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## SPECULATION-SPINNING.

The much respected author of the best standard text-book on Chemistry in the English language, the late Professor W. Allen Miller, in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the true path, and reveal the previously unknown law, which can thenceforth be safely used in the service of mankind for all time.

Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so; the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people are requested to join in order that they may fight for the new dogma. Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most cases, nipped in the bud according to the method of the man of science.

The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought over. Rarely is the modest statement made, “This may explain some points which are perplexing us, but

until the verity of the hypothesis has been firmly demonstrated by facts, you must be careful not to let it rest in your mind as truth." By "facts" we do not necessarily mean physical facts, for there are demonstrable truths outside the realm of physics.

The foregoing ideas have often occurred to us while reading the pages of *The Theosophist*, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely mapped out in seven clauses.\* There is not one word of attempt at proof, and the assertions can only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves; and the remarkable point is that the writer shows no signs of consciousness that any evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those truths demonstrated the assertions in the clause, and negatived all hypotheses at variance therewith.

Endless speculation-spinning is a kind of mental dissipation, which does little good to the world or to the individuals who indulge therein, and has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well verified truths. If the speculators recognised their responsibility and imitated the example set them by the great and good Professor Allen Miller, nine-tenths of their time would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste. The minds of habitual dreamers and speculators may be compared to windmills incessantly at work grinding nothing.

Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them.

\* *The Theosophist*: Bombay, October, 1881, pp. 18-19.

## INTRODUCTION TO AN EXPERIMENTAL RESEARCH.

BY JOHN E. PURDON, M.B.

In a former paper published last year in *The Spiritualist*, I endeavoured to show cause why much of the difficulty presented by what is called Modern Spiritualism might be got rid of by the application of rational physical hypotheses, avoiding any dogmatic assertion as to the existence or non-existence of entities incapable of being defined in terms of recognized value.

On that occasion I laid great stress upon the necessity for assuming a dissociation of the *muscular* consciousness, leaving it an open question whether there might not be consciousness into which muscle did not enter as a factor.

In the present papers I lay special stress upon the absence of the muscular *consciousness*, for the subject of action at a distance is handled entirely from the physical standpoint.

It may be remembered that in my former paper I made free use of the conception of spirit, if not in so many words, for I then acknowledged, as I do now, that there is something transcendent, and it may be miraculous, in the manifestations of human weakness and human greatness that in the so-called Spiritualistic manifestations are being daily placed before us for our instruction—fruit for the pulling to some of us who are fortunate enough to yield, with an evenly balanced mind, to the forces of Nature which with the eye of faith we can see are ready to mould our lives as well as the Universe around us, by furnishing us with that food for the digestion of our reason, without which we are apt to settle down into an existence of mere mechanical routine, content if we live on from day to day, the day's happiness and the day's duty covering all human aspiration.

It may be of interest to Christians and other Spiritualists to be possessed of a method and a means of demonstrating the existence of a physical relationship between the bodies (and it may be souls, animal souls, for I say nothing about immortal spirits) of those individuals in sympathetic communion, and to provide them from the armoury of the physicist with a weapon, which, as we grow stronger, we shall be the better able to wield, for battering down the natural obstacles in the paths of truth behind which dogmatists of all creeds and denominations have entrenched themselves.

The subject of the Christian miracles is one which has always possessed a close interest for

me. I have preferred study to belief where I could not understand, and accordingly my opportunities as a physician have furnished me with occasions for providing myself with data for at any rate some superficial analysis of what may be called the Physiological Miracles of Holy Writ. We have human nature with us now as in those days, not much different in many respects, and certainly identical in its animal aspect. We have the same materials to experiment on as the men of old had, and we have better methods of recording and interpreting the results of such experiments.

More of the true significance of the nature of miracle can be understood from the study of its physiology than of its physics; for though by the aid of metaphysical abstractions we may persuade ourselves that any physical change, however stupendous, may be brought about, yet, as the details of the physical change cannot be followed, our solution, however satisfactory to ourselves, remains worthless as a matter of science.

Believing as I do that the domain of the physical universe is only to be successfully invaded from the frontiers of physiology, I have in my humble endeavours to grasp the import of the strange occurrences brought so prominently to notice during the last quarter of a century, endeavoured to picture them to myself as falling under certain corollaries to physiological propositions, the conservation of energy being always held in view. Thus if a man can pull against three horses or tear a beam of wood in two, the energy must come from his blood and tissues, though the mode of setting free that energy may involve a totally new psychical standpoint, and similarly in more complicated instances.

The healing influence of one individual upon another is the most fruitful corner of the field of miraculous record which the sober-minded rationalist sets himself to cultivate, and in connection with that subject it will be seen that the female nervous system and the functional element in disease, are points that are brought prominently forward in the expositions of the sacred writers.

Far be it from me to wish to be an offence to those who hold belief in the hard and fast facts of Christian miracles as recorded, to be essential to their salvation. From them I merely ask permission to speak rationally about miracles so far as I think it possible to apply my reason. Touching things up to which reason has not as yet taken its flight through the extension of acknowledged principles I

remain silent, for the subject is old enough to keep a while longer.

In the meanwhile I would wish to call attention to the words "For I perceive that virtue is gone out of me;" and to the fact that *contact* was not necessary to the healing of the sick—"Yesterday, at the seventh hour, the fever left him," being the corresponding instance of cure without contact *and without faith*, a reservation not addressed to Christians but to psychologists, in case they should have forgotten it.

In the first case the subjective recognition of a physical change is announced in terms of *feeling*, in the second an objective one is implied as depending for its physical causation upon just such another state of feeling as that which drew from the Healer the expression "I perceive that virtue is gone out of me," with the single difference that in the one case the healing power was drawn from Him, in the other projected by Him: in either case "there went virtue out of Him and healed them all."

The question now arises:—Is this subject capable of being treated from the clinical point of view?

If I succeed in pointing out even a distant possibility of the reduction of such problems within the domain of natural knowledge, I feel I shall have done more honor to my profession and to myself than falls to the lot of many doctors.

The doctrines of Jesus and the position occupied by Jesus in the ranks of men need no apology from me. My business is with the relationship which the historical record of His life *claims* for his constitution, as that of a living being possessed of a nervous system and blood-circulating machinery, with the constitution or diathesis of men and women met with every day, whom our modern physiological criticism enables us to group together from similarity of nervous perturbation, which may or may not in its departure from the standard, produce definite or useful results, the latter obtaining when the disturbing influence removes itself from the body according to place.

Such of the physiological miracles as can be understood from the text, are matter of ordinary experience to those who have practically studied mesmerism and applied it to the cure of functional derangements.

The cases of death mentioned in the New Testament were to the eye of the rational believer cases of death *short of dissolution*, that is to say, to illustrate by an example, the stone was falling under the action of an acceleration,

but it had not met the earth with the final crash which would render the application of the principle of reversibility, an impossibility and an absurdity.

We do not do violence to our reason in supposing a falling stone to become suddenly arrested, and have its direction of motion changed, nor do we object to accept the possibility of miracle either on account of its complexity or of its magnitude, but simply on account of any real contradiction to the order of Nature or continuity of thought upon which we can fix as of *positive* value in a destructive criticism, such as the fact of conscious perception assumed for a man after the destruction of his organ of thought. As nowhere in the Bible is the fact of restoration to life maintained after the decomposition of the body, we are permitted, as educated Christians, to handle the question of the restoration of the dead to life in the case of Lazarus, Jairus' daughter and the son of the widow of Nain as involved in the more general physiological problem of the influence of one nervous system upon another, how possible and with what physical machinery most easily and truthfully represented.

I have not gone out of my way to say things hurtful to the feelings of any class, for even narrow-minded Christians I cannot help respecting, however I may differ from them, but from the strong conviction I hold that physical science, which deals with the inorganic world, must sit at the feet of the higher biological and psychological science and be content, after long waiting, to collect the data to which she may apply her mathematical methods in her efforts to say the last word about the Universe in terms of matter and motion; from this conviction it is that I am urged to use the words I have used regarding the cherished miracles of the Son of Man. I believe they are too precious to be cast idly aside, or swamped in the advancing tide of rationalistic scepticism, and therefore I say let them be brought within the domain of the physiology of the future.

As to the physical miracles, the turning of water into wine, the blasting of the fig tree, &c., they can very well wait until we pass from the interactions of living beings to the actions of living beings upon the unvitalized masses of inanimate world; the interactions of living beings, when reduced to a formulary, having supplied us with a fuller knowledge of the nature of matter and physical causation.

We are gradually settling down into the belief that feeling, and it may be life, underlies

all matter. Be that as it may, the interactions of the most highly complex similars must give a higher knowledge than that of the interactions of the complex and the simple; but though the type of the interactions of the simple in Nature is that of an inviolate order it must bear translation into the language of the complex when the same Universal Law will provide the formulæ necessary and sufficient to express the relationship existing between the complex and the simple, the psychical and the physical, the internal and the external.

Anything that Jesus said in word and did in act had its physical aspect; it can be pictured, and therefore it may be reproduced. What Jesus *felt*—upon which feeling is founded the Christian Church and not upon the mere human institution of miracle as by many erroneously supposed—cannot be imitated, and cannot be reproduced; it is *partaken of* and it *exists substantially* as the foundation of His Church.

An earnest thinker, educated or otherwise, may enter into the consciousness of Jesus that man is the Son of God, but *that* knowledge is never divided; he becomes one with Christ, and can never depart from the brotherhood or break his vow—the process is irreversible.

This state, which is that of the believer, may be obtained in a more roundabout way by the philosopher who, free from the incubus of dogma, is satisfied that the claim of Jesus put forward in no feeble accent when he said "*I and my Father are One*," embodies the ultimate theory of existence from the standpoint of substance.

The miracles of the New Testament, to fulfil the purpose of their being, must, now-a-days submit themselves to criticism, with the view of affording data to assist us in the prosecution of our researches into the arcana of Nature, the outcome of which we hope and believe will be the recognition of man's heirship and vested authority as that of the Highest Organised Thought, the Absolute made manifest in the flesh, the Son of God, from the analogy of natural relationship.

Miracle has just the same meaning now that it had eighteen centuries ago, *i.e.* a departure from the ordinary course of events: they were not half learned in those days, they were content to trust the evidence of their senses than which even physicists travel nothing higher. Then it was the custom to accept the actual; in the present it is the fashion to ignore the possible.

Everything miraculous has a physiological

counterpart, "Know thyself," of the Greek thinker is the *open sesame* to miracle as it is to the higher revelation. As a Christian thinking man, I do not look forward to a specific vision of the Lord upon the earth; such an idea is incongruous with the whole training of our modern school of thought. I cannot and I do not wish to encourage any rashly enthusiastic frame of thought which would rest satisfied with a mere sensuous gratification of our longing to be at rest with Christ.

Work has been given to each of us to do, and we must do our part, or rest condemned in the consciousness of duty unfulfilled. Such feelings as these guard us against vague longings for a repetition of that which has been already accomplished.

The true Second Coming will be in the recognition of the work He has left His brethren to accomplish; in the application of the principles of the law of order to the establishment of the truths which He announced, and which are scoffed at as fables, or smiled at as paradoxes, by the high priests of a science that has dared to fetter the souls of men to the worm-eaten rock of an earth-to-earth annihilation.

Prometheus still suffers, and is still defiant. The lightnings of science and the thunder of its portents will play round man's hoary head, but he will live to see the triumph of that belief in immortality, the denial of which a limping science, coolly postulating a knowledge of what Time, Cause, Substance, Life, Force, and Matter are not, dares to offer as a fair deduction from established principles. If their vaunted molecules should desert them, and be proved to be the "manufactured articles," in a psychical workshop which a great philosopher believed they were, where would their laboured structure of negation tumble to? Chaos? No. To the limbo of false teaching and lying dogmatism.

How weakened would their so-called science show itself to be should the "Laws of Nature," upon which they lean so heavily, prove themselves to possess a greater flexibility than they imagine.

There is at present a sharp line of demarcation between the scientific and religious creeds of even professing believers in the most heart-satisfying of all religions. Their judgment and their affections are in perpetual combat, for in their innermost souls they feel the dead look at which they have arrived, and know whenever they venture to face the question

that the breach of continuity remains unhealed, and that if not filled up in a legitimate vital process, the chasm must sooner or later engulf either the intellectual or the emotional side of Human Nature, as far as they are related to the great question of faith in God and Futurity either in their own persons or those of their descendants.

It remains therefore for us in a spirit of reverent enquiry to study those cases we meet in practice either as physicians or psychologists, which bear a resemblance to certain miracles as related in Scripture, not with the view of explaining them away, but of justifying our belief in them by demonstrating the possibility of their occurrence, through the discovery of the physical basis on which they rest.

SWEDENBORG declared more than a hundred years ago that man lives in two worlds at one and the same time, in the material world as to his material body, in the spirit-world as to his spiritual body; and a pioneer of an unpopular cause eighteen hundred years ago declared that man has a spiritual body as well as a natural body.

DR. JOHNSON'S DREAM:—Dr. Johnson's faithful biographer one day found him in a terrible state of irritability. He had had a dream in which he argued with an opponent who utterly crushed him, and the remembrance of so galling a defeat was too much for his equanimity, accustomed as he was to play the autocrat of the table. Poor Boswell did his best to soothe the great man by shrewdly observing that as the dream was all his, he must have invented the other fellow's arguments as well as his own, and could, therefore, suffer no discredit. The much greater probability is that there was no coherent argument at all.—*Evening Standard*.

SPIRITUALISM IN OSTEND:—Mr. Henry Lacroix writes: "I went to Ostend for the main purpose of visiting some of the many Spiritualists residing there. I had the addresses of nearly a dozen, but met only a few. I conversed for a while with Mr. A. Dossaer, editor of a spiritual organ, monthly, called *De Rots*, (*The Rock*), half Flemish and half French. I learned from this gentleman that there were two groups, or circles, in the town, meeting twice a week, Sunday and Tuesday. On Sundays the proceedings are altogether Flemish, the other day in French and Flemish. To each circle are attached several mediums; some are writing inspirational mediums, others speaking, healing, and drawing mediums. I was shown a sample of the latter, a landscape, pen-and-ink work, which showed good control."

SPIRITUALISM AND THE CHURCH CONGRESS:—The *Newcastle Weekly Chronicle* says:—"Not the least interesting circumstance connected with the recent assembly of the Church Congress in Newcastle was the discussion of Spiritualism on that occasion, and the new turn which, from an orthodox point of view, was then given to the subject. One consequence of this has been the revival of public interest in the so-called spiritual phenomena. Those who want to get, in moderate compass, a fair idea of these phenomena, as alleged by the most enlightened Spiritualists, should get possession of *Psychic Facts*, a book just published by W. H. Harrison, of London, which contains selections from the writings of the best authors on the subject."

THE INFLUENCE OF THE HUMAN WILL UPON APPARITIONS.

To the Editor of "The Spiritualist."

Sir,—I sent the enclosed letter to the *Daily Telegraph*, but as they closed the subject of "Ghosts" at the same period, I cannot say whether they would have accepted it or not if they had continued the topic. I send the letter to you in case you should think it worth publishing.

M.A., (CANTAB).

(COPY).

To the Editor of "The Daily Telegraph."

Sir,—When people have laid a ghost, they are apt to jump to the conclusion that ghosts never existed, or that they certainly have not existed for the last eighteen hundred years; at any rate that the ghost which they have perhaps unconsciously laid never existed. In your Number of October 27th, there are two cases of a description that may come under one of the above categories. There is one given by "Lieutenant-Colonel," who tells of a strong-minded Major, who officiated in a Militia Regiment in Ireland, composed of mere boys, "all of whom were Irish and Roman Catholic, very ignorant and superstitious, and subject to irrational moral epidemics," and cured one of these epidemics, at least, by bringing the unfortunate subject of it to court martial. This particular epidemic showed itself by one after another of these young men being frightened out of their wits, at "sentry go" by a ghost. So the Major having threatened to punish the next seer of the "White Lady," who, the young soldier said, "walked silently straight up to them and laid her cold hand upon their breasts," carried out his threat; and the unhappy wight was not only thus unpleasantly handled by the apparition, but got a sentence of a month's imprisonment to boot. "After this," we are told, "the ghost never reappeared."

Now this decision of the Major, since it was successful, was, there is no doubt, admirable policy; for any means seems excusable which puts down a panic detrimental to the efficiency of a soldier. But on the ghost side of the question, may it not have been that these young soldiers, having been brought up in a religion which admits that the ghosts of certain saints, who arose and went into the holy city and appeared unto many, were not positively the last apparitions that ever walked or glided, and these lads being alive to the fact that that which has once happened may always happen again, may they not have been found by the "White Lady" sufficiently sensitive to

spiritual truths and influence to obtain ocular demonstration that such things could recur even in the Year of Grace 1855, if only on the ground that, "to him that hath shall be given," though it may not be either wisdom or prudence? And is it not also possible that this same ghost, on finding that their experience as seers brought upon them the hard lot of court martial and its consequences, may, on that account, have desisted? May it not have possibly been a reasonable ghost, glad in the first instance to confirm them in the previous belief in after-existence; and also glad to save them from a scarcely merited punishment? Or may not the ghost, if ghost it were, have been cowed by the Major's stronger will reacting on its subjects, who objected to this double punishment? Anyhow the Major triumphed. But it is by no means certain that any one of these scared lads who saw the form ever forgot it, or even believed otherwise than that he had seen the ghost of a woman in white, and had had demonstrative evidence thereby of life beyond the grave.

Though ghosts do not seem to be pleasant, as a rule, for those who are unprepared for them, we have no reason to suppose that those before alluded to, which appeared eighteen hundred years ago, were an exception to this rule; but I suppose, though if not a necessity, they were not in disaccord with certain laws of nature too little studied in the present day. And the Sadducees, who did not believe in spirits, must have been especially surprised, though they perhaps tried to pooh pooh it, and to carry it off with scorn and high-handedness, attributing it to rats, for aught we know, or to old maid's talk with young Priests and Levites in the holy city, like one of our sapient scientists who leaves ghost lore to gossip in Cathedral towns, for none are so irrational or even superstitious, sometimes, as rationalists by profession, who think they have fathomed the very depths of Nature's laws, and climbed their grandest heights.

The next case to which I allude is a bell-ringing case. Now bell-ringing that can neither be traced to rats nor to "mortal hands," is like stone-throwing, so common that it seems really more easy to attribute its cessation, sometimes, to the laying of a ghost by the will of some strong-minded person in the house, than to suppose that, as in the case before us, servants and a sick nurse, who were worth keeping, would have been so heartless and foolish as to have committed such an offence as that of counterfeiting a ghost and

ringing bells to frighten an aged invalid and enrage the rest of the family. We are told that the ringing ceased on the master of the house threatening to turn away all the servants and the nurse, if the bell-ringing recurred. May we not assume that, here also, the cessation of annoyance was caused by the strong will of the master of the house, cowering the ghost? Why should the Roman Church have forms of exorcism in its rubric if ghosts may not be laid, although their forms are so often found of less avail than a layman's will?

In the *Report on Spiritualism* of the London Dialectical Society we read, page 223, "Question, by Mr. Bergheim: Are you not aware that manifestations can be stopped by the exercise of an adverse will? Answer, by Mr. Hain Friswell: I do not know: I always used adjuration, and I never failed to stop the manifestations."

The fact is the belief in ghosts, through experience, was universal, until the Protestants tried to smother it three hundred years ago, and they have been ineffectually attempting to carry on their work of suppression ever since. A belief in ghosts is the source of every religion, notably of the religion of the Old and New Testament. It has been known all along to be rampant in Asia and Africa, and when, in turn, America, the islands of the Pacific, with Australia and New Zealand, were opened up, the belief in ghosts was found to be universal there also. And on this head we cannot for a moment doubt that *Vox populi* is *Vox Dei*.  
M.A. (Cantab).

DR. HENRY SLADE's address in New York, is 233 West 34th Street.

A WITCH was burnt in effigy at Balmoral on Halloween. The Princess Beatrice applied the torch to the pile.

MR. GEORGE SMITH writes to us from Brisbane that active steps are being taken in that town to spread a knowledge of Spiritualism in the district.

MRS. ANNA KIMBALL, whose postal address is Dunkirk, N.Y., P.O. Box 241, is making known in the American Spiritualist papers that she desires employment as a lecturer or medium.

THE last number of *The Channel*, published in Boulogne, contains a statement that one of the objects of the Theosophical Society is "to oppose the modern Spiritualists by referring all their curious phenomena reported, to natural and mundane causes."

SPIRITUALISM IN CHICAGO: The *Chicago Times*, a journal of large circulation and considerable influence, is publishing regularly reports of *seances* at which Mr. Jesse Shepard is the medium. The *Inter-Ocean* of Chicago, of October 31st, contains a long and tolerably fair report of one of Mrs. Tappan-Richmond's lectures, but with uncomplimentary headings, of which the following is a specimen: "Misty References to the Sweet By-and-By, and a Bad Poem."

#### PRESIDENT GARFIELD'S PREMONITIONS.

Mr. Robert Cooper, of Eastbourne, sends us the following account of the premonitory experiences of President Garfield:—

There are circumstances connected with the death of the late American President that go to prove the active operation of some overruling power which men call God, Providence and sometimes Fate. I gather from the American papers, which my transatlantic friends have recently inundated me with, certain items of the above character, which I think will be of interest to the public, and which may not reach it in any other way. It appears that after his nomination at Chicago, the late President is reported to have said to a personal friend, who questioned him in regard to it, "I have felt bad about it ever since I was nominated," and only two weeks after he was inaugurated, remarked: "I am sorry I was not in the Senate instead of being President." These remarks convey the idea that he had a premonition that something of an unfortunate nature would eventually happen to him. More especially does it seem that this was the case as he subsequently said to a friend, "Remember always that this life is a battle where we struggle on to a beginning, *but it is in the endless cycles of eternity that our lives must be rounded and perfected.*"

The *New York Sun*, of September 21st, contains the following concerning a strong impression on Mr. Garfield's mind which events have unhappily verified:—Washington, September 20: "One of the peculiar incidents connected with the tragedy is the prediction made by Gen. R. B. Mussey, a well-known lawyer of this city, and a personal friend of the late President. On Saturday, August 27th, when the physicians gave the President up, announcing to Mrs. Garfield and the Cabinet that he could not live, Gen. Mussey was asked about his opinion, he being on the evening of that day in New York. He said he did not think the President would die on that day, and that if he died at all it would be on September 19th. Being asked for an explanation of his reason for fixing the date of his death so far in the future, he said that on September 19th, 1863, Gen. Garfield was made a Major General for his gallantry at the battle of Chickamauga, and that he had frequently told him that he would die on the anniversary of his promotion. Gen. Garfield was a great believer in dates, and the verification of the prediction under the circumstances was re

garded as one of the most striking of the many strange incidents connected with the case. Gen. Mussey is here now, and on being asked today in regard to his prophecy, which was printed the following day in several newspapers, said he did not claim that it was his; that he only repeated what Gen. Garfield had told him several times with an earnestness that impressed him so much that he never forgot it."

Another curious circumstance is recorded. A certain sergeant, who, in the late war, was shot in the same part of the body as the President, and who had recovered from the effects of the wound, experienced considerable pain at the time Guiteau fired the murderous bullet: and it is further said that the woman who nursed the wounded sergeant died at the time of the assassination. A remarkable coincidence if placed on that footing.

THE *San Francisco Chronicle* says:—"Anna Eva Fay has been pleasing and thoroughly mystifying vast audiences at the Grand Opera House in this city."

"WHAT is right in the concrete may be left in the abstract," remarked Senator Alley, as he pulled his foot out of his shoe and left that article sticking in the new-made pavement.

A HINDU writer says, "It is the determination of the spotless not to give sorrow to others, and not to do evil to those who have done evil to them. If a man inflict suffering, even on those who without cause hate him, it will, in the end, give him irremovable sorrow. The punishment of those who have done you evil is to put them to shame by showing great kindness to them."

THE ELECTRIC LIGHT:—We are glad to see that Lord Crawford, better known to our readers as the Lord Lindsay, has raised his voice in opposition to the scare in the minds of unscientific people about the value of gas shares. In a recent speech at Wigan he said that the more he saw of it the more he felt the impracticability of using the light universally—first, because of the expense in producing it; secondly, the expense of keeping it up; and thirdly, the danger of placing it in the hands of ignorant men and the danger of working it. There were, however, many things in which he thought the employment of electricity would be of very great service. Where large areas had to be lighted, no amount of gas could stand against the electric light.

JUGGLERY IN LIVERPOOL:—The conjuror who appeared in Liverpool recently, burlesquing spiritual manifestations under the auspices of the Bishop of that town and of Archdeacon Bardsley, did not accept Mr. Fowler's challenge recently printed in these pages. After the challenge was read to the meeting, the conjuror is reported by a Liverpool paper, of October 28th, to have said:—"When people in such matters talked about money, he did not like the look of it. He, however, was perfectly willing, without any monetary consideration, to appoint three or four scientific men to sit with any of the mediums who professed to produce genuine spirit manifestations—and there were also to be an equal number of Spiritualists present—and if he was not able to explain how these manifestations called spiritual were produced, then he would admit he was beaten."

#### THE STORY OF SARAH DUCKETT.

A Shropshire newspaper contains the following about Sarah Duckett, whose remains men have been digging for at Church Stretton, because a farmer saw a vision or apparition of her at a particular spot:—

The Rev. Holland Sandford, rector of Eaton-under-Heywood, has kindly forwarded to us the following interesting particulars of the life of Sarah Duckett, "the missing woman":—"Sarah Duckett was born at Sudeley (Soudley), Eaton-under-Heywood, in 1830. She was the daughter of George and Anne Duckett: he was a stonemason: he lost his life in December, 1838, by falling from a chimney, at Rushbury: he was aged 46: his widow survived him 33 years, dying in January, 1871. After her death I advised the selling of the little property, and it was sold to the son-in-law, Mr. Lewis, for £210. One-third share of this, *i.e.*, £70, Sarah received as her portion. She immediately announced her intention of going abroad. In June, 1873, for one single fortnight, she placed £30 of this money in the Church Stretton Savings Bank, and the very next day she came and begged me to take £25 of it. I told her that I did not want it, but at length I took it, giving her a receipt, and agreeing with her about the interest to be paid. This was on a Saturday. On Monday she left for Liverpool. The following Tuesday morning I received a letter, signed 'Sarah Duckett,' 11, Chaucer-street, Scotland-yard, Liverpool, and requesting me to return the £25. I knew she could not write, and in reply, therefore, I refused to repay the money unless she came for it herself, or unless the clergyman of the parish corresponded with me, and undertook the responsibility of the repayment. Under these circumstances, in about three days, Sarah Duckett came here and received the money. She was as ever mysterious about her own affairs, said she was going abroad, and would assuredly write to me as soon as she was settled. She never did so. She told me that she was not staying with her relatives, but that perhaps she might see them. A relative of hers subsequently went to 11, Chaucer-street, and received a rough welcome from Sarah Duckett, who said that she was well able to take care of herself, and did not want anyone to be coming there, worrying after her. All trace of her then disappears till May, 1874, when she certainly arrived at Church Stretton, with two poor-looking boxes,

one of them broken about the lock, and evidently rather valueless in its contents. Four Stretton people can give evidence that she was on that evening seen by them. In two or three days later she was seen at Longville-in-the-Dale by a man named William Marsh. In July of that year she was received into Hartley Workhouse as being destitute. Some time in 1876 (?) she died in Worcester Infirmary—illness, and its continuance, time of death, and place of burial being as yet unknown to her relatives." Another correspondent says the account of the death of Miss Duckett while in the act of leaving the Worcester Infirmary is very sad and sudden. She was admitted into the Infirmary suffering from general maladies and feverish symptoms. This soon ran on into rheumatic fever, of which she had a sharp attack, but made a good recovery. When she had quite recovered she was about to leave the hospital. Coming down stairs the nurse who had waited upon her during her illness stood in the hall to wish her good-bye. Miss Duckett, who seemed cheerful and in good spirits, thanked the nurse for her kindness and attention, and was in the act of clasping her hand to say good-bye when she suddenly fell to the floor, and on being raised life was found to be extinct. No trace has been found of her place of burial.

THE COUNTESS OF CAITHNESS has left Paris for Nice.

Mrs. HONYWOOD, who has been in Paris, has left for Cannes.

THE letter from Harriet Martineau published in the last number of *The Spiritualist*, would have been published in her *Autobiography*, had not Mr. Atkinson lent the letter to Professor Tyndall, who mislaid it.

DEATH is not the cruel monster that we deem him. He is one of God's brightest angels sent from heaven to bring home some loved one of earth. So bright are his robes that their glare would blind us were they not covered with a sable mantle.—*Universalist Herald*.

An essay by J. K. on "The Adeptship of Jesus Christ," is to appear in a translated form as a Christmas book in Leipsic, published by Mr. Mutze. The German title is *Der Magus Jesus Christus und die Magie Christi*.

THE GENII OF THE MODERN EGYPTIANS: These Genii, or Ginn, as they are called in Egypt, says Mr. Lane, in his *Modern Egyptians*, "are said to be of pre-Adamite origin, and in their general properties are an intermediate class of beings between angels and men, but inferior in dignity to both, created of fire, and capable of assuming the forms and material fabric of men, brutes, and monsters; and of becoming invisible at pleasure. They eat and drink, propagate their species (like or in conjunction with human beings) and are subject to death." "The Ginn," continues Mr. Lane, "are supposed to pervade the solid matter of the earth, as well as the firmament, where, approaching the confines of the lowest heaven, they often listen to the conversations of the angels respecting future things, thus enabling themselves to assist diviners and magicians."

## THE DAILY TELEGRAPH CORRESPONDENCE ON SPONTANEOUS APPARITIONS.

THE SPIRITUAL EXPERIENCES OF GOETHE.

To the Editor of "The Daily Telegraph."

Sir,— In Eckermann's *Conversations of Goethe* there is a passage which has a distinct bearing upon the interesting subject now under discussion in your columns. One evening, after lights had been brought in, and author and philosopher had settled down for a long chat, Eckermann started the subject of dreams, by relating an experience of his own. When a boy, he was the foster-father of three linnets, which he "loved above all things." On a certain day one of these birds escaped, and Eckermann went to bed inconsolable. As he slept, he dreamed that he was searching for the lost pet, and saw it on the roof of a neighbour's house. He called, but the bird merely fluttered its wings, and seemed afraid to come, seeing which he returned home, procured some rape-seed, and by that means attracted the little creature to his hand. In his excitement the dreamer awoke, threw on his clothes and ran to the spot. The bird was actually there, and all the incidents of the vision were faithfully reproduced. "This boyish adventure of yours," said Goethe, "is certainly very remarkable. But there are many such things in nature, though we have not the right key to them. We all walk in mysteries. We are surrounded by an atmosphere of which we do not know what is stirring in it, or how it is connected with our own spirit. So much is certain—that in particular cases we can put out the feelers of our soul beyond its bodily limits, and that a presentiment, nay, an actual insight into, the immediate future is accorded to it." Eckermann then related another personal experience. Walking along a road near Weimar, he had a vivid impression that a person whom he had not seen, and of whom he had not even thought, for a long time, would be met at the corner of the Theatre. As he anticipated, so it happened. "This is also very wonderful, and more than chance," returned Goethe. "As I said, we are all groping among mysteries and wonders. Besides, one soul may have a decided influence upon another merely by means of its silent presence, of which I could relate many instances. . . . We have all something of electrical and magnetic forces within us, and we put forth, like the magnet itself, an attractive or repulsive power, accordingly as we come in contact with something similar or dissimilar. . . . With lovers this magnetic power is particularly strong, and acts even at a distance. In my younger days I have experienced cases enough, when, during solitary walks, I have felt a great desire for the company of a beloved girl, and have thought of her till she has really come to meet me. 'I was so restless in my room,' she has said, 'that I could not help coming here.'" Goethe then went on to tell how, having returned home after a long journey, and been for some days prevented by Court business from visiting a lady to whom he was attached, he, at length, hurried to her residence. Hearing voices in her room, he retired, angry and tormented with jealousy, to walk about the dark streets. Passing the house again, and seeing no light, he concluded that the lady had gone out. "I then firmly believed in a strong mutual influence, and that I could attract her to me by a strong desire. I also believed myself surrounded by invisible beings of a higher order, whom I entreated to direct her steps to me or mine to her. . . . In the meantime I had gone down the esplanade, and had reached the small house in which Schiller afterwards lived, when it occurred to me to turn back towards the palace and then go down a little street to the right. I had scarcely taken a hun-

dred steps in this direction when I saw a female form coming towards me which perfectly resembled her I expected." It was the lady herself, "'Now,' said I, 'my hopes have not deceived me; my feelings told me that I should certainly find you; now I am happy, and I thank God my forebodings have proved true.'" On her part the lady said, 'An hour ago I was seized with a longing uneasiness on your account, such as I cannot describe. There were two female friends with me whose visit appeared interminable. At last, when they were gone I involuntarily seized my hat and cloak, and was impelled to go out into the air and darkness, I knew not whither: you were constantly in my mind, and I could not help thinking that I should meet you.'" In concluding the story, Goethe remarked: My happiness was incredible; both because I at last saw her again, and also because my belief had not deceived me, and I had not been deluded in my sense of an invisible influence.

For the benefit alike of those who scoff at the mysteries amid which we walk, and of those who are in danger of becoming absorbed by them, let me quote another remark of the sage of Weimar: "There is in nature an accessible and an inaccessible. Be careful to discriminate between the two, be circumspect and proceed with reverence. We have already done something if we only know this in a general way, though it is always difficult to see where the one begins and the other leaves off. He who does not know it torments himself, perhaps his life long, about the inaccessible, without ever coming nearer the truth. But he who knows it, and is wise, will confine himself to the accessible, and while he traverses this region in every direction and confirms himself therein, will be able to win somewhat even from the inaccessible, though he must at last confess that many things can only be approached to a certain degree, and that Nature has ever something problematical in reserve, which man's faculties are insufficient to fathom." J. B.

#### AN INADEQUATE EXPLANATION.

To the Editor of "The Daily Telegraph."

Sir,—In 1855 I was ensign in a militia regiment stationed at Limerick, in Ireland. Our "men" were good lads, but very young and raw—mere boys mostly—all Irish and Roman Catholic, very ignorant and superstitious, and subject to irrational "moral epidemics." We were quartered in an old building which had been, I believe, a workhouse. All went well for some time, when ghostly rumours began to arise—sentries were found fainting on their posts (one by myself one dark night, when on duty), others left their posts, others entreated not to be posted there, and trouble was "in the air." The story of all was the same. They saw "the white lady" come from the direction, strange to say, of some unsavoury latrines; she walked up silently to the sentry, placed her cold hand on his breast, and he fainted, if he had not previously had the pluck to run away. Luckily we had a strong-minded major in temporary command—an old line officer. When he found reason and "chaff" were not effective, he announced that on the next visit of "the white lady" the unlucky seer would be certainly tried by court-martial. She came that night. I found a boy-centry lying in a corner, half-dead with terror, having deserted both his post and his firelock. I confined him; he was tried, convicted, and sentenced to a month's imprisonment, of which nearly all was afterwards remitted; for whether "the white lady's" conscience reproached her with the trouble she had brought on the lad, or otherwise, she had the good taste never to appear again. We never traced the

origin of the story, but I have no doubt its factors were imposture acting on superstition.

LIEUTENANT-COLONEL.

Junior United Service Club, Oct. 24.

#### A SERMON ON APPARITIONS.

The *Daily Telegraph* says that the Rev. H. C. Mitchinson, Vicar of Christ Church, Rotherhithe, has preached to a large congregation in that Church on "What the Bible reveals about Ghosts," the sermon having reference to the correspondence publishing in that journal. Mr. Mitchinson selected as his text, St. Luke xxiv., verse 37—"But they were terrified and affrighted, and supposed that they had seen a spirit." The rev. gentleman dwelt on the teaching of scripture with regard to disembodied spirits. In his opinion the appearance of Samuel to the witch of Endor was to be regarded as a real event. The details, the woman's description, confirmed by the doom announced being fulfilled the next day, point to a real fact. The rev. gentleman went on to adduce the opinions of several of the principal commentators to confirm his argument that this was an actual appearance of Samuel's spirit. In Christ's time the belief in apparitions was not only commonly entertained by the apostles, but passed unrebuked by the Lord himself. The scene on the Mount of Transfiguration and the parable of Dives and Lazarus taught the same lesson. He dismissed all apparitions in dreams, and the many which were to be accounted for by impressionable natures, shaken nerves, thin walls, and designing persons. The rev. gentleman continued: "Then, on the other hand, though not superstitious myself, I must say there are many cases, besides these mentioned in the letters, of persons whom we know, and can rely upon, seeing apparitions of relatives or friends who are not known to be dead at the time when the appearance takes place, and learning after that the moment of the vision was the very moment of dissolution. For my part I cannot but think that these cases are not to be pooh-poohed. Of this, however, we may be quite sure, that if God does ever draw aside the veil of the unseen world, it is for no trifling purpose." In conclusion the rev. gentleman urged his hearers to let the correspondence leave with them the thought that there was a spirit world to which they were hastening.

MR. HERBST has resumed mesmeric and psychopathic work in London, and may be addressed by letter only at 61, Lamb's Conduit Street.

A NEW Spiritualist paper, *Der Sprechsaal*, has been started in Germany. It is issued by the well-known publisher, Herr Wm. Besser, at Leipzig, and is edited by Dr. B. Cyriax.

THE BRITISH ASSOCIATION AND THE UNIVERSE:—A correspondent writes from France:—"I find this in Lewes' *Problems of Life and Mind*, v. 1, p. 85, published in 1874: 'Philosophical research has lost itself in out-of-the-way corners. It has never placed itself on a height from which a wide view of the universe could be had. This was inevitable, because its method isolated it from science. With our philosophy, as with our politics, the parochial point of view has supplanted the cosmopolitan. The same spirit which manages the affairs of the nation too much through Parish Boards, forgetting that the nation is an integral part of the living world, has parcelled out the universe into 'sections' of a British Association, and from those sections has carefully excluded not only Psychology, Ethics, Metaphysics, and Religion, but anything wearing the aspect of a general doctrine embracing all research.'"

## Correspondence.

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

### THE TRAVELLING POWERS OF THE SPIRIT.

Sir,—One remembers the portentous hints that were given out by the Theosophists, that a mysterious individual or two, who a few years ago appeared at the funeral by cremation of a certain Polish nobleman, at Boston, U.S., had arrived at that city by some process of travelling, to say the least, unusual for creatures in the flesh, and were seen of many.

Your article of Oct. 28th, taken from a native Hindoo Journal, is further evidence of the same description, which simply implies that certain Indian "Brothers," or more truly speaking their souls, are quite ghost-like in their movements, and as expeditious; are, in fact, probably the same thing, and that these travelling souls, when arrived at a spot were materialisation is expedient, avail themselves of that transformation precisely in the same way that materialising spirits do.

I have no book of the lives of the saints of the Church of Rome, but there are probably many tales of a like nature in their annals, more than one account of which I remember to have read in the early literature of Spiritualism. One of these histories I supplied myself, which was taken, I think, from the *Revue Spirite*, but I find that I have not specially preserved it; most likely because, as I did not believe it, I did not think it worth preserving. But my powers of belief seem really to be growing daily, and I should never be surprised if in the end I should take for my motto the stupendous paradox: "*Credo quia impossibile est.*"

The marvellous history refers to St. Anthony, of Padua. As far as I can remember, he was a monk of great eloquence and on a mission in Spain. During that mission his father, at Padua, got into difficulties, and was accused of some great crime, murder, I fancy, that had occurred some time previously; and when evidence all seemed against him, his son, Anthony, suddenly appeared at Padua, in Italy, and gave witness in his father's favour, which cleared the old man. *And all this time the body of flesh of St. Anthony was lying in Spain in a trance.* And it was in consequence, I believe, of this "miracle," that the chief church of the city of Padua took its name, that of St. Antonio.

But to come nearer home. There is a professed "spirit photograph" in existence, taken in Paris, the sitter being an English Spiritualist of good position, residing in France. The "form," in this photograph, is that of a sleeping face, and it is so like the face of a well-known and highly respected Spiritualist who was at that moment asleep in bed, in London, that many believed that that gentleman's double, or soul, or spiritual body was present at that *séance* and was photographed. I am in possession of this photograph and can speak to the likeness, for I recognised the gentleman by it whom I had never before seen. It is true that the photograph was taken by Buguet, but Buguet took too many photographs in the presence and under the supervision of experts for those who believe that spirit photographs are possible, to doubt that he was a powerful medium for them. And that spirit photographs are possible, and facts, and among the greatest wonders of the world, and true evidence of soul life, I, for one, as firmly believe as that my hand is on this paper.

There is a well-known story of the Emperor Tiberius seeing a man, in a temple, whose body was actually lying at that time many miles distant suffering from grievous sickness.

SCRUTATOR.

### ANATHEMA.

Sir,—Mrs. Showers has kindly stated that I "erroneously" marked the word *Tithemi* with an acute, and not with a short accent. Will you allow me to state, and let your readers test my reference, that I never used the word at all, with any accent whatever? If Mrs. Showers had referred to the cited passage of "Littleton," as I did, she might have seen that the author did give the Greek (not the "unimportant" Latin) and that in deference to your printer's trouble, I put it into English characters, which were accurately given by him. I am not desirous to enter into any controversy with Mrs. Showers as to the spelling of words, in any language; but I am desirous to afford your readers an opportunity of judging as to what was written by me and correctly printed by your printer.

C. CARTER BLAKE.

### THE SUPPRESSION OF CALUMNIES.

We have sent the following statements to the Liverpool Psychological Society, and to the Newcastle Spiritual Evidence Society:—

"A month ago absolute documentary evidence was placed in your hands of the circulation of an entirely false and calumnious statement among Spiritualists in Liverpool, Newcastle, and other provincial towns. It was but one of several which have been similarly published in the course of two or three years, or you would not have been troubled with the details.

"Your attention is now called to the circumstance that after a month's public exposure it has neither been withdrawn nor apologised for where it was uttered, and this has been the case with all its predecessors, which are equally open to the public investigation of disinterested people. Neither honourable men nor their friends can allow it to be said that the names of the former stand before the public in print attached to calumnious statements which are false, and which they will neither withdraw where they were uttered, nor attempt to substantiate. Yet that has all along been the case here.

"The evidence has been placed in your hands more in sadness than in anger, and if you and the organisations in which the calumniators may be leading men cannot induce in them action in accordance with the simplest rules of right and wrong, it is to be hoped enough has been done to put a stop to more of their long-continued attacks, which are a shame and a disgrace. If they desist from such attacks there will be no further disturbance of the public peace."

NEXT Sunday evening at the Quebec Hall, 25, Great Quebec Street, Marylebone Road, London, at seven o'clock, Mr. Iver MacDonnell will deliver an address. On Monday and Thursday from two to four, Mrs. Davenport gives psychopathic treatment free; she is doing good in a quiet way.

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

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

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

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

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