

The Spiritualist Newspaper,

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

No. 478.—VOLUME NINETEEN; NUMBER SEVENTEEN.

LONDON, FRIDAY, OCTOBER 21st, 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 DIRCKINGCK-HOLMFELD (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 RULLET
THE BARONESS VON VAY, Countess Würmbrand (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. ADELBERT DE BOURBON, First Lieut. of the Dutch Guard to the King of the Netherlands
THE HON. ALEXANDER AKSAKOF, St. Petersburg	M. L. F. CLAVAIBOZ (Leon Favre)
SIR CHARLES ISHAM, Bart.	WILLIAM CROOKES, Esq., F.R.S.
CAPT. R. F. BURTON, F.R.G.S.	C. F. VABLEY, Esq., C.E., F.R.S.
ALFRED RUSSEL WALLACE, Esq., F.R.G.S.	ST. GEORGE W. STOCK, Esq., M.A., (Oxon)
MADAME JULIET HEUETLEY	E. FORTESCUE INGRAM, Esq., M.R.C.S.
C. C. MASSEY, Esq.	R. FRIESE, Esq., Ph.D., Breslau
MR. SERJEANT COX, President of the Psychological Society of Great Britain	MAJOR-GENERAL MACLEAN
ALEXANDER CALDER, Esq.	J. M. GULLY, Esq., M.D.
COLONEL H. S. OLCOTT, President of the Theosophical Society of New York	EPES SARGENT, Esq.
MRS. MAIDGUGALL GREGORY	HENSLIGH WEDGWOOD, Esq., J.P.
GERALD MASSEY, Esq.	DR. GEORGE WYLD
MRS. WELDON (Miss Treherne)	W. LINDSEY RICHARDSON, Esq., M.D., Melbourne
CAPTAIN JOHN JAMES	J. C. LUXMOORE, Esq., J.P.
S. O. HALL, Esq., F.S.A.	C. CARTER BLAKE, Esq. Doc. Sci.
F. PORMORE, 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	DERMOND FITZGERALD, Esq., M.S. Tel. E.
STANHOPE T. SPEER, Esq., M.D.	J. A. CAMPBELL, Esq., B.A. (Cantab)
MISS C. A. BURKE	D. H. WILSON, Esq., M.A., LL. M (Cantab)
ROBERT S. WYLD, Esq., LL.D.	T. P. BARKAS, Esq., F.G.S.
THE REV. MAURICE DAVIES, D.D.	J. N. T. MARTINEZ, Esq.
H. D. JENCKEN, Esq., M.R.I.	MRS. SHOWERS
C. BLACKBURN, Esq., Parkfield, Didsbury, near Manchester	WILLIAM NEWTON, Esq., F.R.G.S.
MRS. LOUISA LOWE	H. G. ATKINSON, Esq., F.G.S.
J. T. MARLEY, Esq.	JOHN E. PURDON, Esq., M.B.
HEER CHRISTIAN REIMERS	MRS. WOODFORDS
MRS. LOUISA ANDREWS	WILLIAM WHITE, Esq.
MRS. E. BOUCHER	MISS FLORENCE MAREYAT
MRS. NISWORTHY	MADAME ISABEL DE STEIGER

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; 325, North Ninth-street, Philadelphia; No. 1010, Seventh-street, Washington.

Advertising terms on application.

CREDULITY.

There is a fascination in immensity. The *Great Eastern* steamship obscuring half the town of Milford from view, the Sphinx in colossal grandeur rising in the starlit desert, the Albert Hall resembling a gasometer of a size seen only under the influence of nightmare, strike the beholder with awe. The "cloud-capped towers and gorgeous palaces," the mighty Himalayahs and their wonderful "Brothers," the fathomless waters of the boundless ocean, all impress man with the sentiment of his utter insignificance in the scale of creation. The great globe itself "in heaven's dark hall, high up the crowd of worlds," is overpowering in its vastness, so are the suns and constellations whose light takes years to travel to us through the infinite silence of interstellar space. But what are these to the boundlessness of the infinite ocean of human credulity, an ocean without a shore, an ocean to the depths of which no ray of moral or intellectual light has ever penetrated?

Of this credulity a section may be found inside Spiritualism, represented by those persons who promptly recognise handkerchiefs presented at cabinet windows in a dim light, as the faces of their grandfathers and grandmothers, and who grow angry with any other enthusiasts present who are too quick for them, and claim the dear defunct before they have had time to do the same. Sometimes they "run" a particular medium. If any fine morning one of these enthusiasts were to hear his favourite medium say: "Look! The sun is as black as a coal to-day!" he would gaze at it for a minute with beaming eyes and placidly reply, "So it is; I never noticed that before."

Swindling and imposture flourish under the auspices of credulous enthusiasts who are impenetrable to evidence. In America no swindle, however atrocious, has ever been perpetrated by mediums without the latter being defended by a knot of simple-minded people. In one case in which a trap-door through the floor and elaborate machinery were found, and in which the accomplices made a full confession of how

they had acted as spirits, and told some of the enthusiasts the private remarks they, while dressed as ghosts, had whispered, and the tests they had given, were the credulous convinced? Not they.

To these people, common-place utterances, when given by abnormal means, are "religious revelations from the angel world," and a medium, however vulgar and untruthful, is an inspired prophet. They do more mischief to Spiritualism than the worst of its declared adversaries, by thrusting their own mental weakness and the worthlessness of their opinions before the public, and the public sometimes judges of Spiritualists at large by these prominent samples. How to deal with them is one of the most difficult problems the movement could take in hand to practically solve.

A GHOST AT NOONDAY.

Under this title the *Pall Mall Gazette* in its issue of September 28th published a statement as to the appearance of a spirit to a medium, and which a fortnight since was republished in our columns. The *Gazette* called the narrative an extraordinary one, and added that it was received "from a correspondent for whose good faith and professional acuteness of observation we can vouch. He substantiates his story with full details of dates, names and places, which however for the sake of the survivors he does not wish to be published." The story, we learn from the gentleman who contributed it to the *Pall Mall Gazette*, was only inserted in part. He therefore furnishes us with the fuller details as supplied to our evening contemporary, the exigencies of whose space it is assumed would not admit of the full publication. The narrative is as follows:

In the summer of 1879 a lady of my acquaintance, who had, as occasion served, paid some attention to the subject of Spiritualism, as I was known to have done, stated that she had been brought into contact with a medium in a distant town. She was desirous of further testing his powers if arrangements could be made for his calling at the town where she and I resided. I replied that I should be very happy to put the gentleman up for two or three days as the lady could not do so. I heard nothing further of the matter until I received a letter from the lady stating that the medium, whom I will denominate "A," would

call on me on such a day. He duly arrived. I found him a pleasant and fairly intelligent young man, with whose frankness and demeanour I and my family circle (which had at that time been enlarged by two ladies—relatives of my wife) were pleased. "A" had not been in my house more than half an hour when he said he clairvoyantly saw by the side of one of the ladies a gentleman deceased (a spirit) whom he described, and who told him that he wished to speak to the lady about Susan. The lady in question recognised the description of the "spirit" as that of her father, while "Susan" was the name of her sister, of whom I had never heard, who had been deceased for a long period. Whilst sitting at supper in the evening "A" described a former servant of my family who had died ten years before, after having left us and got married. He described the room in which she died even to a peculiar picture on the wall, by which hangs a tale which I cannot take up your space to narrate, but which was a most striking instance of clairvoyant powers. He also remarked that the said servant's "spirit" asked after her son, giving the son's name; said she exhibited before him a green dress which I had given her before she was married from my house, (perfectly true), and many other minute and trustworthy tests, showing that some peculiar abnormal power enabled him to read the circumstances and surroundings of our past domestic life of many years before. All this I will premise was given spontaneously. Nobody was "pumped" or questioned to obtain a clue on which to base these strange revelations of the past. But I am reminded that I must not be too diffuse, as these matters, however clear and satisfactory they might have been to those who heard them, pale in interest before the somewhat apparently sensational, but perfectly true and strange story, which it was my purpose in writing this notice to relate.

During the time that "A" was with me—three or four days—as we were sitting one morning in the breakfast room, there passed through a woman who occasionally came to the house in the capacity of charwoman. The woman did not linger at all in the room. She merely passed through to the kitchen in the rear of the house. Almost immediately afterwards "A" remarked: "I felt a singular influence as that woman passed through, and was impelled to look up. There was a spirit of a man accompanying her who said in my hearing 'God judgeth not as man judgeth!' and he (the spirit) further went on to say that

he had suffered capital punishment for the crime of murder, but that although mixed up with the person who dealt the blow, which led to the death of the man who received it, he (the spirit) was not the one who struck the blow." I was naturally interested in this statement, having been aware of all the circumstances of the murder alluded to, which had occurred a few years previously, and having felt great sympathy for the widow (the woman who passed through the breakfast room) and the family of the man who was hanged, as they, and he—as far as I had ever heard—were highly respectable and honest working-class people. Some time afterwards "A" again said that the "spirit" was still about there, and described him exactly as I had known him in life, repeating the previous statement that the "spirit" declared he was not guilty of the crime, not being the person who gave the death blow, but admitting that he was morally guilty in leaguering himself with those who sought to accomplish the injury or death of a person against whom they, a band of factious Irishmen, had some ill will.

I have said I was interested in "A's" statement. Ordinarily I should have simply passed the matter over as an exhibition of the usual mediumship, or seership, or clairvoyance, no more striking in itself than that relating to the circumstances first detailed as affecting my family surroundings. When however the information was vouchsafed that the young Irishman who had been hanged was not guilty of the crime, there came to my mind a matter told me by a friend, on whom I could implicitly rely, a year or two before. This gentleman who held a responsible and somewhat public position, was not, I may remark, living in the town when the murder was committed, and one day in the course of conversation, asked me respecting it. I gave him an outline of the circumstances, which were fresh in my memory, and being somewhat surprised at the interest he took in the matter, asked his reason. He replied that he was a particular friend, which I knew, (though not himself a Catholic) of the leading Catholic Priest in the town, a man, by the way, well known as most estimable, clear-headed, and intelligent, who comes of a good family, and holds a somewhat exalted position in his Church, and that this Priest had on one occasion told him that the man who was executed was not the real murderer. Said my friend "He (the Priest) spoke to me in a most decided and remarkably expressive way. He looked at me

very pointedly and remarked with great emphasis, 'I know that the man who was executed for the crime never committed that murder.'" My friend added "the impression made upon me was that the Priest had had the confession of the real murderer." In addition to this statement of the Priest I may remark that the criminal died asseverating his innocence to the last, and that his neighbours and friends—the Irish, who are, as is well known, very clannish, and ordinarily know more than they tell—never believed him guilty, or at least so they always said. Having attentively considered the evidence at the trial I believed the man to be guilty myself. At the same time, I have had a good deal of experience as to the looseness of evidence in general, and the way in which persons can be deceived in a matter of identity—how one has been often deceived oneself. In the case in point, the murder or attack—possibly murder was not premeditated, only a minor exhibition of bad blood and violence—took place at night. That it was concerted there was no doubt. Two rather rough-looking fellows, not I think out of their teens, and certainly not over-intelligent, were looking on at a street corner by the aid of gas-light at the time. The murdered man was suddenly surrounded by half a dozen others and the blow which felled him, and which ultimately was the cause of his death was administered, they stated, by the young man who suffered for the capital crime. It must be considered that it was night, that there was a sort of scuffle with many men, and therefore that these two onlookers might possibly under such circumstances have been mistaken. I believe they honestly gave their evidence, but they were evidently ignorant, uncultivated, and of a somewhat low type, people of such a mould as one would not ordinarily care to entrust with the issues of life and death even on their oath. Still they were consistent and clear in their evidence; they supported each other, and the jury convicted, and the judge passed sentence, and the hangman did his work, on the strength of their testimony.

But possibly I am digressing by making this explanation before I have told the whole of my story of "A's" mediumistic powers. I kept all these circumstances that I have mentioned from him, except that the char-woman's husband had suffered capital punishment, as he had stated, desiring to test his powers to the utmost, and obtain if possible further confirmation from the "spirit" of the so-called murderer as to the truth of the state-

ment now so curiously made, and confirmed by the authority of the Roman Catholic Priest, viz; that the wrong man had been hanged. Accordingly I remarked to "A" that later on in the day, we should be going into the town (I lived in the suburbs, some way out) and that we should be passing the place where the murder was committed, when possibly the "spirit" might tell him something more about the matter, and show him the spot where the murder took place. Some time afterwards we started for the town. When we left the house "A" remarked, "There he is, following us," alluding to the "spirit." When we had proceeded part of the way along the road, which was quite unknown to "A," I made a detour, for the purpose of making a business call; we went along another street, Mr. "A" following me. Just as, without a word on my part, we were turning out of the main road, Mr. "A" said, "The spirit is standing at the corner. He says we are not going the right way towards the place where the murder was committed and which he has promised to point out to me." I replied "Oh we shall come out in the main road again bye and bye, before we reach the spot." We proceeded about a quarter of a mile, and having done my business and struck the main road again — which differed I may remark from some of the other roads we had traversed — Mr. "A" soon after declared, "There is that man (the spirit) just on there, waiting for us." As we continued our walk I purposely refrained from uttering a word or even from thinking as far as I could about the murder, so as to prevent any possibility of my companion obtaining any clue. As we were passing through the lowest parts of the town Mr. "A" suddenly exclaimed, "He tells me that it was here the murder was committed. It was just there (pointing to the place in the road where the murdered man fell). I see the hubbub and confusion rise before me as a picture, with the people round. He however again tells me that he did not strike the fatal blow. He does not excuse himself from being morally guilty, as being mixed up with those who accomplished the death of the man, but strongly maintains that he was not the murderer." I will only add in relation to the last incident that Mr. "A" described the exact spot where the murder was committed, and the circumstances in connection therewith. How can this be accounted for? Mr. "A" had never been in the town before; he had never lived within a couple of hundred miles

of it; he did not know till within a day or two before that he would ever visit it; he could not by any possibility have known that the poor woman in my employ, coming casually into my house that morning, was the widow of a man who was hanged. Then he had no conceivable interest in deceiving me, nor was he concerned to prosecute the matter any further. But it might be objected that "A" had heard of the murder which of course received considerable publicity at the time, and came fully primed with it. But even supposing that he had got to know that there was any particular value attaching to the asseveration of the innocence of the man who had suffered capital punishment, nobody believed it except a few of the ignorant neighbours of the deceased man, and the Catholic Priest, who had really kept the matter quiet, and who no doubt had received the confession of the real murderer. Then again how could he get to know the identity of the widow coming unexpectedly into my house that morning? Personally I was as anxious as any one could be to prevent any fraud on the part of the medium. The declaration he made respecting it came to me as a surprise, and I purposely did everything possible to test its genuineness, and satisfied myself that it was all spontaneous and genuine.

If this matter stood by itself it would be of little value. Spiritualists, however, have constant repetitions of the powers of mediumship of a similar order. I had many striking tests of Mr. "A's" powers on other spiritual matters, and so had others while he was with me. The Spiritualist papers are full of well authenticated cases of the "spirits" of those who have left us turning up and telling of the secrets of their own and their friends' lives in order to establish their identity. Mediumship, such as "A's" is not, however, always reliable, possibly from the bodily health of the medium, possibly from the mental conditions, and there is occasional failure. In most cases, however, people are so blind or so prejudiced, that they see nothing but failure even where there is success. Thus, some of the best of the Spiritualist mediums are denounced as impostors. Few of them have escaped being branded as felons, by being lodged in the common gaol. Blockheads to spiritual truth — and there are some in the ranks of science as well as amongst the uneducated — and the detectives who are employed to hunt down mediums, cannot see a truth when it is presented to them, if it does not suit their

purpose. If their dead father were to appear before them bodily they would regard themselves as hallucinated or hypnotised, and conclude by a most perfectly satisfactory process of logic that they had not seen him at all. These are the people who run honest Spiritualist mediums into gaol as rogues and vagabonds, fortune-tellers, users of subtle craft, and so forth. "A," like most other of the prominent English mediums (I make no allusion to the prosecution recently of an American medium), has achieved his martyrdom—shall we not say apotheosis in the cause to which he has devoted himself—by doing his two or three months with hard labour in one of our county gaols. He must be sent to prison for accepting 5s. for the supply of his bodily needs in the prosecution of his mission, when all the time he, and others like him, who have similarly suffered, are far more effectual preachers of a life beyond than their Graces of Canterbury or York, with their ten or fifteen thousand a year. "A" and his compeers have answered for thousands—and that indubitably, as against units, probably, in the case of the Archbishops—the ever recurring query welling up from the great heart of humanity ever since it was propounded by Job of old: "If a man die, shall he live again?"

THE HIMALAYAN BROTHERS.

To the Editor of "The Spiritualist."

Sir,—I have noticed with much regret in some recent numbers, the tone of your remarks about "Occultism," "Theosophy" and the "Brothers;" but not desiring to enter into controversy, if avoidable, I have refrained hitherto from commenting on, or answering the unfavourable criticisms. However, the mention of my name in your last issue leaves me no other alternative than to enter the arena and defend as far as in me lies, the society of which I am a lowly member, and the "Brothers" whom I believe in and reverence. It is a pity you should, in so great a degree, take up the attitude of the sceptical world towards Spiritualism, when treating of the Theosophical Society and its founders. With so broad a platform to stand on as the acceptance of the phenomena, Spiritualists and Theosophists need not even jostle, much less try to push each other off. Having thoroughly investigated these phenomena and become convinced of their truth, I was, in default of any other explanations of their origin, inclined to accept those given by Spiritualists. I consider those

explanations very natural ones, falling in as they do with preconceived beliefs, and supplying an apparently rational cause. But if we reflect we shall see that the very fact that these theories coincide with our preconceived ideas, is really an argument against their being the true ones, as there would be a natural tendency to accept too readily, and on insufficient data any theory which fell in with easily conceived possibilities or probabilities. That all those who have long, with unbiassed minds, investigated these phenomena, become dissatisfied with the accepted theory of causes, points to difficulties and contradictions not seen on a short acquaintance with the subject. If then we hear that the true theory of these wonders and a reasonable philosophy of the Universe may be learned, should we not be wrong in refusing to inquire of those who, we are told, can instruct us? and is it not unbecoming in the few who have stepped out from amongst the many to defend an unpopular truth, to assume an attitude of sneering incredulity, when some of their ranks go still further in the path of inquiry? The same candour and courage which have enabled Spiritualists to stand up against the ridicule of the world and declare their convictions, should also lead them to inquire into fresh evidence, if forthcoming, on these subjects. Is it to be supposed that with the utter ignorance prevailing on all matters occult, a few years should have taught us all there is to learn in connection with these phenomena? Believing then, and with good reason, that an ancient order exists which is able and willing to give some knowledge to the world on occult matters, a society is formed, and we sit at the feet of the "Brothers" to learn. When such men as Mr. Hume and Mr. Sinnett are its leading members it can scarcely be supposed by reasonable people that our "Brothers" are quite the mythical persons some of our critics would infer. Now let me answer the few questions you ask in the paper of August the 19th, for as you say the evidence of Col. Gordon and myself would carry great weight, we are bound to give it. You ask whether the natives who signed the letter declaring they had seen and conversed with an adept are in the same position as yourself, who has been visited by one who *said* he was an adept. Certainly not; those witnesses had proof that the person they saw *was* an adept. You ask whether the lives of these men are such as on the given theory to account for their seeing the "Brothers." Yes, they are men who are devoting themselves *entirely* to

the work of the Theosophical Society, and they are water drinkers and vegetarians. Col. Olcott has seen several of the "Brothers," and I know of no other European on this side of the water except Madame Blavatsky, who could reasonably hope to have the privilege, as yet. Still, we who have been with Madame Blavatsky a good deal have had satisfactory proof of their existence and of their power, and a volume of correspondence is accumulating from Koot Hoomi Lal Sing. I have seen a letter arrive from him by occult means in broad daylight, and so have other Theosophists. We are allowed to consider him as the patron of our Branch Society, just formed for Anglo-Indians. Although I cannot now subscribe myself a Spiritualist in the ordinary acceptance of the term, I am not likely to abuse the ladder by which I mounted, for without my knowledge of the marvellous phenomena of Spiritualism, I could never have been in a position to accept anything I may now learn. But it is not altogether pleasant to step out again into uncertainty, when one had formed a comfortable cut and dry philosophy ready to hand, and were one free to choose, one might be tempted to accept the ignorance which is bliss, rather than seek further knowledge. In these matters I think we are not free, our minds will work on, and the same restless spirit of inquiry which first led us from the faith of our childhood, still asserts itself. Before closing this let me advise, any Spiritualist who wishes to know some of the theories we are learning about the phenomena, to get the October number of *The Theosophist*. I have just had the pleasure of reading the MS. of a very able article on the subject, and it answers some of the most pertinent questions which are asked by those who have accepted the Spiritualistic theories. ALICE GORDON, F.T.S.

Rothney Castle, Simla, September 15th.

THE DAILY TELEGRAPH CORRESPONDENCE ON SPONTANEOUS APPARITIONS.

The correspondence on "What is the Truth about Ghosts?" started in the *Daily Telegraph* by an Anglo-Indian of deservedly great literary celebrity in the world outside Spiritualism, is still running its interesting course. The chief feature of it to Spiritualists is the timidity of the writers, who, for the most part, shelter themselves by withholding their full names and addresses. The daily press is chiefly to blame for this, the nervousness being due to the showers of ignorant abuse it has for years habitually poured on the

witnesses of these interesting phenomena of nature. Savages who scrape a man to death with red hot oyster shells for saying that in northern regions he has seen water in a solid state, symbolise the past moral position of the managers of the average daily newspaper.

Most of the evidence being anonymous is of no historical value as compared with that on record in Spiritualist journals, and in the latest book on spontaneous apparitions, *Spirits Before our Eyes*, in which good authentication has been a primary condition. Inside Spiritualism, the excessive timidity just mentioned has become for the most part a characteristic of the past.

THE SUPERSTITIONS OF ROUMANIA.

An anonymous correspondent of *The Telegraph*, in the course of a letter says:—

Of all the outlying provinces above referred to, Roumania is the one most affected by spectres of bucolical proclivities. It would puzzle the most pains-taking traveller through that "dear and lovely land," as it is described by the Dacian Laureate, to discover a single wood, river bank, valley, or mountain-top that is not—at least in the opinion of the local population—haunted by spirits of one sort or another. The Roumans of to-day, like their Latin forefathers—from whom, in all probability, they have unconsciously derived the bulk of their supernatural beliefs—are firmly wedded to the conviction that trees and flowers, rocks and streams, lakes and marshes, are endowed with spiritual as well as corporeal existence. For them, earth, air, fire, and water are inhabited by mysterious beings, not the ghosts of anybody in particular, but, as it were, the souls of the elements, capable of rendering themselves apparent to the human eye, and by no means indisposed to hold commune with ordinary mortals, for good or evil to these latter as the case may be. Sometimes these spirits make themselves manifest in the form of a "zmeu," or giant—sometimes in the form of a "drac," who may be a dragon or a fiend, for the noun is indiscriminately utilised to describe either of these dread visitants. Another supernatural institution of Roumania is Baba Cloantsa—the seeming of an old, toothless, ever-spinning hag, reprehensibly prone to become enamoured of any uncommonly handsome youth who happens to be at once the pride of his village and affianced to its leading beauty. Baba Cloantsa is credited with being a distant family connection of Satan himself, the chief of all the "draculi," who gives her power, at intervals to abstract the temporary object of her affections from the scene of his mundane triumphs, and to convey him to one of her residential caves in the Carpathians. She can, however, change herself at will into a maiden of surpassing loveliness; so her victims are perhaps not so much to be pitied, after all.

Besides the above, and other standing spectres of renown, in whose existence nine-tenths of King Carol's subjects believe a good deal more implicitly than in the legionary saints of the Greek Orthodox Church, Roumania owns innumerable apparitions of minor moment, some of them belonging to the fairy, pixie, gnome, and wood-devil categories; others of a strictly local character—such, for instance, as a pale-blue flickering light, visible at a certain spot on the banks of the Bistritza, which phenomenon no true Moldavian "terrano" doubts to be the sad spirit of the fair, but

hapless Maghiara, who drowned herself for love in that river. Were-wolves and willis, ghouls and Lamiae are also at home in Wallachia, Moldavia, Transylvania, and the Bukovina, whither, however, I suspect them—notably, the were-wolf and the willi—of having been imported at a comparatively recent date from Poland, Lithuania, and the forest-lands of Southern Russia. In a word, there is still, despite railways, telegraphs, and all the other encroachments of civilization that have penetrated Eastern Europe within the last twenty years, a glut of supernatural beings on either bank of the Lower Danube. That is the "Truth about Ghosts" in countries only three days journey from Charing-cross.

A GHOST AT CAMBRIDGE UNIVERSITY.

To the Editor of "The Daily Telegraph."

Sir,—The following story, relating to Cambridge University, I can vouch for: A complaint was made that Mr. A., a student, did not sleep in his apartments in the college, and the gentleman whose duty it was spoke to him repeatedly about this breach of the rules; but Mr. A. could not be got to sleep in the apartment, nor would he give his reason for objecting to do so. In the end he was reported to a superior, who, on inquiry, finding him a well-behaved gentleman of quiet, studious habits, drew from him, after some further advice, the following: He said that when he moved into the bedroom assigned to him he had no idea of not sleeping there always, but during the night he saw the apparition of a young man approach and stand by his bedside. He described his appearance thus—very dark complexion, black hair, small black moustache, and a kindly but sorrowful expression of countenance. This did not decide him, and it was only when the apparition was repeated that he made up his mind to sleep out. After this he was allowed to retain his outside lodgings, the authorities considering it would be unwise to force him to do otherwise, as he evidently believed in what appeared to them nothing but the result of over-reading. At the beginning of the next term a new student took possession. After retiring at night, some others who were up in a neighbouring room were startled by his hurried footsteps and terror-stricken face as he rushed into their presence, expressing his determination never to sleep in that room. His story was precisely similar to that told by Mr. A. Soon after this the authorities received from India a letter respecting a young man who had previously occupied this room, telling of his death. It appears he was a diligent student, but had failed to come up to the required standard. His want of success caused an illness. He was advised to return to his native country, where he died from, it is said, a broken heart. After this the apparition was not seen. With this letter I enclosed my card and other particulars as a guarantee of the truth of the above.

J. H. B.

To the Editor of "The Daily Telegraph."

Sir,—In an interesting letter on ghosts, in your number for October 13th, "J. H. B." gives an account of the shade of a young Hindoo, a former student at Cambridge, appearing consecutively to two undergraduates, and driving them from their rooms, they having succeeded him in the apartments that he had previously occupied. By the context one is led to believe that it was during the life of this young Hindoo, and after his return to India, that his double haunted his Cambridge rooms, and not his ghost after death; for we are told that having failed in examinations at Cambridge, "he died in his native country (India) of a broken heart. After this the apparition was not seen." Other passages in the letter lead us to the

same conclusion. If "J. H. B." should see this letter he may perhaps explain this point more clearly; for as far as I can make out he writes of the apparition of the double of a living person, and not of the ghost of a dead one. And this opens up an inquiry concerning the double, new, doubtless, to many of your readers, but by no means new in history.

M.A. (CANTAB).

DEATH BED APPARITIONS.

To the Editor of "The Daily Telegraph."

Sir,—If supernatural manifestations are incredible, I should like to have a satisfactory explanation of the following incident, which I can substantiate. Some years back, my sister and I were pupils at a well-known ladies' school, I being at the time seventeen years of age. One night my sister, who shared my room, was taken ill, and I thought it necessary to inform the mistress of the school. On reaching her bedroom I found her sitting up in bed sobbing bitterly. She told me that her only brother, living in Canada, to whom she was devotedly attached, had just appeared to her, bidding her good-bye, and giving her some instructions in regard to certain insurances and investments. I immediately wrote at her request, and at her dictation, the words her brother had spoken. A fortnight later a letter was received from Canada stating that this brother had died at the very time at which my schoolmistress saw the manifestation, and that his last words were those I had written down. This remarkable circumstance was known by all in the school, and by many others. I may add that my schoolmistress had received a letter only a few days previously to the "manifestation," stating that her brother was coming to England shortly, and was in good health. I enclose my card. F. M. L. D. London, Oct. 11.

To the Editor of "The Daily Telegraph."

Sir,—I am no believer in ghosts, yet, "there are more things in heaven and earth than are dreamt of in our philosophy." In October, 1880, my eldest son, a youth of great promise, left for South America per mail steamer, and reached Rio de Janeiro in safety. During the night of Sunday, Nov. 28th, there appeared to me in a dream the well-known figure of a friend, the late Professor F. Gregory, dead since 1879, who looked at me in his wonted serious manner, and held up a small paper, on which I thought I could make out the figures "1" or "2"—I am not sure which. He never spoke a word, but pointed to the paper, and then vanished. During that Sunday we all laboured under a great depression of spirits, for which there was no apparent cause. On Tuesday, Nov. 30th, a cable telegram announced the sudden death of my son, which happened in the Bay of Botofogo, Rio, on Sunday, the 28th. I immediately communicated my dream to several friends, who can corroborate the fact. But what are dreams? *Traums Schaums.*

Birkdale, Southport, Oct. 15. CHR. KROLL LAPORTE.

To the Editor of "The Daily Telegraph."

Sir,—Returning from India in 1854, I resided for a few months at Düsseldorf, and there made the acquaintance of two well-known families—Haskal and Focke. Mr. Haskal, a gentleman well-known as the author of several works on Oriental botany, held a high appointment under the Dutch Government in Batavia, and his family, consisting of Mrs. Haskal, several daughters, and Miss Focke as companion, had engaged passage out in a large Dutch vessel, and sailed from Amsterdam. One evening, soon afterwards, when Mrs. Focke, with the rest of her family, were at tea, they all heard a loud cry of "Mother!" outside the window. They all recog-

nised at once the voice of the eldest daughter, Anna, who had sailed with the Haskals. They rushed to the window, but saw nothing. Scarcely had they taken their seats again, when a most agonizing shriek was heard, and twice "Mother, mother," in the same voice. A few days later a report came that a large Dutch vessel had been wrecked. I had left for England, and was written to and asked to make inquiries at Lloyd's if there was truth in this report. The answer I received was that on that particular evening this vessel was lost with every soul on board. C. F. H. FROEHNERT.

Plymouth, Oct. 15.

To the Editor of "The Daily Telegraph."

Sir,—I have read the whole of your letters respecting the belief or otherwise in ghosts, and cannot refrain any longer from giving you my own experience. I may preface my story by stating that previous to Nov. 7th, 1869, I always laughed at the bare idea, and now for my story. I was staying at Brighton on the day mentioned with some friends who were about to proceed abroad. Two ladies, a cousin, and myself went out to dine at Kemptown. It being a most charming moonlight night, I told my friends I should prefer walking home to Brunswick Square (the other end of the town). I accordingly proceeded on the sea-side of the Esplanade. When just opposite the Bedford Hotel a carriage and pair drew up alongside the rails with two men on the box and an elderly lady inside. I was greatly startled, as the wheels made no noise; but at once I took about half a dozen steps towards the carriage to see what it meant, when I distinctly recognised the occupant as my grandmother, whom I had left perfectly well at Cheltenham a few days before, also her coachman and footman on the box. I at once vaulted over the rails opposite the carriage. At the same moment it struck me as most out of the way that an old lady of eighty-three should bring all her belongings from Cheltenham to Brighton, without informing her relations of the move. As I touched the ground I made one step forward to greet her, when to my horror the whole thing vanished. When I recovered myself I went straight home and told the whole circumstances of the case. Of course, everyone laughed at me, and told me that it was fortunate there were witnesses who could speak to my perfect sobriety. I was very put out, and hardly slept all night. Early next morning we received a telegram that my poor old grandmother had been found dead in her bed at 7.30 that morning. This circumstance I shall never forget, as you may imagine. W. M.

To the Editor of "The Daily Telegraph."

Sir,—Ghosts or no ghosts, apparitions are a fact. My own aunt was engaged to be married to a gentleman who, after his engagement, went to China. One night during his absence my aunt awoke her mother, with whom she was sleeping, and said, "Mother, there is James at the foot of the bed." My grandmother saw nothing, but my aunt was broken in heart and spirit from that night. Letters still continued to come for four months from the affianced, the last of which said he might be home before his letter, if not that the trousseau was to be prepared at once. The ship by which James was expected arrived a week after the letter, with the news that he had died from the effects of an accident on the very day of the apparition. My aunt never recovered her spirits. I well remember her dejected face, though it is nearly forty years since her death. She was the eldest of a family of nine, and her father, mother, and eight brothers and sisters were witnesses of her constant despondency and firm conviction that she would never see James again in the flesh. No SADDUCKE.

October 12th.

To the Editor of "The Daily Telegraph."

Sir—A sceptic friend told me the following as a remarkable coincidence—for he would not accept any other theory. A sister of his went to a distant boarding school and wrote of her arrival there and satisfaction with the place. After some weeks her mother suddenly fell into fits and cried out "My poor girl; she fell out of a window and will die." Nothing could pacify her, and next day came a letter confirming the fact and giving the exact time when the fit took place, but stating that the girl would recover. Later on he asked his sister whether she remembered any thought occurring to her during the fall from the window, and she replied, "Yes I thought of mother." INVESTIGATOR.

Oct. 14.

To the Editor of "The Daily Telegraph."

Sir,—As "Incredulous" seems to consider any supernatural sound or sight heard or seen by a woman not worthy of belief, allow me to state a case which occurred some few years ago to a general officer in her Majesty's service, a brother officer of my husband, and a relative of my own. I heard the story from him at the time, in the presence of his wife, who corroborated his statement. General— was living at that time in one of a row of houses, each being separated by a high wall, and having a little garden at the back. Three or four houses from that occupied by General— lived a Mr. and Mrs. M—, whom he knew slightly. One evening about five o'clock during the winter, the General went to his back door, intending to go into the garden, when, to his amazement, he saw Mr. M— standing at the door. He immediately threw it wide open and said, "Pray walk in," and his wife heard him distinctly from the dining room, where she was. Instead, however, of coming into the house, he seemed to back down the steps and disappeared in the gloom of the evening. General— followed him, and could neither see nor hear anything, and he then returned to his wife and expressed his surprise that such a thing should have happened, thinking it very strange that an elderly gentleman as Mr. M— was should have climbed over several high walls and come to their back door in that way. The General's wife replied that there must be some mistake, for she had been informed that their neighbour was ill and confined to his bed with a violent cold. The General persisted in his statement, and to end the controversy they sent to inquire about their friend, and an answer was returned that he had breathed his last about five o'clock that day, not having left his bed previously for some days. Now, in this case, a ghost, or apparition, is seen by a man whose veracity I could not doubt, and whose reason revolted against his sight, for he would not allow that he believed in ghosts, and yet when I asked him how he explained what he had seen, he could not do so. A LADY TRUTHSEEKER.

Harrogate, Oct. 12th.

To the Editor of "The Daily Telegraph."

Sir,—In November, 1879, myself and family were sitting round our dining-room fire talking, when we distinctly heard a vehicle stop opposite our house, and someone open our gate and walk up the garden path. I went out to the hall door myself, and there, under the portico, I saw an old friend of mine, whom I then thought to be in India, and he was standing with a paper in his right hand; but before I could even speak he faded gradually away. The shock of seeing his ghost prostrated me for some days. Eventually it turned out that he dropped down dead that very hour, and with that paper in his right hand. A stranger story of ghosts I would not like to realise, and though I firmly believe many strange noises are mere

suppositions, and imaginative nervous people fancy they see apparitions, I can truly say I saw a ghost.

17, Camden Road, N.W., Oct. 12th. ANOTHER GHOST.

To the Editor of "The Daily Telegraph."

Sir,—“Seeing is believing.” I am a Highlander; therefore, you may say, imbued with the superstition of my race, when I say I believe in ghosts, supernatural warnings, dreams, and second sight, and, being a woman, possibly may be considered not strong-minded. I tell my story from my own experience. It is at long intervals during my life—I am now advancing in years—that events have happened in my own family circle of which I have been forewarned by dreams. But my ghost story is this. I had gone to bed, slept well all through the night, having given orders to be called earlier than usual, as my mother was to set out, after breakfast, by train, on the Highland railway, to the far North. I woke suddenly, remembering it might be time to rise, when I distinctly saw a figure standing in a corner of the bed-room. It was clad from head to foot in armour, the visor down. I felt my heart beat fast with fear, still I gazed, and could take in the proportions of the figure, and recognised it as the eldest brother of a very intimate girl friend of mine, but no relation. I closed my eyes, unable to overcome the awfully mysterious impression the apparition imparted to me. When I looked again it had vanished. I got up, dressed, and on going downstairs found my mother prepared for her journey. An indefinable dread prevented me disclosing to her what I had seen that morning. I accompanied her to the railway station, impressing on her to telegram on her arrival at Inverness. That evening her telegram reached me—the words to this effect: “Arrived all safe and well; ‘Young Munro’ died this morning.” And so it was; but why this apparition visited me I know not. The death was sudden and unexpected, at his Highland residence. His family relations were at the time in the South, and he died before any of them even heard of any illness to cause uneasiness. A. Ross.

DEATH BED PHENOMENA.

To the Editor of "The Daily Telegraph."

Sir,—I am residing with a very intelligent family, consisting of a lady (Mrs. G—, a widow) and her four grown up children, three daughters and a son, and they all assure me that on the death of Mr. G—, which occurred a few years ago, all who were in the room at the time of the death distinctly heard three loud knocks as if on the wall. Mr. G— himself had often told his family that no doubt such would be the case when he died, a similar manifestation having preceded the deaths of his father and his grandfather.

G. J. K.

A HAUNTED HOUSE IN BERKSHIRE.

To the Editor of "The Daily Telegraph."

Sir,—Perhaps the following incident which happened to me may not be altogether out of place in the correspondence on this subject. About fifteen or eighteen years ago I had driven a young lady friend from the village of Sandhurst, in Berkshire, to Windsor, where we spent the day. It was about this period of the year and on our return at night the moon being at its full was shining brilliantly. On turning out of the Bracknell road into the village we had to pass a house which in former years had the reputation of being haunted, but on the occasion I am referring to, such a subject as ghosts was very far from my thoughts. I was chatting with my companion till we came to the meadow at the back of the so-called haunted house, when we both saw standing in the middle of the meadow a figure of a most brilliant white. It seemed to me to look like

a man without a head and with a remarkable white frock on the rest of his body. I stopped the horse I was driving and gave the reins to my friend, and was about to descend and go into the field to see what the object was, when, before I had time to alight, it began to approach us, and came within a few feet of the hedge, when it so suddenly disappeared as to cause us both to be much more alarmed than at the sight of the spectre. On arriving at the house where my lady friend lived we acquainted her family with what we had seen. Her father, a very old gentleman, expressed no surprise, but told me he had often had girls come screaming into his house, stating what they had seen in the road and about the grounds adjoining this so-called haunted house. Occasionally, it was a man in white, then a lady with her head cut off, and other dreadful things which they said they had seen. During my stay in the village I conversed with a man who had lived in the house some time for the purpose of minding it. He told me he and his wife could rarely get any sleep owing to continual nocturnal noises, such as chains being drawn up and down stairs, the rustling of silk dresses, opening and shutting of doors, &c. After all this lapse of years, I can give no explanation of what I saw except as I have described it.—I send my name and address, but not for publication.

A BELIEVER.

THE COST OF IMMORAL PEACE.

Canning once said that if you let a lie get an hour's start it will be weeks before you can overtake it, and well would it be for many public men if they realised this before buying the knowledge by experience. Nothing is so painful as public dissension, and those who have to listen to it usually feel disgust with both parties to the contention, and say so, because they feel it unpleasant to have their ease disturbed. But it is better that such ease should be broken, than that immorality should be allowed to flourish, or individuals injured because indolence is more pleasant than the performance of the duty of redressing the wrongs of the innocent. By such inaction the onlookers are virtually sharers in the commission of the wrongs.

As we stated last week, a central nucleus of a few men possessing well-known names of great social and intellectual weight, would be a great boon to Spiritualism; it would be a tower of strength to good workers, and a terror to evil-doers, but unfortunately no such nucleus exists in connection with Spiritualism in London.

Here is a practical instance of the necessity for some centre possessing moral and intellectual force. An assertion was publicly made a few days ago that the editor of *The Spiritualist* tried “to form a rival to the B. N. A. S. to be called the ‘Psychic Club,’ but the endeavour ended in an ignominious collapse, while no little irritation was expressed by certain people whose names were used without authority.”

As none but a man of low character would publicly use people's names without authority, all who read the foregoing assertion will agree that it contains a substantial and injurious calumny. There is no truth whatever in it, and it has been uttered without provocation. The names in question appeared in a private circular of invitation, as the names of those who were by that circular invited. Who ever heard of asking a man for permission to send him an invitation? Yet out of this simple matter the slander has been invented. No copy of this "private" communication was sent to anyone but the few persons therein addressed.

For nearly two years we put up in sad and contemptuous silence with several similar attacks, all emanating from but two or three individuals; we kept this silence for the good of the movement.

Here then is a case in point, in which a foul calumny has been uttered, and *there is no redress*. If there were a nucleus of men of high fame and ability in London, before whom the points of the case could be laid and proved up to the hilt, a sharp vote of censure on the offender would be the inevitable result, and the evil stopped. It is the duty of the movement to provide a remedy for the present state of things, and it has no right to say—"A man ought to let his name be slandered rather than to allow our quietude to be disturbed." We have tried that plan, but mean to work on the opposite principle for the future.

Again, at a time when all is peaceful, short work should be made with those who unnecessarily initiate dissension by starting unprovoked personal attacks. We do not wish to lay particular stress upon the personal aspects of this one case. Anyone else attacked in the same way, would find that at present Spiritualism is in such a state that he could get no redress.

We have this week sent a copy of the invitation already mentioned, to the Newcastle Spiritual Evidence Society and to the Liverpool Psychological Society, asking them to thoroughly investigate the matter, and calling their attention to the following points:—

1. That the calumniator has made public in a garbled fashion the contents of a communication prominently marked "Private."
2. That there is no truth whatever in his calumnatory utterance.
3. That when Spiritualists in provincial towns are furnished with untruthful and calumnatory information from London, there is no way of stopping it, except by the local organisations recording their verdict about the said false information, and the person who invented it.

4. That in this case the calumniator was so completely reckless in his onslaught, that he did not even know the name of the proposed society he was speaking about. It was "The Spiritual Evidence Society" and not "The Psychic Club."

Correspondence.

Great freedom is given to correspondents who sometimes express opinion 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.]

CURSES OR EX-VOTOS.

Sir,—In Mrs. Showers' letter, she gives, on the authority of her dictionary, the meaning of the word *anathema* to be an offering set or hung up "in a temple devoted to the gods."

My dictionary (Littleton, Latin Dictionary, 4to, London, 1723) gives also the same meaning for the word *anathema*. But it recognises the more frequent word *anathema*, as signifying "a curse," and gives the derivation of the verb used "to curse" (*anathematigo*) from this noun. Of course it could not be from the other one.

May I suggest that the resemblance in spelling, though not in pronunciation, or meaning, has led to a confusion that vitiates some of the argument?

O. CARTER BLAKE.

A WIDER MEANING FOR PSYCHOPATHY.

Sir,—Mr. Varley's valuable suggestion as to the use of the word "Psychopathy," has made me think that I should like to ask those among your readers who are interested in sorrowing and suffering humanity under here, as much as in glorified and white-robed humanity "over there," for the grace of their prayers and goodwill, on behalf of a poor crippled and bed-ridden child, "given up" by the doctors, whose almost constant agony I have been trying, by any and every "pathy," to relieve, and have already partially succeeded.

JAMES W. CAMPBELL.

Barbreck, Argyll. Sunday Evening.

AMERICAN ERRORS.

It is a curious circumstance that in America petitions to the English Secretary of State for the release of Mrs. Fletcher are now being signed extensively, while in the United Kingdom there is probably not one Society of Spiritualists but would feel itself disgraced did it permit such a petition to lie on its table to receive signatures.

The reason of this difference between the two countries is, that the *Banner of Light*, an organ of Spiritualists in America, has suppressed all the evidence against the swindlers, and given much information on the other side which is not true. It has been supporting them through thick and thin. The *Religio-Philosophical Journal* is the only Spiritualist paper in the States, which has honestly printed trustworthy information on the subject.

One assertion extensively circulated in the States was, that Mrs. Fletcher was being prosecuted here for witchcraft. At the beginning of the trial the witchcraft count was struck out, as being bad on the face of it.

Another assertion has been that Mrs. Fletcher came back here to defend herself. On the contrary, a few days before she started from America, the following paragraph appeared in the *Boston Herald*:—"Mrs. Susie Willis Fletcher sails Nov. 20th, by the steamship *Austria*, for England. She intends to prosecute Dr. Mack and Mme. Heurtley-Davis in London, the latter having forfeited his recognizance to appear in Boston." "*Austria*" in this paragraph should have been "*Anchora*."

An idea prevails in America that witnesses for the defence were not allowed to be heard. According to the English system in the Criminal Courts, her counsel had the option of either putting in evidence or giving the last address to the jury, and he chose the latter course. By putting in one letter as evidence he forfeited the right to make the last address, but the prosecution leniently waived its legal right in the matter, and allowed him to deliver it. The defence previously set up in the police court imputing foul motives to the person they had so bitterly wronged, was utterly at variance with the letters of the Fletchers, which were on those religious subjects in which alone their victim took any interest.

An idea prevails that the Fletchers freely restored the property when it was demanded. On the contrary restoration was flatly refused until the law and the police were invoked, when a portion was given up. Afterwards they repented having done so, and tried to get it back. Fletcher sued Dr. Mack for 10,000 dollars, on the ground that the property had been taken from him by false pretences. Mrs. Fletcher sued Mrs. Hart-Davies and Dr. Mack for 10,000 dollars for conspiring together to obtain possession of her property, and to convert it to their own use. Lace and other property of enormous value has not been recovered to this day, nor is its whereabouts known to its rightful owner, and the property in the Pantechnicon is not yet in the actual possession of Mrs. Hart-Davies. In the face of all this, they have been trying to make the English public believe that all along they were ready and willing to give up the property, a line of defence they never attempted in America, where the truth was known.

The worst feature connected with this heartless swindle, is the filth pelted at the already grievously wronged prosecutrix, over alleged matters having nothing to do with the case. Mrs. Hart-Davies is a spirituelle and religiously-minded person, refined, and not of a materialistic nature; she bears no resemblance

to the foul portrait drawn of her by enemies. We agree with the *Herald of Progress* that she has done good service to Spiritualism by ridding the movement of swindlers, and only regret that Spiritualism had no representative committee of first rate men to help to keep her enemies at bay while she was doing the work, and to save the honour of Spiritualism in the eyes of the public by initiating steps to publicly identify the whole movement with the prosecution. It is not to the honour of Spiritualists to make no sign while a generous stranger has been so implacably swindled and attacked in our ranks as she has been, and all along some committee of men of high social and intellectual position ought to have been looking after the case. Years must pass away before it is possible for the movement to make anything like adequate reparation for the injuries inflicted on Mrs. Hart-Davies.

MR. CAMPBELLS "STUDIES IN PSYCHONOMY":—Mr. J. A. Campbell asks us to express to the readers of his "Letters" his great regret that illness has unavoidably prevented him from issuing the 2nd number as soon as he desired; he now however hopes that its publication will not be much longer delayed.

MR. MAC DONNELL will lecture on "Original Sin" next Sunday evening, to the Marylebone Society of Spiritualists, 25, Great Quebec St., London. Mrs. Davenport will give psychopathic treatment to the sick free, at the same place, on Monday from two to four o'clock, and on Thursday at her private residence, 23, Dorset St., Gloucester Place, Portman Square. We think she is one who deserves encouragement in her work.

SPIRITUALISM IN CROYDON:—Mr. John Rouse, of Maude Villa, Jarvis Road, Brighton Road, Croydon, writes to us that he is willing to distribute in that wealthy town of 80,000 inhabitants, any spiritualistic papers or pamphlets which will be sent to him carriage paid. He says that it will be no personal favour to him to have them sent him, for the work he proposes to do will put him to trouble and inconvenience, and that he is not in any way commercially connected with Spiritualism. He simply wishes to help on the movement.

MR. AND MISS DIETZ:—The day after leaving Liverpool, the New SS. *City of Rome*, among whose passengers were Mr. and Miss Dietz, encountered the fierce storm of last Friday, which executed so much damage throughout England, blowing down trees and portions of buildings, and causing great loss of life. The seas swept the decks of the *City of Rome*, and the spray went over the bridge and funnels; the ship rolled a little but behaved well, and was kept going at slow speed with her head to the waves. At Queenstown on Friday she embarked 59 steerage passengers, making a total of 1,198 steerage and 238 cabin passengers. The total number of persons on board, including the crew, is 1,600.

Answers to Correspondents.

The *Spiritualist* of Oct. 7th has sold out, and no more copies can be had. Those who require it for binding should be careful to preserve the copies they have.

R., Hyderabad: The matter shall be attended to.

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 Polariscope—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 Virchow'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 *stances*

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. Friese's 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 *Séances* 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 Conjurers—Houdin—Jacobs.

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

PRICE 12s. 6d. POST FREE. The Spiritualist Newspaper Branch Office, 38, Museum Street, London.