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OCCULTISM.

Of late Madame Blavatsky and Colonel Olcott have done much to promote Spiritualism in India, while disclaiming the name of “Spiritualist” for themselves. In a recent address, which was widely published, Colonel Olcott gave a general description of the growth and position of the movement.

Madame Blavatsky claims that she is not a medium, but that she produces various effects at her will and pleasure, by the control of her own spiritual powers. Why then does she not explain in detail the philosophy and methods of producing the phenomena, instead of leaving the observers as much in the dark as if they were watching the same occurrences through ordinary mediums? Numbers of students of occult phenomena are searching for the laws and methods at the root of them, but as Madame Blavatsky knows all the details of the phenomena, because she controls them herself, why not give the particulars?

The following narrative is from a number of *The Pioneer* (Allahabad) which arrived by the last mail. The account loses much of its weight and value because it is published anonymously, but *The Pioneer* is not a journal to print matter of this kind without its coming from a respectable source :—

ALLEGED ADEPTSHIP IN OCCULTISM.

Let the reader understand that phenomena of the kind with which I am dealing have nothing to do with Spiritualism. A generation slow to take in new ideas will persist in talking as if Occultism and Spiritualism were one and the same. They are not only different in reality, but antagonistic. The theory of Theosophists,—I say “theory” in deference to the frame of mind in which most of your readers will approach this letter, though I might as well talk of the theory that Simla is a place situated on the skirts of the Himalayas,—the theory of the Theosophists is that a development of their higher faculties has enabled certain persons to comprehend and practise a science that has been secretly handed down from Adept to Adept during a long course of ages. This science embodies various

discoveries concerning the laws of matter and force, especially those of animal magnetism, and the Human Will as trained, not by clumsy self-mortification, but by a perfectly refined moral and intellectual discipline. If Adepts are scarce, that may be held as explained sufficiently for practical purposes by remembering that an Adept must be a man who, for a long course of years, has been absolutely chaste, absolutely abstemious, totally cleansed of all selfish aims and ambitions in life, and caring so little for the world that he is willing, by prolonged exile from it, to purify himself by degrees from all the "bad magnetism" which contact with the common herd engenders.

Now the Adepts, though not mixing with the world more than they can help,—and by means of their own they can do what they have to do, while almost entirely withdrawn from the world,—are deeply interested in the world, as regards the humanity that inhabits it. It would take too long to explain even the little, relatively to what might apparently be learned in time, that I have been able to learn so far about them; but having said thus much I have cleared the way for an explanation as to the position in which Madame Blavatsky stands—one which is constantly misconstrued to her disadvantage. Madame Blavatsky has climbed some of the rough steps which lead to Adeptship, but constantly assures us that she is not an Adept herself. From her childhood, however, she has been clairvoyant, and what Spiritualists call "mediumistic." In other words, she has natural peculiarities which have facilitated the development in her of the faculties required for the lower grades of Adeptship. The faculties, as I say, have been cultivated up to a certain point, and the result is that Madame Blavatsky is now *en rapport* with the Adepts, in a way which no person not gifted in a remarkable way and possessing considerable occult training, could be *en rapport*. This preliminary explanation is, of course, mere assertion. For brevity's sake I had to give it in a straightforward way unsupported by evidence. I come now to this part of my story. Madame Blavatsky certainly has the power of making any solid object she likes,—any piece of furniture or any window pane,—emit the sounds which are known as "spirit-raps" at will. I have seen her do this in a hundred different ways, and most of her friends have seen it too. The force employed is sometimes strong, sometimes weak. I have never known it fail altogether, but when it is strong, I have repeatedly seen Madame Blavatsky stand or sit

quite clear of the table at which she might be trying the experiment, and,—no one else being anywhere nearly in contact with it,—by merely making mesmeric passes at it, cause it, at each motion of her hand, to emit sounds as if knocked with a knuckle. Many respectable people here would be quite ready to swear, or give their words of honour, that they have heard this in the way I describe. Now, in course of time, any sane person studying these phenomena, must grow absolutely certain that they are produced by the agency of a force which ordinary science does not understand. I have heard them under so many different conditions that there is no conceivable theory of imposture, which could be otherwise than absurd as applied to them. Next we come to another manifestation. At will,—though, as in the case of the raps, the power varies,—Madame Blavatsky can cause bell-sounds to ring out of the air where there is no tangible body of any kind to produce them. I should add explicitly that I have heard the bell-sounds scores of times in all sorts of different ways and places, in rooms and in the open air, when no one else but myself has been by, and when parties of people have been present. There are plenty of other witnesses to them besides myself.

If any rational person will seriously think of the matter, he will see that having obtained, as I have described, absolute certainty that Madame Blavatsky produces many superordinary effects by the exercise of peculiar forces and powers, one approaches the consideration of incidents like the brooch phenomenon in a frame of mind which would be impossible otherwise. It is not claimed that the more startling feats are accomplished by Madame Blavatsky's agency alone. They are said to be the work of superior Adepts with whom she is in occult communication. But either way a scientific observation of which Madame Blavatsky is the visible agent, leads us from comparatively small beginnings like the raps and bells to the disintegration of matter and psychological telegraphy with persons at a distance. I may now describe some recent incidents which fortify the position of believers in the brooch incident.

HOW ADEPTS WRITE NOTES.

About ten days or a fortnight ago my wife accompanied our Theosophists one afternoon to the top of Prospect Hill. When there, Madame Blavatsky asked her in a joking way, what was her heart's desire. She said at random and on the spur of the moment, "to get

a note from one of the 'Brothers.'" "The Brothers," I should explain, are the superior Adepts. Madame Blavatsky took from her pocket a piece of blank pink paper that had been torn off a note she had received that day. Folding this up into a small compass, she took it to the edge of the hill, held it up for a moment or two between her hands, and returned saying that it had gone. She presently, after communicating mentally, by her own occult methods, with the distant "Brother," said he asked where my wife would have the letter. After some conversation it was decided that she should search for the note in a particular tree. Getting up a little way into this she looked all about for a time and could not find any note, but presently turning back her face to a branch right before her at which she had looked a few moments before, she perceived a pink three-cornered note stuck on the stalk of a leaf where no such note had previously been. The leaf, that must have belonged to the stalk, must have been freshly torn off, because the stalk was still green and moist,—not withered as it would naturally have become if its leaf had been removed for any length of time. The note was found to contain these few words : —"I have been asked to leave a note here for you. What can I do for you?" signed by some Thibetan characters. Neither Madame Blavatsky nor Colonel Olcott had approached the tree during my wife's search for the note. The pink paper on which it was written appeared to be the same that my wife had seen, blank, in Madame Blavatsky's hand shortly before.

CROCKERYWARE IN QUEER PLACES.

A few days after this Madame Blavatsky accompanied a few friends one morning on a little picnic in the direction of the waterfalls. There were originally to have been six persons present, including myself, but a seventh joined the party just as it was starting. When a place had been chosen in the wood near the upper waterfall for the breakfast, the things brought were spread out on the ground. It turned out that there were only six cups and saucers for seven people. Through some joking about this deficiency, or through some one professing to be very thirsty, and to think the cups would be too small,—I cannot feel sure how the idea arose, but it does not matter,—one of the party laughingly asked Madame Blavatsky to create another cup. There was no serious idea in the proposal at first, but when Madame Blavatsky said it would be very difficult, but that if we liked she would

try, the notion was taken up in earnest. Madame Blavatsky as usual, held mental conversation with "the Brothers" and then wandered a little about in the immediate neighbourhood of where we were sitting, and asked one of the gentleman with us to bring a knife. She marked a spot on the ground and asked him to dig with the knife. The place so chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. The gentleman with the knife tore up these, in the first instance, with some difficulty, as their roots were tough and closely interlaced. Cutting, then, into the matted roots and earth with the knife and pulling away the *debris* with his hand, he came at last on the edge of something white, which turned out, as it was completely excavated, to be the required cup. The saucer was also found after a little more digging. The cup and saucer both corresponded exactly, as regards their pattern, with those that had been brought to the picnic, and constituted a seventh cup and saucer when brought back to the place where we were to have breakfast. At first all the party appeared to be entirely satisfied with the *bona fides* of this phenomenon, and were greatly struck by it, but in the course of the morning some one conceived that it was not scientifically perfect, because it was theoretically possible that by means of some excavation below the place where the cup and saucer were exhumed, they might have been thrust up into the place where we found them, by ordinary means. Everyone knew that the surface of the ground where we dug had certainly not been disturbed, nor were any signs of excavation discoverable anywhere in the neighbourhood, but it was contended that the earth we had ourselves thrown about in digging for the cup might have obliterated the traces of these. I mention the objection raised not because it is otherwise than preposterous as a hypothesis, but because three of the persons who were at the picnic have since considered that the flaw described spoilt the phenomenon as a test phenomenon. In any case, it is not worth while to discuss the matter further, because I come now to another experience, besides the perfection of which as a test experiment, the two above described cannot but appear unimportant (though in reality to a student of occult mysteries the cup phenomenon is by far the greater). It had come to pass that I had been permitted to enter into some direct correspondence with one of the Brothers. Of the letters

I have received, I will only say that they are unequivocally written by a man of great culture, thought, and brightness of intelligence, that only here and there do they show the faintest traces of unfamiliarity with English idioms, though the writer, I have reason to know, is a native of this country, and that I cannot exaggerate my sense of the privilege of having thus formed the gifted Brother's acquaintance.

THE PENETRABILITY OF MATTER.

We were at another time bound on another picnic to the top of Prospect Hill. Just before starting, I received a short note from my correspondent. It told me that something would be given to my wife on the hill as a sign from him. While we were having our lunch, Madame Blavatsky said the Brother directed her to ask what was the most unlikely place we could think of in which we would like to find a note from him, and the object which he proposed to send us. After a little talk on the subject, I and my wife selected the inside of her jampan cushion, against which she was then leaning. This is a strong cushion of velvet and worsted work that we had for some years. We were shortly told that the cushion would do. My wife was directed to put it under her rug for a little while. This she did inside her jampan for perhaps half a minute, and then we were directed to cut the cushions open. This we found a task of some difficulty, as the edges were all very tightly sewn, but a penknife conquered them in a little while. I should add that while I was ripping at the cushion Madame Blavatsky said there was no hurry, that the letter was only then being written, and was not quite finished. When we got the velvet and worsted work cover cut open, we found the inner cushion containing the feathers sewn up in a case of its own. This in turn had to be cut open, and then, buried in the feathers, my wife found a note addressed to me and a brooch—an old familiar brooch which she had had for many years, and which, she tells me, she remembers having picked up off her dressing table that morning while getting ready to go out, though she afterwards put it down again, and chose another instead. The note to me ran as follows:—"My dear Brother,—This brooch, No. 2, is placed in this very strange place, simply to show to you how very easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. Make of it what you like, even to classing me with confederates. The difficulty you spoke of last night with

respect to the interchange of our letters I will try to remove. . . . An address will be sent to you which you can always use; unless, indeed, you really would prefer corresponding through pillows. Please to remark that the present is not dated from a 'Lodge,' but from a Kashmir Valley." The allusions in this note have reference to various remarks I made in the course of conversation during dinner the preceding evening.

Madame Blavatsky, you will observe, claims no more in connection with this phenomenon than having been the occult messenger between ourselves and the Brother in Kashmir who, you will observe, appears to have written the letter in Kashmir within a few moments of the time at which we found it inside our cushion. That persons having these extraordinary powers could produce even more sensational effects if they chose, you will naturally argue. Why then play tricks which, however conclusive for the one or two people who may define their conditions, can hardly be so regarded by others, while the public generally will be apt to suppose the persons who relate them liars or lunatics, rather than believe that anything can take place in nature except with the permission and approval of the Royal Society. Well, I think I perceive some of the reasons why they refrain, but these would take too long to tell. Still longer would it take to answer by serious argument the nonsense which the publication of the brooch incident No. 1 has evoked all over India. Let the jokers enjoy themselves. They *think* we, the occult minority, are wrong; we *know* they are, and joking breaks no bones, though perhaps it is going a little too far, and trespassing beyond the limits of good form, when the question whether Madame Blavatsky and Colonel Olcott are cheats and impostors is openly discussed. They are people, at all events, who have sacrificed for these works all that the world generally holds dear, having possessed these good things originally in ample measure in lands that would seem to most of us happier lands than this. They have come to labour here for the rest of their lives at a task which they have set before themselves as a duty, the spread of the ideas which they receive from the Brothers about the "Universal Brotherhood," and the development of their society. If Madame Blavatsky fails to convince this or that person that she has learned anything more than the general run of people know, there are ways in which men of good feeling may express their incredulity,—and other

ways which, in their eagerness to get as much fun as possible out of Mrs. Hume's brooch, too many writers in the Indian Press have preferred. A.

Simla, 23rd October.

THE "SOUTH WALES DAILY NEWS" ON SPIRITUALISM.

A few days ago, the *South Wales Daily News*, which has always dealt honourably with Spiritualism, published the following reviews of two books which have been greatly strengthening the movement, because of the substantial character of the evidence contained in them:—

PSYCHOLOGICAL PHENOMENA.

PSYCHIC FACTS: A Selection from the Writings of various Authors on Psychical Phenomena. Edited by W. H. Harrison. London: W. H. Harrison, 33, Museum-street, W.C. 1880.

In his introduction to this startling volume, the author says "the object of the present work is to furnish enquirers with a little information about the nature of Modern Spiritualism, accompanied by the testimony of good scientific and intellectual authorities that the phenomena are real and abundant, consequently that a large field of fact is open for further exploration." The author gives a brief account of the commencement of Modern Spiritualism, so far as can be ascertained, from which we find that it originated in America in March, 1848. "The Phenomena of Spiritualism," says Mr. Harrison, "are so at variance with the ordinary experience of outsiders, that it is but natural that the public should be slow to admit their reality;" and the statements of a large number of well-known scientific and literary men are given by the author in proof of the reality of these phenomena. Thus the late Professor de Morgan, president of the Mathematical Society of London, said, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake." Some opinions on these "things called spiritual," we propose briefly to refer to. Mr. C. F. Varley, F.R.S., C.E., after recounting a series of experiments, says, "Other and numerous phenomena have occurred proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence, or intelligences controlling those powers." In January, 1869, the Dialectical Society of Great Britain appointed a committee "to investigate

the phenomena alleged to be spiritual manifestations, and to report thereon. This report of this committee was so far satisfactory that six sub-committees were appointed for investigating the phenomena by personal experiment. The reports of these sub-committees testified to the genuine nature of the phenomena actually witnessed by them. The testimony of Serjeant Cox is next adduced, the experiments being carried on by the well-known Dr. Slade. Then follow the remarkable experiences of Professor Zöllner with Dr. Slade, in which the date and value of a coin, fastened in a pasteboard box six months before, were given by Dr. Slade, the coin afterwards leaving the box and dropping on a slate under the table, the same experiment being repeated with two coins. Under the head of Captain R. F. Burton's (the great African traveller) experiences, reference is made to an article in the *Spiritualist*, by Mr. Frederick Hockley, in which a girl, aged 14, saw in a mirror a scene in Captain Burton's travels, which eight years afterwards the Captain declared to be perfectly correct. Other experiences given are those of writers in the *Times* and *Daily Telegraph*; and the slate-writing experiments of Mr. Epes Sargent, which are very remarkable. "Spiritualism and Insanity," is an article to prove the falsehood of the theory that Spiritualism is the cause of much insanity in the United States, where it is stated there are two million Spiritualists. In examples of "linguistic phenomena," instances are given of people, ignorant of any language but English, speaking several foreign and dead languages whilst under spiritual influence.

"The testimony of good and scientific authorities that the phenomena are real and abundant" is thus ample in the volume, and is sufficient to awaken a desire in the minds of those unacquainted with Spiritualism to witness personally some of the phenomena. This is the aim of the author, and he has succeeded admirably.

PROFESSOR ZÖLLNER'S EXPERIMENTS.

TRANSCENDENTAL PHYSICS: An Account of Experimental Investigations. From the scientific treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipsic. Translated from the German by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law. London: W. H. Harrison, 33, Museum Street, W.C. 1880.

The greater portion of this volume consists of Professor Zöllner's account of experiments made by Dr. Slade, with a view to test the genuineness of spiritualistic phenomena; and it is therefore in some sense simply a duplicate of "Psychic Facts." Most of the phenomena are vouched for by Professors Zöllner, Weber,

Scheibner, and Fechner. They consisted of knots produced on a cord with its ends in view and sealed together; the materialisation of hands; disappearance and reappearance of solid objects; the vanishing of a table, which afterwards descended from the ceiling in full daylight; writing through a table, and other remarkable manifestations. After carefully reading the volume, it is impossible for anyone who will accept facts on the testimony of others to be any longer a sceptic as to the existence of spiritualistic phenomena, as regards their reality and independence of known causes. The translator of the work very appositely remarks that "The value of human testimony is determinable by known criteria, which can only be applied by a critical examination of the statements made, having regard also to what is ascertained about the witnesses. . . . The peculiar infirmity of proofs by testimony is the uncertainty whether it conveys to the mind an exact or sufficient transcript of the fact as it was perceived by the original observer." Few readers of the two volumes under notice will read them without either believing there must be some truth in Spiritualism, or an earnest desire to see the same phenomena and judge for themselves.

LAW INTELLIGENCE.

BAIL COURT, WESTMINSTER.

LOWE v. FITZ GERALD.

(Before Mr. Justice Watkin Williams, and a Common Jury).

This was an action for libel. The Defendant pleaded a justification.

The Court was quite full during the hearing of the case last Tuesday morning. Among those present were Mrs. Lowe, Mr. and Mrs. Desmond Fitz Gerald, Mrs. Fitz Gerald, Mr. J. F. Collingwood, F.G.S.; Mr. W. Arbuthnot, Mr. C. C. Massey, Miss Savage, Secretary to the Berners Street Club for Ladies; Mr. E. T. Bennett; Dr. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital; Mr. T. Blyton of the North London Railway Company, and publisher of *Spiritual Notes*; and Mr. E. D. Rogers, of *Spiritual Notes* and the National Press Agency. The three last mentioned had been subpoenaed among the witnesses.

Mr. W. G. Harrison, Q.C., and Mr. Lord were counsel for the Plaintiff; Mr. Edward Clarke, Q.C., M.P., Mr. F. F. Goold, and Mr. Moloney were counsel for the Defendant.

Mr. Harrison, in opening the Plaintiff's case, said that the Plaintiff was the wife of the Rev. George Lowe, rector of a parish in Devonshire, and that she had been compelled to bring this action to show that there was no stain on her character; he regretted that he had to open the case at all, and he would say nothing there to prevent the Defendant apologising in open court. The Defendant was Mr. Desmond Fitz Gerald. They were both members of the British National Association of Spiritualists. The Plaintiff alleged that the Defendant falsely and maliciously wrote and caused to be printed

and published a libel in the form of a letter addressed by him to her in a newspaper called *Spiritual Notes*. The letter referred to spoke of her as a scolding lady; that she was not Spiritualist in the true sense of the term; that she had been in a Lunatic Asylum, and been guilty of acts of wickedness; that many persons were glad when she resigned her membership of the society; and that she had brought forward charges of religious intolerance and injustice against her former colleagues. The letter further stated:—"I said that 'you have done little for Spiritualism.' I say now that you have done much to aid those who are endeavouring to crush it, and I say dispassionately that so far as I can perceive, your only connection with Spiritualism is in the fact that you were at one time possessed by evil spirits, who led you into acts of folly and wickedness. I think it very likely that you are still in some degree under the influence of the same class of spirits." The Defendant said in defence that in 1870 and 1871 his client had been incarcerated in a Lunatic Asylum. For a short time her mind had been clouded, and she was in a Lunatic Asylum, but nine years afterwards did the Defendant wish to rake up those unfortunate circumstances? He did not believe that Mr. Clarke would take that course. The action had not been brought for the sake of damages, so up to the last moment he would ask the Defendant to reply in open Court. The Defendant perhaps wished to make a display about Spiritualism, but he (the learned counsel) did not wish to go into that matter. His client had thought the conduct of the Council of the National Association of Spiritualists towards a particular gentleman not to have been characterised by fairness; in this she might have been right or wrong, but she retired from the Council because she thought they had turned him out because he was a Roman Catholic. That was no reason why the Defendant, as a past friend of Mrs. Lowe should have raked up past circumstances, and she was obliged to come into Court because of the defences which he had entered. The libel referred to a time before she was locked up, and the defence brought forward subsequent circumstances. He would not go into these matters until his learned friend compelled him to do so.

EVIDENCE OF MR. E. D. ROGERS, OF THE NATIONAL PRESS AGENCY.

Mr. E. D. Rogers, of Whitefriars, Fleet-street, was then sworn and deposed in answer to questions put by Mr. W. G. Harrison that he revised the articles in *Spiritual Notes* at the request of the manager.

Mr. Clarke: What is your position with regard to *Spiritual Notes*?

Mr. Rogers replied that he acted as a friend, and had no official appointment. He had no connection with *The Spiritualist*. He was connected with the National Association of Spiritualists, and was a member of the Council. Mrs. Lowe had been a member of the Council, and Dr. Carter Blake was once an ordinary member of the Association. Dr. Carter Blake resigned before June, 1879, he did not remember the date. The Association by courtesy allowed people who had been members, to use the rooms at 38, Great Russell Street; Dr. Carter Blake came to the rooms sometimes after ceasing to be a member. He was not prohibited by the Council, but some private member suggested that he should not so frequently visit the rooms; there was no authoritative dismissal. It had nothing to do with his religious opinions, and Mrs. Lowe had mistakenly supposed that he had been excluded because he was a Roman Catholic. Neither *Spiritual Notes* nor *The Spiritualist* was conducted by the National Association of Spiritualists. There was

a discussion on a letter from Mrs. Lowe at a Council meeting held July 8th, 1879; the Council declined to receive the letter because it had been previously published in a newspaper. Mr. Fitz'Gerald made remarks about Mrs. Lowe at the Council meeting.

Mr. Clarke here read from *Spiritual Notes* the reported remarks, and Mr. Rogers said that he remembered them. The report in *Spiritual Notes* was not paid for by the Council.

The Associate of the Court then read *in extenso*, the Defendant's letter containing the alleged libel, also his letter to *The Spiritualist*, as published in *Spiritual Notes* of October, 1879.

In cross-examination by Mr. W. G. Harrison, Mr. Rogers said that spiritual publications were sold in the rooms from which Dr. Carter Blake was excluded. The Council of the National Association of Spiritualists declined to receive Mrs. Lowe's letter of resignation when it was sent in.

MRS. LOWE'S EXAMINATION.

Mrs. Lowe was called, and went into the box. In answer to Mr. Harrison, she said that she was the Plaintiff in the case.

Mr. Harrison: I shall put no further questions to you.

Cross-examined by Mr. Clarke: I have been a believer in Spiritualism for ten years, but there is Spiritualism and Spiritualism, and I am not going to pledge myself to all the doctrines of Spiritualists.

Mr. Clarke: I quite understand that. You say in your letter of Aug. 30th, 1879, that you believe in the existence of the operation of mind apart from a humanly material brain?—Yes, I believe in that, and have believed it all my life. I have been convinced of it from personal experiences. In my letter of Aug. 30th, I refer to a pamphlet entitled, "How an Old Woman obtained Passive Writing, and the Outcome Thereof." I published the pamphlet in 1872 or 1873—it was one of my earliest publications on the point. I first perceived passive writing in 1870. The mode of operation is that the pen is held in the hand upon the paper, and then an involuntary action takes place, under which sometimes intelligible and unintelligible writings are produced; I should say, perhaps, not altogether of an involuntary character, because there is a power exercised over the hand, the same as has been the case in all ages. The medium has the power of resistance. In 1870 I had a full manifestation. I perfectly admit that there was a certain time in 1870 when I was subject to attacks of casual delirium. At one time it was connected with a want of sanity. I have no doubt that when I was subject to the passive writing I became attacked by delirium, and continued in a delirious state for some days. The attack preceded and also followed the passive writing. It was certainly not my will which guided the words or suggestions which were written down. What was actually written down contained painful suggestions with regard to other persons. I believe some of them were of the most serious and painful nature about other people, such as with my calm mind I should not have thought of making. I was in different lunatic asylums for fifteen months, but I was never there legally for a day. Since I have left the asylum I have devoted all my energies to remedy the wrongs and defects of the lunacy system in England with the discharge of other duties.

Mr. Clarke: I think you say in one of your letters that your belief in passive writing has led you into foolish acts sometimes?—They were not very wise. I went on foolish errands for certain objects, and to test this passive writing; but I do not call that folly.—Passive

writing once announced to you that a captain of a sunk ship had lately arrived?—No; the announcement was in the name of this captain. It was written in his name that I should go to—

Mr. Clarke (interrupting): Yes; but in what sense in his name?—It came as a personation of a captain whose ship had sunk lately.

Did the captain sink with the ship?—The whole crew went down with the ship, and the passive writing announced this as a message from the Captain. Did you ask what you could do to oblige him?—Yes. And did the defunct captain tell you to go to Portsmouth?—Yes. And give 10s. from him to his boatswain's widow, who was in great distress?—Yes. And tell you to find her out through his ship's officers' laundress, who was to be heard of at the dockyard?—Yes. You were satisfied that the captain was dead?—Yes; that the whole crew had been drowned. And you represented to Captain — that you might be somewhat stared at for carrying a message from a dead man? How did you represent this to Captain —?—I wrote it on the paper. I may not have written it. I may have put it into the pamphlet only to round the tale a little. (Laughter.) You do not mean to suggest that in writing on a great and scientific subject like this you put in such a mis-statement merely to round the tale?

Mr. Justice Watkin Williams: Ask her if it is true that she made the representation to the captain.

Mr. Clarke: Did you respectfully represent to the captain that you might be stared at if you went to Portsmouth with a message from a dead man?—No; that statement in the pamphlet might be humorous. (Laughter.) If you read the whole pamphlet you will see,

I do not wish to represent it as humorous. At all events, you went to Portsmouth?—Yes.

And you go on to say in your pamphlet, "Fortunately for me, a sharp shower came on at Gosport, and I had to borrow an umbrella, and thus got an opportunity of showing my sanity, by my conversation, and by returning the umbrella on my way back. When I reached Portsmouth I knew not my way to the dockyard, but tried to learn it through inner locution; wherefore, in due time, I found myself a mile out of my way, but by harking back to common sense and an itinerant coalheaver I reached my destination. Neither boatswain's widow, however, nor officer's laundress was to be heard of, though I diligently inquired at all the offices. Still passive writing vigorously asserted their existence; and in reward of my faith and patience promised to guide me. Well, I walked about, following passive writing's orders, till I was dead-tired; and still the widows remain unknown quantities, and so they do to this day. I dare say, if I had stayed at home, I should have been made a great, or a greater, fool of by passive writing." You here admit that you had been made a fool of by passive writing?—Most certainly. (Laughter.) On another day, in consequence of passive writing, you went to Exeter?—No. Did you make any other journey in consequence of passive writing?—None; and that to Portsmouth was scarcely a journey, it was only a couple of miles off. You believed that Dr. Blake was excluded from the Association because he was a Roman Catholic?—That was my impression, and I felt it strongly. Anything like religious intolerance has no connection with Spiritualism.

Re-examined by Mr. Harrison: I went first into a Lunatic Asylum on Sept. 27th, 1870, and remained under restraint to the end of 1871, and then I went into lodgings under partial restraint.

This was the case for the plaintiff.

CONCLUSION OF THE CASE.

The learned counsel on both sides here consulted together, when

Mr. Clarke said he was glad to state that neither his lordship nor the jury would be further troubled with the case, and the jury would not be asked to return a verdict, which could not but be painful to one of the parties to the action. He was instructed that Mr. Desmond Fitz Gerald, who wrote and published the letter complained of, was under the impression that he did not say more than he was entitled to say. He said this to show that Mr. Fitz Gerald was not a gentleman who would make a wanton attack and then allow his counsel to retract it. But having heard the evidence of Mrs. Lowe, he was authorised by Mr. Fitz Gerald to state that he very much regretted he had been led to use expressions which might possibly bear the construction of an imputation on Mrs. Lowe's personal character. There was none whatever, nor was it intended that there should be. The defendant had no intention at the time to make such an imputation, nor had he desired to recal public attention to the fact that for a very short period Mrs. Lowe had been subject to delusions, which resulted in her incarceration in a Lunatic Asylum. He had only to say, in conclusion, that Mr. Fitz Gerald hoped that the respect and friendship which had existed between Mrs. Lowe and himself in the past would not be diminished by what had since taken place, and that he very much regretted that Mrs. Lowe had thought it necessary to meet these charges, in order to justify herself before the public.

Mr. Harrison, on behalf of the plaintiff, said that any man might err, and what could he do? He could not do better than his learned friend, Mr. Clarke, had done for his client (the defendant). His learned friend had treated Mrs. Lowe so kindly and considerately that he (Mr. Harrison) was enabled to agree to terms which he could not have done had an attack been made on her character. It had been publicly stated by the learned counsel for the defendant that no imputation had at any time been intended, and whatever had been done had now been atoned for. Mrs. Lowe had not brought this action in order to recover a money compensation for a wrong done, nor had she brought it for her own sake, but for that of her family, as her good name was their possession. He had only to add in reference to an expression used by her in one of her letters—namely, "private pique and personal malice"—it was plain she was under a misapprehension with regard to Dr. Carter Blake, and therefore on the part of Mrs. Lowe he had to ask that if any soreness had been thus caused that feeling might be at once dismissed.

His Lordship quite approved the course which had been taken. He thought that the Defendant had behaved handsomely; he had read the correspondence through, and, as it entered into matters of some subtlety, he thought there was some doubt whether the expressions were intended to convey any imputation. He also thought that the Plaintiff had, in accepting an apology when it was offered and not pressing the case further, done what was right in the matter.

The jury was then discharged on terms.

LAST Tuesday at Westminster, in the case of *Lowe v. Fitz Gerald*, in relation to a report of a Council meeting of the National Association of Spiritualists printed in *Spiritual Notes* in the latter part of 1879, Mr. E. D. Rogers, Vice-president of the Association, made oath without reservation or limitation, that the said report was not paid for by the Council.

FUNERAL OF MRS. BLANCHE LEWIS.

On the 30th of November, the mortal remains of one who was once a prominent American poetess, Mrs. Estelle Blanche Lewis ("Stella") author of "Sappho," "Records of the Heart," and other works, were interred with all simplicity in Kensal Green Cemetery. The funeral which took place according to the ordinary ritual of the cemetery was attended by Mr. W. H. Robinson, only surviving relative of the deceased; the American Minister, Mr. H. W. Lowell, author of the "Biglow Papers;" Dr. Carter Blake, and many American and English literary men. It is suggested that the ultimate resting place of the deceased should be on American soil. "Stella" had the good fortune of securing a large audience to her utterances in the English language, and some of her works were on the point of publication in the modern Greek dialect at Athens. She was well-known among American and English Spiritualists. Many friends mourn her loss, and the warmth of heart and feeling that she habitually exhibited will always be taken as evidence of the "Southern" blood, that, in its intellectual aspect, was manifested by her in no common degree. "Be ye angry, lest ye may sin," was her habitual motto and practise.

Stella's works are published by Messrs. Trübner and Co.

SOUL AND SPIRIT.

BY THE REV. W. R. TOMLINSON, M.A. (CANTAB.)

I read in your number for November 19th, in an article by Mrs. Penny, that in the Bible, soul and spirit are distinguished, but so far as she can gather from our English translation no light is thrown on their difference. And for this she believes Jacob Böhme to be our only authority.

The authority of Jacob Böhme is, as Mrs. Penny shows, to put it shortly, that the soul is superior to the spirit: "The soul," he says, "originateth in the fire life." "The soul is an essential fire." "The soul originateth out of God the Father." As regards the spirit, he says: "The will is the spirit, and the soul is the great life of the spirit which upholdeth or preserveth the spirit." "So now, the spirit is nothing but a springing well."

Now, if ancient lore, through translation, has proved so futile in elucidating to any individual, strange indeed as it may seem, the important question before us, and if comparatively modern authority is our only source of enlightenment, we can hardly be surprised if other modern seers should arise, who should

consider themselves equally competent with Bœhme to give an opinion on the same subject, though that opinion may be possibly the reverse of the views taken by Jacob Bœhme.

Madame Blavatsky, in the *Revue Spirite* for January 1879, expresses herself thus:—"What!" she says, commenting on the words of a writer in that Review, "the spirit, the supreme primordial essence, the uncreated and eternal monad, the direct spark from the Central Sun of the cabalists, nothing more than a third element! *Allons donc!* The author cannot have the remotest idea of our doctrines; or he is ignorant of the meaning of what we call 'spirit.'"

"Nevertheless, let us attempt to establish a little order in this disorder. Let us give to everything its right name. . . . It must be evident to everyone who has studied the Greek philosophers that the author confounds terms. . . . He turns the words 'spirit' and 'soul' simply topsy turvey, *vice versa*.

"We will cite but two names, but they will suffice. Our Pagan authority is Plutarch. Our Christian authority is no greater or less a person than Saint James, the brother of the Lord." Plutarch, treating on the soul, says that whilst the $\psi\upsilon\chi\eta$, the soul is imprisoned in the body, the $\nu\omicron\upsilon\varsigma$ or divine intelligence hovers over mortals, pouring on the head a ray which shines more or less, according to the personal merit of the individual; he adds that the $\nu\omicron\upsilon\varsigma$ never descends, but remains stationary. Saint James is still more explicit. Speaking of the wisdom that descendeth not from above, (Chap. III, v. 15) he treats it as earthly, *sensual*, i.e. psychical $\psi\upsilon\chi\iota\kappa\eta$ (*vile* Greek text) and the last adjective is translated in the English text, by the word "devilish." He adds (v. 17) that it is only the wisdom that is from above which is divine, $\alpha\gamma\iota\omicron\upsilon\varsigma$ 'noetic,' (adjective from the substantive $\nu\omicron\upsilon\varsigma$) (translated in the English *pure*). "So then," Madame Blavatsky goes on to say, "the psychic element never appears to have been in the odour of sanctity, either among the saints of Christianity, nor with the Pagan philosophers, since Saint James treats $\psi\upsilon\chi\eta$ as diabolic, and Plato as something in fact irrational. Can it, then, be immortal, *per se*?"

It is greatly to be desired, that in the forthcoming new translation of the Scriptures, there will be found no truckling to short-sighted ideas of expedience, and the consequent mis-translation of words, so that those who cannot read them in the original text may not be led into error, or kept in ignorance.

After treating on the all-sufficiency of Bœhme, with the exception of one point on which Mrs. Penny finds a difficulty, from which she is however, relieved by a luminous commentary of Mr. Lake Harris, that lady apostrophises myself, at least so I am led to suppose by the context. Mrs. Penny calls my attention to the explanation of Mr. Lake Harris, and asks me if I call it a dangerous doctrine, for if I do, I make light of the warnings of Scripture. I can, I confess, scarcely see this last conclusion, still, I may happily say, that I do not regard it as dangerous; nay, it is hopeful, although it involves the loss of personal identity, without "ending the heart ache and the thousand different ills that flesh is heir to." Nevertheless it is, as I said, a hopeful doctrine; and I trust this is not the only sentiment in which Mrs. Penny and I may be in full accord.

Correspondence.

A SPURIOUS BOOK IN AUSTRALIA.

Sir,—A friend has sent me some Australian newspapers containing an advertisement of a book entitled "Communications from Another World," to which my name is put as editor. This must be either a fraud or a blunder. I never had anything to do with such a work—never saw it, that I am aware of—and know nothing of it beyond its title. Will my Australian friends please do what they can to stop the publication of my name in connection with any such work, as it is an imposition on the public? ERES SARGENT.

Boston, Massachusetts, U.S.A.

THE PHILOSOPHY OF MATERIALISATION.

Sir,—I have read your article on "materialisation" with interest and attention, and thank you for it. You state the Spiritualist position in regard to matter very fairly, and your view of the philosophy of Spiritualism, though hardly original, is strikingly illustrated: but does it not occur to you that the continued use of the word materialisation by those who "think belief in the reality of matter a superstition" is necessarily misleading to readers not yet emancipated from delusion as to the reality of their surroundings?

Under the circumstances stated by you, Spiritualism certainly needs a nomenclature of its own; for the use of such words as body, flesh, blood, and so on in an unreal sense cannot but lead to confusion of ideas, and must therefore interfere with and in so far counteract the "educational purpose" of the natural life, whatever the nature of that life may be.

It seems to me that if Spiritualists really believe human beings are (what pending the introduction of a more exact nomenclature I am constrained to call) hypnotised phantoms, and the world in which they fancy themselves the simple outcome of their own hypnotised imaginations, that spirits are hypnotising phantoms in the un hypnotised, or at any rate not in their hypnotised state, and that all the surroundings of the hypnotised state are the product of hypnotisation, they should say so frankly upon occasion and never speak of things that (according to their conception) are not as

though they really existed—of action contrary to laws in whose operation they do not believe.

It seems to me further that if, as Spiritualism is held to affirm, everything in the order of nature is the result of Infinite Will, Spiritualists are in this dilemma, either—that the Infinite Will in which they believe is unstable, at every moment changing in regards to some one prematurely cut off, or—that two arbitrary wills are simultaneously in operation, the one acting through, the other counter-acting the hypnotising process, and that in those deaths in which the natural term of life is anticipated, that is in the great majority, the one will successfully counteracts and overcomes the other, bringing its educating hypnotising process to an untimely close.

In any case the spirits are acting contrary to the will that uses the educational hypnotising process, for the doctrine learnt through them partially de-hypnotises the hypnotised spirits by making them aware of their hypnotised state and thus interfering with the educational purpose of that state; while the state for which the controlling spirits are inviting those they control to fit themselves is according to their own showing, a restless, unsatisfied state, for what is progression when considered on its ethical side, but a tending towards something not yet attained to, stimulated by the expectation of finding in that something, when it is reached, a satisfaction the actual, present and passing condition fails to afford?

Your generally very careful compositor has omitted a sentence in my letter of the 20th inst., and thus done away with the antithesis I had drawn. On referring he will find that the paragraph in which the omission occurs should have been printed:—

“That this cellular being in its life-long materialisation of spirits in physical life is an organised form, or, as we have been in the habit of expressing it, clothed in an organised body fitted to discharge the functions proper to such a body, *but in its evanescent materialisation assumes the form of such a body*, which is necessarily evanescent because not organised or capable of discharging the functions proper to an organised body, though it can be temporarily used as a medium of communication or action,” but without the italics, which show the omitted sentence. How the mistake originated is obvious.

M.D.

27th Nov., 1880.

[Is there any delusion in supposing spiritual things to be more real and fundamental than the aggregation of unknown phenomena producing what is called matter?—Ed.]

LOWE V. FITZGERALD.

Sir,—During the trial of the above case, a Vice-President of the British National Association of Spiritualists, and member of Council swore on oath “that the exclusion of Dr. Carter Blake from the rooms of the “B.N.A.S. was not on the ground of his being a “Roman Catholic; and that a private letter was sent “him to avoid a Council vote.”

Now that the ground is thus shifted from the courteous aspect in which the letters of Mr. Bennett and the Rev. W. Stainton Moses had led me to regard it, I have no desire to evade any personal charge which the Council may wish to allege after the lapse of nearly two years, and I trust that if anyone have aught to divulge or invent about me, he will do so above his real name in a respectable daily or weekly newspaper, whose publisher or proprietors are duly registered under their genuine names and addresses. Slander only becomes fit for chastisement, when its utterer can be identified.

C. CARTER BLAKE.

21, East-street, Queen-square, W.C.
November 30th, 1880.

“WHY ALL THIS UNCERTAINTY?”

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

E. J.'s very sensible article cannot fail to call forth replies, which I hope will exhibit the same free and liberal spirit—the best of all “spirits”—in which the enquiries are made. I will not say enlightened spirit, because in the matter in view the very asking and questioning are in the anxiety for light—“Light, light, more light:” Goethe's last words. The whole question before us is most profound, and our attempts like deep-sea dredging, since we still want our axioms to the problems of life and mind, and we are *all* out at sea, carried away by the currents of feeling and by imbibed opinion, and under illusions from the first impressions on the senses, and from our fears and our desires. We are still upon that false task of making conceivability the criterion of truth, so well exposed by the late Mr. Mill in the cases of Herbert Spencer and Mr. Lewes; and here we have Professor Allman following Professor Tyndall in talking about a chasm between mind and matter that we cannot bridge over, and only because they cannot conceive how matter thinks and feels and deals with all the wonders of nature, and then turns round to question its own origin and nature, all simply because the sense as an effect and phenomenal fact, is not sensible of its own immediate cerebral cause. Nor would the light and heat of the fire, if conscious, be sensible of their source in the cold black coals, any more than thought and feeling are sensible to the unconscious cerebration to which thoughts and feelings are the mental accompaniments, not as “by-products” cast off, but as the Ego or person thinking and feeling, in the same sense as the person, the physical being, moves and acts. There can no more be a chasm between matter or spirit feeling, than between matter or spirit moving, and the reason is as obscure in the one occurrence as in the other. Thoughts and motions are not things and separable from the substance moving or thinking. But there are writers in this journal, advocates of idealism and Bishop Berkeley, who would here rush in to the rescue of their ideal fancies. Then we may easily understand the why of all the uncertainty, because we are not yet agreed on first principles, and Spencer's “Universal Postulate” as he called it, is found wanting to the tune that “that is true, the contrary of which is inconceivable,” whereas our philosophical belief is in proportion to our positive evidence.

Now, it is clear that this idea of a chasm to be bridged over is not a mere metaphorical expression, or Allman would hardly have adopted it, and it would easily follow as a logical sequence that mind is a separate being in itself, which is what has been very commonly supposed and is indeed so now; hence that the mind is the man, or spirit, or soul. This brings us to the very point at issue, that the mind is in some way inwrought and dependent on its body, which is also its instrument, on which it acts like a musician, but which instrument may be imperfect or out of tune, as the case may be. My business now is to show the conflict of opinion and of fancy, in the absence of first principles. Again, the Spiritualists have cast all their weight of evidence, leaning on the one side which the materialists and men of science ignore; so that the whole question is still an open one in answer to the late Mr. Serjeant Cox's question, (the title of his work) "What am I?" and to Descartes' assertion "I think, therefore I am," as a first principle to start from. Yet, one might further ask "but what thinks and what is thought?" or in a word "What am I?" The idea of a space between thought and the thinker might remind us of Liebnitz's, "pre-established harmony" of mind and matter, side by side like two clocks keeping time together as designed by their maker. What I say is the present need, and now more than ever, is, philosophy based on the science of man, beginning with the analysis of perception and the nature of our illusions, and the value of those illusions as essential to the existence of both man and animal as I once explained in this journal, showing for instance, how the illusion of the freedom of the will follows the common law of reflex action in casting the sense back upon its objective cause. I may return to this matter and state my own convictions freely, the editor of course consenting. Bacon most truly and emphatically says that "He who hath not first, and before all, intimately explored the movements of the human mind, and therein most accurately distinguished the course of knowledge and the seats of error, shall find all things masked, and as it were enchanted, and, till he undo the charm, shall be unable to interpret." The difficulty is, that to "undo the charm" we require the very knowledge those very illusions prevent us from attaining.

I may as well add now that the statement of Lawrence referred to is the answer of the naturalist and physiologist, that man is a

creature of circumstances like any other animal—a physical form of correlated and interdependent organs with special functions, and that mind and instinct are functions of the physical nature of the creature in question, and an affair of the properties of the life. Soul was the term for the abstract idea of the life, and with plants as well as with animals; and a mind is the abstract idea and embodiment of the whole phenomena of consciousness combined, as Pan was of nature in general. And a force is an abstract idea for motion or the ability to move. The evidence of the Spiritualist is a different matter, and the appearances admit of more than one interpretation, on which we should be sure that our reason is not the mere advocate of our desires.

Boulogne-sur-Mer, France.

THE FLETCHER CASE.

Mrs. Hart-Davies and Dr. Mack are in London, where they have been recovering some of the property in dispute. The Municipal Court at Boston, according to the *Boston Herald* of November 10th, asked if there were anyone to appear to prosecute the defendants, and, being answered in the negative, ordered the case to be dismissed.

Spiritual Notes has all along been printing matter in favour of the Fletchers, and adverse to Dr. Mack, instead of giving both sides. Under a contract of long standing the Council of the National Association of Spiritualists buys up and circulates at the expense of the members of the Association, 200 copies per month of that journal.

In the event of the circumstances of the Fletcher case being soon judicially investigated in this country, the amount of trustworthiness of various *ex parte* statements about the plaintiffs and defendants published in American newspapers, will become known.

MR. CECIL HUSK, the medium, is about to publish a song composed by himself, entitled "Is there a Rift in the Veil, Love?"

SPIRITUAL MANIFESTATIONS IN INDIA:—A friend writes from India that Mr. Hume, in whose house at Simla the phenomena in Madame Blavatsky's presence took place, is a "great naturalist, a clever fellow, not one to be easily taken in or convinced, but like many really clever men, he is open to reason and facts."

MR. C. F. VARLEY.—We are glad to be able to state that owing to improved health Mr. C. F. Varley is likely to resume active work in the scientific world. On Thursday, last week, he made a speech on the patent laws at the dinner of the Inventors' Institute at St. James's Hall, under the presidency of Sir Antonio Brady. Mr. Broadhurst, M.P., Mr. C. W. Siemens, Mr. F. H. Varley, Mr. W. H. Harrison and others, also spoke upon the subject.

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 Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor 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.

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

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

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

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

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

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

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