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THE INFLUENCE OF SITTERS UPON MANIFESTATIONS.

Years ago some remarkably artistic pictures of statuary were produced at dark *séances* through the mediumship of Mrs. Guppy, now Mrs. Volckman. The designs were worthy of Flaxman, and were produced in white, upon common blue writing-paper. Examination proved that white colouring-matter had not been used, but that the effect had been produced by discharging the natural blue colour of the paper. Mr. Guppy told us that he asked "Katie" how this had been done, and she replied "With some of your crystals of citric acid." He denied that any such acid was in the house. She responded that he had some among his photographic chemicals. On searching, he then found a small bottle of them. We were present when some of these beautiful pictures were almost instantaneously produced in the dark, after some responsible sitter had marked the corner of each sheet of clean paper with his initials, but so rich and varied were the manifestations of those days as compared with the present paucity, that scarcely anyone took the trouble to preserve them. Mr. Benjamin Coleman thoughtfully preserved two or more, which, some time ago, if not at present, were on view in a public reading room in London.

The point to which we wish to call attention is, that Mr. Guppy thought that manifestations in advance of the natural capacity of the medium, were usually obtained when some one sitter in the circle, not necessarily a sensitive, had a mind capable of conceiving the result, but not that he actually did conceive it. A great sculptor, Mr. Nicholl, the father of Mrs. Guppy, was always present, so Mr. Guppy told us, when these pictures of statuary came. The statuary at the top of the great hall at Liverpool is a standing monument of Mr. Nicholl's artistic ability.

In this connection it will be remembered how Mr. O'Sullivan, a good classical scholar, had many Latin messages in Paris through the mediumship of a woman who did not understand that language. And at present, on the

other side of the Atlantic, Professor Kiddle is obtaining much classical lore far above the capacity of Jesse Shepard, his medium. The spirits at circles sometimes also seem to possibly have the power of putting it into the heads of sitters to ask for the production of articles they have ready to bring forth, such as brooches, cigarette cases, and dead hawks, as suggested in these pages on a previous occasion. The latest copy of a daily newspaper printed not less than three thousand miles away, is always the right thing to ask for on such occasions.

Cannot a new class of experiments be tried to ascertain the effect of a strong mental atmosphere on persons unsuspecting of its presence, consequently with minds in a state of passivity in relation thereto? For instance, suppose an assemblage of twenty persons while awaiting the arrival of two others, one of them a medium, were to agree to strongly will for half-an-hour after the arrival of the two expected guests, that they should begin to talk about the Great Fire of London, would that willing cause one or both of them to start that subject, or any other conceivably connected with it in the realms of ideality?

SPIRITUALISM, ANCIENT AND MODERN. No. IV.

BY FREDERICA SHOWERS.

Father of all, in every age,
By every name adored,
By saint, by savage, or by sage;
Jehovah, Jove, or Lord!

The most ancient recognisable faith of the early Egyptians was the worship of a fourfold impersonal entity, termed *Amoun* (Ammon, A—a, *Moun*—manifested) or *T Amoun* (*t* is the article) the Hidden, the Concealed. Everything that is, has its beginning, its existence and its end in this mysterious incomprehensible source, which is in itself eternal, and all created things having proceeded from the God Head, partake in a greater or less degree of the Divine Nature. In the process of creation first the loftiest spiritual beings and agencies, and then the inferior and lower orders proceed, either directly or indirectly, from the God Head.

All gods with the exception of the fundamental Deity, are termed *Hor* or *Horus*, signifying originated, a term which was appended to the proper name of each individual deity.

The fourfold Deity manifests Himself, firstly as (Amoun) *Kneph*, from *Nev*, breath, the primitive spirit, the creative soul of the universe; the primeval source of Good. An

independent self-active masculine being, symbolised as a Ram.

Secondly as (Ammon) *Neith*, primary matter represented by earth and water mixed. A productive receptive feminine being, endowed with a soul. The conceptive power of the universe, symbolised as a Vulture. An inscription at Sais says of her "I am that which always was, is, and shall be, and my veil hath no mortal ever raised."

Thirdly as Ammon *Sevech*—Time—an ever youthful primordial beneficent being—the generative vivifying power of the world. Supposed to be masculine and symbolised as the Crocodile.

Fourthly as Ammon *Pascht*—Endless gloomy outspread space, the dark womb of the earth, the inexorable, the unrelenting, later called *Destiny*, *Avenger*, *Fate*. Supposed to be a feminine being and worshipped under the symbol of the lion-headed sphinx, and also under that of a Nile fish.

From this fourfold unembodied spiritual entity, proceed eight personal embodied Deities, called *Kabires*, signifying *Mighty*. They are also called *Hores*, created gods, through whom the Spiritual Deity manifests Himself; but they are endowed with immortality. Everything in the world proceeds from them, so that their origin is the commencement of a portion of Creation. They are both masculine and feminine—each producing only its own sex, while in the original Godhead both genders lie concealed and undistinguished. In union with *Kneph*, *Neith*, *Sevech* and *Pascht* they form the first—the immortal—race of Divinities.

The *Kabires* are *Menth* (or *Harseph*) the manifested, the inner creative spirit; also called *Phan* (the Greek *Pan*). In his union with *Pascht* he becomes *Hek*, signifying a ruler (Greek *Hecate*). He proceeds from Ammon *Kneph*, and is the independent creative energy of the world. His symbols are the sparrow and the ram.

Phtah, the God of fire and heat first called forth from *Kneph* by *Menth*. *Phtah*, the Greek *Hephaistos*, is represented as a club footed dwarf.

Pe, the firmament, sprung from the luminous substance of *Neith*, the Goddess of Heaven; represented as a star-crowned woman, with her hands extended over the earth.

Anuke, the earth, the dark, proceeding from the darker substance of *Neith*.

Re, also called *Thât*, *i.e.*, the Luminous, the thrice great (trimegistos) the sun God, the first God of Light, the first born. Symbol, a

man with the head of a sparrow, surmounted by the disc of the Sun, also by a winged disc.

Joh (also Joh Thât) signifying the luminous, the twice great (dysmegas) the second God of light, the moon, the ruler of the months, the source of wisdom; the Deity from whom laws and wisdom proceed, the Jehovah of the Hebrews, by whom he was occasionally grossly worshipped under the symbol of a bull, and even Aaron erected a Jehovah under this form. The altar of the Tabernacle was the altar for burnt sacrifices, adorned with his image and with horns. Perpetual fire was kept burning on it. This was supposed to be holy fire: it was Jehovah Himself, as Vesta's fire was Vesta Herself. The original belief in many Gods (Elohim) ultimately, through the sublime teachings of the prophets, centred in one God, Jehovah, and later in one ONLY God. "I am the Lord thy God, thou shalt not have strange Gods before me." And David says in the 81st psalm, "God hath stood in the congregation of Gods, and being in the midst of them He judgeth Gods." He, Jehovah, manifests Himself to men through angels, who in the Jewish and Christian religions usurp the place of the subordinate Deities of other faiths. Re and Joh proceed from Ammon Sevech.

Sate, the illuminated higher heavenly space, the day; called also Ehu) Greek Eos, the East. Symbol a goddess on a papyrus stalk, with a crown on her head, representing the lower half of the terrestrial globe, the upper half of which crowns Pascht.

Hathor, the darker, LOWER heavenly space, supposed to lie under the earth; the dwelling of the sun god, the night, the judge, the quickener, the mother of life (Greek Aphrodite), symbol a dog, the guardian of the under world, subsequently, probably, the Greek Cerberus.

The fourfold Deity manifests Himself yet further through the Kabires, for from the first race of Gods proceeds a second race, *viz.*, the Deities of earth, supposed to be ever busied with the affairs of this world. The worship of these gods was established during the Phenician dominion in Egypt. The King Menes, the founder of the monarchy and ancestor of the Egyptian kings, instituted their worship.

The twelve earthly Deities were thought to be Ammon Kneph manifested as Okham (Greek Okeamos). Okham is the earthly intercessor, the representative of the Spirit of Good (Greek Agatho Dæmon) who is supposed to surround the world. Okham is also the original Egyptian name for the Nile, which was so called only

since the Phenician invasion B.C. 2400. Nahal, Nahar, a stream, Greek Nereus.

Ammon Neith manifests under the name of Okeame, the feminine Nile, the mother of life.

Ammon Sevech as Seb, the god of Time (the Greek Kronos). As the celestial manifestation of Time, he descends to earth.

Ammon Pascht is Reto, signifying, ruler regulator of the Government and order of the world, a guardian power, supposed to be feminine. A distinguished writer says "the festivals or mysteries of the Kabires or Cabiris were celebrated with the greatest solemnity. None but consecrated priests were permitted to enter the temples, but so extensive was the influence of the Deities that all the ancient heroes and princes were generally initiated, so that by this solemn act they might reconcile themselves to Heaven and have their persons and property protected. Great immorality sometimes prevailed at the festivals." Cambyes is said to have entered the temple at Samothrace, and committed sacrilege by turning the ceremonies into ridicule. This king, the son of Cyrus, took Pelusium, by the stratagem of placing at the head of his army, animals who were held in reverence by the Egyptians, as symbolical of their deities. That these ideas of paying divine honours to animals, formed no part of the original religion but gradually developed themselves during a time of moral degeneration, is evident from what has already been set down here on the subject. It is somewhat curious that Cambyes died of a very superficial wound, which he had accidentally inflicted on himself, in the very spot where he had killed the sacred bull, Apis, some years previously. Now comes the Epiphany, the earthly manifestation of the Kabires (Greek Epiphaneia, appearance, from *epi* and *phaino*, to show, from *phao* to shine). The Epiphany, in the Christian faith was the appearance of Christ to the wise men of the East.

Thât, the great God of Light, reveals Himself as the author and institutor of priestly power. Greek, Hermes.

Seph, the wife of Thât, institutes the art of writing and is the patroness of all learning. Thât and Seph are delineated on each side of the entrance to the library in the temple of Sesostris at Thebes (B.C. 1571) and the inscription terms them the institutors of libraries or halls of learning, Greek, Mnemosyne.

Ymuteph, the bestower of wisdom. God of philosophy and medicine, Greek, Esculapius.

Nehimeu goddess of medicine and health, Greek, Hygeia.

Mui, son of Re, god of poetry and song, god of fire, said to be luminous, Phœbus Apollo.

Taphne, wife of Mui, the merciful, the gracious, goddess of poetry, subsequently the Greek Daphne.

Pharmuti the god of wisdom and investigation, the Greek Prometheus. Me or Tme, the goddess of justice the Greek Themis. With respect to this goddess it may be remarked that she was properly regarded as a twin Deity—(Themides) as the personification of Truth, that is righteousness in word and thought (Greek Alethia); and of justice, or righteousness in act.

Statuettes of this twin goddess, with images of Re and Yoh, the gods of light, suspended as ornaments round the neck, as worn by the supreme judges of Egypt, are yet to be seen. These were the Urim and the Thummin of the Hebrew priests; Urim, signifying lights, or gods of light, and Thummin the Themides, justice, righteousness. My English dictionary, I am pleased to find (for I have only just looked at it) gives the meaning and derivation of the word Urim thus, "literally lights and perfections, the High Priest's breast plate amongst the ancient Jews, the nature of which is not *distinctly* understood. Urim the Hebrew plural of Ur, Or, light, and Thummin plural of Thom, perfection."

THE FESTIVAL OF THE DEAD.

The Italians keep their Lemuria, or festival for the dead, not in May, as their Roman ancestors did, but in November. November 2, All Souls Day, and its octave are more generally observed than any other of the minor holy days in the Roman calendar. No festival could so unite all classes of people as this, on which each family pays the tribute of memory to its lost ones, and acknowledges the power of that great Democrat, Death. Every day throughout the octave the churches of Venice have a mass said for the souls of those who are gone, and implore for them the intercession of All Saints, whose festival comes immediately before the day of the dead. In the evening another service is held, a little after sundown. There is a sermon; and then begins the lighting of candles all through the church, before each altar and round the catafalque in the centre. It is upon the vigil of All Souls, the *notte dei Morti*, as it is called, and at the Church of the Gesuati upon the Zattere that the greatest illumination takes place. The Gesuati, as the visitor to Venice will remember, is that late Palladian church, built of Istrian stone, almost opposite the nobler façade of the Re-

dentore, and more formally known as Santa Maria del Rosario. Outside, over the main door of the church, is a large black board, and, in white letters, an invitation to all good Christians to pray for the souls of the departed. Round this tablet hangs a wreath of laurel leaves twined on a black and white ribbon. Each other door of the church has a similar garland above it. The sun is setting in a cold and cloudless sky, serene and almost hard. In the zenith the colour is deep blue, but towards the west a thin film of gold is spread where the sun is sinking. The wind comes fine and searching, as it so often does on an autumn sunset. The broad and rippled waters of the Giudecca Canal seem as hard as the sky they reflect. Inside the church, through the open door where the women troop, pulling their shawls up over their heads as they enter, all is dark and gloomy, every column, pilaster, and architrave draped in black cloth with silver fringes; and wreaths of laurel are twined round each pillar's base. The high altar is hidden by a towering cenotaph raised in the middle of the nave; against its blackness the thin white stripes of the tapers that surround it stand out clear. The people, chiefly women and boys, scuffle and whisper subduedly as they kneel in rows. The black-walled, black-roofed church seems to enclose and compress them as if in some vast and lugubrious tomb; and their mutterings sound like the gibbering of ghosts. The sermon begins; a voice alone, full of inflexion, passion, forcible cadences, speaking out of the darkness. Though the preacher is invisible, the mind unconsciously and perforce pictures the action that must accompany this strong Italian rhetoric. The voice holds the church; and there is silence in the congregation except for the dull thud of the padded doors as some new comers arrive. The sermon is not long; only a few rapid passages and then comes the close. The shuffling and whispering begin again; and the sacristans commence to light the candles. Through the darkness the little yellow tips of fire move noiselessly; touching the tall wax tapers before each altar, and down the nave, and round the cenotaph in the centre. Presently the church is faintly illuminated by these warm yellow stars that waver to and fro in the gloom, but do not overcome it. There is a short hush of silent prayer; then the congregation rises and shuffles out down the steps of the church on to the broad pavement of the Zattere.

There is one old custom connected with this festival of the dead which still survives in

Venice, and recalls a Latin or even an earlier superstition. The pious man in Ovid's "Fasti" rises at midnight to fling black beans behind his shoulder. Nine times he flung his beans and then the ghost was laid. The Venetian does not fling away his beans; he eats them. In Venice this custom of eating beans through the octave of All Souls is extremely ancient. The monks of every cloister in the city used to make a gratuitous distribution of beans on All Souls Day to any of the poor who chose to come for them. A huge caldron was placed in the middle of the courtyard and the food ladled out to the crowd. The gondoliers did not come with the rest, but had their portion sent down to them at their ferries. This grace was granted to them in consideration of the fact that all the year round they rowed the brothers across the canals for nothing. Indeed, they still do so; and you may often see a brown-cowled friar crossing a ferry with no other payment than a pinch of snuff or a benediction. As the Venetians grew more wealthy true beans became distasteful to the palates of the luxurious, who were yet unwilling to break through the custom of eating them on All Souls Day. The pastrycooks saw their opportunity, and invented a small round puff of pastry, coloured blue or red or yellow, and hollow inside; these they called "*fave*," or beans, and you may see them at this time of the year in all the bakers' windows.—*Pall Mall Gazette*.

ST. ANTHONY OF PADUA.

I find the history of St. Anthony of Padua's double is given in the *Mediums' Book*, as translated by Miss Blackwell, p. 130. The history is mainly as I told it in your Number of November 18th, how that, while his body was in Spain, he appeared at his native place, Padua, and gave evidence that saved his father's life, "at the moment when he was about to be executed." I made an error, however, in saying that St. Anthony was sleeping at the time. The record tells us that he was not sleeping, but "preaching." A spirit being questioned by Mr. Kardec on this point, answered thus:—"The soul can divide itself where it feels itself attracted to a place, other than that in which its body is. It may happen that the body is not asleep when this takes place, though that is a very rare occurrence; but, on such occasions, the body is never in a perfectly normal state, it is always more or less entranced.

This subject, as treated by Kardec, seems at

this moment especially valuable, because it gives the *raison d'être* of the alleged powers of the Hindoo Brothers, as affirmed by the Theosophists. Kardec says:—"The spirit of a person in the flesh, when partially disengaged from the body, can show himself just as well as that of one who has departed this life, and with all the appearance of reality; and may even, through the means already described, acquire momentary tangibility. This is the phenomenon of *doubles*, that is to say, individuals who have been proved to have been simultaneously present in two different places.

"St. Alfonso, of Liguori, was canonised before the lapse of the usual period after his death, because he was seen simultaneously in two different places, which was accounted a miracle."

M. Kardec then gives the account of St. Anthony of Padua's "*bi-corporeity*;" and in answer to his question: "Can you give an explanation of this phenomenon?" he obtained the following reply through a medium: "Yes; a man who, as the result of his moral advancement, has attained to a certain degree of dematerialisation, can show himself in a place other than that in which his body is, and by the following means. Finding sleep to be stealing upon him, he asks of God that his spirit may be enabled to transport itself to a given place. If his request is granted, his spirit abandons his fleshy body as soon as the latter falls asleep, and, accompanied by a part of his perispirit, leaves the gross material body in a state closely bordering on death. I say *bordering on death*, because there still remains in the body a link which cannot be defined, but which keeps up its union with the perispirit and the soul. The perispirit then appears in the place where the spirit desires to show itself.

Question. Your statement does not explain our question, as regards the visibility and the tangibility of the perispirit.

Answer. The spirit finding himself disengaged from the bonds of matter, according to his degree of elevation, can render himself tangible by a special action on matter."

SCRUTATOR.

SPIRITUALISM IN BIRMINGHAM:—We have received from Professor Barrett a paper containing a report of a lecture recently delivered in Birmingham, at the Oozell Street Board School, by Mr. George Basnett on "George Dawson versus Spiritualism." The lecturer did not deny the reality of the phenomena of Spiritualism, but argued that little spirituality was connected with them; that their ideality was low and disorderly, and not to be compared with the inspired utterances of great poets and superior men.

DR. MONCK IN NEW YORK.

A reception was recently given in New York to Dr. Monck, at the residence of Mr. H. J. Newton. Professor J. R. Buchanan in the course of the evening said that he had in his hands an autograph letter from Prince George of Solms, a relative of Queen Victoria, in which Prince George spoke of his subscription of \$100 to Dr. Monck's testimonial fund having been acknowledged in the spiritual papers as from "Prince G."—and expressed his wish that in order to do honour to Dr. Monck, his subscription should in future issues of those papers be acknowledged opposite his full name. The writer further said: "I feel for you the greatest sympathy, and I know you are not alone an honest medium but a kind hearted man for all who suffer. As to your letter I thank you very much for it; I like such long and explicit letters, as I think you have great talent for writing, and you should use your talents to write your life. Your mediumship is so wonderful and so convincing to sceptics because the materialisations take place in the light, without a cabinet, and visible before the eyes of the witnesses, as I can testify from personal experience."

Although Dr. Monck has been devoting himself chiefly to healing and preaching in America, he is said to be recovering his power as a physical medium, and it is stated that a spirit has materialised through his mediumship in the light, without a cabinet, in the presence of Judge Dailey and others, of Brooklyn. The particulars are to be published.

The Philadelphia newspaper, *Mind and Matter*, says:—"The Rev. Dr. Monck, of England, lectured last Wednesday at Phoenix Hall, Brooklyn, when, it is said, spirit raps were plentiful, and heard by the audience. He lectured and publicly healed the sick at New Haven, on Sunday last. He does the same at Worcester, Mass., on next and the following Sundays, November 6th and 7th. He gives daily attendance (Thursday excepted) to heal the sick, at his New York office, 205, East Thirty-sixth street, and on Thursdays at 402, State street, Brooklyn, N. Y., from 9 a.m. to 10 p.m."

ANOTHER of Mr. J. A. Campbell's letters, the first of which inculcated a higher tone of religion and morality in connection with Spiritualism, is now in the press.

DR. PURDON'S DISCOVERIES:—Bad weather at sea has delayed the arrival of the second article of the course by Dr. Purdon, on his most important experimental researches. But we give one this week on another subject, written by him. Dr. Purdon is perhaps the most trustworthy authority living, on the subject of mediums and mediumship.

SPIRITUALISM IN SOUTH AFRICA.

Mr. A. Teague, honorary secretary to the South African Spiritual Evidence Society, writes to us that the first annual meeting of that organisation was held on the 18th October, at its rooms, 5, Orange Street, Cape Town, South Africa. The proceedings commenced with prayer, then various reports were read, and officers elected or rather re-elected for the ensuing year. Mr. Marchant was elected president, Mr. Mayor vice-president, Mr. Teague secretary, Mr. Dixon treasurer, Mr. Flack librarian. Committee of management, Messrs. Hodgson, Hazarûs and Richards. The position of the society was considered to be satisfactory, because, with the inclusion of the subscriptions overdue from some of the members, the receipts covered the expenses. Mr. Teague adds that no platform work is going on in Cape Town in connection with Spiritualism, since Mrs. Hodgson has been obliged to take a period of rest.

THE higher the wisdom, the more incomprehensible does it become by ignorance.—*Herbert Spencer*.

A CONJUROR has been imitating spiritual manifestations at the Alexandra Palace until a few days ago.

INFINITE VARIETY IN CHARACTER:—God never repeats himself in nature; but from the cedar of Lebanon to the lily of the vale, he seeks a fresh evolution and efflorescence out of his own grandeur and beauty, that infinite diversity may make up the infinite completeness and harmony. Just so it is in human character and moral attainment. God never repeats himself here. He gives to each varied experience. We march not in serried numbers to conquer a common foe; but he leads us through separate paths, each one to struggle with his own adversary alone, that, when the victory is gained and the crown won, each shall have it in a leaf or a chaplet which is unlike any other, so that altogether may reflect every possible hue of the divine loveliness.—*E. H. Sears*.

SPIRITUALISM AND MORALS:—An antagonist of Mr. Robert Cooper writes in the *Eastbourne Gazette*:—"Did it ever occur to Mr. Cooper that possibly there may be other earnest thinkers besides himself, who are not enthusiastic ghostmongers, and who would intelligently pause before they took ten Commandments from groaning tables, or imbibed, with *séances*-room haste, a new system of theology from the mouths of floating tubes in a back parlour? What about the constant law-court exposures of deceptive mediums? the free love Spiritualism of America? the monetary fortune telling from locks of hair, etc., advertised in the ghostly newspaper? Will Mr. Cooper place these things before the sweet moral ethics of the religion of Christ? I am fully aware that not a few of the most eminent names in literature, art, science, and the churches, give this Spiritualism great weight, interest, and respectability in this and other countries. But it does not follow, as Mr. Cooper desires to show, that the rationalistic philosophy is an essential element of psychological inquiry. Where one person would investigate Spiritualism from the theological and bitter standpoint of Mr. Cooper, hundreds look into the matter with Mr. A. R. Wallace, or such reverend truth-seekers as Canon Wilberforce."

DEAN STANLEY'S DREAM.

A contributor recently sent the following letter to the editor of *St. James' Gazette*, London:—

"Your article about Dean Stanley led me to turn up an old journal in which I found an entry which I think may give those who had not the happiness to know the Dean some faint notion of the learning, the playful humour and the lightheartedness which made him the charm of every society in which he appeared. The following is the entry:—

10th May, 1877—Dean Stanley told the following dream at—: "I was made Pope. The *Times* knew it, but no one else, and I was to keep it a secret till it was published in the *Times*. The great question was what name to take. I decided on Paul; but the objection occurred that the last Paul was Paul V., and Viths were always unlucky. I repeated in my dream: Sextus Alexander, Sextus Pius (I have forgotten the end of the line), *sub sextis semper perditia Roma fuit*. I went to the Athenæum to ask advice. 'Are you quite sure that the last Paul was Paul V?' The Bishop of —, who always knew everything, said: 'Why not take Gulielmus?'—his own name. I walked into Rome by the Flaminian way. As usual in dreams I had no clothes on. I snatched up a blanket and wrapped myself up in it. It looked rather like the Pope's white robe. All the cardinals came out to meet me. I said: 'They will know by my blanket I am a Pope, and what will the *Times* think if they know the secret first?' With the agony of great thought I woke."

THE highest knowledge is a consciousness of ignorance. — *Sir William Hamilton*.

INDIVIDUALS may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like rain-drops from heaven, they may pass through the circle of the shining bow and add to its lustre, but when they have sunk in the earth again, the proud arch still spans the sky and shines gloriously on.—*James A. Garfield*.

THE EBB AND FLOW OF THE BEAUTIFUL:—Since the Egyptians painted a lotus upon the wall, since Job felt the awful voice of thunder, since Solomon attempted to love his gardens and to write an essay upon the trees and flowers, since the Greek thinkers wore garlands of green leaves, nature has been working within the spirit of man as though to make it tender as the voice of a harp and sensitive enough to believe in the existence of God. She withdraws her spring and her summer at the end of six months, not that the insensate fields may rest, but that this flow of the beautiful may be in successive waves, and that the soul in the depths of winter may think upon the gorgeous scenes that are gone, and may wonder how many more such blossomings will come between its loving heart and the grave.—*Professor Swing*.

POSTSCRIPT TO A RECENT CRITICISM.

BY JOHN E. PURDON, M.B.

The secondary meaning attached by me to the term *Mediumism*, and to the well-known word from which it is derived, is my chief justification for attempting to apply a theory of my own to the practical experience and matter of fact of another, in the hope that such a possible explanation as I could offer would be found to reconcile conflicting opinions upon questions of more general import than those relating to mere abnormal thermometric indications, however interesting these may be to the pure physician.

The Lancet, of 12th of November, has a pretty full annotation upon the nature of cases presenting paradoxical temperatures, and it warns physicians to be cautious in offering explanations where explanations are not called for—where, in fact, the presence of trickery puts the existence of a *lusus naturæ* into the background, if not altogether out of the question.

This advice is sound, and I respect it as coming from an authoritative source, for though it never can be proved that the girl who showed the paradoxical temperatures practised a deception, from the acknowledged fact that her method was never discovered, yet it would be childish on my part to claim more for my view of the case, because little of positive value can be urged in favour of an entirely opposite one. Therefore, I say that the real interest of the question raised turns not so much upon the actual case introduced, as upon the hypothesis covered by the secondary meaning of the word *mediumism*. This implies the existence of a vital relationship between the animal body and the space-filling æther, the medium of the physicist, in and by which relationship instruments are constructed in a reversible process, through the agency of which energy may be expended or signs transmitted, the same holding naturally and to a more limited extent in less complex functional activities below consciousness, but exhibited abnormally, or at any rate extraordinarily, in that retrograde process in which the organism neglects to obliterate the paths over which, by a figure of speech, we may say that consciousness, having passed triumphantly from the lower centres, may be driven back by opposing forces, thus on its physical side resolved into motions, the psychical status of which is much more degraded than that harmonious complex which is the normal outcome of a perfected intellectual product.

But this is more or less the theoretical explanation of hysteria as advanced by one of the most philosophic of modern physicians, who regards the higher cerebral centres as a necessary factor in its manifestation.

Generalising, now, from the particular of hysterical disturbances, we may say that the *dyssynergia* which is the physical side of the psycho-physical disturbance which I have called mediumism, (using that word in contrast and preference to the word mediumship, which would imply an accomplishment or gift rather than a privation), rests for its simple and rational explanation, after the tremendous labour of working out its details has been accomplished, upon the two main pillars of modern science, *i.e.*, the philosophy of Spinoza on the one hand, and the doctrine of the interactions and intercommunications of all formed matter from molecules to worlds, through the agency of some general space-filling medium on the other hand; the grand structure erected upon which combination proclaims that everything in nature finds there a place externally and internally in corresponding terms, providing at the same time an explanation for the abnormal as well as the normal, if only they are derived from the same ultimate elements, the variation of form not involving essential contradiction.

The valuable contribution to scientific generalization made by the late Professor W. Kingdon Clifford which was really a theory of Mind Stuff though put forward as an essay on the "Nature of Things in Themselves," was brought by me before the readers of this journal some two or three years ago, when I hinted that it was a mine of wealth from which all might dig with profit, as only such a theory would enable us to face the problem of modern Spiritualism in all its complexity with any hope of escaping the entanglement of word-spinning speculation. Since that time his theory of mind stuff has become more fashionable in the psychological literature of the day. Its application is simple when it is once understood.

This theory asserts the fact that the universe as perceived in terms of feeling, is packed into the human nervous system; and if Clifford had only added that provided the limit of functional range, *when determined*, were not transcended, the universe *as it might be* perceived in terms of feeling could be made to contain some of those things that are not usually dreamt of in our philosophy, he would then have solved many of our problems.

Clifford's whole philosophy was constructed

upon the lines originally laid down by Spinoza, but Clifford was too orthodox a physicist to limit the *possible* combinations of the ultimates of matter and feeling which, when integrated give the complexes perceived in the external and internal worlds respectively. It is therefore upon a rigid application of the principles inculcated by that clear thinker, that I have here and elsewhere attempted to account for much of that which a limited experience forced him to regard as dependent upon a perversion of Will with its resultant imposture.

LUNACY IN FRANCE.

Mrs. Weldon writes from Gisors that in the *Petit Journal*, 4 November, there is a long article on the statistics of mad houses and mad people (Department de la Seine). In 1880 there were 1,258 patients. The principal cause of insanity is hereditary.

Drink	322 cases
Effets de l'âge (women)	274 "
Nervous system	114 "
Epilepsy, &c.,	162 "
Poverty	44 "
Domestic troubles	84 "
Fright	53 "
Hard work, or excesses of same kind	44 "
Religion	34 "
Loss of loved ones	24 "
Loss of money	17 "

Mrs. Weldon adds—"Not one Spiritualist. Where's Dr. Winslow?" But we do not know what may be included under the headings "nervous system," "Epilepsy, &c.," "religion," and "loss of loved ones."

THEOSOPHISTS' IDEAS AS TO THE NATURE OF SPIRITS.

The following are some of the speculations printed in the October number of *The Theosophist*, in an article which was described by us last week as interesting but unscientific; in other words it is assertion, assertion, assertion, from beginning to end, with no proof:—

In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the ethereal form or shadow of the body—called by the Neoplatonists the "animal soul;" and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their

constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions, but we give them in the least obscure phraseology that we can command.

Divisions of the Spiritualists.	Subdivisions of the Occultists.
1. The body.	<ol style="list-style-type: none"> 1. The Physical body composed wholly of matter in its grossest and most tangible form. 2. The Vital principle—(or <i>Jiv-atma</i>)—a form of force, indestructible, and when disconnected with one set of atoms, becoming attracted immediately by others.
2. The Animal Soul or <i>Perispirit</i> .	<ol style="list-style-type: none"> 3. The Astral body (<i>Linga-Sharira</i>) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the <i>kama rupa</i>. 4. The Astral shape (<i>kama rupa</i>) or body of desire, a principle defining the configuration of— 5. The animal or physical intelligence or consciousness or Ego analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, &c., existing in the higher animals.
3. The Spiritual Soul or spirit.	<ol style="list-style-type: none"> 6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the <i>perfect</i> man, though the lower dimmer animal consciousness co-exists in No. 5 7. The Spirit—an emanation from the absolute; uncreated; eternal; a state rather than a being.

Now the change we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and the astral human form (*Linga Sharira*) dies with the body.

There remain four principles. As a rule (we except the cases of the higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual Ego has been in life material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it

would require a complete exposition of the entire philosophy of Occultism to explain fully its course; suffice it to say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfill its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the Ego have been towards things spiritual, if its aspirations have been heavenwards (we use a conventional term), if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the Ego cling in one case to the more material, in the other to the spiritual components of the late, now death-parted, aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its *Karmar* on earth, nor after its entry on rebirth into the higher objective world of causes can the Ego re-enter this present world. During the first period it is, so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however ethereal and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It *cannot*, even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an

insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we here have of the life that preceded this present one.

Therefore, it is that the Occultists maintain that no spirits of the departed can appear or take part in the phenomena of *séance*-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said, what is it that *can* appear?

We reply—merely the animal souls or perispirits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually minded, in that of the materially minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as we have already hinted is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenised, and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases; withdraw the spirit, and the spiritual Ego disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Egoship, grows. How finally on re-

ascending the circle, step by step, they regain on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each stage of their descending and ascending progress, is one of the the highest mysteries.

(To be Continued).

OLD AND YOUNG.

They soon grow old who grope for gold
In marts where all is bought and sold;
Who live for self, and on some shelf,
In darkened vaults hoard up their pelf;
Cankered and crusted o'er with mould,
For them their youth itself is old.

They ne'er grow old who gather gold
Where spring awakes and flowers unfold;
Where suns arise in joyous skies,
And fill the soul within their eyes.
For them the immortal bards have sung;
For them old age itself is young.

—Scribner.

CATS AT SEA.

Certain animals were once thought to provoke storms at sea, and were thus regarded as unlucky by seamen. A dead hare on board ship has long been thought a storm-bringer. The hare is unlucky in many folk-lore stories. Many people, as Lapps, Finns, and Chinese, will not eat it. As an animal supposed to see at night, it was connected with the moon, shining by night, and we have Eastern traditions of the hare in the moon. Hence it is, with the moon a weather-maker. The cat was still more widely feared as a storm-bringer, and is always unlucky on board ship. She "carries a gale in her tail," and is thought particularly to provoke a storm by playing with a gown or apron, rubbing her face, licking her fur the wrong way, &c. Provoking a cat will certainly bring a gale, in sailor belief, and drowning one will surely raise a tempest. Fielding, in a voyage to Lisbon (1775), says, "The kitten at last recovered, to the great joy of the good captain, but to the great disappointment of some of the sailors, who asserted that the drowning of a cat was the very surest way of raising a favourable wind." Flaws on the surface of the water are in sailor-lore "cat's paws." There is a Hungarian proverb that a cat does not die in water, hence its paws disturb the surface. A large flurry on the water is a "cat skin." So it rains cats and dogs, and the stormy north-west wind in some parts of England is the "cat's nose." In Chinese lore tigers cause storms, and the Japanese wind-god has steel claws and a tigerish countenance. In Germany there is a proverb that anyone making a cat his enemy will be attended at his funeral by rats and rain. Cats see better at night, are connected with the moon in many legends, are witches' familiars, and hence are eyed askant by many. The Egyptian goddess of evil, Pasht, was a cat-headed goddess. Cats were, as we have seen, used by witches in raising a gale, and are said to smell a wind, while pigs see it. On shipboard the malevolent character of the cat is shown in nautical nomenclature, and the song now popular—

"It was the cat"—

is liable to more than a double interpretation. The cat-o'-nine-tails is not a desirable acquaintance, nor do sailors have a love for the miscellaneous gear connected

with raising the anchor, such as the cat-head, cat-fall, cat-tail, cat-hook, cat-back, &c. The lubber's-hole, through which it is thought derogatory to the able seaman to pass, is in French "*Trou de Chat*." Weak tea is called by sailors "cat-lap." Freya, the Norse goddess, was attended by cats, and thus Friday, her day, was thought unlucky. A spectral dog "shony" is said to predict a storm when appearing on the Cornish beach.—*United Service Gazette*.

MOTHER SHIPTON'S ALLEGED PROPHECIES.

The alleged prophetic utterance of Mother Shipton that the world would come to an end in 1881, was fabricated some few years ago.

Last Wednesday afternoon, Sir John Humphreys, the Coroner for the Eastern Division of Middlesex, held an inquiry at the Crooked Billet, Hoxton Street, Shoreditch, as to the death of Kate Weedon, aged ten years, lately residing with her parents at 29, Pitfield Street, Hoxton, who expired under very remarkable circumstances through fright. It appeared that the deceased had read the well-known prophecies of Mother Shipton, and had consequently become very much alarmed, the more especially as the present year was quickly drawing to a close. She very frequently cried and talked about the world coming to an end in 1881. On Thursday last she went to school in her usual good health, and on her return she was weeping bitterly and speaking of Mother Shipton. Her mother told her it was all nonsense, but this had not the least effect upon her, and when she went to bed at half-past ten she was still crying and wringing her hands, saying she knew the end of the world would come in the night. At about half-past three on the following morning the mother was awakened by hearing her cry, and upon proceeding to her bed-room found the child in a fit. A doctor was immediately sent for, but his services were of no avail, and the child died two hours later.—Dr. Burtonshaw, of New North Road, deposed that death was due to convulsions and shock to the system, brought on by fright.—A verdict was returned accordingly.

SUNDAY SERVICES AT LADBROKE HALL:—Last Sunday evening, Mr. Walter Howell, in a trance lecture at the Ladbroke Hall, Notting Hill, compared good and evil to light and darkness; without darkness, he said, some of the functions of life could not be carried on, and the darkness of night brought into view the countless stars of the heavens. Without the lessons given by evil in the past, the good of to-day could not have been brought forth. The best men of the more ancient times represented the innocence of ignorance; the best men of the future would represent the innocence of the truest knowledge. Mr. Howell will lecture again next Sunday evening, and on the following Sunday Miss Keeves will occupy the platform.

HALLOW-E'EN SUPERSTITIONS.

Can any *Channel* reader tell me whether "All Hallows" and "All Souls" are considered by the Boulogne fisher-folk uncannie times to be out on the water? In Dieppe a strong feeling exists on the subject. It is believed that any fisherman venturing out at these times will be accompanied by the devil in the form of a second self, and that nets then cast will come up full of dead men's bones.

The famous funeral-car of the Pollet is well-known. It comes along under the rocks through the town, and past the fish-market, every Hallow-Eve. It is drawn by eight white horses, accompanied by eight white dogs, and anyone bold enough to face it will hear the voices of every seaman of the place drowned during the past year.

As "All Souls" falls in the height of the herring season, I fancy many curious and interesting bits of "folk-lore" must exist, as in every portion of Europe the fishermen are imbued with a strong spirit of superstition. In the North of England, and Scotland, I know Hallow-E'en is especially dreaded, and no honest fisher-lad will put off, be the herring "sough" ever so soft in the sea; but leaving the uncertain spirits of the deep—mermaids and water kelpies—to sing alone, prefer to

Burn their nuts, and pou their stocks,
An' haud their Hallow-E'en

with their own warm-blooded lassies.—*The Channel*, (Boulogne).

A TRANSLATION of Mr. D. D. Home's book, *The Lights and Shadows of Spiritualism*, is about to be published in the French language, a lady having provided the necessary funds.

SPIRITUALISM IN MARYLEBONE:—Next Sunday evening at seven o'clock, Mr. MacDonnell will lecture on "Capital Punishment," at the Quebec Hall, 25, Great Quebec Street, Marylebone. On Monday and Thursday Mrs. Davenport will give psychopathic treatment to the sick poor, free. Next Tuesday there will be a mixed entertainment, consisting of a concert, dancing, and other attractions, in aid of the working expenses of the society. Mr. Dale, the honorary secretary, keeps Spiritualism before the public in the locality with very small financial support, and he ought to be adequately backed up in his self-sacrificing work.

PURPOSE AND PLAN:—Dr. Purdon writes "A mistake has occurred in my last article which I wish most particularly to have corrected, as otherwise I might be misinterpreted and misjudged. The word *place* was unfortunately substituted for the word *plan* in that paragraph in which a comparison was, as I think truthfully and as I hope reverently, drawn between the physical constitution of our Lord and those of certain men who have the power of exhibiting extraordinary manifestations of energy according to design. Purpose and Plan I hold to be imminent in the universe, and nowhere are they given more prominence than in the life of Jesus."

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I :—Experiments with an Endless String.

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

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

PLATE IV :—Result of the Experiment.

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

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

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

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

PREFACES.

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Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

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

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

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

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

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

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