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No 414.—(Vol. XVII.—No. 5.) LONDON: FRIDAY, JULY 30, 1880. Published Weekly: Price Twopence.

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No. 414.—VOLUME SEVENTEEN; NUMBER FIVE.

LONDON, FRIDAY, JULY 30th, 1880.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

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MATERNAL GOVERNMENT.

Many exceedingly intelligent people are re-investigating the time-honoured subject of Astrology, and think that it is based upon a certain proportion of facts, although in its present stage it is beset with empiricism, inaccuracies and uncertainties. A society also has been formed to deal with the whole subject. Furthermore, recent researches in physics at Kew Observatory and elsewhere, have proved that the positions of some of the planets have an influence upon sun-spots, a totally unexpected revelation of the action of one or more heavenly bodies on another, and the question has been seriously raised whether some connection does not exist between solar disturbances and epidemic diseases upon our earth. With this spirit of free inquiry abroad, why should a man who is conscientiously a professional astrologer and of use to others who think that the planets may have an influence over organic life, be harassed by the police and by policemen's wives? We have heard at rare intervals of the Mr. Wilson mentioned in the following paragraph, and he was always spoken of as a respectable man, pursuing a peaceful calling. The paragraph is from *The Standard* of Friday last :—

"Thomas Wilson, 73, a medical galvanist, who also described himself as an "astrologer," of 103, Caledonian-road, was brought up on a warrant by Inspector Peel, of the G division, and charged with unlawfully pretending to tell the fortune of Elizabeth Cook, of King's-cross-road.—Mrs. Cook, who is the wife of a police-constable, said she went to the prisoner's house, in company with another woman, on the 15th inst., and also on the following Monday. On the first occasion the Prisoner's Wife told her that Mr. Wilson could not give her any information until he knew when she was born. On the Monday, Mrs. Cook went to the house again, and told the Prisoner that she was born on the 28th of August, 1843, at seven o'clock in the morning. The Prisoner then told her that she had delicate health, had been in pecuniary difficulties, which she would soon be freed from, and described a man who, when

she was 45 years of age, would propose to her and whom she was to avoid. The Prisoner also told her some things which were true, as when she was married, when she had been ill, and certain things she had done. She at the end of the conversation gave the Prisoner 2s., which was what he charged.—Mrs. Hardy also gave evidence.—It was stated that when the Prisoner was taken in charge he said he did not tell fortunes; he was an astrologer.—The Prisoner now said that what he had done did not come under the Vagrant Act. He had not deceived any one, he had merely told the truth, and had given some advice. He was an astrologer, and was acquainted with science, and had been visited by many people for years. He had formerly pursued his calling in New York. He supposed the two witnesses had been specially sent to him by the police, who wished to bring a charge against him.—Mr. Barstow said there was no evidence that the Prisoner had deceived or defrauded anybody, and he must be discharged. But the Prisoner must be careful as to his conduct, for if he was again brought up he might be sent to prison."

Another case of the officiousness of the police, was published in *The Spiritualist* last week. They sent two women to an alleged trance speaker in Leicester, and then caused her to be fined at a police court, although it was announced in court that two doctors in the town knew her to possess the power of second sight.

At the speed with which the existing organisations in Spiritualism appear to be moving, half-a-dozen more persons who possibly may be conscientiously dealing with occult subjects, may be persecuted and punished before the grievance is pointed out to the Home Secretary; and so long as the authorities are not made aware of the nature of the case, they cannot well be blamed for the persecution set on foot by ignorant people.

A request for an alteration of the law would be of little use, or at any rate years would pass before a successful result could be achieved. The administration of the law is chiefly in fault, and the Home Office should instruct its uninformed subordinates that it is no part of their duty to persecute people who conscientiously deal with occult subjects, or who are recognised as possessing abnormal spiritual and physiological powers by those who understand psychology, consequently who are alone competent to express an opinion.

Fortunately, Sir William Harcourt wisely detests the unnecessary meddling of officials with the liberty of the subject, and likes to see social problems settling themselves whenever that is possible. Moreover, justice is often perverted and the law strained from its original intention, to meet the demands of popular ignorance and prejudice. Very honourable and straightforward mediums are sometimes prosecuted under the Vagrancy Act; but, as was stated recently at a public meeting, a medium is *not* a vagrant; he has a home and is usually to be found there, and the social circle in which he moves is often ten or twenty times more respectable than that of the persons who attack him. The fees of a medium for a good *séance*, are more honourably earned than the fees received as pew-rents for preaching the horrible doctrines of total depravity and eternal damnation.

Some persons go so far as to say that in cases of actual fortune-telling, there is no necessity for the law to interfere, because the deluded ones deserve all the deception they get, and their folly brings its own punishment. This may be true as regards the deceived, but the law ought to interfere with intentional swindling. But at present the lower administrators of the law are densely ignorant about abnormal physiological and spiritual conditions, and are punishing innocent and respectable people, thereby bringing the law and the Government into contempt in the eyes of the thousands upon thousands of Spiritualists in this country. Had Dr. Tanner been in this country, he would long since have been laid by the heels in Newgate, the settling of delicate problems in science being here relegated to the average policeman and Justice of the Peace.

Mrs. Hardinge-Britten will fulfil engagements in New York in September, so at all events will not leave for England before that month.

The Influence of Reaction:—No man can read the pages of Church history without seeing the marvellous power of reaction. Superstition produces unbelief; unbelief produces superstition. All exaggeration both leads and drives, both attracts and repels. Some minds love exaggeration, and will follow a one-sided teacher into any extreme. Other minds are driven by this same one-sided teaching into as dangerous an extreme in the opposite direction. Like the pendulum of a clock, the farther thought goes in one way, the farther also does it swing in the reverse motion. In Romanist countries no middle place is possible. You must either be a devotee or a sceptic. At Oxford things were never quite so bad, but excessive claims on the side of faith were met by excessive claims on the side of reason. In this very composite nature of ours, if you judiciously ignore any part, or if you push any part into undue activity, reaction is sure to take place, and what was neglected takes its turn as the dominant faculty for the hour.—*The Dean of Canterbury.*

THE TRANSPORTATION OF SOLID OBJECTS AT A SÉANCE.

BY MAJOR-GENERAL G. W. P. MACLEAN.

The following is a statement of an interesting occurrence which took place at the rooms of Captain James, 129, Gower Street, London, on Saturday, July 17th.

The medium present was Mr. Rita, and the party consisted of Captain James, Miss Riccalton, Mrs. Western, Mr. and Mrs. Fletcher, Mr. Wheelhouse, Signor Rondi, Mr. Wilding, and myself; and no sooner had seats been occupied round the table and the light extinguished, than the voice of Charles Barry was heard addressing Mrs. Western (on this, the first occasion of her sitting in this circle of friends) and saying, "I have brought something for you." A hard substance was then placed in Mrs. Western's hands, which, on a light being struck at Charley's desire, proved much to her astonishment to be an old silver brooch which had been in her possession upwards of thirty years, and was the gift of a deceased relative; this brooch she had left in a box in her house in Kensington.

Shortly after this interlude the light was again extinguished; most of the persons present were soon touched by unseen materialised hands and were freely fanned all round; both Mrs. Western and myself were mesmerised by unseen though materialised hands, which made the usual mesmeric passes down the head and face, and along the arms and back; the name of a very near and dear deceased relative was whispered as being the mesmeriser, who "Charley" informed us was the spirit who had brought the brooch which had been given to Mrs. Western.

Before the *séance* commenced, I had been requested by Captain James to take charge of a double folding slate; this was cleaned, tied and sealed, and the edges secured by gummed paper by two of the party; it was carried upstairs by me, and never out of my custody until after it was opened and examined at the close of the *séance*.

Shortly after the termination of the sitting, Charley said: "The spirit of the old lady who brought the brooch is about to try to write her initials in the slate. Hold it up, and hold it tight." He also informed us that this was the same spirit who had throughout the *séance* mesmerised Mrs. Western and myself. The noise of writing was then distinctly heard within the slate, which, on being opened at the close of the *séance*, was found to contain he initials C. W., which were those of (the maiden name) of the near relative above mentioned, and agreed with the name which had been whispered as the mesmeric operator.

During the continuance of the *séance* "Charley" materialised several times most clearly; he even brought bon-bons from another part of the room and drew crackers with several of the party, the sudden loud reports of which were somewhat startling in the middle of the silence and stillness of a dark *séance*. Materialised appearances of other spirits were also seen, but they disappeared so very suddenly that they were not recognised by any of the party.

It may here be remarked that after the close of the *séance* various manifestations took place in the light, and several articles flew with considerable force from the mantelpiece across the room, while the medium was at a distance from them. The most conspicuous of these were two sea-shells, which nearly always take an active part on such occasions as that which has now been narrated. Their usual place is on Captain James' mantelpiece, but they frequently fly off it against the door or wall, and out into the passage; one of them has even been known to make its sudden appearance, and that with considerable noise, down two flights of stairs in the middle of a party who were quietly drinking tea shortly after the termination of a *séance* in the room above. This may seem a somewhat curious and eccentric proceeding on the part of a shell, but it is nevertheless perfectly true, and can be vouched for as such by several trustworthy witnesses.

59, Gloucester Gardens, Hyde Park, London, July 20th, 1880.

Dr. Mack:—Last Saturday morning, Dr. James Mack, the healing medium, and Signor Rondi, set sail from Liverpool for the United States, where they will spend about three months, and visit some of the American Spiritualistic Camp-Meetings, which are a feature of the movement in that country. Dr. J. H. Currier, having accepted the position of Chairman of Meetings at the forthcoming Camp-Meeting at Shawsheen River Grove, has absented himself for the purpose from Boston for a time. Mrs. Emma Hardinge-Britten will lecture at the Lake Pleasant and Neshaming Grove Camp-Meetings in August.

British Museum Lectures:—On Tuesday last Dr. Carter Blake delivered a lecture (in the French language) to a select party of Greek and French ladies and gentlemen on the "Autographs and Collections of Letters of Distinguished Men contained in the Manuscript Department." He pointed out especially the deterioration in handwriting, observable from mediæval times to the present, selecting the autographs of Ariosto and Macaulay as examples. The greater care to the minutiæ of education paid in the reigns of the Stuart Kings than under later dynasties was commented on; and he concluded with some remarks on the gradual deterioration of intellect, education, and morals.—*Public Opinion.*

OCCULT POWERS OF A DOG

The *Popular Science Monthly*, for July, has two articles which are alike in the fact that they concede a state of absolute incapacity, on the part of men of science, to explain certain very ordinary but entirely inexplicable mental phenomena. Under the title, "A Zoological Enigma," Dr. Oswald narrates the experiments adopted by some physicians in Ohio to determine whether the faculty of returning to a particular place or house, from great distances, which is present in some animals and absent in others, is the result of an exercise of scent, or of memory, or, indeed, of any other known faculty.

A dog was made insensible with ether at Cincinnati, put into a wicker basket, started on a train of the Cincinnati Southern Railroad, first southwest to Danville Junction, thence east to Crab Orchard, and finally northeast to a hunting rendezvous near Berea in Madison County. This circuitous route was taken because, on a former occasion, when the dog had returned from a point 163 miles distant from his home, it was suspected that he might have found his way back by simply reversing his course on the railway by which he had come. At Berea the dog was shut up securely over night and well fed. The next morning he was taken out to a clearing, on the top of a grassy knob at some distance from the railway, and was let loose. Without any preliminary survey he slunk off into a ravine, scrambled up the opposite bank, and struck first on a trot and then a swift gallop, not towards Crab Orchard, *i. e.*, south-east, but due north, in a bee line for Cincinnati. He ran not like an animal that has lost its way, but "like a horse on a tramway," straight ahead with his nose well up, as if he were following an air line towards a visible goal. He made a short detour to the left to avoid a lateral ravine, but further up he resumed his original course, leaped a rail fence and went headlong into a coppice of cedar bushes, where they finally lost sight of him. The report of the experimenters was forwarded to the owner by rail, and on the afternoon of the next day after receiving this report the owner met the dog on the street in Cincinnati, "wet, full of burrs and remorse, and apparently ashamed of his tardiness." Dr. Oswald says:—

"That settled the memory question. Till they reached Crab Orchard the dog had been under the influence of ether, and the last thing he could possibly know from memory was a *misleading* fact, viz., that they had brought him from a southwesterly direction. Between Berea and Cincinnati he had to cross two broad rivers and three steep mountain ranges and had to pass by or through five good-sized towns, then centres of a network of bewildering roads and by-roads. He had never been in that part of Kentucky before, nor ever within sixty miles of Berea. The inclination of the watershed might have guided him to the Kentucky River, and by and by back to the Ohio, but far below Cincinnati and by an exhaustingly circuitous route. The weather, after a few days of warm rains, had turned clear and cool, so that no thermal data could have suggested the fact that he was two degrees south of his home. The wind, on that morning, varied from west to northwest; and, if it wafted a taint of city atmosphere across the Kentucky River Mountains, it must have been from the direction of Frankfort or Louisville. So, what induced the dog to start due north?"

Upon the question of scent he suggests:

"A nose that can track the faint scent of a rabbit through thickets of aromatic herbage might easily distinguish the atmosphere of a reeking manufacturing town at a distance of ten miles. At fifty miles it might be barely possible under the most favorable conditions of wind and weather; at one hundred and fifty miles it seems impossible under all circumstances."

THE DEATH-WATCH.

I have read the letter in this week's *Spiritualist* signed L. F. S., and also your valuable remarks at the foot of it.

Remarking on those remarks, it may be conceded, for the sake of peace, that a little hot water poured into the crack between the boards in which the death-watch usually works, will stop the omens—and further that when the ticking occurs in, on, within or at the back of a lath and plaster wall, the drilling of a small hole and judicious use of a squirt, would possibly secure the same desirable result—providing always, of course that the operator succeeds, in either case, in hitting exactly on the beetle; and there will, doubtless, be the most perfect unanimity in agreeing, that patience, in waiting a sufficient time after hearing the sounds, will be rewarded.

Painful personal experience, however, compels me to think that the "Death-Watch" is not to be got rid of so easily.

In the Autumn of 1867, I knew nothing of Spiritualism, and laughed at everything bordering on so called superstition; two of my children were recovering, as I supposed, from

scarlet fever, and my mother was lying, severely, if not dangerously ill from some other cause.

One night, at the usual ghostly hour, a little after midnight, I was sitting reading, alone, in the sitting room, when this awful ticking commenced.

It sounded, in succession, from the centres of the four walls of the room, thus depriving me of the comfort of taking refuge in the beetle theory. To make sure of not being mistaken, I stopped the clock on the mantle-piece, also my watch.

I felt it was a warning of death, and although circumstances pointed to my mother, a something, which I cannot describe, made me feel convinced that I was about to lose the younger of my then convalescent, children; which happened ten days later. I may mention that on this occasion the ticking visited me on two consecutive nights.

Either the unseen world communicates with this or it does not; if it does, there is nothing very outrageous in supposing that it gives us warning of approaching disaster, and it would be unwise to say that such communications cannot come through the ticking of an insect, the flight of a bird, or the howling of a dog.

In the year 1866, I was living in the country near Montreal, when, about 5 o'clock one summer morning we were all awakened by a clatter that made us suppose all the lower windows and doors of the house were being broken into at once. I rushed down stairs with my revolver, met my cousin coming out of his room, also armed: went to the front door, out, round and about the house, and found nothing. Situated as the house was, no one near could have made the disturbance we heard, and no one could have got away from the place without being observed. The same night, but earlier, our servant, an Irish girl, heard, as she alleged, a rat drinking water on her wash-stand and told us it portended a death in the family. I never before heard of this particular phase of so-called superstition, but the death of the head of the family, unexpectedly, followed, in a few days; whether that death had anything to do with the burglarious racket or water-drinking rat it is of course impossible to say; the whole affair may be shelved as coincidence, and so disposed of, but there is a method about it that bears to me the appearance of something very different.

Last September my children were on a visit at the sea-side; I was left alone in town and naturally somewhat anxious about them and also one of my brothers. One night about on o'clock, as I was reading in bed, a noise commenced on or in the frame of the door, just at the back of my head; I scarcely know how to describe it—it was not a rap, or a knock, or a tick, but a peculiar kind of hollow thud, that I never heard before and do not want to hear again. It beat with the regularity of clock-work, at first only a few beats, then a pause of some minutes, followed by a longer succession of beats then another pause, and so on until it settled down steadily to work for about two hours.

It is difficult to describe the state of mind produced by this awe-striking, mysterious, monotonous sound. I succeeded in getting a communication to the effect that it was a warning, but of what or for whom I could not tell. Naturally I was anxious about my children, my brother, and myself, and did what I presume a good many do when in trouble—sought refuge in prayer. I prayed that it might be revealed to me in sleep for whom the warning was, and in a dream that followed, the prayer appeared to be answered, for I assisted at the death, certainly of a friend, but one of whom I had not been thinking, and who went over to the majority shortly afterwards.

Although it appears impossible to shut one's eyes to the actuality of these phenomena, I do not think they are to be implicitly relied on. Mrs. Phelps in one of her books, gives the case of some one in New York whose death was fixed for a certain day through seven different and independent sources, and I am just now waiting to see whether a similar event comes off on the 23rd prox., it having been foretold by "Planchette" and by dreams in different quarters.

R. M.

July 19th, 1880.

The Psyche Club:—A club with this name has been established, consisting of members who are interested in the investigation of spiritual and psychological phenomena. Nearly all its managers have just left for the Continent, and according to arrangements made this week, on their return in October the active work of the club for the winter season will begin. The meetings take place as yet in the homes of the members, and will be held fortnightly when the cold weather sets in.

Art Encouragement:—Order-hunters are passionately fond of theatrical entertainments. They are not paupers, and can well afford to pay to witness a play. Assuming their time to be worth, per hour, the smallest coin of the realm, they spend, in their efforts to obtain an order, considerably more than it would cost them were they to buy a seat. When once they have been blooded with an "order," it becomes, however, a perfect mania with them to enter a theatre gratis. Instead of realising the fact that they are as mean and contemptible a class of human beings as exists on the face of the globe, they glory in their shame. They cringe, flatter, and teaze for "orders."—*Truth.*

A PRIVATE SÉANCE.

Last Monday night a *séance* wes held at 129, Gower Street, London, by invitation of Captain John James; the guests present were Mr. J. Cecil Husk (the medium), Mrs. Showers, Mr. Nugent James, Mrs. Nugent James (formerly Miss Showers), Miss Riccalton, Miss Moore, Mr. Wheelhouse, Miss Bland, and Mr. Harrison. The *séance* was a dark one, and the manifestations unusually powerful. All the usual phenomena took place, in the shape of the bat-like flight of playing musical instruments which now and then gently touched the heads of the sitters, spirit voices, and the touch of hands. Lights were seen, and several times the head and bust of an illuminated spirit form. An exceedingly heavy arm-chair was floated over the head of Mr. Husk and placed on the top of the table, and a few moments afterwards Mr. Husk was placed in the chair; the sitters on either side of him testified that they held his hands at this time. When a light was struck, Mr. Husk with his hands held, was seated in the arm-chair on the top of the table. Miss Bland and others had the "chair test." Once in the course of the sitting a gas-globe was smashed, and the pieces fell upon the table. One of the spirits collected all the broken glass in the dark, and put it in one corner of the fender behind the medium. The strong voice of this spirit could be heard as if his mouth were close to the floor; he made much noise with the fire-irons, and jocularly and romantically remarked:

"Come, O come, where the fire-irons blow!"

During most of the sitting Mr. Husk's hands were held, and when the question was raised, at a vital point, whether his hands were at that particular moment held, the aforesaid jocular spirit sarcastically remarked "Yes. Hold him tight! What right has he to be a medium?"

These manifestations were all the more striking, because Mr. Husk suffers from the sad affliction of partial blindness, so that in daylight he is just able to find his way from place to place with difficulty

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Mr. A E. Giles and other well-known American Spiritualists are in London.

Next Thursday evening at eight o'clock, Mrs. Tappan-Richmond will deliver a trance address at St. James's Hall.

Mr. James Coates, of Glasgow, is bringing out a publication entitled *The Phreno-Magnet and Mesmeric Programme.* It has a highly sensational woodcut on the front page, representing mesmeric effects.

At a private *séance* at Mrs. Makdougall Gregory's a few days ago, at which the Rev. Sir William Dunbar and others were present, Mrs. Tappan-Richmond delivered several inspirational poems while she was in the trance state.

MESMERISING A HALF-DROWNED MAN.

The Scotsman of July 19th contains the following paragraph:—"An excursionist from Glasgow, named John M'Arthur, iron shipbuilder, residing in Partick, went into the water to the West of Dunoon pier on Saturday, and soon after it was noticed that he was in a distressed state. His son at once swam to his assistance, caught him just as he was sinking, and being an excellent swimmer, brought his father to the shore. M'Arthur was much exhausted, but refused to take any brandy to restore him. Professor Coates, mesmerist, who was present, put M'Arthur under mesmerism, and administered a glass of brandy, which speedily brought him round."

SPIRITUALISM IN GERMANY.

By Christian Reimers.

BERLIN.

After the pleasing influence soon after my arrival in Hamburg, of being amongst a body of Spiritualists, I felt a little damped in Berlin on finding myself left to chance to succeed in satisfying my desire of meeting friends of the cause. The reception of Herr Briese, however, in whose hotel, the "Crown Prince," I took up my quarters, made me feel at home at once, and I engaged the room Dr. Slade resided in, as a matter of course. Mr. Briese is a Spiritualist of solid make, for the sittings with Dr. Slade only confirmed and freshly inspired his belief of long before, but the moral courage with which he stepped forward to confess and defend his conviction, although aware of the dangers before him, commands sincere respect. Between manly openness and reckless enthusiasm lies a vast difference in practical results, for Herr Briese's social and material position has not been in the least impaired by his advocacy of an unpopular subject, but has rather prepared for surer future progress, especially if, as it is hoped, Dr. Slade will be in Berlin again ere long. Spiritualists who go fast ahead, find themselves more or less alienated from former associations and long for congenial surroundings, and those who have to stop at the antagonistic Kaiserstadt, would do well to seek shelter at the "Crown Prince Hotel." If a split of a personal or local nature temporarily prevents a desirable and harmonious organisation in Berlin, perhaps after learning how the doctrines of the new light gently disperse ideas of personal glory, the excellent powers at work here will one day unite and raise a signal which will attract widespread attention.

Professor Breslauer has, by his scientific

accomplishments already thrown many a bridge across sceptical currents, and has at least produced a respectful suspension of judgment about Spiritualism in learned quarters, whilst many desire to take advantage of experimental opportunities. We had a short sitting with a private medium, who may prove in time very useful. Professor Breslauer understands the spirit of the age, and therefore advocates practical experiments to convince his hearers of a new revelation of nature. Herr Director Liebing, who has witnessed nearly all the manifestations long ago in America, forms the centre of another group of Spiritualists here, and a social evening with this deeply interested inquirer I consider to be one of my most agreeable and instructive experiences in Berlin, but in regard to careful study, combined apparently with rather liberal enthusiasm, I enjoyed beyond measure the company of Herr Hoguet in Potzdam. His artistic nature enlivens conversation in every direction, but one of the most remarkable narratives he related to me about spiritual manifestations, was how he obtained the print of a materialised face on smoked paper. He showed it to me, and it was a most curious piece of work. The eyes, or rather the surrounding lashes and hair, also the skin-lines and tip of the nose, showed unmistakably, somewhat like a face gently pressed on a dewy window-pane; but that so many parts of the features could touch a plane surface, suggests almost the formation of a pliable face. Herr Hoguet is, in one sense, the centre of the movement in Berlin, for he was the first who infected others with curiosity and lasting interest, a result rarely attained by warm enthusiasts. Individual efforts in Berlin produced an encouraging impression on my mind, nevertheless, the general tone of the Berliners towards Spiritualism is still terribly antagonistic, indeed, at times barbarically hostile. To give a little insight into the ignorance and indifference in spiritual matters, I will mention a discovery I made in the "Panopticon" Waxworks (the Madame Tussaud's of Berlin). After admiring the marvellous figures, some of them wonderfully perfect, I went into the "Chamber of Horrors" to study the criminals and monsters by way of set-off to the august society of Princes and other high-class folks. A woman with nun-like attire and a cross round her neck, naturally attracted my notice in this society of outcasts of humanity. I had to look several times over the page of the catalogue to satisfy myself that this woman enjoying a place among "brutes," was no other than Louise Lateau, the stigmatized. A queer sensation took hold of me, for I trembled in anticipation that one fine day, our worthy President of the B. N. A. S., with several editors and other victims, might be honoured with the placing of their images in this department of the exhibition; but my surprise received a new twist when I learned that Mr. Caston, the father of this collection of human effigies, confessed after several *séances* with Slade, his belief in the phenomena. It seems as if squeezing out money is the ruling inspiration distinguishing us from beasts. How such a disgrace can be possible in the centre of civilisation in fatherland, beats me, but I hope it is of very recent date, and outside the cognisance of the Emperor, Prince Bismark, and the Roman Catholic clergy.

LEIPZIG.

When I reached Leipzig, in the shortest possible time I shook hands with Professor F. Zöllner, who must forgive me, if I trespass on his feelings, by proclaiming this longed-for meeting to be the most memorable of all my experiences during this tour. This remarkable gentleman, who represents the ideal of a learned man, will, I hope, kindly receive my praise, not as personal compliment, but rather as springing from a desire to demonstrate the cheering fact, that *true science* does not prevent the complete development of the man in general, although we often find illustrious scientific heroes of special departments to be very incomplete individuals as a whole—like our letter-bearers, brilliant looking in front, but flat at the back. Or like those polypes which stick to the rock and try in vain to reach the open water. Of such men as Zöllner, we have a few in England; they are self-luminous, like fixed stars surrounded by planets which receive their light, but may at times eclipse it. The moon may boast of blocking out the rays of the mighty sun, for it does not hear the shouts of joy of men permitted meanwhile to study the corona. My short stay at Leipzig was to me the most enjoyable, as I spent most of the time with this hospitable friend of Spiritualism.

The Society of Spiritualists in Leipzig has to struggle very hard, but the members for a number of years have stood faithfully at their posts, gaining strength with each defeat, and I left the town regretting only that shortness of time did not permit me to meet all friends, particularly the absent Mr. Wittig.

BONN.

I spent only a few hours in Frankfurt, but found by the conversation of a gentleman whom I visited, that in this town, from which ridiculous abuse was showered upon Zöllner, including advice to quit his post, a movement in favor of Spiritualism is strongly perceptible. This cheering news furnished me with some antidote to the miserable ignorance displayed in Bonn. I however met a Professor who delighted me with his clear judgment on this subject, and who is most likely destined to prepare a road for us in super-clever Bonn. The same pleasant opportunity of meeting reasonable beings I had in Dusseldorf. My general conclusion about Spiritualism in Germany is, that against the apparent slow onward movement of Spiritualism among the masses, is an enormous increase in individual efforts to propagate it; this is plain to me, as I had not previously visited Germany for four years. I believe that a sudden blaze there about Spiritualism will be seen some day, and that it will make up for our long watching of the poor streak of smoke along the soil.

London, July 25th, 1880.

SIGNOR RONDI UNDER GARIBALDI.

Last Friday Signor Enrico Rondi left London for a three months' tour in the United States, for the benefit of his health. He has been known in England and in Italy for sixteen years as a warm advocate of Spiritualism, and one always ready to testify publicly to the phenomena he has witnessed, but it may not be generally known that in former years he fought under Garibaldi for the freedom of Italy, and was often under fire in some of the hottest battles. He thereby earned the personal friendship of General Garibaldi, whose portrait he took from life and has now in his possession, for Signor Rondi is a clever Italian artist. In the belief that it would be interesting to the many Spiritualists who know him, to read about some of the events in which he took part at the siege of Rome, we asked him for the details the day he left London, and now append them. Signor Rondi says:—

"In 1849, I was in the Academy of St. Lucas in Rome, studying painting, when a rumour reached the town that the French had landed at Civita Vecchia *en route* for Rome, to restore the Pope to his chair. General Garibaldi was then marching in the Romagna direct to Sicily, for he had been invited by the Sicilians to defend the Island against the Bourbon. The minister of war in Rome knowing the prestige of the General sent to him at once, inviting him to march to Rome forthwith. General Garibaldi accepted the invitation, and arrived soon afterwards with about eighty followers, some of them soldiers whom he had brought from America. It was a beautifully fine day in the month of April when he arrived in Rome, and the news of his arrival spread all over the city in a very short time; everybody was in a state of excitement, and rushed to see the hero of the New World. I was drawing one of the most beautiful of the Greek statues of Apollo when the news of his arrival reached the Academy, and I left at once, and with other companions I went to the square of St. Silvestro, and there for the first time I had the pleasure of seeing the General; he was resting upon a beautiful white horse, and I was electrified by his martial face. I cannot describe what I felt at that moment, but I had to obey an impulse to follow him and to share his fate. The next day I was a soldier under his command.

"On the 29th of April a rumour reached the town that the French were marching upon Rome. On the following day, at four o'clock in the morning, we were called out, and were marched in the direction of the Porta Sant Pancrazio, and the fighting began at once. General Garibaldi was in command of that position, and the fighting went on till late in the afternoon, when we had the pleasure of seeing the best army in the world defeated and leaving behind it a few hundred prisoners. It was a grand day for Italy. I will not here describe the enthusiasm of the Italians on returning to the town towards evening. Two days afterwards we left for Palestrina, to fight the soldiers of the Bourbon, who were also marching upon Rome. We defeated them and we returned to Rome, whence we were ordered to Velletri, where the King Bomba in person was commander-in-chief of his army, and here the Neapolitans were beaten by our General. We returned to Rome after this battle and I remained there till the end of the seige. Subsequently I followed the General throughout the Roman campaign, after which his small band was discharged. I then returned to Rome with great difficulty, passing through the French, but I could not remain there.

"In 1859, I joined General Garibaldi again in the war against the Austrians, and left him after the peace of Villafranca, returning to my brush once more. In 1861, I followed him to Sicily and remained till the fall of Capua. I was then attached to the staff of General Me-

dici, and left when the volunteers were discharged. I again followed him in 1866, and left after the end of the campaign.

"In those days I was not a Spiritualist, but when I think of all I passed through I firmly believe that some good spirits were guarding me, as I could recount many facts tending to convince me that during all the dangers I escaped, an invisible power guarded my movements."

Signor Rondi has furnished us with the details of the hairbreadth escapes which he thinks were due to the protecting power of spirits, and they shall be published next week.

CURIOUS MESMERIC EXPERIMENTS.

Mr. R. Williams, M.A., writes to *Freethought*, a Sydney periodical, that he was once called upon by an individual who was very anxious to meet with two ladies whom he had entirely lost sight of, and having business of an important character to transact with them, it was imperative he should quickly have an interview. He had heard that Mr. Williams, some time previously, had mesmerised them, and taking it for granted that he still retained the spell over them, appealed to his generosity in helping him "to find them." He replied, that not being himself clairvoyant, it was out of his power, but having been mesmerically *en rapport* with them, he thought he might re-establish it, and had some hope of drawing them into their presence. It should be remarked that he knew little or nothing of these ladies, save that twelve or fifteen months before they had attended one of his lectures on mesmerism, and, in common with others, had felt the effects of the "influence," as he threw it over the audience. Thus far, he had proved to his own satisfaction that "communication" was well established which would at any time enable him to place himself *en rapport* with them if he wished it. But here was an apparent difficulty—neither he nor the inquirer knew where they lived; the only information he could give was that they were located "somewhere in the north of London," which proved afterwards to be fourteen miles away. Mr. Williams then could do no more than act "upon information received." It was now noon; the inquirer left, after promising to call in the evening, when he thought they would be with them. *Nil desperandum* is the mesmerist's motto, and he commenced at once. To some extent he was what would be called working in the dark; nevertheless, sitting down facing the north, he says he poured forth abundantly mesmeric waves in the direction in which he believed the ladies resided. His *will* was this aura should find them, and that they should receive the message,—"You two ladies must come into the city this evening and call at———; resistance is no use; come you must, it is my *will*—try to disobey me!" He worked hard for two hours, and feeling sure his mesmeric telegram must, by that time, have been delivered, he rested. Determined that success only should be his reward, he repeated the telegram hourly for the rest of the day; it did not cost much; loss of muscular energy and vitality, of course, was anticipated. Did he succeed? They both came in the evening—first "thought of it" about noon; talked it over during the day more seriously, and in the evening decided to come. Mr. Williams says he once handed a letter, which he had written for the purpose, to a young lady, without making any remark. She instantly placed it into her pocket; it contained these words—"You cannot open this letter until three days have expired, then you are free; until then obey the mesmerist's will." It was not opened until the appointed time. The only explanation she could give was, she had felt a strong disinclination to open it till the evening of the third day, when she felt as equally curious to see its contents. The address of the Mr. Williams who makes these statements, is Punt Road, Richmond, Melbourne.

A CLASSICAL APPARITION.

FROM PLINY'S LETTERS, B. VII. 27. TO SURA.

Our leisure furnishes me with the opportunity of learning from you, and you with that of instructing me. Accordingly, I particularly wish to know whether you think there exist such things as phantoms, possessing an appearance peculiar to themselves, and a certain supernatural power, or that mere empty delusions assume a shape from over fear. The following story I believe on the strength of those who relate it.

There was at Athens a mansion, spacious and commodious, but of evil repute and dangerous to health. In the dead of the night there was a noise as of iron, and if you listened more closely, a clanking of chains was heard, first of all as if at a distance, and afterwards near by. Presently a spectre used to appear, an ancient man, sinking with emaciation and squalor, with a long beard and bristly hair, wearing shakels on his feet and hands, and shaking them. Hence the inmates, by reason of their fears

passed miserable nights in sleeplessness. And in the daytime as well, though the apparition had departed, yet a reminiscence of it flitted before their eyes and their dread outlived its cause. The mansion was accordingly deserted and entirely abandoned to the dreadful ghost. However it was advertised on the chance of some one, ignorant of the fearful curse attached to it, being willing to buy or rent it. Athenodorus, the philosopher, came to Athens and read the advertisment. When he had been informed of the terms, which were so low as to appear suspicious, he made enquiries and learnt the whole of the particulars. Yet none the less on that account did he rent the house. As evening began to draw on, he ordered a sofa to be set for him in the front part of the house, and then called for his writing implements and a light. The whole of his servants he dismissed to the interior apartments, and applied himself intently to composition, that his mind might not, from want of occupation, picture to itself the phantoms of which he had heard, or any empty terrors. At the commencement there was the universal silence of night. Soon the shaking of irons and the clanking of chains were heard, yet he never raised his eyes nor slackened his pen, but hardened his soul and deadened his ears by its help. The noise grew and approached; now it seemed to be heard at the door, and next inside the room. He looked round and recognised the figure he had been told of. It was standing and signalling to him with its finger, as though inviting him. He made a sign with his hand that it should wait a moment, and applied himself afresh to his pen. Upon this the figure kept rattling its chains over his head as he wrote. On looking round again he saw it making the same sign as before, and without delay took up a light and followed it. It moved with a slow step as though oppressed by its chains, and after turning into the courtyard of the house vanished suddenly. On being thus left to himself he marked the spot with some grass and leaves which he plucked. Next day he applied to the magistrates and urged them to have the spot in question dug up. There were found there some bodies attached to and intermingled with fetters. They were collected and interred at the public expense, and the house was ever afterwards free from the spirit which had obtained due sepulture.

Mediums who can obtain strong manifestations in daylight, are much wanted in England.

A COMPLIMENTARY SOIRÉE.

Last Tuesday night a complimentary *soirée* to Mr. and Mrs. J. W. Fletcher, the well-known mediums, was held at Steinway Hall, Lower Seymour Street, London, and there was a good attendance. The first part of the evening was devoted to some excellent singing and music, and included the following pieces:—*Overture*, Mr. Arthur L'Estrange; *Song*, "When the heart is young," Miss Evelyn Wood; *Song*, Mr. E. Tietkens; *Solo*, "Cho faro senza Euridyce," (*Gluck*), Madame Ada Earie; *Duet*, "Two merry gipsies are we," the Misses Ward; *Song*, "The Children's Home," (*Cowan*), Mr. J. C. Ward; *Song*, "In the Gloaming," (*Sullivan*), Mrs. J. W. Fletcher; *Piano Solo*, (*Liszt*), Madame Olga Flechtè; *Duet*, "Birdie," (*Rubenstein*), Mesdames Earie and Ward; and *Grand Duo* (*Pianoforte*), Madame Flechtè and Mr. J. W. Fletcher.

The presentation of a testimonial to Mr. Fletcher then took place. It consisted of a handsome cup made of beaten silver, with "J. W. Fletcher" engraved on one side of it, and "From Steinway Hall Friends, July 27th, 1880," on the other.

Mr. Desmond FitzGerald regretted the inability of the chairman of the meeting, Mr. Stainton-Moses, to present the testimonial, but the latter had written that he was unavoidably absent, and that it would have given him great pleasure could he have been there. Mr. FitzGerald continued that Mr. Fletcher had done honour to Spiritualism as a movement, although in one sense Spiritualism was such a blessing to the world, that it could not be honoured by individuals. Mr. Fletcher's mediumship was of such a conclusive and sledge-hammer character, that it had made many intelligent converts to the movement. He had much pleasure in handing Mr. Fletcher the testimonial, as a mark of the esteem of those present.

Mr. Fletcher accepted the presentation in a few feeling remarks.

Mr. FitzGerald then asked for a show of hands in recognition of the work done by Mrs. Fletcher.

Mrs. Fletcher replied that in honouring her husband they had honoured her. When Mr. Fletcher began his Sunday meetings, an average of about seventy-two persons had attended, but since they had been transferred to Steinway Hall, the average attendance had been about three hundred. She hoped that on their return much earnest work would be done, in the way of establishing schools and otherwise.

Some very hansome bouquets were then sent up to the platform for Mrs. Fletcher.

The musical programme was then continued: *Song*, Mr. E. Tietkins: *Recitation*, "Billy's Rose," Mrs. J. W. Fletcher: *Piano Solo*, (A. Collen), Mr. Arthur A. Colman: *Recitation*, "Nature and Grace," Mr. J. W. Fletcher: *Song*, "Robin Adair," Mdlle. Bernani: *Concertina Solo*, Mr. J. C. Ward. Mdlle. Bernani's song, the gem of the evening, was encored, and she responded by giving "The Vocal Valse."

Mr., Mrs. and the Misses Ward have been adding greatly to the interest of Spiritualist meetings of late, by the support of their vocal and musical powers.

The subscribers to the testimonial to Mr. Fletcher were, Captain James, Mr. A. R. Wallace, Major W. Carpenter, Mrs. Elliot, Mrs. FitzGerald, Mr. Alex. Calder, Mr. J. Hoskins, Mr. E. D. Rogers, Mr. E. Bower, Mr. G. P. Allen, Mrs. Tebb, The Misses Spencer, Mrs. Ford, Rev. Renolds, Mr. Tietkens, Colonel Lean, Mrs. Brown, Mr. Brown, Signor Rondi, Mrs. Nichols, Mrs. Cowper, Madame de Rouller, Mrs. Pemberton, Mrs. Barrett and Miss Maltby.

Mrs. Maltby and Mrs. FitzGerald took an active part in getting up the testimonial, and making arrangements for the meeting. All the proceedings passed off very pleasantly.

AN EXTRACT.

BY J. A. CAMPBELL, B.A. (CANTAB.)

In a poem called *Olrig Grange*, lately read by me, among many notable passages I find this one, which seems to mark with wonderful accuracy the nature and limits of the "faith" possible to be attained by scientific investigation of "Spiritualism."

* * *

The medium waits me at the door,
That Pythoness of modern science,
Who brings back intellect once more—
To hear and wonder and adore.
She photographed by electric light
My old grandmother's ghost last night,
The very cap and wig she wore,
While the spirit sat by me there bolt upright.

I did not see Her; but I saw
The portrait like as like could be,
And felt a kind of creeping awe,
And old religion back in me;
A hand was laid upon my knee,
And there was music in the air,
The very song she whiled my care
Away with in my infancy;
And she lives in some kind of a sphere somewhere.

And conscience twitched me like a spasm,
For hitherto I had no faith
In anything but protoplasm;
I held that spirit was but breath,
And all the future silent death.
And what if science shall restore
The faith it robbed me of before?
For call it spirit, ghost or wraith,
One was there who did not come in by the door.

It's wonderful what now we do;
This is a mighty age indeed,
With march of intellect so true,
From prejudice and bondage freed,
And pious fraud and worn-out creed!
We weigh the farthest stars in scales,
We comprehend the wandering gales,
We summon spirits at our need
From the shadowy world that love bewails.

I don't deny that heretofore,
The spirits have not much to tell,
That Shakespeare's something of a bore,
That Milton proses about hell,
That Scott has lost his wizard spell,
That Plato has forgot his Greek,
That Byron's dull, and Goethe weak;
But then deal tables could not well
Utter the thoughts *they* might wish to speak.

We wait for better instruments
Wind harps to suit the spirit hand,
Sweets lutes to place beside the rents
In the dim walls of the spirit land.
No maestro with his cunning wand,
Beethoven's symphonies could get
From bones and bagpipes. We are yet
But groping 'mong the secrets grand
Of the mystic spiritual alphabet.

At any rate this is the age
Of miracles proper—wonders done,
By careful reading the dark page
Of nature, searching one by one
Her secrets till there shall be none.
And he who reads them is the true
Prophet apostle of this new
Annus mirabilis, whose sun
Shines its great light now on me and you.

Argyllshire, July 1st.

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.*]

MR. CAMPBELL'S LETTERS.

Sir,—May I ask you to spare me a very little space in which to say to the subscribers for my "Letters" that I have been compelled on several accounts to abondon the scheme. What I now propose is to print instead, a pamphlet, setting forth my views of our position and duties, as steadfast believers in the reality and importance of psychic phenomena; but at the same time steadfast distinguishers between the *phenomenal* and the *real*, and deducing from these premises a system of practical and present action.

I should be glad, if those who have sent subscriptions to Mr. Blount, would be kind enough to inform me (by letter addressed 38, Great Russell Street,) whether they desire them returned, or devoted, in whole or in part, to this more limited object. Before ending, let me gratefully thank many an unknown friend for their sympathetic letters about my lately published paper. J. A. CAMPBELL.

THAT faithful worker in Spiritualism, Mr. William Tebb, has returned to England much improved in health by his travels in America and on the Continent.

HERR SELLIN, of Hamburg, is in London, and has attended a powerful *séance* at which Mr. Williams and Mr. Husk were the mediums.

"WHAT is the greatest achievement which is given to man to perform? Lord Bacon says that it is to establish a State. Let small men live in States great men have founded."—*E. E. Hale, D.D.*

YESTERDAY Mr. and Mrs. J. W. Fletcher left Glasgow by the S.S. *Bolivia* (Anchor Line) for New York. Mr. Fletcher will lecture at the Lake Pleasant camp meeting, Montague, Massachusetts, on the 12th of August.

A CURIOUS MENTAL PHENOMENON:—A Detroit boy laid an umbrella, with a cord tied to it, in a public doorway. Eleven persons thought that umbrella was theirs, and carried it with them the length of the string. They then suddenly dropped it, and went off without once looking back or stopping to pick it up.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'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 Zöllner'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.

TRANSLATOR'S PREFACE :—Professor Zöllner 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.

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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.

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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.

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

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

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Printed for the Proprietor by ARLISS ANDREWS, at the Museum Printing Works, 31, Museum-street, Bloomsbury, London, W.C., and published by E. W. ALLEN, Ave Maria-lane, London, E.C.