

in the vast numerical increase of Israel, the philosophers hope to prevail against so formidable an antagonist by reducing it to slavery. Pharaoh's policy led to his own disastrous discomfiture. In the case of the philosophers the parallel holds good—"the people fear the Lord, and believe the Lord, and his servant Moses."

In another place, after alluding to the interpretation of the star that guided the Magi, formerly proposed by Keppler and Ideler, and sneering at the latter as "a Berlin sage," the writer winds up with, "Such is German Bible criticism; such is the wisdom of certain successors of ancient philosophers well known to St. Paul (Romans i. 22), which assuredly will—not overthrow a single syllable of the Bible." Yet Dean Alford adopts the view here denounced; and *he* was neither a German nor a rationalist.

After such specimens, the reader is prepared for being carried back to the good old times when Horne's Introduction guided clerical opinion generally. The writer or writers have certain favourite words most convenient for their purpose. "Universally considered," "certainly," "it is certain," &c., frequently occur in direct contradiction to facts. Such statements are hazarded as these: that the first epistle of St. Peter is "accepted without question or reserve by the universal Church"; that "Ezra arranged and gave to the whole (book of Ezra) its unity and its existing form"; that there exist "no really probable or plausible reasons whatever" against the Joshua-authorship of the book bearing his name; that the third Gospel was accepted as St. Luke's by Marcion, "not later than A.D. 133," whereas Marcion did not go to Rome till A.D. 140-150; that Luke is "by universal consent recognized as the author of the third Gospel, and of the book of the Acts of the Apostles; that Ignatius was the author of seven epistles; that "there never has been any doubt" of the genuineness and canonicity of the epistle to Philemon; that Jude's epistle is "universally accepted as canonical"; and that "to the co-operation of St. Peter during the few months that he was at Rome before his martyrdom, St. Paul assuredly would gladly have conceded the honour of being a joint founder of the Roman Church with himself." It is time that St. Peter's abode at Rome should be for ever consigned to the region of mythical tradition; along with St. Paul's alleged second imprisonment.

Perhaps, undue space is assigned to the history and descriptions of places named in the Bible. In addition to them, various historical personages and incidents closely connected with the Bible, but not named there, are introduced and distinguished by an asterisk. So to *Haram* nearly ten pages are given; to *Sakhra* four; to *Holy Places* and the *Holy Sepulchre* five; whereas *Sacrifice* has but one page; and the account of it is incorrect as well as meagre. While we commend the articles on geography, topography, natural history, and meteorology, which are carefully compiled and well-condensed; while the biographies and histories are by no means inadequately written; the work as a whole is of small value at the present day. The writers and editor undertook a work for which they were not prepared by knowledge, largeness of mind, christian toleration, and judgment. There was room for a good Dictionary of the

Bible; but that room is not occupied by the large volume before us, the extreme orthodoxy of which, exceeding that of its larger predecessor edited by Dr. Smith, reminds us of Hengstenberg, without possessing Hengstenberg's learning. Why cannot orthodoxy be combined with moderation and the non-imputation of evil motives?

*Report on Spiritualism of the Committee of the London Dialectical Society; together with Evidence Oral and Written, and a Selection from the Correspondence.* (Longmans & Co.)

DURING these last few weeks the spirits have been making a stir, and it is probable that their doings will be a favourite topic of conversation till the re-opening of the Tichborne trial. At Peckham, the ethereal beings, weary of their old exploits in table-turning, have during the last month amused themselves and alarmed a usually tranquil suburb by breaking plate-glass windows with stones brought for the purpose from the sea-side. In his concern for the reputation of the unseen agents, the editor of the *Spiritualist* declared the other day that spirits were seldom so criminal, and that probably the stone-throwing demons of East Surrey Grove were only some "very low spirits, like those that inhabit haunted houses," who had congregated for diabolical frolic on a spot "where some great crime has, at some time or other, been committed." The police and chief residents of the district take another view of the affair; and in the grossness of their carnal natures and materialistic philosophy attribute to "malicious persons" the disorder wrought by disembodied souls. "He smiled good-naturedly," says Mr. Benjamin Coleman, with reference to Inspector Gedge's simplicity, "at my suggestion that it might possibly be the work of spirits; such an idea was evidently new to him." In the mean time, whilst the low spirits of Peckham are smashing windows and eluding the police, the high spirits of the West End, triumphant in having found a scientific patron amongst the Fellows of the Royal Society, are troubling the clubs and the critics with a book, which is the most amusing and instructive piece of absurdity that literature has given us for many a day.

In fairness to a body of gentlemen to whom we are indebted for the publication, it should be said that a man may be a London Dialectician without being a spiritualist. Most of the members of "The London Dialectical Society" appear to be on friendly terms with the ghosts; but the association numbers a small minority of hard-headed sceptics, who hold Mr. Home and his manifestations in derision. The Committee appointed by the Society's Council to investigate and report on the marvels, was made up of supporters and repudiators of the spiritualistic theories; and when the Report was laid before the Council, it afforded so little satisfaction to the Dialectical Governors, that whilst thanking its producers, they resolved not to publish it. The spiritualists, however, would not consent that their labours should be withheld from the world. So the Report has appeared on the responsibility of an editorial Sub-Committee, together with a number of statements, given in writing or speech, by eminent mediums and rappers, several controversial explanations from excited committee-men, and several letters from men of literature or science, who, on being invited to act with the Commit-

tee, declined to do so. Prof. Huxley told the dialecticians that, rather than waste time in the company of ghosts, he would listen "to the chatter of old women and curates in the nearest provincial town." Mr. G. H. Lewes cautioned the investigators "to distinguish between facts and inferences from facts." Lord Lytton urged the inquirers to work "in a temper utterly free from credulity," and hinted that some of the more flighty of them might "readily be duped into disgrace." Prof. Carpenter, with some irony, sent the Committee an abstract of his published opinions on 'Unconscious Cerebration,' a paper that we may commend to the careful consideration of Mr. H. D. Jencken, Barrister-at-Law and M.R.I., whose printed speech on 'Spiritualism, its Phenomena, and the Laws that regulate its Origin,' is a really painful exhibition of mental disease. The book will not fail to be talked about, but the talk, whatever else it may be, will not be complimentary to the five editors. Such a literary *fiasco*, in the shape of a record of Transactions, has rarely been published.

The names of the thirty-three persons, with Mr. Serjeant Cox for their brightest ornament, who formed the General Committee are given; but how these gentlemen were distributed amongst the six Sub-Committees, the reader is not told. At least two of these Sub-Committees appear to have comprised some judicious observers; for whilst the entire report of Sub-Committee No. 4 is, "Nothing occurred in the presence of this Sub-Committee worth recording," the members of Sub-Committee No. 6 declared that the most important event of their four *séances* was the performance of two little girls, who, on being introduced by their mamma as "mediums," "were placed at a small chest-table, which they proceeded deliberately to rock to and fro, to their own intense delight, and to the amusement of the company." Sub-Committee No. 5 succeeded in turning about "a dining-table," which, "although large and massive, could be easily moved by slight muscular exertion"; but its members reported, "that nothing occurred at any of the meetings which could be attributed to supernatural causes." Sub-Committee No. 3 pushed a large castor-footed loo-table over "a smooth polished floor." But Sub-Committee No. 2 was visited by several spiritual "intelligencies" and three undeniable goblins,—Walter A—, Henry K—, and Jem Clarke,—the accounts of whose behaviour will not tend to raise the "dearspirits" in Prof. Huxley's regard. Jem Clarke appeared at the *séance* merely to remark that he was the spiritual ancestor and guardian angel of the housemaid of the lady whose drawing-room he had condescended to enter. Jem Clarke would not say why the housemaid was unhappy and wished to leave her place; he had come to see her: having admitted that much, he went away abruptly without seeing her. Henry K—, a far more communicative goblin, through a long conversation rapped out the answers put into his knuckles by his step-sister, whose threshold he had crossed to assure her that he thought of her most affectionately, though he had neglected her when he was alive. Walter A— entered the room merely to say that he was "Walter A—," that he was somebody's "infant-granduncle," and that he was "a new spirit." Sub-Committee No. 1 was the only section of the dialectical inquirers that can be said to have furthered spiritual

science by an important discovery. The members so specially favoured held forty meetings, at one of which eleven gentlemen, all in their right senses, and none of them unduly excited at the occurrence of the phenomenon, saw a heavy dining-room table moved about a dining-room of Fitzroy Square. "Delusion was out of the question," says the Committee. "The motions were in various directions, and were witnessed simultaneously by all present." With the exception of this astonishing occurrence, it is admitted by the dialectical spiritualists themselves, that they saw in their *séances* nothing more remarkable than such ordinary phenomena as any visitor to a professional medium may witness any day for half-a-guinea.

This story of the dining-room table is told in two different ways. The drawers of the Report give one, Mr. Serjeant Cox gives another version of the affair; and the singular discrepancies in these two accounts of the same series of incidents do not inspire us with confidence in the accuracy of the investigators' observations. The dimensions of the tables operated on by the Committee are stated thus in the Report: "The smallest of them was 5 ft. 9 in. long by 4 ft. wide, and the largest 9 ft. 3 in. long by 4½ ft. wide, and of proportionate weight." What is the proportion of the weight of a dining-table to every square foot of its superficies? Do spiritualists furnish their houses with tables, whose ponderosity is uniformly proportionate to the extent of their superior surfaces? Anyhow, the dancing table of Fitzroy Square was, according to the Report, not larger than 9 ft. 3 in. by 4½ ft. Mr. Serjeant Cox, on the contrary, states the dimensions of the top of the table to be 12 ft. by 5 ft. "In concluding this memorandum," says the Serjeant, "it may be as well to add, that the most remarkable experiment we witnessed chanced, strangely enough, to have been tried at Dr. Edmunds's house, on the 3rd of March, 1871, in the dining-room, with a dining-table 12 ft. long by 5 ft. wide, and unusually heavy." It would be almost worth while to print the two reports together, so at variance are the accounts of the behaviour of Dr. Edmunds's table.

Dr. Edmunds, who was Chairman of the General Committee, has displeased the editors of the Report by ridiculing his coadjutors' conclusions, as the results of unconscious action and self-delusion, and yet more by announcing that the narratives of the Committee's successful cases have been so "pruned down and polished up for publication" as to be in some instances highly deceptive. The Doctor says:—"Thus, one of the most remarkable reports, that about the will (*vide* page 34), when brought up, differed substantially from its present condition. On hearing the original narrative read, I at once pointed out an internal incoherence or contradiction, which would have been important had it been printed as it was. The writer, in consequence of my remarks, took back the report and re-wrote it. I am sure he did not do this with any intention to deceive; but still the fact is as I state."

The editors repudiate warmly the charge that their reports and evidence have been cooked and made pleasant; and it is certainly in favour of their declaration of their good faith towards the public that the multifarious materials of their volume abound with dis-

crepancies that pruning and varnishing editors would certainly have withheld from publication.

The witnesses in behalf of spiritualism give evidence against each other with comical fervour. One of the witnesses, Mr. Hain Friswell, asserts that he can and does habitually disperse impious devils by mentally adjuring them in the name of the Trinity to disperse. When the ladies of his family call up the evil spirits, he scatters the ghostly assailants "by the use of the adjuration," and "as a Christian" he is compelled to think that the solemn adjuration baffles and routs the bogies. With the aid of his favourite exorcism he drove a spirit,—the same "spirit who imposed on Ananias, the sorcerer,"—out of Mrs. Marshall's place of business, when the evil intelligence was doing his pernicious will with the crowd of men and women assembled in the medium's room. "There was," says Mr. Friswell, "a sort of cataleptic seizure of those present, which principally affected the ladies. They foamed at the mouth and shook each other. They then began to talk nonsense and to prophecy." This piece of precise evidence on a point of fact has no sooner appeared in a newspaper, than Mrs. Marshall declares the author of 'The Gentle Life' to have misrepresented the case: "I beg to say that Mr. Friswell has grossly exaggerated the incidents of that *séance*. No such thing as foaming at the mouth or shaking each other took place, and, indeed, no such thing ever occurred at any *séance* at which I was present." Which of these two witnesses are we to believe?—the spiritualist who mediates, or the spiritualist who adjures by the Trinity? Another witness is Mr. Cromwell F. Varley, whose spirit is wont to walk about his house whilst his body and consciousness are asleep or suffering from nightmare in bed. Yet further, Mr. Varley met Mrs. Milner Gibson at Mr. Home's residence some years since, and was touched repeatedly by the spirit of the lady's deceased son. Mrs. Milner Gibson "wore a white stomacher," says Mr. Varley, in his evidence, "I think it is called, and it suddenly became inflated by, as she said, her spirit child." At first this interesting "intelligence" was shy, but after awhile he crept out from beneath his mamma's stomacher, touched Mr. Varley's knee, and repeatedly pulled the lappets of the gentleman's coat.

The notorious Mr. Daniel Home was examined by the Committee of dialecticians; and the evidence respecting his doings, given by the gentleman himself or his nearest friends, is worthy of notice. Mr. Home has been carried by the spirits out of an upper window in Victoria Street, eighty-five feet above the pavement, and conveyed again into the house by another window. At Adare Manor the spirits raised him from the earth to the height of three or four feet, and bore him along with them for twenty or thirty yards. The goblins sometimes catch hold of him, and pull him out, as though he were a sliding telescope, till he is stretched to a length much exceeding his proper stature. When he is in a spiritual trance he can lift hot coals with his uncovered hands, put balls of red-hot metal on his head, or thrust his face into a fire, without being in any way hurt by the heat. His opinion of himself is that he is a singularly unimaginative sceptic. He once saw the spirit-hand of the First Napoleon approach Louis Napoleon and the ex-

Empress Eugénie, and write certain words with a pencil on paper. On that occasion, after seeing Louis Napoleon and the Empress kiss the spirit-hand, Mr. Home had the honour of saluting it with his lips. "It was," he says, "disappearing. I said I should like to kiss it. The hand seemed to be like that of a person thinking, and as if it were a person saying, 'Shall I?' It came back and I kissed it." Mr. Home does not say what is the apparent difference between the hand of a person when thinking, and the hand of the same person when thoughtless. He is of opinion that spirits, like men, are Wesleyans, Swedenborgians, Mohammedans, and of every variety of religious opinion. He knows that they occasionally wear blue coats with brass buttons. They have "hair, and eyes, and nose, and so forth." They are male and female; but he does not think that they have children. He cannot say that he has ever seen a spirit-dog: "but," he adds, "I have seen something which might have been: but I could not tell whether it was the result of imagination." Mr. Home has never seen a spirit-fish or a spirit-inkstand, but he once—even as Brummel once ate a pea—saw a spirit-bottle. Let us not misrepresent the witness. "Now," he says, "I recollect having seen a bottle appear. I think it was a *water-bottle*." He has seen many spirit-flowers, but he never saw "the apparition of a coarser vegetable—a potato, for example." It would seem that spirits have no appetite for potatoes.

In the Master of (now Lord) Lindsay the dialecticians had a witness scarcely less worthy of attention than Mr. Daniel Home. An honest man, of weak nerves, this nobleman admits that he was at one time the subject of one of those optical illusions that often afflict people of feeble digestive powers and irregular habits. The spectre of a black dog used to torment him before he made the acquaintance of the spirits and Mr. Home. The admissions of this witness, and the manner in which his testimony is given, satisfy us that he is perfectly sincere and innocent of charlatanism; but it is remarkable that, whilst meaning to sustain the testimony of the spiritualists, he usually weakens it by exaggeration. Mr. Jencken, of Norwood, although an extremely absurd person, may be presumed to know whether the piano in his wife's drawing-room is a grand or a semi-grand. He assures us—"I have seen the semi-grand at my house raised horizontally eighteen inches off the ground, and kept suspended in space two or three minutes." Lord Lindsay's evidence converts this semi-grand into a grand piano. Mr. Jencken says that he saw Mr. Home elongated "fully eight inches" by spiritual tension; and the elastic medium states eight inches as the measure of his extensibility. "Once," he says, "I was elongated eight inches." Lord Lindsay, however, declares that his friend has been elongated by spiritual means full eleven inches. "I measured him," says the witness, "standing up against a wall, and marked the place; not being satisfied with that, I put him in the middle of the room, and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked." The deponent omits to say whether he was careful to place the candle on a stand, so that the tall man's shadow on the wall was not higher than the head that cast it. When he does not differ from his friends, Lord Lindsay

occasionally contradicts himself. Here is an instance. Detained on one occasion at Norwood by a *séance* held in Mr. Jencken's house till the last of the evening trains for London had left, Lord Lindsay passed the night under Mr. Jencken's roof, on a sofa hastily prepared as a bed for him in Mr. Home's sleeping-room. The medium slept in his usual bed. Lord Lindsay says in his written deposition—"I was just going to sleep, when I was roused by feeling my pillow slipping from under my head; and I could also feel what seemed to be a fist, or hand, under it, which was pulling it away: soon after it ceased." This statement is clear at every point. The pillow seemed to be slipping away from beneath his Lordship's head, because it was drawn by a hand working under it. Eight pages later in the Report, the witness gives an altogether different account of what happened, or seemed to happen, to his pillow. "After I had been in bed twenty minutes I heard raps, and my pillow went up and down in a curious manner." It did not slip away; it only went up and down in a curious manner. In another minute the apparition of a female figure entered the room, and stood over the bed of Mr. Home, who subsequently told his companion that it was the spirit of his late wife, a frequent visitor to the apartment. Now that Mr. Home has married again, we hope, for his present wife's sake, that the ghost of his former lady will discontinue her nocturnal wanderings. There was no candle or lamp burning in the haunted room, but the light of the moon enabled Lord Lindsay to discern the ghost's features, and the next morning, on seeing a photographic portrait of the late Mrs. Home, he recognized in it the face of the spiritual visitant. At the beginning of a long sentence Lord Lindsay says, "I have seen the levitations, but not in a brilliant light"; and at the close of the sentence he observes, "I once saw Home in full light standing in the air seventeen inches from the ground."

Another witness was Mr. William Faulkner, surgeon, of Endell Street, who said, "that for some years past he had been in the habit of supplying magnets, which were so constructed that, by pressing a small brass button, raps could at all times be produced. Some of these magnets—as, for instance, the one which he had brought with him—were made for concealment about the person; whilst others were constructed with a view to their attachment to various articles of furniture." This is perhaps the most significant statement in the volume.

Several of the apparitions and other marvels described in the present volume are just such tricks as ordinary conjurers can perform. Of the others, those which are not referable to unconscious muscular action may be fairly attributed to self-delusion. Had the spiritualistic, or psychic, witnesses been less inconsistent and inexact, we should have formed the same judgment of their phenomena. Many persons, of course, will hold that, since eleven honest gentlemen declare themselves to have seen a heavy dining-room table dance about a room in Fitzroy Square, the table must have so danced; but cautious and scientific critics will think it more probable that the eleven witnesses were the victims of disordered fancy in this matter. The story, however, deserves consideration. Exhibitions of mental delusion

may advance our knowledge of the human mind, and point to the discipline most likely to preserve the intellect from morbid aberrations.

DR. PICHLER.

*Dr. Alois Pichler und der Bücherdiebstahl aus der Kaiserlichen Oeffentlichen Bibliothek in St. Petersburg.* (St. Petersburg, Carl Ricker.)

It is a sad story that this report of a recent trial at St. Petersburg has to tell,—that of the disgrace and ruin which were brought upon his own head by a scholar who had already acquired a great reputation, and before whom a prosperous and honourable career seemed to be opening. But it is one that is well worthy of being told, if only it may serve as a warning to those persons whom just at present overmuch learning seems to be rendering more than usually capricious.

In June, 1869, Dr. Alois Pichler was granted the privileges attached to an honorary Librarianship in the Imperial Library at St. Petersburg, being allowed to go in and out as he pleased, and to take books home at his discretion. In August books began to disappear from the shelves, leaving no trace behind. The officials were in despair; but for a long time they were unable to detect the thief. At last, on the 3rd of March, 1871, as Dr. Pichler (on whom suspicion had fallen because he insisted on always wearing a great-coat and galoshes) was leaving the Library, a servant, who had been told to look closely after him, perceived that he had a book under his overcoat. An officer was called, an inspection took place, and a thick folio was discovered carefully stowed away in a bag sewn into the inside of Dr. Pichler's coat. On this his lodgings were searched, and in them were found more than 4,000 volumes belonging to the Library, the greater part of them packed in chests nailed up as if for exportation. Besides these volumes, which included works on dancing, tailoring, perfumery, &c., were a number of articles extracted from periodicals, *Transactions of Societies*, and the like; a number of pictures cut out of different volumes, and 229 of the Catalogue Cards on which are written the titles of the books in the Library. From many of the volumes the official stamp had been removed, and replaced by Dr. Pichler's private device.

The defence of the accused was very weak. He had borrowed the books, he said, with the full intention of replacing them: the greater part were required for his theological studies, the rest for those wider inquiries which every theologian ought to make. As to the pictures, he had been fascinated by them; so that he could apply to himself Goethe's lines:—

Halb zog sie ihn, halb sank er hin,  
Und ward nicht mehr gesehn.

What probably told more strongly in his behalf was the character for ability and learning given him by the head of the Library, Mr. Delyanoff, who also stated that as Dr. Pichler was in the receipt of a salary from Government of 3,000 roubles a year (450*l.*), and could easily make one or two thousand more by writing, there seemed to be no intelligible cause for his felonious actions. This is Mr. Delyanoff's account of Dr. Pichler's scholarship:—

"I knew the accused by his works, among which one is of great eminence. It is 'The History of the Division between the Oriental and Occidental Churches.' Written with the utmost impartiality, and with great erudition, it is an exceedingly remarkable book. When he came to St. Petersburg, I found that I really had not been deceived by my expectations. A man of the deepest erudition! a really wonderful amount of reading! Scarcely a book, scarcely a pamphlet of a theological or historical nature, or belonging to the realm of Canon Law, had remained unknown to him. . . . In his company we could dispense with all bibliographical assistance; for he knew not only the different editions of every book he might be asked about, but he could name the very year of their appearance."

No wonder that Mr. Delyanoff and his friends were delighted with such a scholar, and looked upon his arrival as a real boon to the Library.

After a long trial, Dr. Pichler was condemned to Siberia for life, and his cousin, Crescentia Wimmer, who had assisted him in packing the stolen books, and in obliterating the Library stamps, was sentenced to a four months' detention in a House of Correction.

NOVELS OF THE WEEK.

*The Rose and the Key.* By J. S. Le Fanu. 3 vols. (Chapman & Hall.)

*The Sylvestres.* By M. B. Edwards. 3 vols. (Hurst & Blackett.)

*Lakeville: or, Shadow and Substance.* By Mary Healy. 3 vols. (Low & Co.)

*Bolt and Win: a Tale of the Olden Time.* By Augustus Wynflete. (Jersey, Le Feuvre.)

MR. LE FANU is, on the present occasion, less grisly and not quite so effective as usual. The skeleton in Lady Vernon's cupboard is tolerably harmless as times go, being merely an invalid marriage, innocently contracted in youth, which leaves her in the uncomfortable position of not being able to recognize the son whom she adores without compromising her reputation,—a very high one, we are informed, in the religious world. She relieves her feelings by various legal proceedings, mostly undertaken under the provisions of a complicated will of her late father, and designed from time to time to exclude relations who offend her from possible participation in its benefits. She varies this somewhat morbid occupation by snubbing and opposing her daughter, a rather flighty and self-willed young lady, whom she eventually entraps into a mad-house. This proceeding is one after Mr. Le Fanu's own heart. The details, however, are not treated quite with his usual fidelity. We think in his fresher moments he might have made much more of the serpentine proceedings of the spy Elijah Lizard, as he haunted the doomed young lady in her travels in Wales, in the old farmhouse so well described, and in the walks and avenues of Roydon Hall. Also we can imagine with what zest he might have revealed to us the nature of the evidence of insanity which the "stern chatelaine" of Roydon accumulated day by day against her daughter. We could have spared, for the sake of those steps in the narrative, over which he would have guided us so well, some of the space allotted to the inner life of Garewoods, a place the character of which we understand almost before we reach it. But no doubt it would have cost our author no slight pang to have omitted any of the circumstances which gradually reveal to the poor