundredth part of the calumnies broached by him against Allan Kardec, both during his lifetime and since he has been consigned to the tomb—Allan Kardec, who was incapable of resenting an injury, and whose only vengeance consisted in saying all the good he could find to say of his most implacable of enemies!

To be adverse to certain studies or to certain doctrines, is perfectly comprehensible and natural. Different men will necessarily seek after the solution of many different problems, and each individual seeker after the truth (or what he considers such) will inevitably magnify the importance of that subject which he is most frequently called upon to investigate: harmony is the result of variety, both in the physical world and in the spiritual. That M. Dirckinck Holmfeld's system of philosophy should be incomprehensible to those whose suffrages he seeks, that it should be incomprehensible to us, what does that signify? Does that prove anything against a scientific and literary reputation, highly prized in Denmark? because he cannot easily explain his theories in the French language, ought we to condemn *a priori*? It would be absurd, and he certainly possesses the right of combining his ideas and giving them publicity (should he find readers); does he not also claim the right to pick up odd bits and scraps of scandal, and have them inserted in the English papers?

That M. Pierrard should write volumes, and influence the minds of many by a vigorous, concise, and logical argumentation, is his duty and his right. We can peruse his works with infinite satisfaction to ourselves, but, certainly, without caring to know what he was or what he did ten or twenty years ago. We have to deal with his *mind* alone, and would never stoop to pry into the private life or actions of any man.

That M. Aksakof, an eminent member of society, it is said, and a pioneer of our cause, should collect the materials necessary for the propagation of the truth; that he should do away with old customs and time-worn scientific prejudices, bravo, M. Aksakof! say we. We are amongst the first to applaud and to thank you; we honour you for what you have done, for what you mean still to do, but cannot demean ourselves by inquiring into your past life.

These gentlemen have leagueed together for the purpose of attacking not only the founder of Spiritism, but also the doctrine of reincarnation, and their antipathy to that subject has certainly led them too far. Allow me to give you a brief and curtailed outline of the biography of Allan Kardec.

Allan Kardec (Léon Hyppolite Denizan Rivail), of an ancient family, distinguished at the bench and at the bar, was one of the

most eminent disciples of Pestalozzi, at Yverdon, in Switzerland. Pestalozzi, the great thinker, the profound philosopher, the man of science and progress, who exerted so wide an influence on the reform of education in France and Germany; Allan Kardec became one of his most distinguished pupils, and subsequently his coadjutor. Italian, English, and German he wrote and spoke perfectly; he was a good Latin scholar, and has translated several works into the German language, amongst others those of Fénelon, Member of the Academy of Arras in 1831; he received the crown of honour for his memoir—"What System of Studies is most appropriate to the Social and Intellectual Development of our Epoch?"

In an educational establishment, founded by him in the Rue de Sévres, in Paris, he taught, during five years (from 1835 to 1840), chemistry, physics, anatomy, and astronomy. He also gave gratuitous lectures during the same period; he was the inventor of an ingenious method of learning to count, and also of a mnemonic table to fix the dates of historical facts and remarkable discoveries in the memory; he was likewise a member of several learned societies.

M. Rivail was a man of well-established merit; he was very intimate with Alvarez Levi, and elaborated conjointly with him those lectures which were attended by the aristocratic and studious youth of Paris. To M. Rivail we are indebted for: 1st—"A Plan proposed for the Amelioration of Public Instruction" (1828); 2nd—"Theoretical and Practical Course of Arithmetic" (1829); 3rd—"Classical French Grammar" (1831); 4th—"Manual of Examinations for Diplomas of Capacity, and Solutions of Questions and Problems of Arithmetic and Geometry" (1846); 5th—"Grammatical Catechism of the French Language" (1848); 6th—"Programming of the usual Courses of Chemistry, Physics, Astronomy, Physiology (of which he was Professor at the Polytechnic Lyceum)"; 7th—"Exercises for the Examinations at the Hotel de Ville and Sorbonne, with Dictations upon Orthographic Difficulties" (1849). These various works, still highly esteemed, were in great vogue at the time of their first publication. In 1868, M. Rivail had new editions of them published, and his name was well and deservedly known, not among sensational writers, or contributors to light literature, but to men of letters and men of judgment, who like to see useful knowledge diffused in public and in private.

Madame Amalia Boudot, of a rich and respectable family, brought a dowry of 80,000 fr. to her husband, M. Rivail. At the death of the latter this sum of 80,000 fr. did not pay the inheritance tax (*droits de succession*). It is exceedingly easy to verify the fact. After their marriage, M. and Mme. Rivail lent large sums to friends, who, in consequence of failures and other untoward circumstances, never repaid them. One, the manager of a theatre (Les Felies Dramatiques), had 50,000 fr., the remnant of their fortune, and when this sum was in peril, M. Rivail was obliged to superintend the pecuniary affairs of the theatre, in order to save the last wreck of his fortune. From this very natural circumstance his enemies would fain make us believe that he had been a vendor of theatre cheques. The name of the manager we keep a secret, in accordance with the last wishes of Allan Kardec, who forgave him on his dying bed. After the entire loss of their fortune, Madame Rivail established a young ladies' boarding school; her husband became book-keeper to several large establishments, and, amongst others, to the newspaper office of the *Univers*. He thus maintained himself honourably with the produce of his hard earnings in several different houses. What disgrace is it to work for one's bread? And was he a contributor to the *Univers* because he sat over the account-books two hours every day? Can one single article be produced proving him to be the contrary of what he was, a lover of freedom, progress, and justice; an enemy to bigotry and superstition in all its forms? How was he interested? "But calumniate, calumniate," says Basil, "something will always come of it." Madame Allan Kardec, now the possessor of a small property, on which she lives, and which came to her as a family bequest, has but a slender income of less than two hundred a year, notwithstanding the unwearied and life-long labours of her late husband. Since 1840 M. Rivail had always been a member of the jury, and was almost constantly elected foreman. Now it is perfectly well known that in order to be a jurymen one must be in possession of one's political and civil rights, never have undergone any penalty, condemnation, &c. The English reader has too much good sense not to understand that Baron Dirckinck Holmfeld imposed upon the credulity of the truly estimable Mr. William Howitt, when he asked him to publish statements so erroneous in the *Spiritual Magazine*.

Ah, M. Aksakof! you are much to blame. Like M. Dirckinck Holmfeld, you have hearkoned to slanderers, and yet ours

\* We have never printed any slanders or insinuations in this journal. Baron Holmfeld, an honourable gentleman, has published that Allan Kardec was once on the staff of the Jesuitical paper, *L'Univers*, and that he was instigated by the Jesuits. This is a mere statement of alleged facts, not made anonymously.—E.D.

is a common cause. You should have used your influence to promulgate the doctrine of brotherly love, and instead of that you try to disunite us. The principle of reincarnation is not to your taste; well, refute it calmly, dispassionately, philosophically, without having recourse to such petty means as backbiting and sarcasm. Men of great learning and talent believe in it, and will not change their manner of thinking unless you give them plausible reasons for doing so. Our opponents seem to have read Allan Kardec in a very superficial manner, and their opinion as to the compilation of the *Spirits' Book* is altogether a mistaken one.

M. Rivail began to study animal magnetism in 1830, and continued his investigations with that spirit of impartiality and soundness of judgment which his contraditors seem entirely to want. In 1850 he had already analysed a quantity of documents, and made many interesting observations on that subject; during twenty years he studied the phenomena of magnetism in all its bearings during *twenty years*, you understand!

Mademoiselle Japhet, Mesdames Roger, Bodin, many somnambulists and mediums, such as Mlle. Huet, Mlle. Duffaulz, Mme. Robyno, and hundreds of others were, and are still, very fit subjects of study to a clever mesmerist; each and every one of them has his or her especial qualities and imperfections. Taken separately and individually, the result of a mesmerist's researches would not, perhaps, amount to much; taken collectively, and submitted to the interrogations of a clear-sighted, judicious, and able questioner, who knew how to select the good grain from the bad, who went to work as only an experienced practitioner can, the precious diamond truth was extracted from the dark mine, and given to the light of day. In 1853 the *Spirits' Book* was first published, many additions were subsequently made to it up to the year 1858, when it appeared in its complete form, such as we have it at present: 100,000 copies of it have been published and translated into all languages. Did Allan Kardec ever assert that the *Spirits' Book* or the *Mediums' Book* were from his pen? Never. They are the productions of supernatural beings who made use of the instruments which they deemed most useful for that purpose, to convey to us their instructions. They selected Allan Kardec, because he was a man of good sense and sound judgment, to preside over the spiritual sittings, exactly as his colleagues chose him on all particular occasions, or in all matters of weight, to be their chairman or their umpire. Allan Kardec has not invented reincarnation, the principle has always subsisted, has always had numerous and eminent adherents in ancient and modern times; has he not repeated it over and over again? and how could M. Aksakof employ an argument so futile and so false?

Why should M. Kardec take more particular notice of Mlle. Japhet than of the other mediums and somnambulists whom he mesmerised, and who all claim their share in the compilation of the *Spirits' Book*? All of them are equally modest and unpretending. M. Leymarie, who ever since the year 1853 has been considered a good writing medium, would find it absurd were he to lay claim to any portion of that work, because, forsooth, the communications from the spirit would come through him. No! such teachings belong of right to those from whom they have emanated, to our elder brethren in the spirit-land, and we should all think ourselves only too happy to have been chosen as instruments for the amelioration of our fellow-men.

Who ever thought of throwing Mlle. Japhet, or any other medium, into the shade? They have all been useful in their way at a given moment, but what would be thought of placing a dozen of their names at the top of each paragraph? Would it not be simply absurd? We regret that M. Aksakof should make use of arguments so puerile; if he would overturn the colossal monument cemented by the labours of a great and noble spirit, let him write a work himself, one which will enlighten our darkness, and "bring us out of the shadow of death into the gates of life," if he can.

Those are likewise mistaken who accuse the Spiritists of being attached to certain rites, dogmas, &c. No; they are men of free independent minds, seekers after the truth, enemies of all deceitfulness and juggling, whose time is spent in studying the phenomena of Spiritualism, and not in flying about the world, like M. Aksakof, to collect a parcel of gossiping tales, and then recount them gravely *Urbi et orbi*. No; they make use of no absurd practices; they have no articles of faith laid down for them as a law; they respect the opinions of others, even when most opposed to theirs, and they honour and esteem the missionaries of truth and science, such men as Wallace, Varley, William Crookes, and Davis.

Allan Kardec has never essayed to depreciate the physical

manifestations, nor the researches in physical science; on the contrary, he has always recognised their utility. Do not his works prove it? But he has been perfectly right in warning us against those who would seek to deceive by means of those manifestations. Have we not experienced latterly the necessity of such a warning? And do we live in a country where *even* researches into the phenomena are tolerated? Have we not been condemned for merely speaking of the physical effects produced by Firman, Williams, and Buguet? Talk of America, talk of Russia, where a commission has just been deputed to investigate the science of Spiritualism, and then turn your eyes to this land of bigotry and intolerance, where a prison is ready for those who believe steadfastly in the possibility of physical intercourse with another sphere of being. Ah, my friends, the moment was well chosen to level your blows at us; you have acted manfully in trying to crush those who were already bruised. Had you wished for mere ample information you might have consulted our young media of the present day; intelligent, energetic, and liberal-minded; valiant labourers in the new vineyard; and, in our eyes at least, infinitely superior to many whom you would glorify; for we do not attach an undue importance to mediums like Mlle. Japhet, Mlle. Guldenslabbe, Sardou, Vaillandier, &c. And why has your newspaper at Leipsic always refused to insert the refutation of the articles published in it against *reincarnation*?

You speak of Camille Brédif, but you are not probably aware that it was precisely M. Leymarie who, in conjunction with Dr. Houtz, brought him out as a medium, and introduced him into Russian society at Paris. Does he remember a certain *seance* which took place in the Rue d'Isly in the presence of M. Golovino, M. and Mme. Allan Kardec, and M. and Mme. Leymarie? Will M. Aksakof kindly ask him if he wishes me to publish an account of that meeting? M. Golovino took some notes at the time, and they are still in his possession. Shall I mention why M. Kardec could not possibly write an article concerning the said medium? why he could tell nothing of what he had seen? Will he have the goodness to answer? It is sometimes well to examine both sides of a question.

M. Rivail by no means despised his family name, which was a very respectable one, but in France it is customary for public writers to sign an assumed name? It was his spirit friends and guides who gave him the one which has now a world-wide reputation. It was likewise his guides who directed him to publish the *Spirits' Book*, and he did so notwithstanding the exigency of his pecuniary resources. He continued his labours until the day of his death, which was caused by a disease of the heart (an aneurism). They who have known him intimately can testify to his goodness, gentleness, and purity of life. He lived very unostentatiously, and never refused to those who asked his assistance: generous, simple-minded, and unaffected to the last.

And now, gentle English readers, you who have sent me for my defence before the Tribunal at Paris, witnesses so friendly, and attestations so numerous, let us shun, I pray you, all that has a tendency to disunite us. Let us walk hand in hand, joined by the bonds of brotherly affection; let us not hearken to wolves in sheep's clothing. I am a reincarnationist, and yet, I consider you all as my brethren. If, in England, your spirit friends give you instructions different from those which we daily receive in France, it is that in their world, as in ours, opinions vary. Let us respect those opinions; let us weigh them in the balance, but without giving them more importance than they deserve.

"There is no effect without a cause," and myriads of disembodied souls may think differently with regard to certain questions which to all Spiritualists are not of vital importance, and yet act in harmony together, because the principal points of their belief are identical.

Allan Kardec says, "Spiritism is entirely based on the existence within us of an immaterial principle, on the existence of the soul. He who will not admit that there is an intelligent principle within him, cannot necessarily admit that there is one existing without; and consequently, not admitting the cause, he cannot admit the effect." Like you, dear friends, we believe in God, the Author of all things, all powerful, sovereignly just, good, and of infinite perfection; we believe in His providence, in the existence of the soul after its separation from the body; we likewise believe in its individuality, not considering it as a probability, but as the necessary consequence of the divine attributes. Admitting the existence of the soul, and its survival of the earthly envelope, we think that it would be neither according to the justice, nor according to the goodness of the Almighty that virtue and vice, good and evil, should be treated in a similar manner after death, when we know that

during life, the reward and the punishment are seldom distributed with equity. Then, if the souls of the wicked and those of the just are not treated alike, some must be happy, and others unhappy; that is to say, they must be punished or recompensed according to their works.

What we desire (Spiritists and Spiritualists) is to challenge research, to excite curiosity by means of adverse criticisms, and to awaken the attention of the indifferent; rejecting, as unworthy of us, the use of coarse and abusive language—sole arguments of the shallow and unrefined. We ask of our contradictors to prove to us, not by any subterfuge or shift, but by a clear and palpable demonstration—whether mathematical, physical, chemical, mechanical, or physiological—that an intelligent being, capable of the act of thought during his life, becomes incapable of performing that same act after he has quitted his corporeal frame; that the faculty of thought being allowed him, he cannot communicate with the beloved ones he has left on earth; that, having the power of locomotion, he cannot transport himself into our vicinity; that, being at our sides, he cannot commune with us; that, by means of his fluidic envelope, he cannot act upon inert matter; that, endowed with power to act upon inert matter, he cannot influence a hand to write; that, causing a hand to write, he cannot answer our questions, or transmit to us his ideas.

Allan Kardec says (posthumous works, *Revue Spirite*, September, 1869, page 257 to 261): "The right of research and criticism is one which cannot be proscribed: Spiritism cannot expect to ignore it, any more than it can hope to give universal satisfaction. Every one is free to reject or to approve; but we should, at least, have cognisance of what it is that we reject, and what it is that we approve. Now our opponents have but too frequently given proof of their complete ignorance of the most elementary principles of our doctrine, attributing to us sentiments and language in direct opposition to the truth." That article should be read by all Spiritualists, but we are obliged to be brief, and shall add only a few lines from the same *Revue* (page 160): "In the warfare that Spiritism has been forced to sustain, it has always received the suffrages of impartial minds for its moderation; it has never employed retaliation against its adversaries, nor ever returned wrong for wrong.

"Spiritualism is a philosophical doctrine, the tendencies of which are essentially religious, as in every Spiritualistic system of philosophy; and hence it has necessarily many points of contact with the fundamental bases of all religions—the Deity, the human soul, a future life, &c. But nevertheless one cannot call it a religion, for there is no worship, no rite, no temple, no dogma, nor are there among its adepts any who style themselves priests or high priests, those high-sounding terms having existed only in the imagination of our critics. He is a Spiritist who gives his adhesion to the principles of the doctrine, and who conforms his conduct thereto. Every man has an undeniable right to entertain certain opinions, or to uphold certain modes of belief, whether he choose to be a disciple of Voltaire or Descartes, or whether his religious sympathies incline him to be a Jew, a Catholic, a Protestant, a Fourierist, a Saint Simonianist, a Deist, or even a Materialist. The Spiritists look upon liberty of conscience as a natural right, which they allow to others at the same time that they claim it for themselves; they respect the opinions of others, and demand that theirs should be respected in return.

"The natural result of liberty of conscience will be the free right of research in matters of faith. Spiritism opposes the principle of *blind faith*, because it imposes the necessity of abdicating one's own judgment, and consequently cannot take deep root in the mind. Hence, among the number of its maxims we find the following one:—'No system of belief is built on firm foundations which dares not support the investigations of reason throughout all the revolutions of humanity.'

"In accordance with its principles, it imposes no restraint, uses no coercion, and desires no other followers but those who come to it voluntarily and from a sentiment of pure conviction; it gives the exposition of its tenets, and leaves those free to embrace them who will."

At page 367 in the *Review* of 1869 Allan Kardec says: "As to all feelings of envy and jealousy on the part of others, we possess an infallible means for rendering them innocuous. Let us endeavour to develop our intelligence, to improve our hearts and minds. Let us vie with others in the practice of good works, in the exercise of charity and self-sacrifice. Let the motto of 'Brotherly love' be inscribed on our banner, and let the search after truth be the aim of our existence. Imbued with the like sentiments, we can defy the railings of our contradictors and the ill-will of our enemies. Should we go astray, let us acknowledge our error, and turn from it: by observing

strictly the laws of charity and self-sacrifice, by avoiding every sentiment of envy and jealousy, we are sure of keeping in the right path. These must be our principles; are they not the bonds of unity which should draw together all 'men of good will upon earth,' whereas egotism and deceitfulness would irrevocably separate them."

Spiritualists and Spiritists of all countries, let us reflect upon those memorable words.

P. G. LEYMARIE.

Rue de Lille, Paris.

[It is almost unnecessary to say that hereafter we cannot find room for any letter on this subject at such length as the above. If there is any further controversy about reincarnation speculations, no letter on either side should be more than half a column long, or it probably will not be published.—Ed.]

#### HEALING MEDIUMSHIP.

SIR,—Having persuaded Mr. D. D. Home to try the healing powers of Dr. Mack, I accompanied him last week to Dr. Mack's rooms, and I feel it to be a duty to testify to the wonderful powers of this mesmerist doctor. I have known several great mesmerists, Baron du Potet La Fontaine, Ceunt Szapary, and several of less fame, but I deem Dr. Mack's power far superior to any of those. His influence on Mr. Home was simply magical, and Dr. Mack, during his sympathetic performance—for without contact he feels and cures the disease of the patient on his own body—came (as I was sitting with Mr. Home on the sofa) on one of my own diseases, liver complaint. The consequence was that I noticed the effect of his treatment in the course of the day. In a subsequent visit, Dr. Mack made Miss Tilley examine my general state, and the report could hardly be more satisfactory. In fact, I have seen enough to induce me to put myself under his treatment with full confidence in the success.

J. N. TIEDEMAN MARTHEZE.

Fischer's Hotel, Bond-street, London, W.

#### SPIRITUAL PHENOMENA AND CONJURERS.

SIR,—I have been investigating the subject of Spiritualism for nearly four years, have seen most of its phases, and the result is that I am a firm believer in its manifestations. During this period I have laboured both publicly and privately to prove its reality, and have had many tests given me on which I could base my arguments. In order to meet the opposition which I have met with, I have attended Maskelyne and Cooke's performances, as well as those of Doctor Lynn, but I confess when I took a party of friends last week to see his tricks at the Brighton Pavilion, I was thoroughly nonplussed by his new cabinet manifestation, and it would be a relief to me if any of your intelligent readers can account for what is done. Almost everything I saw was a counterpart of what I have witnessed in "test circles." The cabinet in question is merely a light framework of iron, around which a curtain is drawn, and open at the top; the mock medium was bound by the audience, and certainly the gentlemen who represented it were not confederates; they in most cases left ladies whom they had with them to go on to the platform, and there was every proof that they had not even seen Dr. Lynn before. No sooner had the front curtains been drawn than four or five hands appeared at the top of the curtain. The ring test was given; the glass of water placed on the top of the head was drunk, and the glass found on the floor; and the coat trick performed, besides other things too numerous to mention. Unless the spirits did this, I am utterly at a loss to know how to account for it, and my only way out of the difficulty, when questioned by my friends, was to claim this part of the performance as a genuine piece of Spiritualism. Of course I got laughed at, and the more so when I was reminded that part of the evening's performance was certainly conjuring, and if a part, why not the whole? I am sure the cause of Spiritualism would gain immensely if Lynn's *seance* could be explained. Dr. Sexton's account certainly did compass Dr. Lynn's first experiments, but I know of no explanation of what I saw the other night. If I had not paid my money for an evening with Dr. Lynn, I should have come away from it as a Spiritualist's *seance* with the most perfect assurance that the manifestations were genuine. I should be glad to know how other Spiritualists look upon this matter, and to have some clue given as to the *modus operandi*.

W. A. DIXON.

88, Caversham-road, Camden-road.

THE illuminated address to be presented to Mrs. C. L. V. Tappan will be on view next week at the Reading-room of the National Association of Spiritualists, 38, Great Russell-street, Bloomsbury. The subscription list for the testimonial to Mrs. Tappan will remain open until the Monday of the week following.

## Provincial News.

### NEWCASTLE.

A TEST SEANCE.—On Wednesday evening, Sept. 30th, a seance was held at the house of Mr. Petty, Suffolk-street; and there were present twelve persons, including the two mediums, Mrs. Petty and her son Willie. The two mediums sat outside the cabinet and faced the circle of sitters, their hands being held by the persons opposite to whom they sat; all other hands were linked. The light was turned very very low, and after the spectators had joined in singing, an incessant din came from the interior of the cabinet, due to showers of raps, ringing of bells, and fingering the stringed instruments; now and then one of the instruments was tapped on the head of the person who sat nearest the curtains of the cabinet. No forms came out of the cabinet, but all persons present were satisfied as to the genuineness of the phenomena, on account of the strict test conditions under which the seance was held.

### NEWCASTLE SPIRITUALIST SOCIETY.

On Thursday evening, last week, over thirty-six of the members of the Newcastle Spiritual Society met at their rooms in Weir's Court, and as Miss Wood was not well, Mr. Petty, jun., entered the cabinet for the purpose of becoming the medium for materialisation. He was entranced by a spirit calling himself Chiko, who stated there was not power enough, and he called for Miss Fairlamb to come in the cabinet also, which she did while in the trance state under the control of Cissey, who had for some time been amusing the company with humorous remarks. After singing a little while, a small white figure peeped from the curtains of the cabinet, and by means of raps indicated the wish to have the light lowered, so it was turned very low; the figure eventually, after several attempts, came out a few feet from the cabinet, remaining visible some few minutes and then retired. The height of Chiko was about three feet, calculating by the height of the back of a chair near which it stood; the drapery was remarkable for its exceeding whiteness, and the figure for its smallness and the peculiar swaying motion of its walk. Taken altogether, it seemed an utter impossibility for either of the mediums to have impersonated it, as both of the mediums are about five feet high, and very much stouter likewise, so that in this case cords or fastenings of any kind were not wanted to secure them, and the same remarks apply to "Pokky," who manifests through the mediumship of Miss Wood.

On Sunday evening a members' meeting took place at the Freemasons' Hall, when Mr. Armstrong was re-elected president for the ensuing year; Mr. Mould, vice-president; Mr. Pickup, secretary; Mr. Miller, treasurer; also a committee of seven or eight was chosen.

SEANCE AT MR. PETTY'S.—Last Sunday evening a seance was held at the house of Mr. Petty; Mrs. Petty and Master Joseph Petty were the mediums, and sat outside the cabinet in a very dim light with their faces towards it. There were present, including the mediums, about a dozen persons. Very little went on inside the cabinet, but outside there grew up from Mrs. Petty a rather undefined mass of white substance, rising to the height of the medium's head, varying at times in shape, size, and peculiarity of movement, and evidently was an abortive attempt at materialisation. This was seen by all present. Mr. Mould, who was present, says he has seen the same thing before; he says it covered the medium, eventually parted from her, walked to the company and shook hands, &c., with them. Mr. Rhodes, who was present last Sunday, says:—"I have seen nothing of the kind before, and I might be mistaken; but as I watched the medium's figure, and this thing apparently grow out of her till it eventually assumed the size and shape of a baby in long clothes, with at one time apparently two heads; and also as I saw her head hanging backward, and this thing crawling as it wore over her chest, neck, and face, on the whole I believe it was an abortive attempt at materialisation."

### LEICESTER.

#### THE PROGRESS OF SPIRITUALISM IN LEICESTER.

To the Editor of "The Spiritualist."

SIR,—Like most other towns, Leicester has its decided opponents of Spiritualism as well as its strenuous supporters. The society here still holds on, and continually brings the subject before the public, sometimes drawing forth the anger, and sometimes the ridicule of its opposers. A paid medium, Mr. Chapman, is at present engaged in holding private seances during the week, and in public trance-speaking on Sundays, in the Society's

Rooms, Silver street. Some attempts have been made to give the public the benefit of the healing power which Mr. Chapman says he possesses, but hitherto with little attendance, and consequently little result. The Leicester newspapers are divided on the subject of Spiritualism, for while the daily and weekly *Chronicle* and *Mercury* are inclined to be favourable, the *Daily Post* and the weekly *Free Press* and *Advertiser* are on the opposite side. Many sneering letters have appeared in the *Daily Post*, and I see a letter on Spiritualism was crowded out of the *Free Press* last week. I suppose we shall have it next week. Signs, however, seem to indicate that the *Daily Post* is becoming a little more reasonable on this subject, exercising its forbearance even so far as to print in its London correspondent's letter of October 1st a truthful paragraph relative to Spiritualism. The writer says: "Spiritualism is exciting more attention than some of us like to believe. Dr. Davis's recent book sold in hundreds, because of his investigation into the mystic region. Another book dead against Spiritualism, by Dr. Mahan, is also selling largely. The *Nonconformist* had an article upon the subject a fortnight ago, which sold the edition as soon as its contents were known, and a special issue is to be made. Mr. Harrison's book in favour of the reality of the phenomena is also selling largely. So that the great philosophers are likely speedily to be driven perforce to investigate and report." Such language as this in a paper which has hitherto always shouted "humbbug" is surely a sign of progress. We have here some good trance-speaking mediums, and also some excellent test mediums; but some are ill through sitting too often, and others do not feel that they are required to make a public display of their mediumship, and shrink back in their excessive sensitiveness. It is pleasing to know at the same time that Spiritualism is quietly working its way among the educated and thoughtful, and among some of the most respectable families of the town; and on not a few tables is *The Spiritualist* newspaper to be found. I sincerely trust that the new book *Spirit People* will have the large circulation here and elsewhere which it fully deserves.

Leicester.

### BIRMINGHAM.

#### EXTRAORDINARY PHYSICAL MANIFESTATIONS IN BIRMINGHAM.

To the Editor of "The Spiritualist."

SIR,—Having attended several of Dr. Monck's seances during his late visit to Birmingham, I thought I could not do better than furnish you with the following short report of what took place at the seances at which I was present. The seances, I may also state, were held, not at Dr. Monck's rooms, but in the drawing room of a large hotel, and also at the private houses of persons who were anxious to witness the phenomena at their own houses. The manifestations that occurred in the light were most satisfactory. Raps were heard in all parts of the rooms, on the doors, floors, and on the tables, joining in and keeping up conversations with those present, and even anticipating our answers. Also in the light, we had numbers of articles moved and carried from the tables in full view of those present, much to the astonishment of some sceptics, who but a few minutes before had said that such things could not occur.

One of the best seances was held at the private house of a gentleman well known in this town. Dr. Monck had never entered the house before. The manifestations were most powerful. A box placed on the table, belonging to the lady of the house, moved about and raised itself on end repeatedly at our request, in the light, bear in mind; also, a ball placed on the top took a journey to the end of the box and went and fixed itself on the corner, leaning over at an angle of about forty-five degrees. In this position the box shook itself, stood up on end, and still the ball remained without falling, and the pressure brought to bear to hold the ball in this position was so great that it required considerable force to pull it away. At times strong vibrations of the room took place in different directions. Dr. Monck was also elongated in the light considerably. Dr. Monck then went up to an harmonium in the room, which was closed and locked, and placing only his two fingers on the top of the closed lid, the instrument was played in a violent manner, and could have been heard on the other side of the street. No mortal hand could reach the keys under the closed and locked lid. During the dark seance, when Dr. Monck's hands were firmly held on each side, luminous hands, large and small, were seen quite distinctly, likewise brilliant stars, and, also, on another occasion, a perfectly formed luminous skull. Heavy mahogany dining-room chairs, quite a distance away from Dr. Monck, were carried over our heads, and placed gently and without the slightest noise on the table.

At another *seance* at a private house the piano was played with the lid down, and a heavy oak table carried over our heads at the time that Dr. Monck's hands were held by two strangers. Tests were given by persons who had never even seen Dr. Monck before—scenes and names of towns in India, only known to a person present, and a perfect stranger. At the house of a well-known solicitor, while Dr. Monck's hands were held by two gentlemen, one a representative of a local paper, a heavy dinner bell, over four pounds in weight, was carried up and telled, at the same time that a small one was being rung violently in all parts of the room. At this house also, in the light, raps were heard on the door ten feet from where Dr. Monck was sitting. He was also levitated instantly on the shoulders of the newspaper reporter above-mentioned. I could go on filling up pages if I related all that occurred at the different *seances*, but fear I have occupied already too much of your valuable space. I may also add that Dr. Monck was quite willing to submit to any test required, and gave all those who attended his *seances* every opportunity and satisfaction that could be desired.

E. VALTER.

Claremont Villa, 51, Belgrave-road, Birmingham.

## LIVERPOOL.

**SPIRITUALISM AND METHODISM.**—Mrs. Butterfield, inspirational medium, of Morley, occupied the platform at the Liverpool Psychological Society's rooms on Sunday, the 4th inst., afternoon and evening. Mr. John Lamont, vice-president of the society, presided on both occasions. On the preceding occasion of Mrs. Butterfield's presence in Liverpool, a promise was given by her guides that they would reply to and consider the objections offered against modern Spiritualism by the Rev. Mr. Ashcroft. Mr. John Lamont read an extract from Professor Clifford's lecture on "Superstitions in Modern Times," and the comments of the *National Reformer* thereon, and told how the distinguished scientist and the chief apostle of the "Hall of Science," as it is called, deal with a question (modern Spiritualism) of which they are confessedly ignorant. Mrs. Butterfield arose, and after an impressive invocation, dealt with several of the objections raised by the ignorant representative of Free Church Methodism. The first objection was that the claims of Spiritualism were pretentious and bombastic. The speaker remarked that she had also two counter objections to make: 1st, To the rev. gentleman objecting to the reality of anything of which he knew nothing, or giving a character to modern Spiritualism, which pre-supposes that he had investigated the question, when in his lecture he declares that he had not done so, and earnestly advises his hearers to go and do likewise. The second objection was that modern theology was pretentious and bombastic, as exemplified by the late revivals and their appurtenances—the penitent form, class meetings, declaration of the Lord speaking peace to the soul, the announcements of conversions rightly made, rather than by the leading a reformed life, and showing improved character of a lasting kind. Spiritualism was not so. It invited investigation; it had for its motto "Freedom of Thought and Speech;" it called upon men to arise and think and act for themselves. It was not thus with modern theology; to doubt was to be damned, to hesitate was perdition, and its perpetual cry was "he that believeth not shall be damned." It was pretentious also, as it undertook to prepare man for a future state of existence. Yet of that state it had no knowledge, nor would it receive any. It preached an inane heaven, a stupid existence, monotonous in the extreme—perpetual rest or harp playing. Why seek to prepare men for a state or place of which they had no knowledge? That was most surely pretentious, but when they threatened everlasting punishment, that was, mildly speaking, bombastic. On telling your minister you had seen a spirit, he would recommend you to see a doctor and get your head examined, or caution your friends to look seriously after you. Ask him if he believed in spirits, he would answer "Yes." Did he believe in spirit communion? "Yes, in days gone by." That God was the same to-day, yesterday, and for ever? "Undoubtedly." Then His laws are the same? "Undoubtedly." Then why should spirit appearances and communion be confined to the past and not existent in the present? These were simple questions that had not been answered by the learned objector. The speaker referred at large to the objective phenomena as the A B C of Spiritualism, practical and ocular demonstrations that could not be overthrown, as certain as any other fact observed and recorded by the investigation of what was termed physical science. Whatever might be termed pretentious and bombastic, the facts of modern Spiritualism could not be called so. This, however, could not be said concerning the

unfounded beliefs and assertions of modern theologians. Spiritualism was objected to as "ridiculous," that might mean anything or nothing; the question was, was the thing itself ridiculous, or did it only appear so in the eyes of the observer. The thoughtful and studious geologist might appear ridiculous in the eyes of the ignorant peasant, as with bag and hammer he went from crag to crag, knocking off pieces of rock, carefully putting them away for future examination, when he would from them no doubt unfold a tale yet untold of the earth's history. Because the peasant thought it ridiculous, did that make it so? The third objection considered, was "Modern Spiritualism is unchristian," by which the reverend gentleman meant "it was anti-Methodistical." Here the speaker drew several able parallels between Spiritualism in the days of Jesus and the present time, gifts of healing, and the work at our psychological institutes throughout the country, &c. The lady was listened to by a large audience with great attention.

## CHESTER-LE-STREET.

Mr. GEORGE SMITH, of New Delaval, Northumberland, writes to complain of our correspondent's critical remarks about the mediumship of Mr. Brown, of Howden, but nothing disagreeable was intended. Mr. Smith truly says:—

"Judge not of men or of things at first sight,  
But list to my humble suggestion—  
Before you decide on the wrong or the right,  
Think well on both sides of the question.  
Although with fierce prickles the shell may abound,  
Yet the nut is still grateful and pleasant;  
So oft may the noblest of natures be found  
Beneath the rough garb of the peasant."

## BLACKBURN.

## SPIRITUALISM IN BLACKBURN.

Mr. COATES writes:—"As stated in a previous notice, Spiritualism does not take a public stand here as yet, although a genuine work, I am informed, is going on privately throughout the town. Last Sunday I had the privilege of being present at one of these *seances*. The circle was held at the house of a prominent herbalist, whose connection with Spiritualism has somehow or other leaked out, notwithstanding his presence every Sabbath morning in a congregation of 'miserable sinners.' I found about twenty persons, serious and thoughtful, seated in a commodious room—a veritable 'upper chamber'—endeavouring to solve the mysteries of spirit communion in the dark. About eight mediums were present, in various stages of development, representing about as many phases of spiritual gifts; six of them were found to be mesmeric sensitives by Mr. Meredith and myself during our stay in the town. Two of them especially gave favourable indications of becoming excellent clairvoyants, one in the apparently normal condition, and the other under control. After the usual preliminaries, one of the spirit guides of the writer took control, and in an impressive address, couched in simple language, gave some interesting information concerning the holding of circles and the development of mediumship. For the development of physical mediumship, he suggested that instead of there being a large company like that present, that these most in harmony with the medium, say, three or five—and that number was quite sufficient—should sit; with a few in unison of heart and purpose rather than with many, although sincere, who desired certain manifestations not wished for, perhaps, by the next person sitting beside them." He said—"Sit in a subdued but pleasant light; place all hands on the table; have confidence in one another. The first indication of spirit presence will be a slight wind like a breath over your hands; next, the table may tip or raps may be heard; address the intelligence present, indicated by the tilts or raps, as you would a friend or visitor; use the alphabet when necessary. Should the intelligence claim to be a relative, do not be too hasty in accepting or rejecting the statement, but wait patiently the result. Remember you are just learning to receive, as your spirit friends are learning to communicate. Should a statement be made which you do not consider true, do not jump to the conclusion that lying spirits are present, but rather look to the faultiness of the instruments of communication. Learning lessons of love, of patience, of wisdom, bearing with one another in spirit, you will reap the reward of your patient investigation; for depend upon it, if you are as anxious to investigate as your spirit friends are to communicate, you will not labour in vain." After some interesting information concerning the development of trance, test, inspiration, and clairvoyant mediumship, the control bade us good-night. The next control purported to be Captain Hudson, and singular to relate, the medium's eyes were

open but fixed; a pleasant and agreeable smile continually played upon his countenance. The control spoke of his anticipations concerning his home in spirit-life, which were all surpassed. When his friends thought he was gone he was still in their presence in the body; he could hear them speak in hushed accents, but could not give any indication that he heard them; he tried to, but failed, for he had no control over his body. Then there seemed to be a curious confusion of ideas. It was so strange. His mind was always clear, and in the midst of it all there stood out distinctly and clearly the words of a favourite hymn they used to sing at his circles, called "Going Home." Then all became a blank, he lost consciousness, and gradually awoke to a new birth unto life in spirit. He felt an indescribable freshness and vigour, a re-awakening of life better realised than described. The spirit said that "home" would be complete only when all those he loved in earth-life formed one unbroken family circle in spirit-life. He said we were all "going home." He did not mean by this our final home, for he believed that in the bright beyond there was grander development of the matchless love of the Eternal Father yet to be revealed to the aspiring spirit. He added: "See to your planting, to your growing, to your labour; that you may not be ashamed of the fruit thereof, when you 'go home.'" It was really a treat to hear the observations of the good spirit, so full of spirituality and true earnestness, like the fervour of the influence that seemed to possess some of the followers of John Wesley. The next control was a spirit who declined to give any name, but who undertook to answer questions. Questions indicating the bias of mind of the inquirer were then put and answered. "Do you believe in the resurrection of the body? What is your opinion of the Bible? Is the Bible statement of the flood correct? Is it breaking the Lord's day to hold seances? &c., &c." A medium was then controlled to draw; his hand with a pencil in it rapidly dotted over the paper, making all sorts of indescribable lines and configurations, but ending in nothing definite. I have seen this gentleman's sketches and drawings, and some of them evinced considerable taste. A lady who had not walked for many years without the aid of two sticks, having had the spine seriously injured when a child, lately under mesmeric treatment walked several times around the room, under the control of the everywhere present "John King," or some one who takes that gentleman's name. Whether the spirit was John King or not, it is of little moment, the fact remains; the lady walked up and down at first with a little assistance, such as her little finger in the hand of the writer, like a child holding to a straw to give it confidence, and then alone she essayed the task. Had this been told her three weeks ago, no doubt she would have thought that the speaker was exceedingly cruel to taunt her with her unfortunate position. This evidence of spirit power had a palpable effect on every one in the room who knew the lady, and who rejoiced to see her walk. It is to be hoped she will soon have as much control over her own body as did this spirit.

MR. D. D. HOME has been spending a few days in London, and is now at Carcassonne, in France.

THE BELGIAN SPIRITIST CONGRESS.—This Congress took place at Brussels on the 25th and two following days, and was attended by delegates from about twenty provincial societies. The result was the formation of a national organisation under the name of *Fédération Belge Spirite et Magnétique*, and the adoption of the rules drawn up by the *Union Spirite* of Brussels. M. Leymarie was present, and several representatives of French Spiritual societies. The opening discourse was given by M. Anthelme Fritz, President of the Union.

NATIONAL ASSOCIATION SEANCE.—On Monday evening last a private seance was given by Mrs. Everitt to some of the members of the British National Association of Spiritualists, at its rooms in 38, Great Russell-street. Owing, it was said, to the moist state of the atmosphere, the manifestations, as regards the spirit lights and perfumed breezes, were not quite so powerful as is usual at Mrs. Everitt's seances, but there was some interesting conversation with the spirits, who were able to produce the direct voice with considerable power, to the delight and satisfaction of all present. There was also a strong trembling motion in the table before the light was extinguished, and raps were heard in profusion during the whole of the seance, which was of fully two hours' duration. Mrs. Everitt was found to be in a deep trance when the gas was relighted, and appeared much fatigued afterwards. Spiritualists owe a deep debt of gratitude towards mediums who freely give their services for the pleasure of others, and in which they are themselves unable to participate.

#### BUGUET'S CONFESSION.

JUST before going to press we have received from Mr. O'Sullivan, Paris, the following copy of Buguet's confession:—

To his Excellency, M. Dufaure, Minister of Justice in France. As an act of homage to the truth, I make freely the following declarations.

Before, and at the time of my arrest, I was very much indisposed, and this had led me for some time to employ artifices to supply the deficiency of my mediumship. Unfortunately I was a tradesman as well as a medium, and when my faculty failed me I regretted to see customers go away, and the money which should have been mine.

It was under these circumstances that I was surprised by the police, and compelled to shew what has been called my trick. I was strongly urged to stand to that position, because, as I was told, I should not be condemned.

The cells of the prisons of the Conciergerie and of Mazas produced on me the most wretched effect. I preferred death to passing a whole year in them. Also when, in the instruction (private inquisition by an examining magistrate) it was repeated to me that I should maintain the position (*soutenir*) that mediumship had no existence, because I should only be condemned to a simple fine, while if I said the contrary, I should have an imprisonment, I thought then that by my denying my mediumship M. Leymarie and Firman would be set at liberty, because they could not be condemned to more than the principal party accused.

This deplorable line of action, contrary to the truth, unfortunately I pursued.

M. Leymarie, to whom the Judge of Instruction had read my answers, written and signed, refused to shake hands with me (I was at liberty, and he a prisoner). Afterwards in the Judge's corridor I was accused of being sold to the Jesuits. Furious, and quite out of myself, for I had only meant well, I wrote a letter to the Judge of Instruction, a deplorable letter, inasmuch as I sought to incriminate M. Leymarie, who was always so kind and fraternal towards me. I regret having, in my weakness, said what was contrary to the truth in disavowing my mediumship, and I beg pardon to God for this action which I deplore, since it has served to incriminate estimable men, whose good faith has been subjected to suspicion through my incriminations. I declare that there was nothing which could have opened M. Leymarie's eyes (*rien n'a pu éclairer*) to the means or artifices which were sometimes employed by me. A pressure to which I do not venture to give a name (*une pression que je n'ose qualifier*), and the dread of imprisonment, alone determined me to persist in the bad line of action (*mauvais système*) which I now see tended to procure the condemnation of the editor of the *Review*, and consequently of Spiritism.

Yes, I am a medium, and it is thanks to my faculty that two-thirds of the photographs with the appearance of spirits are true. The other third have been obtained through artificial means when I was ill and suffering. I affirm that seventy per cent. of the genuine spirit photographs have been recognised. In London all the pictures obtained were genuine and without trickery.

If chance is to be introduced (*invoké*) in what relates to a photographic resemblance, it must be accepted for the photograph of M. Poirot, which is in very reality a mediumistic picture (*production*) of a spirit.

I also declare that all my affirmations before the Court in regard to Firman are false. He never posed to me with his eyes shut. He is a straightforward (*loyal*) and honest young fellow, and I have always regarded him as such.

Be pleased, Monsieur the Minister of Justice, to use these explicit (*formelles*) declarations to render homage to the truth, and to repair in part the grave injury which my former declarations may have caused to the innocent parties associated in the accusation against me (*mes co-accusés innocents*).

(Signed)

ED. BUGUET.

(Signed) ED. BUGUET, CH. FRITZ, AUGUSTIN BOYARD.

I, the Honorary Consul Chanceller of the Legation of France in Belgium, the undersigned, certify that the above signature is truly that of Monsieur Ed. Buguet, and that it has been this day written in my presence and in that of Messieurs Charles Fritz, confectioner, Rue de Louvain, 121, and Augustin Boyard, civil engineer, Avenue de la Reine, 104, who have attested the personality of the signor.—Brussels, 27th September, 1875.

The Honorary Consul, Chanceller,  
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