

# The Spiritualist Newspaper,

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## "THE SPIRITUALIST" Newspaper.

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## THE CLERGY ON SPIRITUALISM.

The clergy have always exhibited less bias against Spiritualism than any other ministers of the Christian Church; several of them are publicly avowed Spiritualists, and have spoken in favour of the subject from the pulpit. At the Church Congress at Newcastle last Tuesday, the absence of abuse of Spiritualists, and the recognition of the truth of the phenomena, were more marked than might have been expected from speakers who are not Spiritualists, and who necessarily regard the subject from their own point of view. Altogether, the general tendency of the utterances is to promote friendly feeling. The Church would be unwise to reject the presumptive proofs of immortality, now as prevalent in our midst as they were among the early Christians, as recorded in Church annals. One speaker at the Congress described Spiritualism as a thing of terrible beauty, with an angel face yet with a serpent train. By the serpent he probably means the denial of Eternal Punishment and the Athanasian creed, but these present different aspects to different people, so he may take heart. The Church Congress has done some good to Spiritualism, by publishing much on the subject in as impartial a way as could have been expected under the circumstances.

## A PRACTICAL SUGGESTION.

Many grievous troubles to Spiritualism during the last three years, would have been nipped in the bud had there been a nucleus of some five or six of the best representative men to consider public questions, and make recommendations thereon to the movement or to individuals. But with no head in London, and nearly all the best public men having, to their own ease doubtless, retired into private life, various bands of Spiritualists have been drifting this way and that, and lines of action necessary for the welfare of the movement as a whole have not been taken. If some six or seven first rate men were to band themselves together merely to express opinions as to the general course the movement should take, and if they were to exclude all excitable mediums and press people from their deliberations, as being too much connected with the executive to promote judicial fairness by their *ex parte* utterances, the step would probably work well, and promote peace. A general organisation cannot be formed in Spiritualism at present; the Manchester Conference hit upon the only safe way to form one, but some years must elapse before it can be carried out.

## A GHOST AT NOONDAY.

*From "The Pall Mall Gazette," September 28th*

We have received the following extraordinary narrative from a correspondent for whose good faith and professional acuteness of observation we can vouch. He substantiates his story with full details of dates, names, and places, which, however, for the sake of the survivors, he does not wish to be published. Without any further preface, we lay his letter before our readers:—

As my wife and I were sitting at breakfast with a guest whom I will call Mr. A.—then on a visit for the first time to our house and neighbourhood—our maid-servant passed out of the room on her way to the kitchen. As she closed the door Mr. A. startled me by saying, "I saw a spirit of a man following that woman, who, as he passed, said distinctly in my hearing, 'God judgeth not as man judgeth. I was innocent of the murder for which I have been hanged. I was there, but I did not strike the blow.'" "What is it like?" I asked. He replied by describing a young Irishman whom I recognised at once as the husband of my domestic, who a year or two before had been executed on the charge of murder. Mr. A., a complete stranger to the locality, had only met me for the first time two days before, and he was totally ignorant of the crime in which my servant was so deeply interested. For obvious reasons the subject was never alluded to in our household, where the widow was regarded with feelings of sympathy, which led us to avoid as much as possible all reference to her husband's fate. I had previously good reason to doubt whether the evidence against him justified his execution. He had died protesting his innocence. His wife and friends were firmly convinced that, although he had been in the fight, it was not by his hand the fatal blow had been dealt. In addition to this, I had good reason to believe that the real murderer was still at large. You can easily imagine my astonishment when Mr. A. thus suddenly ventured upon forbidden ground, and abruptly declared that the spirit of a man who had suffered the capital penalty, and whose personal appearance exactly coincided with that of the unfortunate Irishman, was actually following the servant about the house proclaiming his innocence in accents which, although inaudible to me, my guest declared were perfectly audible to him. I had heard that Mr. A. had been a "seer," but I was not a little startled at this striking illustration of his peculiar

faculty. I remarked that it was very strange, and informed him that the woman whom he had just seen for the first time with her ghostly companion was really the widow of an executed felon. Some time afterwards he exclaimed: "There he is again, repeating the same words!" Intensely interested by this sudden and apparently supernatural confirmation of my suspicions, I determined to put the seership of my guest to what I regarded as a crucial test. I told Mr. A. that shortly afterwards I was going into the town, and as I should be passing the spot where the murder was committed, perhaps his ghostly visitant might indicate the place where the dead man lay. Some time afterwards we started for the town. When we left the house, Mr. A. remarked "There he is, following us," alluding to the "spirit." When we had proceeded part of the way along the road, which was quite unknown to my friend, I made a détour to make a business call, and went along another street, Mr. A. following me. Just as, without a word on my part, we were turning out of the main road, Mr. A. said, "The spirit is standing at the corner. He says we are not going the right way towards the place where the murder was committed, and which he has promised to point out to me." I replied, "Oh, we shall come out in the main road again by-and-by before we reach the spot." We proceeded on about a quarter of a mile, and having done my business and struck the main road again—which differed, I may remark, from none of the other roads we had traversed—Mr. A. soon after declared, "There is that man just on there, waiting for us." As we continued our walk, I purposely refrained from uttering a word, or even from thinking, as far as I could, about the murder, so as to prevent any possibility of my companion obtaining any clue. As we were passing through one of the lowest parts of the town Mr. A. suddenly exclaimed:—"He tells me that it was here the murder was committed. It was just there (pointing to the place in the road where the murdered man fell). I see the hubbub and confusion rise up before me as a picture, with the people round. He, however, again tells me that he did not strike the fatal blow. He does not excuse himself from being morally guilty as being mixed up with those who accomplished the death of the man, but strongly maintains that he was not the murderer." I will only add in relation to the last incident that Mr. A. described the exact spot where the murder was committed, and the circumstances in connection

therewith. How can you account for that? Mr. A. had never been in the town before; he had never lived within a couple of hundred miles of it; he did not know till within a day or two before he arrived that he would ever visit it; he could not by any possibility have known that the poor woman in my employ was the widow of a man who was hanged. He had no conceivable interest in deceiving me, nor was he concerned to prosecute the matter any further. I have in vain attempted to account for his story, nor can I on any of the popular hypotheses explain to my own satisfaction how he saw that ghost at noonday. That he did see it he assured me, much to my surprise, when no one expected any such revelation; and, whatever he saw, it certainly led him to the exact place where the murder was committed.

#### THE PERFORMANCES OF ALGERIAN EXTATICS.

BY JOSEPH SWINBURNE.

In a French illustrated newspaper, published in Paris on the 13th of August, 1881, entitled *L'Illustration, Journal Universel*, I find the account of the very extraordinary actions of a troop of Algerian extatics which I have translated and send you, together with a description of the wood-cuts which illustrate their performance. The subject will interest those who are attracted by the phenomena called "supernatural," and of this Algerian phase of it I do not remember reading any description among the many interesting accounts of the occult phenomena published in your paper. I also send you the French paper from which I have taken it. The article, freely translated, is as follows:—

"We spoke last week of the different religious orders of Algeria. In the number of these orders appears that founded about three hundred years ago by a marabout, of Mequinez, Sidi-Mohammed-Ben-Aica, from whence the name of Aissaoua, which his disciples have taken. This very pious marabout worked many prodigies during his life; his disciples did the same after his death and have not since ceased to work them. They performed them in Paris also, in the year 1867, and all those who visited the International Exposition at that period could have seen their doings. Are they miracles for the performance of which a life of purity and holiness is essential? or the work of charlatans? It matters not. They always accomplish them, apparently without suffering, and even with joy; and in their

mosques as a holy ceremony, pleasing in the sight of God. Their exercises are certainly wonderful; they do not scorn to perform before the Moors and for money; and they place themselves willingly at the disposal of a Barnum, who exhibits them and their exploits much to their common benefit. As they have been seen in Paris so are they seen in the greater number of the towns in Algiers, and it is from one of the *séances* given in Algiers by one of these bands that the illustrations published in this number have been taken.

"These performances take place on the Fridays, in the chief Arab quarter, in an old Morisque mansion. The room in which they are given is large, surrounded by arcades, and overlooked by a gallery reserved for the Moorish spectators. The European public assemble below the arcades, in the hall, in the middle of which some musicians are seated on a carpet, and oh! What musicians! The hall is lit by lamps, for it is only in the evening between nine and eleven o'clock that the performances take place; they commence with discordant music and a violent dance, designed to raise the heroes of the exhibition to the desired degree of excitement. Then one of them, before whom a red hot plate of iron has been placed, puts his two feet boldly upon it singing some bizarre song, and immediately a strong odour of burnt horn diffuses itself through the chamber; after that the music and the dance recommence.

"Then one of the dancers who has provided himself with four large needles with little round balls at their ends, drives them through his tongue and resumes his dance thus interrupted for a moment, and there, without any deception, the needles have well pierced his tongue. One could, if not touch, at least see them as closely as desired. A man throws light on them with a candle held in his hand. Then there are other fanatics who, without showing the least emotion, eat, this one a whole Barbary fig with radiating thorns, that one a scorpion which has been previously put into a tambourine and exhibited to the spectators that they might see that it was alive. Then comes the performance of the sword. The blade of the sworn is as sharp as that of a razor; two Arabs take it and support it, the sharp edge upwards, while a third mounts upon it like an acrobat on a tight rope. After standing there on his feet he rests upon it with his belly, and nevertheless does not cut himself. This performance is the last, and is not the least surprising of them."

The wood-cuts which illustrate their performances occupy a page of the paper, and are eight in number.

The first. Represents a man stretched at full length in a recumbent position, his back and heels upwards, and the palms of his hands on the ground supporting his shoulders and head in an elevated position above the ground; the head thrown back and the mouth open. Before him sits another man who holds to the open mouth a large Barbary fig bristling with thorns. In this position his own hands cannot assist him to eat it.

The second. Represents a man with his knees on the ground and sitting on his heels; his body slightly inclined backwards, is supported by his left arm; the palm of the hand rests on the ground, his head is thrown back and his mouth open; above it is suspended a scorpion, which his right hand holds by the tail within an inch of the sting.

The third. Represents two men holding each one end of the sword with his two hands, and on the edge of the blade between them, stands, with naked feet, another man, his two hand resting on their shoulders and maintaining apparently his perpendicular by that means. The acrobat to do so on his tight rope requires a pole.

The fourth. Represents an Arab exhibiting in a tambourine the scorpion to spectators dressed in European costume.

The fifth. Represents a man in a dancing posture, and another at his side holds a candle to his face, at which observers dressed as Europeans are gazing.

The sixth. Represents a well dressed and fine looking man, who is the exhibitor of this troupe.

The seventh. Represents the musicians and two of the dancers in the preliminary dance, in attitudes that are certainly not elegant, and may be called distorted.

The eighth. Represents the fire performance. A man stands with naked feet on a white slab, from which vapours ascend, his knees and hip joints are slightly bent, and his two arms stretched out form, with his sides, two very acute angles; the hands are open and parallel with the floor; his face rather long and mouth open, indicating by his posture that he felt extremely hot and did not like it, but this appearance of suffering might have been on his part affectation.

After reading the account given above of the performances of these extatics, I feel as if I wanted to know more. We are not told in

what condition the feet of one and the tongue of another were after the performance, nor, if injured, how long they took to heal. The recorder and artist evidently believe in the genuineness of the performances; the former if he did not, would not have written as he has done, and the latter would hardly illustrate the stupid performances of cheats.

#### DREADFUL DEATH OF A SOMNAMBULIST.

The following appeared in the *Cork Examiner* of Sept. 29th :

LIMERICK, Wednesday Morning.

A very melancholy occurrence took place here this morning. A Post-office official, on his way home, found a young lady, attired in her night-dress, lying in an insensible condition on the flagway outside her house. An alarm being given, the sufferer was quickly taken within doors and medical assistance immediately summoned. Although the injuries were of a terrible character, she lingered till eleven o'clock, when death ensued.

LIMERICK, Wednesday Night.

The name of the young lady who, while walking in her sleep, fell from a window in her father's house this morning, and received injuries which resulted in her death, was Miss Ellen Agnes Lenihan, daughter of Mr. Maurice Lenihan, J.P. She left her bed about five o'clock and approached the window. One of her sisters observing her movement cried out, "Ellen, Ellen, don't go to the window," but the words had scarcely escaped her lips when the unfortunate young lady fell from the window, which is in the top story of the house, to the pavement below. Mr. Maurice Lenihan, jun., rushed down stairs and found his sister lying in an insensible condition. With the assistance of a man, who happened to be passing, he carried her into the house.

THE SIOUX CHIEF, WHITE THUNDER.—The Sioux Chief, White Thunder, has suddenly made a reputation as what might be called a "Fenimore Cooper Indian." When asked by Secretary Kirkwood what pay he wanted for the land he was willing to cede to the Poncas, he answered, "I will give them the land without pay. You asked me to take pity on the Poncas. If I take pity on them how can I at the same time take money from them?" White Thunder is probably the finest looking man in his nation. His reply to the Secretary's questions shows him as what he is—a gentleman. It is a great mistake to look upon Fenimore Cooper's noble Indians as mere ideal conceptions. There are among Indians to-day men who, under barbarism and squalour of savage life, harbour high impulses and noble qualities, and White Thunder is a fine specimen of that class.—*Boston Transcript*.

## SOME CLOSING WORDS ON THE SHAKESPEARE CONTROVERSY.

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

"Scrutator" seems to be at fault every way, and quite astonishes me. I never said that the *Tobie Mathew P.S.* was written seven years after Shakespeare's death, nor referred to any rival of Bacon, but that the plays were collected and published seven years after Shakespeare's death, and after Bacon's retirement, in the folio of 1623. (Bacon died in 1626). Many of the finest and more philosophical plays were never heard of before, and many of those that had been published were found greatly altered, and with much additional matter, and with important omissions; yet there is no mention of either books or writings of any kind in the will, so particular in all items of detail in all else. There was no question of any rival of Bacon, but of his writings published in another name. Originally anonymous, they were naturally called by the name of the stage manager who put them upon the stage. Then the absurd idea that the writer of those unsurpassed works not being a scholar; the writer was clearly familiar with the works of the ancients, and quite indifferent as to whether they had been translated or not. Besides, the vast variety of knowledge exhibited throughout those plays, and profound philosophy, were such as no other man living, except Francis Bacon, would have any pretention to, the man who had taken "all learning for his province." When Jonson was referring to the man Shakespeare, the ignorant manager of the theatre, he would not be thinking of the unrivalled author of the plays, which accounts for his seeming contradiction. When referring to Shakespeare himself, he was not meaning the author whom he had declared to have surpassed "all that insolent Greece or haughty Rome sent forth, or since did from their ashes come," so that after the death of both Bacon and Shakespeare he would transfer the praise he had bestowed on the assumed author to the real one. And yet the secret was to be kept as in honour bound, so that Jonson had a difficult part to play. But he could but omit Shakespeare among the great writers of his time, and could not but heap all the praise on his friend and patron, Lord Verulam, as he who had filled up all numbers, "and performed that in our tongue which may be compared and preferred either to insolent Greece or haughty Rome," praise and words that must have referred to one and the same

writer. I should not have said more on the subject had not "Scrutator's" mis-statements forced me to correct him. By the way, I see by an article in the *Daily Telegraph*, that it is a question as to who wrote *Joe Miller*; the writer seems to think that the author, whoever he was, might have been indebted to Bacon, and refers to Lord Macaulay, who, in his review of Basil Montagu's "*Life and Works of Bacon*," mentions that the illustrious philosopher dictated from memory, without referring to any book, one day, when illness had rendered him incapable of serious study, the best collection of jests in the world, and the writer says that "hard students of the 300 and odd 'Apophthegms' dictated by Bacon to his secretary, will fully endorse the justice of Macaulay's verdict. They show the amazing depth and variety of his learning, his wonderful memory, his shrewd apprehension of the good things said by his contemporaries and his own keen sense of wit and humour." It must have been a genius thus possessed that was the author of the plays. The "greatest wit" of his time, "though his writings went by the name of another," which could not refer to his philosophical writings all published in his own name. That the man Shakespeare, as described by Jonson, could not possibly be the author of the plays, is the impression of the greatest critics, English and Foreign, from Schlegel to Coleridge. "What," exclaims Coleridge on the traditional biography, "Are we to have miracles in sport?" . . . "Does God choose idiots by whom to convey divine truths to man?" It seems to me that Scrutator does not comprehend Shakespeare's plays, and the utter impossibility of such a one as the play-house manager being the author.

**MATERIALISM.**—*Truth* tells a good story of a millionaire who was at the point of death in a Parisian hotel; the landlord sent for a priest, who held a silver crucifix before the face of the dying man. The latter contemplated it with glazing eyes, and at last declared that he positively could not give more than two francs for it.

**A FASTING WOMAN OF THE THIRTEENTH CENTURY.**—The following extract from the *Opus Minus*, a little-known work of Roger Bacon, may be of some interest at the present time. Bacon, in the course of an explanation of the causes why men no longer reach the ages of the patriarchs, quotes a few instances of extraordinary longevity in his own day. Among them he mentions the case of a fasting woman of Norwich. The passage runs as follows:—"Et etiam aliqui diu vixerunt sine nutrimento ut nostris temporibus fuit una mulier in Anglia in diocesi Norwicensi, quæ noncomedit per 22 annos et fuit pinguis et in bono statu, nullam superfuitatem emittens de corpore, sicut probavit episcopus per fidelem examinationem." Bacon goes on to prove that the occurrence, so far from being a miracle, was an *opus naturæ*, and ascribes it somewhat obscurely to astrological influences.—*Notes and Queries*.



## WEIGHING MATERIALISED FORMS.

BY T. P. BARKAS, F.G.S.

Permit me to give your readers a brief account of a very satisfactory *séance* for materialisations held this afternoon between 2.30 and 5 o'clock, in the *séance* room, Weir's Court, Newgate Street, Newcastle-on-Tyne. There were present, the medium, Miss Wood, five ladies and thirteen gentlemen. The medium was fixed in a close cabinet, the door of which was firmly secured from the outside. The sitters were arranged along two and one-half sides of the room, and the closed cabinet was in the vacant corner. A weighing machine, with long graduated steel yard, was at one end of the circle of sitters, and I sat next but one to it. Within an hour a female form came from the recess containing the firmly screwed cabinet; she was about 4½ feet high, and being requested to step on the weighing machine, her weight was registered 27lbs. She returned, and immediately another female form appeared which weighed 18lbs.; she was quickly followed by a third which weighed 56lbs., and by permission I stood near her, and ascertained her height to be 5ft. 4in. A fourth female appeared about 4ft. high, and she weighed 4lbs.; a fifth weighed 11lbs., after which a female child appeared; she was not more than 3ft. high, but she would not be weighed. She however spoke to and caressed several of the sitters. She was succeeded by a tall female who weighed 45lbs., shook hands with several of the sitters and dematerialised, or vanished in the middle of the circle of sitters. The height of the medium is about 5ft. Despite Church Congresses, and conjurors who are renegade mediums, these are facts, account for them who may. I challenge any conjuror to produce similar results under similar conditions.

Newcastle-on-Tyne, Oct. 2nd, 1881.

Miss ELLA DIETZ, who is so favourably known as a poetess and artist among Spiritualists and others in this country, will sail for New York next Thursday by the S.S. *City of Rome*, Inman Line.

Miss MATTIE A. HOUGHTON asks us to announce that she has returned to London, and that letters for her should be addressed to 3, Charles Street, Grosvenor Square.

It is said that on the death of any of the "bonnie house of Airlie" mysterious music is heard at his Scottish residence. It was heard in 1849, but there is no record that it was heard at the demise of the tenth Lord Airlie, who died a few days ago in Colorado.

ILLNESS OF THE HON. J. L. O'SULLIVAN:—Mr. O'Sullivan has been ill for a fortnight, due to hæmorrhage from the lungs, which so alarmed his friends and the doctor that they telegraphed to New York for Mrs. O'Sullivan to come to London. We are glad to state that the patient is now very much better.

## THE CHURCH CONGRESS.

Last Tuesday night, at the meeting of the Church Congress, in the Town Hall, Newcastle, Spiritualism was one of the subjects which came under consideration. The Lord Bishop of Durham presided.

## THE REV. DR. THORNTON ON SPIRITUALISM.

The Rev. Dr. R. Thornton, London, discussed the question of Spiritualism, remarking that they ought not to rush to the conclusion that all Spiritualism was pure deception known under that name. For aught we knew, the puzzling phenomena would be a new problem set by Almighty God to be solved by the rules and with the aids which he had already given to his faithful children, a trial of the reasonableness of their faith. The doctrine of those who were said to profess Spiritualism, if he did not misrepresent it, was something of this kind:—"God is a spirit and the visible universe is an expression to man of his infinite life. Man is a spiritual being; each individual spirit is a part of the great over-soul or *anima mundi*. The spirit is enthralled in a body during this life. When released it at once enters upon the possession of higher powers and more extended knowledge, and its condition, is one of regularly progressive advancement. Disembodied spirits are able to hold converse with those in the body, not with all, but through the instrumentality of privileged or specially gifted persons, called mediums, who are on occasions influenced, or as they term it, controlled by the spirits. Spirits can also apply force to physical objects, perform certain actions, such as writing, and produce sound. They can sometimes show themselves in materialised forms, some of the material being borrowed from the medium. A new era is now dawning on us. The old religions, Christianity included, have played their parts, and must pass away in face of clearer light. By intercourse with the spirit world, man will advance as he never has advanced before in knowledge, purity, and brotherly love." He might fairly speak of this teaching as opposed to the system of the Church. At the same time there was much of the Spiritualist teaching with which the Church most cordially agreed. Spiritualists warned the Church that her trumpet sometimes gave an uncertain sound. They habitually reminded those whom they taught that "they have an immortal soul." They too seldom converted the phrase, and told them that they were really spirits, and had a body which contained an immortal part to be prepared for immortality. Again, Churchmen were terribly afraid of saying a word about the intermediate state. They drew a hard and fast line between the seen and the unseen worlds. Further, there was a widespread reluctance, even in the Church, to accept the superhuman as such. But there were great points advanced by Spiritualists, of which he could not approve. They claimed to hold intercourse with the spirits of the departed. Now he was far from denying the possibility of such intercourse. On the contrary, he believed that in God's providence it sometimes did take place, but he failed to see that the phenomena which they alleged as proofs of a spiritual agency were by any means convincing. Strange knockings, they were told, were heard, which on demand were made to represent the letters of the alphabet, and sentences were written by unseen hands; shadowy forms were described in the darkness; light touches were felt. Indeed, one spirit had permitted herself to be kissed. The spirits gave their names. One of the most active called himself John King, and they read and heard of "Ernest," "Pocha," "Irresistible," and others. Now, supposing for a moment that these were real spiritual beings, one would see a great danger in the practice of conferring

with them. How could we know their character? It was curious that they were considered to shrink from daylight in general. "Your light hurts us," they were represented as saying, though the text read, "God saw the light that it was good." One Spiritualist (Mr. Brittan) declared that in 35 years he had never met with a spirit who had told him a falsehood, but it was confessed that there was a danger of becoming associated with low spirits. Indeed, they were told that on some occasions stones had been thrown by spirits, so there would appear to be roughs or Fenians among the shades; but there was no need for apprehension. There were no sufficient evidences that spirits were at work at all. The so-called spirit revelations seemed to be limited by the intelligence and imagination of the medium, just as it was with the beautiful dreams of the great Spiritualist, Swedenborg. It was almost amusing to remark that when he wandered under angelic guidance through the stellar universe he was not taken to view Uranus, Neptune, or Vulcan. The failure to visit the latter might be accounted for by what was extremely probable—namely, that there was no such planet, but he feared that the others were left out simply because he did not know of them. The spirits gave him no new information on physical astronomy, and no spiritual *séances* had as yet, as far as he could ascertain, made any addition to their stock of useful knowledge. Whence, then, all the strange phenomena? For, deduct what they would for delusion and deluded imagination, it was proved by the evidence of men of unimpeachable veracity and sound sense, non-spiritualists as well as Spiritualists, that strange things were witnessed at *séances*. He would suggest that all were manifestations of a simple human force, which they might call as they chose, psychic, biological, odic, actinic, whose conditions were as yet unknown (as those of chemistry were a century ago), but might before many years be as well known as those of heat, electricity, magnetism, and light, with which it was, no doubt, correlated. The force was distinctly displayed in a series of experiments conducted a few years ago with the aid of the celebrated medium, Mr. Home. A mahogany plank was made to rest with one end fixed on a solid table, the other end being attached to a spring balance with self-registering index. No ordinary pressure on the end supported by the table affected the balance in the least, but a touch from Mr. Home showed an effect at the other end represented by from 3½lb. to 50lb. The effect was produced when his hands were firmly held so as to prevent his exerting any muscular pressure, and even when they were inserted in a vessel of water placed on the end of the plank above the table. Mr. Home asserted that he could not always produce the effect, and that when he did he was conscious of a force passing out from him, and at the end of an experiment he always exhibited considerable lassitude. The force which could in such a way influence a balance was certainly competent, with the aid of imagination, to produce any or all of the phenomena witnessed, or believed to be witnessed, by attendants at the *séances*. But, further, they could not accept that degrading view of the body which seemed to be an element in the highest Spiritualist teaching. It was not as an instrument for the acquisition of knowledge, and as being, no less than the spirit, the work of God, and consecrated to his service, but as a foul obstructive. What, then, was the duty of the Church in respect to the prevalence of this Spiritualism, so beautiful in part, in part so terrible—angel face, with serpent train in its rear? First, he would say let them guard carefully against rash, argumentative assertions and obstinate ignoring of facts, lest haply they deny,

through imperfect knowledge, something that was, after all, a law in God's creation. Let them simply show that phenomena, which they could not now fully explain, need not necessarily be referred to the agency of spirits good, bad, or indifferent, but might well be manifestations of some hitherto unsuspected human force. Then let them try the spirits (or the teachers) by the revealed rule, "every spirit that confesseth not Jesus Christ came in the flesh is not of God." Let them thankfully acknowledge the truths of Spiritualist teaching as weapons which they too were glad to wield against Positivism and Secularism and all the anti-Christianisms of an age of godless thought. Let them lay to heart the hints given to them of their own shortcomings. But let them all the while remember that their gospel was a final revelation till the Lord comes, and boldly reply to those who would supplement or supersede it. "Though an angel from Heaven preach unto us any other gospel than that which has been preached unto us, let him be accursed."

## MR. WALTER R. BROWNE ON SPIRITUALISM.

Mr. W. R. Browne said the subject on which he was invited to speak that evening was that of Spiritualism. The facts were these. Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them he was at liberty to mention—a name that stood as high as any amongst the scientific men of England, or, indeed, of Europe—Lord Rayleigh. For a period of some two or three years these scientists spent a considerable part of their time in attending *séances*, in holding *séances* at their own houses, and in doing everything in their power to get at the bottom of and to make up their minds on the cause of such phenomena. The remarkable feature which he wished to place before their notice was that at the end of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of Spiritualism were true or false. From that fact he was compelled to draw the conclusion that they must not "pooh-pooh" Spiritualism. They must not say that it was all imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men, with all their experience and all their skill could not settle the matter, there must be something in it. That was the first conclusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the cause of these phenomena was a very difficult scientific problem, and it must be solved by scientific methods; that, firstly, there must be either a supernatural cause, as the advocates of Spiritualism said, or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of thought-reading; or, thirdly, that Spiritualism was a mere extension of the ancient and well-known science of conjuring. Looking at the subject from the point of view of these conclusions, what should be the duty of the Church? It appeared to him, in the first place, that the investigation of the phenomena was beyond their province. In the second place, while the subject was *sub judice*, they might be

careful to treat it as an open one. (Hear.) Thirdly, they must be careful not to imply that these phenomena were incredible because they were supernatural. The Church was founded on the belief of supernatural events having occurred at least 2,000 years ago. Therefore it would not do for them to say in the next breath that these things were impossible because they were supernatural. As a previous speaker had said, he did not believe in attributing the phenomena to a satanic agency. He knew no one tittle of evidence in the whole of the phenomena to show that they were in any way under the control of God. It was most deplorable that the Church should say with a sneer, that every new light and every new discovery should be set down to high priests and to the works of the devil. It might be that there was an enormous amount of imposture, and a vast quantity of trickery in these manifestations. Therefore, those who felt that they believed in them were sure of finding themselves in very questionable company, and mixing up with questionable folk. On the other hand, they were almost sure of not finding out what the truth of the matter was, because experience showed that the discovery of the trick required an amount of patience, skill, and knowledge, which very few persons were likely to possess. Those were the points which he wished to put before the meeting, as to the attitude which the Church should have towards Spiritualism; and he would only further say that whatever Spiritualism was, at least it was not materialism, and that it was materialism which at the present day was the great danger that the Church had to face. (Hear, hear.) Thus it was that materialists like Bradlaugh were inimical to Spiritualism, because to prove that Spiritualism was true would be to put a final extinguisher upon all their doctrines. Therefore he thought the Church might fairly hold herself in suspense in the matter, ready to welcome what truths there might be in the phenomena, assured they could not do harm; but at the same time recognising the great amount of imposture that accompanied them, and the very considerable likelihood that that which was not in itself corrupt might turn out something conducive to that character.

#### CANON WILBERFORCE ON SPIRITUALISM.

The Rev. Canon Wilberforce, who was received with applause, said: I find myself in this position. I was asked a few weeks ago by the committee to speak upon the subject of Spiritualism, and in the anticipation of an exuberance of verbosity, I consented. But when I came to think the matter over, and when I remembered that I had to speak here as a clergyman to clergymen, and that this was the very first time Spiritualism had ever been brought before a Church Congress—though it won't be the last—I put constraint upon myself, and I have chained myself down to a miserable little manuscript—(a laugh)—and I am going to read a paper which will be exceedingly dry, but which has the merit of being very short. In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as "Psychism," but which are generally known as "Spiritualism." It may be briefly stated that the signs and wonders of modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville, State of New York, in the year 1848; and amongst the men of science and learning who investigated the subject in America in order to refute its pretensions, may be mentioned the names

of Dr. Hare, Professor of Chemistry in the University of Pennsylvania, and the Hon J. W. Edmonds, Judge of the Supreme Court of Appeal in the State of New York. The former became convinced of the spiritual nature of the manifestations, and published the results of his investigations under the title of "Experimental Investigations of the Spirit Manifestations, demonstrating the existence of Spirits and their communion with Mortals;" and the Judge, with some members of his family, became mediums of some considerable power. He has published, in two large volumes, a narrative of his investigations, visions, and spiritual communications; also a record of the mediumistic powers of his daughter, who, in the trance state, could converse freely in languages which she had never learned. In the year 1854, the phenomena, which in America have been witnessed by thousands of people, many of whom were of the highest credibility, and whose testimony no one would think of impeaching in a court of law began to attract attention in England, when the visit of an American professional medium—Mrs. Haydon—brought the subject prominently before the public. Among many who investigated at that time was Robert Dale Owen, the Socialist advocate, who became convinced from what he had witnessed, of the spiritual nature of the phenomena, and through them of the existence of a future state, and of the truth of Christianity. From that time the movement began, and continued to spread in England and on the Continent, although more slowly than in America. In July, 1869, the first noteworthy attempt at public investigation was made by the London Dialectical Society, which appointed a committee "to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The committee held fifteen meetings at which they received evidence from 33 persons, who described phenomena which they stated had occurred within their own personal experience, and written statements relating to it from 31 persons. They invited the attendance and co-operation of scientific men, who had expressed opinions favourable or adverse to the genuineness of the phenomena; also of persons who had publicly ascribed it to imposture or delusion. But while successful in procuring evidence of believers in the manifestations and in their supernatural origin, they almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. They then appointed six sub-committees to investigate by personal experiment. All of these sub-committees sent in reports, some attributing the phenomena to the agency of disembodied human beings, some to satanic influence, some to psychological causes, and others to imposture or delusion. The later phases of alleged spirit manifestations which have been developed since the report of the Dialectical Society may be summed up as follows:—Open vision, more or less continuous; photographs of recognised departed friends of the sitters; religious impromptu addresses and poems on subjects suggested by the audience—the medium being in a state of trance; and most remarkable of all well-attested manifestations, the materialisation of spirits through the physical bodies of mediums. (See a remarkable pamphlet by the Rev. T. Colley, late Archdeacon of Natal, published by Burns, 15, Southampton Row.) The exact position claimed at this moment by the warmest advocates of Spiritualism is set forth ably and eloquently in a work by Mr. J. S. Farmer, published by Messrs. Allen, and called "Spiritualism as a New Basis of Belief," which, without necessarily endorsing, I recommend to the perusal of my brethren. Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine



religion, or to render obsolete the teachings of Christ; that, on the other hand, it furnishes illustrations and rational proof of them, and such as can be gained from no other source. That its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from scepticism to Christianity. In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the *Art Journal*. "As to the use of Spiritualism (he says), it has made me a Christian. I humbly and fervently thank God it has removed all my doubts. I could quote abundant instances of conversions from belief to unbelief—of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism." When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere common-place infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extending. Appealing as it does to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in modern Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship, or manifest self-seeking on the part of the mediums, have any permanent effect in arresting its progress; for its real strength does not lie in the claims or powers of professional mediums, or in advocacy by means of the press or the lecture-room, but in the thousands of private homes, in which one or more of the family has mediumistic power. But, it may be asked, is there no evil in Spiritualism? Assuredly there is, especially as caricatured and misrepresented in the lives, sentiments, and language of many professed Spiritualists—upon multitudes the means is as an end, and not as a means to an end, its effects are disastrous in the extreme. These effects have been summed up by Professor Barrett of the Royal College of Science, Dublin, who is convinced by investigation of the supernatural character of the phenomena, in the following words:—(1) a morbid unhealthy curiosity is excited; (2) the mind is distracted from the pursuits and present duties of daily life; (3) intellectual confusion is created by uncertain and contradictory teaching; (4) moral and spiritual confusion is created by anarchic manifestations; (5) the will is subjected to the slavery of an unknown power, and the spiritual nature of man may be preyed upon by unseen parasites; (6) it offers a demonstration which is the negation of facts, much so-called Spiritualism being merely a kind of inebriated materialism. All these points," continues the professor, "I can verify by actual cases; and as a rule I have observed the steady downward course of mediums who sit regularly; moral obliquity is the first symptom, then they become wrecks. This applies to mediums for physical manifestations chiefly. Indeed, is it not impossible to have a purely phenomenal presentation of any high spiritual laws?" In view of the spread of Spiritualism in its modern aspects, and of the consequences resulting from it, it becomes a most important question what ought to be the attitude of the clergy of the Church of England towards believers in the alleged manifestations. That they are affecting and will still more affect the Church is certain, and has made itself manifest here in Newcastle. Dr. T. L. Nichols, writing of its results in America, remarks that—"There can be no

question about the marked effect of Spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of Churches; it has changed the religious opinions of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organisations, have, under the influence of Spiritualism, modified such profession. Greater numbers, perhaps, who doubted or denied the existence of a future state, have found, as they think, incontrovertible proofs of its reality." Just then, recognising that the general teachings of Spiritualism are inimical to almost every organised body of professing Christians, I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical pooh-pooh! Which is our modern substitute for the "anathema sit" of less tolerant days? We must abstain from contemptuous reference to "Maskelyne and Cook," remembering that these inimitable conjurors have more than once been publicly offered a thousand pounds if they would, *under the same conditions*, imitate the most ordinary spiritual phenomena in a private house; but that they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer—the latter through his investigation of Spiritualism—have both declared that the main facts are as well established, and as easily verifiable as any of the more exceptionable phenomena of nature which are not yet reduced to law. The movement is here in the providence of God, whether by His appointment or permission, and through it He calls upon us to do what lies in our power to control and regulate it for those who are or may be affected by its practice and teaching. If from Satan, we ought not to be content with ignorance of his devices. Whatever danger may result to those who from mere idle curiosity venture where they ought not, duty calls on us to brave them courageously, as a soldier or physician hazards his life for the welfare of society. Spiritualism may be, and probably is, a fulfilment of the Apocalyptic vision of the spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with his saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light, we, as watchmen and shepherds, sustain a relation towards it which involves important duties. We need have no fear for any truth of Christ's Church, for, as if He had forseen attacks from the invisible border-land between earth and heaven upon his Church, he has promised that the gates of Hades shall not prevail against it. Resting on its true foundation, the Church of Christ is assuredly safe from all assaults; and there may be so much hay and stubble of our handiwork in it that many outward organisations may suffer the loss of the corporate existence. Secondly, we should realise that the sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches as opposed to the strength of modern Spiritualism, is in the ignorance of that life, and in misapprehension of Scripture teaching concerning it. Some good may have been done in this respect in the distinction made in the Revised Version of the New Testament between Hades and Gehenna—a distinction, slight as it may appear, which gave the Roman Catholic Church,

in the minds of Spiritualists, an advantage over Protestant Churches. While no one can be advised to give up or modify any sincere conviction, whether founded on rational or merely authoritative grounds, it may be confidently affirmed that the result of Spiritualist teaching and propagandism will be a gradual and perpetual separation of the people from all churches and congregations whose ministers maintain and teach the endless duration of torment or punishment in the case of any one soul. Except on this question the teachings of alleged spirits and believers are as varied as those of men on earth. So much so that very many mediums and believers, in despair of certainty, have become members of the Church of Rome. Yet most of those who have gone over to that Church, and multitudes who are churchless, would gladly have remained in their respective denominations if their teachers could have dealt kindly with them, and given rational grounds for the doctrines taught, and maintained an inquiring and conciliatory spirit towards the doubts and opinions of their hearers. The suggested attitude of the clergy towards Spiritualists may be thus summed up:—1st: As careful an examination of the facts as time and circumstances admit, that we may not condemn in manifest ignorance;—remembering the words of Solomon, "He that answereth a matter before he heareth it, it is folly and shame unto him." 2nd: A frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude towards believers. 3rd: A rational presentation of Christian doctrine, so far as to show that the truths revealed in are harmony with the nature of man in his filial relation to the Father, and his fraternal relation to the Son, and in accordance with the infinite love of Almighty God. 4th: While frankly admitting any good in its teaching or influence which may be fairly claimed for Spiritualism, it is also our duty to show from the abundant written testimony of eminent Spiritualists that great dangers, physical and mental, frequently result from a too eager and unreserved submission to psychical condition. 5th: To show that in the Christian religion, rightly understood, is to be found all, and more than all of important truth that any spirit has ever taught from the beginning of the world.

#### MR. JOHN FOWLER ON SPIRITUALISM.

After a professional conjuror had alleged Spiritualism to be all trickery,

Mr. John Fowler said that the duty of the Church is to jealously enforce the truths of Revelation. Hence the question arises here, how do the truths and the teachings of Modern Spiritualism harmonise with the teachings of the New Testament? If they be founded on the New Testament, and in harmony with its facts, its philosophy, and its ethics, then it must be the duty of the Church to investigate its claims, and apply its advantages to the development of spiritual faith and the love of God. As an organisation, the Church is based upon a certain number of cardinal truths, amongst which we find a declaration of the immortality of the human soul. This is the most essential fact in the Christian system of faith. If man be not immortal, the Church spiritually is useless, and a fraud; but if man be immortal, and the nature of that immortality be influenced by the acts we do here, it is most important that the Church should set forth the true purpose of life and correct living, that men may reap in another world the advantages which will flow from a truly spent life. The weakest point, in a scientific and philosophical sense, which the Church has, is its affirmation of the immortality of man. The record alone is appealed to prove this great fact, but men

die, disappear, and are lost sight of to us, and the unbeliever challenges the believer to demonstrate, by natural fact, a natural and theological truth—that the soul lives when the body dies. The authority of the New Testament is assailed, and the influence of the Church, by a growing number, is unrecognised. Secularism and atheism never had so large a following in this country before. The most intelligent amongst professional men have long ago ceased to believe the doctrine of immortality, and a large number of intelligent working men laugh in scornful incredulity at the stories which are narrated and the doctrines taught from the pulpit. Every man must observe the present indifferent state of the intelligent public to the service and doctrines of the Church. Those who have had opportunities for observing the intellectual state of the country say that infidelity is on the increase. Now, what does the Church propose to do in this matter. Of its seriousness proof is offered by the fact of this discussion. Until the facts of spiritual existence have been demonstrated, like Peter, who denied his master, we want evidence, and like Thomas, we want to put our fingers into the prints of the nails. If demonstration was needed to establish the faith in the hearts of the disciples, demonstration is as much needed to-day, to establish its claims in the experience of the present generation. The fabric cannot be maintained. It will fall to pieces without the interior leavening power of the spirit. Narrow creeds and ceremonies cannot impose and influence for ever the minds of men. Therefore, Modern Spiritualism has appeared as a divine necessity of the times. It does not come to destroy the law and the prophets, but to establish that which came aforetime, and to make the possibilities of spiritual growth and strength in the heart of man more possible. The extraordinary gifts of healing, of speaking, and of prophecy which the founders of the Church exercised, displayed the supremacy of the spiritual over the temporal world. The blind were made to see, the sick were made whole, and the dumb did speak. The volume of heaven's wonders was revealed to us by the inspired speaker. These spiritual gifts, so extraordinary and marvellous, were promised to be continued to the Church. Christ said to his disciples "Greater works shall ye do, because I go to my Father." There is nothing inconsistent in the claims of Modern Spiritualism and Christianity. One is the expression and the development of the other. That which was phenomenally possible in primitive Christianity must be as needful and as possible now. Nowhere are these gifts declared to be withdrawn from the Church. If the Church had them in the beginning, they are retained till now. The Church did not bestow them in the beginning, and the Church cannot take them away. Healing the sick and the marvellous works which were done of old, were done in harmony with the Divine plan, and if men would only submit themselves to the same conditions, the miraculous vitality of the primitive Church could be resumed by us. These extraordinary phenomena to which the Spiritualist lays claims are of the same nature and character as those which were witnessed in the early Church, and they are calculated to meet the growing scepticism of the age, by a complete defeat. The Church should not stand aloof, and denounce Spiritualism as a fraud. It will prove the Church's best friend. It will defeat the Atheist, the Secularist, and the Materialist—the three formidable foes of modern faith. If nature comes to the aid of faith, and establishes by phenomena the immortality of the soul; if it come to be written in scientific books as a truth demonstrable, there can be no room for fear or doubt. Every man will stand upon the hallowed ground of a

realised fact, and upon the strength of that fact will his devotion be pure and his piety constant. It will add certainty to faith, and resolution to hope. Man will look into the shoreless expanse of eternity and see the hand of his Creator leading him to the grand goal of his immortal being. Fear and doubt are the strongest enemies to the believer's life in the sanctuary and in the closet. The anxious inquirer ponders the problem, and cries in his soul for some objective evidence of the truthfulness of the Church's teachings. Without modern Spiritualism the Church affords not this invaluable succour. It stands helpless before the onslaughts of the infidel. Time will not permit us to-night to detail the nature of spiritual phenomena, as they are presented in your midst to-day. However, we may be permitted to testify to a few facts. We have known reliable and experienced men and women, bitterly opposed to the subject, have evidence presented to them of a most convincing nature. Departed friends have presented themselves and given undoubted evidence of their identity, by a narration of experiences only known to themselves. Fathers have met children, and children have met fathers, and have exchanged unmistakable proofs of a personal continuance of life. They have been recognised in the phenomena of materialisation. Their presence has been made known by the remarkable power of clairvoyance. Entrancement has developed a power of inspiration as beautiful as any which distinguished any age of eloquence. The healing art is practiced with success to-day, and could be easily developed in usefulness, if the Church applied itself to the study of the spiritual forces of human nature. The inherent capability of the human organism for removing or alleviating suffering would be recognised as a source of stability to the Church itself. We do not say that there is anything miraculous or contrary to the laws of nature in these phenomena. Man, originally, from the beginning, has remained the same. The marvellous works which were done by the Apostles can be done now. But nothing can be done now which is not in harmony with natural law. The sooner the Church brings itself to recognise this truth the better able will it be to struggle with its outward foes. We have in our midst now sensitive persons who can be operated on by spirits, and made to do the will of an invisible intelligence. By acting upon the vital fluid of a sensitive, a spirit can control a medium. A medium is a person who is more or less susceptible to the will and control of another, and this susceptibility is increased by repeated and frequent exercise of the power. Mediums are not all alike. Some have the gift of healing, some of speaking, some of writing, some for clairvoyance, and some even for speaking with tongues. Manifestations of these spiritual gifts are very widely spread over England. Thousands could bear testimony to their truth. The subject is and has been investigated by men of note in every walk of life. Scientific men, noblemen, literary men, and men of all classes distinguished for ability and learning, after a full investigation have, without hesitation, attested the genuineness of the manifestations which took place in their presence. Therefore we say that a case has been made out on behalf of Modern Spiritualism to be recognised and utilised by the Church itself, that it may become strong to defeat its own doubts, and, in the full reliance of its hope, do battle with the hard foes which deny the immortality of the soul. If Spiritualists philosophically do not universally retain their allegiance to the doctrines of the Church of England it matters but very little. The Church by fairly and squarely investigating the alleged facts, will bring together in one focus philo-

sophers and thinkers who otherwise might have remained outside of the pale of the Church. To shelve the question by saying that Spiritualism is an imposition displays either presumption or ignorance. All that we ask of you is to fairly and squarely investigate the subject without prejudice or partiality, and we doubt not but that soon the spiritual world, with its millions of happy spirits, will help on with enthusiasm the labour of Christian unfoldment, and give you those needful assurances so necessary to the Christian to do battle with the internal and external foes of everlasting truth.

Dr. Eastwood, President of the North of England Branch of the British Medical Association, said that medical men were, generally speaking, Christians, and set their faces against Spiritualism, scepticism, and infidelity. He argued that one part of Spiritualism was mental disease, and the other part imposture. The Church of Christ should let it very much alone.

After a few words from Mr. Stephen Bourne, the meeting closed with a hymn, and the benediction.

## Correspondence.

THE LADBROKE HALL SERVICES.

Sir,—Will you kindly inform our friends through your valuable paper that a committee has taken Ladbrooke Hall, vacated by Mr. Matthews, and will be glad of support from the friends of the cause either by donation or by flowers for the altar.

Mrs. Treadwell occupied the platform on Sunday last, and delivered an able address; on Sunday next Mr. Iver MacDonnell will occupy the platform; the subject—"The Death of General Garfield."

W. HARLING, *Hon. Sec.*

73, Barnsdale Road, Harrow Road, St. Peter's Park, London.

NEXT Sunday evening at 7 o'clock, Mr. Wilson will lecture to the Marylebone Society of Spiritualists, at the Quebec Hall.

THE SHROPSHIRE APPARITION:—Great excitement continues in Church Stretton and neighbourhood, as the men engaged in clearing the Copper Hole Shaft approach the bottom, in their search of the missing body of Sarah Duckett. The task has been one of great difficulty, as the pit fills with water during the night, and little work can be proceeded with until this has been baled out. The place is visited by hundreds of people, and the road on Sunday looked as though it were the highway to a country fair. On *The Daily Telegraph's* Ludlow correspondent visiting the Copper Hole Shaft, near Church Stretton, on Wednesday, he found the man Roberts at work with the other labourers clearing the shaft of the rubbish and water. The men had reached the depth of 21ft., and had some 15ft. more soil to remove before reaching the bottom. Roberts told our correspondent that he saw the apparition of the missing woman, Sarah Duckett, twice the night he was coming from Church Stretton. The second time he went back to try if he could see anything of it. It was in the same place, with the face towards the road, when he passed. Three more respectable persons assert that they have also seen the missing woman.

## Answers to Correspondents.

CORRESPONDENTS are requested not to address letters to us at 38, Great Russell Street, which is not our address. A batch of letters from there, has just reached us too late for use in the public interests of Spiritualism. One of them was delivered there September 10th, and reached us October 5th.

J. R.—Your letter has reached us too late for publication this week.

# 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.

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

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

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

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

## PREFACES.

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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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**APPENDIX C** :—Admissions by John Nevil Maskelyne and other Professional Conjurors—Houdin—Jacobs.

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

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