

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

No 426.—(Vol. XVII.—No. 17.) LONDON: FRIDAY, OCT. 22, 1880. Published Weekly: Price Twopence.

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No. 426.—VOLUME SEVENTEEN; NUMBER SEVENTEEN.

LONDON, FRIDAY, OCT. 22nd, 1880.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

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PROFESSIONAL MEDIUMSHIP AND PUBLIC SCANDALS.

A strong feeling exists among Spiritualists, and we have several times been asked to give public expression to it, that those mediums who bring down prosecutions upon themselves by carelessness in giving *séances* to strangers not properly introduced, or by publishing advertisements calculated to invite an attack at law, have no claim to be defended by the movement, and when attacked should not be aided by public subscriptions. By their irrationality they bring obloquy not alone upon themselves but upon the movement, consequently they have no claim upon the body of people they have injured.

Now is the time to take effective steps to prevent future public scandals. As we have no Vigilance Committee attending to the general public interests of the movement, every local spiritualistic society might do well to pass a resolution expressing the opinion that Spiritualists at large should henceforth not defend a medium who brings a prosecution upon himself by his own carelessness or by dubious-looking advertisements. The secretary should be instructed to post a copy of the resolution, registered, once a year to every professional medium in the town in which the society is situated, and to every new medium immediately he starts professionally in the locality. A record should be kept of each notice having been posted, which record can be produced supposing a medium to subsequently ask the movement to protect him from the consequences of his own folly, in raising a public scandal against the movement in his haste to make money for his private advantage.

Good mediums who get into trouble through no carelessness of their own, are sure to be well defended, but steps should be taken by our public organisations at the present time, to protect the movement for the future from consequences of the irrational vagaries of mesmeric sensitives.

DR. MACK has arrived in England and will shortly return to the United States.

STORIES ABOUT MINING SPIRITS.

To the Editor of the Spiritualist.

Sir,—The following extracts from a new book entitled "*Credulities, Past and Present*, by William Jones," may prove of interest to your readers. The selections I have made have only reference to mining spirits, but the whole volume is replete with anecdotes of an especial value to Spiritualists, many of them appearing to have previously been unrecorded.

CHARLES LONG.

"There is a traditionary story in North Ayrshire, of a miner who was constantly annoyed while working in a pit by hearing the sounds of a pick on the other side of the coal into which he was digging. The noise went on day after day, coming nearer, until he became convinced that it could be no other than the devil who was working through to him; he went to his master and wanted to be relieved of his work, but without success, and he was obliged to return to the post of danger. At length his misery became unbearable, and he resolved to apply to the minister to protect him from the machinations of the enemy. This the minister undertook to do, and having asked him how many 'holings' (the depth of coal displaced by one blasting) he had before the wall between him and the evil spirit could be broken through, sent him back to work until he had only one holing between them. Then he was to take his piece of bread and crumble it all down in a train to the mouth of the pit, and again resuming his pick to strike through the dividing coal. The moment this was done and before the devil could claim it, he was to cry 'The hole's mine' and make for the mouth of the pit as fast as he could. These directions the miner carefully followed. He struck through the hole and reached the pit's mouth safely, but the evil spirit would certainly have caught him had he not been obliged to pick up every one of the crumbs scattered in the line of pursuit. As it was the poor man had a narrow escape, for he had no sooner reached the place of safety than the walls of the pit came together with a thundering crash.

"Even now, when a coal miner strikes through into a hole, or when two working from opposite sides at the same seam meet, the coal is claimed by the one who shouts first 'The hole's mine.'

"The pitmen in the Midland Counties have, or had a belief, unknown to the North, in aerial whistlings, warning them against the pit. Who or what the invisible musicians were,

nobody pretended to know, but for all that they must have been counted and found to consist of seven, as the seven whistlers is the name they bear to this day. Two goblins were believed to haunt the Northern mines. One was a spiteful elf who indicated his presence only by the mischief he perpetrated; he rejoiced in the name of 'Cutty Soams,' and appears to have employed himself only in the stupid device of severing the rope traces, or soams, by which an assistant putter, honoured by the title of 'the fool,' is yoked to the tub. The strands of hemp which were left all sound in the board at 'kenner-time' were found next morning severed in twain. 'Cutty Soams has been at work,' would the fool and his driver say, dolefully knotting the cord. The other goblin was altogether a more sensible, and indeed an honest and hard-working bogie, much akin to the Scotch brownie, or the hairy fiend whom Milton rather scurvily apostrophises as a lubber. The supernatural person in question was no other than a ghostly putter, and his name was 'Bluecap.' Sometimes the miners would see a light blue flame flicker through the air and settle on a full coal tub, which immediately moved towards the rolley-way as though impelled by the sturdiest sinews in working. Industrious Bluecap was at his vocation, but he required, and rightly, to be paid for his services, which he modestly rated as those of an ordinary average putter; therefore once a fortnight Bluecap's wages were left for him in a solitary corner of the mine. If they were a farthing below his due, the indignant Bluecap would not pocket a stiver; if they were a farthing above his due, the indignant Bluecap left the surplus where he found it. The writer asked his informant, a hewer, whether, if Bluecap's wages were now-a-days left him, he thought they would be appropriated. The man shrewdly answered he thought they would be taken by Bluecap or somebody else.

"Mr. Hunt relates an interesting legend of Dorcas, the spirit of Polbreen mine. In one of the small cottages which are near the works (situated at the foot of a hill known as St. Agnes' Beacon) once lived a woman called Dorcas. Beyond this we know little of her life, but we are concerned chiefly with her death, which we are told was suicidal.

"From some cause, which is not related, Dorcas grew weary of her life, and one unholy night she left her house and flung herself into one of the deep shafts of Polbreen mine, at the bottom of which her dead and broken

body was discovered. The remnant of humanity was brought to the surface, and after the laws of the time regarding suicides were fulfilled, the body of Dorcas was buried. Her presence, however, still remained in the mine. She appeared ordinarily to take a malicious delight in tormenting the industrious miner, calling him by name and alluring him from his tasks. This was carried on by her to such an extent that when a tributer had made a poor month he was asked 'if he had been chasing Dorcas.'

"Dorcas was usually only a voice. It has been said by some that they have seen her in the mine, but this is doubted by the miners generally, who refer the special appearance to fear. But it is stated as an incontrovertible fact that more than one man has met the spirit in the levels of the mine, has had his clothes torn off his back, whether in anger or in sport is not clearly made out. On one occasion, and on one occasion only, Dorcas appears to have acted kindly. Two miners, who for distinction sake we will call Martin and Jackey, were at work in their end, and at the time busily at work beating the borer. The name of Jackey was distinctly heard between the blows. He stopped and listened—all was still. They proceeded with their task, a blow on the iron rod — 'Jackey.' Another blow, 'Jackey.' They pause. All is silent. 'Well, thee wert called, Jackey,' said Martin, 'Go and see.' Jackey was however, either afraid, or he thought himself the fool of his senses. Work was resumed, and Jackey! Jackey! Jackey! was called more vehemently and distinctly than before. Jackey threw down his heavy hammer and went from his companion, resolved to satisfy himself as to the caller. He had not proceeded many yards from the spot on which he had been standing at work, when a mass of rock fell from the roof weighing many tons, which would have crushed him to death. Martin had been stooping, holding the borer, and a projecting corner of rock just above him turned off the falling mass. He was securely enclosed and they had to dig him out, but he escaped without injury. Jackey declared to his dying day that he owed his life to Dorcas.

"Commenting on this story, Mr. John Lean writes to the *West Briton*, Truro newspaper, relating an extraordinary event that happened to him some years ago when he was underground at Wheal Jewell, a mine in the parish of Gwennap, his native parish, and in a part which he had never previously visited. He was

alone, and hundreds of fathoms distant from any other human being. Thus, as it were, excluded from the living world, he was walking slowly and silently through the level, his thoughts absorbed examining the rich course of copper ore, when, with the sudden quickness of the lightning flash, he was aroused as though by an audible voice, 'you are in the winze.' He at once threw himself flat on his back in the bottom of the level, and on shifting from this posture to that of a sitting one, he found that his heels were on the immediate verge of the end of a winze, the existence of which he was of course unaware of, left exposed and open, embracing all the width of the gunnis and communicating with the next level ten fathoms below. At the moment he received this singular—say supernatural—warning his foot was lifted for the next step over the mouth of this abyss, a step to eternity had it not thus been prevented."

A PRIVATE SÉANCE.

To the Editor of the Globe, Oct. 19th.

Sir,—No doubt some of your readers were present at Mr. Stuart Cumberland's lecture and so-called exposure of Spiritualism, held in the Steinway Hall about a fortnight ago, and were as much disappointed as the writer of this letter was; a want of method in the entertainment, coupled with a want of lucidity in the lecturer's explanations, did not tend to unravel the mystery that hangs over spiritual phenomena; for a few conjuring tricks more or less well done are scarcely satisfactory evidence that all spiritual manifestations have been, and are, produced by such means. It had been the writer's intention to have asked Mr. Cumberland to explain the theory of materialisation; how he accounted for it, whether produced by animal magnetism, odic force, what is known as psychic force, or some other unknown power, but was naturally deterred by the reasons given above. To the end that some of your numerous correspondents may furnish satisfactory reasons for the following account of a *séance*, permit me to encroach a little further on your valuable space. What is related took place in the beginning of this month. There were no professional paid mediums present, who, as a rule, have been proved to be humbugs and impostors. The *séance* was held at a private house, and the circle, as Spiritualists called the sitters, consisted of seven people, four ladies and three gentlemen, who sat round an oval table, the

hands touching each other and resting palm downwards on the mahogany. Out of the seven, two (ladies) were believers in Spiritualism, the rest, including the writer, sceptics. The room had been darkened by the extinction of fire and gas and shuttering the windows. It was ten o'clock at night. An hour passed away, during which time nothing unusual occurred beyond slight vibrations, and an occasional turning round of the table, which may be naturally accounted for—at least there was nothing to prove that spirits were the motive power; pushing a table is very human. However, an hour had passed away, songs being sung to wile away the tedium, and also because it is enjoined by the spiritualistic creed. At the end of that time a cold and perceptible chill was felt by all the sitters; more by some than by others. A cool wind was next felt sweeping over the hands, and one of the ladies began shivering and shaking to such an extent that the writer and another gentleman had some difficulty in retaining her hands in theirs. It then became visible to all that the room was full of gray masses (the size of a man's head), moving slowly in the air, fading and reappearing. They can only be described as having the appearance of faint smoke or pillars of vapour. The lady who had been seized with the sudden shivering now became slightly hysterical. A large grey mass, settled, as near as one could judge in the dark, exactly in front of her. It then contracted gently, growing into an oval shape; and in another second or so the face of a sad-eyed woman was distinctly visible, white and luminous, upon a background of black, gazing across the table. It lasted long enough for those present to exclaim and describe its appearance. It faded and reappeared again, but less distinctly. Then fading altogether the grey mass seemed to slightly change its position and again grow large and luminous, till there appeared not a face, but the head of a large and heavy-featured man, a scowling face with deep-set eyes and a cruel mouth. The figure appeared three or four times, never staying long, but always with the same expression. The lady before whom these faces appeared, or rather by whom she was to all appearance enveloped, saw nothing, only felt an intense coldness, her hands testifying the truth of her assertions. With the fading of this last head the meeting was broken up at twenty minutes past twelve at night. Beyond being startled by these

faces, which is somewhat natural, there had been no confusion, fear, or excitement; nothing to start a vivid imagination upon its travels. The faces were slightly luminous; there were no means that any one present could have employed to produce them, and all were upon their honour to play no tricks. The promise the writer knows to have been honourably kept. What has been related may seem to many to be a sensational account. It is not intended to be sensational; indeed, more occurred in detail than is here told. The two gentlemen who were present are willing to testify to the truth of these statements. Before concluding, the writer wishes to reiterate that he would be infinitely obliged to anyone who would give him an explanation of these phenomena, and to state that he made immediately afterwards two charcoal sketches of the faces, life-size, which he is willing to show to any gentlemen who might desire it with a view to elucidating the mystery.—I am, Sir, yours faithfully,

C. S. L.

Oct. 16th.

MISS BURKE'S WORK IN SPIRITUALISM.

The literary ability and the faultless work done for Spiritualism by Miss Burke would make the loss of her services to the movement deeply felt, and since the last Council meeting expressions of concern at the step suggested to be taken are prevalent in all directions. All are unanimous, including the members of the Council, as expressed at the last meeting, in the desire to retain her in her present position. The greatest harmony and good feeling prevail on this head.

The three things in the continuance of which the public take an interest in relation to the establishment at 38, Great Russell Street, are the reading room and library, the fortnightly winter meetings, and the secretaryship of Miss Burke; the abolition of either of these would be felt to be a distinct public loss.

The amount sought to be economised by the abolition of the secretaryship and closing the reading room during the day, is £50 a year.

There are three ways in which great saving may be effected in other directions.

1. The primary cause of the suggested step is a statement of inability to let the spare rooms on the premises. Yet rooms in Great Russell Street are in great demand. Scarcely any of the rooms in No. 41, three doors off, have been unlet more than a few days at a

time for three years. The landlady there tells us that when she wants to let any, all she has to do is to put up a bill, easily read from the pavement, and inquirers pour in. Three weeks ago she did so, and in two hours about ten inquirers came; they were so numerous as to be a nuisance, and she was obliged to remove the bill from the window. She added that if people do not put up notices that they have rooms or offices to let, they cannot expect to let them. Has an advertisement been inserted in any newspaper?

2. At the present time the Council pays £40 a year for the printing of monthly reports of its proceedings and a long standing advertisement, whereas five hundred printed copies of these, much more than the present circulation of them, could be had for £20 a year, so that the other £20 is but money thrown out of window, without the value of a lucifer match being received in return for it.* Is it worth while to have printed reports of the Council meetings at all? Beyond the memorial to the Home Secretary, much of which was drawn up by Mr. C. C. Massey, who is not a member of the Association, no public work of general interest has been done at the Council meetings for a very long time. All or much of this £40 might be applied towards making up the £50 required. We believe many members of the Council are unaware of £40 a year being spent in this way; three of them were astonished a few days ago when told of it. The late Psychological Society did not print its Council meetings, nobody wished to read about them, and spending £40 a year in that way would have been considered sheer waste.

3. The Association only requires two first-floor rooms separated by folding doors, for its purposes, yet is now saddled with a quantity of unlet rooms. Why should it not shift its quarters? It now pays £140 a year, although two unfurnished† rooms elsewhere in the neighbourhood might probably be had for £45, but as something additional might be expected for attendance and the use of the rooms for public purposes, say £65. Here would be a clear gain of £75 out of the

£140 a year—indeed more than that, for under present conditions a housekeeper has to be paid and accommodated.

By uniting the two last-mentioned plans £75 plus £40 = £110 would (approximately) be economised, and the expense of housekeeper in addition, though probably the housekeeper, who is a good one, might advantageously be kept on.

Rooms suitable for public meetings are not absolutely necessary. If desirable, a drawing room in a large house might be hired fortnightly for these at £1 a night, total £12 for twelve fortnightly winter meetings. Still, permanent rooms suitable for both purposes might doubtless be obtained with a little exertion. Or Doughty Hall might be hired for the fortnightly meetings.

The great point is to keep up reading rooms (say £65 a year), fortnightly meetings and cultured secretaryship (£50 a year) at the lowest possible cost. Is it not practicable to do so at less than £200 instead of more than £300 a year?

The unlet rooms of the Association above the reading rooms are seven in number, and are such as in other houses in Great Russell Street would let furnished at from 7s. to 12s. per week each, according to size and position. There are also one or two kitchens in the basement. If all these are handed over to a man and his wife for keeping open the reading rooms of an evening only, would it or would it not be a fair arrangement to make in the interests of the members of the Association?

If a man and his wife are to keep the rooms open, will any man who tenders be accepted to sit nightly with the readers, or will inquiry be made into his character and antecedents?

Fortunately all are agreed in the desire to retain Miss Burke, and there is no great difficulty in economising more than £100 a year, and keeping the rooms open as at present, without doing away with the secretaryship.

A member of Council tells us the landlord at No. 38, has agreed to reduce the rent to £120. Here then is £20 out of the £50 required, and the £40 waste can be stopped.

*We have just sent the last unusually long report of the Council meeting, also the standing advertisement to our printer, Mr. Arliss Andrews, for an estimate of value. He writes:—"Oct. 15th. 1880. I would print a report of the monthly Council meeting, not greater in length than the specimen sent, also the standing advertisement, and supply 500 neatly printed copies monthly on a four-page sheet of good paper, for £20 a year. Extra copies (ordered in advance) 2s. 6d. per 100." We are not touting for printing for Mr. Andrews, for doubtless the Association's printers would do it on the same terms, but showing that £20 out of the present £40 payment brings no return to the Association. Probably no economy can be effected in the general printing work of the Association done by the Press Agency in Shoe Lane. One of the chief managing officials of the Press Agency is also one of the most active of the members of the Council of the National Association of Spiritualists, so no doubt he sees that fair charges are made.

† The Association has plenty of furniture.

MR. THOMAS LAKE HARRIS'S COMMUNITY:—Mr. Laurence Oliphant writes to us:—"I see in your allusion to Swansea you say of me that I was formerly a member of Mr. Harris's community. I am just as much a member of Mr. Harris's community as I ever was. The word community is in fact a misnomer, though it has been in our case generally misapplied to a group of persons who were associated in sympathy, irrespective of any communistic ties, or identity of locality."

REMARKABLE CLAIRVOYANT TESTS AT A PUBLIC SEANCE.

Last Sunday evening Mr. F. O. Matthews gave a *séance* at the usual weekly public service, at 6, Field View, London Fields, London. Forty-five persons were in attendance. We append what he said to various sitters, and their responses to him are printed in Italics.

Mr. Matthews, in the trance state, said to Miss Corner: I see a beautiful girl by you, quite young. She is very little; she is your sister. [*I never had such a sister.*] She says she never had a name in this life, she passed away so young. Your mother is living, and you can ask her. Who is William Corner? I think he is your great uncle.

Mr. Matthews here shook hands with a sitter, Mrs. French, who afterwards told us she had never met him till that evening. In the trance he said: Well, Mary, how are you? [*That's my name.*] The spirit's name is Mary; she says that you were called after her. [*That's my aunt Mary.*] Do you know why she places a little child on your lap? [*Yes. She died in childbed.*]

To Mr. French he said: How came you here? You used to tell people that in the end they would go down below to frizzle. (Laughter). [*I might have done so a long time ago.*]

To Mrs. French: Do you have manifestations with a little table at home? [*Yes.*] Your mother asks me to tell you that she manifested. A person known to you will pass away soon into the spirit world; she is going to be relieved from all bodily troubles.

To Mr. French: You see more faults in yourself than you do in others, and I wish that more Spiritualists were like you. There is a person here who died of brain fever. I see him going abroad to teach; he has a roundish face, dark hair, and was going out to be a minister; they called him Willie. [*I can't recollect him.*] He says that you were considering about going out with him, but decided not to. He went to China about thirty years ago; he was no more to you than an acquaintance. He says "Tell Mr. French that he will remember me; my name was White."

I see William Allen over there, do you know him? [A sitter: *Yes.*] He went away a year ago, a little child. With him is a female who died of cancer, and she comes to the lady near the end of the sofa—to your wife. [*That's quite correct.*] Did you give a watch away? [*No.*] She keeps on showing a watch.

To another sitter: Have you been to Melbourne? [*Yes.*] You are going back again although you do not in the least expect to do so. [*I'm not going back again.*] Yes you are; you are like the man in the Church of England Prayer Book, for "the Lord moveth you in sundry places." You were teaching little brats in Melbourne. [*Yes, that's quite correct. I'm sorry to hear I'm to go back.*] It will be to your advantage. You will hold papers which will make some of your family uncomfortable; one member thereof would like to see you take your departure in peace. It's all about property—not property in London, but in the Midlands. [*I beg to testify to the correctness of all Mr. Matthews' statements.*]

To Mrs. Wilkes: You hold meetings at your house. [*Yes.*] I see a woman who will develop into a good medium. [*I don't know her.*] But you will. I see a circle of seven. [*That's right.*] An old-fashioned man [*Yes, very old-fashioned*] sits with his back to the window; he is full of wit and humour. [*Yes, that's true.*] I like him.

To Miss Corner: Have you lost a pretty little dog? I see one here who brings a dog with him. [*I know what it means.*] It only comes to show that intelligence is never lost.

Who is William Harris? [*I am.*] A spirit says "I am John Harris." Was he your grandfather? [*Yes.*] He brings up before me a female named Mary, who had much trouble. Give me your hand. I feel the influence of so much sickness; you have sick people in your house. [*Yes, I have.*] I see a woman with loose garment, and sallow, sunken cheeks; is she a nurse? [*I don't know her.*] I see her now, talking to your wife; your wife is sick. [*That's correct about my wife.*] When you get home you will find that the woman has been there. Somebody you have lost and suppose to be dead is by your side. [*We supposed him to have been lost in the French war. How did he die?*] I can't tell you. Do you know who George is? [*Yes.*] This George brings up such a funny thing, a man who tried to kill himself by hanging, but who found himself alive in the spirit world. [*I knew a man who hanged himself.*] You were about eight years old when George passed away. He shows me a boy kicked by a horse. [*Yes, that was my brother, and the kick brought him to the point of death.*]

To Mrs. French: Well, Mary French, I see Bob, a child under your care. Are you

not trying to train him up in the way he should go? [*Yes.*] He has not departed from it? [*No.*] Simply because he doesn't get the chance.

I see an insane person in an asylum; she will come out and be all right; she is not related to any person here, but to an absent friend of somebody here. She has a relation in the spirit world who was also deranged, and she is obsessed a little by him. When his spirit is more separated from earthly conditions, the *rapport* will be broken, and she will be all right. You do not know about the man, but you know about the woman, a neighbour, being insane. [*Yes, I know about it.*]

To another sitter: A little Indian girl manifests at your circle; her name is Sunshine. [*Yes.*] There is a sulky squaw in your house, downstairs, who has not much to do with you. [*I don't know her.*] Who's Lizzie? [*My wife's cousin.*] Did you have a friend who started as a sailor. [*Yes. Cousin.*] You were very nearly drowned when a lad. [*Yes.*] Why didn't you go? You would have been better off than now. [*Perhaps it would have been better for me.*] Yes, you thought so last Thursday.

Mr. Matthews, in trance, said that the brain emanations from the sitters had been acting on him, and that he had read something of their past lives by clairvoyance.

Mr. Harris: I do not know that thoughts of my grandfather or brothers have entered my head at all to-day.

Mr. Matthews, to another sitter: I see a man near you dying suddenly like this (here he made choking gestures) in a fit. [*My grandfather.*]

I see a vessel wrecked, and a man supposed to have been drowned, he has not been heard of so long. [*My father-in-law when on his way to Australia, was supposed to have been drowned.*]

I see a man with two fingers shot off; brown hair, round features. [*I recognise him.*]

I see a young lady about eighteen years of age; she sits near you. She was at school, came home, sickened, and died; her name's Lizzie. She's no relation; she was only an acquaintance of yours. [*My sister-in-law, named Lizzie, died of consumption, but did not come from school.*] It looks like a school. She brings a little child, and says that it was her own. [*It's true. She died in confinement.*]

So ended the *séance*, with which all present were highly pleased.

It should be remembered that this *séance* does not stand alone. For about two years past Mr. Matthews has given similar *séances* in various towns in the provinces, usually with equally successful results.

THE PROSECUTION OF A CLAIRVOYANTE BY A CONJUROR.

MESSRS. CUMBERLAND AND WINSLOW DEFEATED.

The man who calls himself Stuart Cumberland, turns out to be Charles Garner, son of Mr. Robert Garner, who is clerk to Mr. John Wiblin, butcher, St. Giles's Road East, Oxford. The following report is from the *Evening Standard* (third edition), of Thursday, last week:—

At Marlborough Street Police Court to-day, on Mr. Mansfield taking his seat, Mr. W. H. Pain applied for permission to withdraw the summons against Miss Martha Ann Houghton, charging her under the Vagrant Act with holding communication with the spirits.

Mr. Pain said: Since I was last before you I have received information that Miss Houghton is undoubtedly ill. I have had communications with Dr. Forbes Winslow, and Mr. Cumberland has also called upon me, and they have desired me to attend here and to say that under the circumstances, and having succeeded in what they attempted, viz., to expose the whole system of the Defendant, they now desire to withdraw from the proceedings, having no vindictive feeling in the matter or against Miss Houghton.

Mr. Abrahams said that the statements just made by Mr. Pain were in keeping with the whole conduct of the prosecution in this matter. It was folly to pretend that the desire to withdraw from the proceedings was on account of the illness of Miss Houghton. The real cause of their desiring to withdraw from the proceedings was that the Prosecutor was not prepared to go into the witness-box and be subjected to a further cross-examination. Miss Houghton and her friends were prepared to meet this charge, and he (Mr. Abrahams) had no doubt that if the case had gone on he would have been able to demonstrate that the conversation which had been deposed to by the Prosecutor was almost entirely untrue.

Mr. Pain objected to the court being made a medium for slandering his client.

Mr. Abrahams continued—I do not wish to slander your client.

He was here interrupted by Mr. Pain, who said: If you wish the case to go on it shall go on, and I am quite willing for it to do so if you wish it.

Mr. Abrahams.—I must allow you to take whatever course you think fit. I have not seen the Defendant this morning, but there must be no misunderstanding as to the real reason for the withdrawal of the summons. We were quite prepared to go on with the case to the very last. Mr. Cumberland, or rather a person who calls himself by that name, but who is really Mr. Robert Garner, of Oxford, has come here and made a number of statements, which this lady, Miss Houghton, was prepared to contradict. Of course, I cannot object to the summons being withdrawn, as my primary object was to get the Defendant set at liberty. Her liberty was jeopardised by the proceedings, and she could have been sent to prison if the magistrate had believed the statements of Mr. Cumberland.

Mr. Mansfield here said that his mind had not at all been made up in the matter.

Mr. Abrahams said he thought Mr. Mansfield would give him credit for a certain amount of shrewdness, and he did not think that the magistrate, after the cross-examination of the Prosecutor on the last occasion, would come to the conclusion that there could be a conviction under the Vagrant Act. He could not oppose the withdrawal of the summons, so that he left the question entirely in the hands of the magistrate, but he wished it to be understood that the lady was fully prepared to meet the charges and false accusations which had been made against her. He likewise wished it to be understood that the withdrawal of the summons had been done without any connivance on the part of the Defendant.

Mr. Pain.—I am not in the habit of conniving with anybody.

Mr. Abrahams.—I did not say connivance on your part, Mr. Pain, but I say connivance on the part of Dr. Forbes Winslow, who all through this affair has shown himself a partisan.

Mr. Mansfield.—I certainly think that as much could be said on the other side. The summons may be withdrawn.

Mr. Abrahams continued—I shall not allow the summons to be withdrawn. My client has been brought to the court, and the summons should be dismissed if the Prosecutor does not go on with it.

Mr. Pain, addressing Mr. Abrahams: You are not the magistrate, and you ought not to say that you will not allow the summons to be withdrawn.

Mr. Abrahams.—I withdraw the words that I will not allow the summons to be withdrawn, but I submit that it should be dismissed and dismissed with costs. The defendant has been put to considerable expense and suffering, and she has spent one night in the House of Detention, and a person who came there for the purpose of ventilating his own name now wishes to withdraw from the case. He ought to pay the costs.

Mr. Mansfield said that the expenses could be recovered in another place. The summons he should allow to be withdrawn.

Mr. Abrahams then said he had been instructed to apply for a summons for perjury against the Prosecutor, and this he would proceed to do in the course of a few days.

Mr. Mansfield remarked that he must have evidence to prove the perjury.

Mr. Pain here intimated that he had made the application on the assembling of the Court because he was told that the Defendant was ill in bed, and he did so in order to prevent her having to attend.

Mr. Abrahams drew the attention of the magistrate to a testimonial which had been presented to Miss Houghton. It was signed by John Hodgson, senior curate of Isleworth, and four other persons, and it certified to the wonderful cure of Mrs. Skelton, of London-road, Brentford, who had been suffering from paralysis for three years, and who, after only about three weeks' treatment by Miss Houghton, had been restored to health.

The testimonial was then put in as follows:—"Testimonial to Miss Martha Ann Houghton.—We, the undersigned, have much pleasure in bearing testimony to the wonderful cure of Mrs. Skelton, of London-road, Brentford, who had been suffering from paralysis, caused by confinement, for more than three years. She had not been under Miss Houghton's care for more than a few weeks before her powers were restored to her legs, and she could walk without assistance of any kind. Previous to this she had been quite incapable of walk-

ing, and could only crawl a little on her hands and knees, and which caused her great pain."

The summons was then withdrawn.

A SEANCE WITH MR. RITA,

BY CAPTAIN JOHN JAMES.

On Friday, the 15th October, a *séance* was held at my rooms with Mr. Rita as medium. This *séance* was held for the purpose of obtaining, if possible, proofs of "spirit-identity" but in that direction was only partially successful. On the table had been placed one of Faber's folding slates, which had been prepared by two of my friends, who had carefully fastened it round the edges with gummed paper, tightly bound it with strong twine, once round longitudinally and once in the shorter direction. They had also sealed it on three sides with an impression from a private seal. The slate had then been prepared for a *séance* held a fortnight ago, but on that occasion the "controls" said they could not write, so I did not open the slate but kept in my possession until the evening of the 15th, when the fastenings were examined by my guests and found to be intact.

On the present occasion, I had placed on the table amongst other articles, two photographs of a deceased relative, one taken two or three, and the other more than twenty years ago, when he was a child. I am not aware that there is any duplicate of the latter photograph.

After some of the usual manifestations observed at dark *séances*, one of the photographs—that of the child—was placed in the hand of my friend, Mr. Edric Vredenberg, and then "Charlie," Mr. Rita's control, said to my son who was seated nearly opposite the medium, "Mr. James, I am going to give you a test." Shortly afterwards he added "hold the slate in both your hands." He then told Mr. V. to tear off a corner of the photograph, to put the piece torn off into his pocket and place the photograph on the top of the slate. In the course of a few minutes, "Charlie" said, "it is now inside the slate." At the conclusion of the *séance*, when a light was struck, the slate was examined, the tying and the seals found to be intact and the strips of gummed paper all round the slate everywhere covering the interstices between the leaves.

The slate was then opened and the photograph found to be inside with a corner torn off, the torn part and the piece in Mr. Edric Vredenberg's possession, exactly fitting.

In the course of the *séance* "Charlie" materialised, holding so brilliant a light, that

Miss Bland distinctly saw both the spirit and the medium at the same time. On these occasions when spirits materialise, and bring their own lights, the apparitions are generally so sudden and transient, that only one or two persons can clearly observe them. A satisfactory view depends not only on the position of the sitter at the time, but also on his looking in the proper direction.

129, Gower Street, London.

Correspondence.

ALLEGED MISTAKES OF SPIRITUALISTS.

Sir,—I have read the article by Mrs. Woodforde with great interest, and think it would be a good thing if all Spiritualists would take to heart the advice she there gives.

It is no wonder that Spiritualism gets into contempt when we see leading Spiritualists spending their lives in rushing from *séance* to *séance* for the purpose apparently of gratifying a vulgar curiosity—for what more can it be? A Spiritualist is supposed to have had proof sufficient of the *existence* of spirits. Having had that his duty is obvious. He ought not to be constantly knocking at the door and asking for “more proof,” “more proof!” This is what the “wonder mongers” practically do at every *séance* they go to. I make an exception of those who go to *séances* and get them up for the purpose of affording the proof to others which they themselves have had and enjoyed. That is another matter, for there the motive is a truly spiritual one, namely, *to benefit others*; whilst the motive of the Spiritualists against whom Mrs. Woodforde’s article is levelled, is simply amusement. The one case affords an example of an *unselfish* motive; whilst the other is a *selfish* one, and if Spiritualism leaves a man as selfish as it found him it is clearly thrown away upon him.

Spiritualism, *i.e.*, the mere evidence of spirits’ existence, does not necessarily make a man any better than it found him. The leading Spiritualists of to-day may be eaten up with vanity, with selfishness, uncharitableness or ambition. If one contemplates the effect which a belief in Spiritualism has had upon such men, one may well be excused for doubting if it is of any use. There are thousands of men and women in England at the present day who do not believe in Spiritualism at all, and who yet are infinitely more spiritual, and unconsciously live up to the truths of Spiritualism far more closely than do some of the “shining lights” of the cause. Take the case of the Bishop of Manchester, of Mr. John Bright, Mr. Gladstone, Mr. Plimsoll, as leading examples of the kind of men I am alluding to. Possibly none of these men believe in Spiritualism, and yet probably scores of so-called Spiritualists plume themselves upon having somehow or other gained a march in the spirit-world upon such outsiders to the cause, or others who hold similar views to the men I have named, and lead equally unselfish lives.

The only way to rise spiritually is to live unselfishly. This was taught by Jesus Christ 18 centuries ago, and every man and woman in the world who believes in and acts up to these teachings of the New Testament is more spiritually advanced, and is therefore in the true sense of the term a better *Spiritualist* than the most regular frequenter of *séances* who fails to live an equally pure life. Belief in the possibility of spiritual communion is undoubtedly an immense

consolation to those who have lost dear relatives or friends, and it is a consolation which no existing form of religious belief except Spiritualism affords. In this lies the true value of Spiritualism; but what I wish to point out is that thousands of good men and women—outsiders to the cause—are far in advance of some Spiritualists one hears of, in point of true spirituality. I am not seeking to under-estimate the use of Spiritualism, but merely to add a few words to Mrs. Woodforde’s timely warning against the *abuse* of it. To scores of thousands of men who are leading selfish lives, Spiritualism would be an inestimable boon. The duty of those Spiritualists who love to attend *séances* should ever be to extend this blessing to these outsiders, not to keep it to themselves. If every man who spends five shillings in going to a *séance* to see a new manifestation would give the five shillings to pay for the admission of an unbeliever, or towards supplying food for his mind in the shape of literature, he would be doing a greater good.

There are plenty of mediums who can convince most enquirers if any one will pay for half-a-dozen *séances* to such inquirers. The medium must live, whilst the sceptic too often does not care to part with his money; but if half-a-dozen *séances* were offered to him free of charge the chances are that he would be in a fair way of being converted. At any rate, since the enquirer would not part with his own cash he would have no soreness about the failure, and no legal ground for trumping up a charge of obtaining money by false pretences against the medium.

FREDK. A. BINNEY.

Oct. 11th, 1880.

MR. MASSEY’S ACCUSATION AGAINST MR. FLETCHER.

Sir,—Mr. Massey’s elaborate argument in favour of his own view and against mine needs no reply from me, as I am quite willing now to leave the question to the judgment of Spiritualists. I would point out however that there is this difference between our respective positions—that I maintain no “incredibility,” no belief of “all the world,” but simply that Mr. Massey was not justified in using such absolute terms, on the validity of which his whole case rested.

With regard to my supposed “mistake,” I now learn for the first time that the words a person “actually used,” and the words “reported” in a newspaper are necessarily identical. My belief was, that very rarely are the actual words reported, especially by an interviewer who writes a sensational article. One of Fletcher’s most intimate friends gave me his own private version of the words he used, but the reporter had given the sense so nearly that it was quite unnecessary to make any correction. I have received further communications from prominent Spiritualists agreeing with me that what is “incredible” to Mr. Massey is perfectly credible to them. ALFRED R. WALLACE.

Sir,—Without any desire to widen the “Fletcher-Slade controversy,” I feel called on to answer Mr. Massey’s query in your last number, “Whose fault is it that there has been no decision by an impartial and competent tribunal?”

When Mr. Massey challenged Mr. Fletcher to resort to a legal remedy, the latter asked my advice, and I recommended not to put the law in motion.

It was enough for me that he denied all allusion to Slade, whose reputation I considered to stand high above any attack, real or imaginary; and as Fletcher was doing a useful work of his own, I thought it unadvisable that he should be diverted by what seemed to me a strife of words barren and profitless.

Justice to the absent renders this note necessary,

and if it help to quiet the troubled waters I shall be glad.

ALEXANDER CALDER.

1, Hereford Square, South Kensington, S.W., October 13th, 1880.

MR. "STUART CUMBERLAND" OF OXFORD.

Sir,—As you may possibly have a notice in your paper to-morrow of the case of Cumberland v. Houghton, recently heard at the Marlborough Street Police Court, I enclose you a copy of an apology from Mr. Cumberland for the unwarrantable manner in which he dragged my name into the matter, and would request you if possible not to make any further mention of my name in connection with this case. H. WYMAN-JEFFRYES.

449, Strand, London, 14th Oct., 1880.

MAROTI BABA'S WONDERS.*

BY G. S. KHAPARDE.

When setting out last from my native place for Bombay I observed to my friends and relations, who had come to the station to see me off, that as it was very hot, I was likely to be very thirsty on the way. Immediately one who will form the subject of this memorandum, stooped down and picking up a few pebbles from the gravelled platform, and holding them a moment in his closed hand, changed them into four large balls of sugar of two different kinds—one, used by us to satisfy hunger, the other, to quench thirst. This startled some, but not many, for he is well known in those parts to be a great Yogi or "magician"—in the better and revived sense of the word.

I have known him upwards of five years, with exceptionally good opportunities of observing him night and day. He made a stay of a few months with us, hence my knowledge and the confidence and certainty with which I can afford to speak of him. Many stories are current about him, and are universally believed. I will, however, content myself with giving a few of them, the instances having mostly happened under my personal observation. They also admit of easy verification. One has but to go to Umrawati, in the Berars, and see my father, Mr. Srikrishna Narahara, or Mr. Devidaspant Bhow, and he will be enabled to converse personally with the Yogi.

Once he was standing near a large well at Elichpur with some few friends, including myself. One of them had two nice silver boxes (tavits) of curious workmanship, and he produced them to be shown to Maroti Bábá (this is the ascetic's name) and asked him to take care lest they fall into water. Thereupon the Bábá told him to throw them into the water. He hesitated, but was finally prevailed upon to do so; and apparently had no reason to repent, for within a few seconds, the Bábá asked him to feel for them in his (the owner's) own

pocket, which he did, and found the identical boxes.

The Extra Assistant Commissioner at Karanja, nearly forty miles away from Umrawati, was anxious to see the Bábá, and wrote many pressing letters of invitation to him, but all in vain. It, however, happened that one of the parties in a civil case before him, mentioned the Bábá as one of the witnesses. The Munsiff was highly pleased at this unexpected chance of obtaining his attendance. A legal summons was issued and duly served, but the Bábá refused to go. He was now at Umrawati. His friends represented to him the dangers of disobeying a summons, but despite these repeated representations and remonstrances, he put off going from day to day, until at last the very day appointed for the hearing of the case arrived. Even then he was inexorable, and his friends gave up the matter in despair, with an inward trembling for the consequences. On the appointed day, the Bábá, as usual, breakfasted at 10 a.m., with his friends, and then sat down to his wonted work of meditation, with great ease and composure. Upon this the friends remarked that it would have been infinitely better for him to have gone, but as it could not now be helped, they would seek out a legal practitioner to see if the consequences might be avoided. On hearing this the Bábá roused himself, took his turban and said that he would go. The distance was mentioned to him, and the impossibility of crossing it urged, but to no purpose. He was seen to go out of the front door, but further on, none could trace him. A few days after they heard that the Bábá duly attended the Court on the same day, and at the same hour, at Karanja.

Once he happened to meet the Deputy Commissioner of Nagpur, who having previously heard of his "supernatural" doings, begged him to favour him with an exhibition. Upon being answered in the affirmative, and asked what he wished to see, he said that he would like to pluck mangoes from the Nim tree before which he was standing. The Bábá said "certainly; this is not difficult. Pluck as many as you like!" and straightway everybody saw that in an instant the tree in question had become thickly laden with nice, eatable mangoes. This Deputy Commissioner was an English gentleman.

Once the Bábá was asked to cause to appear some edible substance that should be in such a condition as to show that it must have been in-

* From *The Theosophist* (Bombay), October 1st, 1880.

stantly brought from a great distance. The questioner mentioned a peculiar sweetmeat that is made in Surat and nowhere else, and asked that he might have some hot from the cooking pan. At once the wonder-worker put his hand under his garment and handed the thing demanded and hot, as had been asked. This respected and extraordinary man appears to be not more than 25 or 30 years old, but he is known to be far older, and his oldest friends have remarked no change in his face or person since they have known him. His father before him was a Yogi, and the son in his youth showed no signs of his subsequent pious self-abnegation; but just before the father's death, he called his son to his side and conversed with him in strict privacy. When the parent had breathed his last and the rites enjoined by religion had been observed, the present Bábi left home and was seen by no one for above twelve years. When he returned he had become an ascetic and began showing the marvellous psychic powers above indicated. How he learned the secret or from whom, no one knows, for upon his experiences during the period of his absence from his home and friends he has ever maintained strict silence.

Parel Hill, Bombay, August, 1880.

SPIRITUAL LAWS.

In a recent number of the new weekly Spiritualist periodical, *The Herald of Progress*, published at Newcastle, Mr. William Oxley says:

The law which governs all is "like attracts like," and, given the mental and spiritual conditions of the sitters, so will be the character of the manifestations, for most certainly the manifestations, even to the materialised spirit forms, are the expression or reflex of the inner life quality of the sitters, for it were impossible for any spirit-being to manifest, unless there were corresponding states in the embodied spirits, to whom they are attracted by the activity of that life quality with which the spirits are *en rapport* for the time or state being. Time to mortals is *state* to immortals, and when these coalesce of necessity it can only be by the blending of the interior and exterior expressions of the same, or similar, life flow. Hence, all spiritualistic phenomena are resolvable by the knowledge of this "Law of Affinity." Beyond this, there is a further meaning and application, interpretable by a knowledge of the "Law of Symbols," but which is only

attainable by a study of correspondences, and which unfolds the truth that all things in outer nature are the external expression of inner spiritual facts and laws.

PSYCHOGRAPHY IN AMERICA.

Mr. Epes Sargent writes from Boston, Massachusetts:—

"I have, now going through the electrotypers' hands, a new book, entitled '*The Scientific Basis of Spiritualism*,' for that we now have a scientific basis in the two great daily demonstrated facts of direct writing and clairvoyance, there cannot be a question. Mediums for direct writing are now multiplying all over the country, and the proofs, in broad daylight, are so plain, palpable, and irresistible—so obviously placed beyond all the carpings of scepticism, that many persons like the Rev. Joseph Cook, are becoming profoundly impressed, while Zollner's experiments cannot fail to command respectful attention. My new book will be largely a reply to Wundt and other assailants. Direct writing is doing the work for us. 'There is nothing so brutally conclusive as a fact'—and that we have the fact, no one but an ignoramus can now deny."

The Countess of Caithness will shortly leave Paris for Nice.

THE PSYCHE CLUB, founded at the end of the last London season, will begin its operations in a few weeks' time. The managers of the club are one by one returning to England.

The troubles of Mr. Robert Cooper, late of Eastbourne, have brought on one of those attacks of insanity from which he suffered some years ago, long before he left England for America. A list of subscriptions for his benefit will be published next week. He is now in an asylum.

MR. F. O. MATTHEWS, the clairvoyant medium, intends settling permanently in London from this date. He will receive sitters by introduction only.

MR. HERBST is about to begin work as a mesmeric healer in London. There is a want in London of somebody to give good mesmeric lectures with experimental illustrations, after the manner of Mr. Coates in Glasgow.

THE NORTHUMBRIAN SEER:—*The Scotchman* of the 16th inst., announces that Joseph Skipsey, a Northumberland miner residing near Newcastle-on-Tyne, has received notice from one of Mr. Gladstone's private secretaries, that it is intended to confer on him a pension in consideration of his literary services, which are chiefly of a poetical nature. Mr. Skipsey is a Spiritualist, and he took an active part in the movement some time since in the colliery districts. He has also sent occasional contributions to the *Spiritualist*.

PROPHETS AMONG GT. WESTERN RAILWAY DIRECTORS:—During a recent visit to South Wales we were interested at seeing handbills pasted up by the Great Western Railway Company at several of their stations, guaranteeing moonlight to excursionists from Cheltenham, Gloucester, and other places, on the night of September 16th, 1880, and charging accordingly. The bill is headed "Tintern Abbey by moonlight, on Thursday, September 16th, 1880," and is signed "J. Grierson, General Manager." The night was cloudy in the extreme, and as the evening advanced, not a glimpse of the moon could be seen. Mr. Grierson should sign himself "Prophetic Medium Extraordinary to the Great Western Railway Company." The prediction was printed by Messrs Waterlow and Sons, Limited.

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.

MR. C. C. MASSEY'S PREFACE :—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Media 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 Zöllner's Polemic—Items relating to the English Translation.

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

CONTENTS.

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

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

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

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

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

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

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APPENDICES.

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

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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.