

The Spiritualist Newspaper.

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

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THE BRITISH ASSOCIATION.

Next Wednesday, the British Association, being fifty years of age, will celebrate its "jubilee" at York, the city in which its first meeting was held, under the presidency of Viscount Milton. The Jewish jubilee was "the year of the blowing of the horn," a year in which all the slaves were made free, and the man who had sold his land through poverty had it returned to him gratis. Every Israelite on that day therefore, felt in duty bound to blow blasts, loud and long, on the ram's horn. The British Association was born in weakness and reared in ridicule, for the populace and the newspapers always ridicule what they do not understand; but next week, in the day of its strength, it will assemble at York under Sir John Lubbock, and loud will be the blasts which the men of science will, metaphorically speaking, blow. Among those who will welcome them as guests will be the Archbishop of York; it will be as influential a meeting of men of religion and men of science as perhaps has ever been held.

Sir David Brewster, father of the General Brewster who is so well known to some of the readers of these pages, was the founder of the British Association, which he formed in 1831, upon the model of a scientific Congress which had met annually with good results in Germany.

FETE OF THE HOLY VIRGIN.

THE GRAND PROCESSION AT BOULOGNE-SUR-MER.

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

No doubt the Roman Catholic religion does appeal to the needs and sentiments of human nature beyond what the Protestant faith can pretend to, for as Charles Lamb well said, man is not a creature of pure reason, he must have his senses delightfully appealed to. Many are attracted by the processions and ceremonies of the Roman Church, whom the dull services of the Protestants and dissenters fail to interest. Now, Boulogne-sur-Mer, in France, is a specially favoured place. In the year 633, under the reign of Dagobert I, a boat, without either pilot or sailors on board, was seen to

enter the port of Boulogne, which the sea, by its extreme calmness, seemed to respect. A brilliant light shed its rays over the boat, and caused numerous persons to run to the shore to see what it contained. They found on board an image of the Holy Virgin, about three feet six inches high, beautifully carved in wood, and carrying the infant Jesus on her left arm. This image had over its countenance an indescribable expression of majesty and divinity, which appeared on the one hand to repress the insolence of the waves, and on the other sensibly to solicit the veneration of men. While the novelty of the spectacle charmed those whom a pious curiosity had attracted to the shore, the Holy Virgin did not cause less delight in the hearts of the rest of the inhabitants, who were assembled in the Chapel in the Haute Ville, offering up their accustomed prayers. She appeared to them in great brilliancy, and informed them that the angels, by the commandment of the Most High, had conducted the boat to their shore, wherein they would find her image. She ordered them to bring it from thence, and immediately placed it in the Chapel, which she had selected, as the place where she would for ever receive their offerings, and she commanded them to dig in a certain place which she pointed out, where they would find materials to build a Church worthy of her, &c. The order was obeyed, the Church built; in course of time it came to ruin, and has been rebuilt; it is now the great attraction of Boulogne, and on the 5th of August the *Fête* day of the Holy Virgin, a grand procession is arranged about a mile in length, really beautifully got up, and several times presenting the image of the Virgin in the Boat, it passes through the chief streets of the town. The houses are all decorated with white and light blue cloth, the Virgin's colour, and the whole effect is most effective and gratifying to the crowds which line the passage, as Mr. Harrison, who was present here on Monday, will tell you.

Our famous artist, Frith, painted a picture of this far famed procession, which was on view in the Royal Academy Exhibition a few years since, taking the most interesting incident of the aged Bishop closing the whole, and blessing the children, which the mothers from the crowd pressed forward to present to his notice. Here then we have the remarkable tradition and cause of the erection of the beautiful cathedral of Notre Dame de Boulogne, and the evidence of a faith enduring in a nation not generally supposed to be particularly

religious, and in a sea-port town largely composed of English inhabitants. Facts are stranger than fiction; or shall we say of this astonishing belief, that fiction is stranger than facts, and in presence of which science seems of no account. I should add that the image was burnt during the first French revolution, but a small portion was secured from the flames and is now preserved in a silver case in the form of closed hands.

Close to Boulogne is a small chapel to which the fishermen go to present offerings, with a view of being saved from shipwreck, which reminds one of what Bacon refers to with the ancients. The Philosopher visiting a temple of a similar nature, and the Priests showing the list of those who had been saved on account of their vows and offerings, and saying, "Now will you not believe in the power of the gods?" the philosopher quietly replied, "All very well, but now show me the list of those who were drowned in spite of the vows and offerings." On which Bacon sagely remarks, that here we have the chief source of all superstition, that men mark the hit and not the miss.

Quai de la Douaine, Boulogne-sur-Mer.

PURITY OF THOUGHT.

The following message was given through the mediumship of the author of *Life Beyond the Grave*:—

How little do the majority of people appreciate the importance of moral purity. Purity of thought and purity of deed. All people are agreed that the body should be kept pure, but all are not as eager to keep the thoughts pure. Now the importance of purity of thought to the spirit is quite as great as purity of body is to the embodied spirit. A person whose body is foul and dirty is repellant to all decent people who love cleanliness. There is a connection between cleanliness of body and cleanliness of soul; it is seldom that purity of soul is to be found co-existent with impurity of body. We know that there are plenty of examples of the converse, for purity of body does not by any means imply purity of mind. There are, alas! too many whited sepulchres in your world—men who are outwardly clean and spotless, yet who are in thought loathsome and disgusting. On the other hand there are far more who are filthy in body as well as in mind; this is because they have lost all self-respect; they do not care any longer for appearances, hence they do not even keep up an appearance of outward cleanliness.

The whited sepulchre on the other hand clings to his reputation for respectability, because it brings him social advantages that he cannot afford to lose ; this is his prime motive for dressing in spotless linen and appearing to be so clean in body.

Alas ! how little it avails him when he reaches the spirit world. There he is judged by his thoughts. *They* are his clothes, and it is by them he is regarded. If his thoughts are impure he is avoided by all right-minded spirits. You ask, is that a punishment which he feels. Certainly it is ; supposing he has been on terms of intimacy with persons of social position and influence whilst in the body, he will feel ashamed of himself when he discovers that they regard him with loathing as they certainly must if they are pure.

You wish to know how it affects him whilst still in the body. We need not say how it affects him from the worldly point of view because that depends on his capacity for concealing his impurity ; but in a spiritual point of view it has the effect of driving pure-minded spirits away from him, and attracting the impure ones. The latter encourage him in his impure thoughts, and suggest further impurity of thought to him ; the former are driven away from his society, and he becomes more and more abandoned to evil influences, until he repents, and his repentance may only begin after some trouble has been brought upon himself by the evil influences he has attracted. This is usually the case. People learn wisdom by experience most frequently ; they have to suffer first, and then they begin to mend their ways.

You ask, do the spirits who lead such persons into trouble not share the suffering, or do they leave him and seek for other victims ? Certainly they are responsible for their acts, and when he loathes himself for what he has done, he in effect loathes them, and they are conscious of it just as they would be if he upbraided them in the flesh. You see, spirits cannot do wrong without suffering ; you imagine that they could abandon their victim when he got into trouble and escape all consequences, leaving him to fight it out. Not so. They are condemned to suffer for all the wrong they do, whether as disembodied spirits or as embodied spirits. Disembodied spirits can and do, alas, too often go from bad to worse. You think this is inconsistent with what you have been told, that the next life is a life of eternal progress—and that there is no retrogression. We know it is a fact nevertheless that spirits do descend to lower depths, until they have

reached a point where they can go no lower, and there they remain in outer darkness, locked up as it were from the perpetration of more mischief, until such time as a ray of light penetrates their black souls. You want to know who condemns them to this state of confinement. It is a law of nature or a law of God. We do not know Who or How. We see that it is so, and it is a very merciful provision of the All Seeing, for if it were not the case, your world would be overrun with these evil ones, and no progress could ever take place. There is enough of evil in the world, but if no repentance or remorse followed upon evil done, what likelihood would there be of reform ? Success in wrong-doing only stimulates to further crime. You see in your life that every excess is followed by a reaction when the miserable drunkard or debauchee suffers the consequences of his misdeeds, and after a certain stage has been reached he renders himself incapable of further mischief.

You say that this incapacity is often only temporary. When the Devil is sick the Devil a saint would be.

The analogy between your world and ours does not apply further, because with us there is no death, consequently the spirit if only temporarily disabled would soon be active again, since time would not make any appreciable difference in the cycles of ages. Hence, Nero would be still at work instigating to fresh crimes, and so on with others of the world's criminals. As before stated, they reach a stage when further mischief is not possible ; why or how this is we do not know, but it is the fact, and a very merciful fact it is. They are the "spirits in prison." You ask, are they conscious and do they suffer ? Yes, certainly. They are in outer darkness ; they no longer see anything or anyone, but their thoughts and evil deeds haunt them ; it is an awful state to contemplate. You ask, are their spirit bodies consigned to some place, or is it an optical illusion ? Yes, it is the latter. Their bodies are visible to their friends, but they are persons in a swoon, dead drunk as it were ; *delirium tremens* is the nearest resemblance to it that we can suggest.

The impure in thought repel pure spirits, and thus they interfere with their own progress ; they do more than this ; they incur dangers that they cannot avert because they have driven away, by their preference for evil companions, those who would have helped them, and warned them of the dangers they

were incurring. Sickness, misfortune, disease, accident, even poverty may and do befall such persons more frequently than they do the pure in thought; for if the latter fall into poverty, which is not unfrequently the fate of the pure in heart, they realize the truth and value of the text "the Kingdom of Heaven is within you." To them poverty has no sting. Ill-health may afflict them and they may suffer in that way; but the knowledge that they have not done anything to cause the sickness helps to cheer and console them. They are resigned and contented, whilst the sickness of the evil liver is too often the result of his own conduct; for, depend upon it, evil thoughts beget evil deeds, and the latter invariably bring in their train disease and suffering either to the wrong-doer or to some one else. If to himself, he has the mortification of feeling that it is his own fault: hence the consolation which sustains the pure in heart is not for him.

Purity of thought is essential, and it is important. No man can be happy who indulges in impure thoughts. He may have the happiness which the pig in the sty enjoys, but the higher happiness of a quiet conscience and a contented mind is not his.

THE MEDIUMSHIP OF MR. T. L. HARRIS.

Now that the morality, regularities and irregularities of mesmeric sensitives or mediums are of necessity attracting the concentrated attention of Spiritualists, and now that the influence of their public and private doings is under unavoidable criticism, the following information about that remarkable medium, Mr. Thomas Lake Harris, is of special interest. It is given by Mr. S. B. Brittan in the *Religio-Philosophical Journal*, of July 16th last:—

"I have often found it necessary to vindicate the character of our mediums when it seemed to me they were subjected to unjust suspicion and animadversion. A quarter of a century has elapsed since circumstances constrained me to defend the Rev. Thomas L. Harris, that most inspired man among the early apostles of Spiritualism. He had given to the world his grand improvisations "*An Epic of the Starry Heaven*," "*The Morning Land*," and "*The Golden Age*," extending altogether to some twenty thousand lines. The actual time employed in their delivery was less than one hundred and sixty hours! These revelations from the Spirit world are surprising illustrations of the capacity of our language to reach the highest thought and the greatest power of poetic expression. The transmundane

authors uncover the evils of this world, and especially of the church, with a bold and unsparing hand. The essential spirit of these poems is a pure and lofty spiritual rationalism. Long before and during the recitation of these remarkable spiritual creations, Mr. Harris was surrounded by the social influence of people who entertained enlightened and rational views on morals, theology and religion. So long as he was in such society, spirits of congenial views were drawn to him; he was inspired in their emanations, and the influence of rational minds on earth and in the heavens shaped his inspired thought and expression. Thus all his poems and his public discourses at that period were cast in the matrix of the rational mind, and I may add that they are illustrations of supra-mortal eloquence and power.

"But all this was changed so suddenly as to greatly perplex and offend the numerous friends of the medium. Mr. Harris was engaged to go to New Orleans to deliver Sunday lectures for a period of some months, before the Society of Spiritualists in that city. He accordingly entered upon his work and was extremely popular for a short time. Very soon, however, there was a manifest change in the general drift of his teachings. His rationalism paled and disappeared like dissolving views. The truth was, the great medium through whom wise philosophers and noble orators of classic lands had spoken, and from whose inspired lips the more illustrious bards of England had hymned the songs of *The Golden Age*, had found a home in a family of Romanists. He soon after married an intelligent lady who was a devotee of the Catholic church. The change which came over the spirit of his dreams was natural and inevitable. In such society the Jesuitical hosts of the spirit-world were drawn around him, and he, alas, was lost, not to Spiritualism in its most comprehensive sense, but lost to all the great interests of universal progress. He became a little inconsequential hierarch among the greater ones who still uphold the spiritual despotism of the world.

"Owing to the change of his preaching, Mr. Harris was fiercely denounced by Spiritualists in the New Orleans papers and elsewhere, as a dishonest man and a traitor to the cause. It is true that he had imbibed so much of the spirit of Ignatius Loyola as to want a little society of Jesus all to himself. This he organised at Armenia, N.Y., where—chiefly on the capital of one of his

wealthy followers—he conducted a banking business. Subsequently he removed his community to Salem-on-Erie (Brocton), and more recently his little household of faith followed their spiritual master to California. I have no words of bitterness or reproach for Mr. Harris. A shade of sadness now falls on the pleasant memories of long ago. None more deeply lamented his new departure at that early period, and his long years of wandering in the wilderness in search of an imaginary promised land. It was not the fault of one of the most extraordinary mediums of either ancient or modern times, but it was our misfortune that an instrument of such capacity was rendered unserviceable. Our personal relations were most intimate, and I found in him the subject of a most interesting psychological study. I defended him against the charges of Spiritualists who bitterly denounced him only because they did not comprehend his case. He was a passive and pliant instrument in the hands of the spirits. There are many who resemble him, at least in their complete subordination to the invisible powers. Obeying a spiritual impulsion that may be quite irresistible, they travel a thorny path in which there are many snares and pitfalls. It is little short of the most flagrant injustice to insist that such people are amenable to the ordinary rules for the regulation of human conduct. They are no more responsible for losing their moral moorings and drifting away, than are the powerless waifs that float with the current of a deep and rapid river.

“Mr. Harris was no more responsible for the views expressed through him while entranced, or in his moments of highest inspiration, than the table is for either the rappings produced on its surface, or the intelligence of which the sounds are the vehicle. This is so essentially true of every similar medium, as to perhaps warrant the conclusion that the more complete the mediumship, the more likely it is that the sensitive will disregard all conventional rules for the regulation of individual conduct among men. If for this reason we rudely charge the medium with a lack of moral principle and insist that he is depraved at heart, that he is vacillating as the wind, inconsistent with himself and capricious to the last possible degree, we should only yield to a blind impulse (the passions are always blind) instead of judging the case in wisdom. When one is so mediumistic, we cannot determine at sight who we are dealing with among the

numerous invisible individualities whose shadows daily fall on the path of the poor sensitive. Every one who approaches him produces oscillations of feeling, thought, opinion and action, as naturally as the proximity of a strong magnet would deflect the needle of a sensitive galvanometer. We know from observation that the same medium may be made to personate jesuits, jurists and jugglers; prophets, priests and pirates; and if so, by what rule of law or principle of justice can he be held responsible for either the consistency or morality of his conduct? We might as well commit a child under the law for felony because a giant grasped its arm and used its hand to hurl a firebrand into a magazine.”

THE THEOSOPHICAL SOCIETY.

BY GEORGE WYLD, M.D., PRESIDENT OF THE LONDON BRANCH OF THE THEOSOPHICAL SOCIETY.

Being out of town I only this morning received *The Spiritualist* of the 12th inst.

You there quote from my presidential address, 1880, but your quotation should have been taken from the latest reprint of that address.

This will be found in my book on Theosophy, p. 112, where I say, “No woman, so far as I know, was ever admitted as *fully* an adept,” and I also say, “The adept uses his powers for his own high ends.”

I have not Colonel Olcott's criticism on my address before me as printed in *The Theosophist*, March, 1880, but if my memory serves me correctly, it is the following quotation from my address he chiefly dissents from.

On page 112, of “*Theosophy*,” I say as follows:—

“In one word the Christian is fully developed by so emptying the Soul of *Self*, that the Father, becoming manifest in his Son, illuminates and regenerates the world.”

This total abnegation of *Self*, in order that being thus empty of *Self* Will, we may become filled by the Will of God is the essential doctrine of the Saint or Christian Adept.

In one sense this is the reverse of the view held by Colonel Olcott, who teaches that the highest is to be reached by the Will power of the Soul.

My view is that we may become one with God by ardent desire and submission to the Holy Spirit.

The Oriental view is rather that the Spirit of Man can *assert* its sonship, and thus become by Will force one with the divine.

The Christian fears that an attempt thus "to take the Kingdom of Heaven by violence," might meet with the fate of Lucifer or of Phaeton.

Colonel Olcott's sympathies are with Oriental Psychology. My devotion is to the Christian beatitudes, to the teaching and life of the personal Christ, as well as to the esoteric Christ or Logos, the knowledge, wisdom, and love of God.

Madame Blavatsky must not call this Sec-tarianism, because, spirit being *One*, if any man is in spirit, he is one with God. He is in the centre; it matters not what external name or garment he may assume.

Your readers must not suppose that our differences produce any discord between Colonel Olcott and myself.

I know how true and devoted he is, and he knows that we have both one end—the moral and spiritual regeneration of mankind.

Buxton, 19th August, 1881.

A NEW AMERICAN NEWSPAPER.

The want of a good weekly American newspaper on Spiritualism has long been felt in the Eastern States of the Union, and it is pleasing to be able to announce that Dr. Eugene Crowell, who is the best literary man publicly connected with Spiritualism on the other side of the Atlantic, is about to start a weekly journal in New York, entitled *The Two Worlds*. Its office is at 100, Nassau Street, New York. The journal will be edited by Mr. A. E. Newton, a veteran Spiritualist. The promoters promise to discriminate between genuine and fraudulent mediumship, and to give no toleration to imposture; they will also endeavour to meet the difficulties and remove the prejudices of the religious world. It is remarkable that the Metropolis of the United States should not have previously had a journal of this kind. Its originators promise that it shall be well printed on good paper. The first number will be issued on the 15th September, 1881.

MR. FRANK PODMORE, B. A. (Oxon), 16, Southampton Street, Fitzroy Square, London, wishes for facilities to pass a night in a haunted house, for the purpose of investigation.

MISS O. A. BURKE, from whom Mr. J. A. Campbell's interesting and valuable series of letters may be obtained, has changed her address to 4, Roseford Terrace, West Kensington, near Shepherd's Bush Green, London, W.

MR. SINNETT reached Bombay on the 3rd of July, and at a meeting of the Theosophical Society gave a summary of portions of his book, *The Occult World*. Madame Blavatsky left Bombay early in July for Simla. The price of *The Theosophist* is to be raised to readers in India.

A PRIVATE SEANCE.

On Thursday evening, last week, Mr. Cecil Husk was the medium at a *séance* at Miss Ottley's, 41, Denbigh Street, Belgrave Square, London. The guests present were a clergyman of the Church of England, Miss A. Ottley, Miss St. John Clarke, Mr. Theodore and Mr. Louis Amos, Mrs. and Miss Amos, Lieut. Rees Morris, Mr. J. Williams, Miss Emmet, Mr. Murray Lane, Mrs. F. de Lina Lane, and Mr. W. H. Harrison. The hands of Mr. Husk, the medium, who suffers from the sad affliction of being very nearly blind, were held on the one side by Mr. Williams, and on the other by Miss Ottley, all through the *séance*, which was a dark one.

After some of the usual phenomena of the floating and playing of musical instruments over the heads of the sitters, the spirit form of John King was materialised, and was visible for about ten minutes without any break; the source of light was a large slate covered with Balmain's luminous phosphide of calcium paint. The form was visible from head to waist, and was leaning from the side of the table towards its centre. John King rested his hands and arms on the luminous slate on the table so that all might see them, and at that time the sitters holding the medium testified that they were still grasping his two hands, and the other sitters testified that their own hands were joined all round the circle, so the free and living hands then visible on the slate, did not belong to any mortal in the room. There was abundance of time to verify these conditions in a leisurely way.

One of the sitters asked a spirit if prayers would do him (the spirit) any good. The reply was, "Yes, but they would benefit you more."

At the close of the *séance* Mr. Husk rose in the chair, chair and all, while both his hands were held, and he and his chair were floated to the top of the table. When a light was struck, he was seen seated on his chair on the table, with both his arms through the space between the upper rails of the back of the chair, and the sitters on either side of him still holding his hands. The threading of the chair on his arms, in other words the phenomenon of matter passing through matter, is common at Mr. Husk's *séances*.

AN English Spiritualist travelling in Germany writes:—"I understand a law has been passed in this country forbidding the holding of public *séances*, or any lectures upon Spiritualism." Is this so, or is it an error?

SPIRITUALISM IN FLORENCE.

BY CHIARO CHIARI.

Spiritualism has made important progress in Florence, a city which, until now, has been known as sceptical as to the reality of the phenomena, falsely called "supernatural." At present there is not a house in which the subject has not been discussed, *pro* or *con.*, and many circles have been formed, either out of mere curiosity, or from a wish to make special study of these strange occurrences.

I will briefly describe the results we have obtained during three years of assiduous work, but shall not indulge in a detailed history of our circle and of its organization, which may, however, deserve to be enlarged upon in subsequent writings, my object just now being to simply describe what seems most important out of all we have seen and heard.

We were driven to this study more from the surprise at the belief of others than from our own convictions, as we were all imbued with scientific materialism, which admitted nothing beyond a simple evolution of matter, ignoring that the spirit or unconscious force, modelled matter according to its own elevation and development. But the results obtained from the experiments which we persevered in with great tenacity, soon convinced us that a new and wide-spread horizon was unfolding to our intellectual sight. In order to prevent others from supposing that we had been induced to enquire into Spiritualism by superstition, we permitted no religious practices, and forbade any kind of prayer, feeling convinced that the only prayer which can prove satisfactory to the Mind Supreme, must be the investigation of truth eternal.

THE ESTABLISHMENT OF REGULAR SEANCES—THE MANIFESTATIONS OBTAINED.

We divided our investigations into two distinct branches, namely: the intellectual manifestations (which we gave our time to every Wednesday evening), and the physical phenomena, which we experimented upon on Fridays.

Results from our investigation of the intellectual phenomena were obtained promptly, and were such as to gratify even the most impatient seeker. After a few evenings, we obtained not only intuitive writing, but mechanically traced writings, executed in various odd and strange ways, *viz.*: upside down, and from right to left. They dealt with philosophical and moral questions, and came whilst the medium was talking in a gay mood of totally different things. We obtained letters

or signs of some Oriental language, resembling the Egyptian hieroglyphics, with the translations appended.

THE MEDIUMSHIP OF CARLO COPPOLI AND GINO FANCIULACCI.

One of the strongest mediums in these manifestations was Carlo Coppoli; but Gino Fanciulacci was superior to all others, and immeasurably so. Through their mediumship we have obtained important works dictated by the spirits, of which the foremost of all is the *Pilgrimage of a Spirit in the Heavens*, published a few months ago, and other writings still inedited for want of funds, Spiritualism throughout Italy being still little known and less appreciated. Among these unpublished works is one, a very admirable one, that we know to be due to the spirit of Boccaccio; and then we possess some other writings dictated by F. D. Guerazzi, by Guiseppe Parini, by Franco Sacchetti; also something by Lucretius, Silvio Pellico, G. B. Nicolini, Ugo Foscolo; and lastly, without naming a host of others, we have obtained some very important communications from Confucius. I say "important," because of their touching upon the philosophy and science of spirit communication. In all these manifestations of intercommunion with the dead, we have found that the spirit, in uttering his thoughts through the medium, generally retains the style that was his own whilst in earth-life, and that it does not change even in case one medium be replaced by another. This, our long-continued work in the intellectual part of Spiritualism, did us much good, not only because of the important writings we obtained, but because it enabled us at once to dispel the idea which we might else have countenanced, the theory of a vague psychical force wide-spread and equal everywhere, whilst the material facts proved to us in a palpable manner, the existence of many individualities, all differing the one from the other.

To obtain physical phenomena the greatest perseverance was required.

Our circle was composed of but few persons, namely, the two mediums above named, also Luigi Cianchi, Tito Allori, Alessandro Cicoquani, and the sister of one of the mediums. We were all tried friends, and all intent upon test experimental study, so we were in no way obliged to take any of those precautions which the presence of a new-comer might justify, to guard against any possible mystification, inasmuch as we, earnest investigators of truth, would have deemed it absurd to suppose that in our midst anyone could have harboured the idea of deceiving his companions.

For eighteen long months we kept on sitting round the table, without obtaining the slightest movement, but our tenacity of purpose met at length with the reward it deserved. After this long succession of days and months, our *blessed* table began at length to exhibit some faint movement, which gradually increased, and then became possessed of so much power as to raise itself from the ground and remain suspended in mid-air almost untouched. And we progressed so far with this force, that the spirits made use of it to impart motion even to some other articles of furniture not within our reach; and one evening, as the table had turned upside down, Coppoli, one of our mediums, stepped in it, and was, to our great surprise, lifted with it about three feet from the ground, seemingly without the slightest effort, and in the full light of a brilliant moon. Two sittings after this *séance*, and this time by the light of a candle, a spirit, apparently much agitated, shook the table and moved it with such force that we four, though by no means weak, were dashed about in every direction, and it even managed to drag itself swiftly round and round the room with three of us sitting on the top of it. The spirits often managed to render the table so heavy that it was with the greatest effort that we four, applying all our strength together, could barely lift it off the ground, and then, all at once, by using their power the contrary way, they would raise it as light as a feather up to the very ceiling. One evening the fluid was so abundant that the spirits actually moved a ponderous divan with three of us resting on it, and the same force, namely the spirits, also placed three tables on the top of the sitters without causing harm to any. It would be too long to describe all the effects produced, such as taking pictures off the walls and depositing them on the table; imitating by means of violent knocks and noises against the ceiling and on every side of the room, the din of a sham fight; of doors opened violently and slammed; of metallic sounds imitated; of human voices, sobs, whistlings and the calling by name of some of the persons present.

In point of objects brought to us from a distance, our experience has been rather scanty. Only on three different occasions fresh leaves and a lock of hair were brought us from without; whilst many things were brought to us from other rooms in the house. The most singular of these phenomena was the bringing of a silver cross taken from

within a small box which was locked and the key of which had long been lost.

Objects moved in the room where we sat, but distant from us, we have often witnessed, because they were within the sphere of our fluidic force, and therefore at the disposal of the controlling spirits. We have often seen chairs shift their position; and one evening there was a dance of four of these, with knocks upon the ceiling beating time; very frequently has a small table moved violently and come direct to us, and as often, and more so, has a guitar been noticed to fly from one place to another without striking against any of us, and then to alight softly. From this guitar and from a small hand-organ, we have obtained well-formed sounds, and even the cadence of an air, and what in this case is noteworthy and seemingly impossible to anyone unacquainted with Spiritualism, these instruments were on the table without being in contact with any one of the persons present. On several occasions the hand-organ from a table distant from us has come through the air playing, and rested on the medium or settled on our table; and even a bell made of bronze and tolerably big, has been raised to the ceiling, ringing with much violence. I shall omit describing papers blown about with great swiftness or shut up in a drawer; curtains stirred so as to produce an agreeable ventilation; and books thrown down from the shelves in the library.

We have obtained scarcely anything in point of direct writing—only some dots, and half the profile of a face, tolerably well-drawn; also as regards lights, we have been but little successful; indeed, if we had any at all they were so transient that we do not feel justified in taking them into consideration. Only one thing in respect to lights do we find worth noticing, namely, that when much power was exhibited, the room seemed as if illuminated by a vague glimmering. On the other hand, as regards materialisation, we have been fortunate enough to produce the phenomena to some considerable extent, not being restricted to simply satisfy our sight, but the apparitions feeling indeed quite material and hard to the touch. We have all been touched more or less by materialised hands, sometimes double the size of the human hand, and at other times as small as that of a baby. We have often seen heads ornamented with bushy hair, and have not seldom witnessed full figures which walked about the room, and after having clasped one of the mediums by throwing their

arms round his neck, they have at once dematerialised and vanished.

Talking of these phenomena, I must mention that one evening at one of our usual *séances*, I heard something move in a direction away from the medium, and a moment after a guitar came on my knees. It appeared as if it were about to leave the position thus chosen, as I felt it was being pulled with uncommon strength, and I, wishing to struggle with this unknown friend, stretched out my hand in the direction whence the pulling came, and in so doing I grasped a hand quite warm, but what was my bewilderment when I felt it melting away from under my tight hold!

Of tricks played us by these our invisible friends we have registered many, which would fill too much space to recount. But the surprising fact which, on its first occurring, filled us with momentary dismay, from its novelty, was the *surrogation* which took place in our medium, Antonio Cianchi. We had been promised by the spirits a treat in the shape of some new phenomena, but we had no idea of what it was to consist, when all at once, one evening, our medium fell flat down without in any way injuring himself, shut his eyes and began to speak with much difficulty and with an almost sepulchral tone of voice. All in him was changed, not only his voice and intonation but also his thoughts and ideas, uttering as he did words of mysticism, which were most unusual to him, followed by numerous remarks on seeing that his brother, Luigi, was frightened out of his wits. In short a new spirit had entered the living organism of Antonio Cianchi, and whilst this new guest was enlarging on Spiritualism and its final triumph, and answering astronomical questions, and others put to him, he was ordering the spirit (who had left the body he now occupied), to manifest himself to us through some noise or signal; he also upbraided him, and severely so, for being alarmed in finding himself away from his material abode. In fact, after uttering these reproaches, we heard a heavy stroke against the wall, similar to the blow from a hammer, and after this, knocks, through which by means of the alphabet, we construed words and phrases. This phenomenon was often afterwards repeated, and one evening a medical man, a Spiritualist, who had been purposely invited, felt greatly embarrassed and even frightened; he suspected that he was in the presence of some nervous disorder, such as catalepsy or some other complaint, although the medium exhibited no sign of fever, the pulse being in a normal state. And

what was most singular was, that the spirit quizzed the medical man for entertaining such false notions.

Cianchi's health was in no way injured by these repeated experiments, yet it so happened once that a suffering spirit having apparently taken possession of his organism, he began to cry and moan, and then to laugh in an insane manner, which pained us all, and suddenly jumping up in a furious mood he struck his fists violently against the wall. This kind of phrenzy appears to be neither more nor less than what was formally called "possession" and which now-a-days is perhaps falsely attributed to nervous derangement.

A new and wonderful phenomenon that we now obtain, carries with it such marked evidence, that no one outside Spiritualism can, if present, witness it without feeling that the thing is perfectly genuine, and that no one can suspect it to be the result of any kind of mystification, from the very fact that it could not by any possible means be imitated. In Gino Fanciullacci's house, in which we hold our sittings, there is a piano, a large horizontal one, and for several evenings this said piano, being locked up, has given out sometimes on the ivory keys, but oftener on the chords themselves, pieces of music generally of a religious character; or imitated storms with wind and thunder like a *crescendo*; or formed a concert as of numerous bells with notes now acute, now bass, and all with such precision and perfection that it appears to us impossible for even our very best musicians to reproduce. It is the more remarkable to hear such masterly touches, when we consider that the piano is shut up hermetically, and that the harmony is produced in a direct manner through the chords within.

This is a brief outline of what we have become acquainted with by means of our own experiments in the course of three years of continued and earnest investigation; and during this length of time we have had occasion to remark and to convince ourselves that the mediumistic power, this "sixth sense," exists more or less in every human organisation; so that we are disposed to believe that it is useless, and even contrary to the interest of the movement to form large circles, and this for various reasons. In the first place, because every family or group of intimate and studious friends can look into the matter of its own accord and gradually obtain all the known phenomena; and because in order to obtain some of the most important

and decisive effects, there is a need of great harmony and homogeneity of the fluidic power. It is obvious, therefore, that one must not be easily led to accept mediums unknown or little familiar with the persons constituting one's own circle, inasmuch as we can attest that a difference in the fluidic power of the new comer, sometimes paralyses the action of those who already form the circle, for some reason which we know not as yet how to define. If the new medium happen to be of rather a light kind of disposition, spirits of a congenial character are prompted to communicate, and thereby cause disorder and confusion where the work had at first been seriously begun.

STONE-THROWING BY SPIRITS IN PARIS.

Out of the hundred and one cases of stone-throwing by spirits, the following, which has lately taken place in Paris, may be worthy of attention, principally because the manner in which the stones came has been scientifically investigated by your correspondent, Mr. O'Sullivan, and at the same time, also, by two prominent members of the *Society for Psychological Studies* in Paris. SCRUTATOR.

From the "Independant," June 18th, 1881.

"The inhabitants of Folie Mericourt Street have been, for some days, in great consternation.

"No. 18 of that street is haunted by rapping spirits.

"Strange clamours and extraordinary noises are heard from the attics to the cellars, and this night and day; the window panes are shattered by a mysterious hand, and a legion of workmen seem to be sapping the foundations of the house.

"It was with great surprise that the inhabitants of the quarter, the day before yesterday, perceived, when they arose, a gigantic cross, painted red, on the outside door of the above named house.

"A good woman who affirmed that, by sprinkling the inside and the outside of the house with holy water, the spirits would take their flight to a better place, received, when she was putting her project into practice, a stone against her head which made a deep wound, and this was done, in all probability, by an agent of Satan.

"The landlord no longer knows to which saint to turn, for one of his tenants threatens to throw up his lease, under the pretext that the row, the bits of broken glass, and all the

mischievous of this diablerie, hinders his workmen in their business.

"Dame Justice, who is no great believer in sorcery, has given charge to the Commissary of Police of the quarter to make an inquiry into the matter. So an active watch has been organised around the house, and it is probable that the authors of this story of a smoky chimney will soon be found out."

This is the general tone of the press. In the face of events of this description: to sneer at and to misconstrue facts, is to shun argument.

We went with Mr. Munier and Mr. O'Sullivan, formerly minister of the United States to Portugal, to see the master joiner, at whose house the stones had broken the windows, and caused this real panic.

After having heard the account given by the joiner and others, we came to the following conclusion:

No one, not even the police, sees the stones fall; if they were cast by persons on the other side of the houses of this street, which is not a thoroughfare, these stones, thrown by the hand, would form a curve, which rising above the houses would, attracted as they would be by a centrifugal force, fall at the foot of the bombarded house and not enter the house horizontally.

But here, the little street is but six yards wide, or less, and the stones came horizontally, as though they were thrown from the houses right in face of the bombarded house; they penetrated right up to the further end of the rooms and struck against the walls. These hundreds of stones never hurt the master joiner, who was otherwise the sufferer; they either just touched his face, or fell at his feet; a single one was sufficient to have killed him.

We must come, then, to this conclusion; these stones so carefully watched, and concerning the source from whence they are projected all are so ignorant, must be brought by an invisible power that casts them horizontally from the street into the house.

Never (by the theory of projectiles, as regards stones or bullets thrown by the hand, and following a given projection according to the force of the impulsion) can these missiles on coming to the ground, disobey the law of attraction which draws them towards the centre of the earth, or deviate from that law by going horizontally towards a given point.

Once only, the wife of the master joiner, going out at a side door, unexpectedly, had her forehead grazed by a stone that the invi-

sible force had hurled, not counting on her leaving the house.

The skin, thus grazed, bled, but with no further result; once, then, only, the power was at fault.

It is plain, from all that has been said, that there is a problem here to be solved, but the Spiritualists will have no voice in the matter; they are too reasonable to suppose that their advice will be taken. The question will be quashed.

The *Revue Spirite* has often given details of these stone-throwings on previous occasions, but it will go on doing so till the day comes when investigators, who call themselves scientists, will cease to be silent. Those very learned men, the infallibles, are mute in the presence of the incomprehensible.

Correspondence.

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

A LETTER FROM A GARIBALDIAN.

Sir,—I beg to enclose a copy of a letter I forwarded to *The Boston Herald*, U.S.A., and other American papers, in answer to an attack made upon me by J. W. Fletcher. I hope you will kindly publish it in *The Spiritualist*.
E. RONDI.

To the Editor of "The Boston Herald."

Sir,—There are so many technical inaccuracies in the Fletcher story as published in your issue of July 18th, that I cannot for a moment believe that your reporter can have got hold of the notorious Fletcher; therefore, I refrain from denouncing him and his story in the language they would have otherwise deserved. Your reporter describes having found one Fletcher in his tent at Neahaminy Fall Grove, "arrayed in a light gray suit, gold embroidered cap and patent leather boots. His scarf ring was a double snake jewel, with emeralds; diamonds and brilliants also flashed from his shirt studs and wrist buttons," &c.,—in fact a princely costume. Now, Sir, my reasons for not believing that man to be the real Fletcher are the following:—The Fletcher I have known, was introduced to me by a friend on the 20th April, 1877. He had been travelling with a family named Smith, now living in Boston Highlands, U.S.A. At the request of Fletcher I called upon the family, and asked Mr. Smith, who was returning to America, to leave Fletcher in London, to which he consented. I know not in what capacity he was travelling with the family, if as a valet or companion; he had no wife with him. At that time he was so shabby in his appearance that I was obliged to apologise to the family and friends to whom I introduced him on the very second day after his arrival in London; and from that day, till he left again for America last year I did all I could to help him in his career in every possible way. Therefore, I do not think he would have repaid me with so much ingratitude; besides, how could the true Fletcher I have known, have been sporting precious stones? An act of imprudence that Fletcher would never have committed. J. W. Fletcher is the son of M. H. Fletcher, who is now employed by Messrs Cutter and Walker, manufacturer of braces and shoe-

linings at Lowell, Mass., and not the son of a Divine (as he said he was when in London).

The reporter besides speaks of "*one Rondi*, Colonel under Garibaldi," a brandisher of revolvers, the witness of the horrible scene of a lady being stung by a snake; but as none of these things have the slightest reference to me, I cannot be the "*one Rondi*" alluded to by the false Fletcher. Therefore your reporter must have been bamboozled by a most facetious individual, and I should like very much to know the real name of that man. True, I was in America last year, and was called upon as a friend, by both parties, to settle that most disagreeable affair amicably. I did my best, but I failed, however, in my hard task, for reasons better not to be alluded to here.
E. RONDI.

THE BRITISH ASSOCIATION.

YORK, THURSDAY.

Archdeacon Hey has written a memoir for circulation among the members of the British Association, about the founding of that organisation. He devotes but three lines in it to Sir David Brewster, and describes the founding chiefly to the late Mr. Vernon Harcourt and other Yorkshiresmen.

Doubts are entertained here whether the Archbishop of York will take part in the meeting. He is not in good health, and for some time has been living in retirement. He spent the winter in the South of France.

The bedrooms at five or six of the largest hotels in York are already all engaged for the British Association week.

DR. SLADE and DR. SIMMONS are at the Lake Pleasant camp meeting. So also is Ira Davenport.

COLONEL BUNDY, after a brief stay in Chicago, has gone on to Colorado for the benefit of his health, which is already much better.

MR. JOEL TIFFANY, who in the early days of Spiritualism wrote an excellent book on the subject, has just issued a new work, entitled *Man and his Destiny*.

DR. J. H. ORNE has reached America and is at the Lake Pleasant camp meeting. His permanent address is 29, South Common Street, Lynn, Mass.

THROUGH zeal, knowledge is gotten; through lack of zeal, knowledge is lost: let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—*Buddha*.

He whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root. Every wind shakes and uproots it.—*Rabbi Eliezer*.

MRS. MARGARET KANE'S STATEMENTS:—*The Boston Herald*, (Mass.) says that upon their reporter inquiring of Mrs. Kane whether the manifestations had ever been produced when she was placed under test conditions, she replied, "Yes, often; once in London, while dining at the residence of Dr. Carpenter; Profs. Tyndall and Huxley were present. While there I was under test, and Pro. Tyndall remarked that, although he believed Spiritualism a great humbug, he was puzzled by the raps and could in no wise account for them."

Answers to Correspondents.

H., They often belong to the class of people who work by intrigue and private slander. Daylight does not suit them.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

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