

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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"LITTLE LOUIE."

The performances of Professor Heriott and his daughter "Little Louie" at the Royal Aquarium and at various places in London and the provinces, have raised the question in the minds of some who have seen them, whether genuine or artificial psychical phenomena are presented by them. Professor Heriott calls the entertainment "second sight," and beyond that says nothing about its nature. Little Louie, blindfolded on the platform, instantaneously describes any article put into the hands of her father while he is off the platform and among the observers, and this is not done by the well-known trick of a question being so worded that the alleged sensitive shall know what reply to give. At times, when her father is silent, she will go on describing articles in his hands, to the extent of reading mottoes, dates, and describing minute blemishes in the workmanship. Her replies instantaneously follow, without a pause, any question put by her father. It is not done by the clever plan sometimes used in such entertainments, of connecting the feet of the performers by telegraphic wires beneath the floor, so that by "accidentally" taking his stand at places where there are small electrical buttons in the wood of the flooring, the adult operator with thin elastic soles on his boots, can signal with his toes, thus producing vibrations at will below the right or left foot of the sensitive on the platform, and signalling by the Morse telegraphic code any words desired. Not only is the time too short for this method, but the points of little Louie's feet barely touch the floor as she sits in her chair, and are frequently off the floor altogether.

A power exists, as in the example publicly shown some years ago by Mr. Sheldon Chadwick and his sensitive Miss Montague, of making a mesmeric subject utter to a public audience any words a mesmerist wills. Whether Professor Heriott's entertainment is of this description we do not feel called upon to express an opinion, having witnessed but one of the performances, of ten or fifteen minutes duration. Professor Heriott then

told us that Louie could not tell the number of wax vestas in a box in his hands, unless he knew the number himself. What we witnessed that evening might have been done by mesmeric influence, or, on the other hand, it might have been done artificially by a portion of the answers required being indicated by the wording of the questions, and the more lengthened and minute descriptions being given only in respect to articles furnished by confederates.

Mr. Frank Buckland has written the following description in *Land and Water* of one of Little Louie's entertainments:—

"A little girl, aged about ten, is placed in a chair on a dais in front of the audience. Her father blindfolds her eyes with a handkerchief. He then moves about the audience, and requests the loan of any object the visitor—selected at random—may happen to have in his or her possession. He asks the child what he has got in his hand, and the little thing answers immediately, never in any case making a mistake. I give the questions and answers that were given when I was present. Father: What is this I have in my hand? Child: A match box. What is it made of? Silver. Anything peculiar about it? Opens with a secret spring. (The father opens it.) What's inside of it? Wax matches. The father goes to another person. What is this? A book. What book is it? A very small book. What does it contain? An almanack. For what year? 1877. He then passes to another. What is this? A lady's satchel. What is it made of? Sealskin. What are the fastenings? Gilt. What is this? A purse. What is it made of? Ebonite. What does it contain? One coin. What is that coin? Sixpence. What is this? A key-ring. What sort of a key-ring? Split key-ring. What's on the key-ring? A watch key. What sort of a watch key? Gilt top and steel end. What is this? A railway ticket. What class? First class. What is the number on it? 1795. It then came to my turn, and I gave the father my scarf ring, the like of which does not exist in London. He examined it carefully, and then proceeded as usual. What is this? A scarf-ring. Anything upon it? Yes. What? A model of a fish. What fish? A salmon. Anything else? An inscription. What is on the inscription? A date. What date? April 19th, 1870. Now I am quite certain and positive that this ring (made for me and presented by my friend Sachs, on which is a model of a

23-lb. salmon caught at Gravesend), had never been out of my possession since April, 1870, so that the father could have never set eyes upon it before. The gentleman sitting next to me then put an object into the father's hands. What is this? A whistle. What sort of a whistle? An American trick whistle. Another gentleman then took a ticket from his pocket. What is this? A ticket. What ticket? A Co-operative Store ticket. What is on it? A number. What number? 27,875.

"A friend of mine then put an object into the father's hands. What is this? A breast pin. What is on the top of it? A fish. What sort of a fish? A shell fish. What is in the shell? A pearl. What's this? A seal. Anything on the seal? A crest. Anything peculiar in the seal? Cracked across. And so on for several other objects. Never on one occasion did the child make a mistake. That collusion between the audience and the father existed was perfectly impossible, as he walked about freely among the people. Sometimes his back was towards his daughter, sometimes he was at a considerable distance from her. It was impossible there could have been any communication by means of speaking tubes or other mechanical apparatus, nor could the child possibly see the objects. The question was put so often in the same form of words, such as "What is this?" that I cannot understand how it is done. It really was interesting to see this mite of a thing puzzle so many assembled visitors.

"At the end of every answer she repeated 'papa.' Thus, 'A ring, papa,' 'A seal, papa.' This papa and his very clever little daughter whose name is little Louie, deserve to be patronised. Children just now are becoming preternaturally learned. If we are to have children like this young lady there will not be much need for School Boards, and nobody but Little Louie will have a chance at a competitive examination."

Little Louie is a native of Manchester. She made her first appearance in public as "Little Red Riding Hood" at the Theatre Royal in 1875. Her first performance of "Second Sight" was given at the same theatre, on the occasion of the benefit of the manager, Mr. Thomas Chambers. At the Aquarium she has appeared before the Royal Family.

It was remarked that no physician in Europe who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine of the circulation of blood; and that his practice in London diminished extremely from the reproach drawn upon him by that great and signal discovery.—*Hume*, V., 37.

MR. PERCY WYNDHAM ON INSTINCT.

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

I am much pleased with the article by Mr. Percy Wyndham. I have known the case of a dog almost precisely similar, and I entirely agree with the writer that no explanation of instinct worthy of the name has ever been attempted, not excepting the theory of "inherited experience" which to me seems the most foolish of all attempts, Wallace and Spencer notwithstanding. It is the old superstition of supposing man's way to be the way of all besides which have and inherit life, and the reason of the difficulty is that we cannot comprehend or account for powers we do not ourselves possess. For this same reason that instinct is denied, many people refuse to believe in clairvoyance, just as the blind might refuse to credit the power of sight, coupled with a knowledge of things existing or events occurring a mile away. If you ask the explanation of the sense of distant objects by the eye, they talk nonsense about an inherited experience again. Every kind of high ability or special genius is inexplicable to those who are without that special gift. Surely now the account of the calculating child in France, in the last number of the *Spiritualist*, should be enough to show these "too clever by half" philosophers that there are things in nature not dreamt of in their philosophy and not to be explained by experience, since the power is what overleaps experience, and puts experience and learning to shame with facts which no so-called mechanical theories can explain any more than the growth of a blade of grass can be so explained, or how the new substance taken up immediately imbibes or acquires the precise and special nature of the particular plant or animal it unites with. The wonderful thing is that Mr. Wallace, a full-blown Spiritualist, should insist on the solution of instincts by inherited experience, which, however, no doubt dovetails better with the equally unsupported hypothesis of "natural selection," but with an assumed supernatural origin in the primary act of "the Creator." Such is the boasted science and reason of the day, and Huxley's broad wings brooding over chaos as to the origin of living forms do not mend it.

Mr. Wyndham concludes with a sagacious question as to the "material organ," or basis of the instinct or instincts referred to. In fact, as to instincts in general—higher types

or lower as the case may be—it seems that there is a necessity, as supposed by Bacon and by Newton and others, of a spirit investment interfused, and so in immediate communication with the spiritual medium of inter-communication, without and throughout, and which makes perceptions and the inter-action and combinations in thought more conceivable. That the nerve channels of the senses are not so in reality, I have long suggested, as in my letters to Harriet Martineau (Letter 10). Brain sympathy, or thought reading, suggests this, and also that the nerves of sense have their origin in the back of the brain, where resides the source of physical power, and do not pass to the organs of perception in the frontal lobe, about which I said: "It occurs to me, therefore, that it is very possible that the sense impressions do not pass along the nerves into the perceptive region of the brain in some unknown roundabout way, or as electricity passes along wires, but rather by a magnetic law. That the nerves of sense maintain a receptive medium, or condition of that medium, as with the retina for instance, the impression on which acts directly by the spirit medium on the brain or organs relating to such impression." This hypothesis accounts for all the facts which cannot be otherwise explained either by organs or the anatomical arrangements, and it renders perception and the instincts in question not quite so obscurely unintelligible.

Boulogne-sur-Mer.

A STRANGE STORY.

That universally known person, Mrs. Smith, tells the following strange story, which we extract from *The Religio-Philosophical Journal*, (Chicago) of May 15th, last:—

"Franklinton, N. C., May 6th.—The following remarkable story was published in the local paper of this place this evening:

"Mrs. Martha Smith, of Chatham, reports a remarkable case of suspended animation, burial, and resurrection of a person—a married lady—of the county, who possessed a gold watch and finger-rings, which she often expressed a desire to have buried with her whenever she was dead. Finally she was taken ill, and life seemed to gradually ebb away until her attending physician pronounced it extinct. At her burial her previously expressed desire was complied with, and the second night after her interment a white man and negro went to the grave and exhumed her for the purpose of obtaining her jewellery. As they took the lid off the coffin, and began

pulling off the ring from her finger, she raised up. At this both men took fright and ran away. Finally the negro went back. She asked him what he wanted. He told her he wanted her ring and the white man her watch. She requested to see the white man, whom the negro soon found and brought to her. She requested him to go home with her. He did so, and when she reached the door she knocked. Her husband opened the door, but fainted when he saw her, thinking it was his dead wife's ghost. Mrs. Smith says the lady is now living, and bids fair to attain a good old age, and that she visits and is visited by her frequently."

MRS. TAPPAN-RICHMOND'S RETURN TO ENGLAND.

Spiritualists in this country will be glad to hear that the celebrated public trance medium, Mrs. C. L. V. Tappan-Richmond, will shortly arrive in England with her husband, in the "Lord Gough" from Philadelphia. She will probably resume her work in England at the port of landing, Liverpool.

SIGNOR BELLACHINI.

Signor Bellachini is one of those honest conjurors who speak the truth about spiritual phenomena, by telling the public that they are genuine, and beyond the range of his art. *The Daily Telegraph* of last Tuesday says of him—"Signor Bellachini, the renowned prestidigitator, who has recently been honoured by the German Emperor with the complimentary title of Royal Court-Artist, obtained this unprecedented distinction by a somewhat remarkable feat of dexterity. Having observed that the venerable Monarch, for some years past, frequently attended his performances and exhibited a lively interest in the magical arts of which he is a past-master, Bellachini conceived the bold project of turning Imperial favour to account, and made formal application to his Majesty for an audience. His petition was granted, and the Emperor received him, at an appointed hour, in the study overlooking the Linden Avenue, his favourite room, in which he transacts business every morning and afternoon. After chatting for a few minutes with the accomplished conjuror upon subjects connected with his profession, William I. asked, with a smile, 'Well, Bellachini, and what is it you want of me?' 'It is my most humble request, Sire, that your Majesty would deign to appoint me your Court Artist.' 'I will do so, Bellachini, but

upon one condition only, namely, that you forthwith perform some extraordinarily clever trick, worthy of the favour you solicit.' Without a moment's hesitation, Bellachini took up a pen from the Emperor's inkstand, handed it with a sheet of paper to his Majesty, and requested him to write the words, 'Bellachini can do nothing at all.' The Emperor attempted to comply, but, strange to say, neither pen nor ink could be persuaded to fulfil their functions. Now, Sire, said Bellachini, will your Majesty condescend to write the words 'Bellachini is the Emperor's Court-Artist?' The second attempt was as successful as the first had been the contrary; pen, ink, and paper, delivered from the spell cast over them by the magician, proved perfectly docile to the Imperial hand, and Bellachini's ingenious trick was rewarded on the spot by his nomination to the desired honorific office, made out in the Emperor's own writing."

SUPERSTITIONS OF THE MI-WOK INDIANS.—This nation or race is at once the most numerous and interesting, in many respects, of the ancient people still dwelling among the mountains of California. For houses the Mi-wok construct very rude affairs of poles and brushwood, which they cover with earth in the winter; in summer they move into mere brushwood shelters. Higher up in the mountains they make a summer lodge of puncheons in the shape of a sharp cone, with one side open, and bivouac-fire in front of it. Their food is acorns chiefly; although they eat all creatures that swim in the waters, all that fly through the air, and all that creep, crawl, or walk upon earth, with a dozen or so exceptions. They are industrious to a degree, but most of the labour is performed by the women. They make comfortable robes of hare skins. These are cut into narrow slits, dried in the sun, and then made into a wide warp by tying or sewing strings across at intervals of a few inches. Diseases are treated among them by scarification and prolonged suction with the mouth; physicians are called shamans, some of whom are women. In case of colds and rheumatism they apply California Balm of Gilead (*Picea grandis*) externally and internally. Stomachic affections are treated with a plaster of hot ashes and moist earth. The shaman's prerogative is that he must be paid in advance, usually fresh carcasses of deer or so many yards of shell money; the patient's prerogative is that if he dies his friends may kill the shaman. A majority of all who have any welldefined ideas whatever on the subject believe in the annihilation of the soul after death. A dead man was referred to as *itch*, representing the memory of a being that once was. While other tribes mitigated the final terror by an assured belief in a Happy Western Land, the Mi-woks go down with a grim and stolid sullenness to the death of a dog that will live no more. They have, however, a most degraded and superstitious belief in wood-spirits, who produce those disastrous conflagrations to which California is subject: in water-spirits, who inhabit the rivers, consume the fish, and in other malicious beings who assume the forms of owls and other birds, to render their lives a terror by night and by day.—*Phrenological Journal*.

MADAME PRUNIERE.

A few evenings ago, at a public *séance* at 6, Field View, London Fields, Mr. C. R. Williams introduced Madame Prunière to the twenty or more persons assembled, stating that he had been informed that she was a clairvoyant medium, who was also acquainted with mesmeric healing.

At Madame Prunière's request the room was slightly darkened by the closing of the curtains, after which she passed into a trance, and proceeded to examine the sitters clairvoyantly, one by one. She could speak little English. In her mode of address there was some dramatic power. She told one of the sitters that he had something the matter with his hand; she seized his hand, turned it round, and pointed out a contraction. She told another observer that she had a pain in her side, and went into various other details which the lady admitted to be true. She then told one or two that they had nothing the matter with them, told another that he had a headache, and a third that he had a pain in his knee brought on by too much walking, whilst another was informed that he had a hollow tooth at the back of his upper jaw. All she said was admitted to be true, with the exception of one person who kept silence when she told him that his inside was on fire with drink, and that he always wished for more.

IMITATIONS OF SPIRITUAL PHENOMENA.

BY FRANK PODMORE, B.A. (OXON), F.C.S.

I have read your account of a "Mystery at the Royal Aquarium" in this week's *Spiritualist* with great interest, and do not venture to hazard a guess "How it's done." In all these performances it is extremely difficult to draw the line at which legitimate legerdemain stops, and on the further side of which an abnormal force may come into play. That such abnormal force is occasionally used by ordinary conjurors for the production of their illusions seems highly probable. I have had as satisfactory evidence of the clairvoyant powers of Dr. Lynn in reading the names inscribed on closed pellets, which had never passed through his hands or within his vision, as I have ever had from an avowedly clairvoyant medium. But neither in art nor in action should we invoke the aid of the supernatural—the term is illogical, but convenient—when we can untie the knot by other means. I do not doubt that Psycho and the rest of those clever puppets are set in motion by some exceedingly delicate pneumatic or thermo-electric con-

trivance—the latter of which it would be almost impossible to detect on the stage. And whatever may be the case with the Westminster mystery, it is assuredly unnecessary in the case of most of these pseudo-mediums to postulate "psychic force" as the motive power.

In September, 1877, I remember going to see the performances of a certain Miss Nella Davenport's "*exposés*" of Spiritualism, and all the rest of it. And this is what I saw. I went on the platform with three or four others, most of them personally known to me, and we tied a piece of black tape tightly round each of the young lady's wrists. We then fastened her hands, thus braceleted, behind her back, with another piece of tape, handcuffwise, leaving about six inches between the wrists. To the centre of this connecting piece of tape, we affixed another piece, five inches long, the other end of which was fastened to an iron ring, three inches in diameter, fitting into a staple in the wall of the cabinet. The cabinet itself was a roofless box about seven feet high, raised ten inches from the floor, with a curtain in front. The curtain would be drawn for a period of some thirty seconds, during which we members of the platform committee watched all round the cabinet, and Miss Nella Davenport drank a glass of water, played a fiddle, drove a nail through a two-inch board, threw a chair at the heads of the committee, together with other things of that description.

I was fairly nonplussed, until at last, when one of us had already been admitted blindfolded during the performance of the mystery, and had retired baffled, and when another was actually trussed and bandaged for the same ceremony, I put in a petition to be initiated as well. My fellow committeeman was placed on the medium's right, I by special favour, on her left. Now, I found that by lifting my eyebrows, I could see with perfect distinctness below my bandage, and I kept my eyes fixed on the medium's hands. The curtain was drawn for less than half-a-minute, and in that brief interval I saw her advance both her hands with a perfectly easy and rapid motion, all bound as they were, take a heavy wooden bucket from her knees, and fasten it firmly on her head. That she did this, I know; that she had the spinal column known to anatomists, I believe; but how these two facts are compatible I do not understand. For Miss Nella Davenport was by no means a small woman, her height being decidedly above the feminine average.

I had noticed, however, on her first entrance, her extreme narrowness between the shoulders, and still more extreme depth from breast to back. She might have been the original young lady of Norway, who expressed a more than Promethean contempt for the Nemesis by whose agency she was squeezed flat in a doorway. And I have no doubt that this abnormal physical conformation held the secret of her abnormal power.

It seems probable, that were closer attention given to the matter, a good many performances even more striking than the one narrated above, could be explained by some physical peculiarity of the performer. It would at any rate, be safer to exhaust the known before we proceed to the unknown—to interrogate closely every possible cause, before having recourse to the impossible, however real, agencies.

A PRIVATE SEANCE.

On Wednesday night last week, just before a *séance* at Mrs. Makdougall Gregory's, 21, Green Street, Grosvenor Square, London, Lieut.-Col. P. R. Innes and Mr. W. Annesley Mayne, tied up and sealed a book-slate belonging to Mrs. Gregory, to see if any spirit writing could be obtained inside it through the mediumship of Mr. Rita. There being no slate-pencil in the house, Mr. Mayne put one of his visiting cards and a "crumb" of lead pencil between the leaves of the slate, and a question was written in pencil on the visiting card, without the knowledge of the medium. A string was tied tightly round the slate in two directions at right angles to each other, and sealed to the wood in two places with wax, stamped with signet rings. The knot of the string was sealed over with wax. The medium was not in the room to witness these preparations, and first saw the slate thus sealed, when it was laid upon the table just before the dark *séance* began.

Mr. Rita's hands were firmly held all through the *séance* by the sitters on each side of him. A materialised form was seen by everybody present seven or eight times floating over the table during the *séance*, as it made itself visible by means of a flashing phosphorescent-like light it held in its hands. Only the head and shoulders of the form were seen; it had living mobile features.

Before the close of the dark *séance*, one of the spirits said that he had written upon the card inside the book slate. A light was struck, and the slate carefully examined; its seals and string had not been tampered with. The

string was then cut by Colonel Innes, when the two wax seals were found to still hold the leaves of the slate together very strongly, so that it required some force to pull them asunder; in doing so the seals were for the first time broken. It was then found that the question pencilled on the visiting card, "When did King David die?" had been read by the spirit, who had written underneath it, "Cannot tell." On the other side of the card the spirit had written "Good night."

MESMERISM.

Last Saturday night Mrs. Kemmis Betty gave a reception at 21, Hyde Park Gate South, Kensington Gore, London, at which Mr. Redman performed some experiments with two sensitives he brought with him, in illustration of mesmeric phenomena. Among the observers were Colonel and Mrs. Kemmis Betty, the Master of Sinclair, the Hon Mrs. Sinclair, Mrs. Halkett Le Couteur, Mrs. Mac George, Lieut. Col. Hartley, Mrs. Lothian Scott, Mr. and Mrs. Robert Webster, Miss Cooper, Mr. R. Hannah, Mrs. Yonge, Mr. Cutler, Mr. F. W. Percival, Mrs. Grossmith, Mr. Byrie, Mr. W. Annesley Mayne, and Mr. Harrison.

In the midst of some experiments which were, generally speaking, not conclusive to those who had had no previous experience in mesmerism, the eyes of one of the sensitives were blindfolded with a handkerchief, and cotton-wool was inserted on either side of his nose, so that direct vision might be intercepted; he then began to read manuscript provided by the mesmerist. Colonel Kemmis Betty unexpectedly interposed by asking whether the blindfolded sensitive could read a letter he drew from his pocket. The youth then deliberately read the letter accurately from beginning to end. The following is a copy of the document thus read:

The Central Pacific Coal and Coke Company, Limited.
Moorgate Street Chambers,
London, E.C., May 28th, 1880.

Dear Sir,—I beg to inform you that a Meeting of the Board of Directors of this Company will be held at these Offices on Tuesday next, the 8th June, at 4 o'clock p.m.

I am, Dear Sir, your obedient Servant,

SYDNEY SMETHERS, *Secretary*.

Col. W. I. Kemmis Betty,
21, Hyde Park Gate, South, S.W.

Mr. Redman has recently been trying experiments by repeatedly mesmerising his two sensitives at the house of the Misses Ponder, Hayter Villas, Brixton Rise, and about ten days ago Miss Ponder informed us that one of

them had begun to exhibit clairvoyant powers, and could occasionally play at cards while blindfolded to their satisfaction.

Correspondence.

SPIRITUAL BIBLIOGRAPHY.

Sir,—Could "Scrutator" kindly inform me at what bookseller's in Paris, the works of "Eliphas Levi" are procurable, and further what is the French title of Abbé Dubois' work about the Brahmins, and the name of the publishers? H. M. (Bath.)

May 30th, 1880.

The account printed in last week's *Spiritualist*, of a *séance* with Mr. Eglinton in Munich, about which there are conflicting accounts, was extracted from the *Globe* newspaper.

MR. W. H. LAMBELLE, of South Shields, sustained severe injuries by falling down a ship's hold while he was at work on Monday last.

LAST Friday Miss Ella and Mr. Frank Dietz gave an elocutionary entertainment at the Langham Hall. The best pieces of the evening were "The Famine" from *Hiawatha*, by Miss Ella Dietz, and "Buck Fanshawe's Funeral," *Mark Twain*, by her brother.

LAST Monday night Mrs. Olive, healing and trance medium, invited a few friends to a "house warming" party in her new residence, 121, Blenheim Crescent, Notting Hill, London, and all present were much pleased with their reception. Statements have reached us that of late Mrs. Olive has effected several palpable cures by mesmerism; we will inquire into the cases.

A COMING ELECTION.—At the coming election of a new Council for the National Association of Spiritualists, it will be compulsory to elect most of those nominated, to make up the very large Council of thirty-six to conduct the affairs of an organisation of about three hundred members. The best thing the members can do is to begin by voting, without exception, for every person nominated who lives more than twenty miles from London; such provincial members are mostly noted for their public services, and take no active part in the work of the Council. Afterwards, there being fewer left seats to fill up, the members will get a little more power of selecting those London residents who are to do the actual work, although possibly to make up thirty-six they will be obliged to vote for several persons who have never rendered any public services to the movement. As a general rule, good organisations in London numbering between 500 and 1,500 members, have from twelve to twenty members of Council.

THE OBER-AMMERGAU PASSION PLAY.—Mr. William Tebb writes:—"Ober-Ammergau, May 31, 1880, (Wood Carver's Cottage) The unfavourable weather yesterday had no effect in diminishing the attendance at the *Passionspiel*, from 1,000 to 2,000 applicants being refused admission for want of room. The amphitheatre is situated at the foot of mountains, the tops of which are covered with recently fallen snow, visible to the audience, and when the actors are on the vast stage artistically grouped in some striking tableau, the *toute ensemble* is one that cannot easily be forgotten. Of the 1,300 inhabitants of the village, about 600 take part in the play, and the dramatic talent exhibited is truly remarkable. My daughter, Christine, watched the development of the conspiracy gathering and the chief actor with great interest, but the last tragic scene of the Crucifixion was too realistic for her nerves, and when the Roman soldier pierced the breast of Jesus, she fell back fainting. Being in the open air she soon came to and we then left the building. The play terminated an hour later, and is to be repeated to-day."

SPIRIT MESSAGES.*

BY F. ZÖLLNER, PROFESSOR OF ASTRONOMICAL PHYSICS AT LEIPZIG UNIVERSITY.

My friend [Dr. Friese, of Breslau] had put himself in correspondence with another gentleman, also a friend of mine, and who was certainly superior to Dr. Friese in spiritistic experiences. This gentleman was in receipt of communications from spirits through a writing-medium, and among others *Goethe* manifested his presence. Dr. Friese wished, as a communication for his book, some words from Goethe of a fine and characteristic nature—naturally not anything to be found already in his works, which would have been no proof of his identity. The other gentleman responded willingly to this request, a sitting was arranged, and the medium was apprised of Dr. Friese's wish. But instead of the beautiful words expected, to the horror of all present, Excellency Goethe began to utter such abuse of Dr. Friese, reproaching him with vices, &c., that they hesitated about reporting this manifestation ingenuously to Breslau. Nevertheless, in the interests of candour, and for the furtherance of the truth, this was done. Indignant at the jest, Dr. Friese wrote warning them against the misuse of the medium by "mocking spirits," and solemnly protesting against the accusations made. From these he concluded that the spirit was by no means Goethe, but must be some wicked monster who had been making fun of the whole company. As was to be expected, the contention and discord of the spirits were very soon transferred to the men. Geheimrath Goethe quietly persisted in his charges; and thus was I one fine day surprised by a voluminous correspondence, which I was to read and adjudicate upon.

I sincerely regretted such results of spiritistic occupations with two thoroughly rational intelligent men, who were my friends. Nevertheless, I could not refrain from a little joke, which, whatever else might come of it, would at least, serve as a warning against blind faith in statements thus obtained. I put together the following sentences, and sent them to the gentleman with whom the supposed Goethe was manifesting himself, with the request that he would ask the latter whether those words proceeded from a high or from a low spirit, and, if he knew by

* Translated from the Introduction to the last volume of Scientific Treatises (Transcendental Physics). Professor Zöllner gives this narrative as a warning against implicit reliance on spirit communications.—Ed.

whom they had been written. The words in question were the following:—

“That from merely false premises Newton could draw no true conclusions is evident. . . . For an example of *sophistical misrepresentation* of nature. . . . Instead of seeing and confessing that his system up to that time was thoroughly false, he says quite naively . . . without the world, which has echoed his teaching for a hundred years, perceiving the *jugglery*. . . . It might really seem a sin to disturb the devout conviction of the Newtonian school, and, indeed, generally the heavenly repose of the whole half instructed world in and to the credit of this school. . . . We must mention some further *marvellous consequences* which result from the Newtonian doctrine. . . . For this observation is very artfully introduced here . . . to carry on further his *hocus-pocus*. . . . Again, a phenomenon much to be commended to those who think to continue the *Newtonian jugglery*. . . . Every mutual relation, of which Newton would so gladly persuade us, is to be looked on as an *empty delusion*, as an *arbitrary invention*. . . . When Newton summoned us to such experiments, which he seemed to have sought out *designedly and consciously to deceive us*. . . . That Newton *abused* such a confused method of exposition for his purpose, *like an advocate*. . . .”

Very soon I received the information that these words could have proceeded only from an utterly low spirit, one of the so-called “mocking spirits,” for a high and noble spirit would never express himself in such a manner concerning Newton. It is true this declaration came not from spirit Goethe, but from the same “guardian spirit,” however, on the strength of whose reliability and credibility the identity with Goethe of the spirit manifesting through the writing-medium had been accepted. Now the above disparaging words about Newton are to be found literally in Goethe’s “Theory of Colour,” (*Farbenlehre*) SS. 230, 79, 7, 113, 148, as anyone possessing Goethe’s works can see for himself.

The above account of my experience with my two most intelligent friends has no other object than to illustrate the utter untrustworthiness of similar manifestations, even when one believes oneself most secure against deception. At any rate it is clear that natural science cannot, and ought not to take such revelations for the starting point of its investigations and endeavours, if it is not willing to renounce the name of a *science*; for

we *know* not how far to ascribe *reality* to the content of such revelations, every criterion failing us herein. Natural science, however, is concerned only with the *knowledge of realities*, that is, of sense perceptions, which can be not only historically, but also *directly* imparted to us.

THE ENGLISH SUNDAY.*

BY THE RIGHT HON. THE EARL OF DUNRAVEN.

Ladies and gentlemen: I have on several former occasions spoken from this platform on the same subject that has brought us together to-day, but, I have never done so with as pleasurable feelings as those which I entertain at this moment. In the first place I naturally feel honoured with the compliment the Sunday Society paid me in electing me president of the association for this year, but principally, I am pleased because I have such a good report to make to you of the progress made by the society since the last annual meeting. A good deal has been done since then in the way of opening art galleries and libraries. Thanks to the kindness of Sir Coutts Lindsay, the Grosvenor Gallery was opened for two Sundays last summer, and two Sundays during the past winter, and on these occasions it was visited by about 6,000 people. The society itself opened an exhibition in the City, and one in Piccadilly, under most disadvantageous circumstances, both as to the accommodation and as to the thoroughly British weather that prevailed at the time, but yet in spite of these disadvantages the exhibitions were well attended. The exhibition opened by the South London Working Men’s College last summer was a complete success. The exhibition at the Albert Hall, with the organ recitals, secured an attendance of about 3,000 people each Sunday. The principles which we have in view are spreading rapidly all over the country, and are making themselves felt in most of our great towns. Manchester especially has come to the front since our last meeting. The Royal Manchester Institution opened an exhibition for eleven Sundays last year, which was visited by 51,000 people, and the various libraries to which the public have access in the same city were visited by about 125,000 people last year. Many other places have been opened, and I could read you a long list if necessary, but I have mentioned enough, I think, to show that although our efforts have not yet been crowned with com-

* A presidential address to the Sunday Society, delivered last Saturday afternoon at the Freemason’s Tavern, London.

PROSPECTUS OF A
PENNY MONTHLY JOURNAL
TO BE CALLED
COMMONWEALTH

First Issue JUNE 1st, 1880.

"Commonwealth" will advocate the following principles, viz.,

- 1st.—The Dethronement of Capital and the Sovereignty of Labour.
- 2nd.—The Abolition of Poverty by the Nationalization of the Agriculture, Mining, Manufactures, and Commerce of the country.
- 3rd.—The creation of a National Currency, costless, and limitless in quantity, whereby the people may be always fully employed at considerably advanced wages.
- 4th.—The Distribution (at home and abroad) of the Products of Agriculture, Mining, and Manufactures, WITHOUT PROFIT, thereby greatly reducing the cost of living, notwithstanding the increase of wages.
- 5th.—These changes which mean "Communism" as opposed to "Individualism" will be based upon the Divine principles of Nature, and will be advocated as the "RELIGION OF NATURE," to be established by moral force alone.
- 6th.—The gradual introduction of the principle of Commonwealth will be assisted by a League to be formed through the agency of the paper; which League will constantly keep the subject before the public, and work it into the Municipal Councils, and into Parliament—Public Opinion, and not brute force, being wholly relied upon for the eventual success of the idea.
- 7th.—A special and separate feature of the paper, will be an exposition of the Rights and Wrongs of Women; including their education in the science of Motherhood; that is, how to educate the yet unborn with instincts purely virtuous.

"Commonwealth" will be published as follows, viz.,

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plete success, yet they are tending rapidly in that direction, and that we have reason to be satisfied. But although our protests are cheering, that is no reason why we should relax in our efforts. There is a strong and active party opposed to us on conscientious and religious grounds, and after all the religious objection is the only thing worth considering. We want people to have natural, proper, and innocent rest and recreation on the Sunday; and to say that a man who wishes to amuse himself innocently on a Sunday in reality desires to be allowed to labour on that day is absurd. You might just as well say that a man who asks for bread in reality wants a stone. As to the Continental Sabbath, there is nothing whatever in the feelings and characteristics of the English people that is likely to lead them to adopt the habits and customs of foreign nations in that respect. There is not the slightest danger that any British workman will make a bad use of any liberty that is given him for recreation on a Sunday, and will abuse that liberty by desiring to pursue his ordinary avocations and trades on that day; and as to emptying the churches that is ridiculous. Is it not natural to suppose that people who spend their holidays rationally and intelligently in the enjoyment of works of art, and in studying as much as they can of Nature in museums, would be more likely to find themselves in a frame of mind that would induce them to attend churches and places of worship rather than those who spend their Sundays wandering aimlessly about our dirty streets, lounging outside public-house doors longing for the hour of opening, and then making the best use of their time to obtain in the excitement of drink that change of thought and forgetfulness of their troubles and worldly cares which we would try to procure for them by perfectly innocent and legitimate means. To say that the opening of such buildings as the British Museum would lead the working classes or any class to clamour for the opening of music halls and places of similar character is an insult to the intelligence of those classes. No one contends there is anything intrinsically wrong in visiting museums, but the wrong lies either in the fact that the opening of them necessitates a certain amount of labour on the part of the officials connected with them or that it is wicked to visit them on the first day of the week, while that is not the case on any other day. Now, as to the extra work, we all know that it is infinitesimally small. There is a great deal of work done on Sundays that

nobody objects to because it is for the public and general convenience. Besides, how can it be wrong for the attendants to be employed in the British Museum, and not wrong for them to be employed at Hampton Court and Kew Gardens and many other places that are open on the Sabbath? The religious objection of course is founded on the mistaken identity of the Christian Sunday with the Jewish Sabbath, and upon a false estimate of the real nature of both institutions. We know the two reasons why the Jewish Sabbath was commanded to be kept holy—the one that on that day the Jews escaped from Egypt; and the other that the Creator, having formed the world in six days, rested on the seventh day. The first reason is seldom mentioned in controversy, because it is too absurd to argue that you or I shall not be allowed to visit South Kensington Museum on the first day of the week, because on the seventh day, about two thousand years ago, the Jews are said to have succeeded in escaping from Egypt, carrying a good deal of plunder with them. The other reason is the one usually employed, and the value of that depends in a great measure on whether you believe that the Creation was accomplished in six literal days. I do not know how many persons really believe in that theory, but I daresay a great many honestly do so; but if they do—if they so hold to the commands given by Moses and to his institutions—why do they not carry them out in their entirety? Why force upon us the law of Moses on a single point and not on other points? Why do they not agitate to have his sanitary arrangements carried out—very excellent sanitary arrangements in their way, but scarcely suited to the requirements of modern civilisation. Why do they not insist upon the law of Moses being carried out in judicial matters, and revert to the old law of an eye for an eye, a tooth for a tooth, blood for blood, and life for life? Why do they not insist on the death penalty being carried out against Sabbath-breakers. Endeavouring to carry out the Mosaic laws and institutions in the present day would lead us into all kinds of absurdities and impossible positions. As a matter of fact we all know and agree that as times change and the circumstances of life vary so we must modify our institutions, religious as well as secular. We retain portions of ancient ordinances, such as the decalogue, because they are still suited to the requirements of our civilisation. But then we are told that the Christian Sunday superseded the Jewish

Sabbath. That is exactly our contention. I do not like to touch upon such subjects at a public meeting, but I must say it is difficult for me to understand how any man can reflect upon the life and teachings of the founder of Christianity without seeing that His views were very different from those of the modern Sabbatarians. As to the teaching of the early Christian Church, there is no doubt whatever about that. Any amount of passages from the early fathers might be quoted in support of the principles that we are arguing. Our present Sabbatarianism was the work of the Puritans. Puritanism was its origin. Puritanism did much good. It was a very strong reaction against an undue relaxation of public morals, and it acted as a wholesome corrective. Unfortunately, it carried its principles to excess. The pendulum swung too far, and in protesting against too much levity, the effect was to strip life of all enjoyment, and to take from the people all their innocent pleasures and pastimes. It cast a cold, dull shadow over the existence of the English people, which has saddened the whole life of the nation, and has done perhaps more than anything else to foster the greatest vice of modern times among us—intemperance. The worst of Puritanism was its persecuting, proselytising spirit. Not content with acting as they thought right themselves, they wished to compel everybody else to conform to their ideas. We don't want to compel any one to observe Sunday according to our lights. We only want the liberty we accord to others. The rich and the well-to-do can get out of the town and enjoy the fresh air and nature. They have their books, their libraries, their clubs, society, and many ways of diverting themselves on Sundays. But the poor man has nowhere to go. He must get his thoughts taken off from his troubles and his business somehow. He has but one resource, and no wonder that he avails himself of it—that afforded by the public-house. As the law of Moses was, no doubt, very excellent in its way, so, no doubt, the ordinances of the Puritans did good in their time; but, as I have said, they went too far. At any rate, they are out of date now, and Sabbatarianism has become more a habit than anything else. In fighting against it no one can say that we are offending against the Old Testament, or the Founder of Christianity, or the early fathers of the Church, or the great Reformers. Many of our opponents, too clear sighted, too liberal, too honest, to attempt to force upon us the ob-

servance of the Jewish Sabbath, fall back upon the theory that a day of rest is much needed, and that if you touch the method of Sunday observance, Sunday will be abolished. We agree with them in the first part of their assertion, and deny the second; that is what we want. When the brain or body is wearied with one kind of work, it can rest only by devoting itself moderately to some occupation that interests and amuses, but still is an occupation. It is proved by the fact that wherever we are doomed to the torture of complete idleness they immediately crave for narcotics or stimulants. The aspect of nature is always strengthening. No man is impervious to the charm. I do not care how dismal and unpoetic are the circumstances of the life; whether it be spent in the factories, underground in noisome courts and alleys, among foul smells and sights and sounds, surrounded by everything that is sordid, hideous and depressing, the instinct of the love of nature remains, and if it can be gratified nothing is so good for man. But we are very far from nature in our great towns. Many of our fellow creatures are as far as if they lived a thousand miles from a green field, seeing that they have neither time nor money nor opportunity to indulge in country excursions. Our very industries have changed, desecrated, destroyed the force of nature, obliterated all her fairest features, and there is no country to be found in the country. All is black and ugly. The rich are in this respect better off. I am not one of those who think that happiness is so unequally divided. The well-to-do have many anxieties, struggles, trials, that the poor are free from, but in this one thing the rich have the advantage. We legislate to secure as large a measure of bodily and creature comforts as possible. But how little do we think of nourishment and refreshment for the mind. But some people laugh at us and say, "What good do you suppose opening museums and places of that kind will do? How absurd of you to suppose that will make any difference in the happiness or in the habits, manners, and customs of the people. The drunkards will be drunkards still. The frequenters of public-houses will always prefer them to the art galleries." "Well," we reply, "wait and see, give us a chance." It may come slowly, it may be very small at first, but by degrees the good effects will spread abroad, will filter through all classes, and leaven the whole of society; and, though the effect may be imperceptible on the country at first, it will be

there, and it will in time bear fruit, and tend to raise the entire tone of the nation, and will make us a happier, a more sober, a more intelligent, and a more contented people. We must succeed. It is only a question of time and work.

UNCANNY EXPERIENCES.

BY W. W. FAWCUS.

Some six years ago a family which we will call Brown, removed from the mouth of the Tyne to a village about twelve miles higher up, where its stream narrows and is no longer periodically swollen by the influx of the tide. The children were quite young, and from motives of economy, health and preference, Mr. Brown, who was engaged in a bank in Newcastle, determined to live in the country.

The first evening they were in the house, Mrs. Brown was dressing her hair for dinner, when she heard something like a rabbit running about under the bed and dressing-table, and asked her husband when she came down to dinner whether there were any such thing in the house, to which he replied "No, you must be mistaken."

At this time they were unaware that the house had at one time been a wayside inn, and had the reputation of being haunted; but they soon had further experiences of it. In the first place the servant complained of noises in the house, and especially as of some one splitting great logs of wood in the cellar; she also threatened that she would not stay. The mistress not wishing to be left without a servant, discouraged all such stories, although from her own experience she knew that they were only too true, for one of her little girls said to her one morning, "Ma, can chairs walk?" "No, my dear, what has put that into your head?" "Well, Mamma, when I was lying in bed, one of the chairs moved across the room." "Nonsense, my dear." "But I saw it."

Another night Mr. and Mrs. Brown had gone to bed. It was winter and they had a fire in their room. Mrs. Brown was lying awake, and by the blazing light of a good fire she saw an old woman sitting at it, and about to stir the coals; she woke her husband, who sat up in bed, and she asked him if he saw the old woman sitting by the fire, to which he replied that he did. The figure got up and came to the bed, stretching its arms over them; then it disappeared.

In another room was a locked closet, of which they had not the key, and strangers

who slept in this room complained that the door of the closet opened in an uncomfortable way during the night. The servant at last refused to stay any longer, and the family were obliged to leave the house on account of its peculiarities. It is some time since the family left the neighbourhood now, and I was asking Mr. Brown's brother about the circumstances the other day, but he had never heard of them. His brother had never told him a word about the hauntings; but he remembered the servant leaving, and that Mrs. Brown would not remain in the house, but he never knew why.

He also remembered visiting them, when the following circumstances happened, which he had never previously mentioned from that day to this.

It was in summer and quite light. He had just got into bed when he received a sound box on the ear. He thought it was one of his brother "Joe's larks," and jumped out of bed to catch him; but seeing no one he looked under the bed and everywhere, and observed that the door was shut. "Ah," he thought "he has been too sharp for me," and went to bed again. The next morning, at breakfast, his brother asked him how he had slept, but observing a smile on his brother's face, he thought he referred to the trick he supposed had been played upon him, and thought as he expressed it that he would never "let on," so he replied "all right." He confessed that it had often puzzled him how his brother could have been so sharp, but never till I told him the ghost story had it ever crossed his mind that the slap on the head might have been anything but a trick that his brother had played upon him.

One other curious circumstance he remembered about the house was, that he had a quiet old donkey in the village to ride on, being weak from illness. The animal had a reputation for docility, and had never been known to offer any resistance; but it refused to approach the house, and when he tried to force it, the brute threw him over its head. His brother, who was a noted athlete, said: "Come, and I will soon make him," but he soon followed suit, the donkey was strong in his objection, and the attempt had to be given up as hopeless.

I content myself with narrating the facts as I heard them, without attempting to give any explanation, for the very good reason that I have none to give.

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1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of little importance. Any table will do.
3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.
4. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.
5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tilting or raps.
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class or messages, as judged by their religious and philosophical merits usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of the messages than they are forced to do by undeniable proof.
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