

The Spiritualist

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THE RELIGIOUS ASPECTS OF SPIRITUALISM.

THE religious aspects of Spiritualism may be viewed by those within the movement from two different points. In the first place, there are those who look upon Spiritualism as a new revelation from on high, who consider that it opens the gates of the eternal world so that they can gaze into the land beyond, and who believe that it establishes free communication with the spirits of those whom they have loved and lost—as they once thought—for ever. Those who thus believe are raised spiritually in consequence of their adoption of this view, because the hold upon their minds of some of the more irrational orthodox dogmas is loosened, freedom of thought is encouraged, and altogether they are the better for the change which Spiritualism has wrought in their inner nature. The other point of view is that which may be taken by more trained and critical minds, who inquire into the subject with a desire that the views of their more easy thinking brethren may prove to be correct, but who see that those views do not meet all cases. Remembering that it is a fact that several new discoveries in the realms of physical nature made by men in their normal condition are brought up every Thursday evening at the Royal Society, and that every now and then one of these new discoveries of the laws of God is of such an important nature that the whole world is benefited by it within a very few years, one cannot but be struck by the circumstance that although professed revelations from spirits about the physical realms of nature are often given through unconscious trance mediums, the statements are frequently not only inaccurate, but the reverse of truthful. The fact remains that no new discoveries in physics have been made either by trance or clairvoyance from the first day that modern Spiritualism dawned upon the world, whilst three or four discoveries in the realms of nature are brought up every Thursday evening at one scientific society alone. The alleged clairvoyant discovery of Neptune by A. J. Davis will not bear critical examination, as already proved in the columns of *The Spiritualist*. Spiritualism could not help presenting its own physical phenomena to the world, but does not unravel the philosophy even of these to any great extent.

Although in certain instances, as in Mr. Livermore's seances with Kate Fox, the personal identity of departed spirits has been proved in the most convincing manner, yet good tests of spirit identity, as all experienced Spiritualists know, are few and far between, especially those which are attested by reliable and recognised observers. In this manner the argument might be continued and other illustrations drawn from other branches of Spiritualism, but enough has been said to prove the point sought to be established by the present argument, namely, that a proportion of unreliability in spirit-messages is clearly visible to trained minds.

Now remains the question, What religious influence does Spiritualism exert on the latter order of mind. In

the first place, imperfect as the evidence is at present, there is sufficient to give those who search for it conclusive evidence of the reality of the existence of invisible intelligent beings, free from the trammels of the physical body; thus strong presumptive evidence of the reality of immortality is obtained. Secondly, it demonstrates very clearly that if any of us wish to become angels both in love and wisdom, we can only do so by self-improvement and hard work. "As the tree falls, so does it lie," and when freed from this body of clay we shall rise in the next world neither spiritually better nor spiritually worse than we are at present, and shall attain no place which we have not earned by work. In all this there is deep religious teaching. Then again: the doubts, the difficulties, and the troubles of Spiritualism, which are best understood by those who have the deepest acquaintance with its facts, have to be solved by close study. These difficulties teach the student to be patient under misconception, to pay no blind respect to that authority which denies the existence of truths which are written in letters of light before the eyes of those who will search for them; it teaches him independence of character; trains him in habits of self-reliance; makes him careless of public opinion and of anything the outside world may unjustly say or do. In all this there is a deeper and more real religious teaching than is gained by those who accept only the surface aspects of Spiritualism, who make no question as to the stability of the foundations, and who do not apply much mental labour to the subject. The one class of mind is in a state of repose and comparative happiness; the other is in a state of activity; and although for a time it may be more cast down by troubles and perplexities, when its time of rest comes its happiness is deeper, because it has been earned by hard work. The child of nature who plunges into the sea, who does battle with its storms and its breakers, although he may be surrounded by dangers for a time, becomes a more independent and manly character than his neighbour who sits idly basking in the sunshine upon the beach. The object with which these remarks are made is to call attention to the circumstances that those persons who search out the real facts and philosophy of Spiritualism, although they may not at present preach it from platforms as the regenerator of the human race, may yet receive the deepest and most enduring religious education that Spiritualism can give.

RESEARCHES ON THE HISTORICAL ORIGIN OF THE REINCARNATION SPECULATIONS OF FRENCH SPIRITUALISTS.

BY THE HON. ALEXANDRE AKSAKOF, RUSSIAN IMPERIAL COUNCILLOR AND CHEVALIER OF THE ORDER OF ST. STANISLAS.

IN view of the approaching publication of translations in the English language of the works of Allan Kardec, of which the principal volume, *The Spirits' Book*, is already out, I feel it my duty to lay before the English public the result of my researches in the direction of the origin of the dogma of Reincarnation. When "Spiritism," newly baptised with this name, and embodied in form of a doctrine by Kardec, began to spread in France, nothing astonished me more than the divergence of this doctrine from that of "Spiritualism," touching the point of Reincarnation. This divergence was the more strange because the sources of the contradictory affirmations claim to be the same, namely,

the spirit-world and communications given by spirits. As Spiritism was born in 1856 with the publication of the *Book of Spirits*, it is clear that to solve this enigma it was necessary to begin with the historical origin of this book. It is remarkable that nowhere, either in this volume or in any of the others, does Kardec give upon this head the slightest detail. And why was this? the essential point in all serious criticism being to know before all things how such a book came into existence? As I did not live in Paris, it was difficult for me to procure the necessary information; all that I could learn was that a certain somnambulist, known by the name of Celina Japhet, had contributed largely to the work, but that she had been dead for a long time. During my stay in Paris in 1873, I explained to a Spiritualistic friend my regret that I had never met this somnambulist in life, to which he replied that he had also heard that she was dead, but he doubted whether the rumour was true; also that he had reason to suppose that this was nothing but a rumour spread abroad by the Spiritists, and that it would be well if I made further personal inquiry. He gave me a former address of Mme. Japhet, and what was my astonishment and joy to find her in perfect health! When I told her of my surprise, she replied that it was nothing new to her, for the Spiritists were actually making her pass for a dead person. Here is the substance of the information which she was obliging enough to give me.

Madlle. Celina Bequet was a natural somnambulist from her earliest years. At sixteen or seventeen years of age, while residing with her parents in Paris, she was mesmerised for the first time by Ricard, and three times by him in all. In 1841 she was living in the provinces, and was attacked with a serious illness; having lost the use of her legs, she was confined to her bed for twenty-seven months; afterwards, having lost all hope of relief from medicine, she was mesmerised and put to sleep by her brother; she then proscribed the necessary remedies, and after treatment for six weeks she got out of bed and could walk with the aid of crutches, which she was obliged to use for eleven months. At last, in 1843, she had entirely recovered her health.

In 1845 she went to Paris in search of M. Ricard, and she made the acquaintance of M. Roustan at the house of M. Millet, a mesmerist. She then took, for family considerations, the name of Japhet, and became a professional somnambulist under the control of M. Roustan, and remained in that position till about 1848. She gave, under her assumed name, medical advice under the spiritual direction of her grandfather, who had been a doctor, and also of Hahnemann and of Mesmer, from whom she received a great number of communications. In this manner in 1846 the doctrine of Reincarnation was given to her by the spirits of her grandfather St. Theresa, and others. (As the somnambulatory powers of Madame Japhet were developed under the mesmeric influence of M. Roustan, it may be well to remark in this place that M. Roustan himself believed in the plurality of terrestrial existences. See Cahagnet's *Sanctuaire du Spiritualisme*—Paris, 1850—page 164: since dated August 24th, 1848.)

In 1849 Madame d'Abnour, on her return from America, desired to form a circle for spiritual phenomena, of which she had lately been a witness. For this purpose she called upon M. de Güldenstubbé, by whom M. Roustan and Celina Japhet were asked to become members of his spirit-circle. (See the German

edition of *Pneumatologie Positive* of the Baron de Güldenstübbe—Stuttgart, 1870—page 87.) This circle was also joined by the Abbé Chatel and the three Demoiselles Bouvrais; it consisted therefore of nine persons. This circle met once a week at the house of Madame Japhet, 46, Rue des Martyrs; afterwards, almost up to the time of the war of 1870, it met twice a week. In 1855 the circle was composed of the following persons: M. Thierry, M. Taillandier, M. Tillman, M. Ramon de la Sagra (since dead), Messrs. Sardou (father and son), Madame Japhet, and M. Roustan, who continued a member of it until about 1864. They began by making a chain, American fashion, in form of a horse-shoe, round Madame Celina, and they obtained spiritual phenomena more or less remarkable; but soon Madame Celina developed as a writing medium, and it was through that channel that the greater part of the communications were obtained.

In 1856 she met M. Denizard Rivail, introduced by M. Victorien Sardou. He correlated the materials by a number of questions; himself arranged the whole in systematic order, and published *The Spirits' Book* without ever mentioning the name of Madame C. Japhet, although three-quarters of this book had been given through her mediumship. The rest was obtained from communications through Madame Bodin, who belonged to another spirit-circle. She is not mentioned except on the last page of the first number of the *Revue Spirite*, where, in consequence of the number of reproaches that were addressed to him, he makes a short mention of her. As he was also attached to an important journal, *L'Univers*, he published his book under the names which he had borne in his two previous existences. One of these names was Allan—a fact revealed to him by Madame Japhet, and the other name of Kardec was revealed to him by the medium Roze. After the publication of the *Book of Spirits*, of which Kardec did not even present one copy to Madame Japhet, he quitted the circle and arranged another in his own house, M. Roze being the medium. When he thus left he possessed a mass of manuscript which he had carried off from the house of Madame Japhet, and he availed himself of the right of an editor by never giving it back again. To the numerous requests for its return which were made to him, he contented himself by replying, "Let her go to law with me." These manuscripts were to some extent useful in the compilation of the *Book of Mediums*, of which all the contents, so says Madame Japhet, had been obtained through medial communications.

It would be essential in order to complete this article to review the ideas on pre-existence and on reincarnation which were strongly in vogue in France just before 1850. An abstract of these will be found in the work of M. Pezzani on *The Plurality of Existences*. The works of Cahagnet should also be consulted. As I am now away from my library, it is impossible for me to give the relative points exactly.

In addition to the foregoing, supplementary details bearing upon the origin of *The Book of Spirits*, and the different points connected therewith, can and ought to be obtained from living witnesses to throw light upon the conception and birth of this book, such as Madame Japhet, Mlle. de Güldenstübbe, M. Sardou, and M. Taillandier. The last continues up to the present time to work with Madame Japhet as a medium; she is still in possession of her somnambule powers, and continues to give consultations. She sends herself off to sleep

by means of objects which have been mesmerised by M. Roustan. I think it a duty on this occasion to testify to the excellence of her lucidity. I consulted her about myself, and she gave me exact information as to a local malady, and as to the state of my health in general. Now is it not astonishing that this remarkable person, who has done so much for French Spiritism, should be living entirely unknown for twenty years, and no notice or remark made about her? Instead of being the centre of public attention she is totally ignored; in fact, they have buried her alive! Let us hope that the reparation which is due to her will be made one day. "Spiritualism" might, in this matter, offer a noble example to "Spiritism."*

Now to return to the question of Reincarnation. I leave it to English critics to draw their deductions from the facts which I unravelled by my researches, incomplete though they be; I will do no more than throw out the following ideas: That the propagation of this doctrine by Kardec was a matter of strong predilection is clear; from the beginning Reincarnation has not been presented as an object of study, but as a dogma. To sustain it he has always had recourse to writing mediums, who it is well known pass so easily under the psychological influence of preconceived ideas; and Spiritism has engendered such in profusion; whereas through physical mediums the communications are not only more objective, but always contrary to the doctrine of Reincarnation. Kardec adopted the plan of always disparaging this kind of mediumship, alleging as a pretext its moral inferiority. Thus the experimental method is altogether unknown in Spiritism; for twenty years it has not made the slightest intrinsic progress, and it has remained in total ignorance of Anglo-American Spiritualism! The few French physical mediums who developed their powers in spite of Kardec, were never mentioned by him in the *Revue*; they remained almost unknown to Spiritists, and only because their spirits did not support the doctrine of Reincarnation! Thus Camille Brédif, a very good physical medium, acquired celebrity only in consequence of his visit to St. Petersburg. I do not remember ever to have seen in the *Revue Spirite* the slightest notice of him, still less any description of manifestations produced in his presence. Knowing the reputation of Mr. Home, Kardec made several overtures to get him upon his side; he had two interviews with him for this purpose, but as Mr. Home told him that the spirits who had communicated through him never endorsed the idea of Reincarnation, he thenceforth ignored him, thereby disregarding the value of the manifestations which were produced in his presence. I have upon this head a letter from Mr. Home, although at the present moment it is not within reach.

In conclusion, it is scarcely necessary to point out that all that I have herein stated does not affect the question of Reincarnation, considered upon its own merits, but only concerns the causes of its origin and of its propagation as Spiritism.

Chateau de Krotofka, Russia, July 24th, 1875.

LEVITATION OF A BABY MEDIUM.—In a letter written on Friday last Mr. H. D. Jencken says: "Only fancy, last night little Ferdy was taken out of his crib and carried across the room into his mother's arms, so gently that even our exclamation of surprise did not wake him. They then rapped out on the down pillow—'We moved him to break the influence!'"

* The address of Madame Japhet is Paris, Rue des Enfants Rouges, 6.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

To the Editor of "The Spiritualist."

SIR,—M. Leymarie's trial itself was not a new trial, as I had been led to expect, with a fresh examination of witnesses, the old ones and the new. It was simply a review of the former one. A report upon it (including the original *instruction*) was made by one of the judges, who had been designated as the "*conseiller rapporteur*" for that purpose. As hard upon the accused as possible, of course. Then followed a little further interrogation of the accused, Buguet and Leymarie, by the President. Then the speeches of the lawyers, namely, the prosecuting *Avocat General* (Benvist), and Craquelin for Buguet, and Lachaud for Leymarie. And then the President announced that the sentence of the Court would be pronounced at twelve o'clock on the day but one after, viz., Friday. And that I telegraphed to you.

I am told that Lachaud's argument of two hours' length was magnificent, though I was unable to stay to hear it, having a higher duty to a very sick and suffering friend whose sole nurse I happened to be. The Procureur had made statements which had no foundation in evidence, and were contrary to the truth, and ascribed to Leymarie things he had never said, and Lachaud's rebuke to him, to which he made no reply, was withering, as I am assured. His general argument was mainly directed to the point of Leymarie's good faith in his belief in Buguet's photographs. Of course he referred to the hundreds of cases in which different persons had attested the likenesses of their deceased relations—to the care with which Leymarie had over and over again subjected Buguet's performances to the test of inspection by competent scientific investigators besides himself—to the abundant and conclusive proof there was of what an utterly unbelievable liar Buguet, his accuser, had shown himself to be—and he read a letter from an American physician of distinction (in court and ready to be examined), setting forth all about Mumler's trial and triumphant acquittal with the full approval of the presiding judge in 1868, after a trial which lasted about three weeks, in which it had been abundantly proved that a great number of his likenesses produced were recognised, and that he never hesitated to go to the *ateliers* of other photographers, or to allow them to come and conduct the whole work themselves at his, with their own instruments and glasses. To this letter of Dr. Locander's I had added a short general confirmation—a mention of Hudson's success in London as attested to me by various friends who recognised the likenesses obtained by them; and a reference to Gurney, the head of the photographic art in America, as having endorsed, after the closest scrutiny, the honesty of Mumler's operations. These testimonies of course were directed by Lachaud, not to the point of proving the true reality of spirit photography, but to that of showing Leymarie's good faith in his confiding acceptance of Buguet's pictures when he had before him not only Buguet's professions and successes, and the investigations he had subjected him to, but also those American and English experiences in the same matter. Lachaud also pleaded powerfully Buguet's own letters to Leymarie, which were conclusive as to Leymarie's innocence of any connivance with him, or any suspicion that there was any trickery; and also the declarations of two of Buguet's own *employes*, to the effect of Leymarie's ignorance of it, and of pains having been taken to keep him in ignorance. These witnesses were in court, ready to be examined if called upon by the court; but in these appeal trials counsel have no power to introduce fresh witnesses. And it is the rarest of occasions that the court itself calls upon them.

Nevertheless, to the general surprise, the court on Friday did allow three witnesses who presented themselves to testify in Leymarie's favour. These were the well-known Orientalist, Jaccoliot, formerly a magistrate himself in Pondicherry, and Dr. and Mme. Huguet, who had been to the President in private, to ask to be heard. They could only give their convictions, without having any specific facts to testify. This looks very like an attempted *show* of fairness put forward, when the judge's mind and resolve were made up, and when, after Lachaud's speech, he had a very flimsy case of reasons in support of the determined sentence. M. Jaccoliot said, that having met Leymarie at Dr. Huguet's, they had discussed together the soul, the spirit, the belief of antiquity, and especially the relations existing between modern Spiritism and the Hindoo faiths, dating back to over 20,000 years ago. That after this interchange of ideas they had talked of spirit-photographs and of their possibility, and that it had been agreed between them that every fortnight they would make experi-

ments together at Buguet's, as was done; and that it had also been agreed that they and Dr. Huguet should some day take Buguet in a carriage, blindfold, to some chance photographer's, there to make trials, which, however, was never carried into effect. He declared that he had always found in Leymarie a conscientious thinker and seeker, resolute to detect and expose fraud wherever it should exist, and that he honoured his character and entire good faith. After they left the court room, M. Jaccoliot observed to Leymarie that a hundred years hence (he might have said much sooner) his trial would rank with the one which took place a hundred years ago, at which the tribunal of Aix, in Provence, sentenced a sow (*truie*) to be hung for the crime of having devoured a consecrated wafer (*hostie*), a sentence which was solemnly executed.

Were not this letter already so long, I could show the flimsy character of the "*considérants*," or grounds, on which the confirmation of the former sentence was sought to be justified—grounds which were either trifling or untrue, and against which stood opposed such a mass of various proofs of Leymarie's innocence. But of what avail was it? It is some indication of conscious weakness in his case that the judge did not in this case add any aggravation to the former sentence. Did a certain latent conscience forbid it to the tribunal which had just raised a sentence of *six days* and a fine of 2,000 francs, to one of *six months* and 4,000 francs, for the offence of a mistake perhaps committed in marking two wrong trees for the axe?

I am glad to say that Leymarie has determined to appeal further to the Court of Cassation, where he hopes to have this judgment quashed. I do hope that English and American Spiritualists will help him in his gallant and resolute struggle, not so much for himself as for the common cause.

As soon as the judgment was rendered, Colonel Devolnet, a retired colonel of artillery, commander in the Legion of Honour, a man of the noblest appearance, tall as Saul, and of highly dignified and intelligent countenance, came forward, and in full view of the court and spectators embraced Leymarie, who is very small, kissing him, French fashion, on both cheeks, and saying aloud, so as to be heard by everybody in the court-room, that he was happy to embrace a man who had been adjudged an *escroc* (swindler), but whom he was proud to esteem and to honour. This was a noble protest of human nature against the French judicial nature, and of as fine a specimen of the former as you will meet in the longest of summer days.

J. L. O'SULLIVAN.

Paris.

P.S.—Little Mrs. Firman, who is living quietly with her mother, is developing in a very promising manner with Comte de Bullet as a materialising medium. Hands and arms have been well formed, and once a brief glimpse of an imperfect head. Bullet had been directed by his spirits to sit with her for this purpose.

THE SUPERNATURAL ELEMENT IN WORKS OF FICTION.

The World, a weekly journal little more than a year old, has attained a high reputation for its fearless denunciation of religious fanaticism, and the worldly vices and follies of the age. As Spiritualism has not come under the ban of this clever paper, we may assume that the editor has discovered his error in attacking in another journal those excellent mediums the Davenport's several years ago, and that a healthful "change has come o'er the spirit of his dreams"—especially as in fulfilment of his promise to give a series of original stories by the most popular writers, he introduces last week (August 4th) one from the pen of Mr. Wilkie Collins, which from its opening would appear to be more adapted to these columns.

The story is called "The Clergyman's Confession."

A brother who had been for many years in India returns home, and finds the clergyman oppressed with a sad secret, which he has never confided to any one:—

"But you can trust me?"

"Yes," he said, "I know I can trust you." He waited a moment, and then he surprised me by a strange question.

"Do you believe," he asked, "that the spirits of the dead can return to earth, and show themselves to the living?"

I answered cautiously, adopting as my own the words of a great English writer, touching the subject of ghosts.

"You ask me a question," I said, "which, after five thousand years, is yet undecided. On that account alone, it is a question not to be trifled with."

"My reply seemed to satisfy him," etc., etc.

This savours, in the skilful hands of the celebrated novelist, as the commencement of an interesting ghost story.

THE SPIRIT OF MAN IN THE FIRE-MIST.

WE have received the following letter from Dr. Gully on the above subject. Dr. Gully's letters are always welcome and interesting, but in this case he should have twice read the article he criticises, for his letter is full of misquotations:—

To the Editor of "The Spiritualist."

SIR,—Pardon me if I say that I am at a loss to see any useful end to Spiritualism in the article of last week's *Spiritualist*, entitled "The Spirit of Man in the Fire-Mist." The apparent object is, first, to rebuke those who call Mr. Tyndall and his scientific fellows atheists and materialists; and, secondly, to set forth the reasonableness of the theory propounded by that gentleman, that the spirit of man is only one of the outcomes and forms of the fire-mist, on which he builds his entire edifice of our planetary system. With regard to calling of names, I agree that it is better not to do so, even though the scientific gentlemen loudly avow their belief in the sufficiency of matter to explain itself and the human thought as well; but you must allow something for the natural man's weakness when he finds himself stigmatised by those very gentlemen, whose feelings we are called on to respect, as an "idiot," a "drivelling fool," a "victim of arrant cheats and rogues," a "deluded, half-witted poor creature," and such like flowers of epithet. To call a man an "atheist" who studiously avoids all reference to a Deity in his speculations on existent things, and a "materialist," when he asserts that there is no power save in matter, seems to me a very mild, not to say reasonable, form of vituperation, compared with the names which have been bestowed on Spiritualism and Spiritualists at British Associations of Science. Still, I think you are right in advising your readers not to call names—to, in short, let the scientific gentlemen have all the Billingsgate to themselves.

But I can by no means join you in recommending to your readers to ponder on the logical reasonableness of the fire-mist theory of man's immortal spirit. I always thought that *The Spiritualist* journal was established to promulgate the investigation of the subject of the spiritual man as having an existence apart from the chemical, material man when the latter shall have become disintegrated; and, unless I am much mistaken, Spiritualism takes no note of when and how the spiritual body joins the chemical body, and confines itself to the proof that the former lives and moves and has its being when the latter is no more. We have not a few facts, proofs of this survival, but we have nothing but the merest speculative assertion regarding the origin and junction of the spirit with body; and of all the speculative statements on this matter, this of the fire-mist seems to me the wildest that could well be propounded. To dignify it with the name of "theory" is absurd; it is the veriest hypothesis, the purest speculation. If such be "science," and if science means "accurate knowledge," let us go back to Plato and his dreams, and leave Bacon and even Aristotle on the roadside, not troubling ourselves to hold *seances* for facts nor reading journals for the record of them; we can make things just as well "out of our interior consciousness."

For, taking your exposition of the fire-mist speculation, on what does it all rest? On the increase of the heat of our planet's interior as we descend into it, only a "portion" of the truth of the speculation being sustained by geological facts. The argument of sequences, as you have it, is something like this—The interior of the earth being progressively hotter as you descend, the surface of it, which is now cooler, must at one time have been as hot as the interior: if it was once as hot, then there must have been a mist of fire (whatever that may mean—I am dull enough not to comprehend it), and that mist must have extended over the whole space now occupied by our planetary system (why it should not extend beyond that our ingenious speculator says not); by some means or other not stated by the speculator this mist began to cool, and cooled into a planet here and there in the fire space, and plant-bearing and animal-bearing surfaces gradually were formed on them until the stratum on which man with his spirit appeared; therefore, man's spirit is evolved out of the fire-mist, if there was such a mist, and the heat of the earth's interior proves there was!

Surely, Sir, you cannot be in earnest in presenting this intellectual food for the digestion of painstaking Spiritualists, who, after twenty-eight years of numberless *seances* only pretend to have discovered satisfactorily that a spirit body survives the flesh body, with its attributes of intelligence and certain

powers over inanimate nature? You surely cannot expect we should leave our small but sure proofs of spiritual existence beyond carnal existence for such moonshine science (called "accurate knowledge") as this arrogant settlement of planetary creation and spiritual commencement, this huge house of cards founded on a huge *if*! I would beseech you not to occupy pages wherein we seek for further light on our subject of spirit-life hereafter, with such "accurate knowledge" as Mr. Tyndall's speculations on the origin of spirit in a fire-mist. The "lower literature" of Spiritualism may call names, but I doubt whether it would venture to treat Spiritualists with a dissertation on fire-mist and the soul, emanating from men who call Spiritualists idiots. We hear from the world of science that a new religion, the religion of science, is to be the religion of the future. Aye, truly, and the men of science have a mind to be the popes and high priests of the new religion, promulgating dogmas, hurling anathemas, and treating with the inquisitorial fires of contumely and abuse all who dare to think for themselves, and refuse to accept their charlatan speculations for orthodox and irrefragable truth.* I am not one of those who are frightened by their anathemas, or stand in awe of the "intellects" which you tell us we cannot comprehend. I believe that intellects and moral notions as narrow and commonplace as are to be found in any class of men are to be found in the speculators who are called men of science, and who give us hypotheses like the above as "accurate knowledge." J. M. GULLY.

Dr. Gully's statement that the article called upon us to respect men who stigmatise Spiritualists as "idiots," "drivelling fools," "victims of arrant cheats and rogues," is an error; there was no such remark in it. We are not aware that more than five or six scientific men of note, have expressed any opinion about Spiritualism at all, and if one of them—which is doubtful—ever used such abusive epithets, the rest are not responsible. *Nature* is the chief recognised weekly organ in which English men of science record their opinions; it has not printed a word of abuse of Spiritualism; on the contrary, the only article it has published on the subject was one of the fairest and most gentlemanly every written by a disbeliever; there was nothing offensive in it, and it urged inquiry.

Dr. Gully's argument that Spiritualism should deal only with where the spiritual body goes to and not where it comes from, will probably not be endorsed by Spiritualists at large. Should a man who studies horses ignore the existence of ponies?

Then Dr. Gully calls the fire-mist theory "our" theory; in the first place we did not even endorse it, but have no objection on the present occasion to characterise it as about the best one in existence relating to the physical origin of the solar system. Laplace originated the nebular theory of the origin of our solar system, and in all recent text books of astronomy, and in all the schools of physical philosophy in England and in intellectual Germany, it receives the most serious consideration. If our respected friend Dr. Gully thinks it to be ridiculous, let him fight the point out with the scientific world, not with "us."

By means of the telescope nebulae extending over areas larger than our solar system can now be seen, and really there appears to be no special reason why they should not cool and condense. What is there to keep them eternally hot? Dr. Gully says: "By some means or other not stated by the speculator [that means "us"] this mist began to cool." If Dr. Gully holds a red hot poker in the air it will begin to cool, and why, pray, in the course of an argument should

* There is nothing of this sort either at Section A. of the British Association, the Royal Society, the Royal Institution, or the columns of *Nature*, but a gentlemanly, refined, thoughtful atmosphere, in which Dr. Gully would feel quite at home, and would feel such hard words to be out of place. The article did not say or imply that Dr. Gully, or any educated Spiritualists, "could not comprehend" their intellects.—ED.

anybody pause to explain why a hot body cools in space?

One chief object of the article was clearly stated, namely, to point out how commonly from our platforms the word "science" is used in mistake for "materialism;" science means "accurate knowledge," and anybody who says Spiritualism is not a science condemns it, because he virtually alleges that Spiritualism is unreliable. Then again; it is a perfectly legitimate thing to record various speculations as to the development of the human spirit, especially as nobody knows its origin. In nature we see "continuity" everywhere, and it is very questionable whether those who arbitrarily divorce matter and spirit are in the right. As a great philosopher has said, matter is at the root essentially spiritual and transcendental.

We have also received the following letter on the same subject:—

To the Editor of "The Spiritualist."

SIR,—I was much gratified to find by the tone of your last week's leader that you are not one of those who claim to have gained at a cheap cost, that is, for the mere asking from the spirits, that knowledge which the accumulated efforts of centuries of scientific research have not yet revealed to the earnest and reverend student of natural phenomena. Though the man of science learns more surely than the man of creeds to "look through nature up to nature's God," yet he does not venture to speculate on the nature of Him who, in the Psalmist's metaphor, "holds the worlds in the hollow of His hands," and whose minutest work it often requires a lifetime of careful study to analyse and comprehend. How much more of reverence and purity dwells in the heart of one who sits conning like a child the fairy books of nature, thinking no one of her wondrous volumes unworthy of his devout attention, who is never weary of following her lead, holding on to her hand, and listening to every sound that falls from her lips, than in one who, being momentarily arrested in a life of openimmorality, or roused from a state of lethargic indifference to active duty, confidently asserts that he has found "the Lord!" Is it any wonder that the earnest student of natural science should shrink from the vulgar handling by the Moodys and Sankeys of the day of subjects which he feels to be so grand, mysterious, and sacred? How can he stand by and patiently hear them glibly tell off in one chapter the whole story of creation, which they have received at second hand from an Eastern writer's poetic imaginings some three thousand years ago, and then hear them praise God for having revealed the truth to them?

And there are those in the Churches who, although professing themselves "miserable sinners" and "vile creatures," yet claim to know all about their Almighty Creator—His place of abode, His method of working, His secret counsels, and His vast designs. It seems to me to have been in a far truer spirit of humility, born of that knowledge which teaches man his own ignorance, that the grand old Greeks raised an altar to the "Unknown God." Even the Jews, whose conception of Him was narrow and anthropomorphic, did not suffer Him to be named in the great congregation; whereas the narrow orthodoxy of the modern Churches would explain all His ways, and use His name with a vulgar familiarity in their vain repetitions. And so among us Spiritualists there exist those who think they can learn of Him by questioning the "Johns" and "Peters" of our spirit circles, who occasionally, with more wisdom than their interrogators, confess that they have not seen Him, neither know Him any better than some on earth. In a communication professing to have come from the spirit of Socrates, that remarkable sage was fain to own that whereas on earth he had thought to know something of the Highest, he now, after two thousand years of progression towards Him, felt himself further than ever from the Source of all Life and Light, and from any definite knowledge of His Inner Essence.

So far from proving an advanced religious state, the desire to "explain" and account for everything now argues a want of faith, a narrow conception of Almighty power and of the future capabilities of the human race. Spiritualism should surely teach us, among other lessons—in the presence of the stupendous facts which it reveals—more humility, and more appreciation of those who, if they have not been led to our

facts, have taught us the only true method of investigating them, and have supplied us with others with which to compare and correlate our own.

STUDENT.

Had it not been for the discoveries and influence of the scientific world, we Spiritualists should now be all roasting at Smithfield as witchos and warlocks, Dr. Gully included, so we trust he feels a little gratitude on that account.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

LAST Tuesday evening a Council meeting of the British National Association of Spiritualists was held at the Rooms of the Association, 38, Great Russell-street, London, under the presidency of Mr. Alexander Calder. The other members present were Mr. E. T. Bennett, Mr. E. Dawson Rogers, Mr. Keningale Cook, Miss Houghton, Mr. G. R. Tapp, Mr. George King, Mr. Morell Theobald, Mrs. Everitt, Miss Withall, Mr. E. Parkinson Ashton, and Mr. H. T. Humphreys.

NEW MEMBERS.

The following new members were elected: Mrs. Edmonds, Mr. A. M. Hart, Mrs. A. F. Bellingere, Dr. T. L. Nichols, and Mr. J. T. Rhodes.

Colonel P. Jacoby, of Brussels, was elected a honorary member, and the following letter from him was read:—

"Bruxelles, 21 Juillet, 1875.

"Chere et Honoree Dame,—J'ai l'honneur de vous informer que j'accepte avec plaisir la proposition que vous me faites l'honneur de me transmettre par votre lettre du 17 courant, d'être élu membre correspondant honoraire de votre grande Association Spiritualiste, dont j'apprécie la grandeur et le noble but.

"Veuillez, je vous prie, agréer pour vous, Madame, et pour le Comité, mes remerciements bien sincères, et l'assurance de mon profond respect.

P. JACOBY,

"Lt-Colonel, Rue de Vienne, 11, Bruxelles."

The following ladies and gentlemen were then invited to become honorary members of the Association: Mr. Z. Test, M.D., of Cayuga County, U.S.A.; Mlle. Huet, of Paris; Professor Butlerow and Professor Wagner, of St. Petersburg; Mr. O'Sullivan and Comte de Bullet, of Paris.

There were no resignations.

THE PRESIDENCY OF THE ASSOCIATION.

The Secretary then read the following letter from Mr. Martin R. Smith:—

"Heathlands, Wimbledon Common, S.W.,
26th July, 1875.

"DEAR MISS KISLINGBURY,—I cannot but be deeply sensible of the honour which has been done to me in offering to me the Presidency of the National Association of Spiritualists.

"However unworthy I may feel of such a post it is one which I would gladly have accepted, in the hope that I might have been enabled to render some service to the cause which we have at heart; but, after much consideration, and with much regret, I am obliged to decline the honour which has through you been made to me.

"No man has a right to consult his own feelings and wishes alone with respect to his course in life. Nay, more, he is often obliged to act directly at variance with them. It is so with me in this case; and in deference to what I conceive to be my duty to others I must at present refrain from taking any public position with regard to Spiritualism.

"I beg you to convey to the Council my thanks for the great honour it has been their intention to confer upon me, and to express to them my hope that I may be, in a private capacity, as useful as I could possibly have been as president of the Association.—Believe me, very truly yours,

"MARTIN R. SMITH.

"To Miss Kislingbury,

"Secretary, British Nat. Assn. of Spiritualists."

Mr. E. D. Rogers said that he knew that Mr. Smith did not accept the Presidency because it would deeply grieve some of his nearest friends if he took that position.

Mr. Ashton deeply regretted that Mr. Smith could not take the position, because his work in connection with the Association had endeared him to all Spiritualists.

Other speakers made remarks to the same effect.

FINANCE COMMITTEE'S REPORT.

Mr. Morell Theobald read the Finance Committee's Report to July 14th, which showed a balance in hand of £88 4s. 7d.,

and recommended bills for payment to the amount of £20; it estimated the outstanding liabilities of the Association at £5.

GIFTS TO THE ASSOCIATION.

The Secretary announced the gift to the Association of a portrait of Mr. D. D. Homo, by Mr. Pickersgill, R.A.; also a portrait of the late Robert Owen, taken in his younger days, by the same artist, both presented by Mr. Alexander Calder. She also reported the presentation of a handsome marble clock by Mr. Martin Smith; a framed portrait of Mr. S. C. Hall, presented by himself; a copy of Allan Kardec's *Spirits' Book* by Miss Blackwell, and all the works on Spiritualism published by M. Aksakof in Russia and Germany, presented by himself; none of the books have yet come to hand.

A vote of thanks was given to the donors.

COLLECTION FOR MR. FIRMAN.

The Secretary announced that the sum collected by private subscription for Mr. Firman amounted to £16 16s. 6d.

THE ALLIANCE OF THE BRIXTON SOCIETY WITH THE NATIONAL ASSOCIATION.

Miss Kislingbury read the following letter:—

"22, Cowley-road, Brixton, S.W.,
August 4, 1875.

"DEAR MADAM,—I am requested by the members of the Brixton Psychological Society to ask you to inform the British National Association of Spiritualists that it is their wish to be considered in alliance with that Association. I have also the pleasure of informing you that at our last Council Meeting you (as Secretary of the British National Association of Spiritualists) were unanimously elected a honorary member of the Brixton Psychological Society.—I remain, madam, faithfully yours,

"H. C. FRANCES, Hon. Sec."

It was moved by Mr. E. P. Ashton, seconded by Mr. Rogers, and carried unanimously, that the proposed alliance be entered into, Mr. Rogers remarking that he was glad to see the friends in Brixton working in harmony with the Association.

The Secretary reported that she had been elected a honorary member of L'Union Spirite et Magnétique at Brussels.

CHEAP SPIRITUAL LITERATURE.

The following letter from Mr. Harrison was then read:—

"August 10, 1875.

"To the Council of the British National Association of Spiritualists.

"LADIES AND GENTLEMEN,—As there is a demand in the movement for cheap and useful literature for distribution, I am preparing tracts and information for inquirers, which may either be given away or in the case of tracts sold for a half-penny or a penny each. I shall be very glad during the present year to advertise the National Association in them without charge, and to supply the Association with them at only ten per cent. over what they cost me, in order to cover risk of possible loss over the remainder.

"The paper I read before the Dalston Society will be published in a few days in the form of a neatly printed little book, which will be circulated, not only in this country, but by Messrs. Colby and Rich in America. As no Council meeting was held about the time it went to press, I took the liberty of writing out a short advertisement about the Association, and have published it at the end of the book.—Very truly yours,

WILLIAM H. HARRISON."

DR. SEXTON'S LECTURES.

The sum of £2 2s. was voted in aid of Dr. Sexton's lecture, at the Cavendish Rooms, on the motion of Mr. E. T. Bennett, seconded by Mr. K. Cook, who both spoke highly of the work Dr. Sexton was doing.

THE PERIODICAL SOIREE.

It was resolved that the next *soirée* should be held on Wednesday, September 1st, and it was announced that M. Aksakof would reach London at the close of September, and Mr. Morse early in October, it having been suggested that they should be received at a subsequent *soirée*.

The question of the cost of *soirées* was gone into to some extent, and it appeared that by the purchase of permanent property they would probably become self-supporting. The Finance Committee was asked to draw up a report on the receipts and expenditure.

A letter from Mr. Morse was read, asking whether the Association would engage him for certain Sunday lectures during his short stay in England. It was resolved that the Secretary

should enter into correspondence with him for the purpose of negotiating for a series of weekly *seances* to be given on the premises of the Association.

The following motion by Mr. George King was then read: "That a committee be appointed to make arrangements for holding at the rooms of the Association a series of meetings at which lectures could be delivered, papers read, and discussions carried on, on subjects connected with the objects of the Association." Mr. King argued that meetings ought to be held on the premises of the Association, to discuss matters connected with Spiritualism, just the same as other learned societies discussed subjects in which they were interested.

Mr. E. T. Bennett seconded this, saying that it was a very important and beneficial motion.

Mr. Humphreys said that it was one of the best practical steps which had yet been taken towards carrying out the objects of the Association.

A committee was then appointed, consisting of Mr. George King, Mr. W. H. Harrison, Mr. H. T. Humphreys, Mr. E. P. Ashton, Mr. Martin R. Smith, Mr. Desmond Fitz-Gerald, with power to add to their number.

FREE SEANCES.

Mr. G. R. Tapp reported that Mr. E. D. Rogers had been elected permanent chairman of the Free *Seances* Committee. He also stated the regulations under which inquirers would be admitted to the said *seances*. He said that the committee had resolved not to hold any materialisation *seances* for the present: there were doubts and difficulties in connection with them, and such *seances* should be attended only by Spiritualists and by persons who understood conditions, for it was a fact that the mental nature of the sitters had an influence upon the manifestations, and antagonistic persons were likely to obtain suspicious results which others would not.

THE ANNUAL NATIONAL CONFERENCE.

In the absence of Mr. Everitt, Mr. E. D. Rogers moved that the Annual National Conference of Spiritualists be held in the rooms of the Association towards the close of the month of October. He said that it was almost guaranteed at the starting of the Association that they should have a Conference every year, and the possession of rooms would render the heavy expenses of the last one unnecessary. He did not know that much publicity was desirable over the next Conference, for there had been unpleasantnesses in the spiritual world of late. If the Council desired more publicity, it might advertise in other than spiritual papers.

Mr. Keningale Cook seconded the motion.

There was a division as to the month in which the Conference should be held, November gaining the day by the casting vote of the chairman.

Mr. E. P. Ashton asked whether it was desirable that eminent men in literature and science should be invited to attend the Conference.

Mr. Tapp said, "You may call spirits from the vasty deep, but will they come?" I think they will not, but some of them may write unpleasant letters, and the Council should only give a general invitation.

The Conference Committee was then appointed, consisting of Mr. E. D. Rogers, Mr. T. Everitt, Mr. Humphreys, Mr. E. T. Bennett, Mrs. Maltby, Mr. Withall, and Mr. R. Pearce.

It was further resolved that the Conference should sit for two days, holding two sittings upon each day.

Mr. E. P. Ashton gave notice of motion that at the next meeting he would raise the question of the desirability of inviting eminent men to come to the Conference.

Mr. Tapp gave notice of motion that no person should be elected a member of the Council until he had been an ordinary member for a period of not less than three months.

Printed copies of the new rules were laid on the table; Mr. Tapp said that he had examined them thoroughly, and thought them to be faultless; they did great credit to Mr. Rogers, who had done such a large proportion of the work of drawing them up.

The proceedings then closed.

In a private letter to a friend, dated Hammondon, New Jersey, U.S., July 21st, Mr. J. M. Peebles says: "I was very nearly jumping on to the steamer a few days since and running over to Liverpool and London for a week or ten days, but finally put it off till next year. I am exceedingly busy lecturing and writing. This fall I am going to attend a course of medical lectures to post myself up in physiology and anatomy."

Correspondence.

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

A FEW SUGGESTIONS.

SIR,—Several gentlemen, and ladies also, who were some time ago led to the study of Spiritualism, and have been greatly assisted therein by the perusal of the varied contents of *The Spiritualist* newspaper, have expressed a desire "to interchange right hands" with you. As they have received help through the organ of the British National Association of Spiritualists, they are desirous to do something to help the circulation of that organ, that it may become more widely known and appreciated, as it deserves to be. The idea suggested is, that the various circles and local societies throughout the three kingdoms should in some way become allied to the British National Association, and contribute a regular yearly or half-yearly subscription to its funds. Then, for the purpose of keeping themselves well acquainted with the progress of Spiritualism, that they adopt *The Spiritualist* newspaper as the recognised paper of the local society, procuring copies both for distribution to strangers, and also as their own "household weekly." I may say that to my own knowledge several persons have given orders for *The Spiritualist*, because they felt they could, without fear of revulsion, lend or give it away to their neighbours and friends. Should other local societies have seen, or be led to see, the necessity of adopting such a course as has been suggested, I trust they will be encouraged to take immediate action. Could not the National Association Library be made available for local societies, and books be lent out if due security were given, and carriage paid? Are printed catalogues to be had?

NONNO BISSOLUM.

[The writer of the above letter makes a mistake in supposing *The Spiritualist* to be the organ of the National Association. The Association and this journal both believe in friendly union among Spiritualists, in organisation, in elected representatives, and in published and properly certified accounts. So in the bonds of principle and of spirituality of character, the Association and this journal work very harmoniously together. We have struck out from the above letter some complimentary remarks about *The Spiritualist*, and some uncomplimentary remarks about our neighbours.—ED.]

DR. TEST'S DEPARTURE FOR AMERICA.

SIR,—On the eve of my departure for my native land, I wish to acknowledge the pleasure and satisfaction I have derived during the weeks of my stay in this city, in visiting—as I have done almost daily—the reading-room of the British National Association of Spiritualists, 38, Great Russell-street. Every one coming, like myself, an entire stranger to the great city, must fully realise and appreciate the privilege and importance of the opportunity here afforded to Spiritualists from abroad of becoming acquainted with each other and with leading English Spiritualists, to say nothing of the liberal supply and attractive variety of reading matter, both Spiritualistic and miscellaneous, which the shelves and the table of the room so abundantly furnish, among which, from the first, I have hailed with especial interest and pleasure the weekly appearance of *The Spiritualist*, with its full record of Spiritualistic news and doings, its able and impartial discussion of the latest facts and phases of the movement; and its instructive array of things "new and old."

Bidding you and the Association a hearty God-speed in your noble aims and endeavours, I remain faithfully yours,

Z. H. TEST.

London, Aug. 5th, 1875.

NATIONAL ASSOCIATION ELECTIONS.

SIR,—As one of the members of the National Association of Spiritualists, I should like some information upon the following point, if any one will kindly furnish me with the same. As I understand it, it was found necessary, in order to comply with the requirements of the Board of Trade in the event of our enrolment, to introduce the proxy voting system at the annual election of Councillors, in order to enable those members to vote who could not attend the meetings. But the Board of Trade not having enrolled the society, I wish to know whether a better mode of electing officers has been replaced in the rules. I believe the original plan was to send round a paper to all the members, containing the names of the Spiritualists recommended by the Council for election, and that each member was at liberty to strike out any or all the names, and to insert the names of any other person or persons if he

pleased. This is a much better plan than that of giving my vote to some one else, and permitting him to vote for me by proxy; first of all because he might vote for some one I did not like, unless I previously made a special arrangement with him to the contrary; and secondly, because he might vote upon other matters in a different way to that which I desired, and which I would rather have left to the decision of the individuals present at the debate, without any one of them having extra influence by means of proxies. This matter deserves attention, since one of the greatest benefits of the Association is the extra freedom which it gives to its members, because its accredited representatives have first to be invited and elected to come to the front, and cannot appoint themselves. X.

VEGETARIANISM AND SPIRITUALISM.

SIR,—A year or two ago I raised some questions in your columns which I wish had been more fully answered by those who possess information upon the subject, namely, What is the influence of an exclusively vegetable diet upon mediumship and upon health?

Since that letter was written to you so many cases have passed under my notice that I know for certain that there are many individuals, also some parents and their whole families, who never touch animal food, yet are healthy and strong; so when doctors say that animal food is absolutely necessary for man, the remark is probably due to want of thought, and to the influence upon their ideas of prevalent social habits. In the days of the Georges, when some of our gentry vied with each other to see how many bottles of wine they could drink before they fell under the table, it was a bad time for either doctors or individuals to say a word in favour of teetotalism.

I have tried going without animal food for three or four days at a time, and the effect upon me was that I could think more clearly, and was better fitted temporarily for mental labour; but at the end of a few days I found myself getting weak, with a strong desire for meat growing upon me. This antagonistic influence may have been from hereditary bias, from the influence of which it is much easier for some people to take a certain line of action in life than it is for others to do the same thing; and the mistake is, that the former sometimes arrogate to themselves superior virtues, without taking differences of constitution into account.

I have a friend with feeble medial powers who tried a vegetable diet, but the experiment did not succeed. He grew weaker and weaker, but had the most beautiful visions of the world to come. Although he was perfectly happy in this experience, he thought it was not his duty to enter that world before his time for the sake of abstaining from mutton chops, so he seceded from the vegetarian faith.

Putting these slender experiences together, it seems that vegetable diet will do for some people, and will not do for others. Perhaps investigation will show that the children of large meat-eaters would be killed if they were forced to live on purely vegetable diet.

Sir John Lubbock's little daughter once remarked to her brother—"Johnny, if you eat so much goose you will go silly." Savages and children think very much alike. No doubt the child came to this conclusion by the same process of reasoning which induces some savages to think they can make themselves warlike and fierce by eating the flesh of the tiger. These ideas I take to be false, because some of the vegetarians I know are among the most impracticable and pugnacious individuals to be found anywhere; cabbages and watercresses are not pugnacious, so if animal food caused the pugnacious qualities of these men, their temperaments probably originated from their accidentally eating earwigs in a cabbage. One of your Manchester correspondents who opposed me furnishes an instance in point. He gave me, quite unnecessarily, some hard knocks for writing anonymously. Now, anonymous arguments stand upon their own merits; for instance, supposing this letter to be written by the Prince of Wales—and I do not say that it is not—it would carry undue influence; but, under the present circumstances, the arguments in it go for exactly what they are worth. Your correspondent on that occasion being the leader of a local society, no doubt his utterances carried immense weight with his regular followers, who listen with open mouths to the words of wisdom which flow from his learned lips. Now, had he written anonymously, his arguments would have carried neither more nor less than their proper weight among his people.

There is a large amount of phosphorus in a combined state in different parts of the human body, and I am told by medical men they are puzzled to know whence a vegetarian gets

enough phosphorus to build up his frame. Perhaps some of our correspondents can explain this.

There is another point. Floating in the air are myriads of small organisms, living and dead; these become visible when over a sunbeam passes into a dark room through a hole in the shutter. The little motes of organic matter floating in the air then reflect the light of the sun in all directions, and become themselves visible; hence every vegetarian takes into his body a quantity of uncooked live animals every time he breathes. I point this out for the benefit of those exceptional vegetarians who attack all who do not agree with them. Thus the only way to avoid animal food is to stuff the nose with cotton-wool, to tie a bag over the mouth, and to breathe through a tube also plugged with cotton-wool. X.

SPIRITUALISM IN GERMANY.

SIR,—Spiritualism in Germany in general shows very little progress since last year. Every account of positive fraud is eagerly taken up by the papers and breaks the power of advance from other quarters seriously. The Paris scandal has of course done its work, and the lamentable insanity of Mr. R. Dale Owen is put down as in close connection with the American "imposture." In my native town, Altona, I found a little more inclination to listen to reports supported by scientific names, but one sarcastic or jocular remark is sufficient to neutralise all. In Leipzig, too, the want of mediums, and consequently *facts*, prevents success to a great extent. I felt, however, great delight in making the acquaintance of Count de Ponizky, whose youthful vigour and energy command admiration and respect, and every step towards recognition of the fundamental facts, his labours as a lecturer will turn to great account; at present his assertions have to stand a considerable amount of opposition and ridicule.

In a conversation with a learned friend in Leipzig, I learnt that Mr. Crookes was condemned to oblivion on account of his being a Spiritualist (I hope Mr. Crookes will not break down under this sentence), but I was startled further to hear that Professor Tyndall shared the same fate, he having turned a Spiritualist too. I suggested that this "miracle" was quite of new date, but was informed of its being an old story, so I gave up all attempts to trace out this amusing misunderstanding. It smacks of fanatical materialism, which stamps every sign of religious sentiment as a confession of Spiritualism.

An indication of decided progress I found in three leading articles in the *Märkische Kirchenzeitung* (clerical paper). Here the phenomena were fairly admitted to be *genuine*, and not all done by tricks, but the "*devil*" is the culprit. Now, as the new truth cannot as yet be introduced by the hand of a learned professor of science, let us be thankful that his majesty undertakes the ceremony, for he, too, has many friends and admirers, and interest will be increased; at all events it is refreshing to see the stupid theory of conjuring put aside, and the juggler sent back to his own proper field of action. In conclusion, here, in my present abode, I meet people from different parts of Germany, and must confess I find a very marked improvement in the *disposition* to look at another side of the question than that afforded by fashion and by newspapers. No lectures, no theories, but *mediums*—this is what we want. CHR. REIMERS.

Pontresina, Switzerland, Aug. 5th.

SPIRITUALISM AND MATERIALISM.

SIR,—Some time ago you said you agreed with the opinion expressed by so many of your correspondents as to the propriety of keeping the pages of *The Spiritualist* free from theological disputations. I have certainly no wish to transgress that rule, and only wish to say that if the pure and simple materialist doctrine advocated in the long quotation from "The author of *Charlie Lufston*, Appleton Wiske," with which you favour your readers in your yesterday's number, be true, Spiritualism is a mere absurdity. He says, "What we call mind is developed along with the growth of the body, decays as it decays," and—as we are bound to suppose he also believes—dies when it dies. If this be so, what, then, becomes of all the spirits of the dead theory and belief of which we hear so much from week to week? Possibly, even supposing the materialist doctrine to be accepted as true, there may still remain some little interest for a limited number of people in the investigation of what is presently called Spiritualistic phenomena, but most assuredly the spiritual theory *par excellence* must be held as the dream of fools, and all this mighty business of National Association of Spiritualists and agitation

of two Continents to be on account of a thing of no more general interest than the discovery of a new snail, or of a recently discovered weed. I need scarcely add that the arguments used by "Appleton Wiske" have been answered a thousand times. A. T.

Peebles.

[We entirely agree with the contents of this letter, and quoted the article to show the kind of opposition Newcastle Spiritualists have to meet—also in accordance with the usual habit of this journal of hearing both sides of every question.—ED.]

Provincial News.

LIVERPOOL.

THE Liverpool Psychological Society is making arrangements for another visit from Mrs. Tappan.

MR. TAYLOR, trance medium, of Keighley, occupied the platform of the Psychological Society on Sunday afternoon and evening, Mr. J. Coates in the chair.

MESMERIC seances are conducted by Mrs. Meredith at the Psychopathic Institute every Tuesday evening at 8 p.m. These are fairly attended.

Open-Air Mission.—The Liverpool Psychological Society has recognised this effort by voting that 1,000 of Mr. J. J. Morse's lectures be given to aid Mr. Coates in his open-air work.

The Psychopathie Institute.—Mrs. Hardy's seances gave universal satisfaction to over eighty visitors, received by her during a short stay at the Psychopathic Institute. On Sunday and Monday evenings public sittings were arranged, the company sitting in two circles around the cabinet table. Mrs. Hardy sat at the table with the rest of the sitters. There was sufficient light to clearly distinguish every person and thing in the room. Spirit-hands darted rapidly in and out of the aperture in the centre of the table, answering questions, gripping hands, and making friendly gestures. Large hands, white and black, came, also little children's; one hand without a thumb, also one with three fingers. Mr. John Lamont received correct answers to questions in the Gaelic language, whilst Dr. Hitchman had ample demonstration of the presence, power, and intelligence of spirit-friends who had gone over to the other side. The seances were attended by the most prominent Spiritualists of this town.

Mrs. Hardy's Seances.—"To the Editor of the *Spiritualist*.—SIR,—During Mr. and Mrs. Hardy's stay with us in Liverpool, we had the privilege of being present at a most marvellous seance, quite *impromptu* in fact. I do not know whether any of the readers of *The Spiritualist* have been equally fortunate. We had just sat down to breakfast, the party consisting of Mr. and Mrs. Hardy, Mr. Mahoney, and Mr. Smith, of Birmingham, Mr. Isaac, Mrs. Coates, and myself, enjoying the good things provided, and having a little social chat (Mr. Hardy and I talking over our experiences during the civil war in the United States), when lo! the table began to move, first in one direction and then in another, and for a short time defied the law of gravitation by remaining suspended in the air from four to six inches from the floor, sufficiently long for every person present to take distinct notice of it. Then followed a volley of raps, joyously indicating the presence of our spirit-friends, and that they were taking an interest in our conversation. They seemed apparently unhampered with conditions; the breakfast cloth at its deepest being a foot over the edge of the table, gave a little subdued light underneath, but even this did not seem requisite. All of us who sat round the table were touched by something like hands or fingers, and that below the shade of the cloth. Mr. Isaac asked if the spirits present could shake hands with him; immediately raps answered yes: putting his hands under the table he had a hearty grip and a jolly shake hands. All this time the beams of the morning sunlight streamed in through the window, and my legs, from their position, were frequently touched in the light. The power at last seemed exhausted, and with raps and movements our good spirit-friends bade us good morning, after a truly enjoyable sitting, quite as unexpected as it was profitable, being, as well, an evidence of the genuineness of Mrs. Hardy's unique mediumship. Short as was her stay at our house, it was long enough to endear her to us. On Tuesday the 3rd inst. she sailed for Boston in the steamship *Batavia*, and was accompanied to the landing-stage by Captain and Mrs. Waterman, who saw Mrs. Hardy and her good husband off. I sincerely wish them a safe journey home, continued success, and speedy return to renew the acquaintance so

happily begun.—JAS. COATES, 74, Queen's-road, Everton, Liverpool, August 7th, 1875."

NEWCASTLE-ON-TYNE.

A Seance with Miss Wood.—Last Sunday evening about twenty members of the Newcastle Psychological Society met at their rooms in the Freemasons' Old Hall, Weir's-court, Newgate-street. Miss Wood was present, and was placed in a chair; her wrists were fastened by straps to its arms; two paper tubes, a concertina, handbell, and tambourine were placed underneath, after which the members formed a circle round her with joined hands. On the light being put out, one spirit spoke through her, and another through Mr. Crawford, one of the circle. Judging from the exclamations of those present, the power was very strong, as taps upon various sitters fell thick and fast; the touches from hands and the playing of instruments on the heads of those present following so rapidly the humorous remarks from one of the spirits, left no room for doubt as to the genuineness of the manifestations.

LEICESTER.

The Use of Spirit Communion.—A Leicester gentleman writes: "A remarkable private seance was held a short time ago at the house of a gentleman in Leicester, who, with his wife, is an earnest and sincere inquirer into the wonderful verities of spiritual phenomena. Previous seances had been held, and startling and undeniable manifestations, both physical and otherwise, had been obtained. But the old and pardonable query, 'What good?' was agitating the mind of the lady of the house, though unknown to others. Secretly and within herself she asked—'Does not sitting create morbid excitement? Does it not unfit us for the daily routine of duty?' We met at eight p.m., and were in number three ladies and five gentlemen, including two mediums, one a lady and the other a gentleman. Being seated round the drawing-room table, various raps were given in answer to questions, and ultimately the table was raised from the floor without contact. The lady medium on becoming entranced gave most remarkable proof of spirit identity; her body and arms were strangely contorted, portraying most accurately the affliction of a relative of some of the sitters, who died some time ago, and who was at once recognised. Other tests or identifications were also given to other sitters. The other medium being entranced, gave the following address on the *Cui bono* query so aptly, that it seemed, as the hostess said, as if her mind and thoughts had been laid bare to the speaker:—

"Dear friends,—It is well that you should seek for tests and proofs undeniable of the truth of spirit existence. These are a real primary necessity—a necessity both for individuals and the world at large; as without these tests none but those who possess faith in a very high degree, and those who are peculiarly susceptible to mesmeric influences, would ever accept the truth of spirit communion. I say spirit communion in contradistinction from the so-called angelic communion which is admitted to be recorded in the Word of God! Yet when these tests have been obtained and duly applied, you should also then seek for that counsel and instruction which shall enable you better to think and to live here and hereafter. By seeking for these the whole moral tone of your earthly life will be raised, the spiritual faculties quickened, and the intuitions of the soul deepened: so that you will be enabled to understand in its inner depth of grander beauty the life and death of Him who is the great Saviour of men. You will receive purer and holier conceptions of God, and of the truer reality of your duties and relationships to the spirit world. Excitement will pass away, and a holy peace and calm shall rest upon your souls, which you will know and feel to be no morbid excitement but an inward living truth. E. N."

"Shortly after this address, so weightily delivered, our seance was brought to a close. The initials given purport to be those of Eliphalet Nott. Can your readers give us any information respecting the person?" CLERICUS."

M. AKSAKOF informs us that, as the Conference of Naturalists at Gratz, in Styria, Austria, will be sitting from the 18th to the 25th of September, he and Professor Butterof cannot reach London till towards the close of that month.

A NEW monthly journal devoted to Spiritualism has appeared at Ostend, called *De Rots* (The Rock) and is written partly in French and partly in Flemish, so as to reach both classes of the Belgian population. Ostend has also an active Spiritualist society.

In an article on Australia contained in *Fraser's Magazine* for May, 1868, is the following passage: "In Victoria and Tasmania the Government contributes aid to every church that chooses to claim it, in the ratio of the numbers belonging to the several sects, and it also subsidizes the Jews, who declare all Christians to be blindly labouring in superstition and insanely misreading the Scriptures they pretend to have built upon."

OBSERVATIONS ON MEDIUMS.

BY LISETTE MAKDUGALL GREGORY.

THE time appears to have arrived when it may be useful to analyse and distinguish between mediumship and Spiritualism.

The first may be the means of manifesting wonderful and startling phenomena, without imparting any spiritual life, or even aspiration for it, but the true Spiritualist is polarised to God, and is filled with a Divine power which interpenetrates his whole being, influencing his life and actions, yet he himself may be powerless to produce any outward manifestation of mediumship.

These thoughts have been suggested to my mind by the shallowness and worldly nature of some of the messages given, even when they have not been altogether false. Bearing this fact in mind, and having my feelings much exercised on account of a friend who, I feared, did not realise the great gulf which too frequently divides these two natures, I requested a lady who combines in herself largely these qualifications, and whom Providence seemed to have cast in my way, to obtain from her spirit-guides some message of instruction upon this subject. The following was the result:—

Let mediums ask themselves, what motive guides them in their mediumship.

Let them ask themselves, what are the feelings left afterwards on their own spirit.

Sometimes mediumship is caused by the influence of low spirits, who work their earthly mediums as machines, without caring what becomes of them, until the hour arrives when they have used out of them all they care for, and leave them as an empty wreck stranded on a desert shore; there is no vitality to quicken and bring life into their minds. But spiritual mediumship is this: high, and holy, and honourable spirits hold converse with an earth-spirit; they treat him always as a free agent; they consult his good; they instruct and teach him. If he is obedient, and understands what true humility means, they speak or write through him *living words of spirit-life*, that quicken other souls to life. This life stretches on through the endless ages of eternity, creating life in all who come in contact with it.

The first of these is a mirage of the desert, the other a spring of never-failing water.

Therefore, let mediums of the first class take heed, and be warned, ere it be too late.

SPIRITUALISM IN AMERICA.

THE remarks of Mr. Epes Sargent published in this journal last week, and the contents of the American spiritual newspapers which came to hand a few days ago, show that Spiritualists on the other side of the Atlantic are in a disturbed, unhappy state, and the cause of this tribulation becomes apparent after a little thought. Spiritual phenomena, more especially the physical manifestations, have been developed year after year in all directions. Miscellaneous circles of spectators have observed them in leisure hours in an idle way, very little money, time, or intelligence being systematically and regularly expended to ascertain the nature and the dangers of mediumship, or the best means of keeping off bad influences from the mesmeric sensitives in whose presence the manifestations are produced. Until Spiritualists devote the same time and study and funds to this subject that the learned societies do to other branches of science, very disagreeable things will occasionally occur until the trouble thereby caused forces the seeking for a remedy.

Mrs. Holmes has again been charged with imposture, but to test her there were antagonistic influences, including a jealous medium, in the circle, and one sarcastic lady amused herself by aping the manifestations. Now anybody who has had experience at such seances knows that with such a circle with almost any medium questionable manifestations result; why this is so we do not know: it may be that the sitters bring low spirits with them who operate upon the medium, or it may be that their sarcastic and bitter state of mind irritates

some of the lower spirits who ordinarily produce the manifestations, and who perhaps take a pleasure in increasing the discord. These remarks are made with no desire to screen the medium in question, who is known to be untrustworthy, but taking this particular *seance* upon its own merits, all the results may quite possibly have been brought about because those who made up the circle did not understand conditions. For some reason or other there is a strong reflex action between the sitters and the manifestations, and unless every one of the sitters and the medium are spiritually joined together—if not by affection at least by strong good-will—disagreeable results are likely to follow. At the same time, it must be admitted that there are some exceptional mediums and spirits who will play tricks when there is no fault in the circle, and when all the sitters have a strong antipathy to anything dishonourable.

The question of the amount of moral responsibility of powerful mediums requires to be well argued out; it is quite certain that while in the trance state they are helplessly under the control of an unseen power; it is equally certain that when awake and apparently in their normal state their passions, their words, their thoughts, and their actions are very commonly more or less stimulated by the same power, so that the problem whether a medium so much under the control of spirits that they are able to free him from sealed bonds in the twinkling of an eye is at any time responsible for his acts, remains to be solved.

Intelligent and experienced persons ought also to meet and consider such questions; also to what extent Spiritualism would be affected by discouraging professional mediumship; the best methods of keeping away bad spirits from all mediums at all times should also be ascertained. At present, real experimental work, on which a sound philosophy can be built up, has not often been carried on to a useful extent, so that to multiply manifestations without understanding those already evolved, and to carry on proselytising work without possessing a good philosophy on which the facts already known can be arranged, and by means of which dangers can be avoided, are sources of weakness to the movement, and every now and then will result in troubles analogous to those which have recently tried the Spiritualists of America and of France.

A SKETCH IN LIGHT COLOURS.

ONE of our constant duties in this sphere is to go to the Fields of the Shades, where multitudes flock from your world in their rest-homes, to learn of those above them, and in sympathy with them, or to gaze on such spiritual sights as their vision is capable of. We teach them very much by flowers—those of the sweeter and more childish nature. The flowers are willing messengers from one mind to another. The more intellectual of our visitants form parties of exploration or spend their time here as much as they do on earth, in abject humility before one great teacher or leader of their class. I should like to give you a picture, if I can find words to do it with, but the beautiful in this world finds but a brief vocabulary in yours.

An angel—by which we mean the perfection of what you call a pair—star-crowned and winged as with beams of light, leaves his dwelling to go forth with other angels to his labours. Before I proceed let me apologise already, not for what I have said, but for your “words.” “Star-crowned” and “winged” sound unreal, and possibly trivial to you. When your soul-eyes have once beheld these images or signs, you will know the grace they possess. The star is worn by the Teacher. The wings are the appanage of the mission-angels, who, with these wonderful flashes of light, cleave the atmosphere, speed through repugnant surroundings, and bear themselves swiftly to that place where they are needed.

The angel on the threshold of his door—adorned and glorious with his love, taking form in flowers and birds—and with a glance of affection to all surroundings, opens those flashing wings and in an instant (not that wondrous thing which you call an instant, but one of our instants)—in an instant has vanished. Meantime, in the field of the shades a dim and doubtful crowd are gathered together waiting in wishful hope for their Teacher. He is there. They see but the gleam of light that shoots from his rapid movement, and he stands in their midst, calm, tranquil, loving, star-crowned. How they crowd to him, these faint and feeble forms. How they touch him and gain brighter life in the contact. How they clasp him and grow strong, he all the while drinking draughts of divine life from the angelic atmosphere with which to fill and gladden them. He turns to them now, fatherly and

motherly friend. He asks their troubles and listens to the piteous recitals of travail on the earth of misery and dulness from exclusion from the heavenly spheres—of craving and thirst for better things not to be reached, with many more such complaints easily imagined by you, yet perhaps not, for these are the complaints of the spirit out of its bonds, not of the spirit while actually in earth-life, and the spirit is in very different states in the two cases.

And now he speaks and holds the heart of each in his hand, touching it with benign and soothing touch. He shows them the life they must aspire to; he teaches them to aim at the next step in the ladder, to climb with patience, not to desire to jump. He shows them how they must cultivate their own souls within the narrow limit allowed them with the utmost care and diligence, looking upwards all the while for that smile of God which is constantly upon them. How can I tell you his teaching, for it lies principally in influence, in the power of contact, in strengthening and binding closer the link between them through which he is to them the messenger of God, and the true channel of the Father.—*Through the mediumship of Mrs. K. C.*

MR. DALE OWEN'S INSANITY.

THE following letter from New Harmony is published by the Evansville (Ind.) *Courier*, and we learn it is pronounced “correct in the main,” by Mr. Owen's son, Ernest Dale Owen:

“Mr. Owen has not been kept confined to his residence, but has spent most of his time on the streets. When he met his old friends he would recognise them, and greet them sanely, but if they called him Mr. Owen his unsound mind would soon display itself by his informing them that his name was not Owen—he was now Lord —, giving himself a lordly title. One of his sons invariably accompanied him in his rambles through New Harmony, and the embarrassment and affliction of the entire family was painful to behold.

“Mr. Owen labours under no particular hallucination, but always believes himself to be a powerful English nobleman, with unlimited wealth. The philanthropic plans he has proposed with his imaginary wealth would make Peabody's head swim. Sometimes he imagines he is a great horseman, and during these moments his mind wanders to wonderful turf displays, and he then proposes to buy the whole State of Kentucky for stock-raising, and offers 100,000 dols. therefor. At other times he will remain in one chair and in one spot for hours, believing that if he stirs therefrom he will be assassinated. His children are naturally sensitive regarding their father's affliction, and do not allow him much conversation with persons outside of the family, but sometimes this cannot be helped. Those who have talked with the old gentleman say his memory has not deserted him, as he frequently refers to minute matters which they supposed were forgotten. What is equally strange is that, since his insanity, he has not referred to his connection with Katie King, or to that individual at all, and in no other way except by prayer has he ever spoken of Spiritualism.

“During the past two or three days he has become exceedingly troublesome, and made threats of a murderous nature. Yesterday his son filed affidavits before John Kilbinger and Joseph A. Barrett, two life-long friends of the venerable man, charging their father with insanity, and affirming that he cannot be allowed to go at large without risk. In the afternoon the Justices held an inquest at his residence, at which Mr. Owen, the physicians, and others were present. The proceedings were very quiet, and during them the old man babbled incoherently all the time, intermingling his talk with fits of weeping. He was adjudged insane, and the proper papers were sent to Mt. Vernon to the County Clerk, who will make application for his admission to the State Lunatic Asylum at Indianapolis.”—*Banner of Light.*

SUNDAY SERVICES AT THE CAVENDISH ROOMS.—On Sunday evening last Dr. Sexton was unavoidably absent from Cavendish Rooms, having received the sudden and unexpected intelligence that his father had passed away from this life on Wednesday, the 4th instant, and being therefore compelled to leave town to be present at the funeral and to attend to the last wishes of his parent. His place, however, was admirably filled by Mr. Thomas Shorter, who delivered an interesting and instructive discourse on “Religion.” Next Sunday, Dr. Sexton will give the lecture announced for last week, entitled “Sacred Things,” when it is to be hoped as many friends will rally round him as can make it convenient to attend. The services commence at seven o'clock.

THE LATEST NEWS FROM PARIS.

Mr. J. L. O'SULLIVAN, in the course of a letter containing the latest news about the persecution of Spiritualists in Paris, writes to us: "The police are giving signs of being down on the *Revue Spirite*, with a view to its suppression. It has been published regularly for four years, and the question is now raised whether all the forms required by the numerous laws on the press were duly complied with when it was established. Leymarie is busy on that question with the police at this moment. Likely enough that ground enough for its suppression will be found (especially under the *Etat de Siege*), and Leymarie will be lucky if he escapes some further penalty for some possible neglect of all the forms. And so we go, in this nation at the head of civilisation, and in this Republic!"

The former sentence upon M. Leymarie of one year's imprisonment has been confirmed by the higher court, which would not hear some of his witnesses, as stated in Mr. O'Sullivan's letter in another column.

AN APPARITION.

The *Banner of Light* (Boston, U.S.) of July 31st, says:—

While certain Spiritualists are unduly exerting themselves at this time to prove mediums unreliable and the materialistic manifestations in their presence false, new mediums are being almost daily developed in the families of respectable people who are not and never have been Spiritualists. Here follows an account of the visible presence of a spirit, which we copy from a secular print, going to prove beyond doubt, as was told us long ago by spirit-friends would be the case, that within a few brief years spirits of the departed would bodily walk the earth and be palpably seen by mortal eyes:—

"For the last four or five nights the men working at the New Caledonia shaft have seen a female figure in and around the works, from one o'clock till three o'clock in the morning. Several of the men made attempts to get near enough to talk to and discover who she was, but could not succeed in doing so. One man, in going home about three o'clock in the morning, two or three days ago, passed her at the powder magazine, a short distance away from the mine, and was followed by the figure until he came to the old works of the Caledonia, when it suddenly vanished from his sight. He is firmly persuaded that no live woman could have kept as close to him, at the rate he was going, as the figure did. It will be remembered that a man met with a violent death at the shaft some time ago, and this fact, together with what is stated above, leads some of the men to the conclusion that the figure is not that of a material woman. Some people may scoff at the idea of spirits revisiting the earth, but it would be hard to convince the men at the mine that it was a live woman who made the unseasonable visits referred to."

A SPIRITUALIST picnic will take place on Wednesday the 18th inst., at High Beech. Persons wishing to join the excursion party should communicate with Mr. R. Cogman, 15, St. Peter's-road, Mile-end, E., before Sunday the 15th, in order to allow time for the necessary arrangements to be made.

THE EVIDENCE IN THE LEYMARIE TRIAL.—The Secretary of the National Association has received a copy of the *Procès des Spirites*, edited by Mme. Leymarie. It is a volume of 256 pages, and contains a *verbatim* report of the Paris trial, all Buguet's letters to Leymarie, dating from March, 1874, down to that written from the *Prison de Mazas*, and letters attesting to the reality of spirit-photography from recognised spirit-likesnesses. Among the writers are the Comte de Bullet, Prince Emile de Wittgenstein, the Countess of Caithness, M. T. Jaubert, Vice-President of the Civil Tribunal of France, and the Duc N. de Leuchtenberg. M. Devoluet writes some notes on the manner in which the trial was conducted, with remarks on the distinction between true and false spirit-photographs. Mr. Maxwell writes what he *would have said* in answer to the President, if he had not been cut short. In addition are all the carefully drawn-up attestations of English Spiritualists to the reality of spirit phenomena, including those of Messrs. B. Coleman, W. H. Harrison, T. Slater, R. Cooper, C. Blackburn, E. Dawson Rogers, C. Reimers, P. L. Ronalds, Miss Douglas, and others, which have been translated into the French language. The volume is well worth perusing, and will one day be of great historical interest.

MRS. C. L. V. TAPPAN'S address during this month is 13, Lune-street, Saltburn-by-the-Sea, Yorkshire.

NEXT Wednesday evening, at eight o'clock, Mr. Joseph Freeman will deliver a discourse at Turlington Hall, 90, Church-street, Paddington, on "The Present Aspect of the Spiritual Movement." Discussion is invited. Admission free.

PSYCHIC PHENOMENA.—Leave not unnoticed the psychic phenomena in man while you bestow so much attention on the electric actions of a frog's muscles. Are there no infusoria because we cannot see them with the naked eye? Is the clear drop of water unpeopled because it *appears* so to the unassisted vision? Roll there no *more* orbs in the universe beyond the range of our telescopes? And now comes the question, Shall we say there is no spiritual organisation because it is too finely constructed for our senses to apprehend?—*Count Szapary*.

M. LEYMARIE AND THE KARDEC SOCIETY.—At a meeting of the Society for the Continuation of the Works of Allan Kardec, held in Paris, July 1st, 1875, the conduct of M. Leymarie being approved, he was confirmed in his post as administrator of the society. Should the judgment of the Appeal Court be unfavourable to him, on the 4th August next, he will remain administrator of the society all the same. The members, one and all, will stand by M. Leymarie, who possesses their entire sympathy and confidence as a sufferer in the cause of Spiritism.—*Messenger*, Aug. 1st.

SOWERBY BRIDGE.—On Sunday, August 15th, Mr. ROBERT HARPER, of Birmingham, will LECTURE twice at the Lyceum Hall. At 2.30 p.m. the subject will be "Nature's Gospel upon Money, Rent, and Profit;" at 6.30, "Salvation by Growth."

BRIGHTON SPIRITUAL UNION ROOMS, 82, St. James's-street, Brighton. Open daily. *Seances* free on Sundays, Monday and Wednesday evenings. As there is no Subscription for Membership, the Secretary claims the privilege of each Member being known to him personally before nomination. All Spiritualist publications on sale. JOHN BRAY, Hon. Sec.

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THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE, a Monthly Journal. Edited by J. TYERMAN, Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

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WHERE ARE THE DEAD? OR SPIRITUALISM EXPLAINED, by Fred. A. Bimney. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the periodical and other Literature of Spiritualism. 3s.

WHAT AM I? Vol. II., by E. W. Cox, Sergeant at Law. An introduction to Psychology. This book admits the reality of some of the Physical Phenomena of Spiritualism, but argues that they are produced by an alleged Physic Force, unconsciously governed in its action by the thoughts of the medium or the spectators. 8s. The first volume of this book, which deals chiefly with Physiology, is out of print.

GLIMPSSES OF THE SUPERNATURAL, by the Rev. F. G. Lee, D.C.L. This newly-published book contains Facts and Traditions relating to Dreams, Omens, Apparitions, Wraiths, Warnings, and Witchcraft. The author admits the reality of Spiritual visitations, but considers modern Spiritualism to be diabolical. He, however, gives valuable facts, previously unpublished, and prints the only authorised and complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 15s.

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