

# The Spiritualist Newspaper,

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## AN EXPERIMENTAL RESEARCH.

By JOHN E. PURDON, M.B.

(Concluded from page 275.)

FUNCTIONAL HEMIPLEGIA RELIEVED BY HYPNOTISM.

The third case of special interest occurring in my own practice, which I shall mention, can be dismissed in a few words. It will speak for itself.

A corporal had been under my care at the Sandown hospital for some months, suffering from a general break-down, which was placed to the credit of a constitutional complaint from which he suffered years before. Finding the medicines I employed, and notably the iodide of potassium, upon which I relied, valueless, and seeing the patient getting worse and worse daily, one side becoming paralysed, I thought it my duty to try the effect of mesmerism.

The man proved himself to be the most susceptible upon whom I had experimented, for on looking into his eyes, while holding his hands, he fell back in sleep, from which he was soon awakened by the noise of a falling form. Trying him a second time, he fell into a much deeper sleep, in which I left him, and from which he did not awaken for several hours.

From that time the man got better, and after my removal from that station, I had the pleasure of seeing the poor fellow, who had previously been badly able to use his limbs, and who had walked over to Parkhurst for the purpose of being re-engaged for a further term of service, to which, however, I could not agree, on account of his previous serious illness.

In talking about his case to me he made the simple remark, "you may say what you like was the cause of my cure, but I began to get well from that day." I had only tried the hypnotic treatment upon the single occasion referred to.

I mentioned the fact of my employing the above class of treatment, when the occasion suggested it, to the General Officer commanding the District, on the day of his making his yearly inspection. As he was a sensible man, he considered I was quite right to exercise my judgment as seemed best for

the benefit of those entrusted to my care. In the above case, I at first thought that the paralysis was due to an organic change in the grey matter of the nervous system. I do not think so now. I believe the disturbance of function was one relating to nutrition, and that the local seat of derangement was in the spinal cord. This explanation is the very simplest that can be offered, and falls in with all my recent experience.

I do not believe in the cure of organic disease, *as such*, by means of hypnotism or mesmerism, but I am strongly convinced that, where a regulative process of a conservative character can be induced by the agency of the hypnotic or mesmeric state, it is possible to avert the developement of organic disease.

I believe in the above-mentioned regulative agency because it is the simplest physiological way out of an otherwise tremendous difficulty, *i.e.* to account for the frequent relief afforded to functional derangements by hypnotism or mesmerism, when recognised plans of treatment fail. It is no explanation to get out of the difficulty by saying that no actual disease is present in these cases. Such an expression is as meaningless as it is misleading, for functional disturbances are too often the precursors of organic disease.

#### HYSTERO-EPILEPSY IN A MAN RELIEVED BY HYPNOTISM.

The fourth case calling for record is that of a man sent to my hospital on account of epilepsy. I first saw him lying on his bed with half-a-dozen men holding him. I told them to let him go, and I told him to keep himself quiet, which he accordingly did.

I made a careful examination of this case according to my lights at the time, and I found that his nervous complaint was intimately related to an intermittent and irritable heart. He did not suffer from any organic disease of the heart, but the *accommodation* of the heart for his ordinary low-tension *work-image* (to use a new and I think expressive nomenclature) was imperfect.

Whenever the patient decreased his rate of doing work the heart behaved in a disorderly manner, though, when taxed above the ordinary rate, the heart responded bravely to the call made upon it. The fact was, the heart was not diseased, as a machine, but its central innervation was imperfect.

This man was easily thrown into the hypnotic state, and when so acted upon he would write like an automaton, repeating the same word over with his pencil a hundred times if not stopped. As my object was to do as much

good for the man and learn as much as I could myself without indulging in needless tomfoolery, I commenced to teach him the nature of his own weaknesses.

When, after walking him up and down the room for some time with a weight in his hand, the heart working all right, I quietly cut the string which held the weight, I explained to him the nature of the change he experienced as well as I could. And when after making him behave like a machine by stopping any motion at word of command, I explained to him the nature of the dominant idea, expectant attention, &c., and his tacit acknowledgement of the influence I possessed over him, it was very satisfactory to find that I quite lost the control which was before a matter of certainty when I openly expressed a wish to exert it, for he would go on moving the arm which before stopped instantly at my order, and he would step across the line which was before a fixed barrier to his advance.

It was, however, a matter of congratulation that I never lost the power of preventing a "fit" during the two months he resided at Sandown hospital.

On one occasion I brought him into the dark room where I was carrying on some experiments with, if I remember rightly, protoxide of nitrogen, but I was compelled to have him removed at once on account of the dangerous state of collapse into which he fell.

The last two cases are such as would be claimed by the hypnotists as falling within the ordinary province of self-cure, without the intervention of anything passing between the operating physician and the patient. This assumption I am not prepared to deny, but then the hypnotists would be obliged to call upon a kind of corporeal Demiurge which is in relation with the will, though possessing a coercive force of its own, which makes it *stiff* to obey the messages delivered to it on ordinary occasions, though amenable enough when certain physiological changes are produced or induced by influences acting from without or within.

I am quite aware that the explanation of the action of one living being upon another, by the intervention of organized motions or strains transmitted through a medium, is only a superficial one and does not touch the real difficulty involved, namely, the manner in which I myself or my will acts upon the body, which is all that I have given through the sense avenues to consciousness. If I be permitted to postulate a supersensuous condition of subjectivity

where the forms of space and time no longer hold, I dare say I may construct some verbal explanation of how a psychical acts upon that which under the form of space appears to be a material entity; but such a proceeding would be unscientific, and therefore, though I believe that such a supposition is philosophic, I am satisfied that in the present developement of our knowledge it is unscientific and I therefore avoid it as much as possible.

It is a perfectly legitimate attempt to trace the influence of one thinking body upon another, through means of motions conveyed across space, and, supposing such to have been effected through the help of a medium, to generalize from that to the continuity that must exist between the movements of the individual empirical Ego as it changes in time. Such an attempt is at any rate made in the right direction: it starts from the known and attempts to reach the unknown by fearless use of analogy. But the attempt which begins with the assumption of the influence of my mind upon my body, and from that attempts to rise to a general expression for the influence of my mind upon another man's mind, without the use of the ordinary conventions, is essentially illegitimate, since it only brings in the motion of the common medium as an after-thought.

It is for the above reasons that I prefer to adopt my own method, and to make self-communion or self-influence a particular case of the intercourse and impressed influence of man and man. The great difficulty of matter and spirit remains, from whatever side we view it, but the fact that the fearless completion of the materialistic hypothesis, when ether and space are made the pseudo-objective theatre of man's supersensuous possibilities, reconciles all contradictions, cannot be denied.

This method follows the order of experience in the acquirement of knowledge, for it regards Man as a complex space-filling creature, to be studied, *at first*, after the manner of the physical sciences, but leaving him in his maturity to recognise his relation with All that transcends space and time.

Materialism thus completely guarded permits the observer, when looking upon an abnormal state of affairs, to rest satisfied that, though he is obliged to accept in terms of his own molecular changes, any information which nature may offer, and is not necessarily responsible for either the physical or the moral aspect of the presentation, since consciousness only deals with already formed materials, moulded by

forces with which, as a mere observer, he has nothing whatever to do, yet for the production of such results, in a larger sphere than that of the conscious, it also suggests that he may to his sorrow even in this life feel that he is answerable.

#### THE GUARDIANSHIP OF THE THOUGHTS.

At various periods of his development the Rational Ascetic will have to encounter the brunt of the opposition of what the ancients called "the world, the flesh, and the devil." Whatever shape this opposition may assume, it should be utterly disallowed to influence a man's fixed thoughts, and should never divert him from his path. Soon the mask of friendship and attachment will fall; those behind it will appear in their true form, and once known they can be avoided. Even for such fallen creatures a perfect man has pity; he hopes for their eventual regeneration.

Great care and perseverance are necessary to constantly maintain a mental equilibrium, a placid tranquillity, a purity of thought, which nothing should ever be able to disturb; neither desires, grief, cares, nor excitements of any kind should ever ruffle the thoughts of a man striving for the Absolute. All things are transient but the Eternal. Man can live in eternity here even as much as he ever can beyond, for the beyond is not in the death through decay, but in the state of the soul.

Strive to know the intuitional part of your consciousness; watch it; keep it pure; let it guide you; keep the thoughts untarnished, and when the germ of the divine soul becomes known to you let it expand, and do not retard or disturb its growth. Never expose the innermost sanctuary of your soul to vulgar gaze, nor speak of the progress you make; if you have a seed-corn of faith, and one spot in your soul pure, regeneration is within your volitional power. But mistake not the means towards the end, for the end itself; many are there who have erred and thought inflation to be illumination. Leave all passion and earthly and vain desires; fix the soul in a pure life, and behold the soul is the life and the God who knew you, but whom you knew not.

Man to become perfect must overcome the vortex of vague thoughts and accept rightful pleasures at will only; he must make himself free of the forces which create by fatality life and death, and he must identify his self-will with the divine will by adhering to the supreme reason. For by following the lower, blind, animal inclinations of the natural man, he be-

comes the slave of secondary causes. He who resists and overcomes the irrational animal nature by the aid of the supreme reason, shall enter into an imperishable absolute life free from all the vicissitudes of life and death.

Every kind of inflation or intoxication of the mind is false and not comparable with the divine exaltation which finally crowns the Adept, and every precaution should be taken to render oneself impervious to such intoxication. Man should avoid everything which would over-ride his reason or momentarily exalt him to cast him down again; he should adhere to an invariable mean of tranquil equanimity which should only give way to intense aspiration for the Absolute, and fervent prayer to the divine soul.

Delusions come with inflated intoxicating influence, and whatever comes with such influence is delusion. All loud emotional excitements, all pompous appearances, all high sounding verbiages, all arts that are not of utility are useless slavery and delusion; and care must be taken that the divine impulse does not run into the sand of some useless art or science. Care must be taken not to grasp the shadow and lose the substance. All transient material things are shadows before the divine and eternal Absolute. There is no liberty but in absolute slavery to the all-good, for outside of the all-good is only evil. All human beings are of divine origin and all have gone astray. There is no *exoteric* religion that is absolutely true. Far from it, all exoteric religious systems contain human inventions and are equally false, while all *exoteric* religious systems in as far as they contain the same divine truth are equally true. No mere theoretical belief, however irrational can serve as a universal transport to heaven, for it is by individual exertion and development, by righteousness, faith and love of God and man alone that each being can become saved, but each must *work* out his own salvation.

It is not essential to believe in one religious system more than in another. All truths in the various religions had their origin in the divine soul; it is our design to *know* the Absolute, while others by their ignorance and indolence are compelled to *believe*. He who adopts the rules of life of the Kabbalists, sets religion on a true scientific basis. The true religion of faith, gnosis and love, becomes the destroyer of fear, ignorance and selfishness; and should during life's pilgrimage doubts arise in the mind, then, until they are solved by the intuitional gift which gradually de-

velopes, the words "be just and fear not" will serve as peaceful reassurance.

If the reader keeps in the one direction pointed out, living rationally and on right food; if his thoughts are pure, if he places his self-will under divine guidance and strives to know God with intense aspiration, he will in time understand the meaning of the words "Behold I come as a thief in the night." In *this* way only, the Absolute is attainable.

Although not everyone will in this life attain to the Exaltation—the crown of the Adept—as "many are called but few are chosen," still it is better to have been called and not chosen, than not to have heard the divine voice at all.

J. K.

#### DESECRATION OF A TOMB.

Last Friday it became generally known in the locality that the Balcarres family tomb, at Dunecht House, near Aberdeen, had been desecrated, and that the body of the late earl, interred in May last, had been carried away. The theft is supposed to have been effected so long ago as May. The corpse was embalmed by an Italian. Months ago the vault had been closed, covered with earth, and sown over with grass; and but for the fact that on Friday morning part of the surrounding railing was found broken down, and a slab propped up, perhaps the theft would have remained undiscovered till the death of another member of the Balcarres family. The chapel is practically a part of Dunecht House, there being an entrance to it from the library, and the apparatus necessary for raising the slab and removing the railing would be at hand, building operations being at present in progress at Dunecht. The coffins were opened skilfully, and without the least violence; neither the outer one of oak nor the inner wooden one have been broken, the lids having been simply unscrewed. As the lead shell had been soldered, it had to be cut open, but this also has been neatly performed, and so the appearance of the vault did not awaken in the spectator any such feelings as would naturally be associated with the application of force and violence.

The deceased peer was the 25th Earl of Crawford and the 8th Earl of Balcarres, a man held in very high estimation. He died at Florence about twelve months ago, and his remains were brought to the family residence at Dunecht, being interred in a vault which had been constructed shortly before under his lordship's own directions, and rendered neces-

sary through the family mausoleum at Haigh Wigan having been filled. The late earl's body was the first to be placed in the vault, which is constructed to contain twenty-five coffins, access being obtained by means of a stair descending from the level of the ground outside the mortuary chapel. The discovery of the outrage was made on Thursday by a labourer on the estate when going to his work in the early morning, who seeing that one of the slabs had been disturbed, immediately gave information to the chief servants at Dunecht House. Nothing could be done until authority had been obtained from the factor or the Earl of Crawford himself, but the latter was travelling in the South. Mr. Yeats, of Osquharney, the Earl's commissioner, was communicated with, as well as the county police. Mr. Yeats, accompanied by Inspector Cron, at once proceeded to Dunecht, and made an inspection.

The footprints of at least three persons have been traced upon the soft earth near the mouth of the crypt, and one of these is that of a large sole, heavily hobnailed. A most singular train of untoward circumstances attended the removal of the remains of the late earl from Florence to Dunecht. The body was placed within three coffins, the inner one being of soft Italian wood, the middle of lead, and the outer of oak. In her solicitude for the safe conveyance of the remains of her husband, the dowager-countess gave instructions that a casket of walnut should be made, within which the three coffins were deposited. The top of this casket was a cross carved in high relief. The conveyance of the remains across the Alps was a work of very great difficulty, but under the care of the confidential servant of the deceased they reached France in safety. A small steamer was chartered to convey the body to London, and she encountered such a violent gale in crossing the Channel that the coffin had to be lashed to the deck. The removal to Aberdeen was safely effected, but here another difficulty presented itself. No hearse large enough to receive the outer coffin could be procured, and it had to be removed. On the day that the body was removed from Aberdeen to Dunecht, one of the most violent snowstorms ever experienced in Scotland broke out, and to such a depth did the flakes accumulate that on the return journey the hearse was snowed up by the wayside, and remained for several days embedded before it could be removed to Aberdeen. The men who accompanied it suffered great hardships before they could find their way back to the city.

#### AN EXTRAORDINARY MEDIUM.

Mr. E. K. Hosford, of Edinburgh, Indiana, writes to the *Religio-Philosophical Journal*:—

My object in writing this is to call the attention of your numerous readers to a comparatively little known, but very remarkable medium, C. E. Winans, of this place, who has just entered into an alliance with Dr. Alexis J. Fishback, well and favourably known as one of our best lecturers. They have just started on a lecturing tour through Illinois, Iowa, Nebraska, Missouri and Kansas. Any communications to them directed to this office, will be promptly forwarded.

The history of C. E. Winans' development is peculiar and not devoid of interest. In the winter of 1871 and 1872, A. W. Dowins, (a Presbyterian), Luther Paine and Wm. Marsh, (Universalists), and myself, then a red-hot shouting Methodist, formed a private circle, with sittings twice a week, for the purpose of investigating through our own medial powers (of which we are not entirely deficient), the truth or falsity of the spiritual phenomena. The result of that investigation, and how it knocked our orthodoxy "higher than a kite," was years ago laid before your readers. In the spring of 1873, our attention was called, as by accident, to the physical phenomena surrounding the family of Mrs. Rachael Winans, more especially of the younger son, then aged twenty-one or two. This was the C. E. Winans of our narrative. He was then a member of the M. E. Church. By hard and earnest pleading, I induced him—or rather seduced him, to enter our circle; but in less than ten days, we all wished we hadn't. I for one would have given hundreds—yes, thousands of dollars, to have had him off our hands. He was "an elephant!" Not that he was not a medium. The trouble was that he was too much of one; he was more than we bargained for. Upon entering our circle he was almost instantly entranced, and for two years, I don't think he was in his normal condition one-fourth of his time. It left him helpless as a babe upon our hands; and we had him and his mother to support. I had the hardest of it, as there was an influence about me that suited his development. He froze to me and I could by no means shake him off. Much of this time he lay in a dead or rigid trance. In dark circles, while we all had hold of him, the invisible powers would take him away from us and entirely out of the circle room when all ingress and egress was securely locked and



guarded. His controls would take him day after day during the summer and autumn of 1873 to the river bottoms, and throw him upon an overhanging bank, in a deep trance, and keep him there nearly all day. On one occasion I went to hunt for him, agreeing to meet him at the river in the evening. I found his coat, vest and hat on a stump, but Winans was nowhere to be seen. I feared he was drowned; but casting my eyes upward I discovered him lying full length on a large limb of a huge black walnut, fully fifty feet from the ground, in a dead trance. How he got there I could never divine. It was fully forty feet to the first limb. Imagine my surprise, when he rose to a sitting posture, put his hands on the huge rough trunk, and slid slowly to the ground, apparently only touching the tree, save with the palms of the hands, and his toes. After two years of this kind of development, he opened out into one of the most remarkable clairvoyant, clairaudient and test mediums, that I have ever met, and his powers have steadily increased ever since. I have had sittings with Slade, Foster and Mansfield. Winans has all their phases, and if I am not mistaken will soon distance them all.

#### DEMISE OF THE REV. SIR WILLIAM DUNBAR.

On Monday, last week, the Rev. Sir William Dunbar, Bart., departed earthly life in the seventy-seventh year of his age, at the rectory at Dummer, near Basingstoke. For many years he took a warm interest in Spiritualism; on one occasion he presided over a public inspirational lecture by Mrs. Tappan-Richmond at St. James's Hall, and his name has been several times printed in these pages with his authority as a witness of the phenomena occurring at various *séances*. His sermons were largely imbued with principles generally prevalent among Spiritualists, and he was a close student of the best literature connected with the movement.

Mrs. Makdougall Gregory writes to us:—"On Monday of last week my friend of more than thirty years passed into the higher life. Lady Dunbar had written to tell me he was gradually sinking from extreme weakness. On Tuesday morning I said to my intimate, the Countess Wachmeister, that I knew I should hear of something sorrowful having occurred, because when I awoke a large black cross was presented before my eyes, as is always then the case. Accordingly, in the course of the day Miss Dunbar wrote on black-edged paper, saying:—"The black attached to my paper

will let you know our dear invalid has passed away,' and was now reaping the reward of his useful and holy life. She told me this had happened on the preceding day, but gave no details."

The Rev. Sir William Dunbar was the sixth baronet of that name. He was born in 1804. He married the daughter of Mr. George Stephen of London. He was a master of Arts of Oxford University, and was at one time minister of St. Paul's, Aberdeen. He was rector of Walwyn's Castle, Pembrokeshire, from 1864 to 1875, and well known and respected in Haverfordwest and throughout the county, as everything which a conscientious and pious country pastor should be. In 1875 he became rector of Dummer, Hampshire. For some years past he had been ailing from gradually increasing loss of strength.

#### THE FUNERAL OF MR. H. D. JENCKEN.

On Thursday, last week, the mortal remains of Mr. H. D. Jencken were interred at Brompton Cemetery; the day was a wet one, and as his demise was not then generally known, and as he had often expressed a wish that his funeral should be as simple and quiet as possible, but few friends were in attendance. In the first of the two mourning coaches were Mrs. Jencken and her two boys, aged respectively eight and seven; Dr. Jencken, of Victoria Hospital, Netley, nephew of the deceased; and Mr. Enmore Jones. In the second coach were Dr. Nethercliffe and Dr. Fortescue Ingram. Among the few other friends in attendance were Mr. Ignatius Williams, Barrister-at-Law; Mr. E. T. Bennett; Mr. A. Scott, secretary of the Association for the Codification of the Law of Nations; and Mr. W. H. Harrison.

The service was in accordance with the ritual of the Church of England. The coffin-plate bore the inscription "Henry Diedrich Jencken, November 25th, 1881. Aged 53." At the close of the service the friends present took a last look at the casket containing the remains of their friend, on which a wreath of white flowers had been placed, after which they slowly departed.

A WEIGHTY QUESTION:—The Petersburg (Virginia) *Index-Appal*, prints the following: "Miles Darden, probably the largest man on record, born in North Carolina in 1798, died in Henderson county, Tenn., Jan. 23, 1857. He was 7 feet and 6 inches high, and in 1845 weighed 871 pounds. At his death his weight was a little over 1000 pounds." How many mediums would it require for that spirit to draw sufficient matter to appear in full form?

# SPIRITUAL MANIFESTATIONS WITH THE MEDIUM IN ANOTHER ROOM.

To the Editor of "The Spiritualist."

Sir,—I thought the following manifestation would be of interest. Last Sunday Miss Barnes, Mrs. Button and myself were having dinner in the back room, ground floor. There were no other persons in the house. In the front room first floor is a harmonium which has just been purchased for the Sunday evening services. During dinner we could all distinctly hear some one playing it. Miss Barnes said, adverting to one of her spirit friends, "It is Charles having a turn at it." Not knowing whether they might possess a similar instrument next door, and knowing how difficult it is to locate sound, I said, "I will not be convinced it is Charles, except he place a chair on the table." As soon as we finished dinner I went into the room, and there stood a chair on the table, the back touching the glass globe of the table lamp, showing how carefully it had been placed there.

C. R. WILLIAMS,

Hackney Christian Spiritualist Mission, 2, Penpoll Road, Graham Road, Hackney, E. December 5th, 1881.

"EVERY physician, priest or philosopher who lives unacquainted with the singular facts arising from a study of animal magnetism is incomplete in his knowledge and wanting in the true light of science."—*Baron Du Potet*.

A CAUSE OF STAGNATION :—If the world is to become spiritualised it must be accomplished according to psychical laws and principles, and these same laws hold each individual responsible according to the ability he possesses; hence whenever there is a prostitution of these higher powers from any purpose other than that which was their intention, the cause you thus serve, instead of receiving a vitalising force from your efforts, is robbed of what power it had, and stagnation follows as a natural result.—*Religio-Philosophical Journal*.

INFLUENCE OF INDIAN HEMP :—It is earnestly to be hoped that the attention of medical men everywhere will be called to the alleged recovery from hydrophobia reported in last week's *British Medical Journal*. The case was under the care of Dr. John Buxton, of the Army Medical Department, and occurred at Peshawur. The patient was a boy of five, who had been bitten by a mad bull-dog. The doctor administered tincture of Indian hemp to mitigate the boy's suffering, but was agreeably surprised to find that, after ten hours' sleep, he awoke perfectly well.

SUNDAY SERVICES IN BRIXTON :—Archdeacon Dunbar informs us that he resumes divine service and preaches at his new church, St. Barnabas, (late St. Paul's), Fern- dale Road, close to Brixton Station, on Sunday next. The Services are to be orchestral, under Mr. Isidore de Solla. The soloists are Madame Arabella Smythe, Signora Victoria de Bunsen, Miss Adelino Paget, Miss Hope Glenn, Madame Fassett, Miss Mathilde Lennox, Signor Maciavelli, Mr. Ap. Herbert, Mr. D'Arcy Ferris, &c. &c. Oratorios will be sung both morning and evening every Sunday. The services are at 11 a.m. and 6.30 p.m. Archdeacon Dunbar will preach at each service.

## THE SLEEP OF FISH.

An American contemporary informs us that a very interesting conclusion has been arrived at by prolonged observation of the fish in the Berlin Aquarium. Do fishes sleep? is the question that it has been sought to answer, and that answer is now given in the affirmative. One section of the aquarium, we are told, contains about a dozen carp, and it has been observed that during the winter time, beginning with October, they have assumed positions and have demeaned themselves in a manner undoubtedly indicative of a somnolent state. Ordinarily, carp bury themselves in the mud during the colder half of the year; but in the artificial life of an aquarium some modification of the habit might, no doubt, reasonably be looked for, and the way in which the Berlin fishes have taken to making themselves comfortable is shown in the publication alluded to by an engraving, which gives rather a ludicrous idea of a number of fish playing at going to bed. About October, it is said, they were noticed to be assuming crooked positions, and they would remain in such positions for hours, unless some tempting little piece of food were thrown in to them, when they would seize it, and immediately resume their former attitude. Some would rest upon the gravel, with their bodies bent, and just the head and tail touching the ground. Others, after a very careful examination of the rocks and stones, would slowly turn over on the right or left side in some convenient place, and remain quite still. One carp preferred to take his rest standing on his head, maintaining his balance perpendicularly with the utmost precision. Most of the sleepers could be readily awakened, but some could not very easily be disturbed, and had to be struck or shaken repeatedly. A fish, having no eyelids, cannot very well close its eyes when it goes to sleep, and this fact, no doubt, has occasioned much of the scepticism as to the fact of fish sleeping like other members of the animal creation. The peculiar conduct of these twelve carp was supposed by some to be a symptom of sickness, but it is said that it was continued for six months, during which time they fed regularly and in every other way appeared to be in excellent health.

MR. THOMAS GALES FOSTER is in Washington, delivering Sunday evening lectures at the Talmage Hall.

ONE of the best methods to be employed in building up the cause of Spiritualism, is to show to the world that your life corresponds with your professions.

THE worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—*Swift*.

# THEOSOPHISTS' IDEAS AS TO THE NATURE OF SPIRITS.

(Concluded.)

But to return to the spiritual Egoship developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the three other principles that constitute the perispirit or natural soul, and the spiritual Ego ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses which once honoured it with their companionship, so the etherialized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it does it leave behind clinging to the two principles; the more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the *reliquiae*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—their vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the foetal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportional to the purity of the departed spiritual Ego, and we may add that similarly the rapidity of gestation of the new Ego is pro-

portional to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquiae* of the good and pure should ever appear in the *séance*-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heaven-wards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in foetal bonds before being able to develop the new Ego-hood; no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in *séance*-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines, though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiae* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiae* of non-spiritually minded men, whose spiritual Egos have perished, that appear in *séance*-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation with the spirit-vitalised matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent, and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To these *eidolons* Occultists are used to give the name of elementaries, and these it is that, by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the *séance*-rooms. If to these shells, these *eidolons*, which have lost their immortality



and whence the divine essence has for ever departed, our brothers the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown; but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses, it is after all merely a case of misnomer.

But let there be no mistake as to what these *are*; hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, &c., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidingly deal.

Now probably Spiritualists will admit that our views would explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. One man will say—"I have repeatedly conversed with my late father—a better, kind-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and, I believe, to every one living, which I subsequently verified."

Nothing is simpler; the father's image was in the son's mind; thus put *en rapport*, the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these, easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it, and probably the medium also, has attracted, and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could

equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, everything that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way, or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato teaching a washed-out Neoplatonic *cum* sentimental Christian philosophy, and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wicked and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in *séance*-rooms "devils," than are the Spiritualists who call them *Spirits*. We do not mean that they are at all generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do, to the same evil material passions which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often heard in *séance*-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures prove to have a greater affinity to matter than to spirit, and they are, therefore incapable

of further progress; but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue thus after a long course of mediumship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence, and as the men were, so are the elementaries, their *reliquiae*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies, just on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.

It is not, however, possible here to enter into the great questions thus glanced at, and we return to the subject of high, or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever, and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora videor proboque deteriora sequor*, has ever found a response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums, who in a trance pass entirely under the influence of their own seventh principle, the *augoeides* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus anything higher than the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of—&c., who is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by any elementary exerting any influence over them, through any weak point in their character, that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is sometimes of a character transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know

whence its perceptions are being derived. In its spiritual soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand with any conception in regard to this point that it chooses to convey.

**A DREAM SADLY VERIFIED:**—A singular and terrible verification of a dream was lately developed in Baltimore, Md. For several days Louis Roberts, a little seven year old son of Capt. R. Roberts had been missing from home. The police and the parents of the child searched for him carefully, but without success. Finally the father of the missing boy dreamed that his son was drowned near a particular wharf on the south of the harbour. The dream so vividly impressed him that he had the water dragged, and sure enough, found the body of his child. Capt. Roberts testified to the strange coincidence at the Coroner's inquest over the remains of the child.

**MOTHER SHIPTON:**—In a little book which he calls *Mother Shipton Investigated*, Mr. W. H. Harrison has brought together all the authentic information as to the Yorkshire prophetess which can be obtained. He has made elaborate researches among the literature of this subject in the British Museum Library, and has discovered some items of intelligence which have not hitherto been available. To those trembling souls who have been "turning over a new leaf" this year, in the expectation of the approaching dissolution of the earth, the most satisfactory part of this book will be that where Mr. Harrison proves that the famous prediction—

"The world to an end shall come

In eighteen hundred and eighty-one"—

is a palpable and acknowledged fabrication not more than twenty years old. The method whereby he traces the survival of the name and character of Mother Shipton even down to our own day is very ingenious; and he has included much out-of-the-way information in his work which would not be easily obtained elsewhere.—*Dundee Daily Advertiser*, Dec. 1st.

**TRUE SOURCES OF HAPPINESS:**—Popularity-seeking, prize-winning people are a conspicuous element in society; but, happily, not the strongest one. There are people who find more contentment and greater happiness in less ostentatious ambitions, who are absolutely content to be surpassed in the trappings of gilded circumstance. It is astonishing how we all know what is most worthy a high estimate—what genuine admiration we have for manly honor and independence; for those qualities in woman to which scheming policy is a stranger. With what interest and satisfaction all men watch the career of a young man who proposes to build his fortunes on pure, industrious ability; who declines to fawn around or toady to fashion and power for the purposes of self-advancement. The women whom society most truly values; the women whom men are ready to die for, are not those who are taught to regard purse before principle; who are full of public envyings and strivings. They are graceful, enduring, loyally-loving women, with beautiful souls. The prizes best worth having are the confidence of our fellow-men and the right to self-respect. It is the modest, firm, simple, and sincere qualities which most surely attract the attention of mankind, and which usually win, when united with superior ability, the highest honors the people have to confer.

Mr. MAC DONNELL will lecture next Sunday at the Quebec Hall, on "The Church."

THE annual subscriptions for the supply of *The Spiritualist* during 1882 are due this month. The amount is 10s. 10d. post free within the limits of the English and Foreign Postal Union.

**PSYCHOPATHY IN AMERICA:**—Mr. Thomas R. Hazard writes to *The Providence Journal*, Rhode Island—"That our doctors of medicine are conscious that their craft is in danger on account of the thousands and tens of thousands of cases of spirit healing which are taking place throughout the length and breadth of the United States, is rendered sufficiently evident by all the different diplomatic schools having united their forces to have laws passed in most or all of the States (in very many of which they have succeeded) making the healing of disease by the simple methods I have indicated, viz., by the laying on of hands, as practised and enjoined upon his followers by Jesus of Nazareth, a crime punishable with fine and imprisonment. Among these recreant States are New York, California and many others, including Illinois."

**THE PERSECUTION OF A HERETIC:**—"But I say unto you that in this place is one greater than the temple," was the text chosen by the Rev. Henry Ward Beecher for his discourse. Picturing a scene where men who, though gathered together into a church as by a net, are told; "You owe much to the church; you must do this, the church orders it," he continued; "And there is held up that smirking, mean devil of conviction, respectability. Away with it. It was never ordained that the church must be saved and men damned to save it. The mere getting into a church, as Noah gathered them into the ark, will not save you. I love the Methodist Church for the great good it has done, but then I think of Dr. Thomas, the good, the kind, whose piety has pervaded all churches, and they have cast him out, and in casting him out they have cast out an angel and let in a devil; it has become a church that bandages its ulcers and lops off its healthful members. It will not flourish. No persons or sects can oppress; man is greater than the law."—*The Baltimore American*.

**THE DEAD LETTER OFFICE:**—The *Saturday Review* says that "among the curiosities of literature opened in the Dead Letter Office a medical certificate is among the treasures of the department, worded as follows:—'This is to certify that I attended Mrs. — in her last illness, and that she died in consequence thereof.' An envelope containing a pair of spectacles was sent, apparently by a servant-girl in London, to 'My dear Father in Yorkshire, in the white house with green palings.' There is a letter by a mad person, summoning a friend to appear on a certain day for judgment in the next world, whence the letter is dated. A woman writes to say that the foot-and-mouth disease is caused by the prevalent practice of burying people alive, and signs herself by her 'professional name' of 'Anna the Prophetess,' and by her 'general name' of 'Miss R —.' The attention of the department is particularly called by the Prophetess to this baleful custom. She ejaculates, with as much truth as fervour; 'What an awful position to be placed in!' A man in Cheshire writes a letter to the Coroner and Jury who are going to hold an inquest on him after he has committed suicide. It is full of bitter complaints against his friends. Either, however, his courage failed him, or he came to take a more cheerful view of life; for he did not commit suicide after all; and thus the letter reached the Returned Letter Office, and not the Cheshire Coroner."

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

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**PLATE I** :—Experiments with an Endless String.

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

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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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