

# The Spiritualist Newspaper,

A Record of the Progress of the Science and Arts of Spiritualism.

No. 474.—VOLUME NINETEEN; NUMBER THIRTEEN.

LONDON, FRIDAY, SEPTEMBER 23rd, 1881.

## "THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

EDITED BY WILLIAM H. HARRISON,  
Museum-street, London.

The following Ladies and Gentlemen have published their names in connection with their Literary Contributions to

*The Spiritualist* :—

HIS IMPERIAL HIGHNESS NICHOLAS OF RUSSIA, Duke of Leuchtenberg	PRINCE EMILE DE SAYN WITTEGENSTEIN (Wiesbaden)
THE LORD LINDSAY, (Earl of Crawford and Balcarres)	BARON VON DIECKMANN-HOLM-FELD (Holstein)
THE RIGHT HON. THE COUNTESS OF CAITHNESS	J. W. EDMONDS, Esq., Judge of the Supreme Court, New York.
THE HON. RODEN NOEL	THE COUNT DE BULLE
THE BARONESS VON VAY, Countess Wurmbrand (Austria)	THE HON. J. L. O'SULLIVAN, formerly American Minister at the Court of Portugal
THE HON. ROBERT DALE OWEN, formerly American Minister at the Court of Naples	M. ADRIEN DE BOURBON, First Lieut. of the Dutch Guard to the King of the Netherlands
THE HON. ALEXANDER AKHAKOF, St. Petersburg	M. L. F. CLAYTON (Leon Favre)
SIR CHARLES ISHAM, Bart.	WILLIAM CROOKES, Esq., F.R.S.
CAPT. R. F. BURTON, F.R.G.S.	C. F. VENABLE, Esq., C.E., F.R.S.
ALFRED RUSSEL WALLACE, Esq., F.R.G.S.	ST. GEORGE W. STOCK, Esq., M.A., (Oxon)
MADAME JULIET HEURTELEY	E. FORTESCUE INGRAM, Esq., M.R.C.S.
C. O. MANSLEY, Esq.	R. FRIESE, Esq., Ph.D., Breslau
MR. SERJEANT COX, President of the Psychological Society of Great Britain	MAJOR-GENERAL MACLEAN
ALEXANDER CALDER, Esq., President of the British National Association of Spiritualists	J. M. GULLY, Esq., M.D.
COLONEL H. S. OLCOTT, President of the Theosophical Society of New York	EPES SARGENT, Esq.
MRS. MANDOU GALL GREGORY	HENSLIGH WEDGWOOD, Esq., J.P.
GERALD MANSLEY, Esq.	DR. GEORGE WYLD
MRS. WILSON (Miss Treherne)	W. LINDSEY RICHARDSON, Esq., M.D., Melbourne
CAPTAIN JOHN JAMES	J. O. LUXMOORE, Esq., J.P.
S. C. HALL, Esq., F.S.A.	C. CARTER BLAKE, Esq. Doc. Sci.
F. PODMORE, Esq., B.A. (Oxon).	H. M. DUNPHY, Esq.
MRS. S. C. HALL	ALGERNON JOY, Esq., M.Inst. C.E.
EUGENE CROWELL, Esq., M.D., New York	DESMOND FITZGERALD, Esq., M.S. Tel. E.
STANHOPE T. SPEER, Esq., M.D., Edinburgh	J. A. CAMPBELL, Esq., B.A. (Cantab)
ROBERT S. WYLD, Esq., LL.D.	D. H. WILSON, Esq., M.A., LL. M (Cantab)
THE REV. MAURICE DAVIES, D.D.	T. P. BARKAS, Esq., F.G.S.
H. D. JENCKEN, Esq., M.R.I.	J. N. T. MARTINEZ, Esq.
O. BLACKBURN, Esq., Parkfield, Didsbury, near Manchester	MRS. SHOWERS
MRS. LOUISA LOWE	WILLIAM NEWTON, Esq., F.R.G.S.
J. T. MARELEY, Esq.	H. G. ATKINSON, Esq., F.G.S.
HERB CHRISTIAN REIMERS	JOHN E. PURDON, Esq., M.B., India
MRS. LOUISA ANDREWS	WILLIAM WHITE, Esq.

*The Spiritualist* has a steadily rising Circulation in all the English-speaking Countries on the Globe. It is regularly on sale at 83, Museum-street, London; 5, Rue Neuve des Petits Champs, Palais Royal, Paris; 2, Lindenstrasse, Leipzig; Signor G. Parisi, Via Della Maltonia, Florence; Signor Bocca, Librario, Via del Corso, Rome; British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale, Naples; 37, Rue Florimont, Liege; Josefstaad, Erzherzog 23, Alexander Gasse, Buda-Pesth; 84, Russell-street-South, Melbourne; Messrs. Kelly and Co., Shanghai; 51, East Twelfth-street, New York; *Banner of Light* Office, 9, Montgomery-place, Boston, U.S.; *Religio-Philosophical Journal* Office, Chicago; 319, Kearney-street, San Francisco; 326, North Ninth-street, Philadelphia; No. 1010, Seventh-street, Washington.

Advertising terms on application.

## THE DEIFICATION OF THE SONS OF MOONSHINE.

One would have thought that as much attention as the subject is worth has already been devoted to those red herrings trailed by Theosophists across the path of Modern Spiritualists, the Himalayan Brothers. The gigantic assurance given by Theosophists to the public is, that these Brothers form a secret society living in the Himalayahs, and that they, with their colleague, a good woman living in Bombay, are able to control and produce nearly all the phenomena known to Spiritualists. No evidence of weight to that effect is before the world, and the absurdity of the position is enhanced by the circumstance that a hymn in honour of the Himalayan Brothers, recently written by a Theosophist, is already published, and in circulation among Theosophical believers in assertions given through physical mediums. The whole subject, therefore, is growing too temptingly amusing to be easily let alone.

The hymn is written by Sohrabji J. Padshah, and is printed in all seriousness in *The Theosophist* of last month. All history reveals the tendency of primitive races to gradually elevate their departed great ones into heroes; as more time elapses, miracles are gradually ascribed to them, until finally the departed man is made into a god, and is worshipped as such. The supposed vast gulf separating the alleged Brothers from the rest of mankind, gives as free play to the imagination as if they had been dead and buried five hundred years, and how far some of the Theosophists are already on the road to deify them, may be judged from the hymn printed in *The Theosophist*. It is addressed "To the Himalayan Brothers," a name, by the bye, which we claim the honour of being the first to give to our mysterious friends, to whom we stand godfather to that extent only. Mr. Sohrabji Padshah opens his sonorous song of praise to the hypothetical Himalayan Brothers thus :—

"Gods of this nether sphere :—

Since ye alone all mortal things outlive,  
And change not through all changes, but achieve  
An endless unity of endless joy,

O'er all things that destroy  
Peace, Love and Harmony,  
From us who mortal be,—  
Knowledge and Hope and Thought  
By us are dearly bought:

And that which is your life but forms our bier.'

The Brothers, it seems, have already been made immortal, as one line in the foregoing verse indicates. The same poet describes man as "writhing on to the fatal end," but the Brothers as having no grave awaiting them:—

"Not thus, ye brothers! oh not so  
Volcanic passions lay ye low,  
Writhing and struggling till your force is spent!  
But calm and resolute from day to day,  
Ye take your onward way,  
And not a grave awaits your cerement!  
Unsullied as the Himalayan snow,  
Pure as the snow of your own mountains, flow  
Your thoughts like mighty Indus in our brain,  
And thence into the universal main.

"Ye mighty Brothers who your vigils keep,  
From clime to clime and age to age,  
And watch our weary pilgrimage,  
As heavy and footsore we climb the steep,  
That leads us to the heaven of your home:—  
Oh Brothers! lend a helping hand, oh! come  
And guide us lest our courage fail,  
And we be hurled from the height,  
Where, dizzy, halting in affright,  
Our footsteps totter and our spirits fail!"

The following verses were not printed in *The Theosophist*:—

Oh Brothers, take a steamer from Bombay:  
With akaz turn the screw. Let the young man  
With greasy turban, guide the craft;  
Let him cry "ease her," "back her," and "abast,"  
In the Thames highway till ye reach the Strand,  
This foreign strand of gloom and fog.  
No infidel unhallowed dog  
Thenceforth will call ye "Snarks" or "Boojum band."

Oh then all wildly will the masses meet,  
"And chase the glowing hours with flying feet."  
With all the pageantry of Eastern clime,  
With drum and trumpet, perfectly sublime,  
Ye shall be welcomed by your brethren here.  
You shall hear essays from their ruling staff  
On Vegetarian Diet—hay and chaff—  
On Will-Power, Vaccination from the Calf,  
On Yog, Astrology, and Ginger Beer.

Hail! Awful Brothers! Hear my howl, my yell!  
List to my mournful dying-swan-like cry;  
Seize me by nape of neck, by stern of breek,  
Then quickly to your far-off mountains fly.  
List not to Padshah—a tin whistle he;  
I'll sound your praises like a mighty gong,  
The Himalayan poet of the skies I'll be,  
And burst the ears of sceptics with my song.

OBSESSION:—A legal authority writing from India, puts a question which others besides himself would like to have satisfactorily answered. He says:—"I have a sister who is suffering from spiritual influences probably, and I would therefore thank you to recommend to me a practical method in Spiritualism which will enable me to free my sister from the thralldom of spirits." Can any of our readers give the information required?

## MORE ABOUT THE AUTHORSHIP OF SHAKESPEARE.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

Comte was right when he set it down as a general rule that science or knowledge in its progress has to go through three stages—that of superstitious belief in personified abstract ideas; next, metaphysical entities; and lastly is landed in the positive stage of real science. Now as Spiritualism is founded on positive facts, its followers must be careful to separate the true from the fictitious. Since Milton's time poets have given up the nonsense of invoking the Muses, and "Scrutator" seems to take Milton's figurative fancies for realities; this shows that misleading metaphorical expressions should be avoided, even now in poetry, when likely to be misinterpreted as in the case of Milton. Otherwise we might well suppose that Scott really believed in the possible deeds and doings of his White Lady of Avenel in *The Monastery*. If we believed in the interference of spirit in respect to our thoughts, beliefs, and actions, no one could say his soul was his own, and a man might as reasonably plead the influence of a bad spirit and confess himself a demoniac, or refer his good actions or highest conceptions to spirit dictation; this is a very serious and solemn question, and one I press upon the attention of "Scrutator." Doubtless conceivability is not to be taken as a criterion of truth, still we must have some conception of a limit to the possible, and hold by the observed order of nature, or imagination would run riot. The three angles of a triangle must ever be equal to the right angle, and the like conditions must ever produce like effects, or they would not be alike, because by like we mean equal to the same.

As regards the authorship of Shakespeare, as Ben Jonson is in the witness box I should like to ask him how it was that he omitted the name of Shakespeare when naming the remarkable wits and writers of his day, and transferred the praises he had bestowed on Shakespeare—and after the death of both Bacon and Shakespeare—to Francis Bacon, and in those very same remarkable words.

At the end of the list of the celebrates of his time, Jonson says in conclusion, "Lord Egerton, a grave and great orator, and best when he was provoked. But his learned and able successor is he that hath filled up all numbers, and performed that in our tongue, which may be compared and professed either to insolent Greece or haughty Rome, &c.,"



words that could hardly apply to Bacon's philosophical writings alone. But let another witness stand forth, Sir Tobie Mathews, Bacon's most intimate, confidential, and literary friend, in referring to the great wit of his time, also omits the name of William Shakespeare, and says, "we have also rare compositions of mind amongst us, which look so many fair ways at once, that I doubt it will go near to pose any other nation of Europe to muster out of any age four men, who, in so many respects, should excel four such as we are able to show, Cardinal Wolsey, Sir Thomas More, Sir Philip Sidney, and Sir Francis Bacon; for they were all a kind of monsters in their several ways. The fourth was a creature of incomparable abilities of mind, of a sharp and catching apprehension, large and faithful memory, plentiful and sprouting invention, deep and solid judgment for as much as might concern the understanding part; a man so rare in knowledge of so many several kinds, induced with the facility and felicity of expressing it all, in so elegant, significant, so abundant, and yet so choice and ravishing an array of words, of metaphors and allusions, as perhaps the world has not seen since it was a world," &c., &c.

Again I ask, could this all refer to Bacon's philosophical writing only? Still the secret was to be kept, and it was kept as in the case of the Waverley Novels until it was forced to be revealed on account of the unfortunate failure of publisher and printer. This occurred in the present century, when so many, we are told by Scott himself, were in the secret. Then how will "Scrutator" account for Sir Tobie Mathews celebrated letter to Bacon, with the P.S. "The most prodigious wit that ever I knew of my nation, and of this side of the sea, is of your Lordship's name, though he be known by another." The copies delivered to the players would of course be fair copies, but in fact many of the plays were altered, lines added, and lines omitted, and in some cases with important alterations as pointed out by Charles Knight, so that the never altering a word is most untrue.

"Scrutator" is all in a fog of error. Then the negative evidence is very conclusive that not a line in Shakespeare's hand-writing is extant, or ever known to have existed. But prejudice shuts its eyes and holds its own, strains at a gnat, and swallows the camel, and so let it hold on in this strangely interesting question in literature, history and psychology, touching the authorship of Shakespeare.

A writer in *Chambers' Journal* was the first to refer to the question of the authorship of

Shakespeare, and says, "But Ben, if unsupported, is somewhat disqualified from being what the Scotch would call a 'famous witness'; and besides, his evidence is cancelled by his omitting the name afterwards in the list of the great men of his time, and by transferring the praise in the very same remarkable expression to Bacon."

#### UNPUBLISHED VERSES BY SIR WALTER SCOTT.

4, Quai de la Douane, Boulogne-sur-Mer.

I have some unpublished lines of Sir Walter Scott which you may like to give to the public. Their origin is interesting equally in an artistic, literary, and psychological point of view, showing out of what few and simple elements a genius like Scott could, with hardly an effort, concoct a pleasing story. My late father, an architect, was a friend of Scott's, and helped him as a friend in the decoration and finishings of Abbotsford. Scott would often dine with my father when in London, and was greatly interested in the garden. In one corner there was some rockwork in which were inserted some fragments of stone ornaments from the ruins of Kilburn Priory; and crowning all was a large, irregularly shaped stone, having a deep red stain, no doubt of ferruginous origin. This stone was sent to my father by Lord Mulgrave in one of his cement vessels, my father having been struck with its appearance on the shore at Whitby; and from these simple, really unconnected facts, Scott made out the following story, in verses which might be regarded as a kind of friendly offering in return for services rendered. Here are the lines; I had supposed them lost, but my sister, in turning over some old papers, found a copy:—

#### THE MUCKLE STAIN, OR BLEEDING STONE, OF KILBURN PRIORY.

For the blessed rood of Sir Gervase the good  
The nuns of Kilburn pray,  
But for the wretch who shed his blood  
No tongue a prayer shall say.

The bells shall ring and the nuns shall sing  
Sir Gervase to the blest,  
But holiest rites will never bring  
His murderer's soul to rest.

Now tell me, I pray, thou palmer grey,  
Why thou kneelest at this shrine,  
And why dost thou cry so eagerly  
Upon the help divine?

Oh, tell me who the man may be,  
And what his deadly sin,  
That the Church's prayer for his soul despair  
The mercy of Christ may win.—

I cry at this shrine on the help divine  
 To save the soul of one  
 Who in death shall lie ere morning, high  
 Upon this ancient stone.

Sir Gervase rode forth far in the North  
 To Whitby's holy see;  
 In her bower alone his lady made moan,  
 A fairer could not be.

His false brother came to the weeping dame:  
 "Oh, I love you dearer than life.—"  
 "Hence! would you win to shame and sin  
 Thy brother's wedded wife?"

"He is far away, thou sweet ladie,  
 And none may hear or see,  
 So, lady bright, this very night,  
 Oh, open your door to me.

"Sir Gervase rides forth far in the North,  
 'Tis long ere he comes back,  
 And thine eyes shine out like stars by night  
 From thy hair of raven black."

"The fire shall burn at the door stone  
 Ere I open my door to thee,  
 And thy suit of hell to Sir Gervase I'll tell,  
 And a traitor's death thou wilt dee."

"Then fair ye well, Dame Isabel,  
 Thou lady of mickle pride;  
 Thou shalt rue the day thou saidst me nay  
 When back to thee I ride."

The day declined, the rising wind  
 Sung shrill on Whitby's sands;  
 With ear down laid and ready blade,  
 Behind a rock he stands.

Sir Gervase rode on in thought alone,  
 Leaving his men behind;  
 The blow was sure, the flight secure,  
 But a voice was in the wind:

"False brother, spur thy flying steed,  
 Thou canst not fly so fast,  
 But on this stone where now I bleed  
 Thyself shalt breathe thy last."

That stone was then on Whitby's shore,  
 And now behold it here!  
 And ever that blood is in mine eye,  
 And ever that voice in mine ear!—

Now, thou palmer grey, now turn thee, I pray,  
 And let me look in thine eye.  
 Alas! it burns bright with a fearful light  
 Like guilt about to die.

That stone is old, and o'er it has rolled  
 The tempest of many years;  
 But fiercer rage than of tempest or age  
 In thy furrowed face appears.

Oh, speak not thus, thou holy man,  
 But bend and pray by me,  
 And give me your aid in this hour of need,  
 Till I my penance drie.

With book and beads, with ave and creed,  
 Oh, help me while you may;  
 When the bell tolls one, oh, leave me alone,  
 For with me you may not stay.

Sore prayed the friar by the grey palmer  
 As both knelt o'er the stone,  
 And redder grew the blood-red hue,  
 And they heard a fearful groan.

Friar, leave me now, on my trembling brow  
 The drops of sweat run down,  
 And alone with his sprite I must deal this night  
 My deadly guilt to atone.

By the morning light the good friar came  
 By the sinner's side to pray;  
 But his spirit had flown, and stretched on the stone  
 A corse the palmer lay.

And still from that stone at the hour of one—  
 Go visit it who dare—  
 The blood runs red and a shriek of dread  
 Pierces the midnight air.

As a little boy I determined to go and sit  
 on that stone in the night, and at last conquered  
 my fear and sat theret riumphantly, and have  
 never feared anything since.

H. G. ATKINSON.

—*The Athenæum*, Sept. 17th, 1881.

#### THE CAREER OF BABOO PEARY OHAND MITTRA.

We have just received from the above well-known representative of Spiritualism in Calcutta, a copy of a new book by him, entitled *The Soul: Its Nature and Development*, published by T. C. Bose & Co., 249, Bow-Bazaar Street, Calcutta. In the preface he gives the following outline of his own life:—

"I was born in 1814, and was brought up as an idolator. I received my education at the Hindu College. I came in contact with a number of congenial friends with whom I had periodical discussions on metaphysics, theology politics and other subjects. My desire to understand God and his Providence was earnest from boyhood. Metaphysics and Psychology were my favourite studies, and the reading of standard works on those subjects, and of theistic and Christian authors, as well of the Arya works, in Sanskrit and Bengali, produced a living conviction that there is but one God of infinite perfection. I became a theist or a Brahma. I still felt that the God of the *mind* was not the God of the *soul*. My love for God became stronger by the afflictions I met with from time to time. In 1860, I lost my wife, which distressed me much. I took to the study of Spiritualism which, I confess, I would not have thought of otherwise nor relished its charms. I wrote for instruction to Judge Edmonds in May, 1861. His kind and instructive reply will be found in my *Stray Thoughts on Spiritualism*. Dr. Berigny came to Calcutta subsequently, and we had weekly *séances* at his house. At one of the *séances* I was developed as a medium. From 1860 I have been deeply engaged in spiritual studies—spiritual contemplation. Having been for

years under spiritual influence, I now find that Yoga and Spiritualism aim at the same end—the gradual extinction of the carnal or impressional life. The higher the theosophy of this life is, the more complete will be the *Nirvana*. Sir Humphrey Davy, who experienced this state after inhaling nitrous oxide said, ‘Nothing exists but thoughts; the universe is composed of impressions, ideas, pleasures and pains.’ One of the prayers in the Vishnu Purana is to deliver the ‘impressions received by the senses to the soul.’ My first spiritual work was *Spiritual Stray Leaves*, and the second *Stray Thoughts on Spiritualism*, which have been favourably received in England, America, and India. The private letters to me from eminent Spiritualists and critical notices in the *Banner of Light*, *Medium*, and *Spiritualist* were highly encouraging to me. Having made subjective Spiritualism my special study for many years, and looking upon theosophy as the be-all-and-end-all of our being, I have ventured to bring out this work, which has been submitted to two high spiritual brethren, viz., Mr. Alexander Calder, President of the British National Association of Spiritualists, and Mr. J. G. Meugens, President of the Calcutta United Association of Spiritualists, and they have been pleased to express their opinions in the following terms:—

“Mr. Calder.—‘From the few pages of the work which I have seen, it promises to be very interesting and highly instructive.’

“Mr. Meugens.—‘I am of opinion that the work of Peary Chand Mittra will be of great service in promoting and spreading the spirit of enquiry into the phenomena of Spiritualism.’

“It is too late in the day to discuss whether we can communicate with the departed, or whether spirits can appear before us in materialised forms. These are all accomplished facts. The spirits can do much more than we can think of in showing their supremacy over matter, which falls within the domain of Occultism, and this occult power we can show when we rise above the mediumistic state. But this, as I have shown in this work, is not the end of our being. One great subject for enquiry is whether spiritual action and Yoga are identical in their effects, as they both aim at the extinction of the impressional life. I am convinced that they are. Another point is whether spiritual agency can be dispensed with. The two worlds are concatenated. There is correspondence between the most

undeveloped spirit and the highest angel, and all intermediate spirits of different grades, occupied as they must be, radiate their influence on this world according to the psychic power of the embodied beings. I am not, therefore, clear whether a mortal, ceasing to be mediumistic or rising above the brain influence and becoming an adept, ceases to be under the influence of high spirits, whose action, direct or indirect, is ceaseless, and must be in *rappport* with advanced morals. The action of high spirits ceases only when we are in the *Samadhi* state, or in union with God in *light*. Till then they carry on the work of progression directly or indirectly.”

#### MOTHER SHIPTON.

(From the *Athenaeum*.)

In a bookling of sixty-four small quarto pages, called *Mother Shipton Investigated*, Mr. W. H. Harrison, of Museum Street, has brought together all that can be collected regarding that mythical personage who goes by the name of Mother Shipton. It seems that for two or three hundred years or so there has been floating about a mass of more or less foolish stuff which credulous people call prophecy—attributed to Mother Shipton—and which has been steadily growing in bulk as a matter of course. This rubbish received a very notable accession when, on the 7th December, 1872, there appeared in *Notes and Queries* what purported to be an “Ancient Prediction, published in 1448 and republished in 1641,” by Mother Shipton. That such dull doggerel should ever have been taken as serious or accepted as the genuine language of the seventeenth century, not to mention the fifteenth, is sufficiently surprising, but the “Ancient Prediction” finished up with an awful climax:—

The world to an end shall come  
In eighteen hundred and eighty-one.

This terrific denunciation “has been exercising the public mind,” Mr. Harrison assures us, and it is to calm the popular excitement and to allay the terror that presumably is on the increase that this book has been printed. It is a curiosity and has been industriously put together. Our readers will be relieved when they learn, on Mr. Harrison’s authority, that the “Ancient Prediction” was a hoax, and that on the 26th of April, 1873, Mr. Charles Hindley, of Brighton, wrote to the editor of *Notes and Queries*, “and made a clean breast of having fabricated the prophecy.”

## SPIRITUALISM IN MARYLEBONE.

Last Sunday evening, in the course of an address to the Marylebone Society of Spiritualists, Quebec Hall, Great Quebec Street, London, at which Mrs. Showers, Miss Meads, Mr. Craigie and others were present, Mr. Wilson argued that there were three fundamental orders of human beings, namely:—(1) Those who care only for their physical nature, who think but of eating, drinking, and clothing; they consist chiefly of hewers of wood and drawers of water, and have no aspiration for anything higher. (2) The scientific class of men, men who have a perpetual note of interrogation in their heads, who amass facts relating to physical nature, classify them, but never get outside the realm of material facts. (3) The spiritual class of men, who are able to weigh and study truths, outside and beyond the domain of physical facts, for there were plenty of truths which could not be demonstrated by physics. Each individual had more or less aptitude for these orders of life within him, but many of the artificial and ignorantly made regulations of society tended to crush his aspirations and his natural growth upwards, forcing him to take a horizontal direction, so to speak. Some of the teachings in the New Testament were contradictory; those which praised meekness instead of calling enemies a "generation of vipers," and taught a man to take humbly a smack in the face, in short urged him to make a universal door-mat of himself, were demoralising; they tended to take the spiritual and mental backbone out of each young person who believed them, and sent him forth into the world a moral cripple. The lecturer defined happiness as depending upon a sufficiency of food, house-shelter, and comfortable clothing; if a man had all these and were not happy, he ought to be so.

Mr. Ashman objected to the last proposition. His occupation had brought him for years into contact with all classes of society, and he was sure that among no class was happiness so general as among the poor, among those who often had anxieties as to the receipt of their daily bread. As men rose in the social scale, they had grinding worries, cares, fears, heartburnings, jealousies, of which the poor knew little or nothing.

Several other speakers addressed the meeting, which was one of a sparkling and animated character.

Mr. MacDonnell will lecture at the Quebec Hall next Sunday evening at seven o'clock.

MR. J. M. DALE, honorary secretary to the Marylebone Society of Spiritualists, writes that Mrs. Devonport, healing medium, gives a free *séance* for the benefit of the sick, at the hall of the Society, 25, Great Quebec Street, every Monday and Thursday from two to four o'clock.

THE LIBERAL ASSOCIATION OF NEW SOUTH WALES:—Mr. George Lacy writes to us from Stanmore, Sydney, New South Wales, stating that the Liberal Association of New South Wales, of which he is secretary, "is the first comprehensive organisation of the character that has been attempted in Australia, and is now struggling in the period of its inception, having to face the most determined opposition of the whole of the religious bodies, and of the reactionary sections of the community; and to make its way against the indifference and inertia of that large class, which refuses to countenance any movement which does not bear upon it the stamp of fashionable acceptance." Among the objects of the Association is the establishment of a reading room and library for the use of members, and the Association would be glad of contributions from friends in the shape of books and papers.

## THE SPIRITUALISM OF THE POETS.

Mr. George Wentz, of the Office of the Marshal of Police, Baltimore, U.S.A., sends us the following additions to his former collections of the Spiritualistic utterances of the poets:—

I will stand nearer to him.  
Shall he come out on's coffin to bear us company,  
And we not bid him welcome?

*Beaumont and Fletcher.*

And now I only stay  
The invocation of some helping spirits.

*Beaumont and Fletcher.*

But they that are above,  
Have ends in everything.

*Beaumont and Fletcher.*

Your beauty, ripe and calm, and fresh  
As Eastern summers are,  
Must now, forsaking time and flesh,  
Add light to some small star.

*Davenant.*

## SPIRITUALISM IN BRUSSELS.

For some years past Mr. Henry Lacroix, a Canadian of French extraction, has been travelling among Spiritualists in America, Europe, and Northern Africa, receiving and disseminating information about Spiritualism. After leaving Holland he went to Brussels, where a few days ago he invited the local Spiritualists and others to meet him in the Salon Saint Michel. There was a large attendance, including a number of disbelievers attracted out of curiosity. Mr. Lacroix stimulated the zeal of the Spiritualists present by describing the remarkable manifestations he had seen in various parts of the world, and he urged his hearers to perseveringly develop mediumship at their circles. He said that there were many mediums in America, who were well, indeed generously, remunerated by the public, for their services merited such recognition. He was then asked whether there were not many charlatans among them. "Not so many as you would suppose," said Mr. Lacroix. The editor of the Belgian *Moniteur* offered to lend his photographic apparatus, for use in spirit photography. Mr. Lacroix assured him that for obtaining the likeness of a spirit the apparatus was useless; it sufficed to submit a sensitive plate to the action of the power used by the spirits. Thanks were given to Mr. Lacroix for the information imparted by him.

MR. EGLINTON, the medium, will leave London on the 12th of next month for Calcutta, *via* Gibraltar and the Suez Canal.

The *Herald of Progress* announces that Mr. F. O. Matthews, the medium, is about to enter the matrimonial state.



NEW SPIRITUALIST NEWSPAPERS.

"THE TELEPHONE" OF BRISBANE.

By the last mail from Australia, we have received a file of copies of *The Telephone*, a new weekly Spiritualistic periodical, published in Brisbane. It deals almost exclusively with the religious rather than with the phenomenal aspects of Spiritualism; much of its space is filled with communications given through trance and writing mediums. *The Telephone* is an eight-page paper, price one penny. A long lecture in favour of Spiritualism, delivered in Brisbane by Mr. Marchant is reported in it; Mr. W. Reinhold presided; Mr. M'Gregor opposed, and Mr. Castles supported, the speaker; the discussion, which grew very warm, was wholly upon Scriptural points, and not as would probably have been the case in England, upon the verity of the facts of Modern Spiritualism. The alleged identity of the spirits communicating is accepted by some of the Brisbane Spiritualists without criticism, and long dissertations purporting to come from Emanuel Swedenborg and Charles Kingsley are published.

The Brisbane Spiritualists and some members of the Salvation Army have been at loggerheads; Mr. William Widdop took up the Spiritualist side in a lecture which arose out of an attack of a few rather fanatical women, who abused the new truths, and their propounders in general, including the *Telephone*, and its editors in particular. These women, and some men also, marched on some week nights and on Sundays through the streets of Brisbane with a banner on which was written: "Blood, Fire and Salvation." They asserted that Spiritualism came from hell, and that its adherents were all bound for the same place. The lecturer argued that true Spiritualism had the Divine Creator as its originator, and that the Bible not only teaches it, but gives authentic proofs of its existence. Mr. Widdop showed that Paul and his compatriots well knew about the spiritual gifts of which he (Paul) spoke, and that these had never ceased to be, but that at all times these gifts of the Holy Spirit had been granted to men, often even to some who were never aware of the possession of it, because the belief in these spiritual powers had ceased to be.

*The Telephone* says that Spiritualism in Queensland is advancing chiefly by means of private *séances* and personal investigation. The journal contains little information of historical value about Spiritualism in Queensland, but is devoted chiefly to religious utterances and doc-

trinal arguments. It has reprinted the following curious narrative from the London *Daily Telegraph* :—

CURIOUS OMENS RELATING TO THE PRINCE IMPERIAL OF FRANCE.

"Malmaison, despite its interesting historical associations, is doomed to destruction. Already the park surrounding it has been converted into building lots, upon which villas are rapidly springing up, and the chateau itself, which has passed into private hands, is said to be on the eve of demolition. Its only occupant at present is an old female caretaker, who has been employed in the chateau for nearly half a century. She has a curious story to tell of a strange and romantic coincidence connected with the melancholy fate of the late Prince Imperial. It would appear that, a few days before the outbreak of hostilities between France and Germany, the youthful Prince visited Malmaison, and spent several hours in the park at play. As he was about to return to Paris towards evening, a violent thunderstorm burst over the park, and a magnificent tree, which was planted by Napoleon I., in the presence of the Empress Josephine, was struck by lightning. The people inhabiting the neighbourhood of Malmaison thought fit to interpret this natural accident as an evil omen for the Prince Imperial. The tree was seriously injured, and every effort was made to save its life, but in vain. It gradually withered and died. Late in the spring of 1879 the intendant of the chateau gave orders that it should be cut down, as well as some other decayed timber defacing the park. On June 1st, accordingly, the shattered Napoleonic tree was felled to the earth; and that very day the gallant Prince Imperial was slain by Zulu assegais in far-distant Africa. He, strangely enough, was the last Napoleon who set foot in Malmaison Park, and the coincidence of this melancholy fate with that of the tree planted by his great ancestor was, to say the least of it, a most remarkable fulfilment of a dismal forecast, the offspring of popular superstition."

"THE SPIRITUAL OFFERING" OF IOWA.

A new weekly newspaper of large size, *The Spiritual Offering*, appeared at Newton, Iowa, on the third of this month. It is edited by Col. Dorus M. Fox and Mrs. Fox. The *Newton Herald* says:—"Col. D. M. Fox has concluded to locate permanently in Newton, having purchased lots from D. Sturdevant, and will immediately erect a residence thereon. We are very glad to welcome him and his talented wife, Mrs. Nettie P. Fox, to our

town." The same journal tells that there was "mirth at McCarroll's" in honour of Col. and Mrs. Fox before they left Ottumwa for Newton; Miss Daisy Reimed recited "Curfew must not Ring To-night," in a touching manner, but afterwards enlivened the party with a comic story, entitled "Chawing Wax;" various other friends added to the conviviality of the gathering, including "Henry and his balloon ascension," whatever that may mean.

The journal is chiefly devoted to the religious aspects of Spiritualism. A story in it narrates how the beautiful Irene refused to be the abject slave of her father; she stated to him that children had rights as well as parents, and that it was wicked to tyrannically crush all individuality out of them. At this her father, the irate Judge Bowen, pushed her into her room and turned the key, saying, "Rash girl! You have sealed your own fate!" Then come the words, "*To be continued.*"

"THE REFLECTOR," OF CAPE TOWN.

Mr. Thomas Walker, the trance medium, has just started a weekly paper called *The Reflector*, at Cape Town, South Africa. It is a four-page journal, price three-pence, devoted chiefly to philosophical essays and trance addresses. In the third number, issued August 21st, it is stated:—"Dr. Peebles and Prof. Denton are at present paying a visit to Australia, and it is just possible that on their way home they may give Cape Town a call."

### Correspondence.

Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.

TO HERR VON TEULSDROCH.

Sir,—The account you gave in your issue of September 24th last year of the Brahmin Ahjika is curiously like some of Bulwer's theories in *Zanoni*. He always indicates passionless calm as the road to mystic power. In these days, when so much interest has been aroused as regards Indian magic, it would be interesting to some of your readers if Herr Von Teulsdroch would communicate some more detailed account of Ahjika's theories and practice. Undoubtedly calmness of mind is a great help in the exercise of mesmeric force, and in the cultivation of will-power. M.

PHYSICAL MANIFESTATIONS.

Sir,—Allow me to give a brief account of a very remarkable *séance* which was held in my room on the evening of Tuesday, the 13th inst. The presiding medium was Mr. Eglinton, who had kindly favoured me with a sitting, previous to his departure for India. The invited sitters were six in number, including the medium, namely, Mrs. FitzGerald; Mr. A., (a Member of Parliament); Mr. T. Tambayah Pilly, of Colombo, Ceylon; Mr. Craigie; Signor Damiani, member of the Italian Psychological and Pneumatological, as well as other learned societies. I was the seventh member of the party.

At eight o'clock we took our places round the table in full gaslight, and shortly afterwards Mr. Eglinton taking from the table three pieces of white cardboard, each the size of a post card, handed them round for us to see that no writing was upon them, and then tore away the corner of one and gave it to Mr. Craigie, who put it in his pocket. The largest piece was placed in a double slate, and two other cards were placed in two separate books with a tiny piece of lead pencil, as big as the head of a pin, in each. The slate was placed under my and Signor Damiani's hands; one of the books under those of the M.P. and Mr. T. Tambayah Pilly; the other was placed on a chair, and Signor Damiani sat upon it. Under these conditions, Mr. Eglinton passed his hands over the book and the slate, and after two or three minutes, on opening the slate and the books, messages were found written upon each of the cards, in a very small hand. The one addressed to Signor Damiani was in English, and contained 59 words in excessively minute handwriting, the one addressed to Mr. T. Tambayah Pilly was in an Oriental language; a gentleman well learned in those languages assures me that the message was written by a Hindostani scholar: and the third, which was directed to me, was in Italian, consisting of 63 words, written in a beautifully fine and clear hand, but with some mistakes of orthography and language, such as would be made by one who writes in a foreign tongue. The piece torn from this card was applied to it and found to fit exactly.

Mr. Eglinton afterwards invited us to write some words on slips of paper, without, of course, letting him see what each of us had written. We each carefully folded our papers, and placed them on the table. He then burnt first one, and rubbed the cinders on his naked arm, having shown previously that nothing was written on it; the words written upon the paper then came out distinctly on his skin; he afterwards did the same with another slip of paper, with an identical result, to the great astonishment and surprise of all of us, but more especially the uninitiated; who had never before seen such wonders.

Before the beginning of the *séance* I felt impressed to write a note, which I did on a small piece of paper, to see if the spirits could take it away and bring me a written answer. The note I placed myself inside the double slate, in the presence of all the sitters. Mr. Eglinton held the closed slate with his left hand under the table, resting his right over on the top of the table; in a few seconds I asked Mr. Eglinton to see if the letter was gone: the slate I opened myself, and the note was gone. All this was done in full gaslight.

I then took Mr. Eglinton to wash his hands in a room upstairs, and while so doing he said, "I feel impressed that you will be touched three times by a spirit hand you know." On returning to the room below, a dark *séance* was proposed, when we had the voices of several spirits speaking in a very clear tone of voice and giving convincing messages to each of us from departed relatives and friends. While we were holding each other's hands, I was touched first on my right hand, and afterwards tapped on my head three times, as Mr. Eglinton had previously said. During this same dark *séance*, Mr. Eglinton said "I see a figure of a young lady near you, Mr. Craigie; she has her hand over your head; she is not a friend, but someone related to you." While he was saying this, Mr. Craigie was touched on the head three times by the hand mentioned by the medium. In conversing with the spirits, I asked if my note had gone to its destination, and if I might expect to receive a reply. The spirit assured me the note had gone, but could not tell if a reply would be

brought that evening, as the medium was somewhat tired and the power feeble. Thus ended this remarkable *séance*.

I need not say how pleased we were, and satisfied of the genuineness of the phenomena.

As it was late, I asked Mr. Eglinton to remain all night, and so he did. The next morning after breakfast, he left, and I did not think any more about my expected answer. However, Mr. Eglinton had not left twenty minutes, before he returned with a pleasant smile on his face. "What is the matter?" I asked. "Some news from the other world," he said. "On my going to the city in a bus, I heard a voice saying 'Get out.' I did so, and I felt some one touching me, and putting something in my hand." It was a small roll of paper with a long message directed to me and referring somewhat to the note I had written before the *séance*. I recognised the handwriting as that of a friend living far away, and from whom I expected an answer. My note was also returned to me. These are facts and not theories.

Undoubtedly, Mr. Eglinton's powers are developing more and more every day; his best phenomena at present are obtained in plain light, and thus surely convince sceptics at once. All those who know him will very much regret his leaving England, but it appears that his mission at present is to go about and spread with facts this noble cause of truth.

Mr. Sinnett's recent book, *The Occult World*, of which so much has been said, speaks of phenomena witnessed by him in India like those above recorded; phenomena, however, not believed even by some Spiritualists and writers on Spiritualism. I mean taking written messages hundreds of miles away, and answers brought by the invisibles in like manner. I am not a Theosophist and I know nothing of Occultism, so I shall not say a word on the subject; my object is simply to state that those facts recorded in Mr. Sinnett's work, can be seen in England and in Italy just as well, by anyone who may have the luck to sit with a medium of the powers of Mr. Eglinton.

I know that many will laugh at the idea that a Spiritual telegraph can be established by the invisibles, and messages be conveyed by it from one place to another. The time is certainly not very far off when we may see more of these telegraphic-like phenomena.

Laughing and scoffing are easy, but can anyone give an instance of any discovery having been made by laughing or scoffing at this or at that? How many would have laughed at seeing Galileo standing and watching for hours and hours the lamp of the Cathedral at Pisa, and measuring the time occupied in its oscillations? How many would have laughed at Newton studying the falling of an apple, whereby he discovered the law of universal gravitation. And what ridicule, I should like to know, might have been thrown on seeing Galvani making dead frogs' legs dance upon two pieces of metallic wire? Galvani himself, I dare say, did not think at the time of his close observation of the movements of the frog's legs, that he had found out nothing less than the electric current, the foundation of numberless other discoveries which we have seen applied under our eyes with so many advantages to human civilisation.

Let us laugh at burlesques and mimics, but when we see men of science like Mr. W. Crookes, Mr. C. F. Varley, Professor Zöllner and many others, risking their popularity, while with scrupulous conscientiousness investigating spiritual phenomena, we must not laugh.

E. RONDÉ.

22, Montague Place, Russell Square, London.

## MAROTI BAWA'S WONDERS.

*From "The Theosophist."*

With reference to Mr. G. S. Khaparde's article on this subject, published in No. 13 of our magazine, the Honourable Rao Bahadur Gopalrao Hari Deshmukh, Vice-President of our Society, has kindly forwarded to us for publication the translations of the following two letters received by him in the vernacular from his trustworthy correspondent, Mr Venkaji Jayawant Khot, of Umrawati, the place where the Bawa is still said to be residing:

*Translation of a letter dated 10th March, 1881.*

I received your letter through Mr. Krishnarow Khot, asking me to report upon the facts and circumstances connected with the supernatural feats of the well-known Maroti Bawa of Umrawati, and the occasion of his having appeared at Karanji to give evidence in a certain case while he was at Umrawati, and, in reply, I beg to state as follows:—

One day while driving with Maroti Bawa in a country cart to a garden, the Bawa asked us if we wanted anything. We replied in the affirmative. "What would you like, a dry or a wet thing?" enquired the Bawa. We replied "we want the latter." He thereupon desired the cartman to fetch a stone from the roadside. This the cartman did; but the stone fetched being too small, the Bawa threw it away, and asked for a larger one which, when put into his hands, the Bawa offered us, saying that that was a "prasad" (a sacred favor) for us, the handled stone having turned itself into a cocoanut. At this we were, of course, greatly astonished, but we cheerfully broke the cocoanut and distributed it among all the persons riding with us, and to the members of my family.

Another time we happened to walk along with the Bawa to a garden, when the Bawa espied some cotton lying on the road, which he took up, dipped into water and handed over to us. The cotton then began to yield such a sweet fragrance as to please us all. Upon this a Nagpuri orange (*Santra*) was offered by us to the Bawa, who broke it and distributed it in portions among those who stood near him, *viz.*, a certain gentleman, myself and two lads. The Bawa desired us to hold these portions of the orange in our fists. The Bawa held his portion in the same way, uttering a sacred hymn. Five minutes after, when we opened our fists at the desire of the Bawa who did the same, we found the orange pieces in our hands just as they were, but the one in Maroti Bawa's hand disappeared. In the same way, I ap-



proached the Bawa with a stone in hand and was about to present it to him to ask for a "prasad" when the stone itself disappeared!

On the 1st March last, I invited the Bawa to a dinner at my house. At about 8 a. m. while the Bawa was approaching my house he picked up some small stones and distributed them among some boys and persons standing on the road; these small stones were turned into sugarcandy pieces. Of such strange and wonderful phenomena performed by Maroti Bawa, I have heard many a time, but of those I have related above, I always was a personal witness, and have inspected them closely each time.

Mr. Krishnarow Narhar Bappo Saheb, in my interviews with him on one or two occasions, marvelled at Maroti Bawa's spiritual power as exhibited in his presence for eleven days successively and simultaneously at both places, *viz.*, Karanji and Umrawati, on the occasion of his being summoned to give evidence at the latter town. He added also that he witnessed Maroti Bawa's phenomena of such a wonderful nature many a time, which he attributed to his having attained the state called *Siddhi*.

Yesterday, while Maroti Bawa was sitting along with me at the house of a goldsmith named Rama, surrounded by four or five respectable gentlemen, pilgrims of Pandharpur came for alms. The goldsmith Rama offered a piece to them, but they refused and asked for three or four annas. Hearing this, Maroti Bawa picked some small broken pieces of betelnuts from the carpet seat and instantly made them over to Rama. But these betelnut pieces all the persons on the spot witnessed as pieces falling in the goldsmith's hands amounting to two annas.

*Translation of a letter of 21st March, 1881.*

In continuation of my letter, dated 10th March, I beg to communicate more phenomena which I witnessed about two or three days ago at the house of Maroti Bawa, where I had gone at his dinner time.

In a copper vessel called "Waishwadeva kund" he (Maroti Bawa) put in my presence small pieces of cowdung cakes, of wood, and a little grass in order to offer daily sacrifices to "Agni" (fire) and after reciting some *mantras*, sprinkled some water over it, which ignited of itself and *produced fire* in the vessel in which sacrifices were then offered. He also put his hand over an entirely empty copper cup, but no sooner had he recited some *mantras* than the cup was filled up with water.

Another striking instance is that in order to

offer his daily food as usual to the *deva*, he served a dish with all the articles of dressed food, as rice, toor-pulse, vegetables and wheat-flour cakes, &c., and put the same in an empty room, sprinkling some water over it. The food in the dish disappeared! On being questioned as to where the food had gone, Maroti Bawa pointed to a girl residing in the premises, who pointed to a male child with a bright yellow silken cloth, called "Pitamber," as dining in the room, but the child was invisible to us. All these things we have witnessed ourselves and—they are facts.

#### CASTING OUT DEVILS.

In the evening they proceeded to the palace, where the girl was still moaning in her heavy sleep. All those around her could distinguish were the words, "He must not come! I will not depart!" The old man had prepared an earthen pot with a cover, which contained some fruits and seeds, and placed some silver pieces of money in it, and smeared the inside with ground sandal-wood paste. Then he passed his hand over the child several times from head to foot; and as the earthen lamp placed on the top of the vessel was lighted, three kinds of oil being used, those sitting around observed the girl become restless, flinging about her arms and sighing deeply. Her mattress, which had been laid on the floor, was now removed, and the place washed with liquid red clay and cow-dung, and she was taken up and laid upon it; then the exorcist passed his hands over her again, and incense and perfumes were lighted, which cast up volumes of smoke, so that the old man's face, as he sat at the girl's feet, could hardly be seen. When this had subsided a little, he told Zora to be ready, and she, taking up the pen that had been provided, rapidly drew the outline of the charm large enough to admit of her writing the incantation. The group formed a strange and solemn picture. The girl, lying restless and insensible, extended on the floor, with the venerable old Syud, with his anxious yet benevolent face and long white beard, sitting at her feet, with Zora by his side. At the patient's head were her mother and several other ladies and servants, weeping bitterly, while the Rajah himself, with the secretary, who was a privileged person, watched the result with intense interest. The room was dark, except where the lamp cast a dim yellow light upon the group, and wreaths of smoke still eddied about the ceiling and walls, seeking egress. The only sounds were the sobs of the



women, the occasional low moans of the patient, and the grating sound of Zora's pen as it passed over the paper. At last the old man, with the usual invocation, "In the name of God, most element and merciful," began the incantation, "Whoever ye are;" while Zora plied her pen as fast as she could, copying from the book before her. Every name pronounced was cried with a loud voice, and a considerable pause made, so that Zora was not hurried, and the whole ceremony being repeated three times, her grandfather took the pen, and directed his hand to the place, he wrote the concluding words, and breathed over the whole. Then the paper was sprinkled with some scented powder, and rolled up tightly, a thread of fine cotton being passed round it; then it was lighted, and as the old man recited passages from the Koran, green and red-colored flames issued from the burning roll, which all could see; but the girl opened her eyes, shuddered, and tried to hide her face in the floor. As the paper burned out, she was convulsed for a short time, and then lay still; finally she sat up, opened and rubbed her eyes, and, stretching out her arms, said quietly to them all, "Where am I? What has he done to me? There was something sitting on my chest," and continued innocently, "and it is gone!" "Shookr! Hazar Shookr! Thanks, a thousand thanks!" exclaimed the Dervish. "Lord, Thou hast heard my prayer. Friends, he that possessed the child is gone, but he is here among us!" At this announcement every one shuddered, and the old exorcist called to the spirit to reply, but there was no answer. He then asked the girl whether anything had been said or whispered to her, and she replied innocently, "Bassuppa told me he was going away for ever, and would never return; he could not remain, because someone was too powerful, and he cried very much, and I saw him no more. Then I awoke and saw you all;" and she arose, went to Dervish, and, prostrating herself, kissed his feet, and then laid her head against them, and then kissed Zora's feet, and then her father's, and mother's, and sisters' all round; and all of them wept tears of joy, while her mother became so excited and hysterical, that she was led away for awhile, and the old man gave directions as to where a strong charm was to be pasted up over every door and window; and, calling the girl, he placed another amulet in a handkerchief, and bound it round her arm, until a proper silver case could be made for it; also one to be worn round her neck, attached to her necklace. And he put his hands on her

head, and wished her joy and peace in her life, and children to cheer it.—*From "A Noble Queen," by Col. Meadows Taylor.*

NEXT Sunday week Mrs. Emma Hardinge-Britten will lecture at Birmingham on Spiritualism.

PROFESSOR BALL, in some remarks made at the British Association at York on space of four dimensions, spoke of the possibility of "a survival in our degraded space of something much more interesting in space of higher orders."

A THETFORD LEGEND:—The following statement appears in *The Antiquary*:—"I distinctly remember a story current, twenty years ago, among the boys of the Grammar School of Thetford, Suffolk, to the effect that when a particular gateway on the Place Farm was bricked up, Sir Richard Fulmerston, driving a special coach and four, would dash through at night and throw it open. Sir Richard was the founder of the Grammar School, and had formally lived at Thetford Place. This story was reported in spite of the manifest fact that the gateway referred to was then actually bricked up, and so remained. ALFRED N. PALMER, 3, Ar-y-bryn Terrace, Wrexham."

IS IT TRUE?—*The Newcastle Daily Chronicle* of last Tuesday says:—"A medium of repute in the Spiritualistic world, who was recently imprisoned in Yorkshire on account of his professional performances, has been fulfilling an engagement with the Newcastle Spiritual Evidence Society, as a medium and clairvoyant, giving evening *séances* at the meeting place in Weir's Court, and private *séances* at residences during the day. In consequence of what transpired at one of these latter, the medium was waylaid one night last week in the yard of Weir's Court, and beaten by some young men until rescued by a party of his friends. The beaten medium, either self-condemned or dreading a repetition of Newcastle lynch-law, made tracks the next day, and at night the audience assembled to see him, but found him not. It may be of interest to add that the prosecution which consigned him to prison was based on the fact that he had taken money for his *séances*, and this was construed as obtaining money under false pretences: mediums now seek to avoid such penalties by taking only such money as may be given to them."

### Answers to Correspondents.

H. P. H., New Haven, U.S.A.—Thank you for the action in relation to your reading room.

SOME London correspondents have sent us a charge of imposture to print against a medium, without forwarding us any proof of imposture. The whole matter being but one of inferential speculation, we are not going to publish a serious charge upon such a flimsy foundation.

SUBSCRIBERS abroad often make remittances by P.O.O's., which reach us from the London Post Office, without the senders advising us, they assuming that we should know who sent them. The words "India," "Germany," "Switzerland" at the top of them, are no guide to us as to who sent them; even when the name of the town they come from is given, there may be several subscribers in the same place unknown to each other; indeed this is commonly the case. We have received two foreign P.O.O's. this week, and cannot guess who sent them. When subscribers send remittances they should write and say so.

*The Herald of Progress* publishes that an idea prevails in the north that it is hostile to us; we have never thought so. Those who have tried for years to harm us, are two or three London men, by inventing injurious untruths which they cannot substantiate, and are destitute of the moral courage to honourably withdraw, or to withdraw where they were circulated.

MRS. SHOWERS wishes us to state that four or five lines of her article on the second page of our last issue, ought to have been marked by her as a quotation: also that the word made "allusion" by our printer, should have been "ablution."

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

**FRONTISPIECE** :—The room at Leipsic in which most of the Experiments were conducted.

**PLATE I** :—Experiments with an Endless String.

**PLATE II** :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

**PLATE III** :—Experiments with an Endless Bladder-band and Wooden Rings.

**PLATE IV** :—Result of the Experiment.

**PLATE V** :—Result of the Experiment on an Enlarged Scale.

**PLATE VI** :—Experiments with Coins in a Secured Box.

**PLATE VII** :—The Representation of Test Circumstances, under which Slate-writing was obtained.

**PLATE VIII** :—Slate-writing Extraordinary.

**PLATE IX** :—Slate-writing in Five Different Languages.

**PLATE X** :—Details of the Experiment with an Endless band and Wooden Rings.

## PREFACES.

**Mr. C. C. MASSEY'S PREFACE** :—Professor Zollner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

**PROFESSOR ZOLLNER'S PREFACE** (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

## CONTENTS.

**CHAPTER I** :—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

**CHAPTER II** :—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

**CHAPTER III** :—Permanent Impressions obtained of 'Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polariscopes—Flight of Objects through the Air—A Clue to Research.

**CHAPTER IV** :—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virohow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

**CHAPTER V** :—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

**CHAPTER VI** :—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

**CHAPTER VII** :—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at séances

an Argument against Trickery—A naive Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

**CHAPTER VIII** :—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Friesse and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zollner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

**CHAPTER IX** :—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Ball of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

**CHAPTER X** :—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

**CHAPTER XI** :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

**CHAPTER XII** :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

**CHAPTER XIII** :—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the Séance Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

## APPENDICES.

**APPENDIX A** :—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

**APPENDIX B** :—Evidence of Samuel Ballachini, Court Conjuror at Berlin.

**APPENDIX C** :—Admissions by John Nevil Maskelyne and other Professional Conjurors—Houdin—Jacoba.

**APPENDIX D** :—Plate X—Experiment with Sealed Cords and Endless Bands.

PRICE 12s. 6d.; POST FREE. The Spiritualist Newspaper Branch Office, 33, Museum Street, London.