

The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

No. 477.—VOLUME NINETEEN; NUMBER SIXTEEN.

LONDON, FRIDAY, OCTOBER 14th, 1881.

"THE SPIRITUALIST" Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

EDITED BY WILLIAM H. HARRISON,
Museum-street, London.

The following Ladies and Gentlemen have published their names in connection with their Literary Contributions to

The Spiritualist :—

HIS IMPERIAL HIGHNESS NICHOLAS OF RUSSIA, Duke of Leuchtenberg
THE LORD LINDSAY, (Earl of Crawford and Balcarres)
THE RIGHT HON. THE COUNTESS OF CAITHNESS
THE HON. RODEN NOEL
THE BARONESS VON VAY, Countess Wurmbrand (Austria)
THE HON. ROBERT DALE OWEN, formerly American Minister at the Court of Naples
THE HON. ALEXANDER ARKADOFF, St. Petersburg
SIR CHARLES ISHAM, Bart.
CAPT. R. F. BURTON, F.R.G.S.
ALFRED RUSSEL WALLACE, Esq., F.R.G.S.
MADAME JULIETTE HEURTLEY
C. C. MASSEY, Esq.
MR. SERJEANT COX, President of the Psychological Society of Great Britain
ALEXANDER CALDER, Esq., President of the British National Association of Spiritualists
COLONEL H. S. OLCOTT, President of the Theosophical Society of New York
MRS. MARGUERITE GREGORY
GERALD MASSEY, Esq.
MRS. WILSON (Miss Treherne)
CAPTAIN JOHN JAMES
S. C. HALL, Esq., F.S.A.
F. PODMORE, Esq., B.A. (Oxon).
MRS. S. C. HALL
EUGENE CROWELL, Esq., M.D., New York
STANHOPE T. SPENCER, Esq., M.D.
MISS C. A. BURKE
ROBERT S. WYLD, Esq., LL.D.
THE REV. MAURICE DAVIES, D.D.
H. D. JENCKEN, Esq., M.B.I.
C. BLACKBURN, Esq., Parkfield, Didsbury, near Manchester
MRS. LOUISA LOWE
J. T. MARLEY, Esq.
HERB CHRISTIAN REIMERS
MRS. LOUISA ANDREWS

The Spiritualist has a steadily rising Circulation in all the English-speaking Countries on the Globe. It is regularly on sale at 33, Museum-street, London; 5, Rue Neuve des Petits Champs, Palais Royal, Paris; 2, Lindenstrasse, Leipzig; Signor G. Parisi, Via Della Maltonia, Florence; Signor Bocca, Librario, Via del Corso, Rome; British Reading Rooms, 267, Riviera di Chiaja, opposite the Villa Nazionale, Naples; 37, Rue Florimont, Liege; Josefstaad. Erzherzog 23, Alexander Gasse, Buda-Pesth; 84, Russell-street-South, Melbourne; Messrs. Kelly and Co., Shanghai; 61, East Twelfth-street, New York; *Banner of Light* Office, 9, Montgomery place, Boston, U.S.; *Religio-Philosophical Journal* Office, Chicago; 319, Kearney-street, San Francisco; 325, North Ninth-street, Philadelphia; No. 1010, Seventh-street, Washington.

Advertising terms on application.

WHERE MORAL FORCE IS WANTED IN SPIRITUALISM.

In looking back over the last three years, nothing is more strikingly apparent than that the great want of Spiritualism in England has been some central nucleus strong in moral and intellectual force, to take part in the guidance of the progress of the movement, and to initiate action in times of difficulty and danger. A few men thus allied, as the centre perhaps of some small club or organisation, should possess such high names that their united opinions must infallibly be received with respect by Spiritualists, and exert in the movement a strong influence. They should be men independent enough not to care for popular clamour incited by self-seeking intriguers, men capable of taking the straight line which integrity of purpose, intellectual ability, and capacity for moral discernment point out to be the right one. Such a centre would help to preserve the honour of the movement, would be a protection to good workers from onslaughts from within and from without, a terror to evil-doers, and a blister upon the heads of credulous enthusiasts in our ranks. Credulous enthusiasts are the most deadly enemies Spiritualism possesses; everything iniquitous flourishes under their auspices; swindlers, slanderers, and all the doers of iniquity safely count upon receiving their aid, and depend for existence upon their support. We *know* that had such a centre as that now suggested been in existence, nearly all the heavy public blows the movement has received during the last three years would have been entirely averted, and we are able to point out the critical points at which such a nucleus was wanted to divert the tide of sequences. A newspaper usually gets the first warning of coming danger, but if to-morrow morning another such warning reached us, no executive department exists to which it could be communicated with advantage to Spiritualism. Under such circumstances, if individuals are applied to, they usually refuse to act, and, single-handed, are not strong enough for the work which it is necessary to do. At present the movement is floating about with no more power of direction than a jelly-fish.

SPIRITUALISM, ANCIENT AND MODERN.

No. II.

BY FREDERICA SHOWERS.

As Protestantism has entirely ignored the spiritual element, it is with the spiritualistic teaching of the Catholic Church alone that we have any concern. It is a fact that this Church has invariably acknowledged the existence of spiritual phenomena, both within and externally to its own pale, though with startling inconsistency it disputes the right of all others to derive spiritual nutriment from similar sources. It does not attempt to weigh or criticise the uniform testimony to the operations of supernatural beings among so-called pagan nations, but simply turns that testimony out of doors, by the assumption that lies and imposture are at the bottom of all. It admits for itself a special revelation, but refuses to concede the same privilege to others.

Before looking into the religious beliefs of a few of those nations through whose comparatively polluted channels the pure stream of what we, for the sake of argument, will term Christian Spiritualism may be clearly tracked, I will strengthen our position as to the fact of an ever-existing communion with supernatural beings, (I use the word supernatural only in its essential sense), by a quotation from an article by a gifted author, the Duke of Argyll.

"If we start with the assumption that there is no God, then the question how mankind have come so widely to invent one or more of such imaginary beings, is indeed a question well worthy of our utmost curiosity and research. But on the other hand, if we start with the assumption that there is a God, or indeed if we assume no more than that there are intelligences in the universe superior to man, and possessing some power greater than his own over the natural system in which he lives, then the method of inquiry into the Origin of Religion, is immensely simplified. The existence of a Being from whom our own being has been derived involves, at least, the possibility of some communication, direct or indirect. Yet, the impossibility or the improbability of any such communication is another of the assumptions continually involved in current theories about the origin of religion. But no such assumption can be reasonably made. The perceptions of the human mind are accessible to the intimations of external truth through many avenues of approach. In its very structure it is made to be responsive to some of these intimations by

immediate apprehension. Man has that within him by which the Invisible can be seen, and the Inaudible can be heard, and the Intangible can be felt."

In this forcible passage we find admitted all that we would ourselves claim for mediumship, except that fact of which our own experiences have now thoroughly convinced us, namely, that these faculties of feeling the Intangible, seeing the Invisible, and hearing the Inaudible, are accorded to but a few, who are also separated by an almost impassable chasm from their fellow men; and it is owing to the efforts of our assiduous and benevolent spirit guides to bridge over this chasm, to make visible, as a real image to the bodily eye, that which is clearly visible to the mediumistic, the spiritual eye, a (difference after all, only superficial not substantial,) that so many of our truest and most gifted mediums have fallen under cruel suspicions. So far as they were concerned, they were acting with entire truth of purpose, without any consciousness of embleming, and the treatment of a few (more particularly by ignorant Spiritualists) ought to put us to shame. On this subject I will have more to say when I come to relate the particulars of a vision, shown us under most remarkable circumstances, by the spirit who for several years controlled the medium in my house—the spirit "Peter." I mean to deal entirely with facts, and will in the course of these papers narrate only such circumstances as *I know* to be absolutely true.

Now, in looking into the record of spiritual manifestations in a book accessible to all, a book which has no doubt been miraculously preserved through the ages, because of the extreme improbability of the testimony intended to conquer our incredulity, we find it distinctly intimated that God worked first by one particular race, and then by particular families and individuals selected from that race. Abraham had the faculties of clairvoyance and clairaudience, which he transmitted to his son Isaac, and his grandson Jacob. The latter was particularly chosen instead of Esau, not because deception is in itself a meritorious action, but because "God was with him." From which I understand that a spirit, which had the power of materialising, was with him, for there can be no doubt that the words "God" and "Angel" (Latin *Angelus*, a messenger) or "spirit," are used indiscriminately, and simply to indicate a superhuman being. In the 32nd Chapter of the Book of Genesis, Jacob is spoken of as

wrestling with a man who is subsequently termed "God," and we are told that Jacob "saw God face to face." When the circumstance is again narrated in the book of the prophet Hosea, it is said that "Jacob prevailed over the angel and was strengthened: he wept and made supplication to Him: he found Him in Bethel, and there He spoke with us. Even the Lord, the God of Hosts, the Lord is his memorial. I that am the Lord thy God from the land of Egypt, &c., &c., have spoken by the prophets; and I have multiplied visions, and I have used similitudes by the ministry of the prophets."

Thus, their Supreme Being, the Jehovah of the Israelites, is alternately addressed and spoken of as "Man," "Angel," "God." Notwithstanding the contradiction involved in these terms, there is, in the Catholic version of the Bible, a professedly explanatory note of this circumstance as follows: "A man! this was an angel in human shape who is called God, because he represented the Son of God! This wrestling in which Jacob, assisted by God, was a match for an angel, was so ordered that he might learn by experiment of the Divine Assistance. Jacob called the place Phannel, because the word signifies the face of God." I fear we cannot conscientiously admit the claim of the Catholic Church as an infallible teacher for the present enlightened age, when we find it laid down by a decree of the Council of Trent "lawfully assembled in the Holy Ghost" that "all errors from the Sacred and Canonical Scriptures being taken away in the publication of the Douay Bible, any person who henceforward industriously contemns it is to be anathematised." My dictionary gives me the meaning of the word anathema thus—"An offering set or hung up in a temple devoted to the Gods." Greek *Ana*, up; *tithemi* to set. From this we see that the Catholic Church does not deny the power of gods or supernatural beings, that it acknowledges the existence of such beings, but regards them as malignant or evil. Not to speak of the innumerable passages of Sacred Writ that are confirmatory of a similar view, I will simply quote that part of the Nicene Creed where the Almighty is spoken of as "*Deum de Deo, lumen de lumine. Deum verum de Deo vero*," showing that Polytheism, not Monotheism was the belief of the Jews, and is the avowed faith of Christians. A little inquiry into the origin of our present belief will ultimately lay bare all the facts, but many are too indolent and unreflecting to weigh the testimony that exists, and would

rather that it did not overpower their original views.

I have said that the religious conceptions of the Hebrews, were originally derived from the Egyptians, among whom the fact of their sojourn is admitted by the historian Josephus. Let us then look a little into the history of the Egyptian religion.

In the first place, the Egyptians regarded their religion as one especially revealed. It was said that the Deity Thôt had written out all the injunctions and commandments before the creation of man, and had subsequently imparted them. The books were forty-two in number, and were called the Hermetic books, after the Greek God, Hermes. The knowledge we possess regarding them is derived solely from Greek literature, as the original works are lost.

All human beings are supposed to be fallen angels or gods. Man is said to be composed of soul and body; the first he derives from the Supreme Being, the second from the earth.

The earthly existence is merely a state of probation. Death is the portal to a higher existence.

On a narrower examination however we find other and minuter conceptions on the subjects of birth, life, and death. There was a further division into *spirit*, as well as soul and body: the spirit was the fallen angel, the body the earthly material, the soul the principle shared in common with animals. It was supposed that when a being was about to commence his earthly existence, some fallen angel emerged from the spheres; took his course across the Milky Way (which was called the highway of the gods) and approached the earth. These astral spirits, more particularly those who gave their names to the days of the week, exercised an influence, either for good or evil, on the being about to be born. At the moment of birth the soul and spirit were united to the body. The position of the stars at the time indicated the nature and the fate of the individual. Each fallen angel at his incarnation, obtained the guidance and patronage of a heavenly and benignant spirit styled by the Greeks *Daimon Genius*, who, counselling, warning, admonishing, protecting, accompanied him during his earthly pilgrimage.

THE Revd. John Murray Spear, a medium well known in the early days of Spiritualism in England, is expected to reach this country shortly from Philadelphia. On the 16th of last month, his friends met at his house in Philadelphia to celebrate his seventy-seventh birthday, and made him offerings of works and flowers, as well as a gift of substantial material value.

NOTES ON A VISIT TO PARIS.*

(Concluded.)

By W. H. HARRISON.

THE FUNERAL OF THE BARON DU POTET.

On the day of the funeral of the late Baron du Potet, his mortal remains were first carried to the Church of Saint-Germain-des-Près, where a religious service was read. A monumental catafalque had been draped in front of the high altar, to receive the coffin, on which were laid his marks of honour. The principal of these were the large medal which had been awarded him by the Société de Magnétisme of Paris, the scarf of the President of the Jury Magnétique, and the distinctive insignia of the different societies of which he was honorary president. The catafalque was ornamented by numerous beautiful wreaths, and by the armorial bearings of the Baron; the whole was surmounted with his coronet, and the simple motto "Receive and Conserve."

Beneath the torrid heat of the direct rays of the sun, the mournful procession left the Church for the Cemetery of Montmartre; the chief pall-bearers were Mons. Martin, of Blois, and Mons. S. Morin, of Bourges. Among those present were M. Logerotte (deputy); Doctors Poirson, Detrieux and Piron; Mons. Bauche, and Mons. Gomy, secretaries to the ancient Société de Magnétisme; Madlle. Huet and Mdle. Véronique; Mesdames Turquand, Piron, Seurin, Levadè, and Capitey; Messrs. Leymarie, Bué, Bès, Leman, Hallimbourg, Motteau, Rouxel, Hugo d'Alési, Ch. de Rappart (the colleague of Herr Christian Reimers in the establishment of the Parisian journal *Licht, mehr Licht*), Rosen, Lampérière, and Passard; also several members of the Société Magnétothérapique of Paris, with their badges of office.

A few words were said over the grave of their departed friend, by Mons. A. S. Morin, a former member of the Municipal Council of Paris; by Mons. L. Thouars, in the name of the Société Magnétothérapique of Paris; by Dr. Huguet, a former president of the Société de Magnétisme; by Captain Bourges, president of the Société Spirite, of the Rue Saint Denis; by Mons. G. Cochet, Mons. C. Chaigneau, and Mons. H. Evette, all of the Société Scientifique d'Etudes Psychologiques; by M. Lecocq, secretary of the Parisian Society of Swedenborgian Students; by M. Leymarie, in the name of the Theosophical Society of Bombay; by Dr. Hébert as a friend of the deceased, and

as president of Parisian mesmeric societies; and by Mons. L. Auffinger, on behalf of the Baroness du Potet. The remarks of Dr. Huguet were published in the *Courrier du Soir*, of July 13th, and those of several other speakers in the *Revue Spirite* and the *Journal du Magnétisme*; an address prepared by Mons. J. de Cazeneuve was not delivered, lest it should give offence to the religious feelings of some of those present, but it was published in *La Femme* of July 17th last.

THE HANDLING OF RED-HOT COALS BY MR. HOME, IN THE PRESENCE OF THE COUNTESS OF CAITHNESS AND OTHERS.

The object of my presence in Paris was not to enquire into psychological matters, but to visit that true friend of Spiritualism, the Countess of Caithness, who, unlike many in high positions in life, is never lacking in the moral courage necessary to publicly testify to the truth of unpopular phenomena and the philosophy connected therewith. She one day remarked to me—"What matters the world's opinion? It is true, so I will let it go forth."

Among the curiosities seen by me in her possession, is a sheet of paper with an irregularly shaped hole, large enough to permit the passage of a clenched hand, burnt through its centre. This burning took place at a *séance* with Mr. Home in Brighton, January 23rd, 1869, at which the Countess of Caithness, Lady Gomm, the Hon. Edward Douglas, Mrs. Edwardes Jones, and Mr. S. C. Hall (late editor of the *Art Journal*), were present. Lady Caithness thus described the occurrence in *The Spiritualist*:—

"Then there was another message, which I cannot read, for the paper had a great hole burnt in it in the following manner:—

"Mr. Home went into a trance; he walked about the room, played the piano, and stood behind Mr. Douglas's chair, and Mr. Home seemed to be speaking to someone about him and to mesmerise him; he said it was for his good, and would remove his headache. Finally Mr. Home went to the fire, and took out a large red-hot mass of coal, which he held in his extended hands, and blew upon to keep alight. He walked up and down the room with it, then went to Lady Louisa and wanted to put it in her hands, but she drew back. He said 'No, you must not have it, for if you have no faith it will burn you.' Lady Gomm extended her hands, saying, 'I will take it without fear, for I have faith.' Mr. Home then placed the burning mass in her hands, and she did not feel it at all, al-

* A paper read in abstract before the Marylebone Society of Spiritualists. The first part is in No. 469 of *The Spiritualist*.

though she held it for at least two minutes. It was afterwards put on the sheet of paper on which we had written down the messages, and which directly began to blaze, and had a great hole burnt in it. This partly burnt sheet of paper is still in my possession.

"On other occasions, Mr. Home has placed the paper on Mr. Hall's silver hair and drawn his long locks all over it, without one being singed. It is a curious, but not at all a pleasing manifestation of Spiritualism.

"The message which closed the *séance* was—
'We must now say *God bless you.*'"

I once witnessed the same phenomenon at the house of Mr. C. F. Varley, F.R.S., at Beckenham, Kent. Mrs. Varley, Mr. Hooley, Mr. Arthur Varley and others were present.

Mr. Home, who was in the trance state, paced up and down the room, after which he walked to the fire-place and placed his hand on the top of the fire in the act of plunging it in, when I gave a slight shudder. He snatched his hand away from the fire and said, "What did you do that for? You nearly burnt Dan then! You nearly burn Dan then! Little faith! Little faith!" He walked up and down the room rubbing his hands, and muttering to himself in a discontented tone; then went once more to the fire and looked round at me saying, "Don't you do that again." He next plunged his bare hand into the burning coals, and, after feeling about for a time, brought out a lump about the size of a cricket ball and returned to his seat at our table holding the coal in the middle of his bare hand, palm uppermost, over the centre of the table and within a few inches of our eyes. We could feel the glow warming our faces, and I noticed that the coal was so hot down to the level where it touched the skin of his hand, that the light from the coal reflected from the surface of the skin made the skin itself appear to be incandescent at places. He held the coal in this position for two or three minutes, during which time he gave us a short lecture to the effect that "God did not care for great stone buildings with weather-cocks on the top, but the churches he loved were kind words, warm hearts, and loving deeds." After he had finished his discourse the coal was nearly black except down in the cracks, from the depths of which a red glow issued, when he remarked, "Perhaps some of you may think it is not hot now. You may touch it if you like." Upon this, one sitter present put out his hand, touched the coal, then drew his hand back with a shake, exclaiming, "Yes, by Jove, it is hot!"

which was a somewhat irreverent remark to make in the presence of such a great manifestation of power. The entranced medium then drew back his hand, and said in a quiet dignified way, "No, not by Jove!" upon which the first speaker looked considerably rebuked and said "Well, Dan, I know I ought not to have said it. No harm has been done, I hope. I did not mean any harm." Whereupon the medium remarked, "Oh no, no harm to Jove," and continued his discourse.

I asked the controlling spirit how it was that the coal did not burn Mr. Home's hands while he was handling it? He replied that all the time the coal was in the hand, the spirits were sending a stream of some force of which we know nothing, down the arm and hand, and this counteracted the influence of the heat; if the flow of that stream had been stopped for an instant, the coal would have burnt his hands, we were told.

Mr. Home then went to the fireplace once more, and after turning over the coals again, with his bare hand brought out the largest piece in the grate. It was a piece of coke having the shape of a rough pyramid; the base of it nearly covered the palm of his hand and the fingers; it was about eight inches high. This lump of coke was so hot that as he walked round the room with it on the palm of his hand, the light from the coals threw a glow over the walls of the apartment, which glow was clearly visible in spite of the fair amount of gaslight tending to obscure it. He carried this lump of coke in one hand for three or four minutes, then dropped it into the fender, and so ended my first and best *séance* with Mr. Home.

This phenomenon has also been witnessed by Miss Douglas, of 81, South Audley Street, London. She is a niece of General Sir Neil Douglas, and a friend of the late Robert Chambers, who investigated Spiritualism with her, and held her powers of observation and intellectual ability in high estimation. She has written to me the following account of the fire test as she witnessed it in the presence of Mr. Home:

"About twelve years ago I was at a *séance* in Mr. Home's apartment in London, when the following phenomena took place. Mr. Home went to the fire-place and with both hands scooped out some burning coals, which he brought up to me, asking me to take them. This I had not courage to do, upon which he took one of the coals, still blazing, and placed it on his shirt, saying, 'See, they do not hurt

Dan!" When he took it off, the shirt was unsinged. He stood by me for a while, till the coals had become nearly black; he then again asked me to take them, but first he told me to put a finger on them to feel that they were still hot, and very hot they certainly were. Moreover, I summoned courage to take them; and they felt cold, like marble. The other persons present were Mrs. Gregory, Lord Dunraven, the Master of Lindsay, and Mr. S. C. Hall."

A FRAGMENT.*

BY JULIET HEURTLEY.

O human hearts of ice that will not melt,
Ye little heed the pangs that I have felt,
Nor how your stabs of wicked calumny
Have dealt deep wounds of mortal agony.
For shame! Avert your eyes, ye Pharisees,
Who, for false praise, and public ear to please,
Would pander to the filthy appetite
For garbled scandal!
And "Spiritual" Faith is made excuse
For screening persecution and abuse
Of justice; so that one might deem the creed
"Spiritual," a bitter farce indeed,
But that its *native worth* shines forth for aye
In self-revealed light and purity,
Displaying contrast to the lurid spark
Devised by hearts so false, who choose the dark.
Then pause, ye cruel ones, nor dare again
Approach the spirit's shrine ye would profane;
Go, yield redress ere yielding comes to late
To heal your Victim's woes or turn her fate.
Repair your wrongs, and show the giddy world
The Spiritual Flag by *chastened* hands unfurled,
Whereon are blazoned, to be seen afar,
Christ's Holy Emblems and the Risen Star
Of Spiritualism! which mighty sign
Reminds His children of the Truth Divine.
That Star of Hope, and Love, and Charity,
Shall shine and warm our souls to harmony.
* * * * *
The "Lion and the Lamb" together lie
And brotherhood is claimed from earth to sky.
The reign of love succeeds the reign of strife,
And quickened Spirits *know* the Higher Life.

MR. AND MISS DIETZ:—Yesterday, at midday, Mr. Frank Dietz and Miss Ella Dietz left Liverpool in the new SS. *City of Rome*, for New York, partly on private and partly on professional business. We strongly commend them to the attention of Spiritualists in the United States, as good and honourable supporters of the spiritual movement. Miss Linda Dietz, who is acquiring celebrity as an actress, is in Bath, where she was yesterday joined by Mrs. Hallock. The SS. *City of Rome* is the greatest triumph of passenger steamship naval architecture England has yet produced, except the *Great Eastern*, and well deserves inspection by our New York readers. At present no steamship resembling her is afloat.

*These lines were not premeditated, but came inspirationally.

PSYCHOPATHY.

Some Spiritualists who have been recently considering the subject, suggest that the terms "mesmeric healing," and "spiritual healing by laying on of hands," might well be covered by the word "psychopathy," a word which has long been used by Mr. Ashman. It has been suggested to us by Mr. C. F. Varley, as old terms are better than new ones whenever it is desirable to make changes, that "psychic force" would do very well in place of the highly objectionable term "magnetism," as applied by unscientific persons to designate the healing agent.

SPIRITS AT A SUNDAY SERVICE.

THE HACKNEY SPIRITUALIST CHRISTIAN MISSION.

The ordinary weekly service of the Hackney Spiritualist Christian Mission, was held last Sunday evening at 7, Ellingfort Road, Mare Street, Hackney, London. Mr. C. R. Williams officiated, and Miss Barnes was the medium. Among those present were Mr. A. Dennis, Mr. C. Dennis, Mr. and Mrs. J. Coyle, Mr., Mrs. and the Misses Coulson, Mr. and Miss Vandyk, Mr. and Miss Harris, Mr. R. Jones, Mr. C. Lashmar, Mrs. Button, Mr. Charles Bradley, Mr. G. Carter, Mr. Tomlinson, and Mr. Cole.

The service opened with the singing of the following hymn* given out by Mr. C. R. Williams:—

"Oh for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe:

"That will not murmur or complain
Beneath the chastening rod;
But in the hour of grief or pain
Will lean upon its God:

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

"Lord give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home!"

NEW TESTAMENT SPIRITUAL MANIFESTATIONS.

Mr. Williams then read the following portion of the twelfth Chapter of the Acts of the Apostles:—

"Now about that time Herod the king stretched forth his hands to vex certain of the Church.

"And he killed James the brother of John with the sword.

"And because he saw it pleased the Jews, he proceeded further to take Peter also, (then were the days of unleavened bread).

*All the hymns sung during the evening were from *Songs and Solos*, sung by Ira D. Sankey. London: Morgan and Scott, 12, Paternoster Buildings.

"And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

"Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

"And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

"And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

"And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

"And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

"And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

"But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

"But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

"Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

"And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Cæsarea, and there abode."

Next, hymn 67 in the collection was sung, beginning with the lines:—

"There's a beautiful land on high,
To its glories I fain would fly,
When by sorrow pressed down, I long for my crown,
In that beautiful land on high."

SPIRITUAL POWERS OF VISION.

Mr. Williams then read part of a published discourse on spiritual vision, after which he said: Sometimes I have had clairvoyant powers. The other evening when in bed, suddenly I could see the sky, stars and moon, as clearly as if I had been out of doors. The gift is a beautiful one. Some, whose powers

are more developed, can habitually see the spirits of friends who have departed for the higher world, showing that there is a natural sight and there is a spiritual sight. Not long ago our medium, Miss Barnes, visited a lady in Clapham, who said that she had a special object in sending her the invitation; she asked Miss Barnes to enter the various bedrooms of the house, about eight in all, and to tell her if she felt exceptional sensations in any one of them. The lady had taken special precautions to let nothing in her own demeanour or in the appearance and arrangements of the room itself, give any clue to the medium as to which was the right apartment, or what incident was connected with it. In one of the rooms she saw a gentleman she had met before, and said that he had departed this life, although on the previous occasion of their meeting he had been apparently in good health. The room was the one which had been used by him. Last Sunday evening we had four clairvoyants at our service here, who all had the same vision simultaneously; three of them also had a vision of a lady who is still in the flesh, but very ill. As another example of clairvoyance I may mention that once I was at a prayer meeting at which half-a-dozen of us took part; of a sudden I was caught away, so to speak, "to the third heaven;" my earthly body seemed to have been lost; I saw a temple in the distance, and I exclaimed "I am dead! I am dead!" Then I found myself in my normal state in my body again. Another instance—About three years ago I suffered much from the chest, and kept a lamp burning in my bedroom throughout the night. About midnight I felt myself outside my body; the sensation was like that of having two bodies, and while in that state I noticed that it was twenty minutes to one o'clock. Next morning, while the incident was not in my mind, the medium, whose bedroom was on the floor below mine, told me that she had seen me in the middle of the night standing at the foot of her bed. She said that she struck a light and then I vanished, and she saw by her watch that the time was twenty minutes to one. The Church of England is much less bigoted than the Nonconformist churches, in recognising the truth about spiritual powers. Two Methodists from Plymouth came here one day to witness the manifestations, and I chanced to mention their names in a little notice of the séance I sent to *The Medium* newspaper; the result was that they were both expelled from their Church. There is much more toleration

in the Church of England than in Nonconformist bodies.

A hymn beginning with the following verse was then sung:—

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

Mr. Williams next uttered an extemporaneous prayer, in the course of which he asked for blessings to be outpoured upon the spirits and mortals assembled in that room, and that the former might be empowered to produce striking manifestations of their presence. He also prayed for ministrations from the angel world for the sick members of the Mission.

The following hymn was then sung:—

"Knocking, knocking; who is there?
Waiting, waiting, oh, how fair!
'Tis a Pilgrim, strange and kingly,
Never such was seen before;
Ah, my soul, for such a wonder
Wilt thou not undo the door?"

"Knocking, knocking; still He's there;
Waiting, waiting, wondrous fair;
But the door is hard to open,
For the weeds and ivy-vine,
With their dark and clinging tendrils,
Ever round the hinges twine.

"Knocking, knocking—what, still there!
Waiting, waiting, grand and fair,
Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes, so tender,
Of thy Saviour waiting there."

PRAYER AND PSYCHOPATHY.

Mr. C. R. Williams then said:—Those assembled here on Sundays are all believers in Spiritualism, so we do not subject the medium to any tests whatever; we rather seek to let our spirit friends give strong evidence of their presence, or otherwise, as they may see fit or may find it in their power. On Mondays we hold a *séance* for inquirers, and then we try to obtain the manifestations under as conclusive tests as possible, in order that they may have within their own knowledge, the evidence which was once necessary for ourselves. In connection with our Society I should like to establish a little benevolent fund for the good of the sick, no matter whether they belong to our little Mission or not, so that in cases of illness we may not alone help them by prayer, but also in a more material way. I believe in the power of prayer to occasionally heal disease. Only a few days ago, and in this neighbourhood, the Salvation Army cured a

woman by prayer; she suffered from curvature of the spine, and attended on crutches, but there before the multitude she threw away her crutches and walked home healed. The case was governed by some law, no doubt. The laying on of hands has sometimes other influence than that of healing. About twelve months ago a young man came here endowed with incipient spiritual clairvoyance; he could see the faces of spirits, apparently the size of a farthing. I mesmerised him, and saw no more of him till a few days ago, when he informed me that from the time I mesmerised him his clairvoyance developed rapidly; he joined our circle that evening, and gave us a most interesting clairvoyant sitting.

THE SEANCE—SYNCHRONOUS VISIONS.

Miss Barnes and two others then sat along two of the four sides of a slimly built rectangular table, the size of the top of which was about 24 inches by 18 inches. The unoccupied sides were towards the spectators, so that the knees, feet, and hands of the three sitters were in full view. The light was good. A hymn was then sung, beginning with the following verse:—

"Work, for the night is coming,
Work, through the morning hours;
Work, while the dew is sparkling,
Work, 'mid springing flowers;
Work, when the day grows brighter,
Work, in the glowing sun;
Work, for the night is coming,
When man's work is done."

At the close of the hymn, raps were coming freely from the table, and in response to questions they indicated where each person present was to sit during the cabinet *séance* which followed.

The cabinet consisted of the recess formed by the bow windows of the room overlooking the street; curtains were drawn in front of the recess. In the course of about three-quarters of an hour, three or four heads, and a few hands, came one at a time momentarily from the cabinet. One of them was a black one. The light was not good enough to enable the features to be criticised.

Afterwards there was a dark *séance* round the table. Two clairvoyant sitters, at opposite sides of the table, said that they saw a luminous fountain upon it. Then one of these clairvoyants saw a luminous glass bowl with water in it, and a hand entering the water; some two minutes later the lady clairvoyant also saw this, and they both saw the hand leave the water, and approach the gentleman clairvoyant; then a third clairvoyant, a man, saw the hand

but not the bowl. Shortly afterwards the vision departed from all three of them.

At about nine o'clock the proceedings closed with the singing of the doxology.

Afterwards Mr. Williams told us that he knew at the outset that the *séance* would not be a strong one, because Miss Barnes gave a few short coughs on entering the cabinet, as if from some impediment in her throat. He had noticed that with such precursory symptoms, the subsequent *séance* was invariably a weak one. The meeting was an exceedingly harmonious one, and the sitters have fallen into a set system of procedure at these Sunday services.

THE WEIRD MUSIC OF AIRLIE.

The *Court Journal* of last week says:—"The death of Lord Airlie at Denver, Colorado, has given a great shock to his friends, who had been anxiously looking forward to his return from America. The object of his lordship's visit to Denver was the purchase of a tract of grazing land for one of his sons. It was to be foreseen that as soon as ever the sad news of his lordship's death had reached Cortachy Castle there would be more than one 'auld wife' who would testify to having heard the 'Airlie' which never fails to salute with sweetest harmony the departing spirit of the head of the house of Airlie. This music is heard in the wood adjoining the Castle, then after approaching the building, can be distinctly followed to the chapel, when it dies away in a plaintive dirge above the family vault, where lie buried the former lords of Airlie."

To the Editor of "*The Daily Telegraph*."

Sir,—The warning which is heard at Cortachy when any misfortune is about to befall the Airlie family is a single drummer, not a band of music.—Yours faithfully,
October 5th.

N. MACLEOD.

To the Editor of "*The Daily Telegraph*."

Sir,—I can confirm the story of "the Drummer boy." The following facts were related to me, not long after their occurrence, by a lady connected with one of the oldest titled families in Scotland, and who was on intimate terms with many of my own family, and nearly in the following words: "Early in the spring of 1845, I went on a visit to Lord and Lady Airlie. Arriving late I had to dress rather hurriedly for dinner; while doing so I heard what appeared to me a band of music at a distance. On naming this casually to the gentleman who sat next me at dinner, he said in a whisper, 'Say nothing now, it was the

drummer boy you heard; I will explain by-and-by.' During the course of the evening, he told me of the legend, of which I was then ignorant, namely, that before the death of a member of the Airlie family a drum was always heard to beat in one of the corridors of the castle. Lord Airlie was then in delicate health, hence the anxiety of my neighbour to prevent further remarks on my part, in case they might reach the ears of his lordship, near whom I sat."

I have only to add that Lord Airlie recovered and lived for, I think, four years after this time, but poor Lady Airlie, who was then quite well, died very suddenly at Brighton a short time afterwards—in June, I believe.—I am, Sir, your most obedient servant,

Dumpton, Kent, Oct. 6th, 1881.

F. H. GROVE.

A correspondent of the Birmingham *Daily Post* gives the story of a lady of the highest character, who affirms that she heard the music on the occasion of the last Lord Airlie's death. Miss S. was one of his lordship's guests at the castle at the time in question. He had had an attack of gout, but it was considered slight, though lady Airlie had excused herself to her guests for remaining in attendance on her noble husband. Miss S. had been wandering in the woods, and was walking slowly towards the castle, when she was suddenly startled by the sound of music, which, seeming now distant, now close at hand, induced her to believe that some village ceremony was going forward in the neighbourhood. With this impression she followed the sound to right, to left, backwards, forwards, until the plaintive wail, so indicative of mourning and despair, by which the bagpipes announce the death of a Highland chief, became as distinct as possible. From that moment the music, which had varied in its position, remained playing steadily before her, while now grown nervous and excited, she hurried towards the castle, and as she crossed the lawn in front of the building she was completely overcome by the certainty that the music was still floating around her, although no single individual was to be seen through the whole of the wide landscape open before her gaze. The harmony accompanied her as far as the chapel door, by which she had to pass to gain the steps of the hall. At that place it ceased altogether, and Miss S., who is neither weak-minded nor superstitious, recovering from the awe she had experienced from the phenomenon, paused to listen attentively, but no further sound being heard, she hurried to her room to dress for dinner, for which the

second bell had long since sounded. On entering the drawing-rooms where the assembled guests were awaiting her arrival, she endeavoured to explain her delay by describing the cause as being due to the walk through the wood, and the heavenly music she had followed in the fruitless endeavour to obtain a sight of the performer, and would have gone on with her story had not she perceived the sudden expression of panic which overspread the countenances of one or two members of the company, and the deadly paleness with which Lady Airlie herself stood listening aghast at the declaration. The tact of the narrator would have led her to cease her description, but just then the summons to dinner came to her relief, and she descended the stairs with a feeling of guilty embarrassment at the effect produced by the tale. The nearest neighbour at dinner enlightened her as to the fearful meaning her words had conveyed—all the more terrible, inasmuch as the doctor had pronounced his patient not quite so well as on the day before, and had, therefore, signified his intention of returning to the castle at night. The next day all was over. His lordship had been seized with gout in the stomach, and had died after a few hours' agony, verifying the truth of the warning conveyed by the "Airlie music" to the very letter.

Mrs. Ann Day (formerly Gladden), of 31, Burgoyne-road, S.W., writes to the *Daily Telegraph* questioning the statement of Mr. Macleod that the traditional warning of impending disaster in the Airlie family consists only of the sound of a drum. She says:

"Early in the year 1845 I went to Cortachy Castle in attendance upon Miss Margaret Dalrymple, who was paying a two days' visit to the Earl and Countess of Airlie. We arrived late in the evening, and Miss Dalrymple had only just time to dress for dinner. As she rested for a few minutes on the sofa, however, (this she told me some time after we had left the castle), she heard distinctly, as if immediately beneath the floor, the sound of fifes and afterwards the beating of a drum. While at dinner, she remarked to Lord Airlie, who sat near her, 'What is that strange music you have about the house? You assuredly have an excellent piper?' Lord Airlie, without replying, dropped his knife and fork and retired from the dining-room. Later in the evening the place seemed to be all in confusion, and I learnt that Lord Airlie, after leaving the table, went to the library and dined in solitude. The next morning,

whilst the family were at breakfast, I was quite alone in Miss Dalrymple's room, and as I stood before the fire I heard as I thought, a carriage drive up, and stop dead, directly under my feet. Immediately there followed the sound of another carriage driving up, and stopping in exactly the same manner. And then as if following the vehicles, came the tramp, tramp, tramp, of marching soldiers. Then I heard some shrill notes of the fife so distinctly that I looked round instinctively, expecting to see a piper in the room. In another moment I was still more startled by the beating of a drum. About this there was something indescribably disagreeable; it seemed as if the drummer were making his way through the floor. Being a perfect stranger to the place, I thought there might be a coach road and an entrance door to the castle, near the room in which I stood, and that some distinguished guests were arriving or departing. On looking out of the window however, I found there was no door or coach road near, and not a human being to be seen. I concluded, therefore, that the sounds must have been echoed from a distance. The next morning before our departure, Lady Airlie came to the door of Miss Dalrymple's room, to give her a £5 note for an orphan school in which she was interested. Neither of us ever saw the countess again. She was confined of twins at Brighton some months afterwards, and died. It was not until Miss Dalrymple, a few days after we left the castle, asked me if I had heard "the strange music there," that I disclosed my experience, and then for the first time I learnt from her the tradition about the Airlie drummer boy. She told me that she herself had been totally in ignorance of it until her allusion at the dinner table to the music she had heard elicited from another guest an explanation."

J. H. D., of 81, South Audley Street, writes as follows to the *Daily Telegraph* of last Wednesday, in answer to an objector:—"It is hardly reasonable to assume positively that Miss Dalrymple was in error in supposing that she had not heard of the Airlie music legend, and again to assume that she had told it to Mrs. Day, who had likewise forgotten it. Stranger still is the idea that the legend having become entirely effaced from Miss Dalrymple's memory, her imagination should nevertheless have conjured up the sound of fifes and the beating of a drum. Soon after Miss Dalrymple's return from Cortachy Castle I well remember hearing her account from a relative of mine, the wife of the late Sir Neil Douglas, of what she had

heard there, and of the painful impression it had made on Lord and Lady Airlie—not weak people.

A HAUNTED HOUSE.

To the Editor of "The Daily Telegraph," Oct. 7th.

Sir,—The extremely suggestive letter of "Master of Arts" makes me wish that he or somebody else would exorcise a ghost—if such a thing there be—of my acquaintance. I know a household in the West of England which is completely upset and rendered miserable by apparitions and mysterious occurrences which can neither be explained, terminated, nor tolerated. The lady of the house, in spite of all efforts to live down the annoyance, is driven to live away from her home as the only means to restore her health, seriously shaken by what is constantly seen and heard. The house is ancient and well built, and cost the present owner a considerable sum of money. He is a shrewd, sensible man of the world, the last to allow the reality of phenomena which diminish the value of his property. Yet from the time of his first marriage till now there have been seen, again and again, the shadowy form of a woman holding a child in her arms, and noises and nocturnal disturbances have continued. My friend's second wife has been even more troubled than the first. She has repeatedly seen the figures, sometimes plainly, sometimes as vague phantoms. Ghostly hands have been witnessed on the stair-rail, and governesses and visitors have noticed fitting lights, steps on the staircase, and doors opening and shutting in the dead of the night. The children playing in the nursery have been known to jump from their rocking-horse, and run hurriedly downstairs, crying, "We cannot stay upstairs, mamma! There is the lady again!" My friend has applied every test which a healthy unbelief in "spirits" and a knowledge of human nature would suggest. Traps have been set to catch the supposed trickster; children and servants have been closely scrutinised; hard-headed guests have watched with him; I believe that an accomplished London detective has been secretly engaged to investigate the nuisance. Yet it continues, and though no actual mischief attends the midnight wanderings of the phantasms, or their queer proceedings, the worry, the discomfort, and the perturbation may be imagined.

Now, taking these things for true, and such they are—though I merely outline the long misery of this innocent and refined household—

what does it all mean? Can a state of things so annoying be put an end to by any practical means? I am quite sure my friend would be glad enough to find anybody who could really render his costly and commodious abode once more peacefully habitable. Let nobody reply that it is "rats," or anything which common sense could have lighted on. The victim of these mysteries is as intelligent as he is courageous and calm-tempered, and will be a poorer man by many thousands of pounds if he cannot serve a writ of ejectment upon these noises and their cause. My name (which please suppress) will assure you of the perfect good faith of these particulars—I am, yours,

A SCEPTIC.

A re-issue of Mr. A. R. Wallace's *Miracles and Modern Spiritualism*, has just been made by Mr. Trübner.

MR. ALEXANDER CALDER has returned to England from Calcutta. Mr. Eglinton, the medium, has just set sail for that city.

SPIRITUALISM IN MARYLEBONE:—At the close of the reading of the paper entitled "Notes on a visit to Paris," published in another column, Mr. J. M. Dale said that he had been fired with enthusiasm by the remarks made about the independence of mind of Lady Caithness, in certifying the reality of spiritual phenomena; he wished that a greater number of persons of high influence had the same courage. Mr. Wilson asked Mr. Harrison for some information about materialisations. In the course of the reply of the latter, he said that most, but not all, of the so-called cabinet materialisations, were but the medium in a trance, which the outside public would never believe; also that if Spiritualist organisations presented such phenomena to disbelievers, or took money for any kind of public *séances*, they would sooner or later get the movement into disgrace, and that the medium, with perhaps some of themselves, would be locked up in prison by a discriminating Government. He did not suppose that any such words of warning would have very much practical effect. Next Sunday evening at seven o'clock, Mr. Mac Donnell will lecture to the Marylebone Society of Spiritualists at the Quebec Hall, 25, Great Quebec St., London, on "The Sunday Sabbath." On Monday, from two to four, Mrs. Davenport will give psychopathic treatment free. Favourable accounts of her powers have reached us.

Answers to Correspondents.

MR. R. W. FRYAR, of 8, Northumberland Place, Bath, wishes to hear from anyone having a copy of Lyde's *Asian Mystery*.

We have received a letter from Fletcher, and of course are not going to publish anything whatever he says about respectable people; he must write to his recognised organ in London if he wants publicity.

A. G., SMILA: We are glad to receive your communication, which will appear next week.

E. B., BRISTOL: Your last letter has been mislaid in changing office. The correspondence about the medium has been preserved by us.

K., We cannot use the information as you suggest. If a man is censured privately he has a right to demand the foundation, and none but disreputable people will listen to injurious remarks made in private behind the back of the attacked individual. There is already too much of this system, dishonouring Spiritualism. We cannot use against him information which may not be produced.

R., The principle they advocate is, that utterances in private are sufficient reparation for slanders in public.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipzig 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. O. 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.

CONTENTS.

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

CHAPTER II :—Henry Slade's first visit to Leipzig—Professor Fechner's observations of the movements of a Magnetic Needle a 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.

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

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

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

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

CHAPTER VII :—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at séances

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 cwt. 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.

CHAPTER VIII :—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Poe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zollner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

CHAPTER IX :—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Ball of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

CHAPTER X :—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Sceptious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

CHAPTER XI :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

CHAPTER XII :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

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

APPENDICES.

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

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B :—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

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

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

PRICE 12s. 6d. POST FREE.

The Spiritualist Newspaper Branch Office, 38, Museum Street, London.