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Advertising terms on application.

THE BREATH OF LIFE.

Under the above title Mr. J. A. Campbell has just issued the second of his series of papers on "Elementary Psychonomy." In it he points out that the derivation and historical use of the word "spirit" forbid its application to a body of any kind or to anything material. It is a something "not ourselves" which has been symbolised in some instances in the past as the breath of life, the Spirit of God, that which governs the moral and intellectual nature of man. In the words of St. John, "The Breath breatheth where it will, and thou canst not tell whence it cometh nor whither it goeth, so is everyone that hath been born of the Breath."

The author of the essay states that by physics and metaphysics it is impossible to find out God or to meet the greatest religious needs of man, although to some extent the two studies have religious aspects. We would add that to one who has enough of the Breath, enough of those religious instincts which make for righteousness, physics have more of a spiritual aspect than might be expected. "The effect of a good or evil act is never lost," says the religionist; but those well acquainted with the phenomenal illustrations of the working of the law of the conservation of energy in the material world, can realise its analogue in the higher world with all the more strength.

Mr. Campbell represents a large section of thinkers among Spiritualists who are not disposed to allow the teachings of individuals to override morality or the higher religious instincts, merely because those teachings may be given in an abnormal way, say by rappings or by the movement of human lips. He is one with those who examine and weigh the messages so received, selecting the good portions and rejecting the bad, instead of accepting them in their entirety, without power to criticise, and instead of worshipping at the feet of the channel of communication, a method which too often leads to personal degradation and to religious death. On the subject of Spiritualism considered as a religion he says:—"Before my own mind, which is apt to conceive all things

symbolically, the mention of this last religion brings up involuntarily the picture of a crowd of bathers standing upon the hither bank of a river (the Styx, I suppose, of the old mythologies, and the swelling flood of modern hymnology)—these with their clothes on; and across, on the further bank, a similar crowd, who have already plunged in and swam through—these with their clothes off. And as I look, the clothed company kneels down, adores, and entreats the guidance and protection of the unclothed; adjuring them by the superiority of their state." These opinions, it must be remembered, come from as true-hearted a Spiritualist as this country can claim, from one who has the courage of his convictions, and who consequently publicly proclaimed those convictions among his colleagues at Cambridge University, thereby giving considerable impetus to the spreading of Spiritualism and kindred subjects at that influential seat of learning. The mistakes of the past and the needs of the present necessitate a close examination of all that is faulty in Spiritualism, with a view to rectification, and Mr. Campbell deals with an aspect of the subject which not a few feel to need attention at the present time.*

ALLEGED MAGICIANS AT THEIR WORK.

THE TESTIMONY OF COLONEL OLCOTT.

The Theosophists allege that certain persons exist who by them are called "adepts," and who are able to control the intelligences who produce the phenomena witnessed in the presence of physical mediums. Our position has been that we know of no direct evidence from any European but Madame Blavatsky that such is the case, although several trustworthy and critical Europeans have expressed their belief in the same, founded not upon personal observation, but upon the testimony of others. We have recently received the following newspaper report, published in America about the end of January, 1875, in which Colonel Olcott's testimony is recorded as to the existence and the powers of the alleged magicians. The difference in method between the evidence thus given, and that recorded by Mr. Crookes in relation to which names, places, times, and measurements are given without the inclusion

* Mr. Campbell's Essays are published by Miss Burke, 4 Roseford Terrace, Shepherd's Bush, London.

of anything tending to mystify the reader, will be obvious at a glance:—

Col. Henry S. Olcott, President of the Theosophical Society of New York, and author of *Peoples from the Other World*, etc., lectured at Paine Hall yesterday afternoon and evening to large audiences. His subject in the afternoon was "Human Spirits and Elementaries." After a brief personal statement concerning the obligation which he was under as a descendant of one of the early Pilgrims to express without fear his honest convictions, however distasteful they might be to others, Col. Olcott proceeded to the discussion of his subject.

The problem which we are trying to solve, he said, has vexed the mind of man from the beginning of time. We cannot run back far enough in the traditions of the pre-historic period to lose sight of the human soul striving to pierce the gloom which intercepts its view of the inner world. For countless centuries the hands of the race have been trying to tear away the veil of Isis and lay bare the secrets of nature which lie beyond its folds.

Guizot, the great Frenchman, says that "Belief in the supernatural is a fact, primitive, natural, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism, emotionalism, sensuality, social convulsions, amid whose storms man again learns to believe and pray." The Apostle Paul evidently holds the same view, for he says: "If, after the manner of men, I have fought with beasts and Ephesus, what advantageth me if the dead rise not? Let us eat and drink, for to-morrow we die." It is as natural a craving of the soul to seek for a glimpse of its real home as for the imprisoned bird to beat its breast against the bars of its cage in a vain struggle for liberty. What permanent alliance, then, is there between the soul and the body of man? and what is there in all the collected and digested facts which we call science to intimate that the desires, attractions and affinities or powers of the one should be bounded or limited by the functions and capabilities of the other? What is there in the whole range of human knowledge to warrant any other inference than that the apothegm of Guizot is based upon a profound study of natural law.

There may be within the sound of my voice many who base their faith upon the revelation of the Scriptures. Have such ever considered the meaning of the passages dotting the Old and New Testaments which certify to the ap-

pearance of materialised spirits among men? To deny this is to assail the credibility of the Bible. It was the accepted dogma of the Apostolic and Patristic Churches, and was universally believed throughout Christendom until Protestantism essayed the mad scheme of building a philosophy of the future state upon bare faith, with recourse to the facts which alone can demonstrate its existence. Cast an eye over the whole world and see how miserably small is the minority of those who disbelieve in spirit intercourse.

The lecturer, after describing the manner in which the occult science were kept alive through the long ages, declared that he esteemed it the highest honor that could have been conferred on him that in one day he had been permitted to hold it up in the sight of the Spiritualists, who, he said, whatever may be their present shortcomings, are destined to be the benefactors of the Christian world. He lamented, however, the fact that after 27 years of spiritual phenomena, there should be no philosophy to account for the simplest of those phenomena. In what respect, he asked, have Spiritualists advanced during the 25 years? Dare any assert that there has been any progress at all? Are we one inch nearer a true philosophy, broad enough to cover the whole subject, minute enough to account for every phase, impregnable against every assault?

The lecturer took the Spiritualists of the day to task severely for allowing themselves to be deceived by impostors with juggler's tricks, who ought to be sent to the penitentiary, and for so conducting themselves as to maintain as broad as ever the gulf which separates believers and unbelievers. In the ancient times, he said, when mesmerism and mediumship, psychometry and magic were thoroughly understood and scientifically practiced, they set the sensitives aside as a sacred class. Instead of condoning their bestial faults, as we too often do now, they chose virgins of purest minds, and domiciled them in their temples away from every contaminating influence. The priests of Isis, of Brahma and of Jupiter, were men who had purified their minds and hearts of every base desire, and whose highest psychological powers were fully developed. With such priests and priestesses, intercourse with the pure and good of the spirit-world was easy and constant, because natural. Do you imagine that you can enjoy this communication with such public mediums as the majority of those we have educated and developed? Do you suppose that the great and spotless

souls of the other world can come to us through the atmosphere of whisky-drinking and immoral men and women?

The blame of all that has gone wrong belongs at the door of the whole body of Spiritualists who let year after year go by, each as barren of practical results as its predecessor, at the door of these millions who go with gaping mouths to swallow each new miracle, and never take one step towards ensuring a decent support for the medium, and so placing him or her above temptations of playing false. Be assured of one thing, ye millions of Spiritualists! If you do not organise to crush your irreconcilable enemy, the church, she has organised and will crush you. The lecturer then endeavoured to show the lack of interest which Spiritualists seem to take in their faith. He pointed to the poor support which they give their newspapers and periodicals, and stated that in 1870 they had in this whole country just 22 meeting houses, while even the Mormons had 171; the Swendenborgians, 61; and the Jews, 152. Continuing, he said that Spiritualism had had no philosophy developed such as described by him, because Spiritualists had regarded their belief as something new, the explanation of which was to be a work of ages.

He said that he could not in his limited time expound the true philosophy of spiritual phenomena in general, and of materialised spirits in particular, but he would give a few hints at the truth. He then spoke of having seen between 400 and 500 figures, which in the absence of proof to the contrary, he ought to call people from the other world. He spoke of a visit to the Eddy homestead, and of rebuffs which he there received. He said that he then knew nothing about elementary spirits. He took everything that looked like a man or woman spirit, and that was a spirit, to be what it seemed. If he had only been informed that there were such things as elementaries, he would have been spared a world of angry feelings, for who could be angry with creatures who knew no better than to act as they did? But there are thousands of Spiritualists who scout the idea of there being elementaries, just as many declare that they cannot understand the works of the occultists. The powers enjoyed by these acute philosophers are described in many ancient books, and proved by the seeming miracles performed by them in the presence of a host of unimpeachable witnesses.

Col. Olcott, after reading accounts of some of these wonders, said that upon three separate

occasions he saw a man who was a foreigner and a cabalist, by the burning of certain gums and the muttering of certain words, cause the clear face of a moon-lit sky to be covered with dense clouds within the space of ten minutes, and in as brief a time cleared away again; and this when not a breath of air was stirring the trees. It would be useless to ask how it was done; suffice it to say, he was a magician. Col. Olcott declared that what he had stated was the exact truth. He said that he could testify to having writing instantly appear and disappear on blank sheets held in his own hands. He had had as many as two dozen letters come to him by post, from Europe and all parts of America, with unbroken seals, and upon opening them had found comments upon what his correspondents had said, written across the pages in the hand-writing of a certain spirit of his acquaintance.

He said that he had laid a sealed letter upon the mantel-piece, addressed to a correspondent in India, a living occultist, and after the lapse of an hour, after opening the envelope, which had never left his sight, found a reply in his correspondent's handwriting inside, written on a separate sheet of paper. He declared that Spiritualism is simply unconscious magic, and magic conscious Spiritualism. He said that he knows now why physical mediums are so low in morals and feeble to resist evil. It is because their phenomena are mostly produced, and their personal conduct controlled, by a race of beings that occupy in the scale of nature the middle place between men and matter. These beings are in the air about us, in the water, the fire, the earth, the vegetable kingdom. The alchemists call them sylphs, ondines, salamanders, gnomes and fairies. Col. Olcott declared that he himself had seen the spirits of the four elements, and he described in detail the manner in which that had been shown him by a Hindoo whom he met in New York.

The lecturer said that, in reply to the frequent demands which have been made upon him for names, dates and places in connection with what he might have to say concerning various magical experiences, he would answer that he would do nothing of the kind, and for several reasons. First, he had no intention of setting himself up as an authority. In the second place, he was under promise to withhold those very particulars; and, thirdly, he had already brought trouble upon others by telling simple facts. Col. Olcott said, in concluding, that he wished to set the public right

upon two or three subjects. First, he had nothing to do with the work known as *Art Magic*; secondly, neither he nor any other Theosophist had the slightest intention to work in antagonism with Spiritualists, if Spiritualists were disposed to work with them.

In the evening Col. Olcott lectured on "Eastern Magic and Western Spiritualism."

SPIRITUALISM IN INDIA.

AN ENGLISH PHYSICAL MEDIUM AT CALCUTTA.

Mr. Eglinton's arrival in India has been but incidentally announced in one psychological journal in that country, nevertheless the phenomena through his mediumship have aroused so much interest in Calcutta that the project is entertained of starting a Spiritualistic journal in that city, and if those who have sent us this information have entire control of the contemplated journal, it will be an excellent one. The following article is from *The Indian Mirror* of December 10th last:—

While Theosophy is engaging the attention of our countrymen in the Western Presidency, Spiritualism has begun to stir up the minds of a portion of the most respectable and intelligent classes of the citizens of Calcutta, with unquestionable manifestations of a power, the mystery of which is still unfathomable. Some leading native gentlemen, who take a deep interest in Spiritualism, have, at some expense brought over Mr. Eglinton, who has already acquired a world-wide reputation as a physical and materialising medium. This gentleman who has recently arrived at Calcutta from England, has already held several *séances*, during which he has given undoubted proofs that he really possesses the powers he professes to be gifted with. The first *séance* was held at the house of the Hon. Maharajah Jotendro Mohun Tagore, C. S. I. We are told it was a decided success. Two other *séances* were held at the residence of Babu Denonath Mullick. At the first of them, with a view to prepare the minds of his sitters gradually to the mysterious wonders he is capable of exhibiting, Mr. Eglinton, though his hands were held on either side by two gentlemen of the highest respectability and intelligence, caused, through some agency which certainly could not have been material, a luminous cross on a dark ground, as of black velvet or broadcloth, to appear in the air; then a harmonium, which, when the sitters took their places in the light, was some ten or twelve feet apart from them, to be brought by the same means to within two feet of them,

and finally, *mirabile dictu*, the same instrument to be played upon. At the subsequent *séance* held at the Babu's house, no sceptic could possibly have doubted that the things he saw and heard could have been effected by other than material agency. An organ was played upon by invisible hands; and, though Mr. Eglinton, to prevent any suspicion of his being a ventriloquist, kept some water in his mouth, which he afterwards spat out in the light, the sitters distinctly heard articulate words spoken connectedly and sensibly by invisible voices,* which, he said, belonged to his spirit-guides. To the surprise of the whole party, whose character for respectability and intelligence is absolutely unquestionable, the materialised form of a native lady then appeared; and this lady, whose face was partially visible, a gentleman, who was a sitter, solemnly assured the party that he distinctly recognised as his mother. But these things were done in darkness. Still, it is impossible to doubt that they were done in absolute good faith, and without the least help from accomplices. The crowning feat, however, remains to be told. Mr. Eglinton, in the clear lamp-light, tore off an end of a black card, giving the rent piece to one gentleman to keep securely under his thumb, while he passed the card with the point of a black lead pencil, which he broke off with his teeth, to another gentleman, whom he desired to place the card and the bit of pencil within a book on which he was resting his hands. The sound of writing was distinctly heard by every sitter from within the book. But some disturbance in the conditions necessary in these *séances*, quite unsettled Mr. Eglinton. Rather than lay himself open to the imputation of practising fraud, he chucked a card together with a pencil towards a window within the room. Shortly afterwards he asked the gentleman, who had placed the first mutilated card into the book under his hands, to take it out, when, to the surprise of all, it contained part of a letter, written at the dictation of the departed spirit of a distinguished relative of a most distinguished member of the *séance*—the continuation of this letter being found in the card thrown near the window. A copy of this letter we subjoin:—

I am glad to take this opportunity of proving to you beyond doubt the fact of my continued existence. I am happy in my immortal form, and would that I could see you the same in your earthly one. That I still live and can communicate again with you, you must not ever again doubt, for I am as much human in

* Did the Editor of the *Mirror* expect to see the voices?—Ed. of S.

my continued existence as you are. I still take interest in you, and watch your earthly progress with anxiety. And I guard and guide you—I trust, to the right path. But you must not forget, in the language of Dharmapada, that he who pays homage to those who deserve homage, whether awakened, or their disciples—those who have overcome the host, and crossed the flood of sorrow;—he who pays homage to such as have found true deliverance, and know no fear, his merit can never be measured by any body;—that is Nirvana, the highest happiness. Written for—

P.
He is with your father,—J.

Mr. Eglinton has come out under the most distinguished auspices, and would have received no countenance if he had not given undeniable proof of his wonderful powers. Already his reputation has spread; and we hear that he lately held several *séances* at the house of a high public officer, where some distinguished members of the civil and military services were present. It should be known that Mr. Eglinton has not come out to exhibit his powers to the outside public, but only to a select few of the higher and more intelligent classes upon whom no imposture can possibly be palmed off. We are almost sure that before long he will succeed in dispelling any doubts that may rest on the minds of people who have not enquired into the subject, as to the reality and good faith of Spiritualism, as practised by true Spiritualists.

Milton, who was certainly not superstitious and weakminded, tells us:—

Millions of spiritual creatures walk the earth
Unseen, both when we walk and when we sleep.

WEIRD PHENOMENA.

BY DR. RAM DAS SEN, MEMBER OF THE ORIENTAL ACADEMY OF FLORENCE.

Gobind Prasad Sukul was an inhabitant of Nattore, in the district of Rajshahy, Bengal. When we first saw him at Berhampore, in Murshedabad, he appeared to us a thin, wiry skeleton of a man, on the wrong side of fifty, with sharp, angular features, a mysterious look about him, and who was constantly muttering something to himself. Admission into the house he resided in, was strictly denied by him to all visitors. He used to always dress in scarlet cotton stuffs and was a frequent visitor of ours. When sitting in our presence, he would, if requested, take up a pinch of earth, and putting it into his left palm cover it with the other, and breathe into his joined hands; a minute or two after that, opening his palms, just enough to let us have a glimpse, he would show us a gold coin, or a flower, the latter each time of a different colour and variety. It is said he held converse with "Spirits." Many a person is known to have won lawsuits, and many a one to recover his health,—though

apparently hopelessly gone, through the mystic instrumentality of that strange personage.—
The Theosophist.

MINE.

Not much of earth belongs to me.
A few short feet of mossy ground,
Soon measured o'er, in sheltering nook,
A little lowly grass-clothed mound.
Not much—for all I have lies here—
A maiden young, and fresh, and fair,
A very flower in early Spring,
She seemed to scent the vacant air.
But Death, with never-idle scythe,
Cut short my darling's little life,
And buried with her are the dreams
Of when we should be man and wife.
Not much of earth belongs to me.
Yet is that little dearer far
Than any gem on monarch's brow,
Than light is to the evening star.
Not much of earth belongs to me,
But in yon heaven of sapphire blue,
One treasure stored is all my own,
A maiden lovely, sweet, and true.
Death may not hold the fragile flowers;
They die, but every Spring-tide brings
A new and bright awakening
Of all earth's pleasant sleeping things.
So doth my flower bloom again
In yonder blissful, deathless home;
An angel wears her at his breast
Until her long-lost lover come.
And as I sit beside her grave,
Shining in tender Spring sunshine,
It seems to me as though all earth
And all the heaven were wholly mine.

—All the Year Round.

THE LATE MR. JOAD.

Mr. George Curling Joad, of Oakfield, Wimbledon, who recently passed to the higher life, was until a year of his demise a liberal patroniser of mediums; he also was one of the witnesses in favour of Henry Slade during the time of the persecution and prosecution of the latter in London. He was a clear-headed investigator of the phenomena, and highly popular from his gentlemanly and kindly ways. Mr. Joad was one of several of the very best men interested in Spiritualism who retired into private life from general public work in the movement some two years ago. Subsequently he worked for a time with Mr. Serjeant Cox and others at

some psychological researches at our office with the apparatus constructed by Mr. Frederick Varley for Mr. Blackburn, which researches have most unfortunately for the public interests of Spiritualism, been abandoned. He has left behind him property to the amount of £91,000, and a very large proportion of it he has given in charitable bequests. He was a good man, respected and beloved by all who knew him. Death has been busy of late among good and true men interested in occult subjects.

SPIRITUALISM IN PARIS.

By W. H. HARRISON.

THE PSYCHOLOGICAL SOCIETY OF PARIS.

A few days ago I had the pleasure of attending a meeting of the managers of the Paris Psychological Society, under the chairmanship of Mons. Fauvety. Its public and other meetings are held at No. 5, Rue Neuve des Petits Champs, the premises of the society, established twenty-four years ago for the publication of the works of Allan Kardec.

The "*Société Scientifique d'Etudes Psychologiques*" was founded four years ago. It studies every branch of psychology; it is open to the consideration of all religious and theosophical questions, and thus stands upon a somewhat broader basis than the older society. The meetings of the members and friends of the society are held every Friday evening, when correspondence is read, lectures are delivered, discussions take place, and experiments are made. Several writing and trance mediums are members of the society, and the communications they receive are examined and considered at the meetings. It has also established a "School of Mesmerism." The organisation has about two hundred members, among them Mons. Fauvety (president), a literary man "philosophe;" Mons. Eugène Nus, dramatist, poet and author; Mons. Bonnemère, historian; Mons. Vallès, engineer and author; Mons. Chaigneau, poet and author; Mons. Tremeschini, astronomer and mathematician; Dr. R. Thurman (vice-president), professor of philosophy; Mons. de Rappard, editor of *Licht, mehr Licht*; Mons. and Madame Leymarie; Madame de Morsier; Madame de Rosen; and Mdlle. Iaserre, novelist.

In founding the Society it was necessary to obtain authority to do so from the Minister of the Interior, who gave his approval to the rules and constitution, which differ but little from those of any English society having the same objects in view.

Both this and the older society have had

notice to quit the premises in six months' time, as the building is to be pulled down to make room for the enlargement of a bank. As the rooms are in every way convenient, and considerable expense has been incurred in making them suitable for their present purposes, the coming evacuation is not liked. Mr., Mrs. and Miss Leymarie reside on the premises, in a suite of apartments adjoining those in public use. I had not the pleasure of seeing Mr. Leymarie on the occasion of my visits, since various duties had called him from home; on one occasion he was in attendance at the bedside of a dying member of the society.

During my present visit to France I have collected much information about Jeanne d'Arc, together with some photographs of historical monuments relating to her, and hope in a few weeks' time to give a public lecture about my travels during the Christmas vacation, amid the scenes of her exploits.

MR. HUSK IN PARIS.

Madame Leymarie informed me that about three hundred persons attended Mr. Husk's recent *séances* in Paris. Of these, some two hundred and fifty were satisfied of the genuineness of the manifestations; the other fifty were not satisfied at all, but their explanations were of a startling nature. One of their theories was that Mr. Husk is a "nictolope," a man who can see in the dark; another that he is a Hercules, able to lift sofas with his teeth; another that he is an acrobat, who can play musical instruments over the table with his feet, while his hands are held.

Boulogne-sur-Mer. Wednesday.

REMARKABLE SEANCES.

BY THE COUNTESS OF CAITHNESS.

No. V.

On Tuesday, January 26th, 1869, we met at the house of Field-Marshal Sir William Gomm, 33, Brunswick Terrace, Brighton, after the second of Mr. Home's Readings at the Pavilion. Lady Louisa Kerr, Mr. Home, and I, drove to Lady Gomm's in my carriage; it was a brilliant, calm, moonlight night, reminding me of Spain. Mr. Home went of course just as he was, in full evening dress, with all his diamonds, given him by the Emperor of Russia, and in very tight silk boots, so no possibility of his playing false with his feet as some have suggested. We found we had forgotten the accordion, so sent the carriage back for it. We had some tea in the second drawing-room. Sir William had retired to bed, not being well, and after tea we sat round a table in the large drawing-room

lighted by two gas-lamps, which, however, were lowered a little, but sufficient light was left for us to write by. I had taken paper and pencil with me, and I brought away the messages.

We were very few—on one side of Mr. Home sat Lady Gomm, next to her Lady Louisa, then Mr. Douglas, whilst I sat on the other side of Mr. Home. Thus we were only five in all. The movements began immediately, and well; the alphabet was asked for at once—no noises, no lifting of the table, all quiet and subdued and very nice. The first message was peculiar, kind, and *à propos* to the previous conversation while we were at tea, which was about the small attendance at the Pavilion:—

"Do not be discouraged, Daniel. He will care for you."

Hands appeared almost directly; we all saw a very large and white one on Lady Gomm's arm. She did not, but she felt herself touched several times; so we all did. Lady Louisa's mother, the Countess of Antrim, was evidently among us, for she gave her usual three loud and decided knocks. Mr. Douglas remarked that it sounded like electricity.—"Yes, Edward, but it is the electricity of love," was signalled out on the accordion in notes of music. In the same way we were told:—

"We ought to be thankful for God's love to us."

"Oh, darling, live holier lives. Nearer to Him."

"We would have your earth lives thus"—
[Here beautifully soft music was played]—
"that your spirit lives may be thus."—A full rich, swelling harmony followed, which perfectly described the idea they wished to convey.

Then a spirit passed all round under the table, touched us each by turn, and made the sign of the cross on each knee.

After this came the spirit of Mr. Home's little wife, "Sacha;" they all seemed to know her touch, for she had known them all, but not me, and she had appeared to them all before. She was particularly kind and caressing to Lady Gomm. Mr. Home then said to her in French:—"Sacha, il-y-a ici une autre personne qui a été bien bonne pour moi. Veux tu lui faire un petit sign de reconnaissance."

I instantly felt my silk dress touched and scratched under the table, in the particular way in which Sacha always makes herself known.

I said, "*Merci beaucoup, chère Sacha,*" and then Mr. Home said, "She is pulling me under

the table, down, down. What can she want? Oh yes, I know," and I said, "I think I know too." He replied, "Do not say it!" Almost immediately my dress was touched again, and a little hand came from under the table and put the little bouquet Mr. Home wore in his button-hole, into my hand, as Sacha's proof of her gratitude to me. It was prettily done, and very nice and wonderful. Of course I have preserved the bouquet in remembrance of the evening and of Sacha. I have had it framed, and surrounded by little angels drawn for the purpose, by the kind hand of Lady Louisa.

In answer to some conversation of ours, the following message was rapped out:—

"It brings light, and light is love."

Almost immediately a bright clear pale light shone over the table, lighting us all up, clear and white as moonlight. We all saw it. It was very beautiful and quite shamed the artificial light. Strange to say it seemed to shine out through Mr. Home, at all events he was very much illumined.

Mr. Home then passed into a trance and went and sat near the window. We feared he might be carried out as on a previous occasion in London, but presently he returned to the table bringing two plants in pots; one he placed on the ground in a dark corner, saying he did so to represent the earth and those who fixed all their thoughts upon it; the other he placed on the table, saying that it represented those who aspired to the light and heavenward. Then he told Lady Gomm to put a mark upon it, and she would see that it would keep fresh and fair, whilst the other would be blighted, and would soon fade away and dry up.

He then went behind Lady Louisa and preached a capital little sermon on love to our fellow creatures, to our neighbours, to be kind and affectionate to all, to rich and to poor. It was very eloquent I thought. He concluded by sitting down in his place again and saying:—

"Daniel is tired now. When he wakes you must rise. There will be no more manifestations to-night."

It was our last and perhaps our best *séance*, in Brighton.

THE address of Ira Davenport at the present time is Elk Street, Buffalo, New York State, U.S.A.

SUNDAY evening services are held regularly in connection with Spiritualism, at the Quebec Hall, 25, Great Quebec Street, Marylebone, London.

AN American newspaper announces that a New York clergyman is preaching against the custom of "telling lies on tombstones."

DR. MONCK IN AMERICA.

Judge Dailey, of 16, Court Street, Brooklyn, New York, writes as follows under the date of Dec. 15th, 1881, to *The Banner of Light* of Boston, Mass.:—

In the course of the evening we seated ourselves at a common round extension-table, for such spiritual manifestations as we should be favoured with. Five was the entire number of persons present. There was no very marked demonstration for quite a while, with the exception of some vigorous raps from "Samuel," the Doctor's control, and some humorous jokes in which "Samuel" delights to indulge. "Samuel" was solicited to materialise a hand in the centre of the table, but he responded by a vigorous "No." He was asked if he would not do something for us, and replied, "Wait;" and wait we did. Suddenly two of the persons sitting exclaimed that they saw something flit around the room and come between Dr. Monck and the person sitting at his left. Dr. Monck, starting as if he had received a shock, exclaimed: "Oh, see!" Glancing at Dr. Monck's side, we observed what looked like an opalescent mass of compact steam emerging from just below his heart on the left side. It increased in volume, rising up and extending downward, the upper portions taking the form of a child's head, the face being distinguished as that of a little child I had lost some twenty years previously. It only remained in this form for a moment, and then suddenly disappeared, seeming to be instantly absorbed into the Doctor's side. This remarkable phenomenon was repeated four or five times, in each instance the materialisation being more distinct than the preceding one. This was witnessed by all in the room, with gas burning sufficiently bright for every object in the room to be plainly visible. It was a phenomenon seldom to be seen, and has enabled all who saw it to vouch for not only the remarkable power possessed by Dr. Monck as a materialising medium, but as to the wonderful manner in which a spirit draws out and returns the material with which it covers itself, to prove its presence to all who can either hear, see or feel. Few mediums are without their traducers, and I am informed that Dr. Monck is no exception. The remarkable materialisations witnessed by some of the ablest and most truthful men of England through the mediumship of Dr. Monck, in a strong light, and vouched for by them over their own signatures, have been discredited by certain persons both here and in England;

and as Dr. Monck is now in our own country, pursuing with wonderful success his calling as a healer, it affords me the greatest pleasure to make known to his friends the facts here narrated.

MADAME BLAVATSKY.

Madame Blavatsky and Col. Olcott appear to have been subjected to much persecution of late by the English and Indian press, the *Saturday Review* especially having as usual been especially bitter; it described them as "unscrupulous adventurers." Col. Olcott's honourable antecedents have already been published in these pages, and those of Madame Blavatsky are made known in the following paragraph extracted from a letter written by Mr. A. O. Hume, late Secretary to the Government of India. In consequence of the absence of *direct* European testimony, we have all along questioned her opinion as to the producers of the phenomena which occur in her presence, but not her good faith any more than that of any English medium holding his belief as to the powers of the invisibles about him. Mr. Hume says:—

"As regards Madame Blavatsky (in Russia still 'Son Excellence Madame la Generale Helene P. Blavatsky,' though she dropped all titles on becoming a naturalised American citizen). She is the widow of General N. V. Blavatsky, Governor during the Crimean War, and for many years, of Erivan in Armenia. She is the eldest daughter of the late Col. Hahn, of the Russian Horse Artillery, and grand-daughter of Princess Dolgorouki of the elder branch which died with her. The present Princess Dolgorouki belongs to the younger branch. The Countess Ida V. Hahn-Hahn was Madame Blavatsky's father's first cousin. Her father's mother married, after her husband's death, Prince Vassiltchikoff. General Fadeyeff, well known even to English readers, is her mother's youngest brother. She is well known to Prince Loris Melikoff, and all who were on the staff, or in society, when Prince Michael S. Woronzoff was Viceroy of the Caucasus. Prince Emile V. Sayn Wittgenstein, cousin of the late Empress of Russia, was an intimate friend of hers, and corresponded with her to the day of his death, as has done his brother Ferdinand, who lately commanded some Regiment (Cossacks of the Guard, I think), in Turkestan. Her aunt, Madame de Witte, who like the rest of her family corresponds regularly with her, and indeed her whole family, are well-known to Prince Dondoukoff Korsakoff, at

present Governor-General of Odessa. I could add the names of scores of other Russian nobles who are well acquainted with her; for she is as well-known and connected in Russia as Lady Hester Stanhope was in England."

THE JEALOUSIES OF INDIAN THAUMATURGISTS.

The Moulvi or Mahomedan priest, who created such a sensation in Calcutta, professed to work instantaneous and miraculous cures of diseases of every description. The *Indo-European Correspondence*, describing him, says that "he took up his position by the banks of the Hoogly and was soon surrounded by thousands of people; for, as usual, his fame spread like wild-fire through the city; his method of proceeding was to breathe upon water brought him by the applicants from the sacred but very foul stream in the earthenware vessels commonly used by the people. That the Moulvi has not redeemed all his promises is pretty certain. A sais who drank of the water has had an attack of cholera, and an old woman a Christian, discarded the medicine she had been taking with profit, for the Moulvi's water, and straightway died."

That was a sad beginning. But other papers speak of the many wonderful cures made by the man who, for all we know, might have, under the pretext of breathing upon the water each time, mesmerised it. This would reduce the "miracles" to simple mesmeric phenomena.

The *Statesman*, however, in connection with the Mahomedan wonder-worker, gives us some additional and far more interesting information:—"The excitement caused among the masses in this city by the unexpected appearance of a stranger in it professing to be possessed of supernatural powers—has kept the mob of the city in commotion during the last fortnight, had not yet even partially subsided when it was increased by the appearance on the stage of another individual, known in Calcutta for some time past as a man endowed with genius and capacities of an extraordinary and superhuman character. The object of the visit of the latter to the Commissioner of Police which, perhaps, is not generally known, will be pretty clearly perceived from the following copy of the petition presented to the Commissioner:—

"Calcutta, 11th October, 1881.

To the Commissioner of Police, Calcutta.

"The humble petition of Swami Brahmananda Saraswati Sankarashari Jagatguru, sheweth,—

"That your petitioner being by profession Jagatguru is generally looked up to as the sole protector of the Hindu religion, and as such is bound in duty to see that that religion is preserved intact.

"2. That obedient to the call of this duty, he approaches you with this petition, setting forth certain events which have of late been and are ever now occurring every day, which he considers to be indirect encroachment upon the Hindu religion.

"3. That your Worship's petitioner has come to learn that a certain Mahomedan Moulvi Moulava (son of Karamut Ali) of Jaunpore, is now on a visit to the city, intent on making converts of the Hindus and that this his intention he is carrying out by certain means which to your petitioner appear to be extremely foul.

"4. That the unlettered masses of this vast city are deluded into the belief that great sanctity is attached to his personality, and that a vessel of water containing a quantity of *jira* (a kind of spice) when blown over by him, becomes an infallible remedy for all sorts of diseases, however dangerous.

"5. That your petitioner is informed... that this process of blowing over is accompanied by certain incantations peculiar to the Moslems, and your petitioner makes no hesitation to affirm that a person drinking this water unconsciously becomes a Mahomedan.

"6. That your petitioner further states that the educated members of the Hindu community may well take care of themselves and their religion, but he cannot say the same thing of the untutored mass who are likely to be led away by a designing person.....

"7. That your petitioner submits that if the Moulvi is really possessed of any supernatural powers which he feigns, he may be asked to cross the river with wooden sandals, or he may be required to fly in the air, or to drink a quantity of molten lead, or in the event of his not undertaking to perform any of these feats, he may be asked to cure a blind man and a leper, that the public, the uneducated portion of the Hindu society specially, may be able to see through the veil and to judge of the truth or falsity of his pretensions.

"For these reasons your petitioner humbly prays that an order to this effect be issued under your seal, and your petitioner, as in duty bound, shall ever pray."

"We are told," remarks the *Brahmo Public Opinion*, "that Swami Brahmananda Saraswati Sankarachari is himself prepared to undertake the performance of the miracles he would have his antagonist exhibit before the public."

Were the two thaumaturgists allowed to give a public exhibition of their "supernatural" powers, both with the avowedly laudable object of proving the truth and efficacy of their respective faiths, India would become the scene of a rare spectacle indeed. What with the advent of Mr. Eglinton, the first genuine medium in a country where hitherto Yogis and astrologers have reigned supreme, and the two "miracle"-working saints, what would become of the scientific Materialism of the young Hindu and Mahomedan graduates? The fatal year 1881 would end by witnessing a scene which would carry the public back to

the first century of the Christian era, to those days when Simon Magus wrestled for supremacy of magic powers with the Apostle Peter. Which of the two—the Mahomedan Moulvi or the Hindu Jagatgura who, in the act of flying in the air, would cause his rival to fall and "break his leg," as the Christian legend shows Peter to have done? The contest between them might become one of absorbing interest to the believers in Allah and Trimurti, and no doubt would give rise to most ingenious theories among our missionary friends.—*The Theosophist*.

ET VERBUM CARO FACTUM EST.

BY J. A. CAMPBELL, B.A. (CANTAB.)

As it willeth, here and there,
The Spirit breatheth everywhere;
Out of chaos order brings,
Out of evil blessed things,
Mighty Spirit rushing on,
Whence and whither both unknown,
Only this much understood,
Ever onward to the good.
System, planet, sun and star,
These thy passing symbols are,
Words of thine all which when read
Shall be numbered with the dead.
Beware of making earth thy stall!
A hand-writing is on the wall
In burning crimson, flashing gold,
Soft green and purple, wealth untold,
The hills and trees, the sea and sky,
Are hieroglyphics for thine eye.
O miracle! for ever new
Thou reader art and writing too,
For thy high being doth contain
The Daniels of a heart and brain.
Bend to the breathing! let it sweep
Across thy harp strings full and deep,
Bend to the breathing! let it flow
To all the wilderness below.
So shall the writer through thee look,
Interpreting his mystic book.
So shall the sacred presence fill
Thy life, and kept thee strong and still.
As it willeth, here and there,
The Spirit breatheth everywhere
Mightiest in a cattle shed,
Mightiest in a manger bed.
Holy Spirit rushing on,
Whence and whither both unknown:
Only this much understood
Ever onward to the good.

SPIRITUAL PHENOMENA ACCOMPANYING
THE FOUNDATION OF MORMONISM.

By HERMANN SNOW.

No. II.

A PROFESSOR'S OPINION OF THE HIEROGLYPHICS.

The following statement is taken from Smith's own narrative, the language, however, being that of the messenger employed :

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as has been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said unto me, let me see that certificate. I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

The volume was at length published in the year 1830, with two certificates inserted, to the effect that the signers had seen the plates of gold, which were shown them by an angel from heaven; and that they "knew" that the engraved characters were translated "by the power of God."

The first of these certificates is signed by Oliver Cowdery, David Whitmer, and Martin Harris. All three of these individuals eventually became disaffected and were regarded as enemies of the cause; to the second one eight signatures are attached—three Smiths and four Whitmers, with one other; thus it appears that of the eleven attesting witnesses, eight belonged to the two families of Smith and

Whitmer. There is no claim that the certificates were given under the legal form of an oath.

As to what eventually became of the gold plates, it is claimed that the angel received them back after the translation; and it is stated by Smith himself, in 1838, that the angel still had them.

I make no comments; I leave these to the intelligence of the reader.

Few only among the great mass of mankind can be said to look at spiritual things in a spiritual sense; the study with men has ever been to try and carry the material in one hand, the spiritual in the other, and should the load prove too much of a tax upon their systems the spiritual will be dropped, and the material, with all of its grossness, more firmly grasped and cherished as the all and all of life.

A PLACE OF UNREST :—A gentleman who was introduced to Mr. Henry Labouchere at the Beefsteak Club, mistook him on the moment for the son of the well-known legislator in the upper House of Parliament. "I heard a most forcible speech from your father a few nights ago in the Lords," said the new acquaintance. "You don't say so," replied Labouchere. "Poor father. He died many years ago. I often wondered where he had gone."—*Religio-Philosophical Journal*.

SUBSCRIPTIONS for the supply of *The Spiritualist* during the year 1882 are now overdue from those of our friends who have not yet made their remittances. The amount is 10s. 10d. free by post to any place within the British and Foreign Postal Union. *The Spiritualist* is also partly supported by voluntary donations, and some two or three persons in our ranks have been steadily working to their utmost to injure it during the past three years, or thereabouts.

MORAL MYSTERIES :—As we cannot take up a drop of water from the Atlantic, and find in that drop the flow of the tides, the lifting up of billows, the power that floats all the ships of a thousand ports and the soft and loud music of calm and storm: as, to see the ocean, we must grasp it all in its rocky bed, bordered by continents: so we cannot, in the face of a dying infant or in the adversity of a good man, see the government of the love of God. It has boundaries wider than these. We must wait, and, what the fleeting moments of man deny, ask the great years of God to bring. The tides of the mind, the deep music of human waters, cannot be seen in the drop of life.—*Prof. Swing, of Chicago*.

A MELBOURNE HERETIC'S FUNERAL :—The *Age* of August 9th, says :—"The remains of the late Frederick Joseph Pirani, lecturer on Mathematics at the Melbourne University, were yesterday interred in the St. Kilda Cemetery. The funeral ceremony was of a striking and novel character. A large number of members of the Senate, Council, and Professorial staff of the University, including the Vice-Chancellor, accompanied the procession, which was headed by more than one hundred undergraduates of the University in academic costumes. On arriving at the cemetery it was found that there was to be no religious ceremony, and that the interment would take place in unconsecrated ground. Professor Andrew delivered a short address, in which he eulogised the mental and moral character of his deceased friend, and stated that in accordance with his express wish he had undertaken to speak on this occasion. The coffin was then lowered into the grave, and the proceedings terminated."

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

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

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

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

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