

# The Spiritualist,

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## THE TESTIMONY OF CONJURORS.

THE "SATURDAY REVIEW" ON TRANSCENDENTAL PHYSICS.

BY C. C. MASSEY.

To the explicit testimony of Bellachini and Jacobs, and to the admissions of Houdin and Maskelyne, may now be added the following from Mr. W. Irving Bishop, the master, as he tells us, of Mr. Stuart Cumberland, in the art of "exposure." He administers a snub to the latter for wishing to produce the impression that all the phenomena are mere conjuring. "This," says Mr. Bishop, in a letter to the *Echo* of September 11th, "is not the case. . . . In over ten years' experience of mediums and Spiritualists, with all sorts of conditions and facilities for studying these phenomena, I admit that there are certain genuine manifestations. These, however, I undertake to explain, although not on the basis of jugglery, which, indeed, in some cases would be wholly irrelevant and inapplicable. Hitherto, I have not been able to expose every professional medium and reproduce all spiritualistic experiments, and I am still anxious to discover whether there is any truth in the claims of the Spiritualists." It is as well to make a note of these admissions by experts of reputation, as I observe that a writer in the *Saturday Review*, (September 11th,) who appears to be an amateur conjuror, is still of opinion, after reading Zollner's book, that this art is adequate to the explanation and reproduction of all the manifestations. Some years ago the opponents of fact declared that they would accept the evidence of nobody but men of science. When this was forthcoming in some abundance, it was discovered that physicists were particularly incompetent for the investigation. Only the conjurors could detect the *modus operandi*. This fraternity are willing enough to accept and make the most of the advertisement. Give them their own conditions and they are quite ready to describe their tricks as an exposure of Spiritualism. But there happen to be some among them who know the truth of the matter, and who prefer integrity to popularity. Thus we have the most distinguished professor of the art in Germany publishing



a perfectly unreserved vindication of Slade, after exhaustive investigation. And Mr. Jacobs, a highly accomplished performer in Paris, comes out as an avowed Spiritualist. Robert Houdin, whose fame as an expert has perhaps hardly ever been rivalled, and who had made a special study of the means by which clairvoyance could be simulated, nevertheless discovered the existence of the genuine article, and like an honest man admitted it. Mr. John Nevil Maskelyne does "not presume to prove that such manifestations as those stated in the report of the Dialectical Society are produced by trickery," and has "never denied that such manifestations are genuine." And now Mr. Irving Bishop uses similar language. By and by, I imagine, when the facts can be no longer disputed, these gentlemen will be the first to call attention to the admissions by which they now qualify their rôle of exposers. Meanwhile, perhaps even a Saturday Reviewer who has learned a "ring trick" may pause to ask himself what they mean?

And, by the by, two specimens of that writer's mode of dealing with evidence may perhaps entertain your readers. At page 105 of *Transcendental Physics* (the translation), Professor Zöllner records the transfer of two wooden rings, slung on a loop of catgut, from the catgut to the leg of a small table near that at which the Professor and Slade were sitting. This took place during a sitting of about six minutes' duration, in full light. The ends of the catgut had been tied, sealed, and were held during the sitting, by the Professor himself. The experiment itself was not the one which had been designed by Zöllner, and of this fact the Saturday Reviewer makes the following use. "Now this turn of affairs is acknowledged to have been unexpected: therefore, though the table may have been examined at some previous time, it was clearly not examined at the time, and with a view to this particular experiment. An inkling of the *proposed* test, which we are not told was kept secret, the help of a turner, two minutes alone with the table at any previous opportunity before the *séance*, a *temps* of the most obvious kind, and the affair is, from a conjuror's point of view, as simple as could be." *The Reviewer does not even mention the little fact of the rings having been slung upon the catgut, secured as described.* For all his readers are told, they might have been in Slade's pocket. How did they get off the catgut, which was found uninjured (as shown in the plate) and tied in two loose knots?

Now, upon this omission some very serious remarks might be made. There are in the article, notwithstanding its little conceits of adeptship, and its very patent prejudice, signs of an intelligence superior to the stupid insolence to which we are accustomed in the comments of the Press. There is at least a formal recognition of the claims of evidence to consideration; and there is an honourable admission that "the testimony of such men as Mr. Crookes and Professor Zöllner is unimpeachable." But the profession to deal with evidence seriously entails a responsibility which is more than intellectual—which is moral. Now suppose that the *Saturday Review* had so dealt with evidence on any subject of literary, historical, or scientific interest to the general public, as we have seen it has dealt with evidence in this case. I venture to say that the paper would be held, on discovery, to have lost caste, and would be discredited among men of culture. Here the suppression was quite safe from such consequences. But the offence is not the less as grave as any scientific offence can possibly be. And a scientific controversialist, who does not recognise that a scientific offence is a moral offence has a very inadequate sense of his journalistic responsibilities. Yet the writer, red-handed, as it were, from this mutilation of scientific evidence, forthwith parades his regard for "the cause of truth, science, and religion," and his apprehensions for these interests from the recognition of facts which, by virtue of his undertaking to explain them, he professes to place fairly before the public.

But the sceptic has another resource, more often resorted to for the explanation of prophetic dreams and ghostly visions than in regard to mediumistic phenomena. This is coincidence. At page 34 of *Transcendental Physics*, we have the account of the sudden and simultaneous rending of two rods of a bed screen, five feet from Slade, by a force which Professor Zöllner shows must have acted longitudinally upon them. He further proves (p. 125) that this effect represented a force of two-horse power. The screen was a new one—at least, but a year old—and so he, the Reviewer, says: "precisely the same thing happened to an acquaintance of the writer, and was subsequently proved to have been due to the sudden springing of a board owing to the contraction of part of the wood which had not been properly seasoned. We merely wish to point out that a perfectly simple explanation is not even alluded to or suspected in the



account given of the incident." Even if the springing of the unseasoned wood could have resulted in the rupture *as described*, imagine the coincidence of such an accident at such a moment! Just previously this very screen had been pushed forward a foot into the room by some force which was certainly not the springing of a board. It had just been replaced in its position, five feet from Slade, by Zollner, when the "accident" occurred! For a whole year that perverse screen had been behaving itself like a properly seasoned article through every change of weather and temperature—winter, spring, summer, autumn, (the sitting was on November 16th), and then, at the very moment when a mediumistic impostor has occasion for its services, two *separate* parts simultaneously spring! Probably the doubt above expressed as to the physical possibility of the incident from such a cause would be confirmed by any joiner or carpenter who should read the account, and this may have seemed apparent on the face of it to Professor Zollner.

On the most remarkable of the other phenomena recorded by Professor Zollner, the Saturday Reviewer is prudently silent. Nor, though the whole article is a vindication of the claims of the conjuror's art to explain and to produce all the phenomena, have we the least allusion to the evidence of Bellachini.

There is one proposition which seems strange to the Reviewer, and makes him hopeless of us. "It has been over and over again asserted by leading Spiritualists that if every medium living were proved to be an impostor, their faith would remain unshaken. For such person there is no reply!"—If for "to be an impostor" is substituted "to have practised imposition," I believe that all really experienced Spiritualists will be ready to accept the responsibility of this statement. I commend to the consideration of the Reviewer a proposition precisely analogous. If every drop of water could be proved to have been seen as ice, I should still maintain that water is a fluid. For those who cannot understand that facts which no supposition of trickery can explain remain untouched by any subsequent discovery of trickery where this is a possible and sufficient explanation, there is indeed "no reply." But it must be observed that that case is put only as an extreme hypothesis, that the proposition is merely a logical statement of our position, and by no means represents our real sentiments towards mediums sufficiently proved to be such. The question of the moral re-

sponsibility—as that term is usually understood—of mediums in the simulation of phenomena is an extremely difficult one. But it has no relation to the main evidences on which we rely.

Having given these instances of the Saturday Reviewer's treatment of evidence, it is amusing to find him adding "it cannot be too often repeated that the question is one of evidence alone," quite as if this were an admission to be extorted from those who adduce the evidence, rather than from those who, like the Reviewer himself, described the facts to be proved as "pernicious doctrines." A similar guarantee for the candour with which evidences are likely to be judged is to be found in the foreboding of "lamentable results for the cause of truth, science and religion," from the public recognition of them. It must be added, that with all his regard for evidence the Reviewer does not give his readers the opportunity of comparing his account—such as it is—of Professor Zollner's experiments with the book itself, now published in English, the article making no allusion to the existence of a translation. But perhaps he was not aware of the latter.

September 20th.

## Correspondence.

### THE WALLACE-FLETCHER CONTROVERSY.

Sir,—Respect for the name of Mr. Alfred R. Wallace compels me to notice a letter, which, coming from a person of his understanding, has astonished me.

The "wilful and deliberate untruth" with which, in *The Spiritualist* of November 21st, 1879, I charged Mr. Fletcher, was his statement in *The Spiritualist* of November 14th, 1879, that, in certain remarks made by him to a gentleman who reported them in the *Whitehall Review*, "Dr. Slade was not the American Medium who was in his mind."

I must now reluctantly go over again the justifications I had for so characterising that statement, and for making a charge which I deliberately repeat, and claim to have proved for every rational understanding not resolutely blind to facts.

Attention to dates is necessary.

Mr. Fletcher's remarks as reported in the *Whitehall Review* of September 13th, 1879, (and the accuracy of the report has never been impugned) were the following:—

"There are men, not necessarily impostors, but charlatans, who have disgraced our creed. For my own part, when I learned that an American had rendered Spiritualism detestable and contemptible in this country, I at once resolved to come over and wipe out the disgrace. I have partly succeeded."

Observe the words: "I *at once* resolved to come over" (the italics are mine). It is possible to suggest an ambiguity, since at once to resolve to do a thing is not necessarily the same as to resolve to do it at once. Of this ambiguity Mr. Fletcher and his defenders may have the benefit, though the former did not claim it when the words were pressed upon him.



The Slade case occupied the public mind from September, 1876, to February, 1877.

Mr. Fletcher arrived in England in the spring of 1877: the exact date I am not able to give.

The question was, to whom else, if not to Slade, *could* Mr. Fletcher's words have been intended to apply. The words, be it remembered, were: "An American had rendered Spiritualism detestable and contemptible in this country." Applied to Slade, these words were perfectly intelligible. For months, immediately before Mr. Fletcher's arrival, the Press had been teeming with vituperation of Spiritualism on Slade's account. The subject had never been so bitterly and continuously abused before. Can we find another "American" of whom the above *could* have been said, and if so, how far must we go back to look for him?

Mr. Home has been sometimes, though improperly, described as an American. The case of *Lyon v. Home* occupied public attention in 1868, and no doubt tended to discredit Spiritualism in England at that time. Does Mr. Wallace believe that Mr. Fletcher had this in his mind when he gave his reason to the *Whitehall Reviewer* for coming over to England in 1877? The only other Americans unfavourably known here in connection with Spiritualism prior to 1877 were Mr. and Mrs. Holmes. This name was put forward by some of Mr. Fletcher's friends to explain his meaning, with an utter inattention to dates, circumstances, and the language used. Mr. Fletcher had, I understand, privately suggested this interpretation of his words, but was too astute to commit himself to it publicly. In point of fact, the alleged exposure of these people at a *seance* in this country never attracted public notice outside Spiritualist circles. *They left England early in 1874, three years before Mr. Fletcher's arrival.* Their names were always coupled together—as "the Holmeses"—in connection with their mediumship here, whereas Mr. Fletcher spoke of "an American." To talk of the Holmeses, or either of them, having "rendered Spiritualism detestable and contemptible in this country" would be to use words without a shred of historical sense or meaning. That they did discredit Spiritualism in America, very shortly after their return, there is no doubt, but this fact only makes the absurdity, if possible, still more apparent. But if anyone is still inclined to believe that Fletcher's language, perfectly natural and obvious as it was—of course from a hostile point of view—in relation to Slade, and wholly inapplicable in relation to anybody else, nevertheless alluded to the Holmeses or to some other person, and not to Slade, he will have the further task of accounting for the succession of evasions and verbal subterfuges resorted to by Fletcher in the correspondence on the subject. It was only when these were exposed one after another, and no further resource was left to him, that he came plump out with as palpable a lie as ever was told. Nor did he attempt to support it by giving the name of any person, other than Slade, to whom his words did or could refer, or any reason for abstaining from doing so. As you, sir, have observed, Fletcher sat down under my actionable imputation. I only challenged him to sue me, because I understood that he had boasted privately that he would "prosecute" anyone who published anything injurious to his character. I had already made him another offer; viz.: to submit the question to three of his own colleagues on the Council of the British National Association of Spiritualists, two to be named by him, and one by me, and if they agreed on certain points in his favour, I undertook to advertise an apology. This offer he did not accept.

It was a gross and impudent lie, but some may

think it was a venial one. Fletcher had tried to curry favour with the outside public, and to glorify himself through the *Whitehall Reviewer*, at the expense of his unfortunate countryman; but he was not prepared to face the unpopularity among Spiritualists which would have resulted from a straightforward avowal of the natural and only sense of his words. Why make all that fuss about it? Why not shrug our shoulders and let it pass, without telling the man publicly, as I did, that he was a liar? Well, for this, in the first place: that I had had to tell him so privately before. The Fletchers had not been long in this country when they busied themselves by circulating infamous calumnies respecting honourable people abroad, who were my friends. When this came to my knowledge, I wrote to Fletcher characterising his conduct without much circumlocution. Another gentleman, well known to your readers, undertook to bring him to book. Fletcher swaggered and wriggled for a long time, just as he did in the correspondence about Slade. But he was in the resolute clutch of a man who is seldom defeated in his just purposes; and in the end he was forced to a written admission that he had no personal knowledge of the scandals which had been accepted in certain quarters on his and his wife's sole authority. In the next place, reports had already reached me of the transactions now under investigation in America. I believe I said nothing about these to anyone, because it is my habit not to repeat scandalous and unverified rumours; but they were an added inducement to expose the man's character so far as I could.

Shortly before or after the publication of my letter of 21st November, 1879, a countryman of Fletcher's sought an interview with me, and volunteered certain information. I did not pay much heed to it; merely noting, that, if correct, it proved that Fletcher had no more holy or exalted mission in visiting England than to see how much money he could make. I can give some particulars of this information if necessary, and name my witness. Fletcher's pretence to the *Whitehall Reviewer* that he was actuated by any nobler motive was apparently about as true as his subsequent disclaimer of any reference to Slade.

I have no wish or need to call in aid of my particular accusation against Fletcher, the graver suspicions under which he now lies, and which are as yet unproven. Beyond the indignation I felt at his slanders, I have had all along so little personal feeling against him that I believe I have put several guineas in his pocket, and have tried to put many—(almost down to his leaving England), through friends I have induced, and attempted to induce to visit him professionally; accepting, as I did and do still, the abundant testimony to his clairvoyant powers.

I should be glad to close my reply to Mr. Wallace here, weary as I am of the subject, and disgusted at being obliged to recur to it at all. I am happily relieved of the necessity of asking you to publish what I had written concerning a sentence in Mr. Wallace's letter, respecting myself, which I read with almost more amazement than indignation. I, of course, at once communicated with Mr. Wallace, and having received from him the only possible intimation to be expected, or which I could accept—viz., of his intention to make a retraction and apology in your columns, I have only to notify now (to save further writing) my acceptance of an undertaking which I do not doubt will be sufficiently fulfilled.

C. C. MASSEY.

2, Harcourt Buildings, Temple, September 25th.

Sir,—In my letter which you published last week, and which I wrote in order to defend an absent man



from what I considered an unfair attack, I find that I made use of words which are held to involve an accusation of wilful untruth against Mr. Massey. This was not my meaning. I wished to imply that while, *in that matter*, Mr. Fletcher was quite free from blame, the accusation was made and supported in a way which I and many others thought both unfair and reprehensible. Inasmuch as my words go beyond this meaning, I willingly and unreservedly retract them and apologise to Mr. Massey for having hastily written them.

I have not at hand the numbers of the *Spiritualist* containing the controversy, and must therefore defer an exact statement of what I consider so especially reprehensible till next week. But I may now clear the way by a few remarks on the expression which was the subject of the accusation and controversy. The words used were (as I am informed on good authority) —“If American mediums have ruined Spiritualism, I will do my best to uplift it, &c., &c.,” and this was said to be an attack on Slade, because he was the latest American medium who had been accused of imposture. But everyone knows (or ought to know) that almost all popular notions of Spiritualism in England and almost all the obloquy it has endured, have been derived from American mediums. Mrs. Hayden, Mr. Foster, Mr. Home, and the Davenport Brothers, have all been treated as impostors for the last twenty years, and theirs are the names most constantly referred to by Dr. Carpenter and others in their attacks on Spiritualism. More recently, Mr. and Mrs. Holmes were “exposed” by a body of London Spiritualists, and afterwards in America another alleged “exposure” of the same mediums led to the celebrated declaration of R. D. Owen, which did so much harm to the cause. Then we had Mrs. Fay, whose sensational performances were so violently attacked by Dr. Carpenter, and her “exposer,” Mr. Bishop, supposed by some to have been medium and juggler combined. Surely here is an ample list of American mediums whose doings have injured the cause of Spiritualism in England, and it was to the last four or some of them that I and many other Spiritualists at once understood Mr. Fletcher to refer; yet he was accused of meaning to insult Slade, of whom he was known by his friends to think very highly! The facts I have stated above being so well known, Mr. Fletcher very properly refused to mention names, but he *did* deny that he referred to Slade, and that ought to have closed the controversy. Although myself a friend of Mr. Slade and one who gave evidence in his favour, I can yet fully endorse Mr. Fletcher’s statement—that Spiritualism in England owes much of its bad repute to American mediums—not, as I believe, on account of their own bad conduct, but due rather to errors of judgment, and to the prevailing ignorance of the laws and conditions of spiritual phenomena even among Spiritualists themselves. ALFRED R. WALLACE.

Sir,—I have read with dismay Mr. Wallace’s letter which you printed in your issue of September 24th, for I feel as though I had sustained a personal loss through the blow which that letter gives to the estimate in which I have held the judgment of its distinguished writer.

The suggestion that the accusation of “wilful untruth and exposure” is properly “applicable to Mr. Fletcher’s opponent” is too ridiculous to be seriously discussed by any one who has taken the trouble to make himself acquainted with what Mr. Massey has accomplished during the last four years’ work, which has over and over again given evidence of a sensitive loyalty which has led Mr. Massey almost over the bounds of legitimate self-sacrifice. Mr. Massey’s fair fame may well

be left to take care of itself, and indeed it would be as great an impertinence to defend as it is to assail it. If, as I strongly suspect, Mr. Wallace wrote carelessly and without appreciating the force of the words that he used, I think that he owes it to himself to admit manfully that such is the case.

But that which dismays me—a somewhat sceptical though much interested observer—is the damage which Mr. Wallace has inflicted upon his own reputation—a reputation which is of the highest possible value to those who concern themselves with the facts and theories with which his name is associated. That so eminent an observer should have considered “with great care” the evidence given in the matter in dispute and yet have written the letter which I have just read, is little less than disastrous. It really suggests a doubt, not unfrequently suggested, both by friends and opponents, in reference to psychological studies, whether “scientific men,” however illustrious, are not often found to be strangely deficient in the power of appreciating the value of evidence in matters in which the exact testimony of the senses is unattainable.

The dispute, if it deserves the name, is too long for me to discuss fully in your columns, but, to put a common-sense test, I would ask your readers whether any moderately well informed person who read Mr. Fletcher’s remarks which commenced the controversy, could or did understand them as referring to any person except Mr. Slade. Mr. Fletcher was taxed over and over again with referring to Mr. Slade, and after a good deal of beating about the bush he at last took refuge in a bare denial, which carried the case no further than it was before. Such a denial of a meaning which, and which alone, fitted the questioned words was worthless, unless accompanied by such explanation as it was possible for a reasonable man to accept. The failure to give such explanation on the part of the accused person resulted, for all practical purposes, in “conviction,” and I cannot see how either Mr. Massey or yourself could have arrived at any other conclusion upon the facts which were made public.

Every one will agree with Mr. Wallace’s dislike of the personalities to which he alludes, but he must remember that in this case an attack, as improper as it was gratuitous, had been deliberately made public, and that it at once became the duty of Mr. Slade’s supporters to meet and crush it as publicly as it had been made.

LEX.

Lincoln’s Inn, September 25th.

#### AN UNIQUE PHENOMENON—RECOGNITIONS.

Sir,—In his letter to the *Irish Times* (copied into your paper this week) “Anti-Spiritualist” records a phenomenon too likely to be overlooked in estimating the value of his testimony. He tells us “a dog . . . was found to be perfectly saturated with perspiration, and trembling violently”—from fright at the freaks of spirits. As no dog ever was, or ever could be, “saturated with perspiration,” (being an animal that does not perspire through the skin) we have here an amusing instance of the imaginative touches too often, I am afraid, added to descriptions of this kind. And this suggests a remark as to the frequently recorded “recognitions” at materialisation seances, where usually the light is much too bad for any distinct perception of features at a little distance. We habitually speak of “the evidence of our senses,” as if the mind or imagination had nothing to do with our perceptions. But in fact, the memory fills up the outlines of every familiar object, when obscurely seen, and makes that appear a perfect sense-picture, of which in truth the most recognisable elements are contributed by the



percipient. How often, also, are natural objects, seen in a fog, transformed into the creatures of fantastic imagination! If the unimpassioned fancy plays such tricks with our senses, how large a discount must we not make for the suggestive effect of the faintest similarity, observed in semi-darkness, and instantaneously calling forth in every vivid trait the treasured images of the memory? C. C. M.

#### A NEW WORK BY CAPTAIN AND MRS. BURTON.

We have in the press, and it will shortly be issued, a book by those able and popular writers, Captain and Mrs. R. F. Burton, on the Passion Play at Oberammergau, as Seen by Four Eyes. Captain Burton describes the play in the first half of the book, from a realistic point of view, such as is much needed to balance the large amount of "gush" previously let loose by nearly every writer on the subject. Mrs. Burton, in the second half, describes it from a Roman Catholic point of view, so that a somewhat "all round" description will be presented within the limits of a single cover.

#### THE PROSECUTION OF MEDIUMS BY SPIRITUALISTS.

As already published in these pages, Dr. Mack, a healing medium with an influential connection in London, has been taking active steps to prosecute Mr. and Mrs. J. W. Fletcher, American mediums, for the alleged practising of what is known as "the confidence trick" on another Spiritualist, Mrs. Hart Davies, an English lady. Several of the Boston (Massachusetts) newspapers agree in stating that according to Mrs. Davies the Fletchers induced her to deposit with them in London, a large amount of personal property, and that she became so entangled with them as to get personally somewhat under their control. At last she explained the circumstances to Dr. Mack, the medium, at the Lake Pleasant camp meeting; he espoused her cause, made the Fletchers give up at once about half the property, and set the law and the police to work to obtain the remainder. The total value of the property originally deposited with the Fletchers is said by *The Boston Herald* to have been 60,000 dollars, and that Dr. Mack at once made them refund 30,000 dollars.

In London Fletcher set up as a religious teacher, but Mr. C. C. Massey convicted him in these columns, of publishing a wilful untruth, since which we ignored his public work here as much as possible. The details of the exposure by Mr. Massey will be found on another page. In Boston Fletcher has just published, and subsequently withdrawn, another untruth,

that his friend Signor Rondi—an honourable Spiritualist and a friend of Garibaldi—did not pay his hotel bills. But these circumstances should not prejudice the minds of our readers in regard to the present confidence trick charge, no information whether it has been proved or disproved having yet reached us. Moreover there are discrepancies in the details given by various Boston newspapers of some of the alleged misdeeds of the two mediums.

False charges against mediums are commonly printed in the lower section of the ordinary secular press, and the replies to the false accusations arbitrarily suppressed. But if this charge against the Fletchers is true, Dr. Mack deserves warm thanks, if only in consequence of its having long been felt by respectable people in the movement, that the prosecution of shady mediums by Spiritualists would do much good to Spiritualism. Especially will such action aid upright mediums, who must feel greatly pleased to see dishonest persons ejected from their ranks. We hope the case against the Fletchers is not so black as alleged in the American newspaper reports.

#### CABINET SEANCES.

Several mediums have been getting themselves into trouble of late by giving cabinet *séances*, nor are they entitled to the slightest sympathy. About two years ago the question of cabinet *séances* was very fully ventilated in public, and the general conclusion arrived at that, except for purposes of scientific research, they do more harm than good to the mediums and to the movement, and prejudice against Spiritualism more persons than they convert. Nine out of every ten public scandals which have injured Spiritualism in America, originated with cabinet *séances*. All the best London mediums have long since abolished cabinet *séances*, and obtain materialisation phenomena while they are held hand and foot, in private houses, away from their own premises. The forms at cabinet *séances* are very often nothing more than the mediums in a trance, and in those cases in which there is a genuine materialisation, the presence of the cabinet usually destroys all evidence thereof.

SPIRITUALISM IN SOUTH LONDON:—An association entitled "The South London Spiritual Society" has been formed, and holds its meetings at 8, Bournemouth Road, Rye Lane, Peckham. The president is Mr. James Kinnersley Lewis, and information as to its meetings may be obtained of the secretary, at the above address.



## EXTRAORDINARY MANIFESTATIONS AMONG SAVAGES.

I send an extract from *The Australian Abroad, Second Series*. By James Hingston, (J. H. of the *Melbourne Argus*), London: Sampson Low and Co. Lately published.

"My conversion, like to that of Bishop Colenso by the pensive and enquiring Zulu, was accomplished by three nearly naked Hindoos, who, I am convinced, were nothing but human beings. One of them threw up in the air numbered balls, which I was allowed first to handle and to mark. I am prepared to swear that I saw these balls go up and get smaller to the sight as they ascended, making an apotheosis, as it were, and so going out of sight. They remained thus until a spectator specified which number he wanted back. In response to the Hindoo's call, No. 7 came bouncing down to his feet with but little delay, and No. 5 also when I asked for it. At a *séance* of any Spiritualist such a performance would have stamped out scepticism, and crushed all scoffers. Who can question that the viewless spirits of the air assisted in this little swindle, leaving for a time their recognised occupation of rapping tables, and writing meaningless messages in execrable English.

"Following upon this exhibition came another, which knocked away the last frail support of materialism, and would have converted the densest dunderhead of an unbeliever, even if German or French. One of the trio called to me for a coin, and got a good English half-crown, which I afterwards desired him to keep to avoid giving him ten times the amount, which he richly deserved. The coin was handed around for show, in conjuror fashion, and then offered to anyone to hold, which a Frenchman at my side kindly consented to do. Before he closed his hand upon it I saw that it was my half-crown. Doubt there could be none.

"Hankee Pankee then asked me, in broken English, into what other country's coin I would like the half-crown to be changed. I mentioned Hindoostan, upon which the Frenchman was asked to open his hand, and there lay a rupee and no English half-crown! The Frenchman declared that he had felt no invisible fingers at work, and that nothing to his knowledge had gone through his skin. I had seen a scarce coin in Ceylon made of copper, and having an elephant stamped on one side, and the head of the third of the Georges upon the other, already described as a 'stiver.' I requested the dusky supernaturalist to change

the rupee into that coin *when the Frenchman had again closed his hand upon it*. On his again opening it at the conjuror's command, the change had been made, and from that it was again changed to the half-crown, now offered to me. It was free from all smell of brimstone, but it was such a 'kittle' of uncanny coin that I bade Hankee to keep it as a reward."

Ghosts are getting too common by half for the equanimity of the Press. If they go on like this we shall soon have such an eating of dirt among the latter as never before was idealised. There are no less than three ghost stories, "all of a heap," in the *Daily Telegraph* of to-day, September 25th, given, of course, very grudgingly and begarbled, but there they are, I send them to you, though, as they are, they are not worthy of your columns.

Also, by the same paper, I see that Madame Enault is at Hull. There she is with her "brigands" as well as with her "gilded car, drawn by the three jet black horses which were so greatly admired when in Sheffield." She seems to be taking a rest, for "she has not yet commenced her teeth-extracting and wen-removing operations." SCRUTATOR.

## A MEMORIAL TO THE SECRETARY OF STATE.

At a Council meeting of the National Association of Spiritualists, held September 14th, the following memorial was ordered to be circulated. It was only sent so as to reach us last Tuesday afternoon, hence the delay in publication:—

Memorial of the British National Association of Spiritualists and others, relative to the State of the Law affecting Persons known as "Spirit Mediums" and "Clairvoyants."

To the Right Honourable Sir William Harcourt, Her Majesty's Secretary of State for the Home Department.

THIS MEMORIAL RESPECTFULLY REPRESENTS:—

1. That your Memorialists are interested in, and for the most part engaged in, the investigation of certain physical and psychical phenomena which manifest themselves in the presence of individuals variously described as "Spirit Mediums," "Psychics," and "Clairvoyants."

2. That an Act was passed in the year 1824, known as "The Vagrant Act," 5 Geo. IV., c. 83, "to make further provision for the suppression of Vagrancy, and for the punishment of idle and disorderly persons, rogues, and vagabonds, and incorrigible rogues in England."

3. That by the 4th Section of the said Act the following, among other persons, are to be deemed rogues and vagabonds within the intent and meaning of the Act, and are made liable, on conviction before any Justice of the Peace, to be committed to the House of Correction, and there to be kept to hard labour for any term not exceeding three calendar months—that is to say, "Every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of His Majesty's subjects."

4. Your Memorialists complain that, by recent judicial decisions and the practice of Justices of the Peace, the above last-cited words of the 4th Section of the said Act have received an application never intended or contemplated by the Legislature, and that thereby not only has injustice been inflicted on individuals whom your Memorialists believe to have been innocent of any intentional deception, but, moreover, prosecutions are encouraged which have for their purpose and effect the discrediting, prejudicing, and obstructing legitimate investigation and enquiry



into a subject of the highest interest and importance as a branch of scientific research.

5. Your Memorialists refer to the prosecution of persons alleging themselves to be the instruments, vehicles, or mediums of an invisible and unknown agency, sometimes operating physically, as in the movement of ponderable objects without any ordinary and visible means; sometimes controlling their own actions or utterance, and thereby giving information not possessed by themselves to others resorting to them. These facts can be substantiated by the testimony of a large number of competent and capable investigators, both scientific and other.

6. While strongly reprobating pretensions knowingly false and unfounded to this character, and earnestly desiring that all proven cases of fraud should meet prompt and decisive punishment, your Memorialists respectfully question, as a matter of policy, the perpetuation of laws designed for the exceptional protection of persons of infirm and credulous judgment, and submit that such cases are sufficiently provided for by the criminal law applicable to the offence of obtaining money by means of false pretences. But apart from this, they desire further to call your attention to the essential distinction between the case of vagrant impostors who defraud the weak and ignorant among the poorer and uneducated classes, and that of the persons generally referred to as mediums. The latter are not "vagrants," but have usually, if not invariably, a settled place of abode: "fortune-telling"—the governing words of the said Section—is no part of their practice: they make no such profession, nor are they resorted to for such purpose: they submit to and invite full and free investigation by any legitimate methods which the ingenuity of those who resort to them can devise, and such investigation has repeatedly been conducted at great length, and with extreme care, by scientific experts of eminence, who have afterwards borne witness to the honesty of the medium, and to the reality and value of the results obtained: they gain whatever credit accrues to them, not from their own pretensions or professions, but from the tests and evidences that they afford to their visitors, and from the public report so made by them.

Furthermore, they are resorted to, not by the class which the said Section was framed to protect, but by those engaged in the study of mental and psychical phenomena, and generally by the curious, who are usually persons of education or competent understanding, who form an independent judgment of what they witness. Among these are, in fact, many persons distinguished as well by their social position as by their abilities, not a few being of high literary or scientific attainments. By investigators such as these, who are manifestly not to be ranked in the category of the ignorant and credulous who need protection from the wiles and devices of vagrant impostors, these mediums are subjected to tests in which ingenuity is exhausted to render deception impossible: and even in cases where such precautions are not taken the investigator relies upon his own observation, and not, as does the dupe of the fortune-teller, on any pretences or representations made to him by the medium.

7. Your Memorialists further contend that the question whether an alleged medium has or has not been guilty of conscious and intentional deception in a particular case is one wholly unsuited, from the special nature of the questions involved, for investigation by a Court of Justice. They assert as a fact of most certain experience that the phenomena witnessed, and the communications received in the presence of mediums, are frequently illusory and untrustworthy without any conscious duplicity on the part of the mediums, who are simply the passive instruments of an unseen agency. Most of the prosecutions against them have been instituted, and many so called "exposures of fraud" have been published, in entire ignorance of this fact: and no tribunal that is not so far informed by experience as to recognise this truth can do real justice to an accused medium.

Moreover, to the end that due attention be directed to this point, it is further necessary to admit general evidence that the person accused is not an habitual impostor, but is veritably possessed of the powers claimed for him; for on the proof of his mediumship in general depend the presumptions applicable to the special case under consideration.

Now here arises a difficulty. Were the facts known as the phenomena of Modern Spiritualism commonly recognised as matters of experience, to admit general evidence respecting them would be no more difficult than to allow the evidence of experts in others matters to which such testimony is relevant. This, however, is far from being the case: and to substantiate these facts in the first instance, in each case as it arises, to the satisfaction of a presiding magistrate who is presumably not himself instructed by personal experience and knowledge of the subject, would obviously be a quite impracticable extension of the inquiry, even if it were legally permissible.

As an instance in point your Memorialists would refer to the case of Henry Slade, an American medium, charged at Bow Street Police Court in the year 1876, under the 4th Section of the said Act. For the defence the Magistrate allowed to be

called as witnesses four gentlemen, one of them of great scientific eminence, who were experts in the investigation of Spiritualism, and who had especially tested the mediumship of the Defendant on many occasions. These gentlemen gave evidence of facts wholly inconsistent with the supposition that the Defendant was an impostor—evidence which the Magistrate himself declared from the Bench to be "overwhelming." In attendance were other witnesses prepared to give similar testimony. Yet the Magistrate refused to allow them to be called; and, in giving judgment against the Defendant, he avowedly put the evidence, which he had described as above, altogether out of consideration, expressly declaring that he based his decision "according to the known course of nature." The law, it is true, does not expressly sanction any presumption against the existence of agencies in nature other than and surpassing those generally known—and these it is, and not "miraculous" or "supernatural" powers that Spiritualists allege—but the persons who administer the law are unavoidably bounded by this common knowledge in dealing with evidence and the probabilities arising therefrom.

It results, then, that the Magistrate who adjudicates "according to the known course of nature" in respect to phenomena which do not conform to such "known course" as interpreted by him, finds it practically unnecessary to hear evidence beyond the mere proof of the alleged occurrence of the phenomena in question in the presence of a certain individual, when no other person also present can be taken to have produced them. The case is therefore prejudged; and the examination of witnesses to prove that any alleged act of imposture was not really of that character is a superfluous mockery and pretence. It is upon this fact that no tribunal, without going into an exhaustive and impracticable enquiry upon an unfamiliar subject, can do other than take its own knowledge and experience as the standard of probability, that your Memorialists chiefly rest their statement of the unavoidable injustice and prejudicial character of these prosecutions.

8. Your Memorialists represent that the prosecutions of mediums under the 4th Section of the said Act have usually been instituted by persons who, under the pretence and probably in the belief that they were performing a public duty, were in truth actuated by a prejudice, generally referable to ignorance, against the facts of Modern Spiritualism, and by a desire to discredit what has been recognised by many competent authorities as a legitimate subject for scientific investigation. And this end has been attained by proceedings in which the question, so prejudiced, although apparently involved, was not and could not, as above pointed out, be really at issue. On the double ground, therefore, of the injustice inflicted upon individuals by these essentially defective proceedings, and of the obstruction and prejudice to scientific enquiry intended by and arising from them, you are respectfully requested to entertain the question of such an amendment of the said Act as shall at least confine its operation to the purposes originally intended by the Legislature, and which have been exceeded, as it is contended, by a strained and forced interpretation.

9. The foregoing observations are founded on the contention that the facts of Spiritualism, exposed though they are to much obloquy and misrepresentation, owing to general ignorance on the subject, ought not to be assumed in Courts of Justice, and in proceedings involving the liberty and character of Her Majesty's subjects, to be of the character of notorious and open imposture and delusion. For that this assumption is in fact involved in proceedings of this nature from which the evidence of experts is excluded, has been sufficiently demonstrated. It therefore remains for your Memorialists to refer you shortly to some authorities and evidences substantiating the alleged facts of Spiritualism, which, as they submit, entitle the subject to rank among the scientific questions of the day.

10. The phenomena in question have attracted the attention of competent observers for a long time past, and are year by year being more extensively and thoroughly investigated in nearly every civilised country in the world. Those who have satisfied themselves of the objective reality of these phenomena, either by personal investigation or by testimony, have been estimated, on the competent authority of Judge Edmunds, supported by the Hon. R. Dale Owen, at several millions in the United States alone. Those who, like Mr. Epes Sargent, have the best means of judging at the present time, confirm this estimate; and those equally competent to form an opinion in this country estimate that several hundreds of thousands of Her Majesty's subjects are to be numbered in the ranks of Spiritualism.

Evidence such as has convinced those observers has been obtained, not merely from professional mediums, but from ladies and gentlemen in almost every rank and condition in private life. The late Mr. Serjeant Cox, who devoted a large amount of time and attention to the question, declared that among those known to him as psychics or mediums were "a banker, a physician, two ladies of title, eight persons of very high social position, two members of Universities, two Dissenting Ministers, the son of a county



magistrate, two Peers of Parliament," . . . . and that "some of the most powerful psychics or mediums are children aged from seven to twelve." ["*What am I?*" Vol. II., p. 305. Edition of 1874.] The experience of many of your Memorialists confirms this statement.

11. The literature of the subject includes many hundreds of volumes, all devoted to special or general aspects of Spiritualism; and the collateral literature dealing with general facts of Psychology is infinitely more extensive. The contributors to this literature include the names of men of great scientific and literary eminence, as well as many of high social position. Without pretending to mention more than a few typical names, your Memorialists would draw your attention to the fact that among those who have investigated and satisfied themselves of the reality of some of the phenomena of modern Spiritualism are ranked the names of Archbishop Whately; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Robert Chambers, F.R.S.E.; the late Dr. Wm. Gregory, F.R.S.E., Prof. Chemistry in University of Edinburgh; the late Lord Brougham; Dr. Lockhart Robertson, F.R.S., long one of the Editors of the *Journal of Mental Science*; the late Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late W. Howitt; the late Dr. Ashburner; the late George Thompson; Mr. T. Adolphus Trollope; Mr. Epes Sargent, of Boston, U.S.A.; Governor Tallmadge; the late Hon. J. W. Edmonds, sometime Chief Justice of the Supreme Court of New York; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of Confederate S.A. at the Court of Portugal; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; the late Lord Lytton; the Earl of Duraven; Mr. S. C. Hall, F.S.A.; Captain R. F. Burton, H.B.M. Consul at Trieste; Miss Martineau; Mr. H. G. Atkinson, F.G.S.; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the Baron and Baroness von Vay; the Baron von Dirckinck-Holmfeld; Dr. Robert Friesé, of Breslau; the Baron du Potet; Mons. Camille Flammarion, the well-known astronomer; the Comte de Bullet; Count A. de Gasparin; M. Léon Favre, Consul-General of France; the late Baron L. de Guldenstübbe; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Abraham Lincoln, President U.S.A.; Mr. W. Lloyd Garrison; William Crookes, Editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; Lord Rayleigh, F.R.S., Professor of Experimental Physics in the University of Cambridge; Lord Lindsay, M.P., F.R.S., President of the Royal Astronomical Society; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Professor Ch. Cassal, LL.D.; Professors Wagner and Butlerof, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffmann, Professor of Philosophy, Wurtzburg; Professor Friedrich Zollner, of Leipzig, the eminent physicist, author of *Scientific Treatises, Transcendental Physics, &c.*, whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the same University; W. E. Weber, also Professor of Physics in the University of Gottingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; in connection with the doctrine of the Conservation of Energy; J. H. von Fichte, Professor of Philosophy at Leipzig; not to mention many eminent members of learned societies in our own country, and a vast number of names eminent in literature, science, art, and in the ranks of social life, which we have no authority to mention.

12. Having regard to the position, literary and scientific, as well as social, of the persons above-named, the list of whom might be indefinitely increased were it not that many decline to incur the obloquy which prejudice and injustice, fostered by the state of the law, combine to throw around the subject, your Memorialists submit that to perpetuate this method of treatment is to insult a large body of cultured and eminent men, whose deliberate opinions, formed after patent investigation, are worthy of attention and respect. They allege further that this subject of which the scientific or phenomenal side has alone been touched upon in this Memorial, is intimately associated with the religious faith of a large number of persons; and that to subject this faith to persecution and unjust repression is to act in a spirit with which this age has no sympathy, and to repeat a blunder which history shews to have been invariably productive of the opposite result to that sought to be attained. Whether, then, the religious

or the scientific aspects of the subject be considered, your Memorialists plead for a wise and enlightened toleration as the only method of treatment that is in harmony with the spirit of the age, and which can really advance the cause of truth. And to this end, with some shame that it should be necessary, but with a regretful recognition of the need, they respectfully urge upon you a revision of the said Act, or a more careful restriction of its application to the purposes for which it was originally devised.

13. Finally, your Memorialists respectfully call your attention to the Act of 9 Geo. II., c. 5, whereby a former Act of James I. against witchcraft is repealed, and the following provision is substituted:—"And for the more effectual preventing and punishing any pretences to such arts and powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded, it is further enacted that if any person shall pretend to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend by his or her skill or knowledge in any occult or crafty science to discover where or in what manner any goods or chattels, supposed to have been stolen or lost, may be found, every person so offending, being thereof lawfully convicted, on indictment or information . . . . shall for every such offence suffer imprisonment by the space of one whole year without bail."

Although the above-recited Act has not yet been put in force or attempted to be put in force against mediums, the application of it to their case has been threatened, and may hereafter be attempted. In the absence of any decision on this point, your Memorialists are unable to say whether the exercise of mediumship is condemned by law under the descriptions "witchcraft, sorcery, enchantment, or conjuration," or any of them, but they submit that scientific enquiry is degraded by the very possibility of such construction; that it should be free from all danger of obstruction from the terms of an obsolete enactment; and they respectfully request that in any reconsideration of the law applicable to the subject of this Memorial, the above statute may not be overlooked.

The Council of the Association from which this Memorial proceeds was elected by Ballot, and consists of a President, six Vice-Presidents, and thirty-six Ordinary Members.

The National Association of Spiritualists is working in alliance with a number of similar Societies at home and abroad, each consisting of many members, and pursuing a like method of investigation.

It also numbers in its ranks the names of sixty-six eminent Spiritualists and Psychologists from various countries, all known by their researches in the various branches of psychological science, especially that known as Spiritualism.

Your Memorialists are fully aware of the impracticability of presenting anything like a full and complete statement of their case within the reasonable limits of such a document as the present Memorial. They recognise further the extreme difficulty of presenting a fair view of a subject so unfamiliar in its various aspects and details as that on which they address you. But they confidently submit that they have made out a *prima facie* case to which the interests of truth and justice imperatively claim your attention. And for the purpose of affording further information on the general subject, or of elucidating any of its details, they respectfully request that you will be pleased to name a day on which it may be convenient to you to receive a deputation of gentlemen who are specially qualified by personal knowledge and experience to give such information as may be of important assistance to you.

And your Memorialists will ever pray, &c., &c.

SINGULAR APPLICATION:—Mr. Mann (Messrs. Alsop, Mann and Co.), applied at Marlborough Street Police Court for a summons against a lady, practising as a "healing clairvoyante" and "spirit medium," for having obtained from Mr. Stewart Cumberland the sum of 2s. 6d. on the 15th inst., for some pills, professing the same to be spiritualistically prescribed for the cure of Mr. Cumberland's neuralgia.—Mr. Mann said that the pills had turned out, upon analysis, to be sugar only.—Mr. Mansfield suggested that it was spiritualistic sugar.—Mr. Mann said the spirits had breathed on them, and added that it appeared that the lady had a number of influential believers, and he was instructed that many cases of a similar nature could be proved.—After some discussion as to the legal false pretence, which Mr. Mann submitted was the representation of the pills as of a healing medicament, the same being in fact only sugar, Mr. Mansfield granted the summons.—*Daily Chronicle*, September 27th.



# PROFESSOR ZÖLLNER'S SCIENTIFIC TESTIMONY.

BY EPES SARGENT.

Through the kindness of the publisher, Mr. W. H. Harrison, 33, Museum Street, London, I have received an elegant volume, entitled "*Transcendental Physics: an Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy in the University of Leipsic, etc.* Translated from the German with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law."

The work is an excellent *resumé* of all that is new and important in the experiments and speculations of Zöllner and his fellow physicists of Germany in their investigations of the phenomena obtained in the presence of Henry Slade, the medium.

If anyone has a doubt that some of the transcendent phenomena of Spiritualism are subjects for scientific verification, and are already sufficiently well established, through the accumulation of valid testimony, to present the materials for a scientific basis—his doubt will be removed by the perusal of this interesting and carefully arranged work. It is true that Mr. Massey, in his excellent preface, while he admits that the phenomena are "as capable of verification by scientific men and trained observers (by whom they have *in fact been repeatedly verified*), as by anyone else," is a little disposed to limit the definition of the word *science*, when he adds that the phenomena "are not exactly suitable for scientific verification."

Surely a phenomenon that is not only "capable of verification by scientific men and trained observers," but has already been "repeatedly verified" by such, and may be yet verified by all the contemporary men of science of any high authority, must be admitted, not only as a *potential*, but an actual *fact* of science. The science of the non-professional majority would be sadly limited, did they not accept, on the authority of physicists, thousands of facts and conclusions, which it is impossible for an unskilled, ordinary man, even had he the proper instruments, to verify.

If the verification of our psycho-physical facts depends upon certain physical or psychological conditions on the part of the medium, so does the verification of many natural facts, accepted by science, depend upon certain delicate or seasonable or accidental conditions which cannot "be regularly provided, and the experiment repeated at pleasure"—to use the words of Mr. Massey.

I hope to show in my *Scientific Basis of Spiritualism*, now in the electrotyper's hands, and which Messrs. Colby and Rich expect to publish in November, that Spiritualism already answers the true, liberal, and comprehensive definition of a *science*, in its presentation of certain facts amply demonstrated in the presence of men of science, and capable of daily demonstration for anyone who will take the trouble of patient investigation. The verification may be had through some fifty mediums, now in different parts of the United States; and the facts (which may be rationally accepted as the type and guaranty for the reality of many other phenomena, not so easily demonstrated in broad daylight under flawless conditions) are open and accessible to the most searching scientific methods. But it was not to extend the limits of Mr. Massey's definitions that I took up my pen. It was to thank him for his beautiful and well-arranged volume; not the least interesting part of which is the matter from his own pen in the Introduction and the Appendix.

More or less good testimony that may be fairly classed as scientific, has been given by prominent investigators, both in the United States and in England and France; but this is one of the first elaborate attempts to present the subject scientifically, with the aid of illustrative diagrams, to scientific attention. I hope that Spiritualists generally will do what they can to accelerate the circulation of so able and timely a work.—*Banner of Light*.

## SARDOU AS A SPIRITUALIST.

His familiar spirit was that of Beaumarchais—naturally enough—and on one occasion the author of "*Les Pattes de Mouche*" asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart—Sardou's favourite composer. "Take a pencil," replied Beaumarchais. Sardou obeyed, and began, under the influence of the author of "*Marriage of Figaro*," to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the Boulevard St. Michel, such and such a number," rapped Beaumarchais; "you will find there the paper you need." Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by the defunct Beaumarchais. On his return home he again put himself in communication with the deceitful spirit. "Return," rapped the invisible tyrant,



laconically. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated by the spirit. To buy the necessary quantity of paper, return home, and seat himself once more, pencil in hand, was but the work of a few minutes, and then—oh, wonder or wonders!—he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors and of an unknown style of architecture. It was there the spirit of Mozart dwelt. The drawing was so extraordinary, and so marvellously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of this dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvellous lithograph known as “La Maison de Mozart,” which the brother of the author of “Dora,” the well-known bookseller in Brussels, sells to a few privileged amateurs.—*Whitehall Review*.

#### “FAIREST AMONG WOMEN.”

In a prize competition for sonnets in *One and All*, edited by Mr. G. R. Sims, the second in the list out of 180 competitors was Miss C. A. Burke, who had sent in the following lines:—

O! fair and gracious doth my lady stand,  
White robed, and gazing towards the moonlit sea,  
A single lily in her clasping hand,  
In her grey eyes Love's mighty mystery.  
Her hair, wind-blown, falls strand on waving strand  
About her form, a fitting drapery,  
And evermore the sea on golden sand  
Sings in her ear its soothing monody;  
On her dear lips the smile lies tender-sweet,  
Now broken by a happy quiv'ring sigh.  
O! to lie down before my lady's feet,  
To see her face, to feel Love's ecstasy,  
To lose all else and pay the joyful cost,  
And die beholding her, the world well lost.

**THE DIETZ FAMILY:**—The last number of *The Era* speaks in various reports of the acting of members of the Dietz family. Miss Linda Dietz is described as acting with ladylike and rare talent as Lady Flora Flowerdew, at the Haymarket Theatre. The performances of Miss Ella and Mr. Frank Dietz at the Margate Theatre, are also eulogised.

**DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM:**—The fortnightly Monday evening social and discussion meetings of this Society for the season 1880-81 will open on Monday evening, the 8th November next, at eight o'clock, and will be continued on the second and fourth Monday in each month up to and including April, 1881.

**CHURCH-GOING:**—Oh, stop those bells! What do they ring for? Cannot they go to pray without telling all the world? I wish the bells would cease their terrific clamour. I will speak to this little boy. I am growing bold, you see. “Come here, child, and tell me what you go to church for. There, don't be frightened, but tell me why you go to church?” “Because the parson says I shall go to a very bad place if I don't.”—“Do not believe it, my boy. There is no worse place than this.” Here comes the squire. I'll draw back a little. I wonder what he is going to church for? Oh, he has a pew there, with red curtains around. It is right and proper that it should be occupied on Sundays. That pew is an ornament to the church, and he is an ornament to the pew. I think the days of my youth are back, for I feel inclined to indulge myself this morning with a little secret mirth in watching these churchgoers. We will leave the squire to enter his pew, the poor of the village falling back to let him pass, while we try to ascertain what this lady goes for. She is a widow, and her black weeds cling mournfully about her. There is a pained expression on her face, an eager watchful look in the eye, an expression of patient waiting about her whole figure. I will follow her, in imagination, and ascertain what the watching eager look may mean. It means this—that she has been going to church for five years regularly, waiting and watching for something from the lips of the minister that would satisfy her about the state after death; where the souls go, and especially the soul of her husband. But, somehow, though the minister may be very good in his way, he never comes to the point, never gives the woman what she desires, and she comes back empty as she went. I know all this, because I have noted her face as she returned many, many times. Ah, I will look once more, and then return. Another comes! He is late to church, finishing his toilet as he walks along, giving the last touches to his hair, and settling his necktie. He has been at work until the last moment, in a little apartment where he was not seen. He did not want to go to church; indeed, he wanted the money he would have earned; he is very poor. He will have to sit at night and work when others sleep. He has a sick wife and several children, and they cannot quite starve. He works for the parson, and he works for the squire, making their black cloth look shapeable and proper to go to church in. He must go, or else they would starve him quite; that is why he goes to church.—*Lisette Earle*.

**THE Daily Telegraph** announces that Mr. Chapman has left Spiritualism for Conjuring. Who is this pervert? Is he a young man who briefly allied himself to the commercial side of Spiritualism and who is known in Cambridge, Walsall, and on the continent—who is now going towards commercial conjuring? Philanthropic anti-spiritualistic conjurors usually strongly object to expose what they call spiritualistic tricks. If they *did* expose and publish them as the public earnestly desire them to do, how could they get simple people to pay for a long series of nights, to see widely known and published tricks? It is very hard if they promise on their programmes to expose, but deceive those present by not exposing, and reserve unexposed tricks to show to subsequent audiences of paying observers.

#### Answers to Correspondents.

**W.**—The correspondent of the *Banner of Light*, who signed himself “Fidelity,” wrote to that journal, from London, a general description of the first number of *The Theosophist* (published in Bombay) long before any copy of *The Theosophist* reached England. Was he a clairvoyant medium?



# THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

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