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THE ALLEGED HIMALAYAN BROTHERS.

The assertion that a secret Brotherhood exists in the fastnesses of the Himalayas, who, from their mountain home, can produce psychological manifestations in various parts of the world, has been forcibly advanced both among Spiritualists and the general public, this time by Mr. A. P. Sinnett, who is known both in London and in India as a good literary man, and much attention has been given to the subject in the last three numbers of this journal. Any evidence that a section of the psychological phenomena can be produced by human beings still in the body, would be welcomed on all hands, as an enlargement of the domain of the experimental branch of Spiritualism, and as tending, by bringing the phenomena more under control, to enlarge knowledge of the subject, and to furnish a means of protecting mediums from the moral and other dangers which sometimes beset them. But on carefully examining the details of the facts published by Mr. Sinnett, it seems to us that they strongly point in the direction of Madame Blavatsky being but a strong physical medium, mistaken or hallucinated in her theory. Nobody but herself has publicly testified to having seen one of these Himalayan Brothers; a statement has, however, been made that Colonel Olcott has occasionally seen some of them, but as yet no direct utterance from him on the point is before the world at large.

A second assertion is, that Madame Blavatsky can produce some of the minor phenomena by her own will-power.

On carefully reading and accepting Mr. Sinnett's description of the phenomena on which he bases his belief, it seems to us that they point away from his conclusions instead of supporting them, and the reasons for not agreeing with him have been published. In the first three or four years during which intelligent inquirers come much into contact with the marvellous phenomena of Spiritualism, the mind, after first accepting their reality, is usually somewhat at sea after being dragged from its old moorings, and it takes a long time and much unwilling experience, to become certain of the general untrustworthiness of the

utterances which ordinarily accompany physical manifestations. Mr. Jencken, among others, has given the public out of his vast experience, valuable testimony on this head.

The main point advanced in these pages has been, that although Madame Blavatsky, like Mrs. Jencken and various mediums, obtains raps with facility whenever desired, the major phenomena cannot be produced by her at the time they are most wanted; also, that the idea of the superior powers alleged to produce them being the Himalayan Brothers, depends upon her personal belief, without further evidence of the Brothers' existence being before the public.

Some minor speculations will now be suggested, not as decisive on the point, but as straws which may possibly indicate the true direction of the stream of facts.

Mr. Sinnett states in substance, that a man is not "made" a "Brother," but after years of probation necessarily "becomes" one, because of the purity of his life and aspirations. Now this kind of life, our correspondent, "J. K.," has led, and so rigid has he been as to have abstained from animal food and tobacco for years, which we believe Madame Blavatsky has not done. This comparison might perhaps be pushed farther. How then is it that Madame Blavatsky has opened up communication with these "Brothers," whilst "J. K." has not done so, and is ignorant whether they exist? Can Madame Blavatsky introduce him to them?

A multitude of cases (see the book *Spirits before our Eyes*) indicates that when the spirit of man is most active in producing psychical phenomena at a distance from his body, that body is usually either in an ordinary or mesmeric sleep. Numerous precedents point in direction of the loss of will-power over the body, being a favourable and commonly present condition for the production of manifestations away from the body. But Madame Blavatsky is very wide awake in the body, like the more completely developed physical mediums, when phenomena occur in her presence.

There is little doubt that strong physical mediumship is largely connected with the animal part of the nature of the individual, the animal proclivities being usually strongly developed in one direction or another. A year or two of the diet of "J. K." would probably reduce the powers of a physical medium to a minimum, if it did not obliterate them altogether. Hence, if Madame Blavatsky is a strong physical medium, her diet is probably far different from that required by the adept-

ship of "J. K." How the facts are as regards Madame Blavatsky we do not know, but if her abstention from various kinds of food and beverages resembles that of "J. K.," this one item goes more against than in favour of the speculation of her being a physical medium.

That at night, during sleep, she obtains psychographic communications, is an occasional feature of physical mediumship.

That her best manifestations are obtained in the midst of specially genial surroundings, is a strong feature of mediumship, and not in favour of the idea of her having power to govern them. Mr. Sinnett would probably have been glad, had some of the chief sceptics in relation to the Blavatskian phenomena been present at the "cushion" manifestation, just as a Spiritualist often wishes that some irritating disbeliever, for whose opinion he cares, were present when exceptionally fine phenomena are taking place.

The "opinion" of many persons that Madame Blavatsky can govern some of the manifestations is not evidence; probably others have seen them, and think that she does not control them. It is a curious thing that if anyone repeatedly, and with determination, asserts a highly improbable thing to be true, he is sure to find *some* minds so constituted as to believe him. Let a man strongly assert to a crowd that a stone lion wags its tail, a few in the crowd will soon announce their belief that they see it wag too. Let a claimant arise for the Tichborne estates, believers spring up apace, including the indignant woman who said, "Well, if he is Arthur Orton, why shouldn't he get his rights?" Let a slanderer publicly launch an untruth and pertinaciously stick to it, he is sure to be seen with some supporters. There are, it is true, men who require better evidence before believing, but over a new and important question facts are the things needful, not opinions.

The existence of the alleged purified Brothers may be questioned on moral grounds. As a general rule, the lower the spiritual nature of the individual, the more secretive is he. Truth loves the open air and sunshine; the most attractive people met in society, are as bright and open as the day. But those who lead lives in which they try to get all they can to the disadvantage of others, those who are deeply immersed in the tricks of trade, and those who, like a shady section of the legal fraternity, live by swallowing the property of the widow and the fatherless, are necessarily secretive. Their lives will not bear publicity. From dislike to

secrecy, we have always hitherto refused to join even any society which enjoins secrecy in any particular. But in addition to the abnormal secrecy about themselves fostered by the Himalayan Brothers, it is manifestly a selfish and reprehensible life to leave the world with its sorrows and its sins needing alleviation, for the sake of personal spiritual advantages. Such a life does not appear to be a good life, but one of intense greediness on the spiritual plane.

Perhaps much of the public antipathy to Spiritualism lies with secretive people, who have a latent dread that if Spiritualism and its powers be true, the time must come, either in this world or in the next, when that which is done in secret, will be proclaimed on the house-tops.

That a section of Spiritualists should try to lead better lives, should study the religious philosophies of all ages, and attempt to obtain control over spiritual phenomena, is good work to undertake. Under present conditions it is however best that the few, and not the many, should devote themselves to the study of ancient and modern unsectarian divinity. Other needs of the hour are more pressing. There are too many theories and far too much talk, religious and otherwise, in the world. The somewhat scarce people who show what is in them by their acts, and who talk little, despite the example of the British Parliament, are the need of the time. For instance, when a lady of high religious aspirations recently entered with enthusiasm the abode of Spiritualism, in the belief that it was what it ought to be, she was promptly swindled by some of the servants and slandered by others, in the entrance hall. Upstairs, in one room, were people listening in the dark to the din of flying fiddles, and receiving with aspiring minds the revelations of angels named Johnny, Jemmy, Joey, Tommy, and Toby. What had they to do, whilst thus indulging in their religious exercises, with what was going on in the hall? In another room were the Theosophists, proudly controlling their own fiddles with their own will-power, whilst singing the anthem: "Thank God that we and our Himalayan brethren are not as other men are," and lashing themselves, as the vulgar might mistakenly fancy, into a high state of self-righteousness. If servants were making a victim of a lady visitor downstairs, was that any reason why they should rush to her aid? No. In these anti-chivalric days, such household trifles could not possibly be expected to divert the attention of noble creatures who

were receiving religious revelations from the Himalayan Brothers, and submitting to vaccination with Yog, direct from the young gentleman with the dubious turban. Besides, had not their superiors, the Himalayan Brothers themselves, sent a much respected lady out into the world all alone, to fight for their principles, after furnishing her with inadequate weapons, and credentials which necessitate adverse criticism?

The spirits who produce manifestations on the physical plane, often have a keen appreciation of a joke, and are not above amusing themselves at the expense of slightly credulous sitters. Koot Hoomi's name, which he admits is not his real one, but his "mystical Thibetan name," is manifestly a humorous corruption, suggested maybe by Serjeant Cox, of "Who am I?" From his Himalayan heights he doubtless saw that the question would be a vortex of interest in the future.

MORE OF THE THOUGHTS OF AN ADEPT.

When man relinquishes the irrational mode of life, and abstains from alcohol and flesh meat, the low sensual animal life no more exists for him. Woman, then, also resumes her purity, and is no more regarded as a mere toy. There is a divine principle in the thought of man, and also in the love of woman, but it only gains its full expression in a pure, natural life.

Woman's weakness is her belief in man as he is. In looking up to man as a being superior to herself, the Divine Being within her is disregarded. Woman, when undeluded by false ideas engrafted by custom, has intuitions which are unerring. God lives even more in the unclouded involuntary unconscious feelings of woman than in man's clouded reason. Man may reason, but woman feels. Woman would consciously live in the divine manifestation if man were but exalted enough to guide her. There may be, even in this degraded sensual age, many women who are unconsciously immaculate, and who would arrive at the Perfect State if the way were but pointed out to them, and they were not deluded and degraded by the errors and impurities of depraved custom. Both man and woman could be perfect if they did not repress their nobler, loftier divine nature, to live only an irrational, sensual, animal life. The last sophistry of sensuality is:—"We must live according to the laws of our nature," meaning thereby the artificial demands of depraved customs. Not only have men degraded their divine nature, but they

will not even recognise its existence; they imagine that if they were to renounce sensuality they would be renouncing God, and would not be able to live; or that such a life would not be worth living.

There is a proverb current among the wise:—

“Who loves much, Wine, Woman and Song
Remains a fool all his life long.”

But the fool in his folly twists it the wrong way and says:—

“Who loves *not*, Wine, Woman and Song
Remains a fool all his life long.”

And when the fool speaks of “love,” he means “animal lust,” for any fool can indulge, but the wise only abstain.

Let human beings live rightly. Let their children be rightly educated, and be early instructed in physiology; let them know the grave responsibilities of being the possessors of a human body, “the temple of the living God;” let them know they will be what they make themselves, and let them not dare to indulge in impurity.

By purity we are united with the absolute. The pure in heart only can know God. Flesh and blood cannot enter the kingdom of heaven. Chastity is the guide to the Deity.

Each individual exists in an almost infinite superabundance of vitality, which is mostly indiscriminately wasted.

Life and thought are convertible, or rather identical. The principle expresses itself in man, when man is rightly developed, as “thought,” but when man is undeveloped, it expresses itself as “animal energy.” The very same principle which, in its higher pure state, is “thought,” is, in its lowest state “lust.” “*Demon est Deus inversus.*” Where the divine aspirations are crushed, lust is the inevitable result, for when the divine nature finds it impossible to give her highest expression in one individual, she urges him on to reproduction that she may have another instrument in the offspring.

Every being, even in its greatest depravity, is a god in its own voluntary estimation, and considers the world to exist only for its own special enjoyment. Could a pig be asked, “For whom was the world created?” he would grunt as reply: “For peeeegs.” He has as much right to his opinion as a man has to his, but the pig must not attempt to induce men to welter in the sty in pig fashion. But should a pig missionary, or a pig-headed missionary, ever attempt to preach a porcine morality to human beings, and should he attempt

to persuade men that there is no happiness but in swinish sensuality, and that all must alike welter in the mire even as he does, we must take the liberty (aided by some sticks) of driving him back to his sty, where he may grunt porcine ethics to the porcine, but not to human beings. For the sty of bestiality is fit for the pig, but to man pertains the Temple of Reason.

Having emerged from the slough of the senses, living rationally and upon right food, man should follow the straight path which leads him to the Deity, by fixing his thought, not on delusions or on transient things, but on the absolute alone, and he should not permit anything impure or vain to enter his mind; he should be unmoved by any combination of circumstances, but keep to his path, not heeding fallible likings and dislikings.

All passions originate in the depraved senses, and become expressed in impulsive liking and disliking; the direction of this impulse is acquired by custom: it is therefore not the pure natural intuition, but merely an impulse in a certain direction which has been habitually acquired. This impulse must be strictly watched, and ruled by rational volition; where it is found to be wrong, because irrational, and not in accordance with the divine design, it must be strictly suppressed, and the false enjoyments must be denied.

Man being partly an animal, and born of depraved parents, seeks instinctively sensual, false, transient enjoyments; it is not to the lower instincts that man should trust, but he must most rigidly rule these by his rational and volitional capacity and power.

The imagination can only become purified of acquired depraved sensual impressions, when it is strictly ruled by reason, that it may not serve as a delusive excitement to the senses, veiling their depraved desires acquired by wrong custom.

A man aiming at perfection must only think that which is right and true, and whatever is wrong, although it appear in brilliant guise, its foul perversion must be rightly understood and beheld in its true light. Man should only act rationally, for then he will also act in accordance with the divine design.

To rule the imagination rightly (first negatively) is a chief part of ascetic practice. Does reason once rule, no passions can arise. Are the passions tamed, then the body (the senses) too submits to higher guidance, and when self-will no more rules, the divine will can make itself heard, and the soul obeys it. Then the

soul is consciously led by divine guidance until the occult becomes manifest. J. K.

DR. MACK.

Dr. Mack, who helped Mrs. Hart Davies to recover some of her property in America, is being prosecuted in Boston, Massachusetts, to "recover" on the sureties of \$40,000 entered into last autumn, and the case begins to-morrow in the Civil Court of the Common Pleas.

The Fletcher swindle would have done little harm to Spiritualism in England, had any leading men here provided means for the expression of the detestation of the great body of Spiritualists, at acts like those of which Mrs. Fletcher and others were convicted at the Old Bailey, and their sympathy with and approval of their suppression. For aught the public know, Spiritualists everywhere, like some of the Fletcher's intimate friends, may be sympathisers with the convict. It would have been a good thing if it had been a public prosecution under the auspices of the whole Spiritual movement.

However, by public inaction the injury to the movement has been inflicted. It might yet be repaired to a large extent, if some of our public men made it a fact, and if it were published in English newspapers, that a memorial was being signed by Spiritualists throughout this country, expressing sympathy with those who brought the offenders to justice, and recording opinions about fraudulent mediums.

Such a step would also be beneficial to Dr. Mack in the middle of his present expensive and harassing position.

The Banner of Light, in America, has all along suppressed all the evidence against the Fletchers, and has been describing them as martyrs. To this day it recognises Mr. Fletcher as a fit and proper person to give public religious teachings in Spiritualism, and it prints eulogistic notices of his Sunday meetings. Hence, it is possible that many Spiritualists in America are entirely ignorant of the facts of the case, so a large public memorial from England would do good abroad, and remove from the public mind most of the stigma now resting upon Spiritualism at home.

OBITUARY.—The death is announced of Dr. John Mill, formerly well-known as a lecturer on mesmerism, and whose work on the use of clairvoyance in medicine, was published some years ago. The deceased was a prominent writer on the daily press, and his biography of "Disraeli," his works in the cause of technical education, and on the Secret Societies of the Levant, have been for years past recognised as exhaustive. He has left many friends to lament his loss.

THE INSPIRATION OF AUTHORS AND POETS.

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

WHAT "Scrutator" says on inspiration is exceedingly interesting, and demands the most serious attention of psychologists, but in such speculations we must be on our guard to critically examine what is affirmed. Now if Scrutator can cast away prejudice, and carefully examine the arguments of Judge Holmes, touching the real authorship of the Shakespeare Plays, he may come to see clearly that the stage manager, Shakespeare, never did or could have written any one of the plays attributed to him. What Ben Jonson said was—"I remember the players have often mentioned it as an honour to Shakespeare, that in writing (whatever he penned) he never blotted out a line," on which the judge remarks: "Now, no man knew better than Jonson, not even Pope, the utter impossibility of such work as these dramas being dashed off, in a rapid first draught, at once finished and complete, without a line blotted. That the players thought so, must have been a fine joke for him and Bacon: that the players said so, may be taken as evidence that they thought it a pretty jest themselves. Bacon transcribed the *Novum Organum* some twelve times, before it was finished to his satisfaction. Burke copied his *French Revolution* six times, before he would suffer it to receive the final stamp of the press. Smaller poems *may* have been sometimes composed and written, I own, at once complete. Goethe tells us, that sometimes, when he had conceived a sonnet or a song, he immediately ran to paper, and jotted it down, before it should vanish from his memory. Alfieri wrote his tragedies first in brief prose, then in extended form, and lastly, put them into verse; and Virgil, about to die, after many years of toil, is said to have commended the *Aeneid* to the flames as not yet finished to his liking. Miss Martineau says of Carlyle, 'that so fastidious did he seem to be as to the expression of his plainest thoughts, that almost every other word was altered; and revise followed upon revise.' Where is the record in all literary history of extended composition like these dramas having been spun out in this Arachore-like fashion? The very proposition is well-nigh absurd." Besides, fair copies would be made for the actors' use, and to these only could they refer. Next comes Milton, whose *Urania* could only be a little play of the poet's humour. But to literally assume that all his high fame as a poet was undeserved, since he was but

the poor medium of some spirit or ghost unknown, is most degrading to living genius, and I scorn the idea as utterly incredible and untrue, and to my mind as a notion that must bring "spiritism" into well-merited contempt. I hope that Mr. Harrison, himself a fine poet, will speak his mind out frankly on this subject—"Out with it boldly; truth loves open dealing."—*Henry VIII.* Then the whole character of Milton's *Paradise Lost* is materialistic, and he indeed treats you with the very idea and plan of evolution from matter to spirit, and not from spirit to matter and form.

One first matter all,
Endors'd with various forms, various degrees
Of substance, and in things that live of life;
But more refined, more spirituous, and pure,
As nearer to Him plac'd, or nearer tending,
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More airy, last the bright consummate flow'r
Spirit odorous breathes; flow'rs and their fruit,
Man's nourishment, by gradual scale sublim'd
To vital spirits aspire, to animal,
To intellectual give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; this course
Is ofttest yours, the latter most is ours,
Diff'ring but in degree, of kind the same." &c. &c.

No Darwin or other, with a true, and I may say spiritual conception of materialism, could have expressed more clearly the order of nature, as we find it, from the elements up to form and function; as from the germ to babyhood, up to manhood, so is the order of progress of all nature doings, with mind not a final cause but last effect. The origin does not degrade us, but we exalt the wonder of the origin in the first elements, by the ancients figured as Cupid, resembling very much that other fable, the fable of the god of love.

The last time I saw Dickens was at a Mr. Procter's (Barry Cornwall's) birthday dinner, and on the question of inspiration and happy moments, Dickens said that it seemed to him a question of health; that he had never experienced any other difference, but got to work at the same time most days, and in health could always do the same amount of work in the same time. If he was sometimes haunted by the characters he had created, there was no more in that than in the composer being haunted by the tune he has last composed, or the actor by the character he is performing.

No doubt Scott wrote his *Bride of Lammermoor* on his back in bed, when ill and unable to rise. It was a true story, and the composing

of it into form did not need a spirit of any dead person to prompt him; he could better prompt the spirit. I should think ill as he was, that he should forget the performance is no more remarkable than Goethe and Barry Cornwall forgetting their poems or sonnets if not at once put to paper. Besides, laying tranquilly on his back in bed, with no interference of the senses, was the condition he had always found most conducive to thought, and that is the case with myself and many that I have known. In the *Diary*, February 10th, 1826, Scott notes that "The half-hour between waking and rising has all my life proved propitious to any task which was exercising my invention. When I got over any knotty difficulty in a story, or have had in former times to fill up a passage in a poem, it was always when I first opened my eyes that the desired ideas thronged upon me. This is so much the case, that I am in the habit of relying upon it, and saying to myself, when I am at a loss, 'Never mind, we shall have it at 7 o'clock to-morrow morning.' If I have forgot a circumstance, or a name, or a copy of verses, it is the same thing."

February 12th of the same year, on finishing *Woodstock*, Scott writes, "I never could lay down a plan—or having laid it down, I never could adhere to it; the action of composition always extended some passages, and abridged or omitted others, and the personages were rendered important or insignificant, not according to their agency in the original conception of the piece, but according to the success or otherwise, with which I was able to bring them out. I only tried to make that which I was actually writing diverting and interesting, leaving the rest to fate. I have been often amused with the critics distinguishing some passages as particularly laboured, when the pen passed the whole as fast as it could move, and the eye never again saw them, except in proof. Verse I write twice, and sometimes three times over." On the limits in art, Scott says: "It often happens that, in the very rise and origin of these arts, as in the instance of Homer, the principal object is obtained in a degree not equalled by any successor."

I am tempted to proceed, as so few are acquainted with these remarkable passages in Scott, but the spirit warns me that time and space have limits, as well as genius, and even the prime elements of nature itself, so enough said to the present purpose. To ponder and meditate is to invoke the inner self, free from the interruption of the outer senses, as when

Newton says how he set his mind quietly on his subject and waited patiently for the solution of a desired thought to come; but it was Newton, and Newton's own spirit that he waited upon.

Boulogne-sur-Mer, France, June 29th, 1881.

A VISION.

BY JULIET HEURTLEY.

Since Destiny sealed up her Girlhood's page
No sunshine came to cheer her saddened life;
Her youth "seemed fettered with the chains of age,"
'Mid sorrows deep and ceaseless inward strife.

Haunted with wistful longings.—Patiently
Praying for Light Divine to seek the Good,
And live for It; till, sensing her fidelity,
Christ's love might come to cheer her solitude.

Ever she watched and trusted for a change
That should console her life. (A little while
Fond watcher! Soon God's angels will exchange
Fair blossoms for thy thorns, and thou shalt smile.)

* * * * *

One eve she dreamed that her enchanted soul
Stood at a gate, amidst a path of flowers
Which shone like stars, and gently warmed her soul
With light divine.—Unconscious of the hours

She dreamed. Breaking the shadows of her fate,
Love filled her heart with all love's rhapsody,
Chasing her sorrows far, and showed the gate
Of Paradise. O happy phantasy!

She wakes no more . . . Her spirit flies
Across the starry space, unto the gate;
Greeting her spirit-love in Paradise,
Borne in His arms to her immortal state.

A DAYLIGHT SÉANCE IN THE STREETS OF ROME.

BY SIGNOR RONDÌ.

Having already published in *The Spiritualist* the details of several recent *séances* in the streets of Rome by gaslight, I think it would be interesting to record one which took place by daylight, before describing manifestations of another description.

One day my friend, Signor T., the private medium mentioned in previous articles, called upon me, being anxious about my latest news from London, as I received English papers almost daily. After luncheon we took our usual walk from Via Nazionale to Via del Corso. While walking, I said to him, that I wished to have a *séance* to ask his spirit guide some questions. My reason was, that in the paper I had just received, there was news which did not quite agree with what his spirit guide had given two days before, as early

information from London. My friend, in his usual obliging way, consented to my request.

We were then walking in Via del Corso, and I suggested that we should retire from that crowded thoroughfare to a quieter street. We accordingly took the first turning on the left, and entered the doorway of a passage. The medium passed into the trance state, and his guide said in effect: "Rondì, I know what you are going to ask me without your telling me. In what I said to you at our last *séance*, I have not a word to change. Wait, and you will see the result." While the medium was talking, a gentleman descended the staircase of the palace, and said, "How do you do, Rondì?" I recognised him as a friend who had been present at several *séances* years ago, at my house in Rome, and who was himself a good physical medium. At that moment I was smoking a cigar, but while talking with him my cigar went out. The medium meanwhile woke up.

While puffing at the dead cigar, and feeling in my waistcoat pocket for matches, I looked up at the medium, who is much taller than myself, and saw some wax vestas rolling along the brim of his hat, and falling to the ground between us. We were all three surprised at this manifestation, and while I was thanking the good invisible spirit for bringing me matches, I said, "John King, what a pity you did not bring a box of them." At once a box of vestas fell to the ground between us. I picked it up, found the face of an ugly old priest pictured on its outside, and it was full of matches. We laughed at the ugly picture, and thanked the spirit who had granted my request.

I naturally said to the spirit, "Where did you get the box from?" The medium was at once entranced, and the spirit answered through his lips, "From a boy passing by." I asked "Did you pay for it?" He replied, "Of course I did; I paid him three half-pence, instead of the proper price, a penny." I responded, "Where did you get the money?" The reply was, "Well Rondì, it is a question put to us many times, and people are afraid that we are stealing, but it is not so. You should know that there are several Spiritualistic societies which collect funds to aid in the development of the spiritual cause, so whenever we find a necessity either to help some poor people who are in need, or otherwise to aid in proving our presence, we use some of this money. I did so at this moment, to prove to you that we are always surrounding you, and

acquainted with your desires. Indeed, I gave you evidence just now that I knew a question you wanted to ask me, before you uttered it, and next I gave you what you wanted, at the very moment you desired to light your cigar. Sit then regularly for manifestations, and we will give you wonderful exhibitions of our power. You know how to guide mediums, so continue your *séances*, and you will be very pleased with the results. Few should be present at the sittings, and those alone admitted who come in friendship and goodwill." The spirit subsequently was true to his word, and we had manifestations calculated to convince disbelievers at a single *séance*. I will record the particulars in these pages soon.

22, Montague Place, Russell Square, London, WC.
June 29th, 1881.

THEOSOPHY AND SPIRITUALISM.

To the Editor of "The Spiritualist."

Sir,—I might perhaps leave you to settle accounts with your correspondent, J. K., and to demand from him the proofs of his assertion that "the phenomena attendant upon real adeptship are on an entirely different plane from Spiritualism." Allow me, however, to observe that the discussion is not advanced by ignoring the single distinction, in regard to evidence, which I have endeavoured to point out; or by the wholly mistaken statement that I have not denied "that the whole point at issue depends on the assertion of one person, except to the extent that a single witness, &c." Why is it, I ask again, that we believe the statements of mediums to the effect that the phenomena are independent of their conscious will and control, and that they are ignorant of the processes by which these phenomena are produced? It is because we see that this is evidently the case, or because we have no evidence to the contrary, and no reason to believe that they are in fact magicians, who, while exercising their powers, choose to disclaim them, and to give the effects the appearance of being independently caused. Now what would be the proper and only possible verification of the *opposite* assertion, that the phenomena were caused by their own will and science? Obviously, just such proofs of selection and control as no medium can give, and which are attested by Mr. Sinnett and many others in relation to the phenomena occurring in the presence of Madame Blavatsky. To say that the whole point at issue rests on the unsupported statement of this lady is wholly to ignore the verification which

gives that statement its only scientific value.* That Madame Blavatsky does not profess to be herself the chief agent, but ascribes the power to other living persons, makes no difference as regards the distinction to be established. The same sort of evidence which would support her statement that she was herself the agent, is the proof of her statement that the agent is another person, even though of this person *we* have no direct knowledge. For the evidence does not depend on our knowledge of the individual; indeed, such knowledge would add nothing whatever to the evidence of his powers. Your suggestion, therefore, that Colonel Olcott should publish particulars of his interviews with the "Brothers," appears, with submission, to be wholly irrelevant.

Further, I should like to ask J. K. what reason he has for asserting that "even the very first physical and psychological principles of true theosophy and occult science are quite unknown to and unpractised by the members of that organisation, the Theosophical Society?" The admission, freely made, that they are not "adepts," by no means involves such a complete avowal of ignorance of "first principles." I can only say that so far as these first principles are expounded in J. K.'s letter, I believe that the members of the Society in question will recognise these as truths with which they are already perfectly familiar. I regret that a letter which otherwise might have been read with satisfaction as containing some important truth, should be spoiled by disparagement of a society of which the writer evidently knows nothing. Nor is this the first time that J. K. has gratuitously attacked it. Not long ago, he was engaged (very properly, I thought) in refuting some manifestly spurious inventions about the Kabbalah, but in doing so, he must needs fall foul of the Theosophical Society, which had no more connection with those notions than with any other anonymous vagaries. As to the Eastern fraternity, he is confessedly as ignorant of them as he is, apparently, of Indian philosophy, and its applications, or of the highest spiritual attainments of Yogis. It is the study of these things that enables some members of the Theosophical Society to believe in the actual

* The point of difference, then, with our correspondent, is that we assert that no such verification is before the public. We feel certain that by mediumship like that of Mrs. Kate Fox-Jencken and Mrs. Guppy combined, every phenomenon described in Mr. Sinnett's book might be expected to be witnessed under exactly the same conditions. Will our correspondent quote from Mr. Sinnett's book *verbatim* the alleged "proofs of selection and control" which have satisfied him?—Ed.

existence of persons who have attained the science, and realised the powers of soul. In that case, however, such persons are not very likely to plead before J. K. for his "impartial verdict." As far as I can make out, their position in regard to the general public and the Theosophical Society is this. They do not regard it as at all important that their existence should be generally known and believed in. But they do recognise in the Theosophical Society an organisation devoted to the acquisition and dissemination of spiritual knowledge and unsectarian religion. As such it may be guided and utilised when it manifests sufficient growth and vitality for important purposes. It was as a "Brotherhood of Humanity," not as a special training-school for occult science, that the Society was formed. Its principles oblige its members to know no difference in their regards between great and small, rich and poor, Christian and "heathen;" and to endeavour to their utmost to subvert all exclusive and arrogant distinctions as grounds of estimation among men. How large a field of influence and action this conception opens will be apparent to everyone who reflects on the very superficial prevalence of what are called liberal ideas in the world, and especially on the anti-humanitarian effects of religious dogmatism. We seek, in short, the realisation of the social principle of which Jesus of Nazareth was one of the greatest exponents. We believe that the world is ripening for this movement, and that it may be advanced by an association whose members undertake a special and solemn obligation to realise practically among themselves the principles inculcated. These include individual culture, an unselfish life, and knowledge of universal religion. There can be little doubt that the Oriental Brotherhood designed and instigated the formation of the Society with these aims. Unfortunately, the special notoriety of its ostensible foundress, Madame Blavatsky, diverted the views of many, even of its members, to vague expectations of a training and experience for which necessarily very few are fitted. In this direction we have had little or no encouragement, and it would have been well if a misleading view of the character of the Society had never been presented to the public. Nevertheless, it is true that a study of occult science has a special attraction for all our members, and is included in our programme. But by "occult science" we certainly do not merely mean the secret of performing what Madame Blavatsky herself

contemptuously designates "psychological tricks." Rather, we understand by it, the science of the soul to be reached, as far as any one can mount, by an experimental life. That soul-science, like others, is experimentally verified, that we must live the life if we would know the truth, is perhaps one reason why we have not received the instructions which some of us hoped for. Without this higher experience, however, we can learn something by unprejudiced study of the natural powers of the soul, and how these may be manifested in certain conditions, quite apart from spiritual attainment. This brings us into connexion with phenomenal Spiritualism, which, without indulging in the offensive "hints" you impute to us, we naturally regard from our own point of view, and which we certainly think would be all the better for a little of our philosophy, or rather of our studies. For my own part I find theosophy quite reconcilable with Spiritualism, nay, inclusive of it, if the latter is not unwisely narrowed by definition to assumptions which occult studies tend to correct.

25th June.

C. C. M.

THE STUDY OF THE OCCULT.

Spiritualists and Theosophists might well join hands, for both are engaged in the same pursuit—the study of the Occult. It is probably *not* owing to the "Brothers" that the modern wave of spirit manifestations in the West, has been during the last thirty years passing over society; yet, on the other hand (who knows?) it *may* be owing to the providential influence of the Himalayan mystic brotherhood, inasmuch as it is rumoured that from the elevation, spiritual as well as physical, of their mountain fastnesses, they exercise over the world the powers, or providence of a kind of petty gods. It may be that the whole movement of modern Spiritualism is owing to the ruling influence of these occult ministers to humanity; but I prefer to ascribe it to a higher influence still, and believe that the "Brothers," perceiving that the world, moved by the Divine Spirit, is already marching that way, they begin to go with the times, and are being won over to reveal some few of their secrets. I believe the period is approaching, and that mankind are taking the first initiatory steps thereto, when there will be no secrets, nothing hidden, except from those who choose to be ignorant. The power of ruling by spirit over Nature, will be possessed by all men as their birthright, and consciously exercised with beneficent motives. Spiritualism, still a sprawling infant,

imagining it can walk and even run, is making but the feeblest taps at the colossal adamantine gates which shut in the transcendent treasures of supernal science. Most certainly with mediums of gross bodies, and still slaves to the pleasures and gratifications of the material plane, Spiritualists will only continue to grope blindly on the outermost borders of the great kingdom they should subdue. The "Adepts," or "Brothers," or "Theosophists," point the true way, which is that of self-conquest, self-purification; the *right* of possession by the destruction of the only enemy which bars the way, the lower natural man; the self-hood. Without this, Spiritualism, as the wiser Spiritualists already begin to perceive, having had their eyes opened through much suffering, will only serve to introduce those who are by no means angels, to disembodied beings of a like character; and may give them, through the open door of some unfortunate medium's body, the sight, sound, feeling, and even odours of the hells to which, by their perverted lives, they are linked.

Physical mediumship, as it is practised at the present day, is scarcely a step higher, if indeed in some cases it be any higher, than the exhibitions of the Hindoo conjurors or Fakirs. We ignorant Europeans call it conjuring, while they, possessed of a certain knowledge, handed down through many generations from father to son, but which they hide from the vulgar outer world, are most probably in secret communion with helpful disembodied beings, many of whom they possibly hold in a species of subjection to their wills to carry out their behests. The Fakir has the advantage of the physical medium, that he consciously, and at will, exercises his seemingly miraculous control over matter, or inertia. The "elementals" fly to do his bidding, and he remains master of the situation, of himself, of his elfin coadjutors and of his audience, for he never lets them see more than he chooses. The physical medium, on the other hand, gives himself up, a passive machine, into the power of a spirit, or spirits, to do with, as they may see fit, for any length of time. I myself, religiously believe that the guides or guardians of physical mediums, *when known*, are good and beneficent, if not wise, care-takers of the souls and bodies committed to their charge. These controlling spirits, initiated in spiritual science, may themselves perform the wonders they present, or they may be done at their bidding, by the "elementals." I am not sure of this, but have still to learn. The controlling spirit uses the

body of the medium as a sort of ground upon which to exhibit the superiority of spirit over matter, for the further advancement of mankind. The Fakir, or Yogi, in his own body possessing this superior knowledge and power, uses it sometimes with the pure and wise intention of proving a truth, but nearly always only for money, or gifts. By Fakirs I do not mean "Adepts" or the "Brothers," I mean the lower order of "Hindoo conjurors," so named by Europeans. An "Adept" makes no unnecessary exhibition of mere power over matter; he lives for higher things.

When Theosophy and the superior knowledge possessed by Madame Blavatsky, the ambassadress of the Brotherhood to mankind, were first heard of, Spiritualists were still in the glamour of their infatuation over their new idols—mediums and the wonders of mediumship. They were more enraged than thankful to be shown that their idols were made of clay, and turned upon their would-be benefactors, who strove to open their eyes, as if they would rend them to pieces. No so all Spiritualists, however. A small body drew apart from the blatant following of mediums, into which Spiritualism, for the herd, seemed to be resolving itself, in order to pursue the study of the occult, or Theosophy, which is the "Science of the Wisdom of God." These are probably the small lump of leaven which will leaven the whole mass of Spiritualists, for it will not be long before all students of the occult must recognise the wisdom of the Theosophists, and seek to follow their better and higher methods for the cultivation of spirituality, mediumship or adeptship, by whatsoever name it may be called. Indeed, Spiritualists of the highest mental tone, whether members of the Theosophical Society or not, already begin to teach and follow these purer methods. Something more is demanded of mediums than the mere vulgar exhibition of a meretricious power; and the medium of gross and immoral life is more frequently abandoned, and discarded, than at first was the case. Spiritualists have had time to discover for themselves that their idols are made of clay, and that there are spirits sufficiently low to lend their aid to deception, falsehood, and knavery of every shade and description, to say nothing of blacker sins, if not to be the inciters and instigators thereto, whensoever the medium's proclivities incline in the same direction.

Spiritualists of the highest intelligence have long since grown tired of listening to the vaticinations of beings from the other world,

who have never transcended the medium's mental plane; whose science is shaky, whose poetry is tedious rubbish; and whose religious teachings are questionable, if not blasphemous. Nor do they, except it may be a few doting old women—now expect to get through physical mediums of low mental and spiritual types, the pure, unadulterated embodiment of exalted angelic personages. Materialisations are known to be so largely tinctured by the medium, that no one in the possession of common sense would be disposed to fall at the feet of any form thus showing itself, or to accept its utterances as infallible and absolute truth. It is now well known that historical personages who have left this earth some hundreds, or thousands of years ago, and who are in all probability lifted into the highest realms of spiritual existence, cannot reinvest themselves with flesh, without passing through such processes of degradation as would be to them direst suffering; and becoming so changed and transformed through the medium as to be no longer themselves, but false personalities. Leaving the exalted freedom of the purest spiritual life, they would descend, step by step, by lower and lower degrees, to the constraining conditions of the natural plane, which are always arbitrary and inexorable. Nor could they, even then, be true to the old earthly personality, so long put off, as to be completely dissipated, and no longer in existence, for man surely grows out of his old natural self into a divine self, utterly inconceivable by the natural senses. We can but dimly perceive what the conditions of earthly life must be to spiritual beings—as arbitrary as links of steel, as inexorable as death. For man to rise into high spiritual states, many deaths are essential, and when he becomes spiritualised, he is forced to retire from the lower planes of existence, being no longer able to support life thereon, where the very air has become too coarse for his refined breathing. Thus the "Brothers," who to all intents and purposes have become "spirits," can no longer support their refined and attenuated existences upon the coarser atmospheres. our lungs take in as the breath of life; nor endure the deleterious emanations or auras given forth by the lower world of men; and are compelled to live in the purer atmospheres to be found upon the mountain summits. How then could we expect a pure and genuine materialisation of a being who would have to descend from angelic life to thus come into our midst, through mediums, some of whom are ignorant; whose conversation betrays the

vulgarity of their minds, and whose private lives will probably not bear scanning? Therefore wise people would not expect Jesus again to materialise; nor would they believe, as do some doting fanatics in America, that they have beheld the veritable Queen Esther of the Bible, in a black velvet dress, trimmed with bands of white lace round the skirt; as well as a host of other scriptural celebrities. Enlightened Spiritualists know that these appearances are made by personating spirits near the earth, or are the medium dressed up.

It has taken time to learn all these facts, and they have come to many of us through bitter experience, and after much suffering; but once learned, the wise Spiritualist will not go back upon his steps, and will more than ever see the importance of a deeper study of the occult, or hidden things of God's wisdom. He will take the *creme de la creme* of all teachings which have ever come to the earth on these subjects, whether from Swedenborg, Bœhme, or the Eastern adepts; for he will feel that the man of the new age must be the crown of all preceding ages, building up a monument of learning which will answer for all time on this planet.

ONESIMUS.

NEXT Sunday evening, at seven o'clock, at the Quebec Hall, 25, Great Quebec Street, London, several Spiritualists will narrate their experiences as inquirers into the subject. On Wednesday next, at 8.30 p.m., Mr. F. O. Matthews will officiate.

THOSE occultists who smoke, and who are striving for adeptship, may be interested in the following information from J. K., the adept:—"If tobacco is beneficial to man, it must be so to his nearest ally, the monkey, who can be, and has been, educated to the use of it, but with what result? A lessening of intelligence, an engendering of erratic passions, and a shortening of life."

IN reply to the question, "What does the term Spiritualism include?" our answer is, "Everything," on the ground that we believe, with Berkeley, the material world to be phenomenal, and the outcome of spiritual conditions. From this point of view, Materialism is mere superstition. In selecting a title for this journal, it was necessary to choose one which would not limit freedom of utterance.

LADBROKE HALL.—Mr. F. O. Matthews, of 126, Kensington Park Road, asks us to announce that on Sunday next three services will be held at the above hall, to commemorate the release of its manager and medium (Mr. F. O. Matthews), from Wakefield Prison. The proceedings in the morning will begin at 11.30 a.m., when all mediums who can attend are requested to be present, and to take part. In the afternoon, at 3 o'clock, a conference. In the evening, at 7 o'clock, a general meeting will be held, when Dr. Nichols, Miss Gay, Mr. J. J. Morse, and others will be present and take part. Mr. Matthews will also give a short account of his imprisonment, release, and twelve months' labour. Special arrangements have been made in the musical department for that day.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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PLATE I :—Experiments with an Endless String.

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

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

PLATE IV :—Result of the Experiment.

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

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