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February, 1875.

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LONDON.—SIMPKIN, MARSHALL & Co.

Reviews.

Keys of the Creeds. Tribner and Co., London. 1875.

The anonymous author of this book states that at one time he was an officiating priest in a Roman Catholic Church, and he exclaims that he conscientiously remained in that position "even while convinced that the authority and doctrines of the Church, are founded altogether on what would be commonly regarded as an illusion."

The argument running throughout the work is, that men in all ages and in all nations, create for their God their highest ideal of a perfect man but with extended powers, and that as nations rise in the scale of civilisation, the character and attributes of the God they worship rise also. The author applies these principles to the teachings of the Old and New Testaments, and shows how many ideas about the Deity contained therein of necessity arose from man attempting to make God in his own image. The book is well and clearly written, and is of a somewhat metaphysical turn. It deals with the subjects of the Creation of Man, the Fall, the Atonement, and the Trinity, and criticises the principles at the root of the teachings of the Christian Church. As a specimen of the style of the author, the following comparison made by him between the Protestant and the Catholic order of mind may be quoted.

THE CATHOLIC AND PROTESTANT ORDERS OF MIND.

Catholicism prohibits inquiry, but allows full play to the emotions. Protestantism, on the other hand, quenches the emotions, but allows inquiry, though only to a very limited extent, inasmuch as it dictates both the method and the conclusion. That is, while Catholicism closes one eye, that of the intellect, and allows full scope to the other, representing the feelings, Protestantism wholly closes the latter, and permits the former to be but half open, and is thus fatal to both the religious and intellectual perceptions of its professors.

To take as an instance the Anglican divine—whom you truly rank as surpassing in theological insight all others of his communion in these days—the late Frederick Denison Maurice. Well; pure, intense, spiritual-minded, and laborious as he was, he failed, as you admit, to grasp a single abstruse truth with such distinctness as to enable him to make it clear to you or any one. The reason is, that being Protestant, and severed from the Church, he sought in vain for the keys which alone can unlock the mysteries he sought to explore, and which the Church alone possesses. One might as well seek to traverse the ocean in a fog without a compass. And it is by following the Protestant usage of discarding three-fourths of the mind's faculties, and seeking to judge all things by the remaining fourth, that he and you have been stranded in difficulty and darkness. In religion, as in art, reason plays but a subordinate part compared with that of the imagination. Hence a Protestant régime, however favourable to physical analysis or science, is fatal to religion and art, which appertain to the emotional rather than to the intellectual side of our nature.

The author pens the following strictures upon the English nation for worshipping the real too much at the expense of the ideal:—

THE CULTIVATION OF THE REAL AT THE EXPENSE OF THE IDEAL.

O missionary-loving England! sending your apostles to convert the heathen from their idolatries, while yourself worship

ping the sun under the name of Christ, and making a fetish of a book of palpably human origin. O Protestant England! hating and reviling the whole body of doctrine and worship, from which your own is but a selection. O practical, common-sense loving England! resting all your hopes of perfection upon a particular record, and taking no account of that side of humanity which alone makes such record intelligible. How gladly would Catholicism once more gather you under her wings, and make you partaker in her Divine secret and method. As it is, for lack of that sense of perfection whose culture is the Church's special function, you are year by year sinking to a lower level both of aims and of execution. Your guides—heavens! to think of the destinies of England being entrusted to the purblind sectaries who profane the sacred name of Liberal by arrogating it to themselves. Incapable of comprehending and appreciating the ideal, how shall you shape the real? Well, well, nature works in a mysterious way, and man can little forecast the issue from the character of the means. But for the labour of the scavenger the streets of London would be impassable, the metropolis of the world a desert. Ply then your ruthless besoms, "Liberals" of Britain. If need be, use the torch. What if the Communist of Paris, on being charged with setting fire to a library, justified the act by saying that he could not read?

* * * * *

The road to God is paved with idols.

Proof Palpable of Immortality. By EPES SARGENT. Colby and Rich, Boston. 1875.

MR. EPES SARGENT is an American author of considerable ability, and modern Spiritualism was indebted to him some years ago for the useful work entitled *Planchette; or, the Despair of Science*. In the book now under notice he has collected and printed within a reasonable compass the most important incidents which have occurred in England and America in relation to the materialisations of spirits during the last three or four years. To show how completely he has done his work, it may be mentioned that he begins by describing the materialisations of the past; he relates how materialisations of a more or less satisfactory character had been occasionally witnessed through the mediumship of Kate Fox, D. D. Home, and J. Coons long before modern *seances* for phenomena of this kind were regularly held. He then narrates how Mrs. Andrews began to sit regularly for materialisation manifestations at Moravia, New York State, and he tells how spirits made themselves visible to numerous observers through the mediumship of Mrs. Hollis. Then the materialisations in England are described, a great deal of space being devoted to those seen through the mediumship of Miss Cook. Indeed the book is prefaced with a portrait of Katie King, the first materialised spirit ever photographed; this frontispiece is engraved from a photograph taken by Mr. Harrison by the aid of the magnesium light. The materialisations through Messrs. Herne and Williams, and through the Eddy Brothers, are also described; consequently, between the two covers of this book are included records of some of the most marvellous *seances* that have ever been witnessed in the Spiritual movement. The English materialisation manifestations which he describes were most of them recorded in these pages at the time of their occurrence, but most of the interesting information he gives in this book about the materialising of spirits in America is new to English readers.

The following narrative, setting forth how Mrs. Rosanna C. Ward, of Cincinnati, met her end, is of interest:—

THE DEATH-DED OF A SPIRITUALIST.

For several years she had said to her husband that she should pass away in the autumn of 1873, in the twilight of a

beautiful day. The fact verified her prediction; she, too, like Socrates, was a sensitive or medium in her relations to spiritual influence.

A few days before her departure she sent for a Unitarian clergyman, the Rev. Mr. Vickers, and requested him to conduct the services at her funeral, and to say: "This woman did not die in the *faith* of Spiritualism, but in an *absolute knowledge* of the reality of the after-life and the fact of spirit-intercourse."

She arranged all her affairs, and gave minute directions.

"After the spirit leaves the body," she said, "lay the body out for cooling in this room; lower the windows about six inches, and allow nobody to come in. . . . There must be no sitting up: go, all, and take your needed rest, as *I shall be doing*."

The day preceding her death she lapsed into a deep trance, and was absent three hours. During this time her arm was pulseless and her breathing was imperceptible. When she retook possession of her body, she said: "There is so much life in the back brain that I could not pass away. The back brain must die a little before I can leave." She then said to Mr. Ward, who had just handed her a flower: "The flowers are a thousand times more beautiful in the spirit-world than these! But all God's works are beautiful, if we are only in sympathy with them. My dear, it is all right."

She then spoke of the interviews she had been having with departed relatives and friends, and said: "I will go to-morrow." On the morrow, a few moments before she passed away, she gave some instructions for her husband's comfort, and then, with a smile, looking him in the face, said: "My work is now done: the curtain falls." And so the well-prepared spirit passed on to the better clime, "the purer ether, the diviner air."

What truly "inspired" mind can depreciate evidences that could lend such a lustre to death as they did in these cases of Socrates and Mrs. Ward? Who shall disparage the proof palpable of immortality when it can thus give us joy for mourning, beauty for ashes, and make the dissolution of the mortal body the opened pathway to a nobler and more beautiful life?

It is by no means contended that the mere knowledge of immortality, any more than that of anatomy, inspires all the virtues. We have seen that it may be accompanied with extreme vindictiveness and malignity. Belief in anything must be vitalised by right thinking before it can be productive of good.

But to say that the reflective mind is not lifted to a higher plane of thought and aspiration by an assured sense of continuous life is an absurdity. As well might it be said that the man who expected to live only a week would make the same provision for his life that he would if he expected to live a century. As well might it be said that the Ptolemaic view of the universe is as fruitful in sublime conceptions as the Copernican.

Spiritualism regards man not only from the side of his limitations, but of his possibilities. "Why dost thou wonder, O man," says Isidore, "at the height of the stars or the depth of the sea? Enter into thine own soul and wonder there!"

The Soul of Things; or, Psychometric Researches and Discoveries. By WILLIAM DENTON. 3 vols. Boston, U.S., W. Denton. 1874.

The first volume of this book was published several years ago in London, and attracted the attention of the intelligent few in this country who were acquainted with psychological subjects. In that first volume, Professor Denton—who is an accomplished geologist—narrated how he gave pieces of fossils and of minerals to clairvoyant sensitives, who applied the pieces of stone to their foreheads, then in the clairvoyant state described the nature of the specimens, ascertained from what regions they had been taken, and by spiritual vision saw some of the scenes and events of prehistoric times which were in some way connected with the substances under examination. In this way the clairvoyants professed to see the mastodon and other animals now extinct, living and moving before their eyes; they described their habits, their food, their modes of locomotion, and the external features of the scenes in which they lived. Professor Denton tried careful experiments

to ascertain that his sensitives were in no way reading his own thoughts while giving these delineations, so that the revelations could not justly be ascribed to the unconscious action of one mind upon another. He rolled up many of the specimens in paper, and gave them to his clairvoyants without knowing himself what specimen was in each particular wrapping under examination, but the results were in no way vitiated by this method of procedure.

Clairvoyance is uncertain, yet now and then the sensitives are able to see things which are taking place hundreds of miles away from the room in which they exercise their powers of spiritual vision. Professor Denton has not only applied this power to the tracing of the history of geological specimens, but in the last two volumes of the book before us has published clairvoyant revelations about the insects of the coal period. His sensitives drew various animals as they saw them, consequently among the numerous illustrations in the book, pterodactyles are represented in the act of flight, swan-necked reptiles are shown paddling along in the water, and butterflies, beetles, crane-flies, bird-reptiles, and snakes of prehistoric times are represented in their native haunts.

Carrying this method of research still further, Professor Denton publishes clairvoyant examinations of the planets. The alleged habits of men and animals on Mars are described. A great deal is said about Jupiter, which is described as inhabited, and not as a hot globe. On one occasion also a clairvoyant examination of Venus was made. So far as our experience of trance mediumship is concerned, its statements relating to physical science have been altogether unreliable and mischievously deceiving, nor has any new discovery in physics ever been given to the world from this source. It may be that the revelations of Professor Denton's clairvoyants about the planets are equally unreliable, but at all events he has done good service to the world by making the experiments and putting the results on record; for by the repetition of such experiments by other inquirers with other sensitives, in time it will be found out whether the different sensitives agree with each other, or whether the revelations all bear strong evidence of originating in cases of "dreaming awake." The description in Professor Denton's book of the sun as seen by a clairvoyant, does not agree with what is known of the violent commotion going on at the surface of that luminary, disturbed as it is by cyclones of the most violent nature and by sudden outbursts of fiery vapour extending thousands upon thousands of miles above the average level of the surface. Professor Denton himself also seems to be unaware of the strong evidence that sun-spots are depressions below the level of the photosphere.

Here is what one of his sensitives, a boy of the name of Sherman, says that he saw upon Jupiter when making a clairvoyant examination of one part of that planet:—

CLAIRVOYANT EXAMINATION OF PLANTS UPON JUPITER.

"I am not far from it, and I see a great crater. The mountain looks so curious! It seems flat. I am over it, and cannot see any peaks; but I see the crater very plain. Cracks go out from it; and they are filled with something lighter coloured than the mountain. As I go nearer it is brighter; it must be lava. No: when I got nearer still I saw it was light from somewhere else. It reflects the light: it must be the sun's light. It has been lava once. It is glassy, and has bubbles. The crater must be four or five miles across. There is a wall all round the crater.

"There are some very stunted trees there. They are more

like trees than any that I have seen on the planets before; only the leaf is very thick. It is about four inches long, a quarter of an inch thick, and three inches wide. When you take hold of them they stretch like rubber. It is hard to pull; but I pulled one out till it was about a foot long; but it was narrow. It went back slowly to the shape and size it had before. The tree is about six feet high, and four or five inches through, and bends very easily. It bends with an even curve. Why! the tree stretches too, but only a little. I stretched one about two inches. I notice when I pull the leaf out the veins stand out like ridges on it.

"Down the mountain I see more trees. I see another kind, that look like toadstools, but are no higher than my head. There is a tall plant, too, of a sea-green colour, with a large body, and two branches that curve toward each other to the top, and have a flower on the end of each. It seems as if it would break rather than bend; but it is soft, and something like pickled cucumber. They look very pretty. The flower is pink; but the leaves of the flower are green."

Supposing one of the residents upon Jupiter had been present while Sherman was pulling the first described plant, what would he have seen? Would he have seen a ghost pulling it, or would he have seen the plant stretching of its own accord? or did Sherman by some occult power gain a knowledge of the spiritual properties of the tree? or was the vision but a waking dream?

There is no question as to the good faith of the author in writing the book. He is well known to American Spiritualists as a fearless and upright man, and his writings are tolerably well known among English Spiritualists. He is thus too intelligent to select clairvoyants of unreliable and untruthful character, consequently these circumstances give an interest to the book which otherwise it would not possess. In another part of the book Sherman describes the inside of a temple upon the planet Mars, and in the course of his statement said:—

A CLAIRVOYANT EXAMINATION OF MARS.

"They have a very curious thing here. It remains about two feet from the floor all the time: just so high. As a compass turns to the north, and goes back when you push it to one side, so when this is pushed down it rises up, and when it is pulled up it sinks down again. Higher than two feet it is heavy. It looks as light as pumice-stone. It weighs nothing where it stands. They slide it along. When they drop it it bobs up and down till it settles in its place. They use it to measure in some way. The higher it is up the more it weighs. There are several in this building. They are no larger than a thimble.

"I see almost everybody has one in his pocket. They are round as a marble, and glossy." ("See what they carry them for.") "I cannot see. They put them away very carefully. I think they measure heights with it by its weight."

In relation to the foregoing curious statement Professor Denton says:—

With the diminished gravity of Mars, and the probably increased weight of its atmosphere, it is possible that a substance exists there whose specific gravity is less than that of the lowest stratum of the Martial atmosphere. In such a case it would form a natural barometer.

The book describes the manners and customs of the various races upon the different parts of Mars, it describes their work, and gives specimens of the handwriting of the people. It even gives a little information about their religion; and as the alleged existence of books and temples and other things common upon the earth would seem to indicate that the whole narrative belonged entirely to this world and had nothing to do with any other, Professor Denton says:—

If the highest embodiment of life on Mars is the human, and almost identical with that on our own globe, it is not unreasonable to suppose that the moral and religious development of the people there must have proceeded along similar lines to that of our own.

During one of his clairvoyant examinations, Sherman exclaimed:—

"Mercy! I think they must have religion there, and believe in some kind of a devil. I see a representation of a being with eight horns on his back, claws on his fingers about six inches long, and on his toes the same. The eyes stand out like lobster's eyes. The whole body is scaly and green. The teeth are about a foot long. There is a very large man inside."

From what has been said it will be seen that the book is an exceedingly curious one, there certainly being no other at all resembling it on the face of the earth; but whether reliance can be placed upon information received in this curious manner is altogether another question. When clairvoyance is employed to reveal what is occurring at distant places upon this earth, it has been found upon subsequent investigation to be sometimes reliable and sometimes unreliable. If ever communication between the planets should be established, it will in all probability be done by means of the little understood spiritual powers possessed by man, so, however full of error the revelations in the present book may eventually prove to be, the work is a first step in the right direction.

THE TRIAL OF LEYMARIE AND FIRMAN BEFORE THE TRIBUNAL CORRECTIONNEL—continued.

PRESIDENT—M. MILLET.

Translated from the "Gazette des Tribunaux" and "Journal des Tribunaux."

EVIDENCE OF MME. KARDEC.

Widow Rivail, alias Kardec, aged eighty.

Q. What do you do?

A. I keep the Spiritist bookshop, *Avenue de Ségur*, 59.

Q. Was Buguet your photographer?

A. Yes.

Q. How many times did you go to him?

A. Three times.

Q. Did you wish for the image of your father?

A. Yes.

Q. Did you not tell Leymarie?

A. No. The first time an old man came, who was not like my father; the second time my husband came, with some writing.

Q. Was it his writing?

A. It is so much reduced that one cannot recognise the writing.

Q. And yet there is in the *Revue Spirite* an attestation of yours, that it is your husband's writing?

A. That was so; we recognised it finally.

Q. But here is Mademoiselle Menessier, who made the little placard in question.

The girl Menessier was called.

The President—Was it you who wrote it?

A. Yes.

Witness—It is my husband's writing.

Mdlle. Menessier—Madame, I wrote it.

Witness—You may say so, but that does not prove it, (Laughter.) How is it that there are two hundred letters from the provinces testifying to these facts?

The President.—But you have heard what Mademoiselle Menessier has just said?

Witness—If Buguet says the opposite of the truth, his clerk may do like him.

Q. Your husband's name was not Allan Kardec. Where did he get that name? Out of what conjuring book?

A. Out of no conjuring book.

Q. All that your husband put in his books he took out of old works published long before his time.

A. I don't think you ought to make a joke of these things.

Q. Madame, we do not like people who steal from other works and appropriate what others have invented before them.

ALPHONSE CHEVILLARD'S EVIDENCE.

Alphonse Chevillard aged fifty-six, Chemist.

The prosecuting Counsel asked me some questions. I have been to Buguet's.

Q. You knew his process?

A. I also went to Firman's, and I have been to a Spiritual seance at Leymarie's, where I perfectly understood that the phenomena they showed us were produced by means of transparencies, rubbed over with phosphoric oil, and that the figures were moved, like Chinese shadows, by a brass wire. Leymarie is, in my opinion, a weak-minded man, but I think his convictions are honest. I saw at his house a medium who gave me tickets, some of which I have still, and which bore the words: "Admit to spirit-materialisations." (*Bon pour sa matérialisation des esprits*).

M. WITTMAN'S EVIDENCE.

M. Wittman, journalist.

Q. The *Figaro* published an article by you, I believe, in favour of Buguet. Did you know that Buguet only made use of material means?

A. No, we did not discuss that. I don't think he took me for a fool.

Q. How much did you receive?

A. Three hundred francs.

Q. Your journal did not believe in Spiritists, then?

A. Oh! no more than in somnambulists and mountebanks at fairs.

M. BERTALL'S EVIDENCE.

Bertall, aged fifty-three, draughtsman.

Q. Were you not surprised at seeing spirit-photographs?

A. A friend of mine showed me some. I went to Buguet's. I was not at all convinced. I asked him to come to my house. He would not come, which is easily understood. I said that it was all trickery.

M. JOUFFRAY'S EVIDENCE.

Jouffray, cashier to the "Société Spirite."

The Counsel for the instruction wanted to make me say that I believed Leymarie and Buguet to have acted in bad faith. But no, they acted in good faith.

Q. You believe in Spiritism, then?

A. Yes, I told the counsel: "Do you know English? If you do not know English you cannot understand English. Well, it is the same with Spiritism; it must be felt."

Q. Perhaps you are a medium?

A. Yes, sir, I am a medium for presentiments. (Laughter.)

MME. HUGUET'S EVIDENCE.

Mme. Huguet, aged forty-two.

I asked M. Firman to give some seances at our house. My husband is a doctor, and we see a great deal of society. M. Firman asked twenty francs a seance for making apparitions of the dead.

Q. What made you suspect his good faith? Did he not cause the spirit of a little Indian to appear?

A. We had five seances, and he made it appear every time. One day I hid myself in a cupboard, and saw that it was all jugglery. M. Firman covered himself with some light muslin, and wound some Chinese crape round his head. I went in with a light, and dragged some of the stuff away from him.

Firman—Madame could have taken nothing from me, for I had nothing with me. When Madame came into the cabinet I was lying on the sofa.

M. JACOLIOT'S EVIDENCE.

Jacoliot, littérateur.

I went to Mme. Huguet's. I saw the medium, and Mme. Huguet holding him. The woman Firman rushed upon him to hide him. I prevented them running away.

Lachaud—Did M. Leymarie seem to the witness to be of good faith?

Witness—M. Leymarie did seem to be of good faith, but quite fanatical on these matters.

M. BAILLEUL'S EVIDENCE.

Bailleul, advocate of the Court of Appeal.

I have known something of Buguet since the beginning of his experiments. I sat to oblige him, but without attaching any importance to the thing.

Q. What do you know of the little Indian?

A. I was at M. Huguet's one day when the little Indian appeared. It was easy enough to see what it was. But I must add, Mons. President, that when we signed the written account of these facts not one of us was thinking of an action at law. We were all quite incredulous, and only wished to amuse ourselves.

The *XIX. Siècle Journal* had published the facts written by M. Sarcy.

COL. CARRE'S EVIDENCE.

Carre, colonel of artillery, aged fifty-nine.

Q. You were also one of Buguet's victims?

A. I was not deceived. I am certain that the photograph I had was of a spirit. I assisted in the manipulation, and there was nothing on the plate previously.

The President.—Sir, here is the spirit,—here is the dummy before your eyes; the negatives are there, and Buguet has confessed the fraud.

Witness.—Buguet may have cheated on certain occasions, but he has not always deceived people.

Q. Then, according to you, Buguet is gifted with supernatural power?

A. No; he is only a medium.

[This completes the report of the first day's evidence. The trial was resumed on the following day, 18th, when a few more witnesses were heard, but nothing new was brought forward. The rest of the time was occupied with the pleading of counsel, from which we give a few extracts.]

PLEAS OF THE COUNSEL.

M. Dubois, for the prosecution, said that the most curious and original thing in this trial was that the accused had sought to impose upon their dupes by drawing upon the mysteries of an ideal world. He continued—

"We will not dwell upon this, however, as we are not concerned with an inquiry into the nature of Spiritism; there can be but one opinion as to the absurdity of this strange doctrine, and you have all been grieved and surprised at the sight of a confidence and credulity which has remained unmoved before the clearest demonstration. You have shared our astonishment at seeing enlightened and intelligent men given up to the most grotesque superstition that the world has ever seen. . . . It is my business to see whether fraud can be detected, and whether it is punishable. Well, it is only too evident. Buguet has acknowledged it, has explained it, and we have a criminal act quite human, very natural, very terrestrial. No demonstration is necessary: the object of the accused is evident—to persuade people that they are gifted with supernatural power—such is the conviction that Leymarie and Firman have tried to impose upon the minds of their dupes. Buguet asked twenty francs, in some cases several times over, as often as he made a fresh trial; he guaranteed nothing; he would not guarantee the likeness. . . . Added to his manoeuvres are those which resulted in the correspondence with persons in the country, in advertisements and puffs in the *Figaro* and the *Journal des Etrangers*. The principal puffs, those most calculated to strike the imagination of believers, were contained in the articles of the *Revue Spiritic*. In these accounts Leymarie had an interest; the *Revue* was his only resource, and he had besides an interest in the photographs, which he sold at a profit of fifty per cent. It may be said he did not know the means employed. That does not matter; he knew the photographs were done by some means or other. He may have been ignorant that there was a dummy used as a model for ghosts, but he was not ignorant that there was a trick in it. . . . He also wrote articles in favour of Firman, notably in the matter of the little Indian.

"It is absurd, of course, for people to believe in such things, but we cannot avoid feeling some indulgence for the victims. So much the greater, however, is the guilt of men who have trifled with the best and purest feelings. I think there is a serious as well as a comic side to these things. I leave this to your earnest consideration."

M. Craquelin, Buguet's counsel, said in his defence that he could not be convicted on the charge of cheating, as he had never pretended to be a medium, nor to guarantee the likenesses. He did not invent spirit photography; it existed in America: they were getting photographs from America; why not make them in France? If M^{me}. Kardec would persist in believing Buguet to be a medium, when he said he was not one, that was not his fault. The law had nothing to do with whether a medium could communicate with the dead, or with people who chose to believe in the supernatural. Besides that, persons came to be photographed of their own free will; Buguet did not tell them to come. All that could be said was "So much the better, or so much the worse, for those who believe in it." The whole trial resolved itself into a case of persecution of the Spiritists, and the best way was to laugh at it.

M. Lachaud, who appeared for Leymarie, said the subject was a new one to him, and he could not examine it deeply; he could only remain appalled before mysteries which he had not the power to penetrate. He would abandon to public

justice the man who had tampered with the sacred feelings of mothers and husbands, but he was honoured by having to defend a man of a very different stamp, whom, however much he might be pitied or scoffed at by some, it was impossible not to esteem. He might have been too confiding, but as a proof of his honesty of character, it had been shown to the *jury d'instruction* that since his first failure in business, his sole thought had been to discharge honourably every liability, to which end he had lived a life of privation. As for his belief in Spiritism, could any science be nobler? It was not only an interesting study in itself, but a confirmation of the belief of all ages. Moses, Isaiah, the Councils of the Church, Pope Sixtus the Fifth, the venerable Pius the Ninth, all religions, believed in apparitions.

The President reminded the counsel that the trial was concerned with the fact of Buguet's processes.

Lachaud—I have to show that my client is not a fool; that manifestation of the dead is a fact that has always been believed. There have always been millions of people who have believed it. It cannot be said to be contrary to good sense. It is a question of science. M. Leymarie tried some experiments with those who are not of his belief, and who are men of science, and he was convinced. He considers Buguet to be a medium. Why are there so many people making these experiments? That is an argument which no one has answered. M. Leymarie has received one hundred and fifty letters establishing the truth of two hundred and twenty likenesses; and if you will have other attestations, here are some of another sort; they are signed by Buguet himself.

Dubois. Why were these not produced sooner?

Lachaud. Because Leymarie thought they should be kept until the last. In the face of these it is useless to maintain that Leymarie was not of good faith.

M. Lachaud then considered the various arguments in turn brought forward by the prosecution, and showed that Leymarie from first to last was unconscious of the means employed by Buguet. His only thought had been the progress of the doctrine. Leymarie, instead of being a rogue, was a hero, inspired by the ardour of a missionary, for a cause which had become his life. If he were condemned, nothing would prevent his becoming a martyr. If the Republic would root out Spiritism, it must not encourage its growth by persecution.

M. Carraby then spoke in defence of Firman, pointing out that no one had been deceived, as nothing had been promised. He cited the names of some of the more distinguished believers in Spiritism, including Wallace, Crookes, and Hare, adding that there was no great truth which had not once been ridiculed. He demonstrated the honesty of Firman from the fact that he had refused to escape while out on bail, though some of his friends had urged him to do so. This was not the conduct of a cheat (*un escroque*), and to condemn such a man would be to make him a martyr in the eyes of his own people.

SACRAMENTAL WINE.—At a meeting of the Cardiff Council of Instruction, held on Saturday evening last, the following resolution was passed unanimously:—"That this Council, believing the use of intoxicating wine in the celebration of the Lord's Supper to be contrary to Divine inspiration, and detrimental to the success of the total abstinence movement, respectfully urge upon all Good Templars members of Christian churches, the imperative necessity for taking immediate steps to induce their respective churches to discontinue its use. This Council is still further of opinion that intoxicating drink is one of the greatest stumbling-blocks to the progress of the gospel of Christ."—*South Wales Evening Telegram*.

THE POWER OF SPIRITS.—A letter dated June 21st, and published in the *Northern Daily Express*, contains the following passage:—"Jesus, Paul, and other Apostles were Spiritualists; the prophets were all Spiritualists. The voices of spirits have been heard at all times in all countries. They are heard now by many, as distinctly as you can speak yourself; they are by me, although I am not a Spiritualist, and oppose their proceedings. They can give, and have given to me, the distinct sensation of personal touch, and that in a most tremendous manner; they can give visions that have all the appearance of reality, and yet are only deceptive illusions. The great curse of the world is, that these spirit voices and visions have in the superstition of former times been attributed blasphemously to the manifestation of the Almighty God on earth. If you believe what is stated of spiritual manifestations in the Old and New Testaments to be possible, then you must admit them to be possible now."

A PARTIALLY MATERIALISED SPIRIT.

BY WILLIAM H. HARRISON.

LAST Saturday night, June 26th, I attended a public *seance* for Spiritualists only, through the mediumship of Mr. C. E. Williams, 61, Lamb's Conduit-street, Holborn, W.C. Fourteen or fifteen other spectators were present, most of whom were strangers to me.

After the usual dark *seance*, at which musical instruments were floated about the room, a sitting for materialisations took place. Mr. Williams entered the cabinet and was tied securely by a gentleman who expressed a wish so to do, after which all the other spectators sat in the dark outside the cabinet. After a time a phosphorescent light flashed up inside the cabinet, and out came the materialised spirit—John King—in his white robes, holding his lamp in his hand. Whenever he wanted to show himself the curious light in his hand flashed up and then died away, the total duration of the slow flash being about half a minute each time. Now and then he floated in one steady sweep up to the ceiling, and could be clearly seen by all present pressing his head against it. These things have often been described before, but I now come to a new point in connection with them.

As a general rule, when spirit-hands or spirit-heads are seen, they appear through the opening of a cabinet, so that it cannot be told whether they are floating in the air or whether they are connected with the remaining portion of a body. John King in floating to the ceiling only lit up his head and shoulders occasionally; it was never possible to see his legs, so I asked if the lower portion of his body were there. He said that on some occasions it was, but that in this instance it was not. Upon that I asked him to let me pass my arm right underneath and across his body just below the chest, to be able to testify as to whether there was anything solid there or not. He replied that he would try. Shortly afterwards, while his lamp was illuminating his head and shoulders, he asked me to pass my hand across the space where his waist ought to be. I did so, and after my arm had passed horizontally about a foot under the front of the white robes over his breast, my hand struck against something, which he said was no part of himself but the hand of a lady sitting nearly opposite me at the table. I asked her whether this was so, and after some delay—for she apparently did not at first know what was going on or what was the meaning of my question—she replied that I had so touched her hand; but in consequence of the delay, I am not certain that her hand might not have been touched by something else in the meantime.

John King afterwards brought his lamp down at my request, so that I could see the end of the drapery below his chest, and I saw that it ended in a sharp line all round his waist, and did not droop any further. During these experiments I was trying to get accurate and not dubious information, and some of the sitters thought I ought to have been satisfied with less than I obtained; but John King, who has known me for many years, had no sympathy with such comments, and no desire that I should accept anything doubtful, so was doing his best to make the whole thing clear and decisive. I hope that on a future occasion he will succeed perfectly.

The general result of this *seance* has been to bring a tolerably complete but not absolute conviction to my own mind, that last Saturday the living, speaking John King was a half-length figure, and that an arm might have been passed horizontally below his waist, from front to back, without coming in contact with anything material. At the same time, I am aware that he often comes out quite materialised at full length, although he then also illuminates only his face and shoulders, because sometimes I have heard him knock against the table, while his illuminated bust was high above the level of its surface.

Mr. Tapp recently told me that when John King exhibited himself a few weeks ago in the rooms of the Dalston Association, he (Mr. Tapp) was standing in such a position that directly below the bust of John King he could see a folding door behind the form, thus demonstrating that the lower part of the body was not materialised. Further, when spirits at ordinary dark *seances* float musical instruments about a room, and play on them with materialised hands, the said spirits would appear to have no materialised feet at the time, since no feet ever knock against the sitters on such occasions. Materialisations in the light are merely a step in advance of ordinary dark circle manifestations.

NATIONAL ASSOCIATION SPIRIT CIRCLES.

THE British National Association of Spiritualists, finding that many inquirers object to visit *seances* held at the rooms of public mediums, has made arrangements to meet the requirements of those who are not prepared to enroll themselves members of the Association, and who cannot therefore be admitted to the circles provided for members only.

In accordance with a suggestion made by Mr. Charles Blackburn, a fund has been instituted from which the medium's fee and the hire of the *seance* room at Great Russell-street will be paid. Each subscriber to the fund is entitled to receive tickets at the rate of one ticket for every seven shillings contributed, to be gratuitously presented by them to inquiring friends, who will be expected to comply with the rules or conditions laid down by the member of the Association's committee appointed to conduct the circle. The first series will begin on the 10th September next, with Mr. Williams as medium, and will be continued monthly, under present arrangements, during six months. The tickets for the first series are nearly all taken up, but should a sufficient number of new subscribers present themselves, the committee will endeavour to arrange a second course at once.

It must be understood that the *seances*, though instituted for the benefit of inquirers, are not limited to such only, but are open to all members of the Association desiring to purchase tickets. Indeed, the manifestations will be much better and stronger if the majority of sitters present are Spiritualists who understand conditions. The circles are, however, distinct from those for members exclusively, which can be arranged at any time by a certain number of persons sending in their names to the Secretary, who will assist in negotiating with any medium desired by the circle. The medium and the *seance* room will, in every case, be engaged by the members of the circle, and not by the Association.

Private persons can also engage the *seance* room, and make any further arrangements they please, on their own responsibility.

MRS. TAPPAN'S LECTURE APPOINTMENTS.

GLASGOW:—City Hall, Sunday, July 4th.

City Hall Saloon, Monday, Thursday, and Friday, July 5th, 8th, and 9th.

EDINBURGH:—The following week.

NEWCASTLE:—August 29th and three following week days.

BELPER, DERBYSHIRE:—September 7th and 9th.

LIVERPOOL and SOUTHPORT:—The week following.

Mrs. Tappan will make no engagements for August.

Address: Care of the British National Association of Spiritualists, 38, Great Russell-street, Bloomsbury, London, W.C.

MRS. ELGIE CORNER (Florence Cook) has left England for the South of France, and does not expect to return in less than two or three months.

M. GUSTAVE DE VEH is now at Reichenhall, Bavaria. He will leave there to-morrow to join his family at Interlaken, Switzerland, and will not return to Paris till late in the autumn.

M. LEYMARIE has written to Miss Kislingbury, secretary to the British National Association of Spiritualists, asking her to thank the friends who forwarded their affidavits and volunteered their presence during the recent trial at Paris.

A PRIVATE letter has been received by us from Mr. J. J. Morse, in the course of which he says that towards the close of May he was in New York, and had a test *seance* with Dr. Slade, whose mediumship he states to be of a convincing nature.

SPIRITUAL LITERATURE.—Last Monday a large consignment of American books on Spiritualism reached the branch office of the *Spiritualist* newspaper, at 38, Great Russell-street, W.C. Soon the most varied selection in the world of books on Spiritualism and psychological subjects will be on sale upon the premises.

SUNDAY LECTURES AT THE CAVENDISH ROOMS.—On Sunday evening last Dr. Sexton gave the first of his new series of lectures at the Cavendish Rooms, to a large audience. His subject was the "Characteristics and Tendencies of the Age." Next Sunday evening he will deliver a discourse on "The Doctrine of Metempsychosis, Ancient and Modern," a subject which is just now creating considerable interest amongst Spiritualists.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

Owing to the curious way in which things are done in France, Messrs. Leymarie, Firman, and Buguet, after being sentenced by the Tribunal Correctionnel to various terms of imprisonment, quietly left the court like other spectators, it being the custom in Paris for persons so situated to present themselves to the police at whatever time within fifteen days after judgment is most convenient to them, to take their term of imprisonment.

Mr. Firman, in the course of a letter to Mr. Samuel Chinnery, says:—

I just write a few lines to ask you if you think that the Spiritualists of London would do anything to assist my wife during my imprisonment. If they can only do a little, it will be very thankfully received. You know that while I am there I shall not be able to do anything for her or for myself: and as I am going innocently (which God who is my judge knows), I feel that you will not think it a presumption on my part in asking you to do this for me.

In the course of the same letter, Mr. Firman says that he intends to take up his quarters at Sainte Pélagie on the 28th of June; consequently, if he had acted upon that idea, he would have begun his term of imprisonment last Monday.

We have received the following letter from Mr. O'Sullivan:—

To the Editor of "The Spiritualist."

Sir,—I am happy to tell you that Leymarie has appealed to the *Cour d'Appel*. He had left the matter entirely to the decision of his friends, telling them that he was alike ready to accept the one year's imprisonment under his first sentence, or five years, if necessary under the possible sentence on his appeal. He would do whatever the members of the *Société des Spirites* deemed best in the interests of Spiritism. His appeal was put in on Saturday, the last of the days allowed for that purpose.

I understand that Buguet has also appealed—at least his counsel stated to a brother lawyer that he would.

It is to be hoped that at the trial of Leymarie's appeal Lachaud will this time go into the basic question of spirit photography. His client's case being that of his good faith and real belief in the genuineness of the photographs, it will be materially strengthened by showing that the thing is really possible, and that many at least of Buguet's pictures were genuine.

Firman has decided not to appeal. He would probably have no better chance before a judge robed in red than before those in black, and he deemed it not worth while to throw away more of his friend's money, only to have his sentence aggravated. He has notified the *Procureur de la République* of this, and asked for a month of liberty before going to take up his quarters in the prison, which he asked might be that of St. Pélagie. If not the full delay asked, some time will no doubt be accorded to him, that being the French way. His mediumistic power seems gradually returning to him, for yesterday Count de Bullet obtained the materialised form of his sister, deceased, whilst Firman was visible at the same time, lying entranced.

Leymarie is preparing a pamphlet, which will contain a full report of the trial, with all his letters, and the certificates sent from England. It will be ready in about a week.

I may mention that on the same evening after the trial, the *Procureur Substitut* (M. Dubois) received a great step of promotion in his professional career. It may have been an accidental coincidence, he being a man of distinguished ability, but it looks very like the presence of some potent influence behind this persecution of Spiritualism in Paris, and strengthens of course the belief of those who see that influence in the Church.

J. L. O'SULLIVAN.

Spiritualists have been placed in a very false position before the public, because the French counsel who argued the case did not present the whole truth, no matter whether the Tribunal Correctionnel believed it or not. The true position is, that spirit-photography is a fact, and that Buguet, who will say or do anything which coincides with his self-interest, added to his real

powers—which were not under his own control—by introducing imposture which was under his control, and much more profitable.

We have been favoured with the following letter from Mr. Samuel Chinnery:—

To the Editor of "The Spiritualist."

Sir,—My account of the Paris trial of Messrs. Leymarie, Firman, and Buguet has been delayed by business occupation since my return.

I distinctly state, from very close observation, that the two first persons charged had no chance, and that the latter sank with them whilst he expected a better fate than that which he shares with more honest men.

No criminal could appear so miserable as Buguet did. To the witnesses who observed him nothing could be more patent; his impudence contrasted badly beside the calm demeanour of M. Leymarie, who had to listen to unexpected remarks implicating his sense of honour and probity, as so well and clearly set forth in his defence by Maitre Lachaud.

I conversed with witnesses from Madrid, from Sweden, and with military officers from Versailles, who had come to testify to the truth of Buguet's mediumship; I heard assertions from honourable and decorated gentlemen, who in their own country, in other circumstances of jurisdiction, must have carried the day for the two innocent persons charged, and for our cause.

The efforts made by means of affidavits from England, from many honourable witnesses of social standing and mercantile and philosophic ability, had no effect. Care had been taken to have them certified to by the French Consul, but they became of no avail. When questions touching proof were advanced, silence was ordered and command given to "sit down."

The French military officers loudly expressed their sentiments in the corridors of the court, and foreigners had to restrain their most violent imprecations at treatment which could never have occurred in an English court. One colonel complained that justice was dead in France, although he should still stand by his colours, hoping for a better time.

It is most distinctly understood that the deal box containing the figures alleged to have been used by Buguet in producing the phantoms in his portraits, were simply manufactured by him or his myrmidons between the time he was advised by the authorities that he was liable, and that he would be arrested.*

Of 15,000 portraits taken, a fraction amounting to 200 of sitters residing in various distant parts, could have been certified in the court as containing also likenesses of deceased persons, who thus appeared on the photographic plates operated upon by Buguet; the white deal box contained but about 300 mannikins. One of these was ridiculously placed on a table to confront each witness; many looked upon the device with perfect contempt, and realised the unfair intention indicated. Roars of laughter and charming hilarity gilded the Court of Justice, and when the final verdict was given, the only relief was to see the judge smile between oceans of snuff, and his companion on the left bursting with laughter, whilst two honest men were consigned to durance vile—Leymarie to twelve months, Firman to six months of imprisonment, and this in contradiction to evidence. The *pièces de conviction*, in Firman's case, were not produced—no clothing that Mme. Huguet seized. This is marvellous as against the get-up of the bogus dolls set to frighten and obfuscate witnesses. Where was the white shawl? Where the hat and feathers, and the black crape and gloves? No one in the honourable court could explain this. Mme. Huguet could not find them, or simply did not produce them. It is strong presumptive evidence against the accuser, Monsieur Huguet, that his wife in reality never captured the white dress, or that it was charmed away; the production would have been more complete than that of some stupid cardboard dolls, manufactured to prove the case through the miscreant Buguet. This man cannot practise successfully in France, and it is absolutely necessary that his name be registered with his photograph wherever he may go. His name he may change; his photograph remains to convict him of that curious and inconvenient dishonesty incidental to many mediums. It is a startling fact that in this subject, as in many capacities of life, we find the most mysterious and grotesque confusion between good and evil action. We must therefore think charitably of those mediums who help us on, although they fail us at times; they are a kind of vagabond

* What evidence has Mr. Chinnery of this?—Ed.

martyrs, and we should honour those who, like Firman and Leymarie, stand to their guns for our sake. In regard to Mr. Leymarie, humanly speaking, his position is most painful. In respect to Firman, he can get his living here as a medium, and will submit, as he has always done, to our test conditions.

The pseudo-prisoners enjoy liberty now, and can really take their term when they like, or within a reasonable time. Should they appeal, they may get the sentence reversed or increased. It is to be hoped they may not appeal. Firman says he shall not. It is probable if they accept the sentence the term of imprisonment may be modified.

The question arose whether the British Association of Spiritualists should not aid in the grand trouble. Firman appeals for help on account of his wife, who is penniless. The Comte de Bullet will help, but it may be imagined how his purse has been drawn upon.

A grand vote of thanks is due to our dear brother Mr. O'Sullivan, who at the risk of anxious interest has fought the battle of the martyrs so well; also many kind regards are due to Comte de Bullet, Mme., Mdle., and M. G. de Veh, for their fearless appearance before an unfriendly court. It is a very dangerous subject, evidently, to engage in in France.

In your next number, if you will allow me, I will make some general reflections bearing upon the case, and in reference to their conduct in the matter.

S. CHINNEY.

4, Elsham-road, Kensington, W., June 28th, 1875.

As Buguet is nearly destitute of all sense of right and wrong, and has owned himself and proved himself to be a thorough impostor, there seems no reason for assuming that he has not for a long time been using wooden mannikins to aid him in producing those spirit pictures which he could not obtain by real mediumship. It would be profitable to him to do so, because in all probability he could not obtain more than three or four spirit pictures a day by genuine mediumship. Therefore the charge that he made these wooden dolls after his arrest should not be made unless there is ample proof. Unless such evidence is forthcoming, the charge had better be publicly withdrawn, or a good cause may be injured by exaggeration.

Immediately after the close of the trial, M. Gustave de Veh left France, and in a private letter to Mr. Harrison from Reichenhall, Bavaria, dated the 25th of June, he says that the enemies of Spiritualism will fail in their attempts to crush out the belief in France; he adds:—

The whole proceeding will only result in a new edition of Allan Kardec's works, and in awaking the most eager curiosity, consequently will bring in hundreds of new converts. In the very midst of the Court, the moment the condemnation of the accused had been pronounced, the hottest of discussions began, and was continued all the way down the staircase into the court-yard. We could not help smiling at the quite unlooked-for scene. . . . Firman is twenty-five years of age, and was married only a fortnight before his arrest. Buguet and Leymarie remained only one week in prison after their first arrest, but Firman, being a foreigner, was kept six weeks in solitary confinement, and when brought out for examination he was in chains. After six weeks, bail was at last accepted, but not less than six thousand francs, whereas Buguet and Leymarie only deposited one thousand francs each.

Mr. Firman being an American, it is to be hoped that American Spiritualists will draw the attention of the United States Government to the preceding facts.

Only those who have been placed in positions wherein they have had to defend the truths of Spiritualism while the outside world and even some section of Spiritualists were inveighing against them, can fully appreciate the debt of gratitude under which the movement labours to those who took the most active part in supporting Messrs. Leymarie and Firman during the late trial. The work was anxious and responsible in the highest degree, so that recognition is especially due to Mr. O'Sullivan, Mr. Chinnery, and Mr. and Mrs. and Miss de Veh.

SPIRITUAL PHENOMENA AMONG THE ESQUIMAUX.

THE following is extracted from a notice in the *Saturday Review* of a book entitled *Mythologie et Légendes des Esquimaux du Greenland*. Par l'Abbé Morillot.

According to the old belief every being endowed with animal life, human or other, had a soul distinct from the body, which it could quit without necessarily causing death, and into which it could return. Although visible to especially gifted men only, it had exactly the same form as the body to which it belonged, while of a more delicate and ethereal essence. After the death of the body its existence continued, and traces are to be found of a belief in transmigration presented under a strange aspect. Not only could the soul of a living man animate a dead one, not only could it enter the body of an inferior animal, not only could it be cut to pieces and come together again, but the lost portion of one soul could be replaced by the corresponding portion of another. A belief in ghosts and haunted houses, universally diffused over Greenland, is apparently attributed by M. Morillot to the influence of the Scandinavian settlers; but we do not see how the ordinary every-day spectre of the country village could do otherwise than flourish in the presence of the aboriginal creed described above.

The Christian missionaries succeeded in bringing these odd notions concerning the soul into a tolerably orthodox condition, but they were not equally fortunate when dealing with the "Inue" (in the singular "Inua"), or genii, who still retain their primitive form in the minds of the Esquimaux. By these, according to ancient tradition, the whole visible world was governed, under the supreme rule of Törnarsuk; and although some of them were merely human souls, elevated after their separation from the body, others had always been "Inue" and nothing else. High among the "Inue" proper are the "Ingersuit," who dwell on the sea-coast and who are subdivided into a good and evil class. The former protect the conductors of the "Kajak" (the Esquimaux boat), and among the rocks may sometimes be found a pleasant spot upon which their habitations are built. In such a place the fishing implements proper to Greenland, but fashioned in a superior style, may also be discovered, and there are provisions in abundance. The good "Ingersuit" not only protect fishermen, who would often perish without their assistance, but fish on their own account, having boats of their own. They are generally invisible, but it is known that their form is human, save that their noses are abnormally small and that they have red eyes.

The religious system above described was favourable to the growth and maintenance of a powerful hierarchy. With the aid of the protecting "Inua" the Angäkok (in the plural Angäkut) or priest performed the high functions attached to his office. To obtain a position so elevated a training from infancy was required, and the child selected was first endowed by a priest with the gift of clairvoyance. It was necessary that he should conquer all fear of spectres or genii, and by frequent acts of devotion, such as fasts and invocations to Törnarsuk, always performed near the same spot, the soul of the neophyte was freed from the bondage of the flesh and the outer world. When he had reached this degree of elevation the great Törnarsuk himself appeared to him and presented him with a "Törnak," or assistant genius. During this process of initiation, as it may be called, the neophyte became insensible. There are caverns in Greenland where stones with a broad surface are to be seen, and it is said that the future Angäkok was to rub this with a smaller stone, until the voice of Törnarsuk was heard from the depths of the earth.

The power of the Angäkut was enormous. They were at once the legislators and judges of the people. They regulated all matters connected with religion; they alone were able to contend against sorcery. The latter faculty is most valuable, for of all the sins committed by the Esquimaux, sorcery, which was always practised for the purpose of inflicting injury, was the most deadly. Every kind of evil could be attributed to the exercise of the blackest of arts. An adept who touched with human bones the implements of a fisherman ensured the utter failure of a venture; and by mixing them with food he could cause sickness, insanity, and death. Morsels of a seal placed upon tombs rendered the owner of them unlucky in all his bargains. Arrows were fashioned which were sure to hit their mark, and inflict incurable wounds. Some of the more experienced sorcerers were able to pursue the intended victims with souls released from their bodies and encased in new forms, which were only discernible by an Angäkok or clairvoyant child. Whence the sorcerers

derived their power is not recorded, and it is strange that in such a complete system of demonology as the religion of the Esquimaux we find no attempt to personify the principle of evil.

One of the most important rites performed by an Angakok was called a "Torninek." In the evening several persons assembled in a house from which light was completely excluded. Persons in mourning and persons of ill-repute were equally inadmissible. The Angakok caused his hands to be tied behind him, placed his head between his knees, and sat by a drum and a suspended thong. A hymn was then sung by all the company, and when it was ended the priest began to invoke Törnarsuk, or a familiar genius, accompanying his voice by blows struck upon the drum. The arrival of the Törnak was made known either by a flash of light or by a peculiar sound. If information on any subject is required or advice is to be asked, the priest puts a question, and a voice, which is that of Törnarsuk, or more frequently of an Inua, is heard to reply from without. These replies sometimes share with those given by oracles of greater repute the quality of being hard to understand. Sometimes on the occasion of these solemn assemblies it was necessary for the Angakok to fly like a genius, instead of invoking one, especially if something was to be learned or done a long way off. In this emergency he raised himself from the ground, and shot through the roof, which opened in proportion to the magnitude of his power. Whether he crossed the land or sea, his passage was always visible, and left a trace indicating to his fellow-priests the road he had taken.

SEANCES WITH MISS SHOWERS.

On Wednesday evening, last week, Mrs. and Miss Showers invited some friends to a *seance* at 103, Seymour-place, Bryanston-square, London, W. Among the guests present were Mrs. Schletter, the Misses Schletter, Mr. Wedgwood, Mr. T. H. Noyes, Mrs. Fitz-Gerald, and Mr. W. H. Harrison.

Last Thursday another *seance* through the mediumship of Miss Showers was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, W. Among the witnesses present were Sir Thomas Sinclair, M.P., Mrs. De Morgan, the Countess of Caithness, Mr. Bennett, Mrs. Wiseman, Mrs. Showers, Capt. James, General Brewster, and Mr. W. H. Harrison.

At both these *seances* the manifestations were of the nature so often described in these pages. Some curious tying tests were given, the hands of Miss Showers being firmly bound by the spirits to the back of a chair by means of a piece of rope, which was elaborately fastened with hard double knot—no twists. These knots Mrs. Schletter, at the first *seance*, spent some time in examining and untying, after the manifestations were over. While the arms of Miss Showers were thus firmly bound together and to the back of a chair, another chair was threaded in the dark room on to her arms, and after being examined was taken off by the spirits; about fifteen seconds were occupied in putting it on and taking it off, thus presenting an example of the passage of matter through matter.

LUNACY LAW REFORM.

The Prospectus of the Lunacy Reform Association (64, Berners-street, W.) says:—

The Irish blue books state that it is customary in Ireland to incarcerate as lunatics troublesome characters, and that the poor when old and sick, or "actually dying, are continually committed upon magisterial warrants, females alike with males." The same process is also pursued with "noisy, troublesome children." Six sane, able-bodied persons were found, in the year 1872, incarcerated as lunatics in one asylum alone, in default of securities to keep the peace.—*22nd Irish Lunacy Report*, pp. 6, 9.

In the Scotch Reports we continually find cases of improper and injurious detention; the commissioners dwell much on the cruel injuries sustained by patients in asylums, the causes of which cannot be readily ascertained; but say it should be remembered that "violent or murderous assaults by lunatics are very rare out of asylums, and very frequent in them." They also state, "We occasionally see patients whose lunacy we feel convinced is confirmed instead of being removed by detention," and "We believe that some escaped patients who are taken back to asylums might properly have been left at large."—*16th Scotch Report*, pp. 58, 60, 62.

In the "Act to amend the Law relating to Lunatics," 15th and 16th Vict., c. 111., s. 40, it is enacted that all private

patients' letters shall be sent as addressed, or shown to the visitors at their next visit, but this provision is now almost universally set aside, and a patient's letters are as a rule sent to the person procuring his incarceration. Through these means the detention of the Rev. L. T. has lately been prolonged for many years after his recovery; and similar instances continually occur.

Without here entering into disgusting details, this Association can certify that the treatment of patients both in public asylums and proprietary madhouses is frequently revolting and brutal to the last degree, and that in the latter the patients endure privations often in inverse ratio to the payments made for them; that the foulest sanitary conditions prevail; and that even high-born ladies are subjected to the coarse custody and insulting manipulations of ordinary male attendants, men habitually taken from the most rough and illiterate classes.

It may be confidently asserted that the whole lunacy system, both as regards the security of personal liberty for the sane and due care for the insane, is so lamentably defective that nothing less than a complete reconstruction of the whole will meet the requirements of the case. This Association therefore earnestly desires to obtain such a "Select Committee on Lunatics" as sat in 1859, when it is hoped that the evidence of released patients, and of their friends, and that of asylum attendants may be taken.

Poetry.

MR. J. J. MORSE A POET

The following verses, written by Mr. J. J. Morse, the well-known English trance medium, were published in the *Banner of Light*, of June 19th last, under the title of

"I MAY NOT BE A PROPHET."

I may not be a prophet; but methinks I feel the time
When freedom's breath shall fan the cheeks of all in every clime;
When labour shall be virtue, and religion shall be truth,
And all earth's sons and daughters shall enjoy a lasting youth!

I may not be a prophet; but is not the era near,
When the Church will cease to rule men through dogma, creed, or fear?
When human life and Nature's laws, in harmony enshrined,
Will be the base of better lives, the Christ of all mankind?

I may not be a prophet; yet soon will dawn the day
When science and religion will the highest truths display;
The voice of each, eternal, shall resound throughout the land,
A system then, for head and heart, will reign on every hand.

I may not be a prophet; but the time is almost here
When the woman with the man shall stand and take her proper sphere.
Restricted and confined she's been, in all the ages past;
Thank God! those states are almost dead—she will be free at last.

I may not be a prophet; yet how soon may it arrive—
That epoch in the world's career when love for rule shall strive;
The birth of peace, the death of war, the silencing of gun,
The prize of peace we're striving for will then be nobly won.

I may not be a prophet; yet the fabled time's at hand
In which the nations shall combine as one united band.
That day will see one God, one Church, one government on earth,
The long expected golden age, the truer second birth.

I may not be a prophet; but methinks I feel the time
When Freedom's breath shall fan the cheeks of all in every clime;
When labour shall be virtue, and religion shall be truth,
And all earth's sons and daughters enjoy a lasting youth!

New Haven, Conn., May 17th, 1875.

Correspondence.

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

CLAIRVOYANCE.

SIR,—You ask me whether I do not think that "brain sympathy" with what is taking place in the brains of others 300 miles away is extraordinary? In one sense it certainly is, but allow me to explain. The great art of philosophy is not only to generalise but to detect true difference, for otherwise the generalisation may not be wholly true; hence Plato said, "Give me the man who can divide and define and I will call him a god;" hence also Bacon's great principle of induction was chiefly by exclusion. But Spiritualists bundle all sorts of quite different matters together under the term Spiritualism, and so it is with the term clairvoyance, under which are included two very different classes of facts, such as brain sympathy and fore-vision. But the mental fact of fore-vision, divination, and prophecy is a totally different matter, and the more wonderful since we cannot in the least comprehend it; and wonder is, as Bacon defined it, "knowledge broken off."

In the eagerness for knowledge we invent all sorts of fictions to account for what we do not understand. Thus ignorance and wonder are the parents of superstition, and in superstition fear plays a great part.

In the "lower" animal world we find the same two classes of clairvoyance—that fine sense and sympathy by which each creature distinguishes and keeps to its own species, and by which it detects or selects the food required by its particular nature. But we have a very different fact in the clairvoyance or instinct which, as it were, overleaps experience. Let Mr. Wallace and Mr. Herbert Spencer say what they will of their mechanical theory of inherited experience, thoughtful Spiritualists will see with me that the infinite variety and reliability of the animal instincts cannot be accounted for in that way any more than the germ cell imbibing all the possibility of a future being, is accounted for by Mr. Darwin's clumsy mechanical theory of what he terms "pangenesis," or any more than Messrs. Bray and Wyld's theory of force as an entity accounts for force. But the fact of sympathy at a distance Bacon thought to be one of the deepest secrets in nature. But all nature fundamentally is a profound secret, though for all purposes it is sufficient to recognise the nature of the cause in its results, and the supposition of a cause for causation is simply foolish, and really explains nothing. We can only reason on what we know of the order of nature—that is, in respect to conditions, consequences, and the laws concerned. And we next deal with the facts of Spiritualism by induction just as in respect to any other matters, and in the end I doubt not but we shall find that they are not anomalies, or essentially of another nature.

But to return to the question of brain sympathy, let me refer to another great German authority and witness. Göethe describes instances of his grandfather's insight or clairvoyance, and says that: "It is worthy to note also that persons who showed no signs of prophetic insight at other times acquired it for the moment while in his presence, and that by some sensible evidence, presentiments of diseases or death, which were then occurring in distant places; but no such gift has been transmitted to any of his children or grandchildren, who for the most part have been hearty people enjoying life, and never going beyond the actual." See Göethe's autobiography. But surely Göethe was wrong in attributing the facts connected with so many persons to ill health, nor is it clear what he meant by "the actual;" however, that does not concern the reality of the fact recorded.

HENRY G. ATKINSON.

Hotel de la Gare, Boulogne-sur-Mer.

MR. THOMAS LAKE HARRIS'S POSITION IN RELATION TO SPIRITUALISM.

SIR,—Mr. Robinson has favoured us with Mr. Harris's opinion concerning manifestations, the character and explanation of which constitute the investigation and study of Spiritualists in most parts of the world. We are much obliged to Mr. Robinson for publishing, for the benefit of inquirers, a letter which was designed to be private. It is a fair contribution for the consideration of such inquirers; but if it is given as anything more than that—if it is advanced as a dogmatic teaching, an *ex cathedra* announcement from one constituting himself an authority in Spiritualism, and especially if he makes an announcement as a religious teaching, I think the readers of the letter would do well to pass it by altogether. So soon as Spiritualism comes to be erected into a new religion, so soon as it ceases to be regarded as a philosophic investigation of our mental being here, and its probable career after the life in the body is past, and held up as a subject for dogmatic belief regarding that career, it will share the fate of all religions; audacious, conceited, and cunning men will take advantage of the human craving for accurate certainty touching the future, will constitute themselves intermediates between Deity and Humanity, induce the priestly pride and garb, place themselves above their fellow-men, hold the power thus seized by ever developing dogma and device, and finally establish idolatry in place of sincere spiritual investigation. Already Mr. Harris has placed himself at the head of a sect, and sways their minds and their deeds with the unmistakable autocracy of a hierarch. For aught I know he may do this in all humility and sincerity; but what I do know full well is that human nature is never to be trusted with autocratic power, and least of all in matters that concern the life to come. The first founder of a sect may be sincere, though heated about the head, but they who follow, who find the power established, the believers pliant and fearful, are as sure to make a mundane use of the sceptre which has fallen into

their hands as that night follows to day. Joe Smith was partly cracked; Brigham Young's skull is well closed, and lets out no light to his followers. Let any one read the Sermon on the Mount, and then the decree establishing the immaculate conception or the papal infallibility, and then ponder how a pure spiritual teaching may take the form of a ridiculous but dangerous tyranny by being embodied into a Church. If a man experiences "internal respiration" (and I neither deny the possibility nor, supposing it to exist, the probable comfort of such a state), let him be thankful, but let him not thereon build a platform from whence to hurl denunciation on those who are inquiring into phenomena which, at all events, lead to a belief in the possibility of such respiration by establishing the direct communion of the disembodied spirit world with the embodied spirit world; still less should he place himself at the head of a sect and preach intolerance of all others who are not yet, at all events, organised into a sect. Your editorial remarks on the probable influence of evil spirits on the characters of mediums are much more to the useful point than Mr. Harris's denunciations of all spiritual manifestations, since they call attention to the necessity for placing mediums in conditions with which such spirits do not sympathise. Long ago in your pages I ventured the opinion that circles should be formed of persons having a serious mind to inquire and deduce, and not merely bent on purposes of wonder-seeking curiosity. I also alluded to the idle and silly conversations which passed between the circle and the spirit. I take this opportunity of doing so again, and I maintain that we shall never get anything worth knowing or preserving from the other life, so long as puerile jokes and frothy wit form the staple of the conversation between the sitters and the manifestors. This of course rests with the sitters; they choose the nonsense, and nonsensical spirits respond; let them choose the wise and sincere inquiry of their minds, they will get the wiser and more instructive response. It is very likely that, after all, the knowledge which manifesting spirits can impart will ever be imperfect, and more or less commonplace; that for the higher teachings the violation of our thoughts directed towards higher subjects can alone suffice, and that by the continued exercise of such violation the "internal respiration" of Mr. Harris (which I suppose implies the communion with the highest spirits) may be attained. Still, that is no reason why it is desirable that the inquiry of all Spiritualists should be denounced as marking "the barbaric era of religious sentiment;" still less is it a reason that we should adopt Mr. Harris as a prophet and high priest, and his opinions as infallible dogmatic truth. *Nullius in verba* is an excellent motto for inquirers on any subject, most of all when religion is the subject. Spiritualists will in all probability throw a bright light on the thoughts of persons having the strong religious instinct, whatever form they adhere to externally; but if Spiritualism itself comes to be erected into a religion, be sure it will have the history of all other religions—be an excuse for the assumption of worldly power—be tossed about between hierarch and heresiarch for the deception of the masses, and never, never arrive at what I quite agree with Mr. Harris in believing it is desirable to attain—"internal respiration."

J. M. GULLY, M.D.

Orwell Lodge, Bedford Hill, Balham, S.W.

THOMAS LAKE HARRIS AND HIS NOTIONS.

SIR,—As for Harris's judgment about Spiritualism, I do not see why it is of much consequence one way or other. Unless as a medium of some distinction, he has no claim to attention; and when he goes on to assert that what he practises with impunity and advantage can only be practised by others at the peril of their souls, we reply we have heard something of the same sort from of old, and take it to be one of the ordinary and impudent forms of priestcraft. Swedenborgians talk the same talk. Swedenborg was a medium under the special and exclusive patronage of the Lord, and is to be implicitly believed accordingly. Other mediums the Lord has no dealings with, Harris included: they are the victims of devils, and all good people should avoid and distrust them. Our shop is the Lord's shop, and you are in a bad way if you take your custom elsewhere. Such talk is very pitiful, and unworthy of argument: we can only listen and laugh. That Spiritualism, in common with all that is good and powerful, has its dangers and liabilities to abuse is freely conceded; but that we are to escape from such perils by surrendering ourselves to either Harris or Swedenborg is a phantasy that cannot exist in a rational atmosphere.

Str. Mungo.

CLIFFORD ON SPIRITUALISM.

SIR.—There is a review by Professor Clifford of *The Unseen Universe* in the *Fortnightly Review* for June, in which occur the following remarks on Spiritualism, so spicy and so absurd that I should be sorry if your readers should miss the entertainment. He writes:—

“The other form of the traditional conception (of the future life) is one which the lower races of men have always taught to their conquerors, as vermin are left in a house by the ejected tenant. Witches or wizards, whole impostors and half dupes, support a wretched and criminal existence by preying upon the credulity of simple creatures who would have knowledge and speech of the dead. To these, frightened or cajoled, they show such lying and pitiful wonders as the sun is ashamed to see. The Spiritualism of our day is a mere survival of, or relapse into, the low cunning of savage times, none the less disgraceful to our generation because it may seem pardonable in more bestial and less human types. The coarse and clumsy audacities of women, who must needs be in some wise talked about, are backed by the trickery of keener-witted knaves, clever enough to hunt out and mimic the feats of older fire-eaters and floaters, and thereby to deceive even some of those who have lived so long in the pure air of honest and patient research that they cannot believe in fraud so vile and detestable. If, as the tricksters phrase it, ‘the phenomena are sometimes real,’ there yet remains the mass of vulgar cheater which is used to supplement ‘the phenomena;’ and at the bidding of such vulgar cheats must the poor dead play the fool to purblind believers with no more of manly and straightforward thought in them than there is in their musical boxes and guitars.

“From the close and foul air of these modern miracles the healthy stomach of our authors (of *The Unseen Universe*) naturally revolts, and they do not ‘hesitate to choose between the two alternative explanations, and to regard these pretended manifestations as having no objective reality.’ But it must be remembered that the alleged possibilities which they have opened up will not be used only in the way which they themselves could wish. Put ever so innocent a bread-knife into the hands of a maniac or murderer, and it will be not a whit less dangerous because it was never intended to cut flesh. It cannot be doubted that the ‘spiritual body’ of this book will be used to support a belief that the dead are subject either to the shame and suffering of a Christian heaven and hell, or to the degrading service of a modern witch.

“From each of these unspeakable profanities let us hope and endeavour that the memories of great and worthy men may be finally relieved, and that the grey mantle of oblivion may cover the eternal shame of such as could fable so impiously about the holy ones who have lived.”

Moody and Sankey and Talmage of New York have recently been cursing Spiritualism, and here is Clifford, an avowed and rabid unbeliever, indulging in language which might have proceeded from these fiery revivalists. Extremes meet. As for Clifford, one need only say, “He shuts his eyes and prophesies.” He chooses to deny the survival of man beyond the grave, and stamps, scolds, and slanders those who adduce evidence to the contrary. As for us Spiritualists, we may congratulate ourselves on the extent of the influence that evokes such vituperation. It is not for nothing that we are so abused.

WM. WHITE.

30, Thurlow-road, Hampstead, N.W.

SPIRITUALISM IN EAST LONDON.

SIR,—On Sunday the 20th inst. the usual quarterly tea-meeting was held at Mr. Cogman's Rooms, 15, St. Peter's-road, Mile-end, and was comparatively a success, the place being comfortably filled. Many of Mr. Cogman's old friends gathered round him to sympathise with him in the good work he is doing at the East-end of London. After tea there was, as usual, much speech-making. Mr. Jennison occupied the chair. Mr. Bullock gave an interesting account of the conversion of a Christianised Jew to Spiritualism; the convert discovered the truth at his own home, and obtained manifestations at his first sitting. Mr. Blunderfield said that he had left a meeting that evening and brought his family to spend the rest of the time with Mr. Cogman. Mr. Blunderfield gave an interesting account of the work he was doing, and in the course of his remarks introduced a gentleman who acted as chairman at his meetings. This gentleman, whose name did not transpire, said he had been for some years a deacon of a Christian place of worship, also a superintendent of a Sunday School; he used while he was orthodox to give a tenth of his income in support of the

placo he attended, and since he had been a Spiritualist he had done the same on behalf of Spiritualism. Miss Young was entranced, and gave a nice address. Other speakers followed, and at ten o'clock one of the most delightful and harmonious meetings it has been my lot to attend came to a close.

PSYCHO.

DANGER FROM WITHIN IN SPIRITUALISM.

SIR,—*A propos* to the above, occurs the following passage in the first article of the *Revue Spirite* for May:—

“Allan Kardec always disapproved of paid mediumship: that which is given gratuitously, said he, ought to be yielded in the same way. We believed that in the *Revue Spirite* for some time we might deviate from this wise reserve: experience, sad and necessary experience, brings us roughly back to it; it is a lesson by which we ought all to profit.”

Paid mediumship is at the bottom of most of the dangers alluded to in the leading article of *The Spiritualist* No. 148, of June 25th. Until the last two years or so, it was discounted in France.

VERBUM SAP.

June 27th, 1875.

[Some of the very worst doings have not arisen from paid mediumship, but from untruths invented by mediums jealous of each other.—ED.]

MRS. TAPPAN'S LECTURES.

SIR,—I should like to be permitted to add a few words in your columns to the testimony of Mr. Coleman respecting “Mrs. Tappan's lectures.” I regard them, on the whole, as very remarkable productions. At the same time I am not surprised to hear that others question the value of some of them; but to do so reasonably requires the possession of a high order of intelligence, for it is not an easy matter to determine, without special experience, what is sound and what is not. Besides, too much is expected of inspirational speakers; nothing short of infallibility is demanded—faultless orations, as if the spring whence they flowed were perfection itself. We are told that their feebleness in physics is plain. This may be so. Perhaps it happens that, as the materialist cannot comprehend the Spiritualist, so a spirit may be deficient in physical knowledge. Mere locality does not bestow power; the inhabitant of another world need be no more learned than one in this.

I may be a poor judge of these things, but I am prepared to say that I have been delighted and refreshed by many spiritual truths uttered by Mrs. Tappan, who I consider a very remarkable personage.

ALEX. CALDER.

1, Hereford Square, South Kensington, S.W.,
June 28th, 1875.

SIR,—Your readers will doubtless be glad to hear that Mrs. Tappan's third visit to Liverpool was a complete success. On Saturday evening 12th inst., at 8 o'clock, the Concert Hall in Lord Nelson-street was crowded with an intelligent and enthusiastic audience, who gave the fair medium a very cordial reception—evidently Mrs. Tappan had left a very favourable impression, on the occasion of her former visits here, on the minds of those who were fortunate enough to be present at her orations. On Monday evening the 14th the hall was again crowded, and the closest attention given to the address.

The subject of the addresses were respectively “Spiritualism versus Science” and “Social states in spirit life.” Suffice it to say that the orations were worthy of the spirits who inspired them and the medium through whom they found utterance. Surely it is impossible to estimate fully the value of this lady's mediumship, and I would here venture to say that the greatest care should be exercised by the friends who have the pleasure of close association with Mrs. Tappan, to surround her with influences which will be conducive to her equanimity of mind, and a sympathy that can be felt. Indeed these conditions are necessary in the case of all mediums, but especially those who are inspirational, whose minds are like a placid lake—easily ruffled.

Mrs. Tappan has kindly promised us another visit in September, and we hope then to introduce her to Southport, where she would no doubt be warmly received. In conclusion, permit me to say that the chair was occupied on both occasions by Dr. W. Hitchman with his usual tact and ability.

I enclose the utterances of some of our local papers.

Fairfield, Liverpool.

J. LAMONT.

[Mrs. Tappan informs us that since she left Liverpool her lectures have been well received in Manchester.—ED.]

THE IMPRISONMENT OF SPIRITUALISTS AT PARIS.

SIR,—On reading to-day, in the *Spiritualist* of this date, the account so far published of the late trial at Paris, and its results in reference to those two ardent Spiritualists, M. Leymarie and Mr. Firman, who have been sentenced respectively to twelve and six months' imprisonment, though obviously quite innocent of any *mala fides* in the matter of Bugnet's conjuring, I am much impressed to suggest through your widely circulating columns that, particularly with respect to Firman, in the first place, measures should at once be taken to have an urgent requisition made in the proper quarter for commutation of his sentence, on the following grounds:—Your excellent correspondent, Mr. O'Sullivan, having shown that Firman's imprisonment of six months instead of twelve has been in all probability due to the fact that his counsel, having declined to plead in his favour the genuineness of his mediumship, still showed, as a fact, that he had actually refused in the noblest manner to avail himself of the generous offer of his securities, that he should escape from "durance vile" by their voluntary forfeiture of their large recognisances, it must be evident that to press a reconsideration of the latter point upon the authorities ought to be attended with good results. For it is evident also that the judges, having had their decision pre-arranged, and not finding it convenient to alter it, might still, without derogating from their peculiarly assumed dignity, listen to an appeal respectfully made for mitigation of sentence. If they have already mitigated Mr. Firman's sentence, as is rationally inferred by Mr. O'Sullivan, they may consistently follow whatever principle in their own minds they have formed, and continue the process without entailing any loss of assumed dignity. The first object is to free the unjustly imprisoned; afterwards a "hue and cry" may safely be raised against the stupidity, if not the iniquity, of the whole proceeding.

For Monsieur Leymarie of course the plea to be urged is the force of the letters acquitting him of being *particeps criminis*, written by the real culprit, Bugnet. But I urge attention to Firman's case first, because his is free from those points involving lack of activity in analysing the reports Leymarie heard of Bugnet's tricks—reports which no doubt he discredited, but regarding which, if he had used due diligence, Bugnet would probably have been exposed by the Paris Spiritualists instead of by the Paris police.

There is a "happy medium" to be found between indulging in inveterate suspicion of all public and paid mediums, and closing the ear to every warning voice.

C.

London, June 25th, 1875.

DREAMS.

SIR,—Allow me to contribute my quota of experience on a point raised by Serjeant Cox and taken up by your correspondent E. L. G.

I lay dreaming one morning, and imagined that a book was open before me. The pages, I remember, were adorned with a curious border and the margins were very broad. On the two open pages was a pathetic ballad in the old English style, which I read with great delight. Strange to say, not only was I conscious that I was dreaming, but I reasoned with myself thus, "Since I am dreaming, and this ballad is thus present to my mind, I must be the author of it." Accordingly I determined to get it by heart, in order to show my waking self what a genius I was in my sleep. On waking I remembered the first few lines. They were utter gibberish. The ideas which had imposed themselves on my sleeping consciousness had turned, like fairy gold, to dross, the moment use was sought to be made of them.

ST. GEORGE STOCK.

Oxford, June 26th.

THE PSYCHOLOGICAL SOCIETY.—In the course of a review of Mr. Serjeant Cox's pamphlet on "The Province of Psychology," the *Peterborough Advertiser* of last Saturday says:—"The essay before us avoids the perplexing phases of 'Spiritualism,' and deals chiefly with the orthodox phenomena of what Serjeant Cox terms 'Life—Mind—Soul;' or, 'The Investigation of the Forces, organic and intelligent, that move and direct the Material Mechanism of Man.' Upon these and cognate subjects the learned author is a safe guide. Hence, in dealing with Spiritualism he betrays the direct antithesis of emotional enthusiasm; and those mediums whose want of character, and special love of pounds, shillings, and pence, lead them to play the trickster, find in Serjeant Cox a justifiably severe critic. We wish all Spiritualist investigators were equally acute, cautious, and coldly scientific as Serjeant Cox;

for if, despite the simulated so-called 'phenomena' of many *seances* where mediumship has grown into a profession, there should be genuine traces of hitherto unknown forces or laws of being, the facts thus honestly and patiently witnessed would influence, perchance, the current of modern opinion, and possibly help to solve many of the problems of life and destiny. Serjeant Cox, and the new Psychological Society of which he is the president, here approach the great questions of 'soul' phenomena independently of mediums; albeit that he does not, in the least, start back from the strange experience of the position he has all along occupied in his researches into the abnormal mysteries of Spiritualism. Rather does he make the study of psychology an intellectual, half moral speculation, dealing with facts of the 'living spirit in the flesh' according to its observed surprises and eccentricities. The purely scientific accumulation of facts only, seems to be the motto of the new society; but it differs from the positivism of Comte, of Stuart Mill, and of Professor Tyndall, in so far as it recognises, as a foundation of experiment, the extra-natural or soul-power in man. Thus, all the phenomenal results of memory, entrancements, sleep-walking, dreams, and similar occult events, are made to contribute to the interesting, sometimes wonderful, information that comes within the province of psychology. No doubt the platform of the society may appear too broad and independent for the various schools of stereotyped theology; but to most persons of culture, fond of earnest speculation, it will prove a great aid to the higher philosophy of life and religion."

MR. AND MRS. FAX have returned to the United States.

M. AKSAKOF is at Moscow, and is about to present the whole series of his valuable works on Spiritualism to the Library of the British National Association of Spiritualists.

SPIRITUALISM IN MANCHESTER.—Probably in no large town in the kingdom has Spiritualism so few adherents as in busy, money-making Manchester; but as its inhabitants are of a practical turn of mind, the visit of a good test medium like Mrs. Fay to give public *seances* there for two or three weeks would have been of great use. A gentleman writing from Manchester says: "The opposition of honest sceptics is just and desirable to guarantee valuable conclusions, but my mind is now filled with the striking evidence of fiendish aversion to Spiritualism. Mankind finds comfort in the belief that death concludes *existence*. Spiritualism upsets the moral code consequently adopted, and turns into wickedness what seemed respectable. The idea of closing the book for ever at death is too sweet a consolation to be given up in sight of certain little defects in the course of life adopted. Scepticism or enmity is a grand theme for reflection. Let us, therefore, continue to record facts spiritual side by side with facts material, and let a new philosophy grow out of them."

SWEDENBORGIAN BOOKS.—The prejudice in this materialistic age against any practical proof of a life beyond the grave causes some libraries to refuse to accept even Swedenborgian books. The last report of the Swedenborg Society contains the following passages: "Never before has the spirit of inquiry, as regards what Swedenborg has written, been so widely evoked, or so fully satisfied. The presentation and sale of 10,059 volumes substantiate these assertions. The British Museum has received 199 volumes, and the Free Libraries of Manchester and its six branches, Birmingham and its four branches, Birkenhead, Cambridge, Coventry, Heywood, Leeds, Nottingham, Ramsgate, Royston, South Shields, Sheffield, Sunderland, and Wolverhampton, have received 923 volumes. The City of London College, the Free Library at Notting-hill, London, and the Quebec Institute, Lower Seymour-street, London, have also received grants, besides many others which our space will not permit us to enumerate. The Free Libraries at Hereford and Leamington, and the Young Men's Christian Association, London, appear to have refused the committee's offers."

ANSWERS TO CORRESPONDENTS.

SEVERAL letters are kept over till next week for want of space.

M.—The *Medium* refuses to print advertisements for us; payment for the advertisements has always been tendered at the time.

MRS. BURKE, having herself been the subject of a marvellous Cure of Cancerous Tumour (see *Medium*, Sept. 12th 1874) through the healing power of Spirits, is desired by the doctors in the spirit-world who undertook her cure publicly to announce that they have bestowed upon her also the "gift of healing," to be used exclusively for the incidental or accidental diseases of women. Mrs. Burke will be at home from 10 to 1 on Mondays, Wednesdays, and Fridays, when she will diagnose and prescribe for such cases as she is impressed to undertake.—Address, 141, Cornwall-road, Westbourne-park, London.

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EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyt, Esq., M.R.C.S.; Mrs. D. H. Dyt James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisen, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volekman, Esq.; Horace S. Yaomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to cooperate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., P.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

ENQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

EXPERIENCES OF HAFED, PRINCE OF PERSIA:

Communications in Trance through MR. DAVID DUGUID. With Introduction and Appendix.

The Subscriber, in response to oft-repeated and earnest request, proposes to publish these Communications, the accumulation of the last five years, so soon as the Subscription List indicates that they are wanted by the Spiritual community.

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