

# The Spiritualist Newspaper.

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## "THE SPIRITUALIST" Newspaper.

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## A PURE MIND IN A PURE BODY.

Among the generality of Spiritualists there is a dislike to unmeaning dogma on the one hand, and a desire for a higher religious culture on the other. The phenomena of physical mediumship are of absorbing interest, yet after a trial of forty years, the religious teachings given directly through their instrumentality have proved nearly worthless to intelligent and high-minded people; but some of the revelations through trance and clairvoyant mediums who have no physical power, have, in occasional instances, been of a higher nature. The earlier trance utterances of Mr. T. L. Harris, are illustrations in point. But broadly speaking, the religious requirements of educated people are not met by revelations through mesmeric sensitives, in which thinkers have rarely obtained information they did not possess before, and could not have expressed for themselves in better language. The scientific study of the phenomena is interesting work, and indirectly promotes the religious growth of the individual by means of knowledge of principles unveiled by his own energy, but this is a slow process. Hence several sections of Spiritualists, independently of each other, are striving to make religious progress by cultivating a pure mind in a pure body, and by searching out and holding fast to what is good in every religion under the sun. When, seeing that action must be taken in this direction, we some years ago raised the question in these pages whether abstemious living and less meat-eating would not improve the mind and body, voluminous correspondence followed, and some asked, "What has this to do with Spiritualism?" That the problem is relevant is not denied now. In like manner when we first pointed out that mediums were mesmeric sensitives, the idea was treated with ridicule in a section of the Spiritualist press. To-day, few would venture to deny the fact.

Some of those who are practically and experimentally seeking for religious progress by means of special self-culture, anticipate as a secondary result that they may possibly gain some control over psychical phenomena, and produce them by their own will-power. So

far as the physical phenomena are concerned, we think this to be a great error, as the already known facts point in another direction. The less animal men become in their natures, the less are they likely to produce the physical phenomena of mediumship. The more probable road to success would be to take a mesmeric sensitive not of an abstemious nature, and to try to produce phenomena by will-power acting through him. Even then, a mesmerist of a somewhat animal rather than of a highly-cultured nature, might have the best chance of success. The more students advance themselves religiously, the farther are they likely to find themselves from the power of producing the physical manifestations.

In those cases where the process of self-culture leads the individual to neglect his public and private duties in this world, the life is not one to altogether demand admiration. If a man sees a woman knocked down and robbed, and while describing himself as an imitator of Christ, thinks he is in the right to "pass by on the other side" without aiding her, simply because he is feeding himself on cucumbers and grasping at a better box-seat than his neighbours in the spiritual theatre of the Universe, his religious superiority exists chiefly in his own imagination. An honest beef-eater might be a better and a wiser man.

Probably the influence of food over the religious thought of the individual is as slight as it is indirect, and is almost a vanishing point with a man of strong will-power. If a man can do great public good in the world, and feels he must withdraw from it to try feeding experiments on the human body, his most religious course is to hire a boy to try the dieting experiments upon, by feeding the lad wholly upon vegetables, and to devote himself unselfishly to the good of those who would have suffered by his withdrawal. The spiritual economy of this mode of action is clear.

When Sir John Lubbock's little girl said to her brother, "Johnny! If you eat so much goose you'll go silly," the father considered that the supposed effect did not necessarily follow. He but saw in it the resemblance of the child-nature to that of the untutored savage, for some tribes of savages feed on tiger's flesh, in the belief that it makes them fierce and terrible in battle.

When Latimer and Cranmer were imprisoned at Oxford before they were burnt, the latter fed on fish and vegetables, and the former on substantial meat diet. Although one illustra-

tion proves almost nothing, it is worth noting that Cranmer abjured his principles in the hope of saving his life, whilst Latimer stuck to his colours. Perhaps Cranmer would have done the same had he fed substantially enough to have kept his courage up.

What Bishop Latimer had to eat and drink during nine or ten days before his death, is on record in the archives of the city of Oxford. His meals of the 15th of October, 1555, which are appended, are a fair sample of the rest. The items are taken from the Bailiff's account delivered to Archbishop Parker:—

*The 15th of October.*

<i>Dynner.</i> —Item, breade and ale	..	4d.
Item, boyled meate	..	6d.
Item, roasted befe	..	1 „ 3d.
Item, a coney	..	6d.
Item, wyne	..	1d.
Item, chese and pears	..	2d.
Item, drinke betwixt meales	..	1d.
		2 „ 10d.*

<i>Supper.</i> —Item, bread and ale	..	3d.
Item, a shoulder of mutton	..	9d.
Item, a pygg	..	11d.
Item, a plover	..	4d.
Item, wyne	..	1d.
Item, chese and pears	..	2d.
		2 „ 6d.

*The 16th of October.*

<i>Dynner.</i> —Item, breade and ale	..	3d.
Item, boyled meate	..	6d.
Item, a loyne of vele	..	1 „ 2d.
Item, a coney	..	6d.
Item, wyne	..	1d.
Item, chese and peares	..	2d.
		2 „ 8d.

Item, layde out for thry lode of wod fagottes to burne Rydlaye and Latimer	..	12 „ 0d.
Item, one lode of furze fagottes	..	3 „ 4d.
Item, for the carige of these foure lodes	..	2 „ 0d.
Item, a poste	..	1 „ 4d.
Item, two chaynes	..	3 „ 4d.
Item, two staples	..	6d.
Item, foure laborers	..	2 „ 8d.
Item, spente in suite to yower honorable lordeshippe	..	40 „ 0d.

The last record is ghastly in its simplicity, and perhaps the excitement of the hour caused the Bailiff to forget to add up the final account.

As a "pygg" appears almost daily in the accounts, either for dinner or supper, Latimer cannot be classed as a vegetarian.

\* The Bailiff was a little out in his adding up.—*Editor of Spiritualist.*

For nine or ten days before his death, Cranmer lived upon nothing but fish, fruits, and bread, such items as herrings, a peece of linge, a pickerell, a messe of brothe with eeles, roches and daces, figgs and almons, being common. Here is the last entry :—

*Fryday, the XXth. of Marche, 1555.*

<i>Dynner.</i> —Item, for bread and ale ..	8d.
Item, worte porrege .. ..	3d.
Item, herrings .. ..	3d.
Item, linge .. ..	6d.
Item, a pickerell .. ..	11d.
Item, figgs and almons .. ..	2d.
Item, in wine .. ..	2d.
	<hr/>
	2s. 11d.
	<hr/>
Item, for suger and spices to dresse his meate with for the whole weeke .. ..	12d.
Item, for candle and fier in his chamber, and to dress his meate with for the whole weeke ..	10s. 0d.
Item, for his barber and lawnder ..	8d.
Item, for his bedd and his mens for the weeke .. ..	4s. 8d.
Item, for 2 men to watche and warde with him, eache of them 8d., daye and night .. ..	9s. 4d.
Item, chardges layd out and paide for the burninge of Cranmer as followethe :—	
First, for a C of wood fagots ..	6s. 0d.
Item, halfe a hundrethe of furze faggots .. ..	3s. 4d.
Item, for cariage of yem ..	8d.
Item, pd. to 2 laborers .. ..	1s. 4d.
	<hr/>
	11s. 4d.

These interesting items are taken from a book published by subscription, entitled *Selections from the Records of the City of Oxford, 1509-1583*, edited by William H. Turner, of the Bodleian Library, under the direction of Robert S. Hawkins, Town Clerk : James Parker & Co. ; Oxford : 1880.

**ACTION AGAINST CANON WILBERFORCE.**—The county court judge at Southampton on Tuesday, last week, heard an action against Canon Basil Wilberforce for £50 compensation for a bite from a dog. The plaintiff was a postman, and said that when delivering defendant's letters a collie dog bit him, and he was laid up for a month. During this interval, as was spoken to by the wife and other witnesses, he was seized with a fit of barking like a dog, and endeavoured to bite those about him. Though the doctor proved that he evinced none of the aversion to liquids which is a characteristic of persons suffering from hydrophobia, plaintiff went to the canon and demanded £100 compensation, but was denounced as an impostor. The Judge held that it had not been brought to defendant's previous knowledge that the dog, which was produced in court perfectly healthy, was of ferocious habits, and that there was no case for the jury. Canon Wilberforce said he would not ask for costs, and was willing now to compensate the plaintiff reasonably, but he would not have black mail levied on him.

## CURIOUS CASES RELATING TO SPIRIT IDENTITY.

A copy of *The Free Religious Index*, (Boston, Mass.), contains the following curious statements by Mr. William Emmette Coleman.

In 1859 was published a book entitled *Twelve Messages from the Spirit of John Quincy Adams, to his friend Josiah Brigham, through Joseph D. Stiles, Medium*. This book is unique in spiritual literature, and embodies, to my mind, conclusive proofs of the identity of the intelligence producing it, the internal and external evidences both being weighty in that regard.

External : The book was written in Quincy, Mass., Mr. Adams' former residence, in the house of an old friend of Mr. Adams, Mr. Brigham ; through the hand of a mechanic (whose penmanship differed much from that of Mr. Adams), and in the handwriting of Mr. Adams in his latter days, feeble and tremulous. Manuscript covering over four hundred octavo printed pages was written, all in the peculiar handwriting of John Quincy Adams, previous to his so-called death. One of the twelve messages was devoted to George Washington, to which, at the close of the work, Washington writes several pages of reply, and in the earthly handwriting of George Washington. Mr. Adams pays a warm tribute to his mother's virtues and excellency of character in the course of his *Messages* ; and Mrs. Abigail Adams (his mother) also submits a few pages in rejoinder, *this being written in her earthly handwriting*. At the termination of the volume, a few lines endorsing the general truth of the contents of Mr. Adams' *Messages*, is signed by over five hundred and forty different spirits, *each signature being in his or her own peculiar earthly handwriting*. Some of these attestants are persons of extended reputation, while others are those who filled the private walks of life, including evidently many relatives of the Adams and Brigham families, and, I think, many former residents of Quincy. The medium affirmed that he felt a new influence while his hand was controlled to write each signature. A comparison made by me of the signatures of the public characters, as given in this book, with their signatures as found in literature and public documents, shows that in no case is the spirit signature an exact *fac-simile* of the *ante-mortem* signature, but bears a strong resemblance thereto, just what, under the circumstances, would naturally be the case, supposing the medium to have been really influenced by the persons whose names were being written

by him, the same peculiarities of style, etc., being indicated with some variation.

The internal evidence consists of the nature of the contents of the volume. The ideas correspond with those J. Q. Adams would be likely to convey, expressed as they were under difficulties and through another and an inferior mentality. It is a universal law of mediumship that all language of ideas coming from a spirit have to be projected through the mind of the medium, and will be coloured or distorted more or less by the action of that mind. Hence, necessarily, this book is not fully equal to what Mr. Adams would produce at first hand. The wonder is, rather, that he should have succeeded so well; for the language is uniformly good, devoid of obscurity or rhapsody, vagueness or idealism, such as are found in so much of the so-called spiritual literature. The work is plain and practical, full of sturdy common-sense; albeit, it has too much of the devotional element in it to be palatable in all respects to the more radical thinkers of the Spiritual and Free Religious schools; but such, we know, was a marked characteristic of Mr. Adams' long and useful earth-life. Very striking exemplifications are given also of nearly all of Mr. Adams' other distinctive traits of character, in addition to that of religious devotion. His indomitable firmness, his large conscientiousness, his broad philanthropy, his reverence for the good and true, his detestation of slavery, his love of approbation for his own good qualities, his well-developed self-reliance and self-esteem, his filial devotion to his mother; his life-long reverence for the Bible, still clinging to him despite the convictions of his erroneous conception of the book, arrived at through his experience in the spirit-clime; his great veneration for Jesus and his life-work, his great love for his venerated Quincy pastor (to whom he devotes one entire "message"); his emotion, and sympathetic, yet partial matter-of-fact turn of mind, in contradistinction to the more philosophic and abstract tendencies of his father,—all these, and many other characteristics familiar to those acquainted with Mr. Adams' mental organization and habits of thought, are reflected in the contents of this work. The soul of John Quincy Adams permeates the entire production,—of course not in the full radiance of the enfranchised and glorified spirit, owing to the imperfection of the channel of expression, but the spirit author has no cause to be ashamed of the sentiments, ideas, and even language therein given to the

world in his name. In this respect, it is in marked contrast to most of the so-called messages and communications purporting to emanate from the good and great in the better country, which are usually remarkable only for their lack of coherency of expression and their paucity of ideas. Ofttimes, however, when definite and tangible ideas are embodied therein, they are found to be signally demonstrative of the lack of knowledge of the brain from which they issue, being antagonistic alike to the inductions of established science, the deductions of rational philosophy, and the dictates of enlightened common-sense. Mr. Adams' *Messages* are however of a different character, and, under the circumstances, measurably worthy of their asserted source.

#### EXISTING INSTANCES OF CLAIRVOYANCE.

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

Reference has been made to the remarkable instance of Mrs. Croad who can "see" in the dark although blind, deaf, dumb, and paralysed. Her medical attendant, Mr. J. G. Davey, M.D., of Bristol, the eminent philosopher and physiologist, sends me his full report of the case, reprinted from "*The Journal of Psychological Medicine and Mental Pathology* (v. 7, Part 1), and names the case, "Transference of Special Sense." It is not my purpose to go over the particulars of this singular instance, but simply to state what Dr. Davey says in conclusion, with a remarkable extract from Dr. Gregory's work on *Animal Magnetism*, which I regret to find is now out of print, but rely on Mr. Harrison's zeal to put forth again.

Dr. Davey says: "I know not how to avoid a still further reference to the clairvoyant faculty evidenced by Mrs. Croad; but this paper would be incomplete were I to omit some additional reference to it. The case, though of a mixed character, is clearly one of 'spontaneous clairvoyance,' being the exception to a rule. So far as I have gone into the matter, I feel justified in this assertion. Dr. W. Gregory—who follows, or did follow, in the wake of Drs. Elliotson and Ashburner, and of Mr. Henry G. Atkinson—Dr. Gregory, I say, affirmed that that particular condition of the nervous system held as the cause or starting point of this strange faculty or power (clairvoyance) is one induced or created artificially, i.e., by mesmerism or by Braidism so-called. The general or waking state of Mrs. Croad may be held to negative its spontaneity, but it does no such thing. Clairvoyance does not

belong only to the higher stages of the mesmeric sleep; it now appears, writes Dr. Gregory, 'that it may in certain cases be produced without the sleep, and moreover, when the subject of it is in a state of ordinary consciousness.' Indeed, 'he continues,' if we are to regard clairvoyance as simply the power of noticing or observing certain very fine or subtle impressions conveyed from all objects to the sensorium, by the medium of a very subtle agent or influence, which we may call vital mesmerism, the impressions caused by which are usually overpowered by the coarser impressions conveyed to the sensorium through the external organs of the senses, it is evident that the essential condition of clairvoyance is not the sleep, but the shutting out of the impressions of the senses. This occurs, no doubt, in the sleep; but it also occurs in the state of reverie and abstraction, and may, in some cases, be effected at pleasure by voluntary concentration. Now such 'voluntary concentration,' is very plainly seen from time to time in Mrs. Croad, and when she is doing her best "to describe any given picture, card or photograph." Here then we have the evidence of clairvoyance in a most remarkable living instance, and investigated from day to day by a most competent and high authority.

Then we have the case of Mr. Bishop reported in all the newspapers, and whose contagious susceptibility inducing brain sympathy and thought transfer, has been manifested to the entire satisfaction of our first authorities in physiological matters, Dr. Carpenter and Professor Huxley. When those old sceptics have been convinced, I think we may take the matter as proven, and all be content.

In an interesting book, *The Men of Our Time*, is the following account of Louis Blanc. "When nineteen years old he went to Paris and wrote in several daily journals. Afterwards, at Arras, he contributed to one of the most important Republican papers of the Department, the *Progrès du Pas-de-Calais*. In 1838, he founded the *Revue du Progrès*, in which he published "The Organisation of Labour." As he was returning home one evening in October, 1839, he was suddenly assailed from behind by some ruffian, who inflicted a violent blow with a stick on his right eye. The author of this cowardly attempt, which was made the day after M. Louis Blanc had published a review of Louis Bonaparte's work, *Les Idées Napoléoniennes*, was never discovered. M. Louis Blanc had a brother one year younger than himself, who was at that

time at Roder, in the Department of l'Aveyron, and who entertained so strong a conviction that his brother was being assaulted at the precise moment when it really occurred, that he was induced to write at once for information to Paris. This incident was the origin of M. Dumas' *Corsican Brothers*, the main subject of which is the preternatural sympathy between two brothers." The Blancs were of Corsican origin. The above three striking cases merely refer to nerve or brain sympathy, as the string of one instrument in accord will answer or respond to the influence of its like. This brings the phenomena under the common law of sympathetic action, exhibited in the whole range of animal magnetic affinities throughout the whole animal economy, in all its common relations and in a thousand different ways. But clairvoyance, or prophecy, or pre-voyance, anticipating events, is a very different affair, as with the case of a friend here in Boulogne, an American physician and philosopher, who in the morning, before rising, continually has the impression of events that will occur to him during the day, and with great exactness. Often he has the foreknowledge of events to occur at distant periods, and in distant places, and as it were, to use Bacon's expression, to make all time one duration and things distant as though they were present.

Even an insect acts instinctively in respect to events of some of which it cannot possibly have any preknowledge from observation or experience, so that even in the deep question of foreknowledge analogies help us, not perhaps to explain, but at least to illustrate.

Lastly, we have the clear report from the most competent inquirers, of the powers of the present French calculating lad, a case similar to that of the calculating boy, George Bidder, afterwards the famous engineer with Stephenson. This French boy intuitively sees the results of the complicated mathematical questions put to him, without being aware of any process by which the results are obtained; his only fancy is that it is his dead mother who prompts him, that he may get a living. But here again we find analogy in every species of real and original genius, as when Newton said that he rested his mind towards his subject, and simply waited for the solution to come. Sir Walter Scott tells us how the desired matter came to him unbidden, in the early morning, before rising; and I think Professor Tyndall refers to the value of pondering over a subject. But the value of the morning thought I have and do continually experience;



the frame is at perfect rest—undisturbed—with an equal temperature of the whole body. But enough said for the occasion. The theories and philosophy of these extraordinary functions and faculties are questions for a future contribution, and the exact *solution* may be for a future age. I have confined my notice to living and known instances, or might furnish facts for a volume.

Boulogne-sur-Mer, France.

#### DR. SLADE AT MOUNT PLEASANT.

*The Banner of Light* says that at the Lake Pleasant Camp Meeting, Montague, Massachusetts, its correspondent a few days ago in company with Deputy U. S. Marshall Fred. Galloupe and Detective Benj. Galloupe, visited the renowned medium, Henry Slade. Among other remarkable manifestations was the following: Two slates were handled by the members of the *séance*, and all conceded that they were clean, and that there was not any writing on either of them. The slates were then placed together, a small piece of pencil having been dropped on one of them. Mr. Slade then rested the slates on one of the writer's arms, and all present soon heard the noise made by the pencil in writing. This occurred in broad daylight, in room No. 3, Lake Pleasant Hotel. On separating the slates, the following communication was found on one of them, much to the astonishment of the sceptical officials, who imagined that there was no such thing as a genuine spiritual manifestation:

MY DEAR FRIEND: Spiritualism has three prominent points to study—the immortality of the soul, the knowledge of God, and a perfect standard of life-practice. My friend, you must have charity for those who do not see and understand this.

May all humanity be governed by Charity's holy law, "Do unto others as you would they should do unto you." If all would walk in this path, they would find peace and joy. The bright spirits love to guide the sinful man, to purify him by the waters of God's holy truth, to cleanse him of sin and at last lead him upward, so that he may dwell in the abodes of heavenly bliss. Now, may the blessing of Him who is here and everywhere, be constantly with all who are engaged in good work for the progress of mankind.

W. H. SPENCER.

THE Spiritualist Society, "L'Union Fraternelle de Mont Saint Guibert," at Brussels, holds a meeting from nine to eleven o'clock every Sunday morning, for the healing of the sick by spiritual or mesmeric power.

THE museum of the Yorkshire Philosophical Society, York, contains a "brank," presented to it by Lady Mary Thompson. A brank is an antique instrument for stopping the tongues of talkative women. A light horizontal steel spring is fixed in the mouth, and a vertical point at the end of the spring rests on the tongue. At every effort to speak, the point enters the tongue.

#### NOTES FROM YORK.

YORK, WEDNESDAY NIGHT.

The ancient city of York, the scene of so many stirring events in the history of this country, the scene of great religious advances and of appalling crimes, has not been without its other-world experiences. One of these is recorded in "The Memoirs of the Honourable Sir John Reresby, Bart., and last Governor of York. Containing several *Private* and *Remarkable Transactions* from the Restoration to the Revolution Inclusively. *Published from his Original Manuscript.* London: Printed for Samuel Harding, Bookseller, on the Pavement in St. Martin's Lane, 1734. Price, 4s. 6d. bound."

The preface, by a second person, describes Sir John Reresby as one who had "Opportunities of prying, as it were, into the Hearts of the greatest Ministers and Princes of his Time." His *Memoirs* cover a period extending from 1658 to 1689.

In an entry dated March 7th, 1686, Sir John Reresby says:—"Leaving the public Affairs, for a while, at this untoward Pass, I would venture to take notice of a private Occurrence which made some Noise at York. The Assizes being there held, an old Woman was condemned for a Witch. Those who were more credulous in Points of this Nature than my self, conceived the evidence to be very strong against her. The Boy she was said to have bewitched, fell down on a sudden, before all the Court, when he saw her, and would then as suddenly return to himself again, and very distinctly relate the several Injuries she had done him; But in all this it was observed the Boy was free from any Distortion; that he did not foam at the Mouth, and that his Fits did not leave him gradually but all at once; so that, upon the whole, the Judge thought it proper to reprieve her; in which he seemed to act the Part of a wise Man. But tho' such is my own private Opinion, I cannot help continuing my story: One of my Soldiers being upon Guard about eleven in the Night, at the Gate of *Clifford Tower*, the very night after the Witch was arraigned, he heard a great Noise at the Castle, and going to the Porch, he there saw a Scroll of Paper creep from under the Door, which as he imagined, by Moonshine, turned first into the Shape of a Monkey, and thence assumed the Form of a Turkey Cock, which passed to and fro by him. Surprised at this, he went to the Prison, and called the Under-keeper, who came and saw the scroll dance up and down and creep under the Door,

where there was scarce an Opening of the Thickness of half a Crown. This extraordinary Story I had from the Mouth of both the one and the other: And now leave it to be believed or disbelieved as the Reader may be inclined this way or that." Pp. 237, 238.

The woman appears to have been a physical medium, the boy a trance medium *en rapport* with her, and both judged by authorities ignorant of psychology and mesmerism. The "monkey" part of the story is probably all imagination on the part of the sentry.

Sir John Reresby narrates how the Marquis of Winchester began his dinner regularly at six or seven in the evening and finished it at six or seven next morning. "Sometimes he listened to Music; sometimes he fell into Discourse; sometimes he took Tobacco, and sometimes he ate his Victuals; while the Company had free Choice to sit or rise, to go or come, to sleep or not." He usually slept or hunted during the day. "He was a Man of great Sense, and though, as I just now said, some took him to be mad, it is certain that his Meaning was to keep himself out of the Way of more serious Censure in these ticklish Days." P. 247.

The following additional extract from this curious old book may be interesting to lawyers:—"To resume the Lord Chancellor once again, he had now like to have died of . . . which he had virtuously brought upon himself by a furious Debauch of Wine, at Mr. Alderman *Duncomb's*; where he, the Lord Treasurer, and others drank themselves into that Height of Frenzy, that among Friends, it was whispered They had stripped into their Shirts, and that, had not an Accident prevented them, they had got up on a sign-post, to drink the King's Health; which was the subject of much Derision, to say no worse." A.D. 1685.

Yesterday I went to Dring Houses, near York, in which modern pamphlets assert that Mother Shipton lived, but find that there is not even a local tradition to that effect. The older records say nothing about her having lived there. Dring Houses is a village consisting of a roadside string of some fifteen or more houses, of which three are inns. The landlady of one of these told me that she knew Mother Shipton, because she (Mother Shipton) had been on the premises only last week. Interrogations followed, and she explained, "I meant Mother Shipton, the horse at the York races last week." This cleared up the matter, except that Mother Shipton might more appropriately have been the name of a mare.

The Lord Mayor of York writes to me:—"There is in a wood near the road from York to Scarborough, a stone that is called Mother Shipton's Cross. I am not sure that I have seen it—or at least not for many years. It is probably a boundary stone, and in the course of years the name of a popular character has become associated with it. This is quite a different stone from that which, as your book says, used to stand at Clifton."

Mr. W. H. Coffin arrived in York yesterday, for the British Association Meeting.

Mr. Walter Weldon, who so nobly publicly testified to the reality of the phenomena of Spiritualism at the British Association meeting at Glasgow, has recently had sad bereavements. His son, Walter Alfred Dante Weldon, an undergraduate at Cambridge, suddenly burst a blood-vessel and died in a few minutes, at the University last Whit-Sunday, in his nineteenth year. This preyed so upon the mind of Mrs. Weldon that her death on the 21st of last month was accelerated if not caused by her grief. The last words written by Walter Weldon, only a few minutes before his death, were, "For who shall separate us from the love of Christ."

The Archbishop of Canterbury is at Selby. It is doubtful if he will take any active part in this meeting of the British Association; his name, however, appears as President of the Local Committee.

Among those who arrived in York to-day were the Rev. W. W. Newbould, Miss A. Varley, and General Lane Fox; the latter, it will be remembered, described some psychological experiences in his own family to the Glasgow meeting.

#### THE BRITISH ASSOCIATION AT YORK.

##### SERMONS LAST SUNDAY.

Canon Fleming preached last Sunday in the nave of York Minster at the three o'clock service. There was a very large congregation. Having taken as his text Titus II, part of 10th verse—"Adorn the doctrine of God our Saviour in all things," he said:—During the present week, the most august scientific body in England will visit this city, as the cradle of the British Association. Born here 50 years ago, it will celebrate its jubilee among us in a few days. We live in an age of increasing light. The signs of the times on all sides justify us in saying that the clock is striking the eleventh hour of the world's misery and bondage. We live in the Saturday evening of the world, and the peerless Sabbath of its redemption is drawing nigh. Prophetic arithme-

tic is with God, not with man. But we know enough to tell us that we are on the dawn of that day of which enraptured prophets sung, for which martyrs prayed, and for which myriads of eager eyes watch. The Bible and Nature, explaining each other, proclaim the same divine Author. Science and Revelation are naturally clearing up long-vexed questions, and evincing the truth of each other. To no centre of thought could Science more fitly bend its footsteps in its year of jubilee than here. Few cathedral cities are so rich in religious memories as is this in whose Minster pulpit I speak; and no city in England could more becomingly welcome its advent than old Roman York, whose very stones are full of historic interest.

Last Sunday morning also, the Rev. T. Adams, Local Hon. Sec. of the British Association for the Advancement of Science, preached at St. Mary's, Castlegate, York. He selected as his text the words "And God said, Let there be light, and there was light." He remarked that these venerable words might be applied to the words of divine revelation, to the divine illumination of the moment when a man felt he was a living soul. Another application was to the light of science, wherein the preacher thought that not only were great pioneers of discovery obeying the divine command, but so also great organisers of scientific inquiry, such as the founders of the British Association. Such an organisation as that for encouraging research, and the criticism of research, for discouraging empiricism and self-sustained individualism, for bringing within sight and hearing of one another thinkers of various nations, might be considered one more instance of obedience to the command, "Let there be light." In science there were given to men various gifts, but the same method; various lines of investigation, but the same standards of truth; various subjects, but one object—mental illumination. In conclusion, he asked, was it too bold to say that those who joined an Association which never made a penny of profit, but spent its surplus funds in the endowments of research—funds given to the most skilful of those who probe the secrets of nature—were really directly or indirectly working out some little portion of the eternal obedience to the divine command—"Let there be light."

DR. EUGENE CROWELL, 100, Nassau Street, New York, will send his new weekly Spiritualistic periodical, *The Two Worlds*, for more than six months, to any address in England, on receipt of a Post Office Order for five shillings.

## THE OCCULT WORLD\*

BY A. P. SINNETT.

This is a sadly disappointing book. The prospectus of it raised hopes that at last some light was going to be thrown upon the manner in which the Indian jugglers perform those wonderful tricks which Europeans, whose ideas of such things are limited by the Egyptian Hall, hear of with a mixture of envy and incredulity. The heart would be plucked out of the mysteries of the mango and the basket, or that still more ghastly and mysterious operation with cobras of which the *Pall Mall Gazette* gave an account some weeks ago. Nay, we might even hear some modern experience of the feat which Sir John Mandeville saw, when the conjuror threw up one end of a chain, which fixed itself somewhere beyond mortal sight, and he, climbing up it, disappeared, and shortly began to fall down limb by limb; which limbs having all come down straightway joined together again, and presently the conjuror stood up, as whole as ever, before the spectators' eyes. But whatever connexion these performances may bear to what Mr. Sinnett rather barbarously calls "occultism," it is not with these that his book has to do. On the contrary, it is concerned with "phenomena" by no means unfamiliar in this country, albeit a certain dignity is given to them by the scenes amid which they occur, such as cannot be attained in the neighbourhood of Bloomsbury.

Somewhere about November of last year Indian society in general, and that select portion of it which frequents Simla in particular, was much exercised by the remarkable performances of a certain Madame Blavatsky, who seems to be in those parts all that the celebrated Mrs. Guppy was in London. Through her agency long-lost jewels were restored to ladies: deficient cups and saucers were supplied to picnic parties; letters, by some aerial postal system, were conveyed from eminent "occultists" in Thibet to aspirants on the other side of the Himalayas in a few hours. So far as we have been able to discover from the files of Indian newspapers, these manifestations were treated with the same polite incredulity as they usually meet with here. The phenomena were not denied, but the hypothesis on which the believers proposed to account for them was thought unnecessary. Mr. Sinnett, however, seems to think that the lady was not fairly treated, for a great part of his book is intended to show that she must have been acting in good faith. The name, by the way, is hardly

\*Trubner & Co.



so "manifestly Russian" as Mr. Sinnett thinks; in fact there is a decidedly Polish ring about it. However, Russian or Pole, Madame Blavatsky is doubtless a clever woman. But when she was about creating a cup and saucer, why did she not produce them directly on the table-cloth instead of giving ingenuous gentlemen the trouble of grubbing for them under the roots of a tree? It is curious, by the way, that so little has been done of any importance by the extraordinary powers which the "Brotherhood" seem to possess. True, the reader is informed that during the Indian mutiny they contrived to use "their own methods" of distributing information, "when this would operate to quiet popular excitement and discourage new risings," and so far we are their debtors. But when it is stated that Madame Blavatsky was enabled, in the composition of her great work, *Isis Unveiled*—a work with which we have not the advantage of being acquainted—to make "references to books of all sorts, including many of a very unusual character," to which she had physically no access, we can only wonder that she and her allies have done so little for literature. Nor let any one suppose that this is because the Brothers, who appear to be chiefly natives of India and to live somewhere in Thibet, are unacquainted with European languages. There are given in this book many letters from a personage rejoicing in the name of Koot Hoomi Lal Sing, which are expressed in, we cannot say excellent, but perfectly intelligible English, or rather, if it must be said, American. The writer, while pleading his want of acquaintance "with Western, especially English, modes of thought and action" (which in itself is curious, seeing that we are told he had been sent to Europe to be educated—where?), refers to Bacon, Robert Boyle, and the Royal Society; knows all about Socrates, Copernicus, Galileo, and Robert Recorde; says "'Roma ante Romulum fuit' is an axiom taught us in your English schools;" and uses "a Paris Daumont drawn by a team of yaks or camels" as an image of incongruity. Even Mr. Sinnett seems to have once had his suspicions, for he is careful to tell his readers that "Madame Blavatsky had been saying that Koot Hoomi's spelling of skepticism with a *k* was not an Americanism in his case, but due to a philological whim of his." Probably it is due to a grammatical whim that he begins another letter, "Availing of the first moments of leisure," and says, "We will be at cross pur-

poses until" so-and-so. What sort of a whim it is that makes him talk of "deific powers in man" Mr. Sinnett does not say. Seriously, however, it is melancholy to see this kind of rubbish gravely adduced as "a study of the most sublime importance to every man who cares to live a life worthy of his human rank in creation; who can realize the bearing on ethics of certain knowledge concerning his own survival after death." In the first place it is not easy to see what possible connexion there can be between man's survival after death and Madame Blavatsky's hanky-panky with tea-cups and cigarettes, or "Koot Hoomi's long-winded discourses about "the lower group of etheric agents," "sublimated forms of spiritual energy," and the like; and secondly, if there were, our readers will remember a certain trenchant, if not truculent, remark of Prof. Huxley's which is too well known to need quotation.

After all, the old test of telling the number of a concealed bank-note is still open; and if the occultists plead, as "Koot Hoomi" does in regard to another test, almost equally good, that "precisely because it would close the mouths of the sceptics it is inadmissible," in that case it is hardly fair to rail at the sceptics as he does. Nor can it be believed that people who decline to take the simplest means to convince mankind of the genuineness of their pretensions can have the ardent desire which they profess of securing the moral and spiritual improvement of the human race.

#### ANOTHER APPARITION OF THE VIRGIN.

*A Special Dispatch to the "Chicago Tribune."*

Philadelphia, July 31.—For about five weeks past Mary Dunn, the eighteen-year-old daughter of A. J. Dunn, of No. 4,058 Market Street, has been confined to her bed with a wasting disease. Mr. Dunn stated that his daughter has been blind for over twelve years, her blindness being caused by scarlet fever when she was four or five years old. Since that time until four weeks ago she has to all appearances been in perfect health, although she herself says she has not been. When taken sick she informed her parents that she was going to die, and that earthly medicine would not do her any good. What seems one of the strangest phases of this remarkable case was that she was seized with nervous spasms. In order to quiet her the doctor administered both ether and chloroform, but neither had the least effect upon her whatever, and it was only when her father recited some pious prayers

that she was quieted. Shortly after being taken sick she told her parents that she was going to sleep and would not wake up for several days, and sure enough she slept for a whole week, only waking up once to ask for a drink of water, and apparently falling asleep again almost immediately. She has eaten no food whatever of a substantial kind since she has been sick, except a little ice cream once or twice in the day, or a little milk or ice water. "The Blessed Mother," as she calls the Virgin, has all her life been one of the special objects of her adoration. About five weeks ago she surprised her parents by telling them she had a vision of the Virgin, and pointed out on the wall where it had appeared to her. She said the apparition was surrounded by a flood of light. The parents endeavoured to convince their child that she was only dreaming, and that it was impossible she could perceive or know anything of the kind. She persisted, however, in asserting the reality of what she had seen, and added: "Something tells me that it will come again." She then mentioned the night when it would appear and the hour. She also requested that an altar be erected against the wall and provided with blessed candles. This, more to humour her than from faith in her words, was done by the parents. In the meantime the story had gone forth, and on the night appointed many of the neighbours who, while doubtful of the result, yet felt nothing was impossible with God, were present in the bedroom. Mary requested as the hour approached that all kneel and recite the "Litany of the Blessed Virgin." Towards the end she asked that the candles be lit on the altar, the rest of the chamber being in complete darkness. Precisely at midnight, and as the last "pray for us" died away a faint halo shone on the walls. In a moment it took shape, and before the eyes of the men, women and children present came the form of a woman clad in white and holding her hands together after the manner of pictures seen in Catholic prayer books. The effect was such as may be imagined. While the others on their knees, with bent heads and palpitating hearts, hardly dared raise their eyes, the girl with joy breathed a fervent prayer, and opening her eyes wide she pointed to the spot on the wall where the apparition appeared. This happened some time ago, as above stated, and numbers of intelligent Catholics in West Philadelphia are reported to have seen the strange sight. It has occurred twice since, Miss Dunn always mentioning beforehand the night on which it would appear. Mrs. Jane

McLaughlin, of No. 4, 154 Street, and son, both saw the figure, and minutely described it. The room was filled and all saw it except one lady, who was followed by the devil in the form of a black cat. Mr. McCloskey, next door to the Dunns, and Mrs. Buckley, of Fortieth Street and Powelton Avenue, also saw it.

#### THE HIGHER LIFE.

The following is a portion of an address on The Higher Life, by the Revd. R. S. Storrs, D.D., of Boston:—

It is said that heaven is a place of rest. Yes; but it is not the rest of laziness; it is not the rest of passivity; it is the rest of triumphant power, working without break or jar, every force in completest harmony with every other, and all operating with easy and unabating success. Now, this moral and personal power we should seek, in its fullest development, that we may be ready for that higher life. It will not be power over mechanical instruments that is needed; it will not be power over political combinations; but personal, moral, spiritual force, fully developed in us, is what we need to carry, what we should aspire to carry, into those realms of supreme and mysterious existence.

The contemplation of this superior life inspires the noblest culture of character. If we are to be associated forever with pure holiness on high, we must cherish in ourselves, through God's truth and by his gracious help in the Spirit and through his Son, the character by which we shall fit ourselves for that great and beautiful fellowship, that illustrious society. Nothing is more painful to a sensitive spirit than to be associated with those of a governing temper with which it is not congenial. Put the gross-minded person with the spiritually minded, and he recoils from contact with him. If you keep him there, you have doomed him to a terrible fate, unless his spirit is changed. The same sunshine which nourishes the flower, as it bends upon its fragile stem, which paints the picture on the prepared plate, falling upon the diseased eye gives it intolerable torture, and falling upon the enfeebled brain blasts it with death. Character, therefore, when it is inharmonious with our own, no matter how lofty and pure it is—all the more as it is lofty and pure—becomes to us a sharp condemnation, until we are in sympathy with it. But if we feel ourselves related to this moral and personal life, glorious, transcendent in the heavens, there is an impulse exerted on our spirits leading us to fit ourselves for that communion and fellowship, that we may not feel any disharmony between our souls and those of martyrs, apostles, confessors, and sainted ones who have gone through sorrow into triumph and immortal life. I can conceive of no force greater than this to exalt human character. As the sunshine of the morning lifts the mists and reveals the landscape and clothes it with a mantle of beauty, making the very rock burst into life and surround itself with verdure, so this influence from above from the celestial realms which we have not reached but toward which we are tending, and the gates of which Christ opens to us, disperses from the spirit what is malefic or obscure, and prints a new and vital beauty on it all.

Here is the hidden meaning and blessedness which the thought of heaven brings in the events which seem most painful—those events which force sorrow into our hearts and tears into our eyes and darkness into our life, and from the shock of which we think we can never escape. The mother lays down her little child

a part of her own life, with scalding tears; and the world seems lonely and desolate, the heavens are brass and the earth is iron. But with time come to her mind the words of the Master: "Know ye not that in heaven their angels do always behold the face of my Father which is in heaven? . . . Of such is the kingdom of God." She remembers that he spoke this not as a theory or a thought, but from his own consciousness, his own recollection, of the kingdom of God from which he had come. And the mother's thoughts go on with the life of that little child continued in unseen realms, as if she were borne up on eagle's wings until she feels the reality of heaven and the beauty and charm of it. Thereafter the household whence the little child has gone has always in it that sacredness and that sweetness of hope which before it could not have possessed. So when our beloved friends pass from us; so when misfortunes and distress come upon us; this thought of the higher life comes to cheer and comfort.

Here, then, you see at once the mischievous tendency of sceptical thought, which tends to obscure this vision of the world to come, and to make it signify a mere fancy, a mere dream of the world's youth, which, as the race goes on, will more and more be dissipated, as the tinted clouds of morning disappear when the sun rides high and higher to the meridian.

## Correspondence.

[Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

### MESMERISM.

Sir,—J. K. says in *The Spiritualist* of July 8, 1881, "Looking over portions of the as yet unpublished third edition of private instructions on organic magnetism by an eminent lady magnetist, I find, to my extreme surprise, that although they profess to teach pure mesmerism, they run altogether into the higher grades of magic, and that the clue to the *modus operandi* of those magical performances of the Brothers which are not based on mediumship, is there so practically and scientifically given, that I have come to the conclusion that there is nothing in magic that is not in mesmerism, and nothing in mesmerism that is not in magic. In fact, the two are one and the same thing. A magician is but a developed mesmerist and a mesmerist is an incipient magician. To those who attempt to study 'The natural powers of the soul and how these may be manifested,' I would counsel (in order that they may not be misled by false theories) that they should learn and practice mesmerism. They will find this important branch of occult science more practically useful for attaining satisfactory results than the Theosophy of the Arya Samaja, and they will get in the precise instructions of Miss Chandos Leigh Hunt more exact information than all India can teach on this subject."

And H. M. states in *The Spiritualist* of July 22, 1881, "I quite agree with J. K. as to the value of Miss Hunt's manuscript, but I should like much to see it printed in good clear type, and published. I can also speak as to her readiness to answer all inquiries coming from those who have purchased her manuscript. Some of her experiments on animals I have put to the test with curious results."

I desire to thank both J. K. and H. M. for thus kindly mentioning my privately written instructions on "Organic Magnetism" for pupils, but wish to explain that those having the second edition are not in possession of the occult work spoken by J. K., as that is the

unpublished manuscript of the third edition containing all valuable matter to be found in the previous first and second edition, but possessing over and above so much indirect practical information concerning occult philosophy, that the two editions are in no wise identical. I also wish to state that the third edition will be issued in print instead of lithography at the urgent request of so many pupils.

CHANDOS LEIGH HUNT.

THE Mesmeric Society at Geneva meets weekly at the house of M. Ragazzi, who is the editor of a monthly journal on Mesmerism.

MR. F. O. MATTHEWS is giving clairvoyant delineations in public, in the North of England. He will return to London in a week or two.

A CORRESPONDENT writes from Cannes, "We are losing our old standpoint, of 'nothing new under the sun,' and by the light of this new wisdom we are throwing off our old threadbare garments of egoism, and are willing to see if others will not suit us as well, or better."

THE Oxford conjuror, who calls himself Mr. Cumberland, has been exhibiting conjuring tricks at Banbury this week, as an "Exposé of Spiritualism," under the patronage of various local clergymen and gentlemen. Very little truthful information did the listeners get, if they supposed juggler's tricks to be the same as spiritual phenomena.

A DYING WOMAN'S PREMONITION:—The Rev. D. P. Lindsley, of New York, writes to a friend in this city the following curious incident which occurred in his house a few weeks since: "Mrs. Lindsley, who died on the 12th inst., had a singular premonition of the attempted assassination of the President. I was watching by the bedside about three days before this sad occurrence, when she suddenly awakened from an apparent sleep, and exclaimed excitedly: 'President Garfield is shot!' 'No.' I replied, 'I guess you were thinking of President Lincoln.' When her sister took my place at the bedside she repeated the matter to her with additional circumstances. She said she was with the President when he was shot, and said to the ladies who were there: 'He will die, will he not?' They replied: 'Oh, no, he will get well.' When the report of the attempted assassination arrived and was told in the sick-room, she replied: 'I knew it three days ago,' and repeated her previous statement. This circumstance can be relied upon as strictly true, and it gave me considerable hope from the first that our beloved President would survive the shock, and be completely restored to health and soundness. As to the philosophy of the matter I have nothing to say. I do not see how an occurrence can be seen in a vision before it happens; but there is abundant evidence that such is sometimes the case, and to deny it is to deny the fundamental principle and ground of all prophecy."—*The Taunton (Mass.) Gazette*.

## Answers to Correspondents.

A. G., Homburg: Please send us your new address.

C., San Francisco: It is really impossible to offer a remark about the publication of anything without seeing it, and your essay is excessively long. Can you not condense it one half?

J., Cannes: Probably you did not use a truly circular or globular light, so that because of the angles of passage of light from various portions of the flame through the apertures, a larger vertical than horizontal image was thrown, its illumination consequently being less, from the light being distributed over a larger area.

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

**FRONTISPIECE** :—The room at Leipsic in which most of the Experiments were conducted.

**PLATE I** :—Experiments with an Endless String.

**PLATE II** :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

**PLATE III** :—Experiments with an Endless Bladder-band and Wooden Rings.

**PLATE IV** :—Result of the Experiment.

**PLATE V** :—Result of the Experiment on an Enlarged Scale.

**PLATE VI** :—Experiments with Coins in a Secured Box.

**PLATE VII** :—The Representation of Test Circumstances, under which Slate-writing was obtained.

**PLATE VIII** :—Slate-writing Extraordinary.

**PLATE IX** :—Slate-writing in Five Different Languages.

**PLATE X** :—Details of the Experiment with an Endless band and Wooden Rings.

## PREFACES.

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

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

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

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

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an Argument against Trickery—A naïve Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

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