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THE memory of some of the remarkable mediums of past days may well be recalled, now that there is some chance of their being understood. There are few points on which ignorance, prejudice, and misapprehension have combined to occasion more loss and obscurity than on this subject. Mediumship of old was, more emphatically than invention or science, a thing before its time—little better can be said of it, indeed, to-day. In mediæval times any unusual amount of learning or knowledge was ascribed to supernatural, usually diabolical aid, and scholar, philosopher, and medium were placed in the same category. It would be a curious and difficult undertaking to distinguish among celebrated names of old who were scholars and savans, pure and simple, and those who were aided and influenced, more or less, by mediumistic power. In the former Roger Bacon, Albertus Magnus, and Duns Scotus may be ranged as representing the Tyndalls and the Huxleys of their day; and Cordan, Cornelius Agrippa, Trithemius, and Paracelsus among the latter; but all alike were popularly held to derive their knowledge from supernatural agency. A person in those days endowed with medial powers must have frequently been sorely perplexed, the more so according to fineness of nature and religious instincts. Often the possessors might view their powers with horror and refer them to infernal possession, and doubtless many a strangely harassed life, unspeakable mental struggles, and fearful questionings have passed unrecorded and unknown. We will now mention an individual who lived near our own days, who, apparently distinguished for nothing else, must have been an extraordinarily strong medium.

Schrepfer was a native of Leipsic where in after-life he kept a *café*. He asserted himself to be in continual intercourse with spirits, whom he could control and summon at pleasure; he distinguished them into friendly and evil, and the approach of each was heralded by particular sounds. He is said to have frequently given astonishing proofs of his power, but the most famous instance was that in which Prince Charles of Saxony with much difficulty prevailed upon him to present in visible form the spirit of the Chevalier de Saxe, one of the natural sons of Augustus II., King of Poland, and half-brother to the famous Marshal Count Saxe. He was uncle to Prince Charles, and having amassed enormous wealth and died without issue, it was reported that vast sums belonging to him were concealed in the palace. Curiosity therefore combined with avarice in prompting Prince Charles to endeavour to gain an interview with the spirit of his uncle. Schrepfer, with much repugnance, for he represented such an undertaking as dangerous to himself, was prevailed upon to make the attempt. A company, nineteen in number, assembled by night in the great gallery of Prince Charles's palace in Dresden, and all doors and windows were carefully secured by Schrepfer's directions. Lights were extinguished, and Schrepfer,

after warning the company that the event might try their nerves, retired into a corner, and, after a long interval, passed into a convulsive and agitated state, when a noise was soon heard more like wet fingers drawn over the edge of glasses than anything else. Presently very frightful sounds followed, and the company being much aghast, the principal door suddenly opened with violence, and something that resembled a black ball or globe rolled into the gallery. It was invested with smoke or eloud, in the midst of which appeared a face like that of the Chevalier de Saxe, from which a loud and angry voice exclaimed in German, "*Carl, was wollt du mit mich?*"—"Charles, what wouldst thou with me?"

The Prince and company were utterly horrified, and, losing all self-possession, called on Heaven for help, and besought Schrepfer to dismiss the apparition; but this he was unable, or pretended to be unable to do, and those present declared that nearly *an hour* elapsed before it could be compelled to retreat. And when at length it had gone, and the company were recovering, the door burst open again, and the same hideous form again presented itself! The boldest were not proof against this, and a scene of utter horror and dismay ensued, till Schrepfer at length contrived finally to dismiss the apparition.

Of the nineteen persons who witnessed this fearful sight, three afterwards published some account, though none liked to make it a subject of conversation, and the horror impressed upon them was never forgotten throughout life. The story was once well known throughout Europe. Byron alludes to it at the end of the last canto of *Don Juan*. Schrepfer afterwards became a celebrated *medium*, and was surrounded by crowds of followers and inquirers, and rumours survive of astounding manifestations made through him. The present writer once, in Egypt, met a Russian who since has "passed the river," who related some details respecting him not then appreciated, and now indistinctly remembered. What is recollected would seem to argue him endowed with prodigious materialising force.

Schrepfer lived a strange life, and a strange death he died. He had promised three gentlemen, whom he had in some measure initiated, to show them something more wonderful than all before; and in the summer, before sunrise, between three and four o'clock, he took them to the wood of Rosendaal, a little beyond the gates of Leipsic. Here he desired them to remain awhile, and went apart amongst the trees. Presently they heard the report of a pistol, and, going up, found he had shot himself. He was senseless, and soon died. Those who knew him best declared that he was so perpetually beset and tormented by spirits, and his life made so miserable, as to drive him to have recourse to a pistol. He does not appear to have been distinguished for any other qualities, and, as in many other instances, when it is asked why the spiritual world favours persons otherwise not at all noteworthy, and why powers so extraordinary are conferred apparently with so little discrimination, one can only say, as Charles Lamb said of Spenser's *Fairy Land*, "We do not know the laws of that country."

AFRICAN JUGGLERS.

BY ST. GEORGE W. STOCK, M.A. (OXON).

AMONG the many foreigners who crowd to Oxford from north and south and east and west to enjoy the doubtful advantage of a purely ornamental education is a negro gentleman named Cole. His grand-parents were slaves who were brought from the Niger country to Sierra Leone, and there released by order of the British Government. His father was educated by missionaries, and took orders in the Church of England. He himself has received a liberal education. His knowledge of languages, in particular, is very extensive, commencing with his native dialect, and embracing Hebrew, Arabic, Latin, Greek, English, French, and German. Of all these he declares he has found English the most difficult, from its arbitrariness. I thought I would take advantage of my acquaintance with this gentleman to obtain some information about the African jugglers, of whom I had read curious stories; and my delight was great when he told me in reply to my interrogation that he had often witnessed their performances. I will relate here the substance of what he told me, in the hope that the readers of *The Spiritualist* will share my interest in his narration.

A very favourite trick with these jugglers, and one witnessed by Mr. Cole's father, is to take a piece of cassada (a plant resembling a potato) and throw it into a glass, the juggler at the same time asking the spectator what he would like to have it turned into. Perhaps the spectator will say a sovereign, and the cassada will instantly become one. A dishonest man may make a good thing out of this trick by running off instantly and exchanging the cassada for its worth in goods or silver. He must be expeditious, though, for in a very short time the sovereign will turn back into a piece of cassada, to the amazement of the unsuspecting recipient.

In another trick of the African jugglers one of them will present himself before a merchant and ask for a sum of money—say £50. The merchant will, of course, refuse, and in all probability angrily order the juggler out of his house. The juggler will go at once. But next time the merchant counts his money, he will find the exact sum missing which the juggler asked for. The only way for the merchant to escape loss is to propitiate the intruder with some trifling present. These relations, I thought, were interesting enough, but, not having the warrant of personal experience, were comparatively valueless. Accordingly I pressed Mr. Cole to tell me what he had himself witnessed of the powers of his countrymen. This he was at first loth to do, fearing lest I should come to the conclusion that veracity was not an African virtue. But when I explained to him that I was commonly regarded as a fool by my acquaintances on the score of my excessive credulity, he proceeded to test the strength of that quality by the following extraordinary recital, at the same time giving me his positive assurance of its truth.

Some jugglers from the interior came down to Sierra Leone to exhibit their powers. Mr. Cole was one of a party that assembled in a tent to witness the performance. After displaying various wonders, the chief juggler requested one of the spectators to go out and borrow a loaded gun. The testimony of the lender was afterwards obtained to the fact of its being a *bonâ fide* gun, veritably loaded. When the gun was brought,

THE Spiritualist Societies of Brussels are preparing to meet in Conference in the month of September, with a view to forming a Belgian Federation on the model of the British National Association of Spiritualists.

the juggler further requested the borrower to have the goodness to shoot him. The man demurred for fear of being hanged, for they were under British government. Then the juggler upbraided the negro who had brought the gun, calling the company to witness that he had asked the man to shoot him, and that he was afraid. He would not, he said, get one of his own band to do so, because the bystanders would in that case declare it was all collusion and trickery. Public opinion went in favour of the juggler's being shot, and so the man at length plucked up his courage, stood a few paces off the juggler, levelled the gun, and discharged a bullet full in his breast. The juggler fell lifeless to the ground, the blood welling from the wound. A profound silence ensued. The spectators meanwhile began to feel very uncomfortable, and some of them thought it prudent to slink out of the tent. Then the juggler's men commenced a wild African chant. Presently the dead man's breath began to return, and, as the song drew to a close, he jumped to his feet, with no appearance of a wound about his person, nor was there the faintest trace of blood upon the floor, though it had before been covered with it. The revived man then told the spectators all they had said while he lay on the ground, mentioning how some of the party had left the tent. On concluding this narration, Mr. Cole remarked to me that he did not think we had any conjuring like that in Europe.

The same gentleman also assured me he was present when the following wonderful incidents took place. Some jugglers had come down as before from the interior to the coast. Governor Kennedy, of Sierra Leone, was then on the point of taking his departure for Hong Kong. The jugglers asked leave to exhibit before him, saying they knew his was a very wonderful country, but they would like him to know that there were some strange things in their country too before he left it. Permission being granted, and a party having assembled at the Governor's quarters, the head juggler says, "Massa, ask for whatever you would like to have." The Governor proposes they should have a good spread. "Well, let them lay a cloth," says the juggler. The cloth being laid, the juggler waves his hands in the air, and a large ham appears on the table. Governor Kennedy then suggests hot boiled rice. The juggler repeats his manœuvre, and in broad daylight quantities of steaming rice fall on a dish previously laid on the table. Then the chief juggler informs the company he is about to show them something more wonderful still, namely, he will produce a live baby out of nothing. Here the Governor's power of credence fails him, and he tells the juggler he does not know what he is talking about. "Wait and see," replies the juggler. "I have said that I will produce a baby, and I will do it. But you must hold your arms so," placing them as if dandling a baby. Then the negro spreads out his hands, and a live baby appears in the Governor's folded arms, squalling as only a baby can. In a few moments it vanishes again as mysteriously as it came.

After listening to these stories I asked Mr. Cole how such feats were to be accounted for, and he said that though the jugglers professed to do them by their own powers, yet people who were at all initiated knew that they were accomplished by the aid of spirits.

MRS. HONYWOOD is at present at Uriage les Bains, near Grenoble, France, but leaves for Switzerland in a day or two.

MATERIALIZATION PHENOMENA AND THEIR USES.

THE following is an extract from a letter written by Mr. Benjamin Coleman to an earnest worker in Spiritualism residing at Madeira:—

"Materialisation mediums are springing up in all directions. In America (and indeed here once with Bastian and Taylor) the spirit-form and the medium have appeared together; the former, as if the stronger, steps up to the cabinet and leads out the entranced medium. A very complete answer this to Serjeant Cox's theory, and the impossibility, as he considered, of establishing the separate identity of the two. The question, however, is not at all settled (in my mind at least) of how these materialised appearances are formed, and by what means they are produced, or that they give any proof of identity. Of course they are among the highest proofs of spirit-power, and that power we know sets at defiance the known natural laws, and it may be the means of working up our thoughts into the resemblance of one we know, just as a clairvoyant reads them.

"The objection to this hypothesis, however, is to be found in the fact that some have recognised persons of whom they were not thinking, and for whom they had no special regard, as the clairvoyant not only describes what you may have in your mind, or what you may have written, but something more which you were not thinking about, or did not really know, but afterwards find to be correct.

"There is nothing safe in dealing with these mysteries but to acknowledge that they are produced by the action of spirit entities who are highly intelligent. What the limit of their powers may be it would be useless to speculate. I know from my own experience it is something tremendous, and I feel innately sure that these things are not put before a small portion of the world to behold, and to induce the honest observers of them to proclaim them as facts, amidst the jeers and derision of the thoughtless multitude, without an all-sufficient reason known only to that Divine power which permits them, and permitting them in His wisdom, intends, I believe, to make them a means to an end for the benefit of the whole human family.

"The apparently useless and undignified nature of some of these spirit manifestations are calculated to drive away timid or too sensitive inquirers, who raise the cry of 'diabolism.' They do not affect me, and whilst some may be driven away who need them not, there are many more who need them, above all things, to convince them of a reality which, for the first time, they recognise as something wonderful, partaking of the supernatural, something that they had not realised from their college instructors or their village preachers.

"Yes, my good friend, you may take courage, and rely that upon your advocacy of this much-derided Spiritualism you are helping to plant a truth the most important to mankind, however men may disfigure it by their base and vicious natures, as in the case of Buguet, the Paris photographer, whose vile conduct is now occupying public attention."

MR. M. R. SMITH has presented a handsome marble clock to the National Association of Spiritualists' Reading Rooms at Great Russell-street.

CHANNEL ISLAND SUPERSTITIONS.—Superstition is gradually losing its hold, and much genuine and intelligent piety doubtless exists in some of these islands. But in the hamlets most remote from town, and among the older people, curious superstitions still obtain belief. On Christmas night there are some even in St. Peter's Port who will on no account go to a well to draw water. Others will not venture into a stable at midnight lest they should surprise the cattle, asses, and sheep on their knees, worshipping the infant Saviour. A photographer is sometimes regarded as dealing in the black art, and some refuse so far to compromise their character as to allow themselves to be photographed. In Guernsey, at St. George, is a well called "Holy Well," still visited by damsels, for on the surface of its waters maidens are said to be able to see the faces of their future husbands. In Jersey, near St. Clement's, is the Witches' Rock, where, it is said, the witches hold their Sabbath; the belief in witchcraft is not entirely extinct here. The marks on that rock are confidently asserted to be the footprints made by his Satanic majesty during the visits which, it is to be feared, he makes quite too frequently in Jersey as well as elsewhere.—S. G. W. Benjamin, in *Harper's Magazine*.

SPIRITUALISM IN FOREIGN COUNTRIES.

ACCORDING to recent information, Russia bids fair to become the "third great power" in the investigation of the phenomena of Spiritualism.

Being essentially a country of aristocratic institutions, the movement has begun in the upper ranks of society; it receives the patronage both of the Court and of the University. The desire to investigate first sprang from those who witnessed the manifestations of Mr. D. D. Home, and later those of M. Camille Brédif, among whom is Dr. Nicholas Wagner, Professor of Zoology at the University of St. Petersburg. In an article by Dr. Wagner, published in the March number of *Psychic Studies*, he distinctly testifies to the reality of the table movements and the intelligence displayed by the rapping forces at a *seance* held in the presence of Professor Butlerow, Dr. D., and Mme. Aksakof. He says, "Of the objective reality of the phenomena witnessed by me I have not the slightest doubt, and believe that every one who has the opportunity to observe the same through a course of sittings will arrive at the same conclusion." He uses the term "psycho-dynamic," by which he does not mean to explain anything, but simply to denote a certain class of phenomena occurring in the presence of persons of particular "nervous" organisation. After a careful exposition of conditions, which he classifies under four heads, as "indispensable," "developing," "favourable," and "disturbing," Dr. Wagner proceeds to say that a peculiar variability and uncertainty seem to be essential attributes of medial manifestations, and he recommends the most careful and detailed study and recording of observations before attempting any explanation of the motive power which controls these psycho-dynamic phenomena. He adds, however, that this difficulty "offers no excuse for leaving this wide field of inquiry unexplored," and that it is the duty of men of science to seek for an explanation of the mystery, keeping in view as their sole end "the extension of human knowledge."

Besides the learned professors of the present time living in Russia who are interested in Spiritualism, may be mentioned the celebrated mathematician, Ostrogradsky, who died in 1861, and who was converted by answers given through the planchette in his own family circle, from a materialist to a firm believer in spirit-life and in communion with those gone before.

It is encouraging also to learn that in Germany, where there has long been a dearth of physical manifestations, a medium has at length appeared whose powers seem to be both satisfactory and reliable. Mr. Oskar Kramer writes from Potsdam, in Prussia, accounts of a series of *seances* held with a young man aged seventeen, "whose weak physical organism is certainly not capable of such exhibitions of power as take place in his presence at the circle." The manifesting spirit calls himself *Joseph von Oborf*. On one occasion the writer proposed, by way of moderating the violence of the table movements, that two persons should sit upon the table. The movements continued, with very little diminution of power. When six persons sat upon it, the table only creaked and groaned. When all in the room sat upon it, answers to questions were given by movements of an easel in a further corner of the room. A pencil suspended by a string was raised to the horizontal position without contact with hands. The most remarkable manifestation was the following, which occurred in the dark. There were only two persons present besides the medium, one of whom was the writer. The medium and the sitter, Herr Hoguet, placed themselves on the table, which had flaps on two sides. *Oborf* asked for music. Herr Hoguet played the guitar, and *Oborf* accompanied by moving the flaps of the table in time to the music, while at the same time the table was raised on either side alternately, and a bell, which had been attached to the under side of the table, was struck in regular time. The writer stood in front of the medium holding his hands all through. The same medium receives written communications from *Oborf*, and also speaks in the unconscious trance. The writer of the narrative, M. Kramer, concludes by inviting the residents of Berlin and its neighbourhood to form a society for the regular investigation of these astounding phenomena.

A LETTER from the Rev. J. Murray Spear, of Philadelphia, informs us that he and Mrs. Spear are trying to influence the local legislature, to secure better treatment for the refractory children in the Philadelphia Reformatory, where they are now frequently whipped.

SEANCE AT THE BRIXTON PSYCHOLOGICAL SOCIETY.

BY DESMOND G. FITZ-GERALD, MEMBER OF THE INSTITUTION OF TELEGRAPH ENGINEERS.

ON Monday last the following members of this Society held a very interesting *seance* with Mrs. Hardy at my house, 6, Loughboro'-road North, Brixton, viz.: Mrs. Rudd, Miss Ponder, Miss E. D. Ponder, Mr. Tapp, Mr. and Mrs. Edmonds, Mr. and Mrs. Gray, Mr. Egerton Stanley, Mrs. Gunyon, Mr. and Mrs. Fitz-Gerald, Mr. Francis (Hon. Secretary), and Miss Fitz-Gerald (Assistant Hon. Secretary). Mr. Hardy accompanied Mrs. Hardy, but, after offering a few suggestions, and explaining the character of the phenomena usually obtained through his wife's mediumship, this gentleman withdrew from the circle.

A table had been prepared by cutting in the centre an aperture which was covered with a piece of black linen, cut longitudinally and transversely, so as to allow means of egress for materialised spirit-hands. The table was also surrounded by the same material tacked to it, and thus formed a kind of "dark cabinet." One gas-light was left burning, turned down sufficiently to throw a subdued but tolerably distinct light upon the table. Almost as soon as Mrs. Hardy had seated herself raps were heard in various directions around her, and by means of them instructions were obtained as to the arrangement of the sitters. Within a few minutes, one of the ladies, who is strongly mediumistic, exclaimed that raps were being produced upon her dress; and during the singing of "Shall we gather at the River?" a small hand appeared through the aperture in the table. In answer to questions, it was intimated by the raps that this hand belonged to the spirit-daughter of a lady present; and the lady in question, as well as a gentlemen who had known the spirit in earth-life, was allowed to touch the fingers and to feel their gentle pressure. Other hands, purporting in most cases to belong to spirit-relatives of those present, now appeared in rapid succession, and were touched by the sitters. A ring was placed by Mrs. Hardy on the finger of one of these materialised hands, and it was removed by the same lady after it had been repeatedly exhibited in view above the table. A small hand-bell was then held partly within the aperture, and was seized by a spirit-hand and rung within the *quasi*-cabinet, keeping time with the singing when this was continued. A slate, held in similar manner by several of the sitters in succession, was pulled downwards with a force which in one case was estimated as equal to a weight of 25lbs. The handkerchief of a young lady was taken through the aperture and subsequently returned to her. Varying these playful manifestations, some recognitions were made of hands whose peculiarities of touch and shape were well remembered.

Whilst preparations for a "change" were being made, and the eyes of the sitters not so strongly riveted upon the table, a large hand and wrist was twice projected some considerable distance through the aperture.

A dark *seance* was subsequently held, Mrs. Hardy being seated in the centre of the circle, with her feet—by her own particular desire—held between those of one of the sitters. Most, if not all, of those present were now repeatedly touched and patted by hands—which could not have belonged to the medium, since the sitters were for the most part far beyond her reach, nor to the sitters themselves, since all our hands were

joined. Once a spirit-voice was heard, but somewhat indistinctly, addressing a member of the circle. In one or two instances a ring was withdrawn from the finger of one sitter and placed upon that of another, and the transport of a handkerchief was also effected across the circle.

A curious incident occurred whilst some refreshment was being taken before the party broke up. A table-cloth having been laid over the *seance*-table, a dish, accidentally placed over the aperture in the latter was raised with a jerk, and its contents were disturbed. On removing the dish, two or three persons were able distinctly to feel the fingers which from within the darkened space had performed this *espièglerie*.

Both *seances* were considered very satisfactory, and Mrs. Hardy has left a pleasant and favourable impression upon those who had this opportunity of meeting her.

THE INSANITY OF MR. DALE OWEN.

SINCE details have been published in America of the alleged insanity of Mr. Robert Dale Owen, the sad news appears unfortunately to be too true, yet in the Spiritualistic journals which came to hand last week from America, the news was not authenticated. All the information the *Banner of Light* possessed on the subject was gleaned from the *New York Evening Post*, the editor of which himself expressed doubt as to the authenticity of the news.

The following details are quoted from the *Post* article:—

Mr. Robert Dale Owen's many friends in this city are aware that he went a few weeks ago to a water-cure called the Home on the Hillside, at Dansville, in Western New York, where he put himself under the charge of the superintendent, Dr. James C. Jackson, for purely physical ailments which had been troubling him for two or three years past, and manifested themselves chiefly by indigestion. They will be startled by a letter which appeared in the *Rochester Express* last evening, announcing that he has been taken to his home in Indiana as insane. We are reluctant to believe that the inferences of the writer are correct as to the cause of Mr. Owen's mental disturbance, if the allegations of insanity are indeed well founded. We have conversed with him personally within a few weeks concerning the "Katie King business," and the imposture which was practised on him with regard to it, and no one possibly could have talked with greater simplicity and candour of the error of another than he of his own deficient observation in his experiments in Philadelphia, and of his earnest desire to correct the impression of the authenticity of the "Katie King" manifestation, so far as he had been the cause of its acceptance by anybody. But at the same time he earnestly avowed that his faith in the doctrines of Spiritualism was not impaired by his own error; nor was his self-depreciation excessive: it was frank, but moderate and reasonable, and was consistent with the devout tenor of his character. With these few words we print the letter, which bears date at Dansville, June 30th:—

"For some time Dansville has been the stopping-place of a distinguished visitor, Robert Dale Owen, the well-known writer and Spiritualist. He came here hoping by freedom from care and trouble to recuperate and repair his shattered energies, and to enable him to continue his literary labours. Occupying his time mainly with recreation, for a time nothing unusual was observed in his conduct, and he was pointed out as a rather eccentric old gentleman. An upholder of Spiritualism, and a writer of acknowledged merit, his society was sought after, and his conversations were coherent and instructive. Invitations to lecture were occasionally accepted, and some of your readers will no doubt remember the lecture on 'Spiritualism' delivered by him not long since in your city. If any one at that time considered him insane, they failed to give others the benefit of their judgment. During the past week, however, his eccentricities increased to such an alarming extent that it became painfully evident to those that knew him that the great mind of Robert Dale Owen had lost its reason. His wild, excited actions on Friday last at the grounds of the Dansville Driving Park Association were clearly

those of an insane person. Driving furiously among a crowd of carriages, accosting strangers and gesticulating violently, he was a source of annoyance to his friends and of surprise to strangers. His son was telegraphed for immediately. He reached here on Sunday night, and on Tuesday morning started for his home in Indiana with Mr. Owen."

The *Chicago Daily Tribune* says of Mr. Owen's career:—

The life so sorrowfully ended—for insanity is death, or worse than death—began in 1804, at New Lanark, an industrial settlement near Glasgow, Scotland, which was long a monument to the philanthropy of his father, Robert Owen. The son's fame has never equalled that of the sire, but he has been even more self-sacrificing in his efforts to benefit mankind. When the father came to America in order to carry out his communistic dreams, his son was his faithful assistant. He edited the paper that served as the organ of the "New Harmony" colony. When that brave, foolish experiment failed, and the elder Owen returned to England to conduct like failures there, to sow the seeds of co-operation, labour-leagues, and chartism, to found infant schools, and to preach Spiritualism, Robert Dale remained in America. He was by nature a politician of the old school, the good school, and he was soon in the Indiana legislature, where he succeeded in emancipating women from the slavery of the common law, then in Congress, and finally in the diplomatic service of the country. President Pierce, who sent Hawthorne to Liverpool, and so indirectly endowed the world with "The Marble Faun" and "Our Old Home," made Owen minister at Naples. Since he retired from that position in 1858, he has been a student, writer, amateur politician, and professional philanthropist. His published works fill nearly a dozen volumes. No one, we presume, reads now a days his unpopular *Popular Tracks*, his *Plank Roads*, and *Pocahontas, a Dream*. We trust that no one will try to read his *Beyond the Breakers*. But book-making was not his forte. A kindly, genial, whole-souled man, the predestined prey of plausible rogues, the friend of every scheme of reform, combining the purity of childhood with the vigour of manhood, he has met a fate worse than death,—a fate for which a trio of sordid swindlers is probably responsible.

Since the foregoing was in type, and just before going to press, we received by the last American mail the first statement from a Spiritualistic source, authenticating Mr. Dale Owen's insanity; the said statement is here quoted from the pages of the *Spiritual Scientist* (Boston, U.S.):—

Dr. Jackson, of the "Home" at Dansville, N. Y., where Mr. Owen had been staying, writes under date of July 11th, as follows: "At the time Mr. Owen left us he was decidedly insane. His insanity came upon him in consequence of over mental taxation from literary and lecturing labours. He had a fever for eleven days, and during his illness a letter came, announcing that he had a legacy of 3,000 dols. left him, which so affected him in his exceedingly weak state, that his mind became unsettled, and when his physical strength returned sufficiently to enable him to leave his room, his excitement took the form of an hallucination under which he imagined he had become the possessor of great wealth, and could buy horses, carriages, lands, whole blocks of houses, and the like.

"I think his derangement had nothing at all to do with his philosophical and speculative ideas of religious faith. I am not a modern Spiritualist, and am therefore perhaps not the less fitted to judge as to the fact whether or not his relation to his own particular belief had anything to do directly as a predisposing or an approximate cause of his insanity. My opinion is, that it had no more to do with it than Vice-president Wilson's abolitionism had to do with his paralysis. I think it is, therefore, only due to Mr. Owen and his numerous friends, who agree with him in the main in his *idealisms*, should feel relieved from any attempt on the part of anybody to make his philosophy of life responsible for his aberration."

AMONG the visitors to this country who are making use of the National Association Library to study Spiritualistic literature is M. Vladimir Solovioff, of Moscow, a friend of M. Alexandre Aksakof.

WEEKLY discussions on controverted questions of philosophy, from the material and spiritual stand-point, take place at the meetings of the *Union Spirite* at Brussels. Some of these have been reported in the Belgian newspaper *La Chronique*.

LAST WEEK'S SOIREE.

NOTWITHSTANDING that it is so late in the season, there was a large attendance last week at the *soiree* of the National Association of Spiritualists, held at 38, Great Russell-street; and although all the rooms in the establishment were thrown open on the occasion, they proved barely sufficient to comfortably accommodate the numerous friends present. Among the ladies and gentlemen present were Mr. Alexander Calder, who received the visitors; Mr. and Mrs. Gerald Massey; Mr. J. H. Gledstanes, of Paris; Mrs. Makdougall Gregory; Mr. T. H. Noyes; Captain J. James; Mr. and Mrs. Desmond Fitz-Gerald and Miss Fitz-Gerald; Mr. Keningale Cook; Mdlle. Marie de Karlowitch, of St. Petersburg; M. Meleneovitch; Mrs. and Miss Tebb; Mr. Frederick Collingwood, Secretary to the Anthropological Institute; Mr. N. Fabyan Dawe; Lady Helena Newenham; Mrs. Henry Cook; Miss Kate Cook; Mr. and Mrs. Dawson Rogers; Miss and Mr. Rogers; Miss F. J. Theobald; Mr. George Robert Tapp; Mr. Earl Bird; Mr. C. D. Dufort; Mr. E. T. Bennett; Miss Corner and Miss Nina Corner; Mr. Andrew Glendinning; Mr. and Mrs. Cogman; Mr. Joseph Ivimey; Miss Godfrey; Miss Houghton; Mr. E. Parkinson Ashton; Mr. Frank Everitt; Miss Sexton; Mrs. Louisa Lowe; Miss Bodkin; Mr. Arthur Maltby; Mrs. Maltby; Miss Agnes Maltby; Miss Gregory; Mr. C. Smith; Mr. and Mrs. T. M. Simkiss, of Wolverhampton, and family; Mr. John Haxby, the Misses Young; Mr. and Mrs. Edmands; Mrs. Gunyon; Dr. Dixon; Mrs. Olive; and many others.

The evening was spent in social conversation.

Mr. Gledstanes exhibited some apparatus, which he had brought from Paris, to illustrate the method by which one of Messrs. Maskelyne and Cooke's tricks is performed. The imitation medium is tied to iron rings, each affixed to an iron bolt which passes through the woodwork of the seat, or cabinet, and is then fixed in its place by means of a screw-nut upon the outside. These rings and bolts were passed round for examination, and, to all appearance, they were made in one solid piece, so as to defy critical examination and pulling or twisting in any direction while in the hands of the spectators. Mr. Gledstanes was fixed down to the seat by means of these rings and screws, yet, when temporarily screened from the spectators by means of a curtain, he passed a solid iron ring on and off his arm with the utmost facility, yet afterwards was found secured as before. With a little practice this feat can be accomplished in three or four seconds of time. The truth is, that although the bolts appear to be in one piece, they are in reality made in two, and the parts can be separated by a peculiar movement after the end of the bolt is fixed in position, but while it is passed round for examination the joint cannot be detected, and there is not sufficient purchase to separate the parts by the strength of the hands alone.

Some months ago Messrs. Maskelyne and Cook were fixed to a cabinet by means of iron rings strongly resembling in external appearance those exhibited by Mr. Gledstanes. Of late, however, they have abandoned this trick.

POWERFUL MEDIUMSHIP OF A CHILD.

A GENTLEMAN who has just begun to inquire into Spiritualism sends us the following narrative:—

Being informed by my sister that she had obtained distinct messages by raps through the table purporting to come from my late wife, she writes me as follows. I send the enclosed for you, it being the most perfect and conclusive test I have yet had myself:—

Being informed, in answer to questions through the table that if I went to a writing medium I should have communication, I asked to whom I should go.

Answer—"F."

Disappointed, knowing no one of the name but my own child, I tried through her hand, by placing a pencil in it. The first time a sort of scroll-work was evident; the second time, being yesterday, the hand began at once to write in pencil, wrote ten distinct sentences, with "Yes" several times in reply to questions; then wrote, "Is the ink black?" On the ink being brought and the pen placed in F's hand, her hand was carried to the ink bottle, carefully dipped in, and as carefully carried back to the paper, where the writing left off. The pen was then taken over the first three pencilled lines, then carried back, and each paragraph numbered from one to ten

as they occurred, signed "J—n." The pen was then gently moved over to me to take away, after underlining several words.

The next day, when dressing, F— came into my room. I gave her paper and a pencil standing; her hand was moved at once, writing "The world is round." I asked "Who is writing?" Answer, "J—n." I asked, "What have I on that belonged to you?" Answer, "Two ear-rings; the brooch is not on yet"—which was the case. I asked, "Who gave it to you?" Answer, "You and Clem gave them back." I asked, "Have I anything of yours in my trunk?" Answer, "A fan"—also true. I asked "What am I keeping of yours for Clem?" Answer, "My work box." I asked, "What have I that you gave the children?" Answer, "The purses, the lockets, and those little things." I asked, "Had I anything of yours after you were gone?" Answer, "Yes, my hair." I said, "What shall I have made with it?" Answer, "A ring with my hair in it." Then F—'s hand was guided back and each answer numbered, after which it drew a parenthesis round each paragraph, and wrote at the end, "14 answers."

F— says her hand is taken by a hand that is warm, puts each finger on hers, and that she feels the nails. I may add that she had no knowledge about the jet ornaments, the fan, the presents in the trunk, or the hair.

In a subsequent letter my sister says:—

I said two days ago, "Perhaps the power will guide you if you sit down to the piano." She sat and then played rapidly four airs she had never learned, which I knew it would have taken her weeks of plodding, bar by bar, to acquire. One was *The Church's True Foundation*; 2, *Abide with Me*; 3, *Sun of my Soul*; 4, a rapid affair, all on the black keys without touching a white note: many others by fits and starts. When I tried to take her hands off, she seemed to acquire extraordinary strength, and all mine could not remove her.

The raps seem to follow her everywhere, in the train and on an outside car. Her chair is continually moved partly from under her. When her attention is given to it she seems possessed.

Now I will go on to what I was going to say. I am just as certain as I am of F—'s honesty that the communications are not from the source they purport to come from. I was startled at first by the strange truth of the replies I sent to you, but on further investigation I see without question in my own mind that they are what in mundane affairs we should call forgeries, and I am forced to arrive at that conclusion—that the intelligent being who communicates hears, knows, and sees all we do (but not our thoughts), and that, like a human creature, it uses the information to deceive, and, aware of the sorrow and circumstances of the last few weeks, it mocks us by personating as well as its information permits the one we want to reach. It has gathered up scrap by scrap what at first sight and superficially would seem like good proofs of identity, but there is a missing link which shows me without a shade of doubt that it is not herself. The revelation to me is quite appalling of a power that can simulate. What I want to know is, What is that power supposed to be amongst Spiritualists? I always thought that the idea concerning lying or mocking spirits was that they told lies about their state or the past, not that they had the power to give real information as to others we seek. Blunders were made as to bygone facts—her birthplace, my mother's name, &c. In fact, it was cruelly, absurdly apparent that the information was recently gathered. F— writes a small hand, very slowly, like a child does. These things were dashed off with rapidity, and whenever dissatisfaction was expressed, the pencil dashed to and fro across the paper with anger and scorn.

Another letter:—

Does this prove that the spirits have lived as we do now? When we sat the contents of all my letters were known; facts long forgotten by me and never known to F— communicated; trifling promises she never heard of brought to my memory. In the study here is a gentleman's writing table covered with leather, with drawers down both sides, locked. Yesterday F— was near it, but I should say quite eight inches distant, her hands by her sides. She said to the table, "Is the spirit present?" Instantly there came a succession of raps as loud as any carpenter would make driving in nails right through the closed drawers. It kept up answers for a long time. Then F— said, "When Papa and J— come in sight, rap four times." I suppose ten minutes elapsed, and we were not near the table, when four thundering blows came, and, lo!—there they were, at a distance, just inside the gate.

BUGUET'S FALSE CHARGES PROVED BY HIS OWN LETTERS.

THE letters from Buguet to M. Leymarie which were produced by M. Lachaud at the end of the trial, and of which we have received copies, are in themselves sufficient condemnation of the course Buguet has chosen to pursue. When it is remembered that Buguet denied in court that he was either a medium or a Spiritualist, and asserted that M. Leymarie knew him to be an impostor, the following extracts speak volumes:—

"11th September, 1874.—Is it possible that real Spiritists can speak thus? No, my friend, they are enemies to the cause.

"Pray do not let yourself be influenced by them, any more than I. . . . My health grows daily weaker; my strength, physical and moral, is deteriorating, and I will not consent, for the caprice of every comer, to lose the little mediumship I have left, for you know as well as I that after every sitting of this kind I am always indisposed; I have, I should think, given sufficient proof to be believed. As for those who doubt, let them stay at home; I am not going to fetch them.

"You say it is for the good of the cause. But, my friend, if it were to be said—'Such a person has seen the experiment, and now all the world, or at least a great portion of it, will be convinced of the reality of the phenomena,' I should be content. But no, it will only be as before—they will be more incredulous than ever. . . .

"If it is a trick, as they say everywhere, you will agree with me that the world is very kind not to have exposed it; for, after all, I am no more of a sorcerer than others.

"I will have no more worry about this in future; I have done all that is possible for an honest man to do, and sceptics had better understand that I will do no more for them than for others."

The following shows that Buguet himself believed in Leymarie's good faith:—

"21st April, 1875.—I shall be glad if you will announce in the next *Revue* that my journey to London is fixed for the 8th May, and that I shall be away two months. . . . Be so good as to come and see what copies you will require for the *Revue* during my absence, that there may be no delay. M. Scipion, the actor at the *Gaité*, who is a strong medium, came for a sitting yesterday. He obtained the portrait of his mother, of whom he had no photograph, and as he wishes well to Spiritualism, he has authorised me to put it in the *Revue*, and if you wish he will give you all necessary information."

From the prison Buguet writes, 30th April, 1875:—

"Dear M. Leymarie,—I have every hope that your temporary arrest by the police at my house on the day of the greatest misfortune of my life, has not resulted badly for you, and that you were soon able to return to your dear family.

"I write to beg you, knowing your kindness to everybody, to do all you can to put a stop to this sad affair. For the sake of my young family I ask your forgiveness for having sinned unconsciously (?) and without thinking of what I was doing. I ask forgiveness a thousandfold of God, and of all, and I hope that your kindness will not fail to avert what trouble you can from the father of a family."

THE TRIAL OF M. LEYMARIE.

THE case of M. P. G. Leymarie, editor of the *Revue Spirite*, in the endeavour to free himself from the false charge brought against him by Buguet, will come before the Court of Appeal at Paris next Wednesday. He has written to us, saying that sworn certificates from Mr. Crookes, Mr. Varley, Mr. A. R. Wallace, and Mr. Serjeant Cox, to the effect that the majority of the phenomena of Spiritualism are real, and at all events indicate the existence of a new force governed by intelligence which claims to come from spirits, would be of great value to him upon the trial.

Evidence that spirit-photography is a reality, would also be useful, but the only one of the aforementioned gentlemen who obtained proof enabling him to give evidence to that effect is Mr. A. R. Wallace, who in his book has published how he went to a photographer in London, and obtained a likeness of his departed mother. Mr. S. C. Hall, also, can give evidence on this head which may be of signal service to M. Leymarie in his present critical position. Mr. Hall has repeatedly testified how he went to Buguet and obtained a likeness of his

departed father, with a clear representation of the pigtail he wore in earth-life. This evidence, legally given, may be of great service while the present charge is hanging over the head of an innocent man.

We have been informed that the report of the Mumler trial in New York, published in the *Spiritual Magazine*, was drawn up by the late Judge Edmonds, and as the reality of spirit-photography was proved at that trial, and secured the acquittal of Mumler, the said report may be of value in M. Leymarie's case.

A SEANCE WITH MRS. HARDY.

ON Thursday last week a *seance* was held at 38, Great Russell-street, with Mrs. Hardy as medium. The following ladies and gentlemen were present: Mrs. Wiseman, Miss Jenkinson, Mr. A. Calder, Capt. James, Lady Helena Newenham, Mrs. Caldicott, Mr. T. H. Noyes, Mr. N. F. Dawe, Mr. J. F. Collingwood, Mr. R. Edmiston, Miss Kisingbury, and two or three other spectators. The table-cabinet, as generally used at Mrs. Hardy's *seances*, composed of two small tables placed together with a small gap between, and completely covered in on all sides with common glazed lining, was arrayed by Mr. Selwood, and afterwards taken to pieces by the company. After sitting for a few minutes only, a hand was projected through the gap, which could be distinctly seen by all present. There was no attempt at identification, but each person round the table was allowed to approach in turn and grasp the hand below the opening. Variations in the texture and mode of handling were then discernible to the touch, showing plainly that several hands of different character were materialised, though the power was not strong enough to allow them to come forward into the light. Evidence of strong muscular force was given, however, by the manner in which a slate that was passed into the aperture was grasped and drawn downwards, Mrs. Hardy meanwhile sitting with both hands on the table in sight of all.

When each one in the company had been satisfied individually that the hands were "very like human hands," and equally, after due examination of the table-cabinet, that they were not of human production, a dark *seance* was held, the medium sitting in the centre, clapping her hands, and with her feet placed between those of Mr. N. F. Dawe, who, in the absence of Mr. Hardy, undertook to conduct the *seance*. The hands were now multiplied to an amazing extent, and employed themselves most beneficently by a sedulous use of a lady's fan, all round the circle—an operation much needed, as the evening was warm and the company rather large. Rings were exchanged, and small articles transferred from one person to another; in one or two instances they were carried to the one for whom they were intended, but not named, by the sender.

Two or three of the ladies present had never sat at a spirit-circle before, and as a certain portion of the stranger element is generally inimical to strong manifestations, the *seance* may be considered in every respect a good one, though no personal tests were given, and some of the more striking exhibitions of spirit-power were absent.

It is to be hoped that Mrs. Hardy, who has won the goodwill of all during her short stay in England, will be enabled at some future time to make a longer sojourn among us, that a still larger number of persons may have an opportunity of witnessing the various phases of her mediumship.

DR. SEXTON AT CAVENDISH ROOMS.—On Sunday last the subject of Dr. Sexton's discourse at the Cavendish Rooms was "Sincerity," on which he spoke ably for about an hour to an audience which, if not large, was at least very intelligent, and displayed great interest in the subject. Next Sunday Dr. Sexton will, by special request, deliver a discourse on the "Relation of Modern Spiritualism to the Teachings of the Bible and to Christianity," when Spiritualists will do well to attend. Service at seven o'clock.

MRS. SEAVER'S BABY.—The *Spiritual Scientist* of July 8th says: "A sensation was caused in Boston last Wednesday by the publication of an account of an alleged exposure of false materialisations by Mrs. Seaver. The reporter says that when a 'spirit-child' appeared in front of the curtain of the cabinet he seized it and found it to be a rag doll. The medium held fast to one end, the reporter to the other; but before the body could break in two the irreverent youth was knocked flat by Mrs. Seaver's male assistant, and the gas was turned off."

Poetry.

PARTING.

THE following verses, which we quote from the *Haverfordwest Telegraph*, well express the depth of the grief of those who know not the nearness of the spirits of the departed:—

Two silent figures in a silent land,
Clasping each other closely while they may;
No need for words, their yearning eyes can tell
All that those sorrow-silent lips would say.

Ay! clasp and cling thus closely while ye may,
And say farewell with those despairing eyes,
Day dies, and one of you, ere morn, must pass
To that still land which heeds not tears or cries.

O soul, whose spirit-wings are trembling now
To bear thee far from lovin'g human eyes,
Parting seemed bitter, but thine eyes have caught
The radiant home-light from beyond the skies!

And glorious words of welcome strangely blend
With those of parting, till the bitter pain
Fades like a shadow from the dying brow,
And God's own light and peace shine there again.

But to that stricken heart which still must live,
And learn to tread alone the world's steep road,
No angel-voice has come to whisper peace,
No God-sent strength to ease its weary load.

No light, no peace, no tenderness of grief
Reigns in that weary, sorrow-stricken heart;
Nought but the feeling, "Thou and I are one;
Not Death itself hath power to bid us part."

But as a bitter wind on opening flowers
Checks their fair promise, and the blossoms die,
A sudden shadow fell, Hope passed away,
And the lone heart sent forth a bitter cry.

"Oh! if our Father takes thee to Himself,
He, who is love, will also bid me come!
My God, my God! my heart would plead with Thee,
But language faileth me—my heart is dumb."

Fear not! thy Father understands full well
The silent pleading of thine anguish'd heart;
His Father-heart is grieving for thy grief,
Oh! trust Him still, although He bids you part.

JESSE LEE.

Correspondence.

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

THE MATERIALISATION OF RECOGNISABLE SPIRITS IN PARIS.

SIR,—Your two notes upon passages of my letter in your last number (page 40) claim a reply. They are as follows:—

1. "Was Firman's face clearly seen? To make good evidence the living features of medium and spirits should be seen at the same time.—Ed."

2. "Were the faces unmistakably living and breathing, and did they have mobile features? What was the amount of light? Spirits sometimes make up faces and busts having no life in them.—Ed."

I answer the two "Notes and Queries" together, and I hope to your full satisfaction. I only wish to make your own and that of your readers complete in regard to the facts I have had to record.

Firman's face was frequently "clearly seen," that is to say, its familiar broad oval of natural colour, with hair and beard, was visible there as usual, just as one takes in and recognises at a glance a well-known face without closely scanning the separate features when one's more keen attention addresses itself to other objects. His head rested back at one corner of his arm-chair in the attitude of sleep. Of course his face was thus in the rear part of the cabinet, where the light was less strong, but the curtain was often drawn wide so as to show substantially the whole of its interior, he being straight at the middle of the opening, his legs and feet well forward to the front, and the bed not being a very wide one. Face, hair, beard, figure, dress, and all—he was a score of times unmistakable.

The amount of light was considerable, though what I have properly called half-light. We could clearly distinguish toes on the sweet little feet shown, and the "family foot" was at once recognised by the Bullets, by the minute circumstance mentioned and the great toe overlapping the next one. On the walls of the room were some small engravings, in which the more conspicuous figures could be easily distinguished. The respective and different faces of the three girl-spirits were always clearly recognisable. The little "Carmita" had a certain roundness or chubbiness wanting in the longer oval

of that beauty "Mathilde," yet was there a clear sisterly likeness. I cannot speak to the colour of eyes, but the complexions were fair, with good colour on cheeks and lips. Alexandrine's hair was long and black, that of the sisters darkish chestnut, as the Comte and Comtesse said it had been in life, or rather in the former life. As for "mobility" and "life," I have clearly seen the smile already bright on the face of Alexandrine brighten still more in response to what was said to her; and I have generally found that there is a great deal of very pleasant "life," as in the act of smiling and kissing. "Breathing" is not a process visible on the human face (except when it runs into the extreme of panting), though it may be manifest to the eye a little lower down, where there are good lungs beneath. Had there been such lungs in this case (which may be reasonably doubted—though who knows?), we still could scarcely have discerned that sweet *breathing made visible* which we are all familiar with, by reason of the ample drapery, which always came well up to the neck. Indeed, I only once noticed even a neck at all, which was at one of the earlier *seances*, when Mathilde (after having been before muffled somewhat fully up to the face) showed her head at the window with a rather long and slender neck with the just incipient bust, which elicited from the Comte the remark, "Look at her pretty neck now!" But if we did not see "breathing," there was, at least once, very distinctly audible the sound of *blowing* from the lips, as a kiss was blown forward to us simultaneously with the corresponding action of the fingers—and that is something very nearly akin to "breathing." I have before said that our distance (and mine was the greatest, as I was directly opposite) was about four or five feet. A small round table, close up to the bed, across which I naturally bent forward, alone interposed between me and these lovely visitors from that no longer undiscovered bourne from whence it has now become a mistake to say that no traveller returns.

Paris.

J. L. O'SULLIVAN.

THE PRESS ON SPIRITUALISM.

SIR,—The recent issue of two pretentious, calmly scientific works upon Spiritualism, by A. R. Wallace and Professor Crookes, has signally shown the important attitude of the press towards a subject always fascinating, when least acknowledged by the popular leaders of modern thought. The "reviews" of Spiritualism by the eloquent *savans* of the newspapers may, to many enthusiastic, impassioned "believers," seem at once cold, carnal, and cruel; unworthy alike of the higher human instincts and that ordinary broad literary intelligence for which a noble free press has long been famous. It must be painful to many earnest people, of quick opinions and affections, to watch the partial crucifixion of their darling faith, between the two intellectual extremes of theology and literary genius, as exemplified in the press and the pulpit. Whatever may be the fate of the pulpit, the increasing and enlightening forces of the press can never die. Therefore, the phenomenal religionist may well fear the damaging critiques and possible misrepresentations of the journals of the day. The opinions of the clergy need not alarm the ardent Spiritualist, for in proportion to the spread of education and a general taste for reading and independent thought, the dignity of long tolerated orthodox preachments must, perforce, lose half the weight of self-imposed authority.

The parsons will, in due time, be more esteemed for their soft spiritual graces of humanitarian disposition and effort than for their robust contribution to the agitated or harmonial faith of the future. With the press it will be otherwise. The influence of the fourth estate will develop conspicuously by the ready help and accretions of literary taste, invention, and power; and all the chief organs of varying public opinion—which the *Times*, the *Athenaeum*, and the *Saturday Review* are the prophetic examples—will more than ever reflect, if they less powerfully control, the unfolding wisdom of England's sharper, less poetic, but "younger" day. The slow, golden thoughts of standard literature will find a hurried side-light imitation in the journals that come fresh to the breakfast table; and if the *Times* of the future should not altogether educate and amuse the circles of advanced society, it will not be from any serious literary defect in newspaper skill and enterprise. This being the case, Spiritualists would do well to merit journalistic favour by a bold, courteous exposition of phenomenal experience, removed as far as possible from the hasty, dangerous enthusiasm of a quick but questionable adherence to those popular *seance* experiments, where cant, sly humbug, and a too ready inference of data, bewilder, and finally successfully deceive, the anxious inquirers. The subject is one of serious moment, too serious, in fact, to be trifled

with or made the selfish professional channel of £ s. d. That it often is so Spiritualists themselves admit, and the frequent ugly "exposures" are one chief cause why the newspapers, as the guides of public honesty, assume an attitude towards the movement anything but friendly.

Lately, in a very impartial leader, the *Daily News* called upon the well-wishers of Spiritualism to answer for the habitual tricks palmed off upon excited investigators by unworthy "mediums," without character or conscience. Will not the British National Association of Spiritualists give attention to this matter? They could surely do something to place the front rank "mediums" upon a platform of good moral surroundings, above ordinary temptations, and apart from the rattle of the stray half-crowns. Of course there would still be humbugs innumerable clinging to the outer fringe of Spiritualism, ever ready to play Jim Crow for a consideration, but such an irresponsible clique of tricksters would gradually meet their own destruction in quarters subject to such ingenious, repeated frauds. The public would soon assume to be its own police, and counterfeit mediums would receive more "power" than would be good for their health and fame. Until Spiritualists of integrity combine to eliminate the "black sheep" of the movement, and as long as Buguet, the Holmeses, and other defective, if once genuine, "mediums" combine to disgrace the most sacred phase of psychology, the attitude of the outside press is not to be wondered at. Moreover, let us not murmur hastily at the tone of the influential secular press. Upon the whole, such hot-blooded criticism is beneficial. The counterfeit article will be the chief sufferer; and if many honest, learned, competent investigators in this and other countries have really peeped into the hereafter, through the "gates ajar," or if scientific men are on the track of a "force," not natural, or hitherto known, why the ordeal of newspaper criticism will but help to refine the pure gold by the chastening severity of an unavoidable opposition.

Unfortunately the press is too telegraphic in its assumptions. Not seldom the *Pall Mall Gazette* comes out as if written by others than "gentlemen" for "gentlemen," recalling the flesh and blood materialism of the French positivists. This was notably the case in its late "review" of the two new works mentioned at the outset of this article. The organ of the clubs invariably upon other themes essays to respect the scientific learning and cool, critical acumen of A. R. Wallace and Mr. Crookes. Then why treat them as lunatics upon Spiritualism? If after all these two eminent men of science should have the ultimate testimony of their compeers and successors as to the now despised but developing facts of Spiritualistic phenomena, why, the scribes of the rather dogmatic afternoon oracle may yet, if alive, have to hold up the white feather, and be glad to bow to their superiors and tremblingly kiss the heavenly gates. Meanwhile they would do well to read your journal constantly, as aforetime, and muse over its calm, well authenticated reports of supramundane proceedings.

As to the *Times*, it is very quiet about Spiritualism. But that is a good sign. Conversion is often the result of noiseless reflection, and a deathlike silence sometimes precedes the most favourable results. It is only waiting for the *Pall Mall Gazette* to change front, and take the initiative in a bold avowal of attachment to Herne and Williams. I have no hope for the *Echo* whilst Arthur Arnold ceases his classically exact German studies. The dry philosophy of Fatherland is fatal to a clear and an intelligible adoption of John King and his wonderful lamp, by the trembling light of which articles in favour of spirit-communion will perchance be read in the *Echo* of ten years hence.

Having a pretty extensive acquaintance with editorial feeling and opinion in my own district, I would point out two strong obstacles to the acceptance of Spiritualism by the established organs of the press. In the first place, the newspapers will naturally be slow to endorse Spiritualistic attacks upon the theology of the churches: not that editors are squeamishly orthodox, but because it would be unwise to offend the religious tastes of the earnest millions who swear by the abstract doctrines of Christianity. If Spiritualism is to gain popular and consequently journalistic patronage, it must be by the conciliatory presentation of its phenomenal facts, and not by the antagonistic assertions of its singular widely-questioned truths and philosophy. Moreover, the "spirits" disagree much about matters theological, so that old faiths may claim the benefit of fair consideration throughout the new discussion and psychic research. Again, and in conclusion, most of the "trance" speaking—with the brilliant exceptions of Mrs. Tappan, J. J. Morse, and a few others—savours too much of the earth, earthy, for the pretensions

put forth, and which, acute, soberly practical newspaper men find it difficult to endorse or circulate. The fine normal orations in defence of the movement by Dr. Sexton, and the philosophical, experimental utterances of Gerald Massey, will sooner influence opinion and engage the serious attention of the press.

J. T. MARLEY.

Albert-place, Peterborough.

SPIRITUALISM IN LIVERPOOL.

SIR,—The present premises not being found adequate to the demands made upon the Liverpool Psychopathic Institute, we have been compelled to secure larger rooms, which we have obtained in Everton, at 74, Queen's-road, containing two reception rooms and one operating and *seance* room, while several bedrooms are fitted up comfortably, especially for the use of mediums and Spiritualists passing through this town. Mr. and Mrs. Hardy will avail themselves of this opportunity by stopping at the institute, where they will receive friends and visitors on Saturday evening, Sunday, and Monday, July the 31st, and 1st and 2nd proximo.

Mr. Mahony, lecturer on Spiritualism and cognate subjects, will deliver two addresses in the Islington Assembly Rooms, Liverpool, next Sunday, the 1st proximo, and on Saturday, the 31st inst., he will, in connection with Mr. and Mrs. Hardy, address a small circle of friends in the *seance* room of the Institute, as a sort of house-warming to the new undertaking.

The open-air services are still attracting some attention, and the efforts put forth seem not to be in vain. For this I am thankful.

Mr. Walter Isaacs, medical, test, clairvoyant, and healing medium, we have found an invaluable aid as a healer, and we think eventually he will be better understood and supported. I have no doubt that one after another favourable testimonial will reach you in due course from a few of those who have been relieved and cured by mesmeric treatment.

J. COATES.

No. 1, Dunkeld-street, West Derby-road,
Liverpool, July 25th, 1875.

SPIRITUALISM IN EAST LONDON.

SIR,—Will you kindly insert in your next our very grateful thanks for the donation from the British National Association, and also for ten shillings from A. C.; with hearty thanks also to you, dear Sir, for your many unsolicited favours. Sincerely yours,

ROBERT AND HARRIET COGMAN.

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

OUR DREAMS AND OTHER ILLUSIONS.

SIR,—Shakespeare gives us the belief of the idealist in a single sentence—that "we are such stuff as dreams are made of, and our little life is rounded with a sleep," meaning that our thoughts, when awake, are not essentially different from a dream, since the idealist affirms that the perceptions are the things themselves, and that there are no other things. But Mr. Cox affirms that "in sleep the action of the will is suspended, but consciousness remains," which is not true; the will is as much an element of the dream as of our thinking when awake. We are too often painfully aware in a dream of a will and effort to escape a danger, but are unable to stir. It is the sense and the power of the muscles that are suspended in such an instance, not the will; and it is the senses that give the ability of judging of realities and of the objective relations. The conscious state we term a will is just as much a phenomenon of the brain as any other, and is not an independent, undetermined phenomenon that acts on the brain, as Mr. Cox asserts. Our thoughts are not determined by the will, but the will is determined by our thoughts, feelings, and motives, the mental correlations of the cerebral action; and the Conscious Self cannot be separated from that of which it is conscious. Even our higher inspirations are not the products of the will. Take the instance of Newton, who tells us that he set his attention towards a question, and waited for the thoughts to come, but his Conscious Self did not control the action of the brain from which the thought came, as Mr. Cox would have us believe. It is the same with the poet as with the philosopher, and with nine-tenths of the waking thinking of every one of us, just as the actions of the body are for the most part automatic, and without intention or will. My late friend Barry Cornwall often wondered where his poetic thoughts came from, being quite certain that he had no will or control in the matter, any more than in a dream. If it be a soul

that thinks, and acts, and dreams, it would be the same as in the supposition of the brain being the source and organ of the mental states, one of which we term will, and another self-consciousness. I think that any philosophic Spiritualist will tell Mr. Cox that there is not, nor can there be any proof of a soul but in its actual independent presence in our midst, and that his argument is not founded on fact, and no better than a dream.

HENRY G. ATKINSON.

Hotel de la Gare, Boulogne.

A REMARKABLE CASE OF CLAIRVOYANCE—FIFTEEN BALES OF COTTON FOUND IN FRANCE.

SIR,—In the year 1850 Captain Morton, belonging to a ship owned in Liverpool by the firm of Messrs. Clint and Uft-witch, called at my house to inform me he had been on a voyage to New Orleans, and brought home a cargo of cotton. On the cargo being delivered, fifteen bales of the same were missing, valued at two hundred and five pounds, for which he had signed bills of lading. He thus made himself liable for the amount. He had been searching all the ships arriving in the port from New Orleans, but could get no tidings of the bales; he had also written to New York, and telegraphed thence to New Orleans. A message was sent in reply, to the effect that nothing had been heard of them.

He requested me to put the clairvoyante, Sarah Mason, a patient I had cured, into the mesmeric sleep, to see if she could give him information where the cotton could be found. When in the mesmeric sleep I told her to go off to New Orleans. Immediately she started, I suppose, in spirit. On her way she rocked much in the chair, as she generally did when she went on a journey. In a short time she said: "I have got there. What a number of ships are lying along the quay!" She then said the ship that took the cotton on board lay four ships from Captain Morton's. Then she remarked: "What made the Captain sign the bill, when his mate's name was not to the shipping note?" He said she was right. The name Matthews was on the shipping note, which was not the mate's name.

I then told her to follow the ship from New Orleans to the port she was bound for. She said, "I will." In a few minutes she said the ship did not come to England, for when she drew near she swayed to the right. I then said, "Let me know where she has gone." In a short time she asked me was there a place called "Grass" anywhere. "Yes," I said, "there is a place, Havre-de-Grace, in France." She then said, "That is it; but they say 'Ha de gras.' I can't understand them, they speak so queer." Captain Morton said she had gone far enough. She was right.—"The *Potomac*, of Philadelphia, had loaded for Havre cotton from the same merchants at New Orleans. She must be right. I never thought of it before. I will write this day and ask the captain if he had the cotton on board his ship, with certain marks and numbers."

During the week the mate of the ship came up to ask the clairvoyante some questions. As soon as I put her into the mesmeric trance she said to him, "I have seen you before." I asked him if he had ever been at my house. "No," she said, "I saw him on board the ship that missed the cotton." He then said that he was second mate to Captain Morton, and could not get any wages till the cotton turned up. She told him to go and tell his captain it would be all right. A few days afterwards the captain came to my house with a letter from Captain Rich, informing him from Havre that he had on board the number of bales of cotton, with such marks as he described; he, not finding an owner for it, had sold it for the good of whom it concerned, and had great pleasure in sending the balance of the amount it had been sold for by a banking bill for one hundred and seventy-five pounds. Captain Morton said it would just square the account due to the merchant. He put a letter in the *Liverpool Mercury*, stating the case, and how he had found the cotton, which made no little stir among the people. I sent the letter to the late Lord Stanhope, and received from his lordship the following reply:—

Chevening, near Sevenoaks, Nov. 11th, 1850.

SIR,—I beg you will accept my many thanks for your kindness in sending to me a copy of a very interesting letter, which furnishes an additional proof of the practical utility and importance, as well as of the truth, of clairvoyance. I think it is very discreditable to the intelligence of the age, which is said to be enlightened, that facts are disbelieved when their causes cannot be explained.—I am, sir, your obedient humble servant,

(Signed) STANHOPE.

To Capt. H. Hudson.

Mr. B. Coleman knew the clairvoyante well, and witnessed many wonderful and interesting cases.

H. HUDSON.

Swansea.

ANGELS SEEN AND HEARD PLAYING AND SINGING ROUND A DEATH-BED IN DEVONSHIRE.

SIR,—Yesterday my wife visited a young woman who is now sinking rapidly, after a painful illness of five years. She had been servant in a family before her illness, and a young lady of the family died of consumption whilst she was in service. Speaking about that lady's illness this poor girl, a good Christian, abruptly said to my wife, "Oh! that was a happy Sunday for Miss — when she died; she brightened beautifully, all of a sudden, and said to me, 'I see a band of lovely angels playing music, and I hear their joyful voices singing!' That is the way she died; but I myself could not see or hear the angels."

HOPEFUL.

TO PHILOLOGISTS.

SIR,—Can any of your readers inform me if "Kyzer" is a Russian name? Also if the following is Russian or any other language?—*Sorkevevkegochsigda cafaesnofz*. INQUIRER.

[It is not Russian, nor Polish, although in the latter language "kego" means "whom."—ED.]

PRIVATE SEANCES IN MANCHESTER.

SIR,—In continuing the melancholy task of reporting past seances, which might by this time have developed into shining lights in the history of modern Spiritualism, but seem to be destined to leave a black spot in the history of social refinement in this city, I must omit many isolated interesting incidents, and draw attention to the highly instructive gradual advance of power which came so clearly to our notice, in consequence of the regularity of our meetings, under always the same conditions. The materialisations commenced with very faint and hurried touches, as produced by the points of fingers, and soon grew into distinct contact with a full sized hand, sometimes cold in the beginning and warm and lifelike afterwards, in the course of the same seance; then tapping and pulling at the sleeves indicated increase of power, and joy at success on the part of the spirit would sometimes be expressed by a smart box on the ears of each of us in turn. We had no means of answering such tokens of regard in like manner, as our hands were constantly joined. Before the "form" or face came out distinctly a similar scale of progress showed itself, and for a considerable time only cloudy, shadowy masses appeared in the cabinet aperture, with slight traces of details. The very first attempt, however, was, in this phase, an oval disc with a very white edge in place of drapery. The working out of details seemed to be produced at the expense of the original intensity of the original disc, and once I detected pretty clearly a "sketch" of the brilliant apparition described in my letter appended to Mr. Blackburn's report. One very remarkable circumstance I observed, when I saw our medium and the form at the same time. After the face had appeared lifelike at the aperture, a white transparent figure stood at the side of her, showing no marks of eyes or other parts of the face, but only a flat form. After we had inspected it and taken our seats it came again clear and coloured, and then vanished. But at another seance, soon after this, I was called up to look again, and this time saw the perfect face, but the colour much paler than shown at the aperture.

One evening, when we had a seance at the residence of the medium, we placed as usual a piece of wood forming the cabinet against the corner of the room, but this time without the top part. We waited patiently for our fair guest to appear in this house without roof, and were not a little surprised to see her peeping out over the top, disregarding the covering altogether. This was so far a good test, as we could not discover anything behind the aperture, whilst the head was just above it. At other times, when the power seemed not up to the mark, I perceived only patches, as it were, here and there, sprinkled on a head formed of a thin, transparent film, showing fragments of projections only, as if the quantity of white matter was not sufficient to cover the whole moulding. Once an enormously large ruff (as worn in Queen Elizabeth's time) came across the aperture (twelve inches square), revealing its size by moving, but showing no head, and the medium came with a shock suddenly out of trance, as usual after an unsuccessful strong effort. To collect such observations for studying the scale of formations up to perfect lifelike materialisation I consider very important, especially in cases where the sitters maintained strictly the same conditions.

The conflicting mass of different observations on these wonderful formations will keep us back for a long time, if not for ever, in shaping a satisfactory theory, each of which may have a germ of truth in it, and none be accepted entirely,

therefore I may venture to put my ideas in the scale along with other vain attempts to solve the riddle. If we compare, for instance, water with different gases down to the subtlest ether, the latter may appear, in comparison with what we call "spirit," as solid, as water compared with ether. The water changes into a hard substance by the process of frost. The spirit, coming in contact with the aura of the medium, gradually grows into material being, but in so far widely different, as it dissolves instantly by the entrance of light; the sometimes remaining parts melting visibly away, or even lasting, as reported, in the material plane. The quickness of dissolution is beyond our comprehension, but so is the rapidity of a ray of light, if subjected to ordinary means of observation. But if we represent, for instance, our globe and sun by two points, say four inches apart, the movement of the ray taking eight minutes to reach the earth would appear very slow indeed. By this imaginary distance, we may follow the movement clearly enough, but not at all when attempting to realize the shooting across close before our eyes. So, then, this process of sudden dissolving of bodies or other matter previously seen, felt, or even weighed, will never come home to our understanding while in the flesh, but the gradual development of spirit-forms may, by carefully conducted experiments, bring more knowledge. If I now compare the incomprehensible rapidity of dissolution to the process of thawing, and imagine a stone on a crust of frozen water, which by such quick change of temperature melts instantly, lets the stone drop, and freezes again, we, with our slow eye have the illusion of matter passing through matter. The sceptic may be correct in denying the possibility; we merely state the fact. The expression used, "brought through closed doors, walls, etc.," might be avoided, to prevent confusion, and only the final result stated, without admitting any form of the *modus operandi*; such expressions place the poor inquirer in the position of a blue-bottle dashing against a window-pane, until he tumbles back benumbed.

CHRISTIAN REIMERS.

Ducie-avenue, Manchester.

THE INFLUENCE OF PURITY OF THE BODY UPON THE PURITY OF THE SPIRIT.

SIR,—A long time ago you at a conference insisted on the importance of Spiritualists cultivating "a pure mind in a pure body." I venture to address you on a matter which often suggested itself to me when pursuing my investigations of spiritual phenomena in England years ago. It is now nearly twenty years since my attention was first drawn to the subject of Spiritualism, and at first I opposed the theory; but facts, which I could not otherwise explain, made me a convert, and I have been for many years a thorough believer in the truth of spirit intercourse. But as I believe that a sound foundation for Spiritualism must be a sound materialisation—that a healthy mind working in a healthy body, is needed to rightly appreciate spiritual truth—I have frequently been pained to see Spiritualists setting the laws of nature at defiance, while pursuing their investigations of the subject; neglecting personal cleanliness, plain, simple food, exercise in the open air, and above all excluding pure air from public places of meeting. They seemed to think that they might, with impunity, neglect all physiological duties, because they were engaged in the study of psychology.

Some years ago I attended a course of addresses of a most deeply interesting nature by Miss Emma Hardinge, at some rooms in Harley-street during the winter, to which flocked ladies and gentlemen in evening costume—which means, in the case of the ladies, that they were imperfectly clad—who sat for hours in an atmosphere in which no healthy human creature could possibly breathe without danger of illness. Brilliantly lit with gas, which consumed what little oxygen might be in the room before the company assembled, three or four hundred people were nightly assembled, without any means whatever being provided for supplying them with pure air. Exhaling from their bodies pestiferous gases—as unfortunately all human creatures in their present imperfect condition are compelled to do—we were all condemned to breathe an atmosphere from which all healthy material for respiration was rigorously excluded; and the heat from the gas, as well as that emanating from the three or four hundred "animated stoves" assembled there, was so extreme, that I had great difficulty—much as I was interested in the subject of Miss Hardinge's addresses—in remaining in such an atmosphere. It pained me deeply to see those who were engaged in so important an object so apparently ignorant of the elementary laws of physiology. Surely, so long as we are here in this stage of our existence, it is our duty to keep the body—the envelope of

the spirit—in as pure and healthy a condition as possible, in order that the spirit may not suffer from the disorders of its material encasement. Nor can I believe that a perfectly pure spirit can exist in an impure body. A pure spirit and a pure (a highly-cultivated) mind, in a pure body, is what we all ought to strive to attain to; and for want of the two latter I fear that, in too many instances, the spirits attracted to us are not of a very high order.

I should like to see Spiritualists examples to the rest of the community of healthfulness of body and of mind, in order to attract to their doctrines those who look upon Spiritualism as a sign of a sickly sentimentalism.

M. D.

Wiesbaden.

ALLAN KARDEC'S "SPIRITS' BOOK."—Before giving an extended review of Allan Kardec's *Spirits' Book*, introduced to the English public last week in the shape of Miss Anna Blackwell's translation, it may be stated that the work deals with many other problems connected with Spiritualism than Kardec's reincarnation speculations, and the book is characterised by a refined, elegant style and deep thought, so that it is calculated to deeply interest all thinkers connected with the spiritual movement. A work written in a more philosophical style has never yet been published in the English language in connection with Spiritualism, and it is sure to interest all readers, whatever may be their opinions about the reincarnation doctrine. It is a book for which there will be a growing demand the more it is known, although its progress, like that of all works of the kind, will be slow.

A GIFT TO THE "BANNER OF LIGHT."—We have received from our esteemed English friends, Mr. and Mrs. Tebb, 7, Albert-road Gloucester-gate, Regent's-park, N.W., London, two fine photographic views to be added to the decorations in the Public Free Circle Room of the *Banner of Light*, and also an interesting collection of spirit-photographs. Mrs. Tebb, in her letter of transmittal, speaks in happy retrospect concerning the visit paid by herself and husband to our circle-room during their tour in America, and also with reference to our ascended co-worker William White, who then presided at these *seances*. The two views are of large size, and represent, respectively, *Le Maison de Mozart*, executed under spirit influence by the celebrated French dramatist Victorien Sardou, and a scene in water-colours, intended to illustrate one of the "many mansions" in spirit-life, painted by the medium Miss Houghton, 20, Delamere-crescent, Westbourne-square, W., London. The sketch of Sardou was engraved by him under spirit-direction upon a metal plate which he prepared, no previous design having been made as a guide. As these two pictures will be on exhibition at this office, we will attempt no description thereof, but invite the public to call and view them.—*Banner of Light*, July 17th.

FREAKS OF JESSE SHEPPARD.—In a moment of abnormal trance, or in the innocence of the simplicity of an over-confiding nature, the editor of the *Religio-Philosophical Journal* (Chicago) has permitted Jesse Sheppard, the young "musical medium"—who is not unknown in England—to publish as much as he pleased about his adventures in Europe, more especially in Russia. The effect of this has been that that young gentleman has written column after column of large type matter, in which he has drawn upon his inventive powers with the utmost freedom. Madame Blavatsky, a Russian lady now in New York, has consequently given him a good whipping in the *Spiritual Scientist* for his romancing about places and persons in Russia, and she informs American Spiritualists that the "old palace," which to Jesse Sheppard's eye "wore an appearance of dilapidation and decay worthy of a castle in the middle ages," is an every-day modern-looking respectable building. The following is a sample of Jesse Sheppard's style, quoting from a description of an alleged journey made by "Princess N." and himself:—"But we were still to experience another sensation, in which two full-blooded Russian steeds bore us flying through the wild pine forests, up the hills and down the ravines, to the palace, in danger every second of being dashed down the wild steep slopes of the mountains. On the horses galloped with augmented fury and swifter speed, making the dust fly on all sides, and tearing the carriage through the roughest places in the rough road, the Princess all the time saying Russian prayers, and calling upon saints for safe arrival, while I, with an odd appreciation of the curious surroundings, strange scenes, and ludicrous situation, laughed as I hardly ever laughed, for I knew that we should arrive safe at the palace-garden, and was sure that the horses were hurried on with double speed by an unseen power."

BEECHER AND SPIRITS.

IN his sermon on the last Sunday in June, Mr. Beecher freed his thoughts marvellously on the subject of spirit presence, spirit influence, and spirit communication. All that we propose to do is to give the readers of the *Banner of Light* a few running extracts, that they may see that Spiritualism, as we have repeatedly assured them, is getting into the churches. The "great cloud of witnesses," he said, spoken of by the writer of the book of Hebrews, whoever he was, was not, to his mind, merely historic; there was vitality in them. Men in recognising them did not look back to the names of honour and of victory, but they were surrounded by them. They were described as hovering in the heavens, and by their down-looking and in-looking, exhorting men to take heart and bear themselves circumspectly. The spirits of just men made perfect watched the toiling masses below, and encouraged them by their example. The commerce of the body was limited, but every one was conscious that he lived much more with men he had never seen, and whose figures he could not imagine, but whose poetry, history, or religious meditations he read. These took a greater hold upon him, and influenced him, imperceptibly, perhaps, but very surely, much more than bodily communion with those around him.

Mr. Beecher said "true connections were by the mind, not by the body; the soul was the candle, the body only the candlestick. When a friend died the mourners moaned, 'Gone, gone, gone;' but he was not gone: he was within the reach of voice, of memory, of love. Your father, mother, pastor, friend, are a thousand times nearer now than when they sat on the seat beside you and read from the same book; they are nearer by the love and sympathy begotten of their own experience." "Angels," he said, "I know are mirthful; if they are not they cannot sympathise with me; they are full of heavenly humour, and when they see us shudder in terror as we enter the dark cave, I don't wonder that they laugh, for they know the glory and the brightness that lie just beyond. Certainly there must be some vein of humour in the angelic choir that is touched, when they see us fighting shadows, crying at joy and rejoicing over tears, thinking ourselves beaten when we are triumphant, and triumphant when we are defeated, if we only knew it."

"Finally," said Mr. Beecher, "I know that there is a cloud of witnesses who watch me as I toil on. I am under their supervision, and they encourage me, raise me, push me onward and upward, for they have walked as I walk, and toiled as I toil. In this thought of the other life weakness is made strong, riches cease to be our masters, and bodily pleasures are no longer tyrants. Living and dying it helps us, and at the end, when life flows out that life may flow in, when, leaving bowed heads and streaming eyes behind us, we shall have ascended but a little way, when, being caught up into the glory of God, the first glance will tell us that our most extravagant conceptions are infinitely surpassed. Be patient; endure to the end; and when we meet in heaven, as we assuredly shall meet, we will join hands and thank Him who brought us there amid a cloud of witnesses, saying, 'Not unto us, not unto us, but to Thy name, O Lord, be all the praise of men.'"—*Banner of Light*, July 17th.

MR. MARTHEZE, who was rumoured in error to have left England for the Continent, is at Brighton.

MISS KISLINGBURY, the Secretary to the National Association of Spiritualists, has left London for Brighton, and will return to town next Monday week.

M. AKSAKOF intends to come to England in September, in company with Professor Butlerow. The latter gentleman will first visit Gratz. M. Aksakof is now in the village of Krohofka, Government of Samara, Russia.

MEDIUMS WANTED AT ST. PETERSBURG.—In reference to the proposed investigation of spiritual phenomena by the committee appointed from among the professors at St. Petersburg University, M. Alexandre Aksakof has written to Mr. Harrison, authorising him to make arrangements with such mediums in this country as may desire to go to St. Petersburg to be tested, and who may be deemed suitable mediums for that purpose. Mr. Harrison has recommended M. Aksakof first of all to get some guarantee from the St. Petersburg professors that the mediums will be well and fairly treated, after which he recommends that the Davenport Brothers shall be secured if possible, that the results of their mediumship may be examined.

MR. J. H. GLEDSTANES has made a present to the National Association of Spiritualists of his apparatus for imitating physical manifestations, à la Maskelyne and Cook. Mr. S. C. Hall has presented a framed beautifully drawn portrait of himself to the Association.

SPIRITUALISM IN BRIGHTON.—Mr. John Bray, of 82, St. James's-street, Brighton, writes:—"We have *seances* nearly every night, and after much perseverance we get at last good manifestations. Last night we had a very heavy table floated three feet in the air and suspended for quite forty seconds. Our chief medium gives some wonderful tests; in her presence the spirits give their names to inquiring relatives present."

AID FOR MR. FIRMAN.—In consequence of the false charges of Buguet, Mr. Firman has voluntarily gone to prison for six months, for it was proved in Court that those who provided bail for him had told him he might let them forfeit it if he liked, and that he might return to England. A subscription list has been opened for the benefit of Mr. Firman and his wife, and about £15 has been collected up to the present time. Miss Kislingbury, of 38, Great Russell-street, is secretary to the fund.

ANSWERS TO CORRESPONDENTS.

M.—Weekly newspapers are sent to America by post; our remark of last week refers to the time when he was the only person in this country who had business relations with William White and Co., now Messrs. Colby and Rich, when a channel for making remittances was opened between them, and when he was the only person to whom they looked for the supply of our English monthly periodicals.

B., Edinburgh.—We believe the statement you quote to be true.

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 SPIRITS' BOOK. Containing the Principles of SPIRITIST DOCTRINE in the Immortality of the Soul, &c., &c., according to the Teachings of Spirits of High Degree, transmitted through various Mediums, collected and set in order by ALLAN KARDEC. Translated by ANNA BLACKWELL. Cr. 8vo, pp. 512, cloth, 7s. 6d. London: Trubner & Co., 57 & 59, Ludgate-hill.

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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.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

REPORT ON SPIRITUALISM, by the Committee of the Dialectical Society. This committee consisted of literary, scientific, and other professional men who investigated Spiritualism for two years without engaging the services of any professional medium, after which they published the report. Original edition, 16s.; moderately abridged edition, 6s.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, by William Crookes, F.R.S. The best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism. 5s.

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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.

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

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

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