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THE PROPOSED INVESTIGATION OF SPIRITUAL PHENOMENA AT ST. PETERSBURG UNIVERSITY.

In the proposed investigation of the physical phenomena of Spiritualism by some of the professors at St. Petersburg University, it is possible that it will be difficult to obtain mediums. Nothing could be more wearisome and disappointing to everybody concerned than to introduce weak mediums for the purpose, for, in the presence of unsympathetic people, the manifestations they usually obtained would be likely to cease altogether, or to be so feeble as to prove inconclusive; therefore it is necessary to have powerful mediums who obtain manifestations with great certainty, so that, at all events, the professors will undoubtedly have something tangible to examine. Mrs. Fay, who would have been a capital medium for the purpose, has returned to the United States. Mr. Williams will not go to St. Petersburg, so almost the only other professional mediums suitable for the purpose are the Davenport brothers.

Mr. Williams is fully engaged up to the end of August next, and does not care to go to St. Petersburg to submit himself to the judgment of scientific men. Why should he do so? The truth of the matter is, that men of science have hitherto, with some few exceptions, behaved in anything but an honourable manner towards Spiritualism; and as their belief or disbelief does not affect the progress of the movement to any very great extent, whatever they say or do is now regarded with considerable indifference by Spiritualists.

In 1857 a committee of the professors of Harvard University undertook to investigate Spiritualism; they published one report condemning what they saw, and promised to state the results of "additional investigations." Among these additional investigations were some experiments with the Davenport brothers, and the following is the account given by their English biographer, Dr. T. L. Nichols, of what took place:—

"At the beginning they were submitted to a cross-examination. The professors exercised their ingenuity in proposing tests. Would they submit to be handcuffed?—*Yes*. Would they allow men to hold them?—*Yes*. A dozen propositions were made, accepted, and then rejected by those who had made them. If any test was accepted by the brothers, that was reason enough for not trying it. They were supposed to be prepared for that, so some other must be found. It was no use to put them to any test to which they were ready and apparently eager to submit.

"At last the ingenious professors fell back upon rope—their own rope, and plenty of it. They brought five hundred feet of new rope, selected for the purpose; they bored the cabinet set up in one of their own rooms, and to which they had free access, full of holes; they tied the two boys in the most thorough and the most brutal manner. They have, as any one may see or feel, small wrists, and hands large in proportion—good, solid hands, which cannot be slipped through a ligature which fits even loosely on the wrists. When they were tied, hand and foot, arms, legs, and in every way, and with every kind of complicated knotting, the ropes were drawn through the holes bored in the cabinet and firmly knotted outside, so as to make a network over the boys. After all, the knots were tied with linen thread.

"Professor Pierce then took his place in the cabinet between the two brothers, who could scarcely breathe, so tightly were they secured. As he entered, Professor Agassiz was seen to put something in his hand. The side doors were closed and fastened. The centre door was no sooner shut than the bolt was shot on them inside, and Professor Pierce stretched out both hands to see which of the two firmly bound boys had done it. The phantom hand was shown; the instruments were rattled; the professor felt them about his head and face, and at every moment kept pawing on each side with his hands to find the boys both bound as firm as ever. Then the mysterious present of Professor Agassiz became apparent. The professor ignited (?) some phosphorus by rubbing it between his hands, and half suffocated himself and the boys with its fumes in trying to see the trick or the confederate.

"At last both boys were untied from all the complicated fastenings without and within the cabinet; and the ropes were found twisted around the neck of Professor Pierce."

The professors of Harvard University broke their promise, and did not publish the additional results.

In England, Faraday, before attending a *seance* with Mr. Home, asked Mr. Home if he would admit the "utterly contemptible character" of the manifestations. He also asked Mr. Home: "Would an insult to the spirits be considered as an insult to himself?" This is neither the language of an investigator nor of a gentleman, and Mr. Home of course made no reply. Professor Tyndall wrote to Mr. Home that he was ready to investigate in the spirit of Faraday's letter (the insulting letter just quoted) such phenomena as Mr. Home might "wish to reveal to him." Assuming the spirits of the departed are now communicating with man, why should they or Mr. Home wish to reveal anything to Mr. Tyndall? Who made him a judge to decide whether the communication between this world and the next should be established?

When Mr. Crookes submitted to the British Association for the Advancement of Science some scientific experiments, detailing physical results obtained with mediums, a committee of scientific men refused to allow the account of the said experiments to be read or discussed before Section A, and Professor George Gabriel Stokes, secretary to the Royal Society, wrote the refusal to Mr. Crookes, adding insulting remarks about what he called the "tricks of Spiritualists."

Dr. W. B. Carpenter, the eminent physiologist—in which somewhat narrow groove of science he is a good authority—also violently attacked Mr. Crookes on several occasions. One night he told a Chelsea audience that a paper by Mr. Crookes on Spiritualistic phenomena had been rejected by the Royal Society because of a grievous scientific mistake in one of the experiments, which alleged blunder Dr. Carpenter exhibited to the audience by means of apparatus which he fitted up for the special purpose, out of charitable feeling to a fellow-worker in science. Now it so happened that no such blunder was in the rejected paper, and if it had been it was of such a trifling nature that it would not have affected the argument; it would only have caused a difference of a small fraction of an ounce in a case where the scientific conclusions at issue depended on differences amounting to pounds, and where any mistake of even half a pound would have been of no practical importance. But, as already stated, Mr. Crookes never made the mistake at all, and when the error was pointed out Dr. Carpenter made no apology or retraction to him, or to the public, or to those who paid him for the lecture, for the bogus experiment which he fitted up and exhibited in the Vestry Hall at Chelsea.

An ex-councillor of the Royal Society once asked us

"why Spiritualists did not ask the Royal Society to investigate the phenomena." Our reply was that "Spiritualists had already investigated them, and felt little interest in the opinions of the Royal Society."

The truth of the matter is, that in the occasional scientific investigations of Spiritualism, neither Spiritualists nor the mediums care much about the results, whereas the self-appointed judges hold the opinion that the whole world hangs upon their decision, and that what they say will settle everything. No learned body can force an unpopular truth upon the world before its time, consequently if any scientific body says that these things are true, it merely prepares martyrdom for itself; and other scientific bodies, with that kindness which is characteristic of the absence of Spiritualism, will gravely come to the conclusion that the occasional certifiers of Spiritualism are mad, or the dupes of impostors. These scientific committees are in reality on their trial before mediums, and not the mediums on trial before the committees. If the committees tell the truth, their temporary sacrifice is great; if they save their skins by evading the results, the martyrdom to which the mediums may have been subjected is all thrown away, and whichever way they decide makes very little difference to Spiritualism. In England, thousands of families know the phenomena to be real, and constantly see them in their own homes, consequently in the minds of very great numbers of people in this country the estimation of scientific men is at an extremely low ebb, and they are scarcely awarded even that respect to which they are honourably entitled for the knowledge they give to the world in connection with those subjects which they understand.

The wrists of Mrs. Fay are all scarred with the burns made by clumsy investigators in sealing tapes with wax. Colonel Olcott's new book narrates how Horatio Eddy, the celebrated American medium, was tied at Lilla Falls, New York State, by a committee, to a wooden T cross, by whipcord passed through holes bored for the purpose. He was kept so for the space of an hour, until, owing to the tightness of the ligaments at the wrists, the blood trickled from under his finger nails. Colonel Olcott says that the Eddy brothers have been mobbed, stoned, shot at and reviled, that they have been cicatrised by burning wax, by pinching manacles, by the knife, by the bullet, and by boiling water.

Another fault of scientific committees is, that although they may have seen nothing of the manifestations, they always know all about them beforehand, and insist upon breaking all the conditions under which they usually occur. For instance, Agassiz insisted upon walking up and down the room, so that the quietness and passivity essential to the production of results with that particular medium could not be obtained. When Agassiz was asked to sit at the table he refused.

It must be remembered that the Spiritualistic movement has no control over mediums. Those of them who get a professional livelihood are all working independently, and if they are good mediums they can get good engagements; they also have a connection of respectable friends at whose houses they can give *seances*, and be protected from both outrage and insult. What possible inducement have they then, with the examples we have quoted before their eyes, to recognise the authority of any committee which announces that it is perfectly ready to sit in judgment upon them? Men of science should show cause why mediums should

consent to be judged, and should give some guarantee of honourable and gentlemanly treatment. What right had the St. Petersburg professors, when a gentleman once placed them under a deep obligation by kindly attending to favour them by the presentation of some new facts in science, to begin by intimating that he was an impostor, by suddenly presenting a glass table, and in their ignorance insisting upon receiving from glass what had hitherto been obtained almost entirely from wood? Mr. Home would have paid them in their own coin had he intimated that they, his hosts, were impostors, and had he presented them with a wooden cylinder with instructions to make it into a frictional electrical machine.

SPIRIT TEACHINGS.*

NO. XXXVII.

[*You said that the ancient records were not to be depended on for literal accuracy. As to the Pentateuch, is it the work of one author?*]

The Books to which you refer are the compilation of the days of Ezra. They were compiled from more ancient records, which were in danger of being lost, and some parts of which had to be supplied from tradition or memory. The original records of the days previous to Moses did not exist; and the record which you have in Genesis is partly imaginary, partly legendary, and partly the transcript of records. The account of the creation and the story of the deluge are legendary. The account of the Egyptian Ruler, Joseph, is transcribed from records. But in no case are the books as they now stand the work of their reputed author. They are the compilation of Ezra and his scribes, and do but embody the conceptions and legends of the period. The accounts which concern the Mosaic law are most exact, because precise records of the code were preserved as sacred books, and from thence the particulars were drawn up. We mention this to avoid at once the necessity of replying to a portion of these books which may be quoted as an argument. The records themselves are not of literal accuracy—in the earlier portions not to be relied on at all, and in the later, only where they refer to that part of the Mosaic record which was preserved.

[*Imaginary, you say.*]

It was necessary to supply lost books, and what was drawn up was from memory or legend.

[*Do you say that the Seventy Elders were chosen because they were mediums?*]

In those days power was known to be increased by spirit control, and the lawgiver who was so richly blessed himself, chose those for positions of power and responsibility who were endued like himself in kind though not in degree. This was invariably the case.

And as the gift was more valued and more known, it was more developed and cultivated. None would venture on such responsible office unless he were endued with power from on high. This is not so now; and hence it is that the power itself is not now cultivated as it was in those early days.

[*We do not know. They used to isolate their mediums.*]

That was universal wherever the power was known and used.

[*Abraham. You speak slightly of him.*]

No; but in comparison with the great spirit who was to him God's messenger, he was on a lower plane. We do not show man's opinion in all such matters. His name has been widely known: but he has played no great part with us.

[*The translations of Enoch and Elijah. What were they?*]

Legendary beliefs. A halo of glory was shed around even the death of those whom men revered. In earliest days the man who attracted to himself the reverence of his fellows, and round whose name a certain reverential awe had gathered, was fabled to have been taken to join his God in the heaven for which his life had fitted him. Moses, the mysterious agent of Divine power, the commanding head of his people, was so fabled to be mysteriously removed from earth. He had talked familiarly with the Deity whom he had revealed, and now he was to go to join Him. Elijah, in like manner, the strange, weird, mysterious power, who came and went as with the freedom of air, who seemed to be guided by no human laws, governed by no such restrictions as fence in man's movements—he too, it was imagined, was translated from earth to heaven in such sort as he had lived. In all cases it was the imaginings concerning an anthropomorphic God and a material heaven that lay at the root of the fancy. We have before told you that man can only receive such ideas about God and heaven as he is fitted to grasp by his spiritual development. In the early days of your world's history man pictured a God who was but an omnipotent man—a man in every respect, with certain qualities superadded, those qualities being such as man would fancy as natural additions to the being with which he was already acquainted. In other words, man took the highest ideal of humanity, and added to it certain qualities; the result he called Deity. In this he was doing only what man has always done. The human conception of Deity must ever be clouded with mortal mist, even as the revelation of God can only come through a mortal medium, and be proportioned to human capacity. This is a natural and invariable consequence of the conditions under which you exist. So, the knowledge of God being progressive, and man having grown in wisdom, he discovers from time to time that his conception of God must be revised. The need is felt, and the additional light is given. (This is the best answer to those among you who fancy that man can learn nothing from us of God and the spirit's life and progress.)

So it is with regard to heaven. You have unlearned much that previous ages have fancied about heaven. And none save the most ignorant would now imagine that a material body could find a home in heaven, as once men thought it could. The time of material heavens, into which mysterious beings who had been deified on earth were translated bodily into the society of an anthropomorphic God, is past. You do not imagine God as an omnipotent, omnipresent man, living

* 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.

in a place where His throne is surrounded by a throng who do nought else but worship and adore, as men would worship were they to see God amongst them on earth. Such a heaven is but a baseless dream. Into spirit-life spirit alone can enter. You know that you have outgrown the fable of the bodily translation of a material frame somewhere into the skies, there to live as it had lived on earth, in the society of a God who was human in all respects save that He was super-human, in a heaven which was borrowed from the images of a vision which typified under a symbol spiritual truth to John the Seer. You know that no such God exists. A translation will await each good and true man, but not of his human flesh and bones. His glorified spirit shall rise from the dead and worn-out shroud of flesh that has served its purpose, to a brighter life than man has pictured, in a brighter heaven than human seer has ever imaged.

[No doubt there are a number of legends which come in the end to be accepted as truth. The difficulty is to know truth from legend, and the danger, to uproot the tares with the wheat. And even a myth may have a very discernible meaning, and embody truth.]

It is so. The legends of which your sacred records are full are in very many cases superstitious beliefs that have centred round great names. There is a nucleus of truth enveloped in a surrounding of myth. We have frequently told you that man has erred greatly in his conceptions of us and of our influence and work. Some causes which have produced this result are beyond his control, others he can govern. He cannot in the childhood of his intellect grasp knowledge which his mind has not the power to comprehend.

That is unavoidable. He cannot picture correctly a condition of life which is utterly different from the state in which he has lived, and with which alone he is acquainted. He must be taught by illustration and analogy. That too is unavoidable. But he heaps together words and ideas which were intended to be figurative, and constructs from them a notion which is incoherent and absurd. Each step of knowledge will lead you to see this more clearly.

Moreover, man has fancied that each revelation of God enshrines permanent truth of universal application, of literal and exact accuracy. He did not see that man is taught by us as man teaches his own children; and accurate definitions of abstract truth do not suit the comprehension of a child. With all the literalness of a child, he accepts the very words of revelation as mathematically and logically accurate, and builds upon them a number of theories, absurd in their nature, and conflicting among themselves. The child accepts the parent's word unhesitatingly, and quotes it as law. It is only later that he learns that he was being taught in parables. Man has dealt with Revelation in the same way. He has assumed literal exactness where there is only Oriental imagery, and mathematical accuracy where he has only a very fallible and frequently legendary record. So he has perpetuated ignorant ideas about a jealous God, and a fiery hell, and a heaven in the skies where the elect are gathered, and a physical resurrection, and a universal assize, and such notions, which belong to the age of childhood and are outgrown by the developed man. The man should put aside the notions of the child, and soar to higher knowledge.

But in place of that legendary belief, primitive superstitions, ignorant fancies, are perpetuated. The hyper-

bolical visions of an imaginative people are taken for hard fact; and a medley of fancy, folly, and truth is jumbled together, which no reflecting mind on an advanced plane of knowledge can continue to accept as matter of belief. Faith is the cord that has bound together this incoherent mass. We cut that cord, and bid you use your reason to try that which has been received and held by faith alone. You will find much in the mass that is of human invention, dating from the infancy of man's mind. You will reject much that is both cumbersome and profitless. But you will find a residue that commends itself to reason, is attested by your own experience, and is derived from God. You will gather hints of what the good God destines for his creatures. You cannot get more in your present state. Sufficient that you enter on a new phase of being free from the blunders and misconceptions too rife in the present. You will see by degrees that the past is valuable principally for the light which it sheds on the present, and the glimpses which it gives you of the future.

This, as you should know by this, is the purpose of our present work—to lead to purer and less dishonouring views of God, of life, and of progress than have hitherto obtained among you. To this end we must first point out the errors in your creed, the human figments that have passed current for Divine truth, and the legendary fancies that have become crystallized into history, accepted by faith, but rejected by right reason. We do but require patient and honest thought on your part. Nor think that our work is all destruction. We shall be able to construct when the rubbish is removed. Till then, if we seem to be scattering destruction broadcast, bethink you that we are but gathering the rubbish in heaps, and removing it, preparatory to the erection of a noble edifice, a holier temple to a divine God.

+ IMPERATOR.

*SUNDAY SERVICES IN EAST LONDON.

INSPIRATIONAL ADDRESS BY MR. R. COGMAN.

DURING the last sixteen years Mr. and Mrs. Cogman have kept up a series of Sunday and week-day services in connection with Spiritualism at the East-end of London, and have done much to benefit the movement thereby. For the last three years the meetings have been held at 15, St. Peter's-road, Mile-end, Mr. Cogman giving free admission to the public twice a week.

Last Sunday night the service began with the singing of a hymn, from which we quote the two opening verses:—

Welcome, angels pure and bright,
Children of the living light—
Welcome to our home on earth,
Children of the glorious birth.
Welcome, messengers of God,
Teaching not of anger's rod;
Love for all earth's weary throngs
Is the burden of your songs.

After a chapter from the Book of Job had been read, Mr. Cogman, who occupied a small platform at one side of the room, passed into the trance state. He then rose and uttered the following prayer: Great and Infinite Power, from whom cometh all knowledge, all life, all conception, all spiritual life, all that can give to the creature the exemplification of spiritual individuality, give unto us, we pray Thee, those things which will contribute to the mental and spiritual development of our being. Thou art the greatest of all. Thou art the Almighty Mind from whom cometh every good. Thou dost bow down in Thy beneficence to the humblest of all Thy creatures. Thy justice is beyond the finite understanding, for Thou art ever willing to lend an ear to every cry and to attend to the necessities of every creature. Thou beholdest all things at a single glance; Thy vision penetrates all nature, because in Thee is infinite knowledge and abundance of power. Help us to discover true wealth—that superior wealth which will remain with us throughout our pilgrimage below, until we

enter the rest which is promised to every spiritual being. Speak to inquiring minds in the quietude of their souls. Whisper to them in the morning of their thoughts, and help them to grow to the stature of the Christ-knowledge. These things we seek for the spiritualisation of Thy creatures. We beseech Thee to hear, to answer, and to bless. Amen.

Another hymn was then sung.

Mr. Cogman, still in the trance state, said, under spirit-influence, that the listeners might furnish a subject for a discourse if they had anything which they wished to be considered.

A listener asked whether "The Origin of Thought" was a suitable subject.

Mr. Cogman said that it would involve the same arguments as the origin of life; it was more suitable as a question than as a subject for an evening's discourse, and it involved technical details which might not be interesting to a general audience. (Hear, hear.)

After a prolonged pause, another speaker suggested the subject of "The Crucifixion; its Cause, and its Influence in After Ages."

Mr. Cogman said that the subject was an exceedingly simple one—simple in its cause, because it was a common practice in those days when individuals broke the civil law to make them subject to the punishment fixed for breaking that law. The subject had been discussed on the previous Sunday, so that the consideration of it on this occasion would lead to a somewhat similar discourse.

Another speaker suggested "Spiritual Gifts" as a subject, but added that he thought it was best to leave the whole matter to the controlling spirit to do as he pleased.

THE SPIRITUAL NATURE OF MAN.

Mr. Cogman said that as nobody appeared to have prepared themselves with a subject beforehand, the spirits would rather take their own course, especially as everybody seemed at a loss to find an interesting theme. The subject would be: "Has Man a Spiritual Nature? If so, what are its demands upon those resources upon which it is able to draw?" A superficial examination would not give man much information about his spiritual nature; the religions of the present day were not sufficient to bring him into contact with those thoughts and ideas which would yield him spiritual benefit, because they forced the mind to run in certain grooves, and to become subservient to ceremonial usages. The aspirant after spiritual things was not allowed to rove freely in the fields of universal thought; thus his soul was in prison, bound with chains which could not be broken, except when the spontaneous desire arose for better things. Spirituality did not depend upon education, caste, or clan; it depended upon intuition, which springs up within the breast independently of books and independently of social customs; it was in its very nature spontaneous, and it had its wants supplied from the spirit-world, just as nature with her sunshine and her showers is always ready to contribute to the external wants of man. Man is cleansed and developed by these internal powers, which are found in all their sublimity in that region which belongs exclusively to the soul. When man craves for freedom for his spiritual nature he becomes also a free individual; he arises from the dust and is able to hold communion with spiritual powers. It mattered not on that occasion whether these powers were centred in individuals or not, for when the spiritual perceptions were opened, then the soul of man reached towards that tree whose branches were ever hanging within his reach, laden with the fruits of spiritual knowledge; he was then emancipated from the various forms and empty symbols which influence society, and he had succeeded in reaching the crystal fields of eternal thought. There was no room for individuality in modern religious systems, hence the necessity for what was called "church fellowship," in which all subscribed to a stereotyped creed; but every man ought to be a church in himself and to walk into the beautiful moonbeams of spirit-life in which angels dwell with men. Knowledge of ancient history or of religious creeds gave no spirituality; it tended rather to destroy those principles of action which should operate upon the lives of men. The spirituality of each being must be fed with something beyond man-made creeds and ceremonies; a creed was something compiled by man, and must be believed by the recipients without the asking of a question; devotees were called upon to take the creeds as they stood, and were not allowed to use their intelligence in the matter. But in spiritual life man has to think freely, and his spiritual nature then stretches forth to the spiritual sun, and drinks in its beams until the creature is satisfied that he is walking in accordance with spiritual law. Some persons might say that they were in

doubt as to the authority on which such teachings were based; well, they had a right to be apprehensive, but they would not have been in doubt had not a false edifice been built up in their minds when very young, and having run so long in consequence upon a particular high road, they now found it difficult to receive a free revelation and to become spiritual individuals. Suppose they resolved to cling to the teachings of their progenitors, they must remember that they had a mental appetite, so they would find the problem before them, whether the spiritual food of their forefathers was digestible, and would it agree with their spiritual stomach, which was known to them by the name of "reason?" Thus the prospect was very dark in that direction, and Spiritualism was shining before them like a beacon light in their path, asking them to seek their own redemption; asking them to individualise themselves, to think for themselves, and to draw nearer to the Infinite Mind. That Infinite Mind, as the very name implied, was utterly beyond the finite conception, although in their early days they had been deluded into the idea that this Infinite Mind was so well known and understood, that men had been able to delineate and to put its attributes on paper, as if they were as familiar to the recorder as the clothes he wore. Thus man had been told that the Infinite Mind was loving and revengful, that it encouraged war, that it loved peace, that it was jealous and full of loving-kindness; so man had been deluded into error in the attempt to narrow the Infinite to that which could be grasped and delineated. Persons who still held these ideas were in the swaddling clothes of spiritual development and spiritual knowledge; their errors could not be removed at once by the teachings of spirits, who line by line and precept by precept hoped to remove the spiritual mists, and so build up their listeners in strength and usefulness.

Another hymn was then sung.

A TRANCE ADDRESS BY MISS YOUNG.

Miss Young, an inspirational medium who attends Mr. Cogman's Sunday meetings with considerable regularity, then passed into the trance state and said: From the commencement of time, ever since the creation of the world, there has been something acting outside man's natural body—there has been a power permeating all space; this power has breathed upon man and enlightened him, and gathered for him what is necessary for his spiritual development; yet man has walked through the plane of earth-life not knowing by whom he has been led, or whither he is going, or what reception he will have in the after-life. Some have believed that as flowers bloom upon the earth and fade away, even so will man perish and never be heard of more. Yet prophets have come forth telling of truths unknown. Some also have told of heaven and hell, yet at the same time have informed you that none of your departed friends have returned from the life beyond, to say what is true upon these points; they tell you that at death the spirit for ever leaves the earth. If that gulf has ever been crossed in the past, why should it not be crossed now? Yet if we say to men that we live upon the earth, they reply, "Ye are of the devil; we know that there is no return of the spirit to man, for our departed friends are covered with a canopy of light and beauty, or wrapt in the sombre darkness of hell, surrounded by burning fire and brimstone." In the face of these teachings, we shall give you knowledge, we shall be of use to you in your journey to the realms of spirit. Inquire into Spiritualism then. Go before the world and bear witness if there is truth in spiritual manifestations, for to-day do spirits come to thy cot and tell thee of the life beyond. Persevere in the search after spiritual knowledge. Build up the spiritual structure, and do not depend upon mortal man for thy light, for thy soul's salvation. If you are to be saved, you are to be saved from your prejudices, and from your misconceptions; let your prejudices go to the winds, together with all ceremonies and formalities; seek for liberty, light, and knowledge, and do what is right and pure so far as the light within you permits; you will thus gain a foretaste of heaven upon earth. Even as ye work and toil here in the path of duty so do ye lay the bricks of spirituality, which will form your house in the life to come. Your friends in the spirit-land have not now free entry into every house, but the day is fast coming when all prejudices shall be removed, when we shall show ourselves and walk visibly with men. Ye are sowing seed, and the fruit will come after many days, although ye cannot see the growth of the tree. Go forward, dear brothers and sisters, searching for truth in whatever form ye can, and ye shall learn things new and old from those who have lived in the past.

Mr. Cogman then passed into the trance state again, and

under the influence of another spirit made a few remark upon the length of a recent discourse which it appears occupied an hour and a half in delivery. The spirit said, "We cannot apologise, because if the words were long, and made up long sentences in connection with a long subject, of course it took a long time to do it."

THE PERSECUTION OF SPIRITUALISTS IN PARIS. MORE MATERIALISATIONS THROUGH MR. FIRMAN'S MEDIUMSHIP. SEANCES WITH THE LAWYERS.

To the Editor of "The Spiritualist."

JULY 7TH.—SIR,—My last letter, giving you an account of these fine materialisations afforded through the mediumship of Firman before going to prison (for the crime of being a medium in Paris), closed on the 5th. I related what Comte de Bullet had told me (and confirmed on its being read to him), and what I had seen with my own eyes, heard with my own ears, and felt with my own touch. The indefatigable Comte has been holding his seances with him twice a day, morning and evening, to profit by the short time yet remaining before the gates of his unmerited prison close upon poor Firman. His seances have all been good, some more, some less so. The two young girls I told about (deceased sisters of the countess) each time appeared. On one occasion again occurred the same phenomenon mentioned in my last, that of the spirit, with her light, being seen to sink slowly through and under the table, and being visible there *through it from above*, the top of the table having become transparent or vaporised into transparency, and again rising through it to the former position above it. Besides the two, "Mathilde" and "Carmita," a third one also appeared in the materialised form, as she has often before done. She is "Alexandrina," a fair young girl, sister of an intimate Russian friend of Comte de Bullet. On one of these occasions Mathilde and Carmita appeared standing one on each side of Firman, each with a hand resting on his head—all three clearly visible together. A chair had been placed on the bed in which he sat, instead of his lying down as when I saw what I described in my last—and described with the severest exactness. On the evening of the 5th they told the Comte that they would come to his own residence (*Hôtel de l'Athénée*), because their sister, the Countess, would be glad to see them. It so took place accordingly last evening, and was a perfect success. The Comte tells me he thinks of writing it out. He says it was in some respects the best seance he has had. He handed a couple of flowers which happened to be in the room to his spirit sisters-in-law. They stuck them in their hair, as girls in the sweet flesh might have done. They asked for some cotton. He supposed it to mean cotton cloth for some purpose or other, and proceeded to see if it could be got. "No; sewing cotton." A quantity was furnished them. Sounds were then heard behind the closed curtain. It was soon drawn aside from within, and there, in the hands of one of them was a beautiful wreath of white roses, with a faint blush in the centre cluster, which they had bound or sewed together with the cotton, fastening it to a pretty solid foundation of grass twisted together, which also they had brought as well as the roses. And they put the wreath on their sister's head. The rest of the cotton was presently wound by invisible hands round the neck and arms of the persons present, the Count and Countess, and Mr. Firman. They seemed to enjoy very much the music of a magnificent and very large musical box, which the Comte had had made in Geneva, to express various musical airs (chiefly religious, and all beautiful) composed by his wife, the Countess, and composed by her under the inspiration, or the supposed or self-imagined inspiration, of spirits. For who can define the exact boundary line in such supposed "inspiration" between the subjective action of the still embodied spirit and the objective action upon it of other disembodied ones? At any rate the music was strange as well as sweet, and what might easily be imagined to be of extraneous inspiration. They said (or one of them) that they would try to give a good seance the following evening at M. Carraby's, and would do their best.

The above is, of course, second hand, I relating what the Comte has just related to me. I will, of course, make it first hand by submitting it to him for his approval of the correctness of my report of it. I have since done so, and your readers may accept it as coming direct from himself, and, in curious accordance with what I have above remarked about the music, he mentions that when it was heard by Hertz (the world-renowned pianist—no Spiritualist), he observed that *there was something in it he could not understand—it seemed inspiration.*

July 8th, Wednesday.—Well, we held the promised seance last evening at M. Carraby's. About a dozen persons present. Absolute, total failure. Not even a rap, at the preliminary dark seance, which was protracted nearly an hour, Firman sitting with the rest at the table. At the light seance for materialisation, he being in the cabinet, no appearance, movement of the curtain, nor sound. After some twenty to thirty minutes of patient waiting—only relieved by the beauty of the music from the box—Firman draws the curtain aside and comes out, saying he could not get to sleep, and it was of no use going on. General disappointment. A violent electric storm was raging outside. Heavy rain and thunder occasionally, and frequent flashes of lightning. Firman said that it was difficult to obtain anything when there was lightning going on. Comte de Bullet tells me that he thinks the over-excited and anxious state of the medium's mind had a good deal to do with the failure; that he sat next to Mrs. Firman, holding her hand, and that she was in a constant tremble. They knew the importance of showing to M. Carraby the truth of materialisation, and Firman's fate might probably depend on it. Anyhow, there was the disappointing fact, *total failure*. The persons present brought a fair condition of mind—ignorance and disbelief, of course, but no acrid hostility; a candid willingness to see proof and then to give it a fair acceptance. And I believe that this is a mental condition of spectators generally perfectly acceptable to spirits. May it be that timid spirits of young girls might shrink, and thereby be prevented from showing themselves materialised to a dozen strangers, while confiding and free in doing so to their familiar relative and a single congenial friend?

Another seance was agreed upon for Friday evening, the 10th, at the same place, with the same company.

July 9th.—Comte de Bullet had an excellent seance to-day, at which he was told that they were *there*, but could do nothing on account of the electric storm and the medium's personal condition; that the company was satisfactory, and they would try to do better the next (this) evening.

July 10th.—Well, we had our second seance at M. Carraby's last evening. The same company, excepting that two absent were replaced by two new. The preliminary dark seance—Firman seated at the table—gave nothing satisfactory. After a long waiting, a few slight raps; a few slight responses to inquiries; sometimes no responses; at last "cabinet" demanded. Then, of course, followed the cabinet or half-light seance. I should have mentioned that Firman—on his own suggestion and my insistence, though politely opposed by M. Carraby—had been taken into another room and well searched. Nothing on or about him. Nothing in the cabinet but a chair. The opening in the curtain about three feet above his head. A long time of waiting. We begin again to despair. The curtain is a very thick and heavy one. At last it is slowly drawn aside, at the right. A white girl-form appears. It is the "Carmita" familiar to Bullet, and before seen by me; but she does not come forward well into the light as she had done before, nor does any action take place as before, nor any speaking, and in a few seconds the curtain dropped over her. Nor had it been withdrawn far enough to show Firman simultaneously, he being seated in the middle of the wide cabinet. This is repeated a second time. She also shows her little face for a few instants at the window. Also, on our urgent request, at other side of the cabinet, but very briefly, and with the curtain less widely drawn. And this was all—a partial but insufficient success. The glimpses of what we saw were too short; nor was there this time the essential thing of *simultaneous view* of spirit and medium. The company seemed generally impressed and satisfied, but I was not. I neither asked nor heard M. Carraby's own opinion. To my critical view (though perfectly satisfied of the genuineness of it by reason of my anterior experience) it was not scientifically satisfactory. I could imagine modes and means, rather far-fetched indeed, through which it *might* have been fraudulently produced. I should have rendered the Scotch verdict, "Not Proven." And in this matter we want, and must have, more and better than that. I privately arranged with Bullet and M. Carraby, the counsel, that they should come alone to-morrow evening to another seance, when Firman should be in his bed-cabinet, as Bullet and I have before witnessed such incomparably better manifestations. It will be easy to make the conditions test ones; and I will pursue this journalized letter to-morrow. This form of narration is better than a summary of the whole given at the end, which I might perhaps then find myself too busy to write out. Remember, too, that in such matters failures and only incomplete successes are not less instructive than the entire successes of other occasions. I had not contemplated writing you again,

but having begun to chronicle these things I find I must go through with it. And, however it may turn, you shall have to-morrow whatever shall occur this evening.

July 11th.—You have read what precedes. Last evening, I regret to say, there was again nothing but *failure*. We met at Firman's, the Comte de Bullet, myself, M. Carraby, and another lawyer friend added by them. Mr. Firman's spirits had promised in the morning that they would come in the evening and do their best. Yet we got nothing but a few unsatisfactory raps. The only persons touched were the Comte, pretty freely, and myself once. It was in vain that they were entreated to touch one of the other three strangers present. At the cabinet *seance* there was absolutely *nothing*. The alphabet being called for, it was said, "No power." Firman said he had only been half asleep. And yet in the morning the Comte had witnessed splendid manifestations—the curtains thrown wide upon, Firman visible, seated in an arm-chair asleep, and the three spirit-forms beautiful and complete. One of them ("Mathilde") floated horizontally, her drapery swelling out so as to form a pillow, on which her head rested. We propose to make one other attempt for M. Carraby on Tuesday, after which Firman's address will be at St. Pélagie. The Comte again confirms the correctness of my statement of his personal *seances*, derived of course from himself.

I have thus given your readers fairly the *pour* and the *contre*, the failures as well as the successes. I hope that the honesty of the one will at least serve to confirm (to readers to whom I am a stranger) the correctness of the other.

Leymarie's appeal trial is appointed for the 4th of August. We are endeavouring to make Lachaud go this time into the real question of spirit-photography, but he is a man who speaks but little (out of court), and who never will consider a case till within a few days of trial. Small blame to him, for his apprehension is very rapid when he does take it up, and he has an average of a case and a half a day on his hands. I enclose you some slips from the appendix to his pamphlet, now delayed only for the revision of their speeches by the lawyers. They will speak for themselves. Here you see the Buguet who denies having ever pretended to mediumship, and accuses Leymarie of having been cognisant of his trickery! How and by whom he was afterwards *manipulated* into the swift witness of falsehood he became against Leymarie and Firman we shall probably never know, for, even should he hereafter confess back, how even then believe him? It may have been through the mere operation of a small cunning of his own, prompting the idea that he would thus curry favour with the authorities hostile to Spiritism, and open up a new vein of profit from the public by presenting himself in the transformed character of an *anti-Spiritualist*, which would give him a new vogue, his former one being played out.

M. Lachaud has applied *in vain* to the authorities for permission to submit Buguet's collection of heads to the inspection of some of his proposed witnesses with a view to comparing them with photographs containing recognised and remarkable portraits of persons deceased. This is French administration of justice.

J. L. O'SULLIVAN.

Paris.

A REMARKABLE SEANCE WITH MRS. HARDY.

LAST Monday night a private *seance*, convened by Mr. Harrison, was held in the *seance* room of the British National Association of Spiritualists, at 38, Great Russell-street, London, W.C. The sitters present were Mr. and Mrs. Hardy, Mr. J. M. Gully, M.D., Mrs. Makdougall Gregory, Mrs. Schletter and the Misses Schletter, Mr. Z. Test, M.D., Mr. H. D. Jencken, M.R.I., Miss Katherine Poyntz, Miss Kislisbury, Captain James, and Mr. W. H. Harrison.

Before the *seance* began, two small square tables were placed about four inches apart by Mr. Selwood, who wound a length of green cloth round them, so that it reached from the top edges of the tables to the floor; some more cloths were then thrown over the tops of the tables so as to leave an opening between the surfaces of the tables about sixteen inches long by four broad; thus, by means of these cloths there was a dark cabinet below the surface of the tables which nobody could enter, and into which not even the knees of the sitters who were round the tables could pass, since the cloths were not merely drooping from the tops of the tables, but were wound all round and nailed.

After the sitters had taken their places, the gaslight was turned down very low for about five minutes, the darkness being stated to be favourable for the materialisation of hands by the spirits. The gas was then turned up so as to give slightly less light than a common candle flame, and during

the next three-quarters of an hour hands of various sizes and shapes came up through the opening. They occasionally grasped and pinched Miss Schletter and other of the sitters, who by permission passed their hands down through the opening between the tables. Some of the hands which came up seemed to have little flexibility or power of motion in the fingers; others could move the fingers freely. Some of the hands had nails with which they could scratch; other of the hands felt as if covered with a kid glove, perhaps because spirit hands can resist the light better when covered. When one hand came up through the opening a heavy slate was given to it, which it seized and knocked upon the floor, then after two or three minutes' delay pushed it out once more through the opening, the delay being caused, it was stated, by want of power to lift it again at once. All through this *seance* Mrs. Hardy was seated with the rest of the spectators, in full view, with both her hands on the top of the table.

After this sitting was over the cloths were removed, and the cabinet formed by the tables was pulled to pieces by the spectators; there was nothing inside, and throughout the *seance* the hands of all the sitters had been on the top of the tables in sight of each other. Next the visitors seated themselves in strong gaslight round a very large and heavy square table, covered with a blue cloth. Spirit-hands carried a slate about underneath the table, and while one or other of the sitters in turn held the slate with one hand by one corner, under the table, he or she felt the spirits writing on it with materialised hands. As each spirit wrote, the pressure of the hand against the slate was exactly of the same nature as if a mortal had been writing. One of the names written upon the slate was "Lizzie," a spirit who professed to know Dr. Test. When he examined the writing he said, "This handwriting is as characteristic as can be; I can show you dozens of signatures so like this one that you could not distinguish the difference between them if they were put together."

A message to Mr. Jencken about Mrs. Jencken (Kate Fox), who is now in the United States, was given as follows: "Kate and baby are well." Mr. Jencken asked the spirits to give the name of the steamer in which Mrs. Jencken would leave New York, but they did not give the information.

Mr. Harrison asked the spirits to give some general message conveying spirit-teachings to the company, and they wrote upon the slate, "Let your lives be such as will be a credit to the age." Mr. Harrison then asked how it was that many spirit-messages so resembled the precepts which children have to write over and over again in their copy books at school, such as "Persevere and you will succeed," "Procrastination is the thief of time," and so on. To this question no reply was given.

During all these manifestations the hands of Mrs. Hardy and those of all the sitters were visible on the top of the table, except sometimes, when either the medium or one or other of the sitters was requested to hold the slate by one corner under the table. Occasionally all hands were on the top, and the slate moving about underneath in the hands of the spirits, who then let it fall upon the floor at the moment requested. They repeated this manifestation three times while the hands of all the mortals present were in full view.

After another break in the *seance* a dark circle was held. Mrs. Hardy sat in the centre of the circle and all the guests sat round her in a ring holding each others' hands. At Mrs. Hardy's request, Mr. Harrison put his feet on either side of her feet, to make sure that she did not move them during the *seance*. Mrs. Hardy then proceeded to clap her two hands slowly together all through the *seance*, so that everybody could hear the noise. Although, as letters which have been published in this journal have shown, this test of the non-use of the hands of the medium in producing manifestations is not exactly perfect, since the same noise may be made by slapping the face with one hand while the other hand is free, it is quite enough for all practical purposes in any powerful dark *seance*. For instance, last Monday night spirit-hands were touching the sitters all round the circle, and when Mrs. Hardy requested each sitter to call out when touched, it at once became evident that hands were busy all round the circle at the same time, before, behind, and on either side of Mrs. Hardy.

The circle was an exceedingly harmonious one, so that the manifestations were strong, and the spirits did not seem to tire in giving them; in fact, the *seance* lasted for nearly two hours and a half, and was considered altogether to be of a character calculated to convince the most sceptical, had any such been present, which was not the case.

SPIRIT POETRY.

MISS LIZZIE DOTEN'S beautiful *Poems of the Inner Life* are well known to English Spiritualists; she has published another volume, *Poems of Progress*, the said poems having also been given through her trance-mediumship. We select the following as a specimen:—

MARGERY MILLER.

Old Margery Miller sat alone
 One Christmas-eve by her poor hearthstone,
 Where dimly the fading firelight shone.
 Her brow was furrowed with signs of care,
 Her lips moved gently, as if in prayer—
 For oh! life's burden was hard to bear.
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown,
 Her friends like the birds of summer had flown.
 Full eighty summers had swiftly sped,
 Full eighty winters their snows had shed,
 With silver sheen, on her aged head.
 One by one had her loved ones died,
 One by one had they left her side,
 Fading like flowers in their summer pride.
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown—
 Had God forgotten *she* was His own?
 No castle was hers with a spacious lawn,
 Her poor old hut was the proud man's scorn;
 Yet Margery Miller was nobly born.
 A brother she had who once wore a crown,
 Whose deeds of greatness and high renown
 From age to age had been handed down.
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown,
 Where was her kingdom, her crown or throne?
 Margery Miller, a child of God,
 Meekly and bravely life's path had trod,
 Nor deemed affliction a "chastening rod."
 Her brother Jesus, who went before,
 A crown of thorns in His meekness wore;
 And what, poor soul! could *she* hope for more?
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown,
 Strange that her heart had not turned to stone.
 Aye, there she sat, on that Christmas-eve,
 Seeking some dream of the past to weave,
 Patiently striving not to grieve.
 Oh, for those long, long eighty years
 How had she struggled with doubts and fears,
 Shedding in secret unnumbered tears!
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown,
 How could she stifle her sad heart's moan?
 Soft on her ear fell the Christmas chimes,
 Bringing the thought of the dear old times,
 Like birds that sing of far distant climes.
 Then swelled the flood of her pent-up grief;
 Swayed like a reed in the tempest brief,
 Her bowed form shook like an aspen leaf.
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown,
 How heavy the burden of life had grown!
 "O God!" she cried, "I am lonely here,
 Bereft of all that my heart holds dear,
 Yet Thou dost never refuse to hear.
 "Oh, if the dead were allowed to speak!
 Could I only look on their faces meek,
 How it would strengthen my heart so weak!"
 Poor old Margery Miller!
 Sitting alone,
 Unsought, unknown,
 What was that light that around her shone?

Dim on the hearth burned the embers red,
 Yet soft and clear on her silvered head
 A light like the sunset glow was shed.

Bright blossoms fell on the cottage floor,
 "Mother" was whispered, as oft before,
 And long lost faces gleamed forth once more.
 Poor old Margery Miller!

No longer alone,
 Unsought, unknown,

How light the burden of life had grown!

She lifted her withered hands on high,
 And uttered the eager, earnest cry,
 "God of all mercy! now let me die.

"Beautiful angels, fair and bright,
 Holding the hem of your garments white,
 Let me go forth to the world of light."

Poor old Margery Miller!

So earnest grown!

Was she left alone?

His humble child did the Lord disown?

O sweet was the sound of the Christmas bell,
 As its musical changes rose and fell,
 With a low refrain or a solemn swell.

But sweeter by far was the blessed strain
 That soothed old Margery Miller's pain,
 And gave her comfort and peace again.

Poor old Margery Miller!

In silence alone,

Her faith had grown,

And now the blossom had brightly blown.

Out of the glory that burned like flame,
 Calmly a great white angel came,
 Softly he whispered her humble name.

"Child of the Highest," he gently said,
 "Thy toils are ended, thy tears are shed,
 And life immortal now crowns thy head."

Poor old Margery Miller!

No longer alone,

Unsought, unknown,

God had not forgotten she was His own.

A change o'er her pallid features passed,
 She felt that her feet were nearing fast
 The land of safety and peace at last.

She faintly murmured, "God's name be blest!"
 And folding her hands on her dying breast,
 She calmly sank to her dreamless rest.

Poor old Margery Miller!

Sitting alone,

Without one moan,

Her patient spirit at length had flown.

Next morning a stranger found her there,
 Her pale hands folded as if in prayer,
 Sitting so still in her old arm-chair.

He spoke, but she answered not again,
 Far, far away from all earthly pain,
 Her voice was singing a joyful strain.

Poor old Margery Miller!

Her spirit had flown

To the world unknown,

The world of rest for the weary and lone.

MR. GLEDSTANES is expected to reach London in a day or two from Paris.

FOREIGN SPIRITUALISTS IN LONDON.—Within the last few days several friends from foreign countries, interested in Spiritualism, have visited the reading-room of the National Association of Spiritualists at 38, Great Russell-street. Among these have been Mdlle. Marie Karlovitch from St. Petersburg, who is travelling through Europe to observe and to learn all she can about Spiritualism. Dr. Test, who has seen so much of the Baroness von Vay's *seances* in Austria, and who will leave for the United States in a month or two, is also a frequent visitor at the new offices. Some Dutch friends have visited the rooms, and also Mrs. Barwick, of Cape Town, an intimate friend of Mr. W. L. Sammons, the representative of the Association in South Africa. Friends from Australia and Holland have also called this week, and the establishment generally is found to be appreciated by foreign visitors. Three or four have called recently from Belgium.

SUNDAY SERVICES AT THE WEST-END.

LECTURE BY DR. SEXTON AT THE CAVENDISH ROOMS.

On Sunday evening last Dr. Sexton delivered a discourse at the Cavendish Rooms, Mortimer-street, Regent-street, London, on the "Doctrine of the Future Life as Taught in the Old Testament Scriptures." A tolerably good audience was in attendance, notwithstanding the fact that the evening was exceedingly wet. The preliminary part of the service was conducted as usual by Mr. F. M. Parkes, and Miss Sexton presided at the new organ. Dr. Sexton's discourse was devoted to the purpose of showing that a clear and distinct notion of the future life pervaded the whole of the Old Testament writings, despite the attempt of Bishop Warburton and other eminent men to prove the reverse.

THE DOCTRINE OF A FUTURE LIFE.

Dr. Sexton, in the course of his discourse, said:—

Whether the doctrine of a future life is taught in the Old Testament is a question upon which much has been written at different times, and to the discussion of which some of the greatest minds have lent their powers. The conclusions arrived at are somewhat diverse, according to the light in which the subject was viewed and the tone of the mind brought to bear upon it. Amongst the opinions that have been entertained with regard to this matter, I may name three, as follows:—

1. A great number of the Rationalists at the present time maintain that the doctrine of a future life is nowhere taught in the Old Testament. I am not aware that any one who believed in the inspiration and Divine authority of the Book has ever taken this view, but still, as it has been held by scholars who profess to judge of the teachings of the Bible as they would judge of the contents of any other volumes, it is certainly worthy of consideration. Bishop Warburton in his well-known work on the *Divine Legation of Moses* laboured hard to show that not only did the great lawgiver omit the doctrine of a future life entirely from his teaching, but that an argument in favour of the divine authority of his mission was to be deduced from that fact. The bishop, however, would have been the first to admit that at a later period of the Jewish history some glimpse of immortality was obtained by that people, from whatever source it might have come, and that an intimation of the fact is to be found in the books which appeared after Moses' time. And there are persons still living who, following Dr. Priestley, profess to hold by Christianity and yet deny the immortality of the soul, believing that the future state is to be realised only after the resurrection of the material body. Such people of course would not discover the separate existence of spirit either in the Old or the New Testament, but they would nevertheless find in both the doctrine of the resurrection plainly set forth. They therefore could not be considered as belonging to the class to which I referred, of those who maintain that no kind of immortality was known to the ancient Hebrews.

The arguments advanced by those who deny that the doctrine of a future life is taught in the Old Testament are based mainly upon two or three passages which, taken by themselves seem to point to the grave as the final termination of human existence, and upon the fact that the words in the Hebrew which have been translated soul, spirit, and so on, do not necessarily imply the separate existence of any so-called spiritual portion of man. The term *Ruach*, the Hebrew word for spirit, is very frequently used in the sense of breath or air, as in fact is the Greek word *πνευμα*, and the synonymous terms in almost every language. The other Hebrew word, *Nephesh*, which is usually translated "soul," is repeatedly employed to describe the entire person, just as we use its English synonym to-day when we say, "There was not a single soul in the place," meaning thereby not that spirits were not there, but that no persons were present. In all languages the words used to describe spirit are terms which are often applied to material things, and which do not necessarily therefore, when employed, imply that a spiritual being is spoken of. Our English word is applied in common to the immortal part of man, and to a fluid productive of anything but spiritual results. The Latin term is used in the same way, and the Greek word frequently signifies air, as is evidenced by the circumstance that the science which deals with the air is called pneumatic at the present time. The fact, therefore, that *Nephesh* and *Ruach*, and other Hebrew terms to which I shall refer to again presently, are sometimes used to describe material things, by no means proves that they are not on other occasions employed, and correctly, to set forth spiritual existence.

2. The great bulk of orthodox Christians hold that the

doctrine of a future life is taught unmistakably, and in the plainest language, throughout the whole of the Old Testament books. They maintain that the Jews from the earliest period of their history were perfectly familiar with the fact, not only that there is a life after death, but that the future state is one of retribution, designed for the reward of virtue and the punishment of vice.

3. Somewhat intermediate between these two sets of opinions may be found a third, which teaches that a general belief in the reality of a future life prevailed amongst the ancient Hebrews, but that the teachings respecting it in the Old Testament were extremely vague and indefinite, and that the region itself was one of gloom, silence, and darkness, and peopled with shadowy and unsubstantial ghosts. The Hebrew word *Rephaim*, which is used frequently to describe the *manes* of the dead, denotes, they tell us, mere *umbræ* or shadows, and that etymologically it signifies relaxed and weak. Isaiah, bursting forth in his heart-stirring lyric addressed to the Babylonian monarch, exclaims, "Hell [that is, *Sheol*, the land of spirits] from beneath is moved to meet thee at thy coming; it stirreth up the dead (*Rephaim*) for thee. . . . Art thou also become weak as we?" Alger, whose work on the "Future Life" cannot be too highly spoken of, and who seems himself to cling to the idea that the spirit-world as recognised by the ancient Hebrews was exceedingly shadowy and unsubstantial, remarks: "These ghosts are described as being nearly as destitute of sensation as they are of strength. They are called 'the inhabitants of the land of stillness.' They exist in an inactive, partially torpid, state, with a dreamy consciousness of past and present, neither suffering nor enjoying and seldom moving. Herder says of the Hebrews: 'The sad and mournful images of their ghostly realm disturbed them, and were too much for their self-possession.' Respecting these images he adds: 'Their voluntary force and energy were destroyed. They were feeble as a shade, without distinction of members, as a nerveless breath. They wandered and flitted in the dark nether world.' This wandering and flitting, however, is rather the spirit of Herder's poetry than of that of the Hebrews; for the whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence. The ghost summoned from beneath by the witch of Endor said: 'Why hast thou disquieted me to bring me up?' It was, indeed, in a dismal abode that they took their long quiet; but then it was in a place 'where the wicked ceased from troubling and the weary were at rest.'" Solomon declares and gives it as a reason for energy in this life, that "there is no work, nor device, nor knowledge, nor wisdom in the grave." Job in bitter despair asks, "Why died I not from the womb? . . . For now should I have lain still and been quiet; I should have slept, then had I been at rest." And in Isaiah we meet with such language as this: "Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." These passages and others of a similar kind have been frequently quoted to prove that the world of spirits as believed in by the ancient Hebrews was a region of darkness, silence, gloom, and total inactivity, corresponding, in the sense of the repose, but not in that of the gloom, with the Buddhist *Nirvana*. The last passage evidently refers in some manner to the calling up of the spirits of the dead by the art of necromancy, it having been imagined at that time that spirits so summoned could only speak in a whisper, a circumstance which has received a singular illustration in modern times. Whether the shadowy and unsubstantial region thus imagined constitutes in reality the spiritual world of the Old Testament we shall see as we proceed. Certain it is that an existence in a land where no light shines, no harmonious sounds break through, and no events occur to relieve the everlasting monotony and gloom, would be little worth the having, and would be no place to look forward to, with joyful hope and anxious expectation, as a crowning reward for one's labours when "life's fitful fever" is over, and the cares and turmoils of this mortal state brought to a close.

"It is a land of Shadows; yea the land
Itself is but a shadow, and the race
That dwell therein are voices, forms of forms,
And echoes of themselves."

MR. WILLIAM CROOKES, F.R.S., has commenced the publication of another weekly scientific newspaper, entitled *The Electrical News*. It is of excellent quality, and, unlike most weekly journals, is bound in a coloured wrapper.

Correspondence.

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

SPIRITUALIST MEETINGS IN EAST LONDON.

SIR,—Will you kindly publish the following donations received by me for Sunday services and *seances*, with the thanks of the receiver?

Total quarterly contributions in box, £3 5s. 11d.; Mr. A. Maltby, 10s.; Mr. West, 10s. 6d.; Mr. J. Young, 10s.; A Strange Friend, £2.

R. COGMAN.

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

LECTURES AT THE CAVENDISH ROOMS.

SIR,—I wish you to kindly make known in the next issue of *The Spiritualist* that £1 1s. has been received by me in aid of Dr. Sexton's Lectures at the Cavendish Rooms, from Mr. Adshead, of Belper.

J. REGAN.

53, Finborough-road, South Kensington,
11th July, 1875.

A CURIOUS COINCIDENCE OF VISION.

SIR,—Dr. Charnock, the President of the Anthropological Society of London, is staying with me at my hotel at Boulogne, and the other morning I watched him from my window, as I thought, approaching the hotel, returning from his usual ramble. I took in his whole figure, attitude, walk, for some time, and his peculiar dress, as I often do as an artist, making a picture of the object, as it were, in my mind's eye. I could have sworn that it was Dr. Charnock had I been called upon to do so. Well, I turned my head away for an instant, and on looking again my friend was gone, and there was nowhere for him to have gone to excepting he had slipped into the other hotel which he was passing. When I saw Dr. Charnock at lunch, I said to him, "Well, did you have a good walk?" "No," he said, "I have not been out this morning; I have not been well, and have been lying down on the bed." His room is the next to mine. I told him what I had seen. "Well," he replied, "that is a curious coincidence, for I was sure that I saw you, from my window, leave the hotel and cross the road, just in your usual way, with your hands in your pockets; and when you were lost in the distance, to my astonishment you came out of the hotel in reality just as I had seen you; therefore the first impression, though so very clear, must have been a vision, for I could not be mistaken in the resemblance."

Similar visions have often occurred to me, but the causes differ. I once, in Regent-street, was sure that I saw my old friend Sir Edwin Landseer approaching me, but, on coming up with the person, found that he had not the slightest resemblance to my friend; but almost immediately after I *did* meet him, and it seemed as though I had embodied on another person some impression I had received from my approaching friend. But on another occasion, going by the railway to the Crystal Palace, I distinctly, and for some minutes, saw the Houses of Parliament, with the towers, in the distance, but in the opposite direction from where they were; and though aware of the delusion, the impression or vision remained.

It seems, then, that in the waking state we may sometimes have visions similar to those we have in the dream; and these may help us to the nature and reason of such visions, which have all the distinctness of realities. In questioning such matters we must remember that all our perceptions are visionary and illusory. For instance, the perception of a tree is from an influence from the tree through the senses to the brain, and the image is projected in the mind to have the effect as though it did actually see the tree itself and in the place it may be. But the illusion is of practical value, because it enables me to walk up to the object, just as though I had actually seen it; and in the same way the illusions of all the senses have their practical value. If the pain did not seem to be in the burnt finger we might be burnt to death without knowing it; on considering which fact Bishop Berkeley declared that the perceptions were the distant things themselves, and that there were no other things, and hence denied the objective world of matter. But my answer is, that if the so-called perceptions are the distant things themselves, they cannot also be perceptions of the percipient. The reply to which from my friend, Dr. Collyns Simon, the great defender of Berkeley is this:—"The phenomenon or group of sensible qualities which I call a rock, is no more my perceiving it than Rossini's music is my hearing it, or than Homer's *Iliad* is my

thinking of it—my perception of it; yet poems and music are essentially pure perceptions." But Dr. Charnock agrees with me, that this is no reply at all, but pure contradiction. Hume said that Berkeley's system did not admit of a reply, but produced no conviction. I say, on the contrary, that my objection admits of no reply, and does produce conviction, particularly when taken together with other objections which I need not now refer to.

HENRY G. ATKINSON.

Hotel de la Gare, Boulogne.

THE LEYMARIE-FIRMAN-BUGUET TRIAL.

SIR,—The prevailing opinion of most people was that the cardboard dolls had been got up by Buguet between notice of his probable arrest and the actual fact.

In using the terms "distinctly understood" I might better have said "distinctly believed." At least a large part had been added to a portion, for no comparison was made between effigies and the evidence of portraits produced. The dolls shown were perfectly new; care had not been taken to besmear them in a manner to indicate manipulation. The box containing them was brand new. My principal object was to submit that Buguet had been suborned to prove a case against Leymarie and Firman, in order to save himself, or in reward for a general denunciation.

I repeat that what I have stated was the general opinion of those present; that is, that the dolls for the most part were made for the trial.

Sufficient stress has not been laid upon the non-production of the dress alleged to have been captured from Firman. A very easy thing to produce the dolls in Buguet's case, but not so for Firman.

Firman appeals for a little help, and offers to submit himself to any reasonable test: he is a candidate for experiments which I am perfectly certain will prove startling.

S. CHINNEY.

4, Elsham-road, Kensington, 8th July, 1875.

SIR,—The Paris scandal has, as might have been expected, given a welcome relief to a certain class of sceptics who began to feel uneasy at the increasing number of witnesses in favour of Spiritualism in respectable scientific quarters. Like the press, ignoring reports about circles, where no worldly purpose but truth only, coupled with the noble intention to crush out dangerous illusions, animated the investigators, they greedily set their teeth at hunted creatures, and wild barking will fill the air for some time to come.

To every honest truth-seeker such a sweeping of the ground to clear away impurity must be welcome, even in spite of temporary disastrous results, even if some timid Spiritualists should be frightened out of their wits in discerning some wretched mortals among the hosts of ghosts. We can afford, in the sight of the vast amount of knowledge gained on legitimate ground, to cut off that part where the beastly claws of money-grubbing cunning have sullied our success. Spiritualists are on some points in the market of life more easily deceived than materialists who are in constant sight and practice of worldly things. A pure Spiritualist thinks it absolutely impossible that any mortal could attempt to link dishonest purposes with such a name. It would therefore seem to be in the natural fitness of things if further disclosures inform us that Buguet never from the outset believed in the phenomena, and planned to fill his purse and gain the applause of the sneering sceptical world. Let him enjoy the fruits of his ambition. How far Leymarie and Firman have been drawn with their own clear knowledge of wrong into this mire must be seen by the detailed accounts, but as a sad proof of general confusion in the higher principles of morals, violating the simplest rules of logic, I may mention an argument I heard the other day, that *all* Spiritualism was a swindle, because Buguet confessed his imposture. The man who is led to prison as a cheat and liar, engages the confidence I am afraid of a great majority.

C. REMERS.

Manchester.

REAL AND SHAM SPIRIT-PHOTOGRAPHS.

SIR,—Let me suggest, as a very needful precaution, that henceforth those who pay for spirit-portraits shall stipulate for possession by themselves of the negative, the glass having been, previous to use, marked by the photographer with some trade mark.

Several times I have wished to purchase negatives when the prints, in my possession, have indicated fraud; but the answer

has been, "The spirits will not let the negative go," or, "The spirits have smashed the negative," or, "The spirits have taken away the negative, and it cannot be found." Comment on such answers is not required. HOPEFUL.

MR. J. J. MORSE is at present in New York.

MR. WILLIAMS' SEANCES.—Mr. C. E. Williams, the well-known professional medium, will leave London next Wednesday for Holland, to take a few weeks' rest. During the last six months he has been almost incessantly engaged, consequently has scarcely had a single free evening during the whole of that time. This shows that good mediumship is appreciated in London, though weak mediumship fares badly. Mr. Williams has declined several lucrative offers to give seances in the provinces and on the Continent.

MR. TYERMAN'S WORK IN AUSTRALIA.—The *Harbinger of Light* (Melbourne) received by last Monday's mail says: "The accounts received of Mr. Tyerman's doings at Sydney are very encouraging, and indicate a lively interest in Spiritualism and free thought there. Mr. Tyerman commenced the campaign at the new Temperance Hall the first Sunday after his arrival in Sydney, since which time he has been lecturing every Sunday evening at the Victoria Theatre, which the proprietor, Mr. John Bennett, liberally placed at his disposal. Although a charge of 6d. and 1s. was made on the first two nights, there were large attendances; but it was subsequently deemed advisable to make the admission free and depend upon the collection, since which the theatre has been crowded. The encouragement Mr. Tyerman has received has induced him (at least for a time) to abandon his intention of proceeding to America. Although so busily engaged in Sydney, Mr. Tyerman has already received calls to lecture in other towns in New South Wales; and with such a wide field of usefulness opening out before him, it would be folly for him to leave the country. Of course there is considerable consternation in the orthodox camp, but the tactics adopted on this occasion are somewhat different to the last. The leading papers are in the hands or under the influence of the clergy, and, mindful of the adage, 'The agitation of thought is the beginning of wisdom,' keep silent, lest their flocks, feeling the agitation, should get too wise in matters pertaining to religion. The *Sydney Evening News* is more liberal in its tendency, and gives fair reports of Mr. Tyerman's lectures."

BEARD ON SPIRITUALISM.—Recently we published some vulgar abuse of Spiritualism by Professor Clifford, but the following by Dr. George M. Beard, of New York, is a more refined kind of Billingsgate. Speaking of Inquiry into Spiritualism to the Long Island Historical Society, he said: "Let your courage be absolute. If any man wants to know what it is to be thoroughly snubbed, let him make some scientific research, and then bring the results of this research to the attention of those [who are to be most benefited by it. While this is true enough in the world of science, it is pre-eminently true in that realm where science never enters, that is in all our experience with the ignorant mass of mankind. No man who is afraid of abuse ought ever to attempt to impress unpopular truth on unwilling hearts. Any attempt to expose, by scientific methods, the follies and crimes of clairvoyance, mind-reading, or Spiritualism, at once rouses all the demon of humanity everywhere. The vast body of underdone young men who know just enough to stumble into every novelty that arises—a class that specially abounds in this land of the free and home of the brave; sentimental girls that weep over dime novels and make the New York *Ledger* their Bible; half-ideal iconoclasts that would make the world in their own image; dried-up matrons in whose hearts a silly superstition matches every wrinkle in their faces; travelling lecturers on phrenology and biology, whose very existence is a monument of Divine mercy; simple-souled fossils who have never matured, whose second childhood is but a continuation of their first; hysterical somnambulists whose brains are on fire with foolish fancies; Bohemians of every race and grade; waifs of civilisation, cast up around the shores of the modern newspapers; half-fledged scientists in various departments, who perchance know something about something, and therefore are supposed to know everything about everything; all this impedimenta in the army of civilisation, strong in numbers, strong in influence, strong in everything except intelligence and virtue, and ever fighting among themselves over trifles as light as their own intellects, unite in firm phalanx to resist the march of all who would wrest from them one inch of the territory of ignorance which is common to them all."

MRS. TAPPAN IN EDINBURGH.

The *Edinburgh Courant* of last Tuesday says:—

LAST night Mrs. Cora L. V. Tappan, described as "the celebrated inspirational trance speaker," gave the first of three lectures in the New Waverley Hall. The Rev. Dr. Macdonald occupied the chair, and in introducing Mrs. Tappan said that, while not committing himself to all that was said in favour of Spiritualism, it gave him great pleasure to preside at a meeting to be addressed by one who had attained a high position as an eloquent expounder of its doctrines and as an authoress. After the audience had joined in the singing of the Hundredth Psalm, Mrs. Tappan engaged in an "invocation." She then delivered an address, in the course of which she gave an exposition of what is known as Spiritualism, remarking that its facts were only twenty-seven years of age, while its philosophy had existed from all time. The manifestations had shown themselves in various forms, and she affirmed that there were thirty millions living who had so satisfied themselves on the subject that its existence could be no more denied than the sunshine. She also argued that it had come at the time that it was necessary. What with Strauss in Germany unlocking and battering down the very citadels of worship; with Rénan in France usurping the place of ecclesiastical authority with words that sound like incendiarism; with even Colenso and others in England putting different constructions on words that had long been held as of one meaning; and with the prevailing powers of science—Tyndall, Spencer, Huxley—there was need that some word be spoken, not only in the form of speech, but, if need be, in the form of the handwriting on the wall, wherein, with the finger of fire, the throne of Materialism should be threatened, and the judgment of external reason be placed in its proper balance.

At the close of the address, which was delivered with remarkable eloquence, Mrs. Tappan invited questions.

One of the audience asked what new truth Spiritualism had given that was not in the Scriptures, and if she thought the statement of our Lord was not sufficient when He represented Abraham as saying that if they would not believe Moses and the prophets they would not believe though one rose from the dead.

Mrs. Tappan stated that she had not said that Spiritualism revealed any new truth. It revealed old truths in a new way to those men who did not accept the truths of the New Testament.

The questioner said he had read much about Spiritualism, but had failed to find a new thought more than he found in the Scriptures about the world to come.

Mrs. Tappan replied that he was a fortunate man, and belonged to that class to whom Spiritualism had no message. But if there were those so blind as could not read, let them have raised letters whereby they might do so, and such raised letters were presented in the manifestations of Spiritualism.

The Chairman, in moving a vote of thanks to the "speaker," stated that he was sure, from what they had heard, that if Mrs. Tappan was not influenced by a spirit, she was at least a profound genius.

NEXT Sunday Dr. Sexton, editor of the *Spiritual Magazine*, will deliver two discourses on Spiritualism at Sowerby Bridge, Yorkshire.

NEXT WEEK'S SOIREE.—In consequence of its being the height of the summer season, the *soirées* in connection with the National Association of Spiritualists, 38, Great Russell-street, are now held at intervals of six instead of four weeks apart, many members and friends having left town or being on the point of leaving; consequently it was anticipated that there would be a somewhat thin attendance at the *soirée* next Wednesday, but from all that can be gathered it would seem that although not a few will be absent, there will be a fair attendance of new comers. Several mediums from the East-end of London are expected, as well as some American friends and Spiritualists from foreign countries; so that altogether it is probable that the interest of these highly successful meetings will be well kept up, and that a pleasant evening will be spent by all who attend. As usual, there is no pre-arranged business, but if any news should arrive about the persecution of Spiritualists in Paris it will be made known, and perhaps some of the friends present from distant countries may be invited to say a few words in the course of the evening. Still, these meetings were originated for social converse, and not for public speaking.

A LECTURE NEXT SUNDAY.—Next Sunday the Rev. F. R. Young, of Swindon, will give a discourse in connection with Spiritualism at the Cavendish Rooms, Mortimer-street, Regent-st. Subject, "The Old and the New." Admission free.

At the meeting of the Council of the National Association of Spiritualists, held last Tuesday, it was resolved to open a subscription list, quite independently of the Association, for the benefit of Mr. Firman while unjustly imprisoned in Paris, Miss Kisingbury, of 38, Great Russell-street, being secretary to the fund. A full report of the Council meeting will be published next week.

SPIRIT IDENTITY.—A writer who does not wish his name and address to be published has sent a circular to several journals, from which circular we make the following extracts: "I have had the privilege of sitting several times with those finely-endowed mediums Miss Keeves and Miss Record, of 30, Antill-street, Grove-road, Bow. I had never met these ladies before; they did not know of my existence; although their circle was very select, and I a perfect stranger, yet through their courtesy admission was granted me to their *seance*. About six years back my wife died. Immediately upon the commencement of the *seance* the medium described the person of my wife exactly as she appeared at the commencement of her last illness. Near the spirit of my wife was described the spirit of a lady friend of hers who has passed from her earth-life since my wife; the name of this spirit friend was written in bright letters on the table, much to my astonishment. Several of my deceased friends and relatives controlled the medium for a time in succession, one more prominent being the Baptist minister who preached for some years in the village, and who, not content with according me a hearty greeting through the medium, was also pleased to use the medium's powers to write me a long letter congratulating me upon my investigation of Spiritualism. The strangest part of this was that his name was signed in full at bottom, though I had never thought of him for months; and as to the mediums, they were, as I said before, perfect strangers to myself, much more to my deceased friend. But, to return to the principal feature of the *seance*, which consisted in the truthful impersonation by Miss Keeves, while under control, of some of the various attitudes and positions of body of my wife during her last illness, some of which had passed from my memory, but upon seeing them exhibited by the medium were vividly brought to my remembrance, and convinced me there was something in Spiritualism that deserved the closest investigation of the seeker after truth. It would take up too much of your valuable space to specify many of the impersonations, but you will allow me to mention one or two by way of illustration. During the latter part of the time my wife was able to remain downstairs, her habit was to have the sofa drawn from the side of the room to the side of the table before the fire. While able to sit up she would take her seat in centre of the sofa, fold her arms on the table, lay her head on her arms, and would thus remain by the hour together. In answer to any inquiries put to her, she would reply by shaking her head in different directions. Strange to say, during the control of the medium she left her own seat, went over to the sofa which was on the other side of the table, and impersonated the above to the minutest detail. I would say my acquaintance with Spiritualism at this time was of such a limited character I did not know that impersonation was a phenomenal feature of the science; the extent of Spiritualism at that time to my mind was the largest amount of table rapping and jumping that could be procured at a *seance*. It was a habit of my wife, when standing looking out of the window across the village green, to put each hand on each side. This position was also very faithfully impersonated by the medium; a number of impersonations of this time convinced me of the presence and identity of my wife. Miss Record, being clairvoyant, described a gold ring with three white stones, and on the inside were engraved three initial letters. The spirit having control at that time was my father, who requested to know if the ring was in the family still, and if I had ever worn it, with a further request that it might be retained in the family. The ring was so peculiar and so correctly described that there could be no doubt of the remarkable test given. I will not further intrude upon your space, or I might give you numerous details of this kind by means of which I identified several spirits whom I had known in earth-life. It gives me great pleasure to be able to bear my conscientious testimony to the invaluable mediumship of these excellent and gifted ladies, who in a quiet and unobtrusive manner are continually in this way bringing home the truth to the hearts of great numbers, who could not be reached in the ordinary manner. I enclose my name and address."

MR. LUTHER COLBY, editor of the *Banner of Light*, has accepted honorary membership of the British National Association of Spiritualists.

MR. CORNELIUS VARLEY.—Last autumn we had to record the death, at the advanced age of ninety-two, of Mr. Cornelius Varley, the last survivor of the founders of the Water Colour Society, brother to the well-known artist John Varley, and father of Mr. Cromwell Varley, who has done so much to advance the cause of Spiritualism in England. Yesterday a sale took place of the whole of the valuable collection of the works of Mr. Cornelius Varley, at the auction rooms of Messrs. Christie, Manson, and Woods. The collection comprised a large number of finished drawings and sketches, views in England and Wales, and a few pictures. The bulk of these sketches were made with the aid of the graphic telescope—an invention of his own—which secured absolutely perfect perspective. Mr. Cornelius Varley was a "character" in his way, well known to Faraday and all the older frequenters of the learned societies of London.

THE PUBLIC FUNDS OF SPIRITUALISTS.—In the course of a letter to the National Association of Spiritualists, which will be published next week, Mr. W. H. Harrison said: "My work in Spiritualism has been especially arduous, in consequence of the unequal distribution of the public funds in aid of spiritual literature. During the last six years £500 a year has been given, mostly by my personal friends, to one branch of our spiritual literature, making a total of £3,000; whilst to that section with which I am connected rather less than £600 has been contributed in the same time, in a semi-public way. This inequality arises from the fact that from the first I have had conscientious objections to the introduction of the subscription system in aid of private individuals into Spiritualism. I think it would have been better for the movement had it left readers to pay a halfpenny or a penny more each for their journals, rather than that a very few friends should have been burdened with the enormous expense of £3,600 during the last six years. Still, as a balance of public capital amounting to £2,400 has been spent during the past six years for the benefit of the movement, but unintentionally in such a way as to injure me severely by underselling, I have been left to pay out in money all the heavy losses thereby inflicted."

ANSWERS TO CORRESPONDENTS.

M.A.B.—Your letter about *Religio-Philosophical* journal received; please send your address.

B.L., PARIS.—Your note received too late for the present number of *The Spiritualist*.

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WHERE ARE THE DEAD? OR SPIRITUALISM EXPLAINED, by Fritz. A practically useful work for inquirers, giving general information about English professional and non-professional mediums, also about the methodical and other literature of Spiritualism. 2s.

WHAT AM I? Vol. II., by E. W. Cox, Surgeon 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.

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THE SOUL OF THINGS, by William Denton. In this extraordinary book the author, who is a Professor of Geology in America, employed clairvoyants to reveal to him by vision, 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 interplanetary 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.

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