

# The Spiritualist

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In those most early ages whose history has faded save a few faint vestiges, before the Aryan races separated on their march eastward to India and westward to Europe, there lived in the ancient Aryan dwelling-place men who strove, as men strive to-day, to lift the veil that hangs over life, being, and the inner world, and, it may be, raised it as high as any of their descendants. Greatest amongst those forgotten sages was one whose name has come down through Greek channels as Zoroaster, the dimmest and most shadowy of all those ruling souls whose influence cannot die, but stretches through time to the furthestmost generations of kindred spirits. For thousands of years his wisdom survived, but perished in the ruin of letters and civilisation in the fourth century, perhaps because in that dark period sympathetic thought and communication between the material and unseen spheres were stayed; but some few sentences survived in the mystic pages of the Platonists, and these oldest of utterances—older than Thales or Orpheus, more venerable than the Vedas—will reveal to understanding eyes that spiritual illumination was clear and decided in the primitive Persian days. Filtered through many milleniums and languages, their drift and teaching, rather than their original garb, remain. None can tell how much may have been observed or misunderstood: eyes bathed with Spiritualist discernment will probably read them best. Drawing from these sources, Macrobius says of the soul's origin that "it is a particle of ether (the akasa, or fifth element, of the Puranas, by which supersensual sounds and intuitions are conveyed) which gravitating to the earth unites with and animates matter or body, and when the body dies its gross elements dissolve, but this incorruptible particle returns to the great ocean of ether, if not retained by its union with the lunar air. If so retained, it keeps the shape of the body, and becomes a phantom or ghost, the representation of the deceased. This is what the Greeks called the *εἶδωλον* of the soul, the Pythagoreans its chariot, and the Rabbins its vessel or boat." Zoroaster, as reported by Proclus, terms these particles—

Intellectual conceptions from the paternal fountain,  
Partaking abundantly the flower of Fire in the point of restless time;  
Borne through the vast recesses of the world like swarms,  
From the primary self-perfect fountain of the Father,  
Poured forth these primegonial ideas.

In the same vein of philosophy Milton speaks of souls arrested and in degradation—

Such are these thick and gloomy shadows damp  
Of seen in charnel vaults and sepulchres,  
Lingering and sitting by a new-made grave,  
As loth to leave the body that it loved.—*Comus*, 470.

In another place Zoroaster intimates that souls not purified pass through many cycles of generation, saying that a "girded soul perpetually views and passes

through all things in a certain space of time, which being performed it is presently compelled to run back again through all things, and unfold the same web of generation to the world; for as often as the same causes return the same effects will in like manner be returned." What is meant by a girded soul may be inferred from another saying, that "the ungirders of the soul, which give her breathing, are easy to be loosed." But souls that are not retained or cumbered, or have accomplished "the telestic life" which "through a divine fire removes all stains," rise swiftly upwards, even above the "starry chime," as it is further said "ascending souls sing a psalm," and that in the Intelligible World "the veins of fire extend every way to the unfashioned soul," that is, a soul fresh from earth-life or just released from the cycles of generation and dazzled by the first opening of what the oracles mystically call "the flower of Fire." Here it becomes drawn into those ἀρχαί or principles spoken of in some of the most mystic surviving verses, which only in latter days are beginning to reveal their meaning.

The Principles, which have understood the Intelligible works of the Father,  
 He has clothed in sensible works and bodies,  
 Being the intermediate links standing to communicate between  
 the Father and Matter,  
 Rendering apparent the images of unapparent natures,  
 And inscribing the unapparent in the apparent frame of the world.

There was a poet of our own days, of a genius incomparable and companionless, more versed than any of his time in the recondite sources of these primeval intuitions, to whom, as to Swedenborg, glimpses seem to have been given of that supersensual sphere where music and colour and perfume are one; where hues are audible and harmonies visible; and who in sleep composed verses rare and precious beyond all waking inspiration. It seems likely that various intimations scattered through the Oracles suggested to him, perhaps under guidance, a vision that hints the secret of what is meant by "the intellectual whirlwinds," "the principles that always remain in ceaseless revolution," "the superlatively blessed souls which understand the works of the Father, and are ever pouring from heaven to earth," and who are declared to be "swift to the persevering mortal." Some such hidden allusions may have been in Coleridge's remembrance and influenced him when he wrote:

Of that innumerable company  
 Who in broad circle, lovelier than the rainbow,  
 Girdle this round earth in a dizzy motion,  
 With voice too vast and constant to be heard;  
 Fittest unheard! for oh, ye numberless  
 And rapid travellers! what ear unstunned,  
 What sense unmaddened, might bear up against  
 The rushing of your congregated wings?

Such, it is hinted, may be the destination and employment of some of the higher circles of those countless nations of the dead, sweeping in infinite legions round their discarded dwelling-place, and watching all the changes and trials of the mortal life they have left; sometimes, under what restrictions cannot now be known, interfering or influencing, warning or encouraging, and there are times when the rushing of their wings is more audible, and glimpses are caught of the gleaming travellers. From those swift armies came the Shape that daunted Brutus and made all the bones of the Temanite to shake, and from those radiant circles descended the "voices" which the one abso-

lutely pure and sublime recorded *medium*, Joan of Arc, unswervingly declared ever impelled and guided her on her marvellous mission to save France, bore her faint and wounded through opposing hosts till she could strike the wall of Orleans with her sword, and, as by some miraculous influence, cow the garrison into surrender, and sang hymns of rejoicing in her ears as she crowned the dauphin at Rheims. To those voices the heroic girl bore the supremest attainable testimony when on the martyr-scaffold, with flames rising fiercely round, she lifted her head, exclaiming, "The voices! they are of God!" Ten thousand men wept, and a fanatic English soldier, who till now had believed her a witch, and sworn to throw a faggot on her scaffold, and *did* so, suddenly turned away a penitent for life, saying everywhere that he had seen a dove rising upon wings to heaven from the ashes where she had stood. Perhaps his eyes were unsealed and he saw a reality!

Many of the Zoroastrian Oracles shadow forth the idea of spiritual guidance and guardianship, and the distribution of intellectual orders over all regions of life and being, by whose superintendence the Kosmos is bound together. The terms of modern science, such as conservation of force, indestructibility of matter, persistence of type and evolution, indicate the methods by which they operate. These are swayed by "the mind which conducts the empyrean world," and an oracle adds, "Power is with them, but mind is from Him," *i.e.*, "the Eternal Father, the framer of the fiery world, the Mind of minds." This, the one principle of the universe, can only be celebrated as "unknown darkness," three times pronounced so!

These most ancient doctrines of intercommunication, interpenetration, and universal adjustment have been set forth anew in our times by the Master to whom every aspect of myriad-fold modern culture was familiar, and who could marshal and dispose of all sciences, philosophies, mythologies, arts, and literatures as easily as a gardener sets plants. His eyes, touched with "the flower of fire"—

Saw all things with each other blending,  
 Each to all its being lending,  
 All on each in turn depending;  
 Heavenly ministers descending  
 And again to heaven up-tending,  
 Floating, mingling, interweaving,  
 Rising, sinking, and receiving  
 Each from each; while each is giving  
 On to each, and each relieving;  
 Each the golden streams—the living  
 Currents—through the air is heaving—  
 Breathing blessings, see them bonding,  
 Souls from hurtful taint defending,

Whilst everywhere diffused is harmony unending!

#### EXTRACTS FROM THE TRIAL OF THE SPIRITISTS IN PARIS.

A DISPUTED PHOTOGRAPH—TWO CLAIMANTS.

AUDIENCE OF JUNE 16TH, 1875.

Witness, *Edouard Raymond or Prevost, Journalist.*

The President—*Q.* Are you not the son-in-law of a gentleman residing at Droux, a photographer, who is recognised as one of the spirits evoked by M. Buguet? Did not you perfectly recognise your father-in-law?

*A.* Oh! perfectly. Moreover, we found a print from the negative made use of by Buguet. (This witness, notwithstanding the observations of the president, failed to make himself heard.)

*Q.* So, then, a photograph of your father-in-law, who is living, and is an inhabitant of Droux, was sold as that of a spirit under the name of Edouard. Your father-in-law was hurt at finding himself thus sold about in a ridiculous position?

A. Yes, sir, and I took all the necessary steps to stop the sale of this photograph.

Q. Did you have any communication with M. Leymarie on the subject?

A. No, sir.

Q. M. Leymarie, on his part, pretends that the portrait which you take for that of your father-in-law is that of a M. Poinet with whom he lived thirty years, and who died of a cancer on the heart.

*Witness, Colonel Carré, of the Artillery.*

The President—Q. Have you not had relations with Bugnet in the matter of spirit-photographs?

A. Yes, sir.

Q. Did you obtain any results?

A. Yes, each time.

Q. Did you recognise the spirits evoked?

A. No; one only—Allan Kardec.

Q. You know now what was the procedure of Bugnet?

A. No; we held the plate ourselves. We saw it put into the dark slide, which we did not leave for an instant; in fact we followed up and finished the entire operations with the photographer.

Q. And the result was the portrait of a photographer at Dreux, who is very much astonished at finding himself in the market?

A. Bugnet did not operate.

Q. Well, it is certain that the portrait of a living person was obtained?

A. For me, it is a spirit.

Q. And there are attestations declaring that it is the person I have indicated. I am surprised that you should remain still under a deception?

A. He might have deceived at a certain period, but he was assuredly a medium during a certain time.

Q. But the sun can only act on bodies. If you become invisible, how do you suppose that your photograph could be taken?

A. Since you invoke science, permit me to remark that when you throw light on a prism you have the solar spectrum, at both ends of which you have invisible rays; some of these are only demonstrated by the heat which they send forth; they exist, although you cannot see them, and although you cannot account for their results by means of the eyesight. The others are the chemical rays. The rays of the sun separate themselves so as to form the spectrum, at one end of which you have the rays which produce heat; that is to say, something which you are unable to see, and which is only indicated by the thermometer, or by instruments of extreme susceptibility.

Q. That does not annul what I said. We cannot, moreover, enter upon scientific discussions here. Go and sit down.

*Witness, George Cochet.*

The President—Make your deposition.

A. I only mesmerised M. Bugnet once. About the month of April, 1874, M. Leymarie begged me to come to aid M. Bugnet in obtaining spirit-photographs. I did assist him by my mesmeric influence. It often happened that, on invoking an unknown spirit, the same spirit would persistently appear on the plate. As Bugnet felt weak, I mesmerised him. I was present at this test experiment. I saw the plate cleaned in the laboratory. The plate being cleaned, we put it into the hands of the operators, who collodionised it and put it into the dark slide, after we had examined it with the greatest attention. I stood behind the operators, and not a single detail escaped me. Bugnet took no share in the operations except to focus the lens.

Q. It was at this experiment that Colonel Carré assisted?

A. He posed. The plate was developed, and on it was a spirit whose veil covered Colonel Carré.

Q. But this spirit, we know it, is a good citizen of Dreux, still very much alive at this moment.

A. That is not what I desire to explain. I am talking of a serious test experiment.

The President—Go and sit down.

In a letter to M. Leymarie, dated Paris, June 4th, 1875, M. Cochet says: "On the day stated, in March, 1874, I went to Bugnet's as agreed upon. I found Colonel Carré there, who had come to be photographed, and he begged me to await your arrival. Some minutes afterwards you did arrive. Bugnet complained of a violent headache, and I mesmerised him for some minutes. After he had told me that he was relieved we adjourned to the laboratory to be present during the preparation of the plate. This was the first time that I took part in Bugnet's photographic operations. My object was to be able to give a

judgment on his medial powers, from personal knowledge, consequently I followed all the movements of the person who prepared the plate; I did not for an instant cease from paying the minutest attention to every detail of the operation. Colonel Carré, you and I inspected the photographie apparatus, the slide, and the camera. I am, then, persuaded that if we were deceived it could not have been through the substitution of plates. Then it was that you posed with the Colonel. You obtained two proofs. On one of the negatives ( *clichés* ) a spirit appeared, with apparently a military aspect; on the other appeared a spirit which almost entirely covered Colonel Carré's face. As far as my memory serves, the two portraits were not recognised by any of us. These, my friend, are details of which I have a perfect recollection, and I am ready to affirm them with a sincere conviction of their truth.—GEORGE COCHET, 88, Palais Royal."

*Witness, M. Bastian, of Neuilly, Proprietor.*

Q. Let me hear your evidence.

A. I have had a spirit photograph handed to me, purporting to be that of a man who is still living at Dreux. Now in this photograph, which was shown me last year, in the month of June, by M. Leymarie, I distinctly recognised the portrait of M. Poinet, one of my friends, with whom I lived for almost thirty years, with my wife, M. and Madame Bohren, and Madame Chastaing, who are here present to bear witness to the truth.

The President: Go and sit down.

The following is from the speech of M. Leymarie's counsel, M. Lachaud, on the above subject:—

"The prosecution dwelt for a very long time on the question of the apparition which is found on Col. Carré's photograph. Col. Carré, we all know, is a man of the highest intelligence. His mind is not contented with chimeras, and he has affirmed before you his belief in the doctrines of Spiritism. He went to Bugnet's and evoked a spirit. In this spirit M. Leymarie believes he recognises a M. Poinet, who has long been dead. This photograph was shown to several persons who had lived twenty or thirty years with M. Poinet, and in this photograph they recognised his image. I have before me two certificates signed by nine persons. Some of them declare the resemblance to be perfect; others say that it is possible to recognise M. Poinet, and certainly, in the case of M. Leymarie, the conviction was undoubted. Now it so happens that a certain M. Raymond protests against this, and makes a great stir; he declares the photograph to be a likeness of his father-in-law, an inhabitant of Dreux. Can there have been a certain resemblance between M. Raymond's father-in-law, and the late M. Poinet? That might be, and very naturally so. I will read the certificate which I spoke of just now; and there we shall find, I think, the complete proof that M. Leymarie might have believed in it, since so many others, who knew M. Poinet better than he did, do not doubt about the features being those of this man who is dead." (Here follow the affirmation and signatures.)

Here is M. Leymarie's deposition on the same subject, when on his trial.

The President—Q. Bugnet reminded you that a M. Raymond had written certain menacing letters to you respecting a gentleman who had been made a spectre of, and whose portrait, as such, was for sale in the streets. With the full knowledge that this man's head was being sold about for M. Bugnet's profit, you told Bugnet that there was no need for him to be troubled on that account; and spite of all this, you did not try to unravel Bugnet's secret?

A. The photographer found himself in the company of a man of business who was unknown to him; this man threatened him, and we at first believed that he wanted to take some unfair advantage of Bugnet, as that sort of thing often occurs in Paris. I did not then, M. le President, hesitate between the word of this gentleman and the affirmations of four witnesses whom you are about to hear, who, for thirty years had known the deceased whose likeness came upon the photograph you allude to, and who was a person whom I also knew intimately. Nor did I disquiet myself, possessing, as I did, such affirmations as these on the one hand, while on the other there only existed the threatening letters of an unknown individual.

**SPIRITUALISM AT DALSTON.**—The Dalston Association of Inquirers into Spiritualism, 74, Navarina-road, Dalston, E., has published a prospectus which is a model in its way, and which other local societies could imitate with advantage. It contains a variety of miscellaneous information calculated to favourably impress persons unacquainted with Spiritualism, and to induce them to become members of the society.

## SPIRIT TEACHINGS.\*

NO. XV.

[At one of our meetings some questions had been asked as to the origin of spirit, and the answers given had been construed into a declaration of the dogma of Re-incarnation, not in so many words, but substantially. Though I had read most of Kardec's works, and had had the advantage of conversing with some persons who held the doctrine, I had not come to any conclusion on the subject. The following communication, dated Dec. 7th, 1873, refers to the matter, and to a new control which had shown itself on the evening in question. The control was totally different from all others, and was that of a personal friend who had not long passed from this sphere of being. The individual characteristics of voice, manner, and tone of thought were remarkably preserved.]

The control was very far from good, because the conditions of passivity were not present. Many spirits wished to manifest, and we used much of the power in fencing the circle round, and in preventing the incursion of spirits who would have caused violent physical manifestations, or have given frivolous and foolish communications. Moreover, the presence of your friend and his new control necessarily upset the conditions. Those who so manifest for the first time do not know their power, and use it at times ignorantly. Under such conditions we necessarily spoke with difficulty, and with less clearness and precision than is usual. In order to receive trustworthy messages it is necessary that you have trustworthy conditions throughout the circle. Hence the remarks made as to the origin of spirit seem to have been misunderstood. We did not proclaim that doctrine which you call Re-incarnation. We did not desire to deal with the abstruse questions which were put, for that our reply would probably be misunderstood from the incapacity of the human mind to grasp such deep truths. We spoke, therefore, incidentally of what we knew in our own experience. We said nothing of the ultimate origin of spirit. You have not yet progressed far enough in knowledge to entertain such questions. It was only with the destiny of spirit in one special case that we dealt. In the case of a spirit that has misused and wasted its opportunities until it has sunk lower and lower, further and further from light, until the guardians have been fain to withdraw, and the last glimmer of light is quenched—in this case we said that the lost soul may be re-incarnated. Spirit is imperishable, and, absolute shipwreck having been made, the soul sinks back far into the depths, and commences a new career in a new incarnation. It is, as you would say, in the position of one who begins afresh, cast far, far back by lost opportunities, eluded and hampered, but with a new chance of progress.

It is necessary that we define what we said, lest you

\* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—Ed.

rush to conclusions false in themselves, and premature. It is natural that curiosity should prompt the putting of such questions; but it is well that we warn you that you have not yet reached a standpoint of knowledge which fits you to handle such matters. They will come in their place. Meantime you will be well advised in leaving them alone.

Even now the influence of the new control is upon you. In bringing to you a personal friend in all the perfection of a strongly marked individuality, we desired to give you evidence of the return of the departed which should be as strong as you could conceive. More evidence for identity than has been given you cannot have at present; but it will be increased as occasion serves. Only wait in patience. Your friend has written to you, has spoken to you, has given evidence of his continued existence by his mode of speech, by his very signature, by details of his earth-life minute and accurate in all respects. The voice, the handwriting, the thoughts, the MAN are the same—unchanged in all that makes up individuality. The voice from beyond the grave has sounded in your midst; the dead lives, acts, speaks with you as he would have done while in the body. And you yourself, who so little trust the evidence we give you, are the unconscious instrument through whom the dead speaks!

We have done this because it is evidence of another and perhaps more convincing kind to you in your present phase of thought than the speech and name of one who has long left your world, whom you never knew in the body, and whom you must necessarily accept only on our evidence. Many such have and will come to you, and will deliver their message whether you will hear it or no. But here you have your own friend, whose character and individuality are known to you so well.

You are not dependent on any for help in your judgment. If you reject this, to you will apply the Master's words, "Neither would he be persuaded, though one rose from the dead." That be far from you, good friend.

The conditions at the meeting subsequent to this were far more favourable. You were more passive, more amenable to impression, and it would be better both for us and you were you to follow more implicitly the suggested thoughts which we are able to inspire. When you find us leading you astray, it will be time enough to mistrust our suggestions. A mistrustful frame of mind is our greatest bar. And we have given to you proof ample enough to convince you thoroughly of the reality of the external Intelligence which acts upon you. You know us as living realities. You know that even the action of your own mind is influenced by us. The inner soul is not beyond our reach. Follow, then, more implicitly the intuitions which are divinely implanted.

The conditions, we say, were good. Your clairvoyance is always a proof of good spiritual atmosphere and surroundings. It is then that the veil of matter is temporarily withdrawn, and the purged eye sees, as spirit sees, with no intervening mist. When this is so we can draw near and manifest our presence. It was thus that your friend was able to speak. You should cultivate such seasons of special communing; and when, on trial, you find that the conditions are bad, and that the spiritual atmosphere is impure, you should not force on manifestations which will be of injury to you, or, at least, which will be of less clear import than

is well. We ourselves do not always know, save by experiment, when anything interferes, and we are not desirous of imposing an arbitrary law, or to withhold manifestations which are wished for by the circle. You have seen now what can be done. You will do well to be patient, and to observe without forcing on any special manifestation. Be not hasty. Do not dictate conditions, or impose such as have no other merit than to make it difficult for us to act at all. That is not the part of wisdom, and will end only in dissatisfaction. Do not mix fresh conditions by introducing new elements to the circle. All hurry and impatience, all changing of conditions unnecessarily and for the mere sake of change, hinder us more than you can know. Indeed, we are assured that if you knew the hindrance you cause by needless change, and by conditions unnecessarily imposed, you would not so do. We say again that we have no desire to form a phenomenal test circle, nor will we so do. Such a course would be fatal to the work we have in hand. We do what we do for conviction, and as a subsidiary step only. Nor do we wish to amuse or astonish merely. We have nobler work to do; and if we feel ourselves compelled to attest our mission by signs and wonders we must do them when we see it necessary, and must keep them in a subordinate position. Already we have made more progress than you think; and to us who do not measure by days and years the end seems nearer than to you.

† IMPERATOR.

[On Christmas Day, 1873, another link in the chain of evidence of personal identity was given to me. A near relation came and wrote a brief message for me. It contained internal evidence which satisfied me of the identity, or, at least, that I was in communication with some external intelligence who had the power of acquiring such information as enabled him to personate successfully one whom I knew thoroughly, and who had been many years dead. I wished to communicate the fact to his parents. It was written:—]

No. They are not able to receive it; and you will but do harm. They would laugh you to scorn. And though He comforts them by spiritual presence, yet they could not know of it or believe it. You are powerless. Be patient. It is not intended to do more than prepare the way by influencing your mind. The chief knows better than to force on the unwilling that which would but injure them. God has never so worked; nor does He work so now. The desire must precede its gratification. Man may not hasten; he may help, but he may not judge for himself as to the mode. He must work under the direction of those who can see farther, and who know better than himself. He must accept our guidance, and act under our direction. This is what we demand, and what few will yield. Hence our difficulties. The folly and rashness of man combine with the antagonism of the adversaries to hinder progress. Patience; you know nothing of the working of the plans according to which we act.

[Again—Jan. 16, 1874—a name was written which was unknown to me. It was evidently the fac-simile of an autograph. I inquired about it, and found that the name was one well known to two members of our circle, though unknown to me. The date of death—two years before—was accurately given, the exact date being specified as well as the place where it took place. Thus another link was added to the chain of evidence.]

THE BRITISH ASSOCIATION AT BRISTOL.

(From our Special Correspondent.)

BRISTOL, FRIDAY.

THE proceedings this year of the British Association for the Advancement of Science closed here last night. During the day nearly a dozen excursions in connection with the Association left Bristol by rail in order to visit different places of interest within a circuit of about one hundred miles, the various railway companies running special trains for the purpose. The excursionists returned last night. During the past week the subject of Spiritualism has not been officially brought up at any of the Sections, although one of the professors intended to put in a paper upon the subject had Mr. Crookes been present to support him in the discussion; but Mr. Crookes did not arrive until Tuesday, when it was too late. Although the temporarily unpopular subject did not come publicly before the meeting, I heard a great deal about it in private, and feel convinced that so far as the scientific world is concerned, prejudice against the subject is wearing off. It is not now generally attempted to be denied that a considerable proportion of the alleged facts of Spiritualism are realities. Much in connection with Spiritualism goes on in private, and there are in private families and among persons not connected with those known to be interested in Spiritualism, those who are keeping a keen watch over the whole subject, and who possess good mediums among their own acquaintances.

What has just been said should not be misinterpreted to mean that the vast numbers of persons in this country connected with the medical and other professions of a semi-scientific nature, have a less prejudice on the average against Spiritualism than the public at large; the remarks apply only to scientific men of note, to those who are the moving powers at such great philosophical gatherings as the British Association, and who have the means of learning with a considerable amount of accuracy any facts affecting the scientific world which may be taking place in any direction. It is among these persons that the prejudice is wearing off, and I am confirmed in this opinion by a statement which Mr. Cromwell Varley made to me a few weeks ago. He thinks an opinion is growing in the scientific world that some one or two of its representatives have gone too far, and have taken up a position in relation to this subject which cannot be substantiated.

Yesterday I quite accidentally found myself in the midst of some of the champions of women's rights. I went with the Bath excursionists; our party left here early in the morning, and was received at the railway station at Bath by the town clerk, then drove over the most interesting portions of the city and its suburbs in breaks, next visited the abbey, museum, and baths, after which the Mayor entertained the whole party at a luncheon in the Grand Pump Room. If Mr. Weller had been there he would have been pleased at the endorsement of his remark that the flavour of Bath waters is very much like that of "warm flat irons," for some of it was passed round in a silver cup after the luncheon, and although all the 130 guests sniffed at it, I did not see that one of them ventured to taste. In the course of the toasts Miss Becker was called upon to respond on behalf of the ladies, and, as an instance of prejudice, it may be mentioned that directly her name was uttered from the chair I saw a gentleman beginning to applaud, and his wife trying to stop him by holding both his hands. Yet Miss Becker had not proceeded half-way with her speech before this same lady applauded more vehemently than anybody else, because she discovered that womankind had in her no mean advocate. Although Miss Becker is clever, she is rather too acid. She remarked that the youngest gentleman in the company was usually requested to respond to the toast of "the ladies"; she therefore hoped that when any subject was proposed in which the gentlemen were very much interested, they would select the youngest lady in the company to make the response, then see how they liked it.

At the close of the day the Misses Ashworth entertained the excursionists at a garden party, at which Miss Becker and several of those who had taken part at section F in questions relating to women, were present. The visitors were most elegantly and hospitably received, and enjoyed themselves very much in the picturesque grounds. The drawing-room was decorated with the artistic paper of the Morris company, and this I immediately recognised as the same which I have seen in the homes of other friends who take an interest in all questions relating to the promotion of the freedom of women. At the supper-table one of the Misses Ashworth made a lady-like speech, and later in the evening the guests returned to Bristol.

## MR. JOY'S EXPERIENCES IN AMERICA.

MR. ALGERNON JOY, Hon. Sec. to the British National Association of Spiritualists, after spending two months in the observation of the various aspects of American Spiritualism, will sail from New York on his way to England about the 10th of October next. The following letter from him was received by Mr. Benjamin Coleman, of Bernard Villas, Upper Norwood, last Monday:—

A SEANCE WITH MRS. WEBB OF CHICAGO.

Chicago, 20th August, 1875.

DEAR MR. COLEMAN,—Last night, through the great kindness of Dr. and Mrs. Lord of this city, and of their daughter Mrs. Webb, I was favoured with a *seance* for direct writing, the first I have ever witnessed in the light. Mrs. Webb has been for twenty years a medium for direct writing, but has rarely sat professionally, and for the last six or seven years has scarcely sat at all, even in private, owing to ill-health.

We sat in Dr. Lord's bedroom—he, his wife, Mrs. Webb, and myself. The gas was burning brightly the whole time. I had made the acquaintance of Dr. and Mrs. Lord the previous afternoon; Mrs. Webb I met last night for the first time. They had no possible means of knowing that I was going to call on them, nor of finding out anything about me, and had probably never heard of me before.

After the presence of spirits and their having the power to write had been intimated by raps, Mrs. Webb laid a piece of slate pencil half an inch long on one of two slates which were on the table. She then took the slate with her right hand and held it under the table, which was covered with a woollen cloth. Her left hand remained on the table. I then heard the sound of writing on the slate, and presently the sound of the pencil being laid down on the slate. I then copied on paper what had been written, while Mrs. Webb took the clean slate. This was repeated several times, a few of the messages being in answer to questions or remarks from some of us, but most of them spontaneous. Some of them were private and personal to myself, and were such convincing tests to me that I send you some of the rest in the hope that they may be verified, and so prove as conclusive to you and others as the former did to me.

## MESSAGES.

- No. 1. "*Bianca* (sic) *Mo Jou*." *I died in Paris, 1849.*"  
 No. 2. "*Tell W. C. Thompson, of 22, Moorgate-street, London, that H. Thompson wants to communicate to him soon.*"  
 No. 3. "*I would like to talk to my daughter, Mary Hay.*"  
 Q. Where is she?—No. 4. "*In London.*"  
 Q. How shall we find her?—No. 5. "*H. Jones knows her.*"  
 Q. Who are you?—No. 6. "*Her mother.*"  
 No. 7. "*Do you know Wm. Wilkinson?*"—(Signed) "*Robert Chambers.*"  
 No. 8. "*Remember me to Benjamin Coleman?*"—(Signed) "*R. C.*"

I was then asked by Dr. Lord: "*Do you know Benjamin Coleman?*" and I answered the question; but the spirit of Robert Chambers (or, as some would say, the psychologised slate pencil) appropriated it nevertheless, and answered—No. 9. "*Of course I do. He and I have had many a conversation.*"

No. 10. "*Tell him I remember the painting of flowers he received through Mrs. French of New York.*"

Please have this published in *The Spiritualist*. It may bring out evidence about the first six messages. *The Revue Spirite* will probably copy the first one.

In anticipation of a question sure to be asked by sceptics, I should state that there seemed to me no physical impossibility in Mrs. Webb's doing the writing herself. The test lies exclusively in the nature of the messages. Those which satisfied me purported to come from my father, and referred to personal peculiarities of his which Mrs. Webb could not possibly have known anything about. My father died, to us, thirty-five years ago. With kind regards to all friends, yours sincerely,

ALGERNON JOY.

Mr. Coleman makes the following comments on the foregoing letter:—

Mr. Wm. Wilkinson, whose name is but little known among the converts of the last four or five years, but who may be considered the mainspring of the movement in this country, was well acquainted with the late Robert Chambers, and he published in the *Spiritual Magazine* many ideas which they had exchanged together on Spiritualism.

Among his intimate friends it was well known that Robert Chambers was an earnest believer, and one of the last acts of his life was to send me £5 from St. Andrew's as a contribution to the Harley-street winter *soirees* of 1870.

On my return from America in 1861 he was one of a few well-known Spiritualists who met at my house to hear an account of my adventures, and I recollect that he was especially interested in the marvellous manifestations of the spirit of Estelle, obtained by Mr. Livermore through Kate Fox, and the direct paintings of flowers I received through Mrs. French.

I may add that I do not know Dr. Lord or Mrs. Webb, and I was never in Chicago; and further, that I have never alluded to Dr. R. Chambers in any account I have ever published.

B. C.

## SPIRITUALISM IN CHINA.

A COPY of a good weekly newspaper, well printed, and edited with ability, entitled *The Celestial Empire*, published in Shanghai, has been sent to us: the number bears the date of June 5th, and contains an article sixteen columns long on the subject of Spiritualism. This article is one of the most fair and sensible ever penned by a disbeliever. It begins by setting forth that it is of no use to deny the reality of Spiritualism, and the editor gives his opinion on this point in the following terms:—

"It is, we think, only right to commence by confessing our utter ignorance, practically, of the science which is our subject of consideration to-day. We frankly avow that we have never been present at a *seance*; never seen a table turn or tilt; never even heard a rap, or met, to our knowledge, a person endowed with mediumistic powers. But so widely diffused are the accounts of the various Spiritualistic manifestations, by persons whose former scepticism no less than their unimpeachable character for integrity proclaims at once and for ever the possibility of their being either duped or of wilfully deceiving others, that whatever may be our own opinion of the cause by which these extraordinary phenomena are produced, it is to our mind impossible to do otherwise than accept the facts as they have been related. The growth of Spiritualistic belief has been so rapid, and the claims of Spiritualists supported by such undeniably wonderful occurrences, attested by such a cloud of witnesses of all ages, creeds, and modes of thought, that it would be idler to dismiss the entire question as a huge imposture on the one hand and delusion on the other, than it would be to deny the existence of the Gulf stream, the law of storms, or the electric telegraph."

To substantiate the above position a considerable amount of evidence is appended, including an extract a column and a half long from the Report of the Committee of the Dialectical Society. Further on the editor makes the following interesting statement:—

"We knew a case of a gentleman who, being one of an audience of two thousand persons in an American city where he was a total stranger, was suddenly startled at hearing his name mentioned by the medium in a state of coma, and struck dumb with amazement when a scrap of spirit-writing was put into his hand, purporting to come from a deceased friend who had lived next door to him in an Asiatic town, and referring to his, the spirit's, own former scepticism upon the subject."

Furthermore he describes the following remarkable *seances*:—

"Another manifestation—a type of hundreds more—occurred to a friend of the writer. A confirmed sceptic, he was induced one night, with much difficulty, to join a spirit-circle. Shortly after he had taken his seat it was announced to him that the spirit of his mother was present. Startled, but still unbelieving, he demanded as a proof of its identity, that it should tell him the last words his mother said to him upon her death-bed, which no one but himself had heard, and which he had preserved inviolate ever since. The exact sentence was immediately rapped out; and, pale as ashes, he rose from the table, and has been a fervent Spiritualist ever since. Some months ago a gentleman gave us a very strange account of a phenomenon that he had witnessed. A medium, in a state of coma, was shut up in a cabinet, otherwise perfectly empty, with the exception of a division of lattice-work down the centre, and very much the same shape and size as an ordinary Ningpo wardrobe. The room was brightly lighted with gas. In a very few minutes the doors of the cabinet slowly opened; the medium was there, perfectly entranced, while from the interior there issued the form of an aged man, enveloped in a partial cloud of dim, luminous vapour, who rose in the air and floated slowly around and across the room, close to and sometimes between the heads of the company, often speaking to them as

he passed. He then appeared exhausted, and retired to the cabinet again, which stood quite apart from the wall, and might be freely investigated by everybody."

Towards the close of the article the editor begins to sum up the evidence he has collected, and says:—

"There is no *prima facie* reason why we should assume an attitude hostile to Spiritualism. In itself it is a most lovely and attractive creed, calculated to strengthen our faith in immortality, to console us in bereavement, and to purify our lives. But when we come to investigate it closely, it 'chokes us off.' The natural desire that so elevating a theory may be true, is checked and chilled by the absurdity of nearly all its phases, and we are therefore driven to seek for some other explanation of what we cannot understand. And where shall we find it? whither shall we turn, when our feelings are shocked and our common sense insulted, for the key to these tantalising mysteries? We believe that there are but two alternatives; and solicit the indulgence of our readers a little time longer, while we very briefly touch upon them."

Here follow two possible explanations other than those which assume the intervention of departed spirits. The first he quotes as Serjeant Cox's "Psychic Force" theory, and to this we reply that if Serjeant Cox's facts and no others be received, his hypothesis will fit them very nicely; but, unfortunately, Serjeant Cox's mental bias is such that he habitually turns a blind eye to inconvenient facts. For instance, in his book *What am I?* he narrates how a table rose in the air by abnormal means in the presence of a friend of his own; it so happens that that friend is the medium through whom the "Spirit Teachings" published in this journal have been given, and who has had most marvellous evidence of the personal identity of some of the communicating spirits, but of all this Serjeant Cox says not a word. Further, Mr. Gillingham of Chard published that Serjeant Cox told him that at a *seance* in his own house he laid hold of a materialised hand, which could not possibly have been that of the medium. But this same testimony, which was given to Mr. Gillingham a year or so before *What am I?* was published, is not recorded in its pages.

Lastly, the writer calls in the devil theory to explain the circumstance that some of the spirits who produce powerful physical manifestations are very wicked. That on some occasions such spirits have tried to deceive truth-loving people there is no doubt, but, on the other hand, how does the devil theory explain healing mediumship? Many of our healing mediums go into trances; some of them get feeble physical manifestations; so it will not do to close the eye to one side of the picture while examining the other. Instead of flying to the devil theory, it would be better to fly to scientific law for an explanation. We think it highly probable that that law will prove to be "the lower the spirit the greater is its direct control over common matter." These low spirits may furthermore be divided into two classes, just as navvies and bricklayers may be similarly divided—namely, first, into those who work with good intentions, and secondly, into those who work with bad intentions. If you have a low class man, either in or out of the body, working from evil motives, you have as thorough-going a devil as the most orthodox could desire to complete their happiness.

#### THE SPIRITUALIST LIBRARY.

The first of the Spiritualist Library series of neatly-printed shilling books, in limp cloth covers, has just been issued, in the shape of an essay entitled *Spirit People*, written by Mr. W. H. Harrison. It contains scientifically accurate descriptions of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London. As these manifestations were witnessed in the presence of thoroughly reliable people, whose names were given, and as they include many which took place at the house of Mr. Cromwell Varley, the Atlantic Telegraph electrician, they form good evidence of the reality of the phenomena to place in the hands of the general public. The book consists for the most part of the paper which Mr. Harrison read before the Dulston Association of Inquirers into Spiritualism, but the said memoir has been carefully revised and additions have been made. A preface has been added, and the whole neatly printed on toned paper. We think that on examination of this first specimen it will be generally concluded that this plan of introducing a library series of shilling books is calculated to do good to the Spiritual movement, for which reason it is hoped that this first book of the series will be rapidly bought up, in order to pave the way for the early production of another. It is published at 38, Great Russell-street, and will pass through the post within the limits of the United Kingdom for one penny.

#### THE PERSECUTION OF SPIRITUALISTS IN PARIS.

We have received the following letter:—

To the Editor of "The Spiritualist."

SIR,—I had hoped and expected to give you for your present number a curious correspondence, in which Bugnet figures conspicuously. But it does not seem to be yet absolutely closed, and I deem it best to postpone it. But I may mention that he has neither appealed to the Supreme Court of Cassation, like Leymarie, nor gone to prison according to sentence, like Firman. He has simply cut and run, forfeiting his bail (only £40 by the way), and throwing on Leymarie and Firman the further pecuniary burthen of his costs in the two trials. A letter from himself of the 24th instant, from Brussels, announces that he had been two days in that city, where he intended to remain some time, after which he contemplated honouring London with his presence.

That this flight of Bugnet had the connivance of the police it is difficult to doubt. His confirmed sentence on appeal was of the 6th inst. The law then allows three days for the *pourvoi en cassation*. After their expiration, the regular course of things was to go to prison—or to be taken there. It seems he was left at liberty for more than a fortnight, with the simple option open to him between the two alternatives of a year's imprisonment or the forfeiture of a nominal bail. That there could not have been exercised over his freedom of movement any police surveillance is apparent from the result. To say nothing of any watch kept over his person here in Paris and at the railway stations, if his departure had not been connived at, it would have been impossible for a man of rather peculiar appearance to have crossed the frontier, especially on that great highway for such journeys, against the will and pleasure of the police, who were in full possession of the photographer's own photograph. But all had been got out of him that was wanted: the blow vainly supposed to be mortal at Spiritualism—the terrorisation of mediums in particular and of the *Spirites* in general—Firman in prison and Leymarie's sentence obtained and confirmed—the probable suppression of Leymarie for a year at least, and perhaps the suspension of the *Revue Spirite*. Bugnet was of no further use. To release him would have been impossible without releasing the others too, he having been the principal where they were only charged with complicity with him. To open—and leave wide open—the door for his escape was the easy and natural thing to be done. He has walked out of it of course. If he had been accompanied to the frontier and politely bowed across, the thing could scarcely have been plainer.

For my part, I am not sorry for it. I am decidedly glad of it. It would have been no consolation to the deeply painful feeling with which we must all regard the unmerited personal sufferings of his victims, to have known that the author, or rather the *instrument*, of their wrongs was himself undergoing the same. I rather prefer to see the instructive discrimination made. It makes the whole thing at once more complete and still more clear. Moreover, in point of moral force mediums are apt to be poor weak creatures, not to be measured and judged by the same standards of responsibility applicable to ourselves and to other men. Firman, in prison, has said that he hoped Bugnet would get off somehow or other, rather than have to live through a year of that miserable existence, and that at any rate it would be a great aggravation of his position to have Bugnet introduced into the same prison with him. He is a good-hearted fellow, and has no vindictive feeling against him.

About ten days ago, notwithstanding Leymarie's pending appeal in Cassation, an order for his incarceration was prepared, and was about to be executed (for so the law allows), but it was counteracted through very strong personal influences, and convincing assurances that nothing would ever induce *him* to run away.

Bugnet cannot return to France for five years (unless a special permission should be earlier obtained). After that period all is supposed out.

Leymarie has secured an associate in the editorship of the *Revue Spirite* in the person of M. Bourges, a retired captain of cavalry, by whom the publication of the *Revue* will be kept up, unless some other means shall be hereafter found to put it down. He was told that if his name appeared signed to anything in the *Revue* it would be at once suppressed, and himself incarcerated.

J. L. O'SULLIVAN.

Last week an error was made in quoting from the above letter. We said that Bugnet could not have escaped without the connivance of the police, but Mr. O'Sullivan's actual statement is that it is difficult to see how he could have done so had

they tried to stop him. Next week we hope to suggest some practical method of stopping the persecution of Messrs. Leymarie and Firman, the Courts having refused to hear the best evidence in favour of the former, at all events.

### SHOOTING AT A SPIRIT.

BY WILLIAM H. HARRISON.

THE *seance* in St. Louis, U.S., at which a rifle-shot was fired at a spirit face, accounts of which have been quoted in so many English newspapers, is not a matter of fiction, but actually took place in the presence of several sceptics and daily newspaper reporters. The St. Louis daily papers of Tuesday, August 10th, contain officially-reported accounts of what took place, and the circumstances are endorsed both by the *Banner of Light* and by the *Religio-Philosophical Journal*. The following narrative of what took place is quoted from the *Banner of Light* of August 21st last:—

The great rifle-shot test so often asked for by the sceptic would seem to be complied with in the subjoined narrative, which is compiled from the St. Louis, Mo., daily papers of Tuesday, August 10th: W. C. Clark, a materialising medium of that city, who had for some time been holding *seances* at the residence of C. Tuckett, in Osage-street, was challenged by Henry Timkens, a carriage-maker, whose place of business is at 814, North 6th Street, to submit to the test of the rifle as follows: "Mr. Timkens offered fifty dollars for the privilege of loading and firing a rifle at a face which Mr. Clark should produce at the aperture of a cabinet, the medium to disrobe before entering the cabinet, and put on clothes which the challenger should produce. After this change of clothing the challenger was to fasten the medium to the bottom of the cabinet." The *seance* was held on the evening of the 9th inst. The cabinet was a plain shell of boards six feet long, six and a half high, and two feet deep, and was put together in six sections before the eyes of the company, which comprised fourteen reporters from the St. Louis press, and some other invited guests. The front and back sections of the cabinet had hinges in the centre, forming doors for ingress and egress, while the front was provided with an orifice near the top, about the size of a face, over which a small black curtain was drawn, adjustable by a string fastened on the inside.

The medium divested himself of his clothing, as agreed upon, in the presence of the challenger and several reporters, and then put on the clothes brought by Mr. Timkens: viz., a pair of white linen pantaloons, a white shirt, and white hose. He then took his place in the cabinet, seating himself on the floor, his back resting against the side, and his whole person in full view of the audience except his feet. Mr. Timkens proceeded then, with the assistance of three or four reporters, to make Clark fast. Holes were bored on each side of each leg, above and below the knee-joints, whereupon pieces of seaming-cord were passed through each of the four sets of holes. They emerged below the cabinet floor, where they were securely tied, and then fastened to the "saw-bucks" on which the cabinet rested. Holes were also bored on each side of the medium's back, below the back, and a piece of rope passed around his waist and tied on the outside of the cabinet, besides being secured to the saw-bucks. The medium's hands were separately bound and then tied together, the cord remaining being made to pass through a hole in the floor, between his legs. Bound in this way, it appeared almost impossible for Clark to move either leg, or to stir in any way from a position that seemed painful.

The end of the string of the curtain over the aperture was brought outside and secured at the distance of at least ten feet from the medium. Nothing further being necessary, the door of the cabinet was then closed, the black curtain drawn over the window, and the people waited for further developments.

At the distance of 15 feet from the cabinet, and directly in front of the black curtains, had been placed a stand, where, by means of a vico, a small breach-loading rifle was fastened, after a load was placed in it, and levelled so that the ball would inevitably pierce the curtain's centre. Mr. A. B. Cunningham, of the *Globe-Democrat*, was requested by Mr. Timkens to fire the rifle, and accordingly took up his position behind it. In order to prevent the ball lodging in the wall, a heavy plank was placed on the other side of the cabinet and directly in the way of the shot.

The preliminaries were settled at about twenty minutes past

nine, and then, after a period of delay, varied by singing by the audience and rappings, on a sudden a face appeared at the aperture, which is thus described by the *St. Louis Republican's* reporter:—

"There it was. A pale, ghostly countenance, that looked as though it might have belonged to a girl of seventeen at some previous time in the world's history. It was a face that might have belonged to some Greek maiden two thousand years ago, and reminded one of the marble countenance of some statue. All who saw were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished."

A voice in the cabinet commanded, "Fire!" The rifle exploded. The face, unmoved by the operation, continued some minutes in view, then disappeared as it came, and in about fifteen minutes the medium was released, excited and exhausted with his labours. An examination of the cabinet showed that the ball had passed through the seat opposite the window, and it was found in the plank hung down beyond. The ropes were found as tense as when they were first tied, and, on the door being opened, the medium was found securely bound. The spirit that appeared, the medium claimed, was his cousin. The money was paid by Mr. Timkens on the spot.

The entire press delegation were unable to discover anything looking like deception in this *seance*, and so state to the public.

The foregoing circumstances lead to the consideration of what is actually known about materialisations by spirits. One kind of materialisation has been thoroughly examined and tested in this country for many years, and is intimately connected with those dark circle manifestations at which voices are heard, and musical instruments fly about the room. In every case in which the chief voice spirit of a medium has afterwards made himself or herself visible, in consequence of the sensitive afterwards sitting for materialisation manifestations, the said spirit has always been to a large extent—intermixed sometimes with marked differences—the double in appearance of the medium; in some cases it has been definitely proved that there has been an actual materialisation, and that while the medium was sleeping in one place, a living, breathing form, resembling the medium, robed in white, yet claiming to be a spirit, has appeared in another place; it is equally certain that on some occasions the spirits at the root of the whole matter have freed their mediums from bonds and sent them out of cabinets as materialised spirits. Mrs. Compton's spirits in America have done good work by letting this latter phase be carefully examined; for tie and seal her how the observers would, the spirits freed her and sent her out in white robes, allowing the spectators to examine the empty cabinet; yet after the *seance* was over the spirits put the medium back in her former place with the knots and seals intact.

There is another kind of manifestation at materialisation *seances* of which scarcely anything has as yet been published, but which has been studied to some extent in private through several different mediums, by sitting for what are called "recognisable faces." Heads then appear at the apertures of cabinets, sometimes without life in them, and strongly resembling masks, although there has not been imposture on the part of the medium. It may be that spirits make these objects in the attempt to produce *fac-similes* of the features of departed persons, or it may be that they are veritable masks which they bring in and carry away in the same manner that they bring in and take away white drapery, fruit, flowers, and other things at *seances*. Mask-like as these faces look, I have seen one change considerably in the course of a quarter of an hour. In one case one of these faces went away and came back again with projecting teeth, which it had not before. It went

away and came back again with its tongue hanging out. Whether the face would have further developed, and at last have become living in appearance, had the sitting continued, I do not know. Dr. Slado gets faces of this kind in America, and daily newspapers have commented upon them as "Slade's masks," yet they have appeared under excellent test conditions. In some cases he has suspended a cloth a yard square from a string stretched across the room, so that the cloth hung at the distance of about a yard from the wall. Then he and the spectators took their places in front of the cloth. After waiting a little time, the cloth whisked up into the air, to show that at that moment there was nothing behind it but the bare wall. After falling back into its place, mask-like faces such as I have already described have appeared at the aperture. If anybody seized them and they proved to be masks, the evidence would have then been complete that tricky and deceiving spirits brought them there; but if the same person obtained them under less satisfactory test conditions, the medium would be condemned as an impostor who brought them there himself. Circumstances like these show how very seriously the question of deceiving spirits is interwoven with that of the integrity of mediums.

There is another class of manifestations in which the veritable living spirits of the departed have appeared to favoured individuals beyond all doubt, the best authenticated case of the kind being perhaps that in which the departed wife of the late Mr. Livermore, the New York banker, appeared over and over again to him in a good light, and wrote letters to him in her own handwriting. Mr. Livermore afterwards lithographed specimens of the handwriting of the spirit, also specimens of his wife's handwriting executed before she left this world, and there was no difference whatever between the two. I have never recognised a spirit face.

On reading the account of the shooting at a spirit already quoted, I at once came to the conclusion that in all probability not one of Slade's masks but one of Clark's masks was brought in by the spirits, fired at by Mr. Cunningham, and taken away again by abnormal agency, so that nothing was afterwards found in the cabinet. This idea was confirmed by the sentence in which the spirit was thus described—"There was not the slightest movement of a muscle or an eyelid that could be distinguished."

A week after I had come to the conclusion that this was a probable explanation of the matter, the *Religio-Philosophical Journal* of August 28th, came to hand, and in the following unmutated extract which it gives from the *St. Louis Republican* not only is a mask-like face described, but it is intimated that there was no back to the head. The face was so far from being life-like that Mr. Cunningham had no hesitation in shooting at it at once:—

There it was, a pale, ghostly countenance that looked as though it might have belonged to a girl of seventeen at some previous time in the world's history. It did not look a bit like real flesh and blood. Had it been possible to remove the front of the cabinet suddenly, one never would have expected to see any pinned-back gear about the nether portion of the materialisation. It was a face that might have belonged to some Greek maiden 2,000 years ago, and reminded one of the marble countenance of some statue. So much of the figure as was visible was suggestive of a lost collar-button a little lower down. All who saw were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished. While all were eagerly gazing at the vision, there was an explosion that caused a rude

interruption of the imaginative reveries the more superstitious had fallen into.

As soon as the face appeared, Mr. A. B. Cunningham, at Mr. Timkens' request, had coolly sighted a small rifle at it. The wide open eyes looked almost into the muzzle of the gun without any sign of flinching. Without the tremor of a muscle Cunningham fired, apparently thinking no more of shooting a couple of girls than a Comanche would. At the shot the face remained steadfast. It was not scared, and did not wink. A few seconds it remained as before, and then the curtain mysteriously slid across and obscured it from view. After about ten minutes' waiting the medium asked for a glass of water. This was given him, and a little time after he asked to be let out. When the door was opened he was found tied just as he was left when the door was first closed. The cord had evidently been strained a little, and that was all. Everybody said it was a good thing, and nobody could tell how it was done if the spirits did not do it.

No doubt if the face had "flinched," or put on a "scared" look, the reporters would have thought the *seance* more wonderful, and Mr. Cunningham would have hesitated before firing. Everybody would have given a great deal for a wink. Poor ghost!

There was no speculation in those orbs  
That she did glare withal!

The *Republican* account goes on to say:—

The medium professed to be very much exhausted by the exhibition, and said he wouldn't do it again for anything. The difficulties in the way of any imposition in this matter appear to be very great. It would have been almost impossible for any material for the production of the image as by a mask to have been introduced into the cabinet. The medium was very securely tied, and there was no possible chance for collusion on the part of a confederate. The bullet certainly went through the aperture and through the face, whatever it was. This was ascertained beyond a doubt by the finding of the ball, it having passed through the back of the cabinet and embedded itself in a board. The public can make their own explanation. The *Republican* has none to offer.

According to the *St. Louis Globe*, Mr. Timkens, who proposed the test, thought the faces he had seen at the aperture of the cabinet looked like masks:—

The test was proposed by Mr. Henry Timkens, a well-known and highly-respected carriage-maker, who became interested in Spiritualism at some *seances* held by Mr. W. C. Clark, and that gentleman promptly accepted the challenge. The conditions were, in case of the production of a spirit sufficiently materialised to be shot at, that the Spiritualist was to receive 50 dols. cash, the challenger being allowed certain conditions hereafter described. "If it is a spirit-face," said Mr. Timkens, "it cannot hurt it, and it will satisfy me that it is not you with a mask on your face."

The *Globe* account goes on to say:—

At 8.30 o'clock the door of the hall was closed against all future comers, and the preliminary steps of the test taken care of. The first thing to be looked after was the cabinet. Like most of such structures, it consisted of six pieces only—four sides, a bottom, and a top, the article being about five and a half feet long, two wide, and nearly seven high. In order that closer inspection might be made, the cabinet had been taken apart, and the six pieces—all made of thin pine lumber—laid alongside on the floor. By means of a few hooks the pieces were fastened in their grooves, and the cabinet placed upon two "saw horses." The front and back pieces had hinges in the centre, forming doors for ingress and egress, while the front was adorned with a hole near the top, about the size of a face, over which a small black curtain was hung, adjusted by a string fastened on the inside.

"I suppose ye'd like to search me," said the medium, who was an ordinary-looking man, with a heavy brown beard, lengthening a pale and nervous face, in which a pair of brown eyes were set deeply back under a rather high but not intelligent forehead.

"I have only developed the materialisation within the past four weeks," he said, leading the way to an adjoining room, where he could disrobe unseen by the three or four ladies in the audience. "We have been holding *seances* at Mr. Timkens' house. I have developed pretty rapidly. The other night I produced what we call my double. I was placed in the cabinet as naked as when I was born, and tied, and a great light appeared in the cabinet,

so strong that the people thought that the house was on fire, and were going to run out of the room, but they were called back, and a man who crept up to the cabinet saw my double through the window from the waist up. Before that I got to be able to produce materialisations at the window, standing at one side of the cabinet. How do I produce the materialisations? Well, by odic force we call it. It is an indescribable kind of emanation that goes out from us—something we know nothing about. I feel a kind of prickly sensation, and then a feeling comes over me like that produced in healing (I was a "healer" first), when, as I tell them, the virtue goes out of me. I don't feel much pain, but it's terrible when the emanations come back to me. The materialisations are a part of myself."

In the meantime the medium had divested himself of his clothing. In that condition he was searched by Mr. Timkens, who then handed him a suit he had obtained for the occasion, consisting simply of a pair of linen pantaloons, a shirt, and a pair of stockings, which he proceeded to put on. He was then led back to the hall, where he said a few words to the audience, telling them not to let him remain in the cabinet longer than fifteen minutes after the firing of the rifle, but not to open the cabinet before that time. He then took his place in the cabinet, seating himself on the floor, his back resting against the side, and his whole person in full view of the audience except his feet. Mr. Timkens proceeded then, with the assistance of three or four reporters, to make Clark fast. Holes were bored on each side of each leg, above and below the knee-joints, whereupon pieces of seaming-cord were passed through each of the four holes. They emerged below the cabinet-floor, where they were securely tied and then fastened to the "saw-bucks" on which the cabinet rested. Holes were also bored on each side of the medium's back, below the waist, and tied on the outside of the cabinet, besides being secured to the saw-bucks. The medium's hands were separately bound and then tied together, the cord remaining being made to pass through a hole in the floor between his legs. Bound in this way, it appeared almost impossible for Clark to move either leg, or to stir in any way from a position that seemed painful.

"Move out of the way there, if you please," he said to one of the self-constituting committee-men; "you draw from me too heavily."

Expressions of pain pass over his face, and he appears to be struggling with some mysterious force within him. "It's coming," he says, his feet moving uneasily in their bonds, knocking against the floor and sides of the wooden structure. Almost immediately afterwards his head begins to twitch convulsively, and knocks heavily against the fire-board at his back. "Come here," he says to Mr. Tackett, who obeys. "Put your hand on my head." Mr. Tackett does so. The prisoner appears easier; his head ceases its twitching, but the feet continue to knock against the floor. The spirituality of the medium seems to be overcome by the carthliness of Mr. Tackett's nature, and the fancy is seemingly entertained by both Tackett and the prisoner. In a minute Mr. Tackett put his other hand also on the medium, and the knocking and twitchings ceased.

Everything in the cabinet is apparently ready.

"Wait a minute," said Mr. Timkens, "I'll fix the curtain string where you can't get at it any way." And he placed the end of the string of the window, as the round hole is termed, at the distance of at least ten feet from the medium. Nothing further being necessary, the door of the cabinet is closed, and the black curtain drawn over the window.

At the distance of fifteen feet from the cabinet, and directly in front of the black curtain, has been placed a stand, where, by means of a vice, a small breech-loading rifle is fastened, after a load is placed in it, and levelled so that the ball will inevitably pierce the curtain's centre. Mr. A. B. Cunningham, of the *Globe-Democrat*, who has been requested by Mr. Timkens to fire the rifle, takes a seat directly behind the stand. Mr. Cunningham is a crack shot, with a steady nerve. The rifle only carries a small ball, but is loaded so as to send it easily through an inch plank. In order to prevent the ball lodging in the wall, a heavy plank is placed on the other side of the cabinet and directly in the way of the shot. The ball would not perhaps kill, but it would mar the beauty of any countenance that received it.

It is five minutes after nine o'clock when the preliminaries are finished and the *seance* really began. The lights of the main chandelier are turned down, although Mr. Timkens keeps a coal oil lamp burning near him, which sheds a dim glare on the cabinet, and the black curtain, on which all eyes are fixed. In the gloom voices are hushed to a whisper, and the noises on the street become painfully audible. As the whispers die away the silence becomes oppressive.

"Sing something; it will help me," said a voice from the cabinet.

Some one in the audience strikes up the air—

Shall we gather at the river,  
The beautiful, the beautiful river?  
Shall we gather at the river—

Then comes a knocking from the cabinet, the knocks clattering apparently against all the sides. The first is loud and authoritative, but the others become gradually more mild and gentle, recalling to the mind *The Raven*—

"Only this, and nothing more."

Finding that the knocking ceased entirely, and that the silence is disagreeable to the spirits, as well as to the company present, Mr. Tackett strikes up "The Star-Spangled Banner." There's no response, and an apprehension is felt that the patriotic air has lost its power upon the disembodied. "Auld Lang Syne," as recalling scenes of the past, is next tried, but with similar want of effect on the forgetful spirits. The silence continues even when some one in the hall sings something about—

I am a chief in the forest so wild,

followed by the "Old Camp Ground."

The *répertoire* of the American portion of the audience being exhausted, a German gentleman sings an operatic solo, his fine sonorous bass voice filling the room, and delighting all present. As it comes to a close, a quick, wild, painful cry is heard from the cabinet, and all is still again.

The spirits appear obstinate and morose. Three quarters of an hour pass away without anything more than a spasmodic knock. When about all hope is given up, the curtain is suddenly drawn aside, and a face appears at the window—the face of a girl with blue eyes and brown hair, just budding into womanhood. The face is distinctly seen by all present.

"Fire!" said the voice in the cabinet.

The rifle is fired on the instant.

The face remains in the window perhaps a minute longer, when it is concealed by the curtain, which is mysteriously drawn to again.

The rest may be told in a few words. In fifteen minutes the medium is released, excited and exhausted with his labours. An examination of the cabinet shows that the ball passed through the seat opposite the window, and it is found in the plank hung down beyond. The ropes are found as tense as when they were first tied, and on the door being opened, the medium is found securely bound. He ascribes the long lapse of time before the appearance of the spirit to the fact that an Indian spirit obtruded itself on him with a war whoop instead of his mother, for whom he had asked when first placed in his cabinet. The spirit that appeared, he says, was his cousin. The money was paid by Mr. Timkens on the spot.

The questions at issue in this matter are serious enough, because the narrative, in the form in which it has been so widely published, almost challenges disbelievers to shoot at materialised spirits, and if they do this at such *seances* as Mrs. Compton's, a medium will be killed. It is serious also if it proves that tricky spirits can show masks at *seances* without the knowledge of the medium, for if this took place when the medium had not been bound and searched so thoroughly as in the present instance, he would innocently be condemned as an impostor.

MR. OLIVE has sent us a letter saying, "Mrs. Olive's *seances* in London will be suspended until further notice."

PASSED TO SPIRIT LIFE.—On Sunday morning, last week, Captain Hudson, of Swansea, one of the oldest public advocates of mesmerism in this country, passed to spirit life, after a lingering illness of eight months.

"THE physician chosen of God," says Van Helmont, "is accompanied by many signs and wonders. . . . Compassion will be his guide. His heart will possess truth, and his intellect science. . . . Health will follow him. Love will be his sister, and the truth of the Lord will illumine his path."

"If it were given to our fleshly eyes to read the consciences of others, we should judge a man much more truly by his dreams than by his thoughts. In thought there is an exercise of the will; in dreams there is none. Dreams, which are spontaneous, take and keep, even when grotesque or ideal, the form which belongs to our mind. . . . Our chimeras resemble us most nearly. Each one imagines the impossible and the unknown according to his own inner nature."—*Victor Hugo*.

## Provincial News.

### BISHOP AUCKLAND.

ON Sunday evening, September 5th, Mrs. Cora L. V. Tappan gave an address at the Town Hall, Bishop Auckland, the subject being "The Present and Future Life," in which she dwelt upon the influence of this life upon man's condition in the next. The admission was free, and the hall, which will apparently hold six or seven hundred people, was filled to overflowing by a very attentive audience, showing that interest is taken in the subject of Spiritualism, and that the prominent posters about the town had not been lost sight of by the public.

**BISHOP AUCKLAND SOCIETY OF SPIRITUALISTS.**—There is a Spiritualist society here which has been in existence eighteen months, and numbers about thirty members, who have among them about half-a-dozen mediums of different kinds, but during the last month or so the meeting of circles has been suspended, the members devoting themselves more to summer enjoyments. Mr. Gibson, of South-street, is the honorary secretary; on him nearly all the work of the society falls, there being no regularly appointed committee. Of course this does not represent the extent of Spiritualism in the town, for privately it exerts great influence. Among the well-known workers in the cause are Messrs. F. Everett, Favoeett, Kilburn, Sautter, Hull, and a number of others, whose open houses to honest inquirers, and whose social position in the town, and willingness to satisfy inquirers, gives it a hold of which it is impossible to foresee the end.

### NEWCASTLE.

#### NEWCASTLE SPIRITUAL SOCIETY.

ON Tuesday, August 24th, a *seance* was held at Weir's-court, when Mr. Crawford and another member were strapped to the arms of two chairs and placed in the centre of the room. The spectators present, numbering 15 or 18, formed a circle round them with joined hands. Mr. Crawford was entranced by the spirit who usually controls him; the other medium was controlled by one of the spirits who attends the circle and usually controls Miss Fairlamb. The light was put out, and no phenomena occurred worth mentioning. After the lapse of about half an hour two or three of the committee were admitted to the circle, and on the lights being again extinguished one of the mediums was soon heard to be loose, and his chair moving about, till it eventually was placed close against the feet of Mr. Rhodes and Mr. Bowman, a yard or more from its original position. Soon afterwards the medium was heard speaking under control from the direction of the ceiling; he was also knocking on the ceiling with his hands; on hearing this Mr. Rhodes and Mr. Bowman, not feeling the feet of the medium as before between their own feet, passed their hands (which were clasped, of course) along the arms of the chair and then on to the back, to ascertain if the medium were standing on it. Not finding such to be the case, in passing their hands to and fro they accidentally encountered the medium's foot dangling like a pendulum in the air; but on touching it the medium instantly ceased talking, and dropped heavily into the chair. The medium did not speak again for a few minutes, so it was thought he might have been hurt by his fall; but on asking him while he was still entranced, the spirit replied, "No, but you touched his feet." No other phenomena occurring, the gas was lighted, and those present discussed the occurrences. That the medium was up to the ceiling was evident from the fact of the marks of the hands, and although standing on the back of the chair with either or both legs was out of the question altogether, it was tried, and of course the chair overbalanced. The only support was the chandelier, but on grasping that it of course slid down and made a noise in so doing; yet there could be no doubt of the medium having been suspended in the air, taken on the evidence of the marks on the ceiling, the direction of the voice, and the testimony of the two persons touching the feet while he was hanging. Further, several present testified to the medium having been carried and placed in a cupboard in the room noiselessly, and with no means of clambering into it; this took place a few weeks ago, so that taking all things into consideration, there was little or no room for doubt. The controlling spirit seemed to be fond of "trying his strength" as he terms it, and seems to possess great power over his medium. For instance, one evening while he was sitting in the circle, Mr. Rhodes on his left hand and holding it, the spirit would speak through his medium; then in response to some remark he would leave the medium with a jerk, and instantly would be jocularly hammering away at the head of an individual who was sitting some yards off. That Mr. Crawford will make a good physical

medium is certain. He is a young man of the labouring class, quiet and unassuming in his manners; but if he is to be a first-class physical medium he requires some one to look after him and to advise him. Mr. Rhodes says—"The strapping to the chairs is useless as a test, for I found that I could easily undo one strap with my teeth."

**TRANCE LECTURES.**—Mrs. Tappan's lectures were well attended last Sunday, both in the afternoon and evening. The hall will seat one thousand persons: it was nearly full in the afternoon, and in the evening it was full to overflowing. Mr. T. P. Barkas took the chair on both occasions. The Newcastle Society, with much forethought, entertained about fifty persons to tea; those who came long distances were glad to avail themselves of the opportunity. The local newspapers, of which we have received many, are full of favourable notices of Mrs. Tappan's lectures, and one of them—*The Critic*—publishes her likeness. Recently Mr. Brown, of Howdon-le-Wear, gave inspirationally in the trance a long poem on a subject chosen by the audience.

Mr. Reddalls, a Secularist lecturer, attacked Spiritualism at Newcastle last Sunday, and undertook to produce artificial manifestations at a sham *seance*. The "medium," however, refused to be tied with twine provided by the Spiritualists, and some disturbance took place. About a hundred persons were present, including Mr. Barkas and several Spiritualists, whose utterances tended to the discomfiture of the lecturer.

### NEW SHILDON.

NEW SHILDON is situated a few miles from Bishop Auckland; it has also a number of earnest Spiritualists, prominent among whom is Mr. Metcalfe, of Mechanic-street, at whose circle there are two trance mediums, viz., Mr. James Dunn, and Mr. William Mansforth.

### SOUTHPORT.

#### To the Editor of "The Spiritualist."

MRS. TAPPAN IN SOUTHPORT.—SIR,—Will you kindly announce in *The Spiritualist* that Mrs. Tappan will deliver an oration in the Assembly Hall, Queen's Hotel, Southport, on the evening of Tuesday, Sept. 21st, at eight o'clock. Subject, "The Origin and Destiny of the Human Spirit as Revealed by Modern Spiritualism." I believe that several residents in Southport take an interest in Spiritualism, but I have as yet failed to make their acquaintance, so by this means I invite their kind co-operation in our public effort. Mr. Martheze of Brighton, who is at present residing here, has with his characteristic generosity and kindness taken the matter in hand, so that I expect quite a successful issue. JOHN LAMONT.

18, Lord-street, Southport.

### LEICESTER.

#### To the Editor of "The Spiritualist."

DR. ELIPHALET NOFT.—SIR,—Permit me to thank Mr. Lamont through your columns for his kindly response to the query regarding "E. N." I should have answered earlier, but I have not been well of late, and yet have been much engaged. By this post I intend writing Mr. Lamont for the loan of the volume so very generously offered.—CLERICUS.

### LIVERPOOL.

**THE LIVERPOOL PSYCHOLOGICAL SOCIETY.**—This society has completed its arrangements with Mrs. Cora L. V. Tappan, who will shortly deliver two orations in the Concert Hall, Lord Nelson-street; this hall has been nicely decorated, and will present a striking contrast as compared with its condition when Mrs. Tappan last lectured there. An animated discussion still rages here on the trance mediumship question; the matter is being well ventilated. Mr. John Priest occupied the platform of the society on Sunday last in the absence of Mrs. Butterfield, of Morley, who did not come as expected. The speaker gave the listeners an able address on "Spiritualism, the Necessity of the Hour." He glanced at the tendency of materialistic thought, the labyrinths of speculative faiths, their unsatisfactory nature, the covert doubt that seemed to linger even in the voluminous publications of Christian Evidence Societies, the possibility of their premises being incorrect, and their superstructure a house of cards. He added that the Spiritualism of the ancients, granting to it all it justly claimed, fell far short of answering the pent-up aspirations of the human heart. Each age required its evidences, and this scientific, utilitarian age wanted its facts—wanted some objective manifestations proving the reality of spirit and of life immortal. Mr. Priest spoke with the fervour of one thoroughly convinced of the truthfulness of what he advanced; he said that the time would come when man would

not regard God as a mere figure of speech, or spirit, soul, mind as the mere expression of blind force; when man should have demonstrated, not by the subjective sophisms of misty metaphysicians, but by tangible, objective realities, the nature of his heaven-sent and heaven-destined character. This he firmly believed Spiritualism in its later advent was eminently calculated to do. He had been thoroughly convinced, not only at home, but from home. The bold stand that Mr. John Priest has taken in this matter does him credit. He has been honestly and boldly sceptical in matters spiritual, and publicly identified with the secular movement in this town for many years.

#### NORTH OF IRELAND.

**A GHOST IN DUNGANNON.**—DUNGANNON, THURSDAY.—Some time ago we had a wonderful sensation about the Cookstown Ghost. Here we have had a visit of a somewhat similar nature. In Union-place, Dungannon, Dr. Diekon has lived for upwards of forty years. He is now nearly eighty years of age. He and his niece live together. About ten days ago some strange occurrences took place—breaking windows in front of the house, which is a large two-story, slated one. Watch was kept night after night, and during this time panes of glass were broken, and no trace of any person could be seen who might be supposed to be the delinquent. Night after night it continued, and during the day the windows were repaired. Again at night they were broken. This proceeding has gone on for some time. Some labouring men were employed for several nights to watch. They were unable to discern any human being, and yet the panes of glass were broken as usual. They at length tired, and now for several nights the constabulary have been watching. Some nights as many as eight in number have been engaged to watch, and, notwithstanding all their vigilance, some of them secreted themselves in gardens and lanes, they are unable to find out anything of how the smashing of panes is managed. I have visited the place, and about nine o'clock last night I found four constables watching. I also visited it this morning, and found that glass had been broken during the night. In one window no less than six panes are broken. There are shutters on the inside, and no marks of any kind are to be seen upon them. It is hoped that some of your numerous readers will suggest some means by which this mystery may be solved.—*Correspondent of the Belfast News.*

#### BLACKBURN.

The heaven of Spiritualism is spreading slowly but surely through this manufacturing town, and some of the prominent residents take a great interest in the subject. No public movement has yet been made, although private circles are held in different parts of the town.

**MESMERISM AT THE EXCHANGE.**—Messrs. Coates and Meredith have been giving a series of mesmeric entertainments in the Exchange Hall. The first part consisted of a brief discourse on the first principles of the science of mesmerism, after which they operated upon a number of volunteers from the audience. Altogether the entertainment was unusually instructive, while, at the same time, it furnished an almost unbounded store of merriment. Messrs. Coates and Meredith will continue their stay for another week.

“The magician who will acquire supernatural powers must possess faith, love, and hope.”—*Henry Cornelius Agrippa.*  
**SOIREE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.**—Though no particular feature marked the *soiree* held at 38, Great Russell-street, London, last Wednesday, yet, as a social evening, it was one of the pleasantest ever spent at the rooms of the Association. Among those present were: Mr. William Crookes, F.R.S.; Mr. C. Blackburn; Mr. Martin R. Smith; Mr. Keningale Cook; Dr. J. M. Gully; Dr. J. L. Nichols; Mr. and Mrs. Everitt; Miss Everitt and Mr. F. Everitt; Mr. and Mrs. T. Blyton; Miss Blyton; Mr. E. T. Bennett; Mr. E. D. Rogers; Mrs. Rogers and family; Mr. and Mrs. Pritchard; Mr. D. H. Wilson, M.A.; Mr. G. R. Tapp; Mr. and Mrs. Arthur Maltby, Mrs. Maltby and Miss Maltby; Mr. and Mrs. D. Fitz-Gerald and Miss Fitz-Gerald; Mrs. J. J. Morse and Miss Morse; Mr. and Mrs. Edmonds; the Misses Withall and Mr. Withall; Mr. and Mrs. E. Corner; the Misses Corner; Mrs. Anderson; Mrs. and Miss Cook; Miss F. J. Theobald; Miss Houghton; Mr. J. Freeman; Mr. Gillingham; Miss Casey; Mr. Biggs; Miss Clemès; Miss Godfrey; Mr. E. Lawrence; M. Vladimir Soloviof; M. A. Herezka; Miss Wing; Mrs. Vesey and Mr. Vesey; Miss Kisingbury; and Mr. Selwood. Every room was ornamented and perfumed with the choicest flowers, and the meeting was characterised by harmony and goodwill.

#### THE ANNUAL CONFERENCE OF SPIRITUALISTS.

From the great interest shown in the National Conference held in August last year, there is every reason to hope that the one announced for November, which is a much more convenient time of the year for most Londoners, and probably not less so for country friends, will prove equally successful. Spiritualism has spread to a considerable extent during the past year, especially among the more educated classes of society. The literature is every day being introduced into fresh circles, and the phenomena are becoming more common in private families. In fashionable society, where conventional topics fail to interest, every one is ready to hear about Spiritualism, and each is grateful to his neighbour who will first venture to broach the subject. The National Association of Spiritualists is becoming known as a confederate body, organised for the purpose of advancing the interests of Spiritualism, and has, by its frequent meetings held for various purposes, not only attracted the notice of the press, but has apparently been the means of producing a slightly improved modification of its tone in treating of the subject. At all events, the notices in some of the daily papers of the conference last year, and of the bazaar in May, have been a degree less abusive than was formerly the case. In spite of the events in Paris, which have cast a temporary shadow over the cause, Spiritualism holds on its course, and its most earnest workers are perhaps at the present time more anxious to purify and strengthen the movement from within than to make converts from without. Some of the subjects proposed for the coming sessions are of the highest importance, and it is essential to the well-being of the movement that they should be fairly and thoroughly discussed. In making choice of one for a paper, however, it is not necessary that the writer restrict himself to those named in the advertisement printed below; those subjects are merely suggestive, and have purposely been left somewhat broad in their scope.

#### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

##### THE 1875 CONFERENCE OF SPIRITUALISTS

will be held in London, at 38, Great Russell-street, W.C., from the 3rd to the 5th of November.

##### GENERAL PROGRAMME.

Wednesday, November 3.—Opening Conversazione. Hours from 7 to 10.30 p.m.  
 Thursday, November 4.—First Session of Conference, 3 p.m. Second Session, 7.30.  
 Friday, November 5.—Third and Fourth Sessions at same hours.

##### SUBJECTS FOR PAPERS.

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

*Other papers on kindred topics are also invited.*

All essays to be sent in to the Secretary, 38, Great Russell-street, W.C., not later than Saturday, October 30.

Admission to Conference, Free, by Tickets, to be had on application to the Secretary.  
 All Spiritualists and inquirers are invited to take part in the conference. Tickets to Conversazione, 1s. 6d. each.  
 Further particulars in future advertisements.

**THE GRAMMAR SCHOOL, DALTON-IN-FURNESS.**  
 Inclusive Terms: Forty Guineas per annum. A Reduction for Brothers. Prospectus on Application. Percy Ross Harrison, B.A., Pemb. Coll., Oxon, Principal.

**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.

##### PSYCHOPATHIC INSTITUTE

**FOR THE CURE OF NERVOUS AND MUSCULAR DISEASES,** opposite St. Chrysostom's Church, 74, Queen's-road, Everton, Liverpool. 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement.  
 J. COATES, Principal.

**BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,**

ON SALE AT THE

BRANCH OFFICE OF "THE SPIRITUALIST" NEWSPAPER,

38, GREAT RUSSELL-STREET, BLOOMSBURY, LONDON, W.C.

(Entrance in Woburn-street).

ALL LETTERS TO BE ADDRESSED TO THE MANAGER.

**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.

**FOOTBALLS 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.

**MIRACLES AND MODERN SPIRITUALISM**, by Alfred Russell Wallace, F.R.G.S. This book contains a masterly argument in reply to Hume's "Essay on Miracles." It also records a large number of interesting spiritual manifestations, and contains some of the personal experiences of Mr. Wallace. 5s.

**PLANCHETTE, OR THE DESPAIR OF SCIENCE**, by Epes Sargent. A book rich in descriptions of well authenticated spiritual phenomena. Information about the relationship of Spiritualism to Religion and Science is also given.

**CONCERNING SPIRITUALISM**, by Gerald Massey. A brilliant, well written little essay on Spiritualism. Neatly bound, with gilt edges. 2s.

**LETTERS ON SPIRITUALISM**, by the late J. W. Edmonds, Judge of the Supreme Court, New York, U.S. This book consists of essays on the Social, Moral, and Scientific aspects of Spiritualism. 3s. 6d.

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

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

**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 a medical. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrines; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstasie; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Life, however, gives valuable facts, previously unpublished, and prints the only authorised complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 15s.

**MIRACLES, PAST AND PRESENT**, by the Rev. William Mountford. The author is an acute and vigorous thinker, and a writer of unquestioned ability. Contents: The Anti-Supernaturalism of the Present Age; Science and the Supernatural; Miracles and Doctrines; Miracles and the Believing Spirit; The Scriptures and Pneumatology; Miracles and Science; the Spirit and the Prophets Thereof; Anti-Supernatural Misunderstandings; the Last Ecstasie; Matter and Spirit; the Outburst of Spiritualism; Thoughts on Spiritualism; A Miracle Defined; Miracles as Signs; Miracles and the Creative Spirit; Miracles and Human Nature; Miracles and Pneumatology; the Spirit and the Old Testament; the Old Testament and the New; the Spirit; Jesus and the Spirit; Life, however, gives valuable facts, previously unpublished, and prints the only authorised complete account of the Apparition seen by one of the ancestors of Lord Lytton. 2 Vols., crown 8vo., 15s.

**THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND**, by Benjamin Coleman. Contains important facts connected with the early movement in this country with which the author was identified, and an account of some of the most remarkable of his personal experiences. 1s.

**THE SOUL OF THINGS**, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to describe the various events connected with the early history of geological specimens; these sensitives thus saw the Mastodon and other extinct animals as if living and moving before them; they likewise saw the scenes by which these prehistoric animals were surrounded. The author also sent his clairvoyants to examine portions of different planets, and they gave descriptions of the inhabitants, physical geography, and vegetation of each. The book is illustrated with numerous engravings, drawn by the sensitives as the visions passed before their eyes. The substance of a review of this book in "The Spiritualist" was to the effect that there is no doubt as to the integrity of the author, who also possesses sufficient intelligence to select clairvoyants who would not cheat him. The question as to the reliability of the narratives therefore narrows itself down to the question of the reliability of clairvoyance, which, when employed to gain information about distant places on earth, has been found sometimes to give accurate results and sometimes inaccurate results. The review further expresses the opinion that if ever inter-planetary communication should be established, it will be by means of clairvoyance or some other of the latent and little understood spiritual powers in man. Three Vols. 24s.; or 8s. per single volume.

**REAL LIFE IN SPIRIT LAND**. Given through the mediumship of Mrs. Maria M. King. This book professes to give life experiences, scenes, incidents, and conditions illustrative of spirit life. The preface says:—"Experienced spirits state propositions to man in the flesh as they would state them to each other, expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions." 6s. 6d.

**PROOF PALPABLE OF IMMORTALITY**, by Epes Sargent. This work, by an American author of acknowledged ability, gives an account of the materialisation of Spirits in England and America during the past few years in the presence of the most eminent and, as a rule, before educated witnesses of more or less literary and scientific ability. The work also contains remarks on the relations of the facts to theology, morals, and religion, and it is prefaced with a portrait of the materialised spirit Katie King, copied from a photograph of her taken by Mr. Harrison by the aid of the magnesium light. 7s. 6d.

**ALLAN KARDEC'S "SPIRITS' BOOK"** (Blackwell.) 7s. 6d.

**POEMS OF THE INNER LIFE**. Given by Spirits through the mediumship of Lizzie Doten. The accusation is sometimes made by disbelievers that spirit messages are of a trumpet character, but these beautiful poems give evidence that all Spirit utterances are not so. The "The Prophecy of Vala," published in this book and professedly given by the Spirit of Edgar Allan Poe, is better than any which that poet wrote during the whole of his life on earth. Best edition. Gilt, 10s. 6d.; cheap edition, 7s. 6d.

**POEMS OF PROGRESS**. Given by spirits through the mediumship of Lizzie Doten. This, like the preceding work, is a collection of beautiful poems. 7s. 6d.

**PEOPLE FROM THE OTHER WORLD**, by Col. H. S. Olcott. Profusely illustrated. This book is dedicated to Mr. William Crookes and Mr. Alfred Russell Wallace. The author is a literary gentleman of high standing in New York, and the book consists of descriptions of seances at which materialised spirits appeared under test conditions, in the presence of the author and other witnesses. Pictures of the Eddy Brothers, their homestead, and the phenomena presented at their seances, are included in the work. 12s. 6d.

**NATTY, A SPIRIT; HIS PORTRAIT AND HIS LIFE**. By Allan Putnam. 4s.

**BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM TO PERFORM MIGHTY WORKS**. By Allan Putnam. 6s.

**HOW AND WHY I BECAME A SPIRITUALIST**. By Washburn A. Danskin. 4s. 6d.

**PSALMS OF LIFE**. A collection containing 150 pieces of music and 650 Spiritual hymns, compiled by John S. Adams. 6s.

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