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VOLUME SEVEN. NUMBER EIGHT.

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THE PROGRESS OF SPIRITUALISM.

EVERY now and then when some great blow, like the Buguet affair in Paris, or the Holmes's affair in Philadelphia, falls upon the spiritual movement, there are those in our ranks who say, "This is a great blow to the movement, and will fling it back for years," and who, when the *Times* prints several columns in favour of Spiritualism, contributed by one of its correspondents, exclaim, "This will do immense good to the movement." As the progress or the retardation of the movement can be exactly measured by the circulation of its newspapers, we are in a position to say that neither of the views just mentioned is correct. No outside influences of the kind can affect Spiritualism more than to slightly harden or slightly loosen the soil in which it is growing. The reason of this is obvious when a little thought is given to the matter. Spiritualism is a social movement. When a man's brother or sister comes to him and says, "We formed a spirit-circle last night, and we really obtained the raps and movements spoken of by Spiritualists," although all the newspapers in the world may afterwards say, "It is imposture," the man who receives the testimony from the bosom of his own family knows there is something in it, consequently the movement spreads in the teeth of outside opposition. On the other hand, when mediums or the lower spirits prove false to their trust, and bring great troubles upon the movement, like those which we have seen of late, the publication of the adverse circumstances does not stop the sitting of spirit-circles anywhere; the phenomena develope, and observations of them proceed in exactly the same manner as before; thus the movement is not retarded, and if a great thing is done in its favour, as in the case when the *Times* printed such a gentlemanly and fair article upon the whole subject, the facts contained therein were too far beyond the experience of general readers to be assimilated by them, consequently there was no immediate rapid growth of the movement, but a little outside prejudice was removed—the soil on which Spiritualism was growing was slightly loosened. For all these reasons the occasional remark that such and such a thing does good or harm to Spiritualism is founded on a misconception.

MANIFESTATIONS WITH THE FAKERS IN INDIA.

No. I.

BY DR. MAXIMILIAN PERTY,

Professor of Physical Science, Berne. Translated from "Psychic Studies."

THE early history of those ancient peoples who exercised the greatest influence on classical and on modern culture was not much inquired into until the present century. It is more particularly the Hindoos and the still more ancient Egyptians, nations with an essentially hierarchical government, a powerful priesthood, highly-developed mysteries, and minutely-prescribed rites and ceremonies, whose arts, customs,

opinions and philosophies had such a powerful influence on the Persians, the Arabs, and the Greeks, and whose religious ideas have interpenetrated so deeply other religions, the Christian religion not excepted. The Aryans, in their primitive abodes, appear to have believed in the spirits of their ancestors, and amongst the Hindoos this belief was developed into a complete system in the *Book of the Pitris*. These and other Indian subjects have been again investigated within the last few years by a Frenchman named *Louis Jacolliot*, who resided in Pondicherry, and from that point travelled throughout India, and instituted researches into its history, its antiquities, and its religion. One portion of these, most likely to interest the readers of this journal, bears the title, "*Le Spiritisme dans le monde. L'imitations et les sciences occultes dans l'Inde.*" Paris, 1875. It contains, in addition to much matter drawn from the *Book of the Pitris* (spirits), also some original observations on the performances of the Fakirs, which bear a great similarity to Western spirit-manifestations.

Communion with spirits can only be obtained by the initiated, from the fakirs upward. Only by severe, long-continued penances can the higher stages be reached; the highest of all, the Jogys, stands immeasurably above ordinary men. The Jogys constitute the Council of Elders, abstain from sexual intercourse, and so elevated is their condition and so great their merit, that ordinary persons could not attain to it in thousands of generations and incarnations. The seven-knotted bamboo stick, which even the fakirs always use, is also found in the higher stages, and is solemnly delivered to them by the high-priest; the seven knots represent the seven degrees of invocation and of outward manifestation. The highest priest is called by the name *Brahmatma*. When the Guru, or high-priest, begins teaching his students, who sit in faith and reverence at his feet, he says to them: "Listen! while the wretched *Sudra* (lowest class) throws himself like a dog upon his couch, the *Vaysia* heaps up the riches of this world, the *Tschatrya* (prince, warrior) sleeps in his mistress's chamber, wearied but never satisfied with pleasure; then is it time for the righteous, who will not allow themselves to be enslaved by the impure bodily envelope, to devote themselves to the pursuit of knowledge."

The initiated attain to the power ascribed to them through a long life of severest asceticism. There are different degrees of this power. To the first class belong the *Grihastas*, who do not forsake their families, and are a sort of intermediary between the priesthood and the people; they cannot produce any magic phenomena, but can only invoke the spirits of their own family ancestors, in order to receive injunctions from them as to the earth-life. Then come the *Purohitas*, who are attached to the temples, and perform the ordinary priestly functions at seasons of birth, marriage, burial, invocation of family ghosts, casting of horoscopes, and the expulsion of demons. Lastly, the *Fakirs*, who are the almoners of the temples, as well as magicians, and have power at will to produce the most striking effects, seemingly at variance with our so-called natural laws; and this occurs, according to the assertion of the Brahmins, with the help of the Pitris, or ancestral spirits. In the second and third classes, the *Sanyassis*, the *Nirvanys*, and *Jogys*, the power is the same in kind, but different in degree. They perform their manifestations only in the inner

part of the temple, or, quite rarely, before very distinguished persons, and occasionally at public festivals; they believe that the visible and the invisible world are alike subject to their will, that they can command the elements, leave their bodies and return to them; their oriental fancy knows no bounds and no hindrance, and they are looked upon in India in the light of gods. The working of a priestly organisation can be seen throughout, and it is asserted that in the crypts of the pagodas these adepts are subjected during many years to a severe discipline, which works a physiological change in their organism, and increases the amount of pure fluid, which is called *Agasa*, and is the vehicle of all magic influence. M. Jacolliot did not succeed in gaining any knowledge of these processes, and can only give us information concerning the *Fakirs* themselves. Even the prayers and evocations of the first degree were never written down, only given *viva voce*, and the *Book of Pitris* (Spirits) is silent on this point.

According to Brahminical teaching, the *agasa*, the pure life-fluid (perhaps our ether) pervades all nature, and is the connecting agent between all animate and inanimate, all visible and invisible beings; electricity, heat, all natural forces, act only by means of *agasa*. Whoever possesses it in large measure gains power over those who have less, and over inanimate objects. The spirits themselves, who place their power at the service of those mortals able to invoke them, feel the universal binding force of *agasa* acting on all earthly things. Certain Brahmins believe that *agasa* is the active principle, or soul, in nature, as well as the ruler of all human souls, and that these would be much more intimately united but for the continual obstruction of sensuous matter; the more a soul liberates itself by a contemplative life, the more open it becomes to receive the universal stream which is ever flowing throughout the visible and invisible world.

The extraordinary skilfulness of the Indian fakirs is well known; they are generally designated as magicians or jugglers, and all Asiatic peoples ascribe to them a supernatural power. Many believe that our cleverest conjurers can produce the same effects, but there exist between the two some essential differences; the fakir, for instance, never performs before large assemblies, but only in private residences: he has no assistant, is always quite devoid of clothing, with the exception of a small lappet depending from the waist; is innocent of all apparatus or preparation, of the cups, false-bottomed boxes, magic pockets, or prepared tables peculiar to the prearranged performances of our conjurers. The fakir has nothing at all but a small bamboo stick, of the thickness of a penholder, and with seven joints, in his right hand; and a pipe about three inches long fastened to a plait in his hair, because, being unclothed, he has no pocket in which to keep it. He operates, according to wish, either sitting or upright, on the matting of the saloon, on the marble, granite, or mortar floor of the verandah, or on the bare earth of the garden. Should he require any person on whom to operate for magnetic or somnambulant effects, he takes the first domestic indicated, be he Indian or European. Should he require a musical instrument, a tube, paper, or pencil, he simply asks for it. At the same time he will repeat his performance as often as it is required—he never demands payment, but accepts an alms for his temple. The fakirs in all the various Indian provinces observe these regulations. "Can any one believe," asks Jacolliot, "that our conjurers

would be capable of performing under these conditions?"

The above writer, who had been many years in India, knew nothing of the phenomena of American and European Spiritualism, and had never seen a table moved. "The immoderate belief in the invisible" reminded him so much of the ecstasies and mysteries of Catholicism, that he, a live Rationalist, as he still asserts himself to be, could not bring himself to be present at a modern spirit-circle. Having always considered the Indian fakirs as conjurors only, he had refused to see them likewise, but continued to hear of their wonderful feats of skill. One day at noon, while in Pondicherry, his dobaschy, or man-servant, again announced a fakir. He resolved to receive him, and repaired to one of the inner verandahs of his house, where the fakir awaited him, cowering on the marble floor. Jacolliot was struck with his leanness, his emaciated features, and his half-sunken eyes, which reminded him of the motionless grey-blue eyes of the great sea-shark. The fakir raised himself slowly, bowed with his hands placed on his forehead, and murmured, "Salaam, Sahib! I am Salvanidin-Odear, son of Canagareyen-Odear. The immortal Vishnu protect your days!" "Welcome, Salvanidin-Odear, son of Canagareyen-Odear, may you die on the sacred banks of the Tuceangy, and may this transformation be your last," replied Jacolliot. "The Guru (high priest) of the pagoda told me this morning, 'Go and glean at hazard along the rice fields,' and Gonesa, the protecting deity of the wanderer, has guided me to you." "You are welcome!" "What do you want with me?" "It is said you can move inanimate bodies without touching them; I should like to see you perform that miracle." "Salvanidin-Odear has not that power, but he invokes the spirits, and they give him their assistance." "Very well, Salvanidin-Odear, call the spirits, and show me their power." At these words the fakir crouched again on the floor, placed his seven-jointed staff between his crossed legs, and asked me to allow him to have seven little earthen pots of mould, seven thin bars of wood, each of two yards in length, and seven leaves of any sort. When the desired objects were brought, he requested the dobaschy to place them in a line about two feet beyond his extended arms, to stick one wooden bar in each pot, and to transfix each leaf by a wooden bar, so that it should hang down over the pot as a sort of covering. This done, the fakir raised his folded hands above his head and pronounced in the Tamulic language the following invocation: "May all the powers that watch over the spiritual principle of life and over the principle of matter, protect me from the anger of evil spirits, and may the immortal spirit Mahatridandi, who has three forms, deliver me from the revenge of Yama." Then he stretched out his hands towards the pots, and remained in a motionless trance, moving his lips only from time to time, as if speaking inwardly.

ACCORDING to the latest news Mr. Dale Owen was in a lunatic asylum, and no better. Dr. Newton could probably benefit him, if not called in too late.

THE PRINCESS ISABEAU DE BEAUVAU-CRAON, an ardent student of Spiritism, magnetism, astronomy, and other sciences, whose mother applied to the Tribunal of the Seine for an injunction against her daughter, on the plea of her insanity, has gained her case, and the Princess'-mother has been mulcted in the costs. The Tribunal did not see that a person loving the exact sciences must have a diseased brain.

EL-JAH.—A VISION.

THE following is the opening portion of a communication given by writing mediumship through the hand of a gentleman during a thunderstorm:—

Angelus, the Wind. *Terrus*, the Earth. *Diabolus*, the Fire. *Osiris*, the Ancient of Days.

Terrus—We three have once again met. How have I longed and waited and watched! Say, *Angelus*, is the time ended? Have I fulfilled my work? or must I still continue to groan, and travail, and bring forth in pain? My children weep and look to me for help, and without you, *Angelus* and *Diabolus*, I am powerless; say, shall we finish the work and unfold to them the mystery of life?

Angelus—Loved *Terrus*, the "times of the end draweth nigh;" the four winds shall blow upon the valley of dry bones, and call them together, and we will breathe the afflatus, and thy offspring shall know that they live.

Diabolus—Dear loved *Terrus*, the pall shall no longer oppress thee; my mission and work shall be unfolded, and thou and thy progeny shall be redeemed. We will lift the veil, and then thy beauty shall be seen, even in thy garments, and *Isis* shall be recognised. I caused the night, and clothed thee in darkness, and thou hast been weak and long-suffering; but we must yet help thee to bring forth, so that the fruit of thy womb shall be all glorious; for awhile still keep on thy veil, else the light will be too strong and the heat too strong and ardent.

Terrus—I felt, O *Angelus* and *Diabolus*, your tread, and my soul leaped up to meet you at your coming. My fair one *Angelus*, the children that are born to me think of thee as light, but the loved *Diabolus* put the veil on, and the sight affrights them, and they still look in ignorance, but know not who he is.

Diabolus—That proves the perfection of the work we have accomplished; we have made the appearance to them of imperfection, and thy purity has to them the appearance of impurity, and our equality has the appearance of iniquity. The "little one" thou art now to give birth to shall become a thousand, and the "small one" a strong nation; for violence shall no more be heard in thy land, nor destruction within thy borders, but those that have been given to thee shall call thy walls Salvation, and thy gates Praise.

Angelus—Time shall be no more, and there shall be no more death, for the sun shall no more go down; and in that pearly light thy little ones shall neither weary nor utter cry, for thou shalt see of the travail of thy souls, and be abundantly satisfied. We are Love, Wisdom, and Power, the great Three-one, and they know it not; but Wisdom shall utter her voice and still the waters of strife, and thou shalt give birth to the twin in joy.

But let us lift up our eyes. I see a "fourth," like unto the "Son of Man," who approaches. Let us worship and adore: it is *Osiris*, the mightier Angel, the Ancient of Days, and is *Jehovah* the Redeemer.

Osiris—Ye faithful ones: My behests ye heard, and ye have done well your work; enter ye into your Master's joy. My reign is well nigh over, and I give place so that one mightier than I shall crown the edifice we have brought into existence. The cycle is near run round, and then the all-glorious *Osira* shall commence and run her cycle. Shall not even I say, "the Father is greater than I?"

O *Terrus*, I called thee and thou answered;
O *Angelus*, I spake, and thou didst it;
O *Diabolus*, I commanded, and thou stood still and fixed it.

But the state has come, and a new thing has to be done. Who shall do it? for ye know—

I form the light and create darkness;
I make peace and create evil;
I do all these, and ye are my witnesses.
I have shaken thee, O *Terrus*.
O *Angelus*, now thou shalt be shaken;
And thou, O *Diabolus*, shall be exalted.

And what will ye? Tarry not! Go forth with the sickle and reap the harvest; for the harvest has come, and loved angels bring the sheaves into the garner. My own glorious love, *Isis*, will manifest herself; the veil shall be lifted, and life be sent forth, not in darkness, but in light. I have spoken to *Angelus*, and she was obedient. I now speak to thee, *Terrus*, and thou shalt be obedient. I shall speak again, and *Diabolus* shall hearken and respond, and then the Beginning and the End shall be seen from the centre—one centre, one circumference, and one mediate.

Angelus, *Terrus*, and *Diabolus*, in chorns—We, *Osiris*, *Grea*, *Sun* and *Builder*, delight to do thy will, for we are in thee and thou in us, thou the Alpha and we the Omega. All hail! *Hallelujah!* thy new name *Jah* shall be made manifest and known.

SPIRITUALISM IN WORKS OF FICTION.

The Clergyman's Confession, by Wilkie Collins, the first part of which appeared in the *World*, on the 4th of August, has been completed in the following number, and, as we thought, it proves to be a genuine ghost story, which has been introduced without comment, and which reads like many another spirit manifestation, agreeing with and corroborating the reality of what most Spiritualists have witnessed within the last two or three years.

The clergyman had taken into his house as a pupil a man who had murdered his wife by cutting her throat, and who on leaving the house mysteriously and hastily had left her photograph behind, which revealed to the clergyman the features of a young French woman whom he had himself known and befriended some years before, and when last parting with her he begged that if she ever needed his assistance she would send to him. The sudden absence of his pupil, coupled with the discovery of the likeness, assured him that this man was the murderer for whom the hue and cry had gone abroad, and that the Frenchwoman was the victim.

The clergyman mounted his horse at once, and rode to the nearest station where he could despatch a telegram to London to make full inquiries. Returning moodily to the rectory, the last words of the Frenchwoman recurred to his memory—"I shall die young, and die miserably. Have you interest enough still left in me to wish to hear of it? . . . You shall hear of it."

We now copy a few words from the clergyman's narrative:—"In the month of July was it possible that any living creature (in good health) could feel cold?"

"It was not possible, and yet the chilly sensation still crept through and through me to the bones. I looked up. I looked around me. My horse was walking along an open high road. On either side the flat fields stretched away bright and broad in the moonlight. I stopped my horse and looked round me again. Yes, I saw it; with my own eyes I saw it: a pillar of white mist was moving beside me. When I stopped, the white mist stopped; when I went on, the white mist went on. I pushed my horse to a trot, the pillar of mist was with me; I stopped him again, the pillar of mist was with me. . . . I was awed rather than frightened. . . . My groom was waiting for my return at the rectory gate. I pointed to the mist. 'Do you see anything there?' I said. The man looked at me in astonishment. The housekeeper met me in the hall. I pointed to the mist entering with me. 'Do you see anything at my side?' I asked. The housekeeper looked at me as the man had looked at me. 'I am afraid you are not well, sir,' she said. 'Your colour is all gone. You are shivering. Let me get you a glass of wine.' I went into my library. The photograph still lay where I had left it. The pillar of mist floated round the table and stopped opposite to me, behind the photograph. . . . I was alone in the room. I sat looking at the pillar of mist hovering opposite to me. At length it grew bright and luminous, and a shadowy appearance took the outline of a human form. Soft brown eyes, tender and melancholy, looked at me through the unearthly light in the mist. The head and the rest of the face broke next slowly on my view. Then the figure gradually revealed itself, moment by moment, downward and downward to the feet. She stood before me as I had last seen her, in her purple merino dress, with the black silk apron, with the white handkerchief tied loosely round her neck. She stood before me in the gentle beauty that I remembered so well. . . . I fell on my knees at the table. I stretched out my hands to her imploringly. I said, 'Speak to me, oh, speak to me once again, Jéromette!' She lifted her hand and pointed to the photograph on my desk, with a gesture which bade me turn the card. I turned it. The name of the man who had left my house that morning was inscribed on it, in her own handwriting.

"She lifted her hand once more, and pointed to the handkerchief round her neck. As I looked at it the fair white silk changed horribly in colour—the fair white silk became darkened and drenched with blood. By slow degrees the figure, then the face, faded back into the shadowy appearance that I had at first seen. . . . The mist itself dropped slowly downwards—floated a moment in airy circles on the floor—vanished. . . .

"I leave you to draw your own conclusion from what I have related. My own faith in the reality of the apparition is immovable. I say and believe that Jéromette kept her word with me. She died young, and died miserably. And I heard of it from herself. . . ."

This clergyman's story shows that the writer is well acquainted with the phenomena of materialisation, and we repeat, that the story would have been more in place in the columns of our journal.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

To the Editor of "The Spiritualist."

SIR,—So long as the fact indicated by the above title continues, and so long as Mr. Gledstane's absence continues, I suppose I must continue to be its chronicler for you, like a soldier enlisted, or rather, a volunteer engaged, for the war. I telegraphed you the result of Leymarie's second trial or appeal; that is to say, that there was a strongly hostile report by the judge appointed the *rapporteur*; a powerful argument by Lachaud in defence of Leymarie; and a postponement of the decision of the Court of Appeal till Friday. On this postponement was founded some degree of hopeful augury. It seemed so impossible and absurd that even the most blindly hostile judges could find any pretext on which to condemn Leymarie, as the case stood. And yet a very eminent French lawyer to whom I had whispered that remark, answered: "You do not know those men you see there. You, with your American ideas, think they are judges. They are not. They will condemn anyhow."

The President of the Court was a M. Rohaut de Fleury, who happens also, as I am told, to be the President of the *Société de St. François Xavier*—an ultra Jesuitico-clerical organisation for the propagation of the faith (Ultramontane) among the working classes. This may be a high title of merit to that gentleman, for this world as well as the next, and no doubt he and his friends so regard it. But Leymarie's friends regarded it as a very unfortunate coincidence for him and for Spiritualism, of which he is now the most prominent representative in France.

Some explanation, in passing, upon the French *magistrature*. It is, as I am assured, a sort of close corporation, recruited almost invariably out of a certain number of old judicial (formerly called parliamentary) families, the younger budding or sprouting members of which, after going through their course of university legal studies, and starting a small incipient practice, are soon appointed, through the influence of their kindred elders, first as deputy or substitute *procureurs*, or prosecuting lawyers, in some small provincial town, and then rising gradually through the successive steps of the magisterial hierarchy, till all the seats on all the judicial benches, highest and lower, are filled by them, and them alone—with rare occasional exceptions—and with regular revision, of course, through the working of the same aristocratic powers, to the next generation of them and theirs. The bench in France is not recruited, as in England and the United States, from the more distinguished lawyers who have made their mark in general independent practice; and some very poor sticks in point of ability, with but moderate compensation in point of morality, often get thus pitchforked into positions in the career, whose servility to the powers that be, and retrograde zeal against all the new and progressive ideas and aspirations of the nineteenth century, become then and thereafter their surest titles to advancement—this being often not incompatible with a total Voltairian absence of real faith or belief in anything in particular, except in the good things of this life for themselves, and severe exercise of their magisterial power against all and sundry who may happen to fall into their hands.

They are all styled *magistrats*, divided into the two classes of *magistrates, debout* (on their legs) and *assis* (seated). At the beginning of a trial they are all seated on a raised platform, on the same level, only the *procureur* or *procureur substitut* being a little apart from the judges proper. The proceedings are conducted by a Judge President, above whose head hangs on the wall a large picture of the Christ crucified. When the judges proper retire to consider their judgment, or *arrêt*, the prosecuting magistrate goes with them. There is a *Procureur General* for the whole of France, and a *substitut* to him. There is a *Procureur de la République* for each department (or *Royal* or *Imperial*, as the case may be), and sundry *substituts* to him. Those *procureurs*, or prosecuting magistrate-lawyers, constitute in their collectivity what is called the *Parquet*. The *juges d'instruction* belong to the *Parquet*. Any criminal or correctional case arising is sent by the *Procureur de la République* (as now styled) for a private inquisition, such as I have before described to you as having taken place in regard to our friends. This inquisition is private, keen, and arbitrary, discretionary powers almost unlimited being vested in the *juges d'instruction*. The "instruction" lasts until the magistrate has made up his mind whether to proceed or to discharge the accused. The accused is kept meanwhile in solitary confinement, without communication with family, friends, or counsel, unless the judge-inquisitor, after he has got out of him, or out of all the other elements of his inquisition, enough to satisfy him, when he may or may not admit him to bail; or may or may not allow him to receive certain stated visits from wife, &c., in prison, with a double grating (and a yard or two of abyss) between

them. The answers of the accused to the inquisitorial interrogations, and also the chamber depositions of witnesses, are taken down in writing by a *greffier* or clerk, and signed by the parties, after having them read to them. They, in their totality, together with the conclusions of the judge-inquisitor, constitute what is called the *dossier*, or body of papers. If the judge-inquisitor finds that there is no shadow of pretext for going further, he can discharge the accused by what is called an *ordonnance de non-lieu*, or decree that there is no ground. Otherwise he reports the whole to the *Procureur de la Republique*, or head of the local *parquet*, who is free to form his own judgment on the whole case, but who pretty much as a matter of course adopts the conclusions thus reported to him.

The accused then goes to trial, and he is in general (except in the higher order of offences, which must go to the assizes, where he will have the advantage of a jury) *nine-tenths condemned in advance*. When he is not remitted to the assizes, he is sent to the *police correctionnelle* (divided into various chambers or courts), where judges alone decide his fate—or rather a judge-president, assisted by two or more *conseillers*, whom, by a translation pretty correct, though free, I may call dummies. They, and especially the president-judge, have studied the *dossier* of the *instruction* or requisition, and generally conduct the hunt of the accused (presumed to be guilty and to be trying to escape justice), often with all the keenness of a hostile cross-examining counsel. When the judge's mind is pretty well made up in advance, as it generally is, this is conducted with great rapidity. It was almost vertiginous to see, in the case of the witnesses in behalf of Leymarie and Firman, how, after a few questions, and when they would be waiting for more, the president would cut it short with *Allez vous asseoir* ("Go and sit down"). The counsel for the accused may indeed ask questions, but cross-examination, in our English and American sense, is in practice so unknown, that there is no word for it in the language. When I asked a French lawyer for the French for "cross-examination," he answered, "We have not the thing, therefore have not the word."

The *parquet*, or prosecuting department, is called *le ministère public*, and its action is called *la justice*. And though you in England are sadly in want of a body of state prosecuting officers, such as we have in America, yet from a French *ministère public* and a French *justice*, and French prosecuting judges, good Lord deliver you!

A strong sympathy, or *esprit de corps*, runs through the whole of this organisation. If a *procureur* has sent a case to a *jury d'instruction*, it is that the accused, who must be guilty since he is suspected and accused, should be found guilty. If found guilty on that private inquisition, he is, as already remarked, nine-tenths found guilty by the public tribunal to which he is consigned. If he then has the audacious insolence of appealing, it would never do to rebuke the two antecedent processes of "justice" by reversing their actions, except in extreme and extraordinary cases. On the contrary, the Court of Appeal, in confirming the former decision, generally punishes the further offence of the appeal by an aggravation of the sentence.

One more remark upon the French administration of criminal justice. From of old—dating back to the good old times when the clerical influence was the predominant power—the French magistracy and the clergy have always, as a general rule, been on the best of terms, hand in glove. Wee betide the accused whom the Bishop deemed it for the interest of the Church to have keenly pursued and cut down. If the *seated judges* are non-removable, the *procureurs* and the *juges d'instruction* are very removable, very promotable, and very transferable from one place to another; and very keen are they, of course, after promotion. And they well know, as they have always well known, how potent, while silently and secretly so, is the clerical influence over their fate and fortune. I have before mentioned that M. Dubois, the able *procureur*-substitute on the first trial of our friends, received a great step, or rather jump, of promotion on the evening after their condemnation. I have above alluded to the fact that the President of the Court of Appeal which decided on Leymarie's appeal, is also President of the Société de St. Francois Xavier, that great Jesuit martyr and saint. And it is but a few months ago that the Archbishop of Toulouse issued a thundering *mandement*, or episcopal charge, against *le Spiritisme*, which must be put down, lest the admitted hundreds of thousands of adepts to which it had so rapidly grown in France, should continue to grow till they should put down the Church itself. And it is generally accepted here that at no period since the days of Charles X. has the clerical power been more powerful in France than it is at this moment. If you should doubt it, look at the recent law it has succeeded in passing respecting the higher public education.

Look, too, at the astounding act of the Prefect of the Seine in regard to the Collee Chaptal, the real object of which is pretty clearly that of leading up to the withdrawal of the control of the municipal colleges, and especially the appointment of their professors, from the hands of the municipal bodies, who must content themselves with the pleasure of *paying* them. Put all those things together and judge for yourself whether my eminent legal friend was very far wrong when he said to me last Wednesday that the six men in judicial robes before us were "not judges, and that whatever might be the strength of his case, Leymarie had no chance in their hands." Knowing the overbalancing strength of his case, I could not then believe it. Alas! it was too true.

By the way, I before spoke of these judges as being "in red." I had been told so, and expected to see an imposing array of scarlet, such as we sometimes see on the stage. It proved that they too were robed in black, the ancient red being represented by a small square bit of red sewn on the left breast, like an overgrown bit of Legion of Honour ribbon. The hall of the "Cour d'Appel, Chambre Correctionnelle" was very handsome, its ceiling ablaze with gilding, but with small accommodation for the public. Alas, that there was no accommodation at all for a jury.

In his *considerants*, how do you suppose that the judge gets over the troublesome fact of Buguet's own letters to Leymarie, on the face of which there is manifest the entire innocence of the latter? I had been curious to see, in the event of their condemning, how in the world they would deal with those letters. The mode was very simple and easy. It was "as easy as lying." He simply "excluded" them (*écarter*) from the case. And why? Because Buguet had answered that they had been written with a view to publication in the *Revue Spirite*. But on Buguet's saying that, the judge had himself remarked, "But those letters do not seem to have been written for publication." Indeed the shuffling answer was plainly absurd. And in fact they never had been published; nor was there any reason in them why they should have been; and yet the judge gets rid of them by *excluding them from the case*, because Buguet, the confessed swindler and the proved liar, had said that they were written for publication. And note, that Buguet had lied to the judge himself about those very letters. He had first denied having written them, but had been compelled to admit them as of his own handwriting. Then came the shuffle about their having been written for publication. Had they been in the case, the judge could not, *dared* not, have condemned. There is a specimen for you of the reasoning and proof good enough before a high French court to condemn a Spiritualist upon.

The *considerant* referring to a witness named Chevillard is just as bad, perhaps worse. But *cui bono* to expose it to you and your readers? Enough to say that as a piece of pretended proof it is perfectly monstrous.

J. L. O'SULLIVAN.

Paris.

SPIRIT HANDS.

The following is the deposition in favour of materialisation phenomena which Mr. W. H. Harrison gave for the use of M. Loymarie's trial:—

Being scientifically educated, I have studied with great exactitude and care the general phenomena of Spirituism for many years, and know them to be real, though in a few cases I have detected and publicly exposed imposture. I have been present at experiments at which Mr. Cromwell Varley, the Atlantic cable electrician, and Mr. William Crookes, both eminent Fellows of the Royal Society, obtained absolute evidence that what are known to Spiritualists as materialised spirit-forms, were on those occasions genuine phenomena, and not imposture. In some of Mr. Crookes's experiments I saw the proof given by the instruments, but in Mr. Varley's experiments I did not do so, because my duty was to write down the indications of the instruments as he called them off. By sending a current of electricity through the body of the medium in the cabinet, and by then reading off the indications of the recording instruments outside, we had the power of testing whether the medium left the cabinet to act as a materialised spirit. I have seen living materialised hands where the medium could not possibly have produced them by imposture; once at the house of Mrs. Maddongall Gregory, 21, Green-street, Grosvenor-square, London, I clearly and distinctly saw a living materialised hand, not that of any person present, moving about close to the floor within six feet of me, while the medium was sitting in a chair. The hand played upon a musical instrument while I was

looking at it. I saw Buguet taking photographs on one occasion only, and the account which I published in *The Spiritualist* of June 26th, 1874, I hereby declare to be true.

SPIRITUAL MANIFESTATIONS ON BOARD H.M.S. MONARCH.

To the Editor of "*The Spiritualist*."

H.M.S. *Monarch*, off Cowes, 11th August, 1875.

SIR,—An occurrence of rather an extraordinary nature happened to me last night, and I should be glad, should anything of the sort have come under your notice before, to hear of the same through your paper.

I had been writing a letter to a friend on Spiritualism, showing from the Bible how the gifts which God had been pleased to withhold from his children for so long, had in our days been restored, and afterwards was listening to a brother officer who was reading aloud to me a letter which he had addressed to a dignitary of the Church on the same subject.

When he had finished reading, I remarked that I considered it a very nice letter, and agreed with all that he had said. The words were hardly out of my mouth before I felt a cold wind, and a shower of raps came on my shirt front. My friend, who grew a little nervous, tried to exorcise the spirits, who, I presume, produced these sounds, and commanded them to cease rapping, and depart, in the name of the Lord, if they were evil. At this the rapping grew louder and louder. He then said, "If the rapping means approval of what I have written, will you please to indicate the same by rapping three times?" and this they did. He afterwards asked several questions, and they were answered in the same way.

A friend of mine who has attended several *seances* lately, wrote to me only this morning. He says in his letter, "Edward (a spirit) again remarked, 'What a splendid medium Watson is.'"

I must tell you that this spirit, who has lately been giving a history of his life on earth to friends of mine, came to us one evening on board, in compliance with a wish expressed by a mutual friend, to deliver a message, but was unable to deliver it because we were surrounded by so many evil spirits who would not let him get near us. He saw me, though, and went back to our friends and made the remark, "that it was a pity we sat for manifestations on board the ship, as we were surrounded by very evil spirits, who would injure us if they had the chance," adding, "I saw Watson: he is a fine medium. Advise him not to sit again until he can attend our circle."

This advice I have followed: I have not tried for manifestations since. I must add that, although I have sat several times with friends, and various spirits have stated that I shall be a "discerner of spirits," as St. Paul puts it, yet I had no idea that I was possessed of sufficient spiritual power for a manifestation like that I have related as having taken place through me.—Believe me, dear Sir, most sincerely yours,

WILLIAM S. WATSON,
Assistant-Paymaster, R.N.

MESMERIC HEALING OF THE SICK.

CAPTAIN HUDSON, of Swansea, who is one of the oldest lecturers on mesmerism in this country, has sent us a circular containing several cases, illustrating the beneficial effects of mesmerism when applied to the cure of disease.

Among the letters in this circular is one by Mr. Skinner, the minister of Ebenezer Chapel, Nantwich, dated November 18th, 1870, in the course of which he says that a young woman living in his house, who had not been able to walk for nine years, being helplessly paralysed, was made to walk across the floor of the room after she had been one week under Captain Hudson's mesmeric treatment; he does not say whether the cure was permanent. Mr. Skinner records another case in which Captain Hudson took away pain from which a consumptive woman was suffering. He adds that Captain Hudson mesmerised a deaf and dumb boy, after which the boy would turn round at his call, and it was the first time he had responded to the human voice since his birth.

The *Manchester Examiner and Times* of Feb., 1856, narrates that at a lecture on mesmerism, given by Captain Hudson at the Town Hall, Manchester, under the patronage of the Mayor, and in aid of the Nightingale Fund, Captain Hudson produced on the platform Amelia Harrison, of Rochdale, the use of whose arm had been restored to her by mesmerism. He also produced Elizabeth Smith, of 65, Canal-street, Ancoats, who had been cured of weakness of the chest of three years' duration. At

the conclusion of the lecture, Sir Joseph Heron, the town clerk, proposed a vote of thanks to the speaker.

The *Naval and Military Gazette* of Jan. 31st, 1863, contained a letter, narrating some cures effected by Captain Hudson, in the city of Chester. George Lloyds, of 25, Thomas-street, Chester, suffered from a spinal complaint, and could not stand when he came to the Captain, but after a course of treatment was able to walk pretty well.

The *Aberdare Times* of Feb. 6th, 1864, narrates how Captain Hudson's lectures attracted large audiences at the Tomperanco Hall there. A young man named Daniel T. Jones had been deprived of the sight of one of his eyes for nine years, and was amongst the sensitives operated upon. Captain Hudson, in the course of the proceedings, induced his mesmeric subjects to believe that they were blind, and in restoring them to sight Jones found, to his great astonishment, that he could see with the eye of which he had so long lost the use.

In the course of a lecture at the Nantwich Town Hall, a lad, familiarly known in the town as "Dummy," being completely deaf and dumb, was so operated upon by Captain Hudson as to hear music, was able to beat time to it accordingly, and was then made to dance to it; but the most wonderful effect of Captain Hudson's mesmeric power was displayed when "Dummy" repeated after him, in a whispering tone, the words one, two, three, up to nine, and then the word "London." The articulation was imperfect, as might be expected, but still it was the case of the dumb being made to speak, as the words were heard by all present. The circular before us does not give the date of this occurrence, nor say from what journal the extract was quoted. The *Staffordshire Weekly Times* for May, 1871, published in Newcastle-under-Lyne, says that one of the subjects of the lecture was a young man said to have been deaf and dumb from his birth, but who, under the influence brought to bear upon him by Captain Hudson, became able to hear and articulate somewhat imperfectly.

Captain Hudson publishes a letter from Ebenezer Griffiths, of the Slate Works, Carnarvon, dated June 29th, 1869, setting forth that he had been lame from childhood, and for the last ten years he had not been able to walk without a crutch, but since he had placed himself under Captain Hudson's treatment he could walk without either a crutch or stick.

An extract from the *Driffield Observer* stated that Captain Hudson produced on the platform a young girl from Langtoft, who four years previously had been so totally deaf that she could not hear a pistol when Capt. Hudson fired it off behind her head. In two months her hearing was completely restored to her by mesmeric treatment, so that she could hear even whispers. Her father, Mr. Ruston, was present, and confirmed Capt. Hudson's statement about this case.

Mr. E. S. Hart writes from Ulverstone, Nov. 11th, 1852, stating that his labour at the desk had induced serious symptoms of pulmonary consumption; in weight he was only eight stone, but after six months' treatment weighed nine stone eleven pounds, and enjoyed better health than he had had possession of for years. In addition to this, his deafness of twelve years' standing had been removed by mesmeric treatment.

The circular narrates how Miss Griffiths, of Bangor, who had been given up three times as incurable, while suffering from consumption, was cured after three weeks' mesmerising. It also gives several other cases of the cure of deafness, paralysis, lameness, rheumatism, and palsy.

The *Procès des Spirites*, containing the evidence advanced at the Paris trials, is on sale at 38, Great Russell-street, price 2s. If all French-reading Spiritualists were to purchase a copy, a not inconsiderable sum would soon be raised for the benefit of M. Leymarie.

A TALKING BABY.—The *Echo* of some time ago published the following statement of its Paris correspondent:—"The birth and death of a miraculous child is reported from Saarlouis. The mother had just been confined, the midwife was holding forth garrulously on the "blessed little creature," and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hearing the new-born babe reply distinctly, "Two o'clock!" But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismay, when it opened its eyes, and said, "I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood." Having uttered this prophecy it turned on its side and expired, aged half an hour. The good people of Saarlouis, we are told, have been quite upset by the miraculous utterance of the precocious prophet."

A STRANGE AND STARTLING STORY.

(From the "New York Sun.")

THE subjoined astonishing narrative has been communicated to us, in reply to our letter of inquiry, by an eminent citizen of New England, a man of clear head, as little likely to be deluded as any other. He has consented to its publication on the single condition that his name and the place of his residence should not be mentioned:—

"It was in the month of March, in the year 1855, a cold night, when we had a bright coal fire in an open grate in the parlour. Unexpectedly Mr. Home, who was not so famous then as he has since become, came in, and at my request he assented to a sitting. We sat at a little card table, only about eight feet from the blazing grate of coals, which made the room light after all other artificial light had been shut off. Nobody was present but myself, my wife, and Home, a lady visitor who was in the house having retired to bed in a distant room up stairs. He sat opposite me with his right shoulder toward the fire, his feet perhaps an inch from mine, a small card table between us, and my wife at the further end. Home soon began to go off into a trance state, and, as an experiment, I laid upon the floor a quire of foolscap, and put a lead pencil on it. The quire of paper was first gently lifted without any apparent agency and placed upon the table near my hand. The light from the grate, seven or eight feet from the table, enabled me to see everything that was going on. Home was motionless as a log, leaning back in his chair.

"Following the quire of paper came the pencil. It was flipped up from the floor without any visible person touching it, and fell upon the paper. Then it slowly lifted itself, the point resting on the paper. I placed my face within a foot of it, but could see no hand, though the light was sufficient, if the hand had been flesh and blood, to have shown it at a distance of many feet. The pencil began to write slowly, Home being still perfectly motionless on the other side of the table. Having finished its writing, the pencil dropped. Narrowly watching Home, I looked at him from his head to his feet, and cast my eyes along his legs, which were under the table. From near his feet at that instant there came up a human hand. It moved some distance, and reached out to me from a point too far away from Home for him to have reached it without sitting up and bending forward, which he did not do, for he continued leaning back as inert as a dead man. The hand grasped mine and shook it as cordially as if it had been moved by an old friend. Then it sought to withdraw. I held it firmly, but it pulled with a force like that which a person would use who wanted to draw his hand away. I was thoroughly aroused now, and resolved that whatever else occurred that hand should not get away from me. I held it with a grip of iron. Finding it impossible to get away, it then yielded itself to my inspection. I could see it was a woman's hand, almost preternaturally long, peculiar in shape, but symmetrical and perfect, and as white as if it were made of plaster or flour. I could see that it ended at the wrist; but wishing to substantiate this astounding fact by other proof than that of the eyes, I passed my left hand up and down where the arm should be, and there was nothing there.

"Then I examined the hand. It would open and shut as it lay in my hand, to show me, as I suppose,

that it was governed by an intelligent guiding power; and it even turned over, as if to afford me every facility for making the examination. It had perfect finger nails, perfect articulations, even the wrinkles on the middle joints, like any other hand, but all was dead white. Its feeling was neither cold nor warm, but soft, like that of a lady's hand enveloped in a kid glove. Taking hold of it with my left hand and holding it firmly, I gradually wormed my right forefinger entirely through the palm, so that it stuck out on the back side of the hand. The resistance was about like that of putty—rather soft putty. I pulled out my finger, and the wound instantly closed up, leaving a sort of cicatrix like the hollow left by an abscess. Then the hand shut up again and opened, and lo! as it was doing this once more, it all vanished, evaporated, disappeared, leaving nothing whatever in my hand.

"I am telling you the sober truth. These things were written down soon after they occurred, and I have my own and my wife's senses to corroborate the fact.

"I looked again at the floor near Home's feet. He had sat from the first in such a position that the direct light from the grate did not strike his feet, but I could see everything that was going on. There appeared the fore part of a hand—a hand only half formed. It had fingers and no more. These fingers would strike forward and peck at Home's legs, apparently as if to draw from Home the substance by which the hand might again build itself. Apparently unconscious of outward things, he would break out in a querulous way with 'Don't! don't do that!' at the same time feebly kicking at whatever was under the table, but without moving his body. That remained motionless, leaning back like a dead body. No attention was paid to this remonstrance, but the fingers kept pecking and dabbing at his legs till the whole hand was again built out to the wrist—a matter of perhaps one or two minutes. Then the hand came up again, and I expected another greeting, but was surprised to see it pass around me, go behind me, and, going to my wife, reach out and shake hands with her, after which it disappeared again.

"Directly afterwards Home's large guitar—and it was a pretty heavy one—that had been left in a corner of the room, lifted itself up to the ceiling, and, turning over, went circling visibly about the room close to the ceiling, often directly over our heads; and it was continually played upon by invisible fingers—a very pretty piece of music. Occasionally it would descend and touch each of us on the head, rising each time to the ceiling, doing it all in perfect time, the touch being a sort of emphasis to particular notes. Then it circled all about the room near the ceiling, the music continuing just as if some actual person were playing on its chords.

"Next the mahogany chairs were all taken up and sent whirling across the room back and forth all together, if I remember aright, going through the air at a height of about three or four feet from the floor. None of them touched us. Then there came a sound precisely like that which a flock of sheep would make scampering over the carpet, some seventy or a hundred of them; and that ended the manifestation. Home awoke and was surprised to hear all that had happened. We then took the paper to the light, and there read on it, in her own proper handwriting, the name of my wife's cousin, a near and dear friend of hers. I had never

met her. It was a year or two later, however, that I saw a daguerrotype of a picture of her as she lay on her death-bed, and her hands were crossed over the bosom at rest; and as soon as I saw the picture I exclaimed, 'There is the very hand that shook hands with me the night we sat with Home.' I have the picture now. The hands are peculiar.

"Now for the conclusion. The lady, who had retired early to bed, on coming down to breakfast next morning, said to me, 'Whom have you in the house that plays the guitar so beautifully?' I did not think either of you played the guitar.' She too had heard that music, though she was upstairs and knew nothing of Home's presence, or anything else that had happened. This little fact knocks the brains out of the theory so pleasantly advanced by those who deny all truth in such manifestations, that 'you think you saw all this, but you were psychologized.'

"These facts, as I have narrated them, were written down at the time, and I have now drawn the story from the record then made by me, and verified by my wife."

ORGANISATION AMONG SPIRITUALISTS.

The following leading article is from *The Harbinger of Light* (Melbourne), which arrived by last mail:—

"During, and for some time after, the formation of the British National Association of Spiritualists, considerable discussion arose on the subject of organisation, and the propriety or otherwise of the formation of associations in connection with Spiritualism. It was argued by the opponents of organisation that Spiritualism had progressed rapidly without it, and hence there was no need of it now; and secondly (and more generally) on account of the danger of such organisations crystallising and forming centres of authority, like existing church systems. We take exception to both these positions as unsound and untenable. In the first place, the statement that Spiritualism has progressed without organisation is not true. Organisations have existed in all the principal centres of Spiritualism, and even the circle itself is a manifestation of organisation on a small scale, and an illustration of the necessity of co-operation for mutual development and progress. With regard to the second objection, it is simply begging the question. The question is—Is organisation proper? The possible results that might flow from the inversion of the idea or intention of such organisation have nothing to do with the principle. It is our opinion that organisation is both proper and advisable, when the objects sought to be attained are, in the estimation of those who organise, good.

"It must be apparent to all thinking minds that the accomplishment of the results sought for in all organisations where the object is the development of the individual, and the dissemination of truth, as understood by him, depends entirely on the disinterestedness of the members composing it. Where selfishness in any of its multifarious forms intrudes, the element of inversion, or of disintegration is there, and the attainment of the full object is impossible; but where a number of persons, whose happiness has been augmented by the acquisition of a knowledge of things not generally known, co-operate with the view of disseminating that knowledge amongst their fellows (presuming their mode of action to be guided by wisdom), the result must be good, and in the nature of things more powerful for good than isolated effort. We may instance the case of the local association as evidence of the good of organisation. The preliminary meeting which led to the establishment of the association consisted of ten persons. They affirmed the desirability of organisation for their mutual benefit, and for the dissemination of information on the subject of Spiritualism, and an association was accordingly formed, which has materially aided in the progress of Spiritualism and free religious thought. It has brought to the front Mr. Peebles, Messrs. Ross, Tyorman, Manns, Walker, and many others; and last, though not least, has inaugurated the popular services at the Temperance Hall, where assemblies every Sunday the largest congregation in Victoria. Would these objects have been attained without association? Most certainly not. Unitary action must ultimately in combination to accomplish any great end. It is a poor, weak policy to hesitate and draw back at the possible evils that might arise from imper-

fection in the material. If the principle is right, no minor considerations should deter us from acting upon it. A few well-balanced minds at the helm can always prevent any serious deviation from the course laid down, and warn their less vigilant brethren of rocks and breakers ahead. There is a beautiful mutuality in all nature, and in the starry heavens the telescope reveals to us groups and clusters of suns and planets, combining and dependent on each other, and working harmoniously round a common centre. In social life all the evils of society may be traced to want of co-operation, from which arises selfish antagonisms, and in religious matters it is the same. Truth is evolved from the inner consciousness, and it should be the aim of all progressive associations to present to the world their highest conceptions of it, never dogmatizing or seeking to proselytize, but modestly offering their thoughts for the consideration of their fellows. We would urge all Freethinkers and Spiritualists to combine with this object, seeking not the aggrandisement of their association, but the good of humanity; small associations with this platform, will undoubtedly produce greater results than would be possible by individual effort.

ADVICE TO MEDIUMS.

The following is extracted by permission from a letter not originally meant for the public. It is from a lady who has been for some two years a medium, and was addressed to another whose mediumship was just opening, and, as is so often the case, with many a stumbling-block. As many among your readers may be in the same state, the suggestions it contains may perhaps be found useful by some:—

"I thought it might be a comfort to you to know that, though we have been wonderfully taken care of from the other side, at first we went through troublous experiences. One night we were ridiculously led astray by a spirit purporting to be a child-friend who had been helping before. We fully believe it to have been some foolish creature who found such trivial tormentings amusing. We have had much more painful experiences than this—distinct lies told us, which might have separated us from valued friends if we had not been plain-spoken. I think my husband's particular studies have been a great safeguard: he has always been provided with a number of questions on subjects which placed us out of the frivolous sphere. We have always judged our friends by the qualities of their answers—a severe test, but excellent. For my own part, I should distrust any spirit who took the trouble to communicate on a mere detail of this life. Such things lie out of their range, and no spirits worth calling from the vasty doop know anything about them.

"I am too young to offer advice, but being an older medium I will venture, because I think you may find true Spiritualism such a vast enlarging of your life. Sit in a quiet room, the same room, at the same hour; if a different hour, arrange it with the spirits. Have some definite spiritual question to ask, which will attract good spirits towards you. Only sit with others equally anxious for the same kind of thing. Better sit alone always than over with people who laugh about it, till you yourself are firmly established. Be very distrustful at first of any spirits who give names, but once getting a test or a conviction, stick to that friend, and ask him to guard you."

The Davenport Brothers have been in Boulogne, and spent a few hours there with Mr. H. G. Atkinson.

THE INHUMANITY OF ATHEISM.—Has every suffering, searching soul, which ever gazed up into the darkness of the unknown, in hopes of catching even a glimpse of a divine eye, beholding all, and ordering all, and pitying all, gazed up in vain? Oh! my friends, those who believe or fancy that they believe such things, must be able to do so only through some peculiar conformation, either of brain or heart. Only want of imagination to conceive the consequences of such doctrines can enable them, if they have any love and pity for their fellow-men, to preach those doctrines without pity and horror. They know not, they know not, of what they rob a mankind already but too miserable by its own folly and its own sin, a mankind which, if it have not hope in God and in Christ, is truly—as Homer said of old—more miserable than the beasts of the field. If their unconscionable conceit did not make them unintentionally cruel, they would surely be more silent for pity's sake; they would let men go on in the pleasant delusion that there is a living God, and a Word of God who has revealed Him to men, and would hide from their fellow-creatures the dreadful secret which they think they have discovered—that there is none that heareth prayer, and therefore to Him need no flesh come.—*The Rev. Charles Kingsley.*

Correspondence.

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

THE ORIGIN OF THE HUMAN SPIRIT.

SIR,—As you have commented on my letter of last week, I hope I may fairly rejoin. So pray specify what are the misquotations of your article on the fire-mist theory of which you accuse me: misquotation is not honest.

Nowhere in my letter did I call the speculations about fire-mist yours. I distinctly spoke of them as "Mr. Tyndall's," and this I did on your statement. I only hold you responsible for the introduction of such speculations to Spiritualists as throwing any true light upon their inquiries.

I traverse your statement that Spiritualists will agree to be called away from their laborious researches into the question of the spirit's life hereafter by hypothesis regarding its origin. Let me add that ours is not a question of horses and ponies, but of intelligent and immortal spirit-bodies. I don't think Spiritualists will see the parallel.

The illustration of the poker cooling is not felicitous. A poker would not cool in a fire-mist, and there was nothing but fire-mist according to the speculation; no cool atmosphere at all.

While you hold that Mr. Tyndall's speculation is a good one for the "physical origin of the solar system," a Spiritualist may surely doubt whether it is a good one for the origin of the spiritual man. This leads me to your statement that "anybody who says Spiritualism is not a science, condemns it, because he virtually alleges that Spiritualism is unreliable." I quite agree that the subject should be studied scientifically; that is, in an accurate manner. Then, I ask, why do men pretending to science sneeringly refuse to examine it? Because many of the phenomenal facts are not explicable by the operation of forces with which they are in the habit of explaining the ordinary phenomenal facts of their own material bodies and of the bodies around them, and they refuse to credit the possibility of any other forces, e.g., they maintain that a table must be raised by some trick, because its rising is against the law of gravitation. The forces at work to produce materialisation, of whole or partial forms, the formation of solid objects such as fruit, the passage of solid objects through other solid objects, all point to the action of forces which must be very different from those on which the ordinary scientist relies for his synthetic conclusions. The late Professor De Morgan said there might be 5,000 potential causes at work, and it was therefore absurd to stop when we had found 500 and say there were no more. When, then, it is proposed to study Spiritualistic phenomena in the old lines of scientific investigation, I hold that it cannot be done, or else, failing to account for the phenomena by that route, we must deny them and consider that we have been deluded by some means or other. That is the reason that all along, since I became acquainted with the merely physical phenomena (leaving the intelligent out of the question), I have maintained that the ordinary school of scientists was not likely to aid us; they stop short at the forces they are already acquainted with, and deny existence of any others. Spiritualists must rely upon their own laborious and scientifically conducted investigations of their subject for the discovery of the laws of the forces which cause actions so contrary to what are ordinary, the same candour and broadness of mind which enabled them to begin the inquiry being maintained during its multiplying *seances* to observe the conditions, driving piles constantly into the mysterious ground, and not caring to build a house on them until they are sure of the foundation. All this we can do for ourselves, and it is vain to wait until the ordinary scientists think fit to undertake it; only two such have ventured to seek and declare the results of their search, and in what odour are they with their brethren? And (whilst recognising their candour and courage) what have they done for the promulgation of Spiritualism? We stand at the gate of a new field of facts and forces. We who in these early days of the subject have borne the ridicule and vituperation of the day, will have been long in our graves at the time when Spiritualism as a science shall have made more complete the discovery of forces and their laws which will explain not only physical facts that are now a mystery, but will have thrown a strong light on that greater mystery, the how and the wherefore of thought whilst cabined in a body of flesh, and of its potential continuance when the body is no more an organised aggregation. It is cogitation and hopeful assurance of this kind which places me in opposition to any proceeding which tends to force, as it were, the Spiritualistic inquiry into the hands of

men who, by any agency which the prejudice of education and habit, and the dread of corporate or social ostracism can influence, are much less likely to do justice to the subject than we are, who, having no such habit, and scorning such fear, are sure to give it. Given an ordinary scientist who believes in this Tyndall idea of the origin of the human body and the human intelligence from the primeval fire-mist, he would be compelled to the conclusion that, as the intelligent part of man (call it soul, spirit, or what you will) grow *pari passu* with all the flora and fauna and inanimate matter of the same stratum of earth on which thinking man made his appearance, like that fauna and flora, the man, both physical and intelligent, must undergo the same fate as his fellows on the stratum, and disintegrate at death only to reappear in other forms of life, but to leave nothing whatever behind which can be called the *individual*. Owing his being to exactly the same causes as the plant or the brute, though more highly organised than those, a man would, according to the idea in question, die like them, never to reappear either in this world or in any other. This is absolutely necessary to the reasonableness and congruity of Mr. Tyndall's theory as applied to man's spirit, and it is most likely that Mr. Tyndall would accept the alternative. But can we Spiritualists, in our scientific investigation of Spiritualism, accept anything of the kind in the face of the oft-repeated facts which, in the course of that investigation, tell us some sort of a body and some sort of accompanying intelligent agent *does* survive the unanimated form of flesh? I say again, therefore, let us cease to beg the scientists to take our subject in hand. The science of Spiritualism is a new one, including new and as yet unmeasured forces. We who have ascertained the facts are more fitted to examine the forces at work in them than those who deny the facts without examining them.

I rejoice to hear that the scientific organ, *Nature*, speaks respectfully of us poor Spiritualists. But there still remain in print somewhere the non-complimentary comments of Sir W. Thomson* at Glasgow, of Mr. Tyndall at Belfast, of Dr. Carpenter in the *Quarterly* and wherever he can find an audience, of one Drinkes, of whom I can learn nothing, and of the *Popular Science Review's* *passim* whenever it stumbles on a work in which Spiritualism is so much as alluded to. *Sed he sunt nuge*. As I said before, let them keep all the vituperation to themselves.

In all that I have said I trust that you will only see I desire that the subject of Spiritualism should have fair play, and not be mixed up with things that run on other lines, and so, possibly, divert us from an investigation which, Heaven knows, is complex and obscure enough to try our individual attention and acuteness. With many other Spiritualists I cannot but recognise the disinterestedness with which you have embarked on our unpopular subject, and I have a strong feeling that it is our duty in all ways to aid you in your efforts to spread a knowledge of it.

J. M. GULLY.

[In Dr. Gully's letter of last week the words "intellects you tell us we cannot comprehend" constitute a misquotation, also the statement that the article invited us to respect men who call Spiritualists "idiots" and "drivelling fools." It did not speak of "the logical reasonableness of the fire-mist theory of man's immortal spirit;" it merely spoke of it as an open question. There is a difference of opinion between Dr. Gully and ourselves, in his view that Spiritualists should make no inquiry where the human spirit came from, and that if it originated in a process of evolution in conjunction with matter, it of necessity dies with the matter which clothed it during earth-life. As we stated at the outset, Professor Tyndall does not hold the fire-mist theory of the origin of the human spirit; he spoke of it simply as an open question. The disciples of Allan Kardec hold that matter and spirit were developed side by side, by a process of evolution. In reply to another part of the above letter by Dr. Gully, the nebular hypothesis never assumed that the supposed fire-mist filled all space, but only a little more than the area of the present solar system, so that it would cool by radiation just the same as a red-hot poker. The globular form of the planets, and the fact that they are flattened at the poles, tend to show that they were once in a fluid or plastic state.—Ed.]

THE HEART AND THE UNDERSTANDING: RELIGION AND SCIENCE.

SIR,—Let me say a few words on disputes between religious and scientific teachers, which are referred to in your articles in *The Spiritualist* for Aug. 6 and Aug. 13. Hard words, rash speculations, and inaccurate accusations proceed from scientific and religious teachers alike, but not from *all* scientific or from *all* religious teachers; and it is to be desired that those who seek to instruct the head and the heart shall strive to be courteous towards each other in language, and cautious lest they misunderstand or misrepresent the arguments of those from whom they differ. We commonly observe that the man who loses his temper in an argument is generally the one who is in the wrong, and passion and injustice are signs of physical and

* It was not Sir W. Thomson, but a lesser Professor Thomson, who afterwards also apologised for his utterances.—Ed.

moral weakness. In the Church of England we have Dean Stanley always urging young clergymen to cultivate the acquaintance of men of science, and he rightly tells them that they will derive great advantage from so doing, and the laity at large will in time reap the benefit of such intercourse.

In his Belfast address Professor Tyndall, remarking upon the spirit of the Middle Ages, says—(I quote from his address published by Messrs. Longmans, Green, and Co.)—"Natural events, instead of being traced to physical, were referred to moral causes; while an exercise of the phantasy, almost as degrading as the Spiritualism of the present day, took the place of scientific speculation." Now this language is neither polite nor instructive, and we may well pray to be delivered from "scientific speculation" coming from Professor Tyndall, until he has frankly admitted and apologised for his error. Let two or three representative Spiritualists who have seen and heard an accordion play, under test conditions, without the aid of human hands or mechanical contrivance, write out very carefully their statements, and ask Professor Tyndall to give his solution of the matter worded for publication. Having publicly insulted Spiritualists, he can hardly wish to evade giving a concise and definite and public reply to such a request if courteously tendered to him. I have reason to be confident that much good will arise to all parties if this line is politely and firmly adopted, and I earnestly hope it may be, and that speedily.

The Bishop of Natal lately expressed his views on levitations, etc., in the middle ages, in a somewhat similiar spirit. As I had, years ago, received great kindness from this truly Christian and noble-hearted Bishop, I ventured to lay before him what I consider to be a practical or scientific refutation of his arguments, such as he may experience for himself, and on the day of his return to Natal he was so good as to write, promising to give careful consideration to those arguments from stated facts duly authenticated. I know well that he *will*, in course of time, carefully inquire into these phenomena, and I venture to hope that his inquiry will result in increase of knowledge to himself and the Church, and will help greatly to bring about a reconciliation between the claims of the heart and of the understanding, and "enable them" (to quote Professor Tyndall's address once more) "in coming times to dwell together in unity of spirit and in the bond of peace." HOPEFUL.

SPIRITUALISM IN EAST LONDON.

SIR,—I desire to inform you that I received £3 from you, given to aid my work by "Khoda Bux," whom I desire to thank for the same. Will you also kindly insert my acknowledgment of the receipt of 5s. and 1s. per Mr. Burns; also 2s. 8d. in stamps from Mr. Pearce. R. COGMAN.

15, St. Peter's-road, Mile End-road.

VEGETARIANISM AND SPIRITUALISM.

SIR,—I have been a vegetarian for nearly thirty years, and have heard many queer arguments for flesh-eating, as for example, that our teeth were made to chew flesh and our intestines to digest it; but that "medical men should be puzzled to know whence a vegetarian gets enough phosphorus to build up his frame" is queerer than even the teeth and intestines difficulty. The bones of every creature, herbivorous, frugivorous, and carnivorous, consist of phosphate of lime, that is, of phosphorus, oxygen, and calcium; and if sheep and cattle get phosphorus out of grass, and monkeys out of nuts, why should a vegetarian be at a disadvantage? Medical men generally know something of chemistry, and I would ask, whether there is any fruit, grain, or root which does not contain phosphorus? ST. MUNGO.

NATIONAL ASSOCIATION ELECTIONS.

SIR,—I have much pleasure in giving your correspondent "X" the information he asks as to the future mode of electing the members of Council of the British National Association of Spiritualists. Ten days prior to the annual meeting every member will receive a list of all persons who have been nominated to the office. Every member of the Association who shall have paid up all his subscriptions will be eligible for election as a member of Council, provided he shall have been nominated in writing by one or more members of the Association, and such nomination shall have been forwarded to the secretary fourteen days before the annual meeting. If no more persons are nominated than are to be elected, such persons will be elected by virtue of their nomination. If more are nominated than are to be elected, a vote will be taken at the annual meeting, and those will be declared elected who have the majority of

votes so taken. Members present will, of course, give their own votes; members who cannot be present may vote by proxy—that is, they may send their votes in writing. All proxies must be deposited at the offices of the Association at least 48 hours prior to the meeting. The annual meeting will be held every year in the month of May, and due notice of the day, with a list of persons eligible for election, will be given by the Council. Your correspondent can have a copy of the rules on application to the Secretary at the offices of the Association, 38, Great Russell-street.—Yours truly, E. DAWSON ROGERS.

Rose Villa, Church End, Finchley, N.

A TRUE SPIRIT-ARTIST.

SIR,—The following cutting from to-day's *Times* (August 4th) may perhaps be interesting to some of your readers. It is from a review of a work which has just been published:—

"Few sadder instances of genius unrecognised and vast energy and work unrewarded by either fame or fortune are to be met with in the lives of the painters than in this memoir of William Müller—a painter who spent a young life in the worship of his art, unknown to the public of his day, ignored by the Academy, with scarce an acquaintance among the eminent artists of the time, and yet such a master that his pictures now command a price of thousands. His 'Chess Players,' painted in 1843, which ranks among the most striking examples of its kind in the English school, although not thought worthy by himself of being sent to any Exhibition, was actually dashed off in a couple of days, and was bought by a friend of the easel for £25, destined some day, as we have lately seen, to bring its possessor the enormous sum of 4,000 guineas. The story of the way in which this picture was painted, as related to the author of the memoir by his pupil, Mr. Harry Johnson, while of technical importance as illustrating the peculiar method always adopted by Müller, is singularly interesting in telling of the fine artistic nature of the man. He never laboured at his pictures, and seems always to have worked on the spur of the moment, with a fire and rapidity of execution that was marvellous, often beginning and finishing a picture the same day, as he did the 'Good Samaritan' and another of his finest works, the 'Moses commanding Darkness over the Land of Egypt.' Speaking of the 'Chess Players,' which Mr. Johnson saw Müller paint from first to last, he says:—

"It was Müller's habit to rise early, and after a slight breakfast he would rapidly outline the subject of the picture to be painted in chalk or pen and ink; and then, setting his palette, he used often to take up his guitar, and, sitting down on a sofa, he would bring out a few notes of some familiar airs in a sort of abstracted way, earnestly gazing up all the time at the board or canvas on the easel. Having made up his mind what ought to be done, he would rise suddenly, and, throwing down his guitar, would commence painting rapidly, like one inspired, placing the thick pigments on the canvas without hesitation, and almost without stopping. He had wonderful power of wrist, and he never seemed to tire when at work."

When we think of Holman Hunt occupying years upon that piece of exquisite sentimentality the "Shadow of the Cross," we may well call Müller's "lightning" manner that of an inspirational painter. But where are the grand works of our Spiritualistic claimants to inspired art? Is it early rising that they lack, or the slight breakfast, or the guitar to soothe and harmonise, or is it that perfect instruments for the other world's use, such as Müller was, are rare? ALPHA.

RELIGION AND MODERN SPIRITUALISM.

SIR,—The belief in another world, and another or continued existence in that world, has always been included in a religious faith; hence we see how difficult it is to shake off the connection, particularly when we find so many Spiritualists regarding the new development as a miraculous revelation. I need but refer to the opinions of Mr. Newton Crosland, and also to Mr. Thomas Brevior, in the *Spiritual Magazine* of March, in his reply to me as to whether modern Spiritualism is a religion, in which he declares that Spiritualism is a "link between religion and science," but in what respect he does not explain. Mr. A. R. Wallace tells us that the spirits are no nearer to a knowledge of a God, and if such be the case the unclothed spirit can be no more a link between science and religion than it was before when in the flesh. But in one respect the facts and science of Spiritualism, like the facts of other sciences, must influence religious beliefs so far as demonstrating the scientific errors belonging to such ancient beliefs. But there is little need of discussion. Facts are the best arguments, and like

the facts of astronomy and of geology, will speak for themselves, and have their due weight in course of time. Now, Christians have accepted the facts of astronomy and geology, and in all probability they will come to accept the facts of Spiritualism as not at variance with what they deem to be essential to their belief. Mr. Howitt and others, I believe, have already done so, whilst Mrs. Hardingo and others, I need not name, are rather positively anti-Christian, so that the question remains an open one, and all we can do is to preach toleration on all sides: pure toleration and freedom of opinion are spiritual gifts, whereas dogmatism and denunciation are most anti-spiritual. But a little more modest doubt of self and loyal deference to evidence of fact, and we cannot be far from such truth and aspiration as must constitute the fundamental basis of true religion, for "Truth," said Plato, "is the body of God, as light is its shadow." But if there be a link anywhere between science and religion, it will be found in the heart and emotions, rather than in the belief in a future or prolonged existence, and the tree must be judged by its fruits. What is religion? I reply in the words of an eminently pious philosopher, Sir James Mackintosh, "In that higher sense in which morality denotes sentiment, it is more exactly true to say that religion depends on morality, and springs from it. Virtue is not the conformity of outward actions to a rule, nor is religion the fear of punishment or the hope of reward. Virtue is the state of a just, prudent, benevolent, firm, and temperate mind. Religion is the whole of those sentiments which such a mind feels towards an infinitely perfect being," &c. (*Life of Mackintosh*, II., 120-123.) Max Müller says the so-called religions of Buddha and of Confucius seem to ignore the existence of a God as the Nirvana of the Buddhist seems to ignore the existence of a future state, and to hold life to be an evil. Under this consideration, virtue and morality must be considered to be religion, if the true religion is to be retained in respect to such belief; but compassion towards suffering humanity, as I have remarked before, seems to have chiefly influenced the founders of most religions, and I think must be considered as fundamental to true spirituality.

HENRY G. ATKINSON.

Hotel de la Gare, Boulogne-sur-Mer.

Mrs. WOODFORDE left town last week for Hastings, and wishes to inform friends that her address until further notice will be 10, New Ormond-street, Bloomsbury, W.C.

DURING the past week Mr. W. H. Harrison has been in North Wales, inquiring into the position of Spiritualism in the various towns along the coast.

THE next *Conversazione* of the British National Association of Spiritualists will be held at 38, Great Russell-street, on Wednesday, the 1st of September.

MR. TYERMAN has been lecturing at Newcastle, New South Wales, also at Sydney, and doing much good for the cause. His intended visit to the United States is postponed.

RUSKIN ON MODERN SOCIETY.—Mr. Ruskin, in a recent number of *Fors Clavigera*, has fallen foul of a writer who has offended him. In the following passage he professes to have laid his finger on the root of the disease which is dissolving modern society: "It is quite possible for the simplest workman or labourer for whom I write to understand what the feelings of a gentleman are, and share them, if he will, but the crisis and horror of this present time are that its desire of money, and the fulness of luxury dishonestly attainable by common persons, are gradually making churls of all men; and the nobler passions are not merely disbelieved, but even the conception of them seems ludicrous to the ordinary churl mind; so that, to take only so poor an instance of them as my own life—because I have passed it in almsgiving, not in fortune-hunting; because I have laboured always for the honour of others, not my own, and have chosen rather to make men look to Turner and Linné than to form or exhibit the skill of my own hand; because I have lowered my rent, and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a good walk better than a London street, and would rather watch a seagull fly than shoot it, and rather hear a thrush sing than eat it; finally, because I never disobeyed my mother, because I have honoured all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the hacks of English art and literature wag their heads at me, and the poor wretch who pays the dirty linen of his soul daily for a bottle of sour wine and a cigar, talks of the 'effeminate sentimentality of Ruskin.'"

Provincial News.

NEWCASTLE.

THERE was a *seance* last Thursday evening at the Old Freemasons' Hall, Newcastle. Although the two lady mediums were not in attendance, it was decided to sit for materialisations. Mr. Crawford went into the cabinet, but no results were obtained, owing in a great measure to mere than one of the sitters becoming entranced, and interfering with the harmony of the meeting. Misses Wood and Fairlamb will be away at Cambridge for the next three weeks. The Newcastle society is progressing, and steadily increasing in numbers.

NEWSPAPER CONTROVERSY ON SPIRITUALISM.

THE controversy in the *Newcastle Chronicle* closed last week, and among the letters inserted was the following:—"When I first read Mr. Robinson's query respecting the mind, I just said to myself, 'New here is a query which will serve for discussion for an indefinite period in the *Weekly Chronicle*, and when the discussion is closed it will be because the editor is tired of it, and not because the subject is exhausted. The controversialists, when they are done, will know as much about the subject as they knew when they commenced, simply because it is one of those subjects about which it is impossible to arrive at an incontrovertible conclusion.' The only possible good to be derived from the discussion of a subject of this nature is that it promotes the exercise of the reflective faculties, and, in my philosophy, exercise means development and increased power. I have long been a believer to some extent in the comparatively modern science of phrenology, the fundamental principles of which are—that the brain is the organ of the mind; that the brain is a plurality of organs, and not a single organ; and that size is a measure of power, conditions being equal. But in what way the brain is the organ of the mind I neither pretend to understand nor explain. I simply know this, that in this world I can have no idea of the mind, of mental manifestations or phenomena, without brain. But to those who believe that brain or matter is everything, I will give a nut to crack, in the shape of a story told by the late Dr. Pyle, of Earsdon:—One winter evening we had Mr. T. P. Barkas giving us a lecture on 'Physiology,' and Dr. Pyle occupied the chair. After the meeting, Mr. Barkas, Dr. Pyle, and a few friends accompanied me to partake of a little supper. During an interesting conversation round the table, the transition from physiology to phrenology was easy. Mr. Barkas was a believer in the latter science, and Dr. Pyle was a disbeliever, but had no very pronounced opinion on the subject. 'I will tell you a story,' said Dr. Pyle, 'of a fatal accident which occurred a short distance from where we are sitting. (I remembered the accident, although only a boy when it occurred.) A workman, in attempting to leap on a waggon, to take the rope off after the set arrived at the bank head, slipped his foot and fell before the waggons, and the whole set passed over his head. I arrived on the spot while the man was lying, and, seeing his brains on the waggon way, I of course concluded that the man was dead. To my horror he opened his eyes, recognised me, and said, 'Doctor, do you think I will get better?' I could make no reply, and the man almost immediately died.' Extraordinary as this story may appear, I guarantee that the story was told as I have told it, and those who knew Dr. Pyle will not believe him capable of telling a falsehood. Here was life and consciousness when the man's brain was out of his cranium.—G. HALLEWELL, Seaham Harbour."

BIRMINGHAM.

THERE is very little stirring here in spiritual matters just now: the Sunday meetings are discontinued for the summer months. Mr. Reddalls is still holding meek *seances*; his fellow-seance-learners have become disgusted at his conduct. Dr. Monck, the medium, is still here, but will shortly leave for the West.

CARNARVON.

SPIRITUALISM IN CARNARVON.

INFORMATION relating to Spiritualism was first carried to Carnarvon six years ago by Mr. H. J. Hughes, photographic artist, who had gained a knowledge of it two years previously, in consequence of having attended a voice *seance* with Mrs. Mary Marshall, the younger, at 13, Bristol Gardens, Paddington. He afterwards investigated at home, and discovered the late Mrs. Hughes to be a physical and impressional medium; the manifestations thus obtained in his own house thoroughly convinced him of the truth of the subject. Mr. Hughes then began to speak to his friends about it, more especially to those connected

with the Carnarvon Calvinistic Methodist Church, of which he was a member; he also made known the facts in the Sunday-school. Gossip about Spiritualism then spread through Carnarvon like wildfire, the result being that many persons wished to see manifestations; accordingly he gave several influential residents facilities for seeing the phenomena in his own home. Mrs. Hughes obtained tilting manifestations at the first *seance*, and at subsequent sittings a young lady was present who spoke in the trance state, and became clairvoyant; once while in the trance she saw the departed mother of a boy who was present, and told him that he would be able to see "the angel." In less than two minutes afterwards the boy saw his mother, and a servant present saw the spirit at the same time. Some of the spectators were not satisfied, and thought too much imagination was brought into play, so Mrs. Hughes asked the spirit, "could she shake hands with either of the persons who saw her?" The spirit said through the trance medium to the boy, "Come forward, and if God permit I will shake your hand." She did so, volently, and the boy, who was not entranced, saw her at the same time; but the spectators throughout thought that the boy was shaking his own hand, either purposely or under mesmeric influence; they wanted something more convincing. Mr. Hughes said, "Can the spirit lift the boy a few inches from the floor?" and the reply was, "If God permit, and to convince you I will try." The spirit-mother came forward again; she was described by the boy as surpassingly beautiful, and magnificently dressed; he said he felt her arms on his sides, and he was gradually raised up and placed on the centre of the table. Although the light was very low, Mr. Hughes saw this, and he believes that all the others did the same, for they had nothing more to say: the boy, who was very frightened, was then taken off the table and put on the floor. Nine persons were present at this *seance*, and it made a deep impression on their minds.

By this time the members of the Methodist Church began to whisper that Spiritualism was against the Bible; it was witchcraft, raising the devil, fortune-telling, and everything that was wicked; consequently, the position of Mr. Hughes began to get rather warm. He was warned privately that he had better desist, but, as he paid no attention to the rebuke, he was invited to appear before three ministers and several deacons, nine of them altogether; but, having posted himself well up in the evidence that most of the good men mentioned in the Bible were thorough Spiritualists, and in some cases mediums also, he thoroughly beat his pastors in argument. They then told him he might believe in Spiritualism himself, but must not preach it or disseminate its literature. Mr. Hughes continued to work as before, so there was a large meeting of several hundreds of the members of the chapel; the deacons told the members that they had privately warned Mr. Hughes, who was introducing a very dangerous kind of diabolism into Carnarvon. He was accordingly turned out of the church by a large show of hands; a dozen or two did not vote, and the deacons did not ask those who might be in his favour to vote at all. Since that time he has attended the Church of England services. Deacons and ministers of the Methodist Chapel have of late asked him to come back to it again, now that Spiritualism is more popular and better understood, but he declined unless they retracted in public what they had said against him in public. He further added, that his convictions were as strong as ever about Spiritualism. When they turned him out they had also expressed the opinion to him that his belief in phrenology was against the Bible, and contrary to the doctrine of the "fall" through the sin of Adam.

At the present time there are about a dozen Spiritualists only in Carnarvon, who carry on their inquiries in strict privacy.

LEICESTER.

The following poem was given *impromptu* at the close of an address, delivered in the trance state, a short time ago, in the Spiritualist Society's Rooms at Leicester. The beautiful ideas it embodies were thought by the hearers to be worthy the attention of Spiritualists generally; nay, more, it was felt that the poem appeals to all these, by whatever name they may be called, who are seeking to attain—to realise, in truth—the higher life; for as Henry Sutton, in his *Evangel of Love*, so truly says, "Thought is born to strike upon thought, and feeling upon feeling, spite of distance, spite of time." In this matter-of-fact age selfishness seems to grow apace, and the bond of spiritual brotherhood seems almost forgotten.

THE HIGHER LIFE.

There is a life above the world,
'Tis higher, holier, far;
'Tis purer than the snows of earth,
Or rays of sun or star.

Just as the roscate blush of morn
Steals softly o'er the hills,
And, deepening into gold, reveals
The flowers and rippling rills;
So comes the higher, holier life:
It stealeth o'er the soul
As angel music deep enchains
With power beyond control.

It is not brought—it is inborn—
Life of the spirit's life;
Enshrined and yet outflowing o'er
With mystic influence rife.

The spirit's life, the spirit's love,
Few seem on earth to know;
They catch but glimpses by the way,
Where light should ever glow.

Then yield thee to its mystic power
When'er it beckons thee:—
'Twill give thee angels' food, and strength
To dare, to do, and be.

E. N.

DR. SEXTON AT THE CAVENDISH ROOMS.—On Sunday evening last the audience at these rooms was somewhat larger than usual. The subject of Dr. Sexton's discourse was "Sacred Things," which he divided into—1. Sacred Books; 2. Sacred Ages in the World's History; 3. Sacred Places; 4. Sacred Persons. On each of these topics he dwelt at considerable length, explaining the true origin of the "sacred" as contradistinguished from the profane, and showing the large amount of truth contained in ancient principles, which he said there was great danger of modern iconoclasm sweeping away. The discourse was listened to with attention by all present. On Sunday next the subject will be "The Ancient Sentence on Man to Toil and Suffer." Service at seven; admission free.

ANSWERS TO CORRESPONDENTS.

W.—The photographer in question perpetrated the impositions when in circumstances of great destitution, urged on perhaps by his accomplices. The last person we know of that he attempted to deceive was Mr. Thomas Slater, who to his sorrow detected the trick.

A. S.—Brighton: Your suggestion that the *Spirit Teachings* shall be published separately in book form is a very good one; not a few desire to see it done. Several Spiritualists should band together and publish the same, taking all risks.

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 DEBATABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well authenticated facts, proving the reality of spirit communion. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

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WHERE ARE THE DEAD? OR SPIRITUALISM EXPLAINED, by Fred. A. Binney. 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.

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