

The Spiritualist Newspaper,

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

No. 482.—VOLUME NINETEEN; NUMBER TWENTY.

LONDON, FRIDAY, NOVEMBER 11th, 1881.

“THE SPIRITUALIST” Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

EDITED BY WILLIAM H. HARRISON,
38, Museum-street, London.

The following Ladies and Gentlemen have published their names in connection with their Literary Contributions to
The Spiritualist :—

| | |
|---|---|
| HIS IMPERIAL HIGHNESS NICHOLAS OF RUSSIA, Duke of Leuchtenberg | PRINCE EMILE DE SAYN WITTEGENSTEIN (Wiesbaden) |
| THE LORD LINDSAY, F.R.S., (Earl of Crawford and Balcarres), President of the Royal Astronomical Society | BARON VON DIECKINGK-HOLMVELD (Holstein) |
| THE RIGHT HON. THE COUNTESS OF CAITHNESS | J. W. EDMONDS, Esq., Judge of the Supreme Court, New York. |
| THE HON. RODEN NOEL | THE COUNT DE BULLET |
| THE BARONESS VON VAY, Countess Württemberg (Austria) | THE HON. J. L. O'SULLIVAN, formerly American Minister at the Court of Portugal |
| THE HON. ROBERT DALE OWEN, formerly American Minister at the Court of Naples | M. ADELBERTH DE BOURBON, First Lieut. of the Dutch Guard to the King of the Netherlands |
| THE HON. ALEXANDER AKSAKOF, St. Petersburg | M. L. F. CLAVAIROS (Leon Favre) |
| SIR CHARLES ISHAM, Bart. | WILLIAM CROOKES, Esq., F.R.S. |
| CAPT. R. F. BURTON, F.R.G.S. | C. F. VARLEY, Esq., C.E., F.R.S. |
| ALFRED RUSSEL WALLACE, Esq., F.R.G.S. | JOHN E. PURDON, Esq., M.B., Surgeon-Major, A.M.D. |
| MADAME JULIET HEURTLEY | GEORGE C. JOAD, Esq. |
| C. C. MASSEY, Esq. | ST. GEORGE W. STOCK, Esq., M.A., (Oxon) |
| MR. SERJEANT COX, President of the Psychological Society of Great Britain | E. FORTSCOUR INGRAM, Esq., M.R.C.S. |
| ALEXANDER CALDER, Esq. | R. FRIESE, Esq., Ph.D., Breslau |
| COLONEL H. S. OLCOTT, President of the Theosophical Society of New York | MAJOR-GENERAL MACLEAN |
| MRS. MAKDUGALL GREGORY | J. M. GULLY, Esq., M.D. |
| G. C. OTTLEY, Esq. | EPES SARGENT, Esq. |
| GERALD MASSEY, Esq. | Mrs. GORDON, (India) |
| MRS. WELDON (Miss Traherne) | J. C. LUXMOORE, Esq., J.P. |
| CAPTAIN JOHN JAMES | C. CARTER BLAKE, Esq. Doc. Sci. |
| S. C. HALL, Esq., F.S.A. | H. M. DUNPHY, Esq. |
| F. POMORE, Esq., B.A. (Oxon). | ALGERNON JOY, Esq., M.Inst.C.E. |
| Mrs. S. C. HALL | HENLEIGH WEDGWOOD, Esq., J.P. |
| EDGERE CROWELL, Esq., M.D., New York | THE REV. W. WHITBEAR |
| STANHOPE T. SPEER, Esq., M.D. | SIGNOR RONDI |
| Miss C. A. BURKE | DR. GEORGE WYLD |
| ROBERT S. WYLD, Esq., LL.D. | W. LINDSEY RICHARDSON, Esq. M.D., Melbourne |
| THE REV. MAURICE DAVIES, D.D. | DERMOT FITZGERALD, Esq., M.S. Tel. E. |
| H. D. JENCKEN, Esq., M.R.I. | J. A. CAMPBELL, Esq., B.A. (Cantab) |
| C. BLACKBURN, Esq., Parkfield, Didbury, near Manchester | D. H. WILSON, Esq., M.A., LL. M (Cantab) |
| Mrs. BLAVATSKY, (India) | T. P. BARKAS, Esq., F.G.S. |
| Mrs. LOUISA LOWE | J. N. T. MARTHEZE, Esq. |
| J. T. MARLEY, Esq. | WILLIAM NEWTON, Esq., F.R.G.S. |
| HERR CHRISTIAN REIMERS | H. G. ATKINSON, Esq., F.G.S. |
| Mrs. LOUISA ANDREWS | Mrs. WOODFORD |
| Mrs. E. BOUCHER | WILLIAM WHITE, Esq. |
| Mrs. NOSWORTHY | Miss CORNER |
| Mrs. SHOWERS, (India) | Miss FLORENCE MARRYAT |
| | MADAME ISABEL DE STEIGER |

The Spiritualist has a steadily rising Circulation which has been growing for twelve years in all the English-speaking countries on the Globe. It is regularly on sale at 38, Museum-street, London; 5, Rue Neuve des Petits Champs, Palais Royal, Paris; 84, Russell-street-South, Melbourne; and at the chief centres of Spiritualism in Europe and America.

Advertising terms on application.

SIMLA.

Letters from Simla inform us that some of the most influential Spiritualists in India are now in that fashionable hill town, that Madame Blavatsky is there, and that Simla is exceedingly gay with balls, private theatricals, and high festivity.

It is assumed by some that because direct spirit writing of good intellectual capacity, appears, and sometimes in daylight, in the presence of Madame Blavatsky, therefore it was written many hundreds of miles away by a “Himalayan Brother.” But when the same phenomena have taken place in England in the presence of mediums, no such conclusion as to their origin was formed.

Where the writings come from depends upon the testimony of the invisible producers or transporters thereof, and sad experience has proved that the testimony of a large proportion of the intelligences who produce physical manifestations is not to be trusted. It is hard for new inquirers, when first brought into contact with physical mediums, to believe this, and the knowledge comes only by a few years' hard experience, as Mr. H. D. Jencken has testified. We do not question the good faith of the mediums.

One point raised in these pages has not been answered by our Indian friends, namely, whether the life of abstention from flesh diet, wines, spirits and tobacco, said to be necessary on the part of every probationer before acquiring higher soul-powers and direct communication with the Himalayan Brothers, is practised by Madame Blavatsky herself. Such diet is adverse to physical mediumship, which bears relationship to the development of some of the animal faculties. Hitherto we have not met a vegetarian who at the same time was a strong physical medium.

MR. C. F. VARLEY, F.R.S., has been in Paris during the past week, and will return to London in a few days' time.

NEXT Sunday evening, at seven o'clock, Mr. Iver MacDonnell will lecture to the Marylebone Society of Spiritualists, 25, Great Quebec Street, London, on “Cant.” On Mondays and Thursdays from two to four, at the same place, Mrs. Davenport will give psychopathic treatment free to the sick poor.

EXPLANATORY CRITICISM OF THE NATURE
OF A MEDICAL CASE, WITH PARADOXICAL
TEMPERATURES.

BY JOHN E. PURDON, M.B.

An extraordinary story* is related in the *Lancet*, of November 5th, almost as strange to the ears of physicians and scientific men as those referring to the wonders performed by "mediums," which occasionally arrest their attention, and in which they most devoutly disbelieve, because they have never taken the trouble to investigate their real import *experimentally*.

A body of medical men of the highest standing endorses the fact that a girl "aged 22, excitable, vivacious, and rather hysterical," subject to "headache, neuralgia, and fits of depression," whose "temper varied greatly," and who was also suffering from *phthisis pulmonalis*, "appeared to give free rein to her fancy, and produced all sorts of variations in her temperature in the most reckless manner," and this while she was under the close observation of skilled professional and subordinate attendants in a London Hospital, who have certified to the correctness of a record of 128° F. on one occasion.†

The account goes on to say that thermometers placed on different parts of her body would give various readings at the same moment, while "two or more successive observations on the same part would give variations from normal up to 120° F." An instance is given where three thermometers were used at the same time, one in each arm-pit, and one in the mouth, the temperatures noted being 102° and 114° respectively for the arm-pits, and 107° for the mouth. A second observation showed the higher record for the arm-pit which before gave the lower, while the mouth showed the index at 104°.

The remarks on the case state that it is specially noteworthy that a high temperature was never indicated by non-registering thermometers, though they were often used, and that when surface thermometers were strapped on the chest they showed nothing but ordinary results, although extravagant temperatures had been recorded immediately before.

It is further stated that "the high records could be obtained at any time of the day and appeared entirely under the control of the patient, who would frequently state beforehand that the temperature would not be high. The

high temperatures were not accompanied by any corresponding increase of pulse rate, or respiration, though afterwards her breathing was sometimes noticeably hurried as if from exertion."

It was not noticed that the skin or bulb of the thermometer ever felt hotter to the hand than in ordinary cases.

It is remarked that "*other* indications of fraudulent symptoms were obtained" but these do not interest us specially, our concern being with the implication covered by the word "*other*" which was not italicised in the paper from which I quote.

From the clinical history we learn that the patient was suffering from acute phthisis for eighteen months or more, *i.e.*, from September 1878, to the date of her death from scarletina in March 1880, and that although during June, July and August, her temperatures had been progressively increasing, and always high, the first phenomenal record, *viz.*, 106.4° F. being made on 23rd July, with a further increase to 110.8° F. on 25th July, yet her weight did not sensibly diminish, for her body weight which was 115lbs. on 9th December, had only decreased to 112lbs. on the following 9th September, being a loss of only 3lbs. in nine months.

Here, if the thermometric readings were to be trusted, was high temperature, higher even than the life limit, with no waste corresponding to it!

But during the next three months she lost 10lbs. by 30th November, while the case note states that her physical signs of disease had been steadily increasing throughout the period.

Now does the history of the case as recorded throw any light upon this anomalous state of affairs? Yes.

It is stated that *on the 15th October*, a self-registering thermometer, with a scale marked as high as 130° F., was procured, with the view of testing the limit of her powers or the accuracy of previous observations, and that she ran the index up to 128° F! The note goes on to say—"She appears to have felt that she had gone too far on this occasion, for comparatively few high temperatures were recorded after this—but about thirteen times, during the next five months."

Now, taking the 23rd July, as showing the first phenomenal temperature, and regarding it (according to the explanation I can offer of the real significance of this poor girl's case) as a critical day with her, we find that the third monthly period from that date fell upon the 15th October. The significance of this is

* Remarks on a case with Paradoxical Temperatures.

† The normal blood temperature in the *interior* of the body is about 100° F., and any temperature over about 107° F. is very dangerous, 110° F. being fatal.—J. E. P.

clear to any who have studied the subject of mediumship in relation to the times of waxing and waning of the mysterious "power" which is now exercising so many minds. It is stated in the record that after the first great outburst from 23rd to 25th July, 1879, "during the rest of July and August no temperature is recorded lower than 102°, but only on five days did it rise above 105°." Here we have support to my hypothesis that the whole train of phenomena was due to a nervous derangement coming under the same category as those exhibited in certain peculiar instances of the neurotic temperament—mediumism, in fact.

A mere rough resemblance of relation from the occurrence of periodicity is not alone my ground of analogy. My strong conviction is derived from ten years' study of the subject of so-called Spiritualism from the physiological standpoint, and the above case simply supplied a hiatus in my run of cases where speculation would have been dangerous, though when once a case is put forward containing the necessary data the difficulty no longer remains, and I accept the information thankfully from such excellent observers.

I have been engaged in the clinical study of the nervous systems of young men and of the nature of nerve discharges on the heart and other organs, during the whole of the present summer, and the startling information I have obtained from my sphygmographic research in my own hospital has prepared me to expect the occurrence of such a case as that here considered; an externalisation of a form of energy less degraded than heat, being an assumption upon which I must fall back in offering a rational explanation of my own cases.

In the present case the woman, probably from the 15th October, lost the voluntary and automatic power of self-preservation instinctively exercised by those strange men and women who at present are called "spirit mediums," for want of a better name, and for which the term "psychics" has been suggested, a step in the right direction.

These people externalise energy not necessarily degraded to heat energy, and in so doing save a nervous system which would otherwise suffer from functional running into organic disease: the uses to which this energy can be applied are various, and their *modus operandi* has employed ambitious savants in the hope that they would make for themselves a world-wide celebrity by their discoveries, but hitherto without success.

The true blood temperature in all probability

never rose higher than 104° or 105° in the case in question, and then I presume only by an accidental exercise of her power; but when she heard the remarks as to the extraordinary temperature, the well known temperament of the hysterical female came to the front, and imitating the *psychical attitude*, in which she was at the time the first high temperature was recorded, she, as our friends the Spiritualists would say, "developed" herself so as to throw off in a conscious or subconscious effort of will a form of energy constituted so as to influence the separate portions of mercury in the self-registering thermometer, thus causing their mutual repulsion, or a form of energy capable of acting on the small bubble of air between the index and the rest of the mercury, with the result of causing such a repulsion of its particles as would necessarily drive the index to a height proportional to the effort made or energy expended in the act. This is however a mere question of detail and must be worked out in time by experiment.

My business is that of the physician, not that of the physicist; with a knowledge of the nature of mediumship derived from practical acquaintance with and the treatment of, several members of the family of mediums who have excited more astonishment than any in England, and with several years' experience of Spiritualism and search after suitable cases for special study in my professional practice, with these advantages, I say, I maintain that it is quite legitimate on my part to hold the doctrine, and to maintain it too, that mediumism is in one sense conservative, since destructive energy must be thrown out and got rid of, when it cannot be *locked up*; but that if it can be locked up either through an ordinary treatment directed to the strengthening of the constitution, or by the efforts of a mesmerist, in being so locked up it partakes of the nature of, is, in fact, that residual potential energy which is constantly being replaced in the healthy body and which enters as a factor into all its legitimate functions.

Mediums use their power during certain critical times, and in those cases when there is an arrest of natural functions they suffer, except a vicarious compensating activity be established, and so in the case which was brought before the Clinical Society of London; once she lost her power of externalisation, that the solvent or otherwise mischievous power exerted by errant energy turned on the lungs, either centrally or peripherally, can be easily conceived without any detailed exposition.

In conclusion, I must say that when a fair challenge is offered by the patient in the words, "Why don't you find it out?" on being asked to explain how the anomalous results were produced, it would have been more to the purpose to have simply added, "Her method, however, was never discovered," than to have imputed fraud when the observers deliberately shut their eyes to a possible explanation.

The truth is, the poor girl could have given as little explanation of the physical process involved as the clinical physicians themselves.

I have been obliged to bring my remarks before the special class of readers of this journal, as they are better calculated to appreciate the import and value of the explanation than readers of purely medical periodicals.

They are also better able to contradict my view if unsupported by matters of fact.

SUPERSTITION IN INDIA.

Writing in the *Journal of the National Indian Association*, "A. N." says:—

There is scarcely any country in the world so blinded by superstition as India. The mind of a Hindu is tinctured to such an extent with the conviction of a supernatural agency directing his every step, whether for good or for evil, that each moment almost of his life he looks for some omen indicating approval or disapproval of what he might at the time be engaged in, or be about to engage in. An auspicious moment is chosen for the performance of every important duty in life, and in reference to those occurrences beyond the control of man steps are instantly taken to ascertain whether they are likely to prove lucky or unlucky; and if the latter, such measures are adopted by way of propitiatory sacrifices to the gods as may operate to avert the impending evil. No sooner is a son born than the Brahman who is the family priest draws up his horoscope, and is able to announce whether the path in life of the child will be smooth and unruffled, or if he is destined to a rough and stormy future. When he has reached a marriageable age the Brahmans again appear on the scene, and are asked to fix an auspicious day, nay, even the hour and minute when the nuptial knot is to be tied; and should, through some mischance, that particular moment be allowed to pass away without the ceremony taking place, the marriage has to be put off till some other propitious day that has subsequently to be fixed upon, and which in some cases might not occur for a year or two. Even after his death a man cannot be secure from being

made a victim to omens, for when that event does happen the priests are at work to ascertain whether the day he died was favourable to his happiness hereafter or otherwise; and according as they decide are regulated the ceremonies to be performed, and the sacrifices to be offered for the release of his soul from purgatory. But it is not in important events of his life only that a Hindoo will look forward to and be guided by omens; it is lamentable to notice the extent to which, in the ordinary affairs of every-day life, he allows this superstitious belief to gain an ascendancy over him. He will not undertake a journey unless on an auspicious day, and even after he has once started he will perhaps return, having on the road perceived some omen indicating that his journey will not be prosperous. Belief in omens has so firmly implanted itself in the mind of a Hindoo as to resist every attempt to root out by argument the folly of this his great weakness, and I have noticed with much surprise that, though a man has relinquished the religion of his father as being false and puerile, his faith in omens has remained unchanged, or rather it has taken such a strong hold of him that frequently in spite of himself he is influenced by them. And more astonishing still is the fact that Mohammedans, though they profess to have a contempt for Hindoo superstition, are, in this respect, in no way superior to the latter, having as implicit a faith in the ridiculous prognostications as those whose religion they affect to despise.

I shall now concisely notice a few omens which are still very commonly believed in. Should a person about to undertake a journey or commence any work, hear another sneeze, he will consider it a good or bad omen, according as the latter has sneezed once or twice; if once only, he will delay his departure for a few minutes, or put off his work till some other time. So strongly and so generally is this believed in, that often serious consequences follow on a person sneezing inopportunately; servants have been known to be dismissed by their masters, courtiers to be deprived of the favour of princes and rajahs for having been inadvertently the medium through whom an unlucky omen was displayed. The screeching of an owl is believed to portend death. So thoroughly are the people convinced of this that no sooner its dismal notes are heard than quite a commotion is created, and it often happens that at dead of night the whole village turns out to drive away this bird of ill-omen.

Great care is also taken not to mention the

name of a child in the night, for fear an owl should hear it; the popular belief being that it would in that case repeat the name every night, and the child in consequence, would pine away and die. The scratching of the palm of the hand is believed to prognosticate that the person will receive some money, while the scratching of the sole of the foot indicates that a long journey will have to be undertaken. To hear the word "bunder" (monkey) early in the morning is considered very unlucky, and evils of every description are looked forward to as likely to happen during the day. And yet a monkey is one of the sacred animals of the Hindoos. At Benares thousands of them are allowed to live in gardens specially set apart for them, and are fed by all classes of people, who, in so doing, consider they are performing an act of great charity and devotion. The snake is never mentioned at night, the popular belief being that it is sure to make its appearance if its name be uttered. If there is occasion to speak about it the word *keera* (reptile) is used instead. There exists a superstitious belief that, should credit be given for the first article sold in the morning, that day's business will be attended with great loss. Even if the purchaser be his best customer, the shopkeeper will either ask him to come again, or to buy a trifling article and pay cash for it, thus enabling the person to perform his "Bohree" (first cash transaction). After a person has taken off his shoes, should one fall over another it is believed to be an omen that the person is about to travel. Should he really meditate a journey he allows the shoes to remain in that position; if not, he puts them straight, and is supposed thus to prevent his journey. A person meeting a severe loss, or getting into some trouble, is often known to attribute his misfortune to having seen some unlucky face in the morning, such as that of an oilman, or a man of notoriously bad character, or one who has some bodily deformity. A person blind of one eye is considered exceptionally unlucky, and is generally avoided by all in the morning or when a journey is about to be undertaken. Among other bad omens may be mentioned a snake or jackal crossing one's path; hearing a person cry when you are going anywhere; the cawing of a crow, and the crowing of a kite; a cat crossing one's path, and the seeing an empty pitcher. It is strange as compared with the bad, there are but few good omens. Amongst these may be mentioned the following: The meeting of a dead body being carried away, and no one crying with it; see-

ing a pitcher with a rope attached to it, or a Brahman carrying a jug of holy water from the Ganges; a lizard creeping up one's body; hearing a bride cry when she is leaving her parents and going to live with her husband; hearing the bell of a temple strike, or a trumpet sound when one is setting out on a journey; a crow perched on a dead body floating down the river, and a fox crossing one's path.

A LETTER FROM MISS MARTINEAU.

HER RELIGIOUS OPINIONS SHORTLY BEFORE HER DECEASE.

In her will Harriet Martineau forbade the publication of any of her private letters, but she made one exception, giving Mr. H. G. Atkinson, of Boulogne-sur-Mer, power to do as he pleased in relation to making some of their contents known. Accordingly, last Saturday we had the pleasure of receiving from Mr. Atkinson the following extract from a letter written by Miss Martineau when she was on the brink of the grave:—

"AMBLESIDE, April 22nd, 1876.

"I find I can still read with more or less profit and pleasure. No book has interested me so much for long as Hunter's *Life of Lord Mayo*. . . .

"Sunday, 23rd (Shakspeare's birthday). Here I had to stop yesterday; and in the afternoon arrived your welcome letter. I am glad we have escaped crossing this time. About Lord Mayo, I don't know whether you care enough about India to feel interest in the man on that ground. I do; and *have* done for much of my long life. But the memoir would have been almost as attractive as the portrait of (as I think) a perfect statesman—the very ideal of a statesmen. As Lord Naas I paid little heed to him in Parliament or elsewhere. He grew and expanded from session to session. When about to start for India with only ten days for preparation, he obtained an incredible amount of pertinent knowledge. One trait (not told in his *Life*) is characteristic. Sidney Herbert's commission had just reported on sanitary military matters in India, and had obtained a large credit from Parliament. Lord Mayo sent word to Florence Nightingale that he must have some conversation with her. She was then (as she is still is) confined to her bed. But the occasion was a most important one, involving thousands of lives and our tenure of India. She 'scrambled on the sofa,' wrapped in blankets, and received Lord Mayo. He spent some hours of each of his ten days in transacting business with her. It must have almost broken her heart that he died in the

midst of his most urgent work, and by the knife of a savage of the lowest order. If you have not read the *Life*, will you not look out for it? Really, that dreary death of such a man, and ruler of men, seems to have cast a shadow over life in the world, even to old *me*, who am taking leave of both. This reminds me, the book I am reading now is wonderfully unlike the memoir I have been speaking of. I suppose you knew Murchison? No doubt you have read, or will read Geikie's *Life* of him. It is very amusing, and at times more than amusing; but the whole character of it seems morally low, in comparison with the atmosphere of the Mayo life. I don't mean that there is any harm in it, beyond common place and superficial notions and feelings. One letter of Murchison to old Sedgwick, does surprise me exceedingly; it strongly renews my sense of the privilege of having obtained a grasp as to what we know and what we accept because we are told. Murchison pours out to his nearest friend, old Adam Sedgwick, (a clergyman, you remember), his 'one deep personal sorrow.' (This was before their quarrel.) Murchison is full of fear and grief at his own apathy and indifference about the only ground of hope for him, 'the great Atonement.' He does not reject the Gospel, he does not doubt the terms, but he lives as if the promises did not exist, and when he thinks of going hence, to enter alone—he knows not what—he quivers with fear. Now nobody can wonder at these sensations occurring to anybody at some part of life. What amazes me is that men of science, who have obtained more or less of a glimpse of the character, area, various constitution, etc., of the universe, should take up with the notion (because they are bid) that the universe is 'created' by a manlike god—subject to human affections, passions and 'motives'—that any rational being should conceive that anybody can interpret anything outside the scope and action of our human faculties. Yet here is Murchison, the man who would see, through science, the earth, our dwelling-place, growing into form and function, who had made acquaintance with the earth's creeping and swimming and flying things, who knew enough of astronomy upwards and infinite subdivision downwards, chemistry right and left, we find this man telling his clerical and scientific friend of this his 'one deep personal sorrow,' the dread of being miserable after death, because he cannot take the terms to heart as his maker insisted! How dare people teach children that they must love such a maker as

that! and Murchison envies and honors his wife he says for her humble piety, and mourns that he cannot emulate it. There is something pretty in this, in its modesty, though not its reasonableness. One wonders whether he *can* have taken on trust—just because he was told—that his only chance, for all eternity was 'in the great Atonement.' No more today. I am most ill. Mr. King tells my *aides* that it is very serious."

A CONVERSATION WITH "ELEMENTARIES."

Last Saturday evening at a *séance* with Mr. C. E. Williams, the well-known medium, who of late, in common with many of the early workers in Spiritualism, has retired to a large extent into private life, we questioned the powers about him as to the Theosophists and their speculations, in this wise, at a time when "John King" was making himself visible to all present, and floating near the ceiling:—

"John King, the Theosophists and some Indian natives say that you and your co-workers here are but remnants of humanity, divorced from the highest spiritual principle, and doomed soon to be snuffed out. Is it true?"

"I leave you to judge by looking at my work now and in the past. I do not speak of changes in the phenomena—with which no good or evil is necessarily connected—but as you see my work now, and have seen it in the past."

This instantaneous reply to our question, containing thoughts as novel to us as our question must have been to the medium, raised an equally prompt acknowledgment: "Yes. I remember in your early days how the property of the medium used to disappear or to be destroyed, how the manifestations were rough, how his aspirations for another mode of life were unpleasantly thwarted, how he and Mr. Herne were sometimes placed in dubious positions before inquirers by the manifestations, but we witness little or nothing of that now."

John King responded: "It is so. And look at 'Ebenezer.' When he first came he said that he did not believe he was 'dead;' he also frequently demanded drink of the sitters. Is there not a change in him?"

"It is true, so far as I have seen."

"No human being, not even a costermonger, or anyone else, comes over here without rising in the spiritual scale. I testify to you that I am a human being who lived on earth in the flesh some hundreds of years ago."

"Then who *are* you?"

Here "Peter" chimed in that he (Peter) had been a clown, whose name he gave.

"You are the spirit, are you not, who Mr. Williams thinks has given fair evidence of personal identity?"

"Yes. And," added Peter, with a whine imposed on his usual squeak, "don't you think it would be a very wicked thing if I *had* to be 'snuffed out' after all the work I have done here?"

There was no denying it.

"How will Mr. Eglinton get on, when he, with his elementaries, meets Madame Blavatsky with her highly superior spirits?"

"Of course they will 'snuff out' his half-gone elementaries without delay, and he will be obliged to come home without any spirits."

This was said by Peter sarcastically.

This conversation has been as accurately reported as possible, when no notes could be taken in the dark at the moment. It was written down within three hours after it took place, and while it was fresh in the memory. The record is substantially correct.

THE DETAILS OF A MARRIAGE FORETOLD BY SPIRITS.

BY SIGNOR RONDI.

AN INTERVIEW WITH THE POPE.

A few years ago I had the honour of becoming acquainted with the Prince G. de S. He attended several *séances* in my studio, and we passed many pleasant hours speaking of the phenomena and philosophy of Spiritualism, with which he is well acquainted, he having been for many years a close investigator of all phases of spiritual manifestations. One day he was telling me of some wonderful *séances* at which he had been present with a lady medium living near Brighton, and well known in London; this private medium I also knew, and had attended several *séances* with her many years ago, at the house of Lady Caithness, when I was passing the winter at Brighton.

The wonderful facts that the Prince narrated were not new to me, as I had seen similar phenomena myself before in Rome, produced through the mediumship of Signor T., but I ought to say under different conditions.

While telling my experiences the Prince was astonished, and pleased to hear that the same kind of manifestations could be witnessed through mediums in the streets of Rome, in moonlight and gaslight, instead of the medium being enclosed in a cabinet or dark room. The Prince G. was so much interested in what I related to him, that he expressed a strong

desire, in the event of his going to Rome, to have a letter of introduction to my medial friend, Signor T., of whom I have occasionally spoken in these pages, and about whom I hope hereafter to give other particulars no less interesting. For instance, at his *séances* written messages have been sent and received between Florence and Rome, resembling the phenomena I recorded in *The Spiritualist* a few weeks ago as taking place through the mediumship of Mr. Eglinton.

A few months afterwards, the Prince G. left for the Eternal City, and soon became acquainted and friendly with Signor T., with whom he had some very extraordinary *séances*. Among the number I select one, which I think very interesting in itself, as it will give an idea of the spirit power, and of the mediumship of Signor T.

One day while the medium was in the trance state, the controlling spirit said to the Prince: "You must leave immediately for Naples." "What for?" asked the Prince. "You will be engaged to a Neapolitan lady soon after you get there," said the spirit. The Prince naturally enough laughed at the message, as well as at the order to leave Rome, and he was no less surprised to learn that he would soon be engaged, as at that time he had really no idea of marriage. However, being himself a true and sincere believer in spirit communion, and having great confidence in the controlling spirit of the medium, he left for Naples almost immediately. The first day of his arrival there, he went to a club where he met the Prince T. di M., a Neapolitan, whom he had known many years before. While conversing with him, to his great surprise and delight, he found his friend to be not only a Spiritualist, but a writing medium. I need not say a word about the pleasure which both felt, in finding each other to be believers in the same doctrine of Spiritualism. The newly made friend at once invited Prince G. to go to his house: the invitation was warmly accepted, and the next day Prince G. paid him a visit. At the house he met a young and beautiful lady, eighteen years of age; the daughter, in fact, of the Prince himself. The Prince G. was so much struck by her beauty, and attractive manners, that he felt strongly impressed that this young lady was the one selected by the invisibles to become his life companion, and a few days afterwards he asked Prince T. di M. for the hand of his daughter, to which the latter gave his consent.

There was, however, a great obstacle to

surmount, a moral one. Although by the present Italian laws difference of religion is no longer a preventative of a legal marriage, nevertheless conscientious Catholics when wishing to marry heterodoxically, do, as a matter of fact, ask permission from the Pope, a permission which is readily obtained if you pay a good round sum of money; otherwise you are sent to the secretary, and from him to several Cardinals, and even to the barber, as was the case under Pope Gregory the XVI. By the latter method no end of time is lost, and months pass away before the suppliants can obtain anything conclusive. But above all the most fruitless method is to ask for permission in the most straightforward way.

The Prince G. was well acquainted with all this; for himself he would not have troubled at all, but there was the whole family of the Prince T. di M. to please; so being greatly embarrassed he thought that the best thing to do under the circumstances was to return to Rome immediately and ask advice from those who had guided him so well. He took leave of the family, and on arriving at Rome, went at once to see Signor T., without however acquainting him with the facts which had taken place in Naples, and he asked for a *séance*. The medium gladly consented, and gave him one. Signor T. was put into the trance state, when the controlling spirit said, "We know what you are going to ask, without you telling us. Do not fear: everything is already arranged; in three months time you will get the permission you are wishing for, and thus please the young lady as well as her relatives. The marriage will be a lucky one for you." The controlling spirit further told him that it was necessary he should go to the Pope himself. "You will find," said the spirit to the Prince, "some obstacles on his part, but you must tell his Holiness that your word is pledged, and that you are a man of honour and of conscience; upon that the Pope will rise from his chair, and striking his right hand on the table, he will exclaim, 'I also am a man of honour and conscience.'"

After this very encouraging *séance*, the Prince G. wrote and asked for an audience with his Holiness, which he obtained. I need not trouble the readers of *The Spiritualist* by narrating the discussion which took place between his Holiness and the Prince upon religious matters. The Pope, as chief of the Catholic religion, did not spare arguments; he wanted to convince the Prince that he was in error, and that the Catholic religion was the

only one which could send a soul to heaven. The Prince, on the contrary, used sound arguments to prove to the Pope that his own belief was as good as the Catholic one, if not better, and thus ended a long discussion, without doing any good on either side; indeed the Pope seemed to be unwilling to grant his consent, but Prince G. here repeated the words the spirit had told him. On hearing these words, Leon the XIII, resting his left hand on the arm of the chair, and raising himself up, struck his right hand on the table, exclaiming, "I also am a man of honour and of conscience." I need not tell how surprised Prince G. was to hear those words from his Holiness's lips, remembering what the spirit had prophesied to him at his last *séance*.

The permission was thus at last granted to him, but not before he had lost considerable time in running from one Cardinal to another; and what is most curious is, that he had been asked by the Pope, and had promised, that the ceremony of the marriage should take place not in Italy but in a Protestant country.

A few months afterwards, the newly married couple visited Rome, and paid a visit to Signor T., in order to thank the spirits who had guided him so well all through this affair, which had resulted in so much success and happiness. The Princess was herself anxious to have a *séance*, which she obtained, and at this *séance* the spirit informed the Princess that she was in an interesting condition. This news, which delighted both Prince and Princess, was verified a few days after the *séance*. The Princess was greatly pleased with the proofs she had received from the invisibles and expressed her warm and sincere thanks to the spirits and medium. She wished, however, to sit again to ascertain, if possible, whether her desire to be favoured with an heir would be granted. The controlling spirit told her at once that her wishes would not be granted, and that the new comer would be a seven months' child, and—as a proof of their power of foresight—with a mark on one of her arms. All that the spirit predicted came to pass.

Last winter, while in Rome, I had the great pleasure of meeting the Prince G., and hearing from his own lips all that I have recorded above. I have, however, omitted many little incidents, fearing I have been already too prolix in my narration.

22, Montague Place, Russell Square, London, Nov. 10th, 1881.

MR. AND MRS. D. D. HOME have left Geneva for Russia, to pass the winter with the father of the Hon. Alexander Aksakof of St. Petersburg.

THE EARL OF DERBY ON SPIRITUALISM.

The Earl of Derby is so noted for his solid utterances on subjects of vital interest to the nation, which he treats without descending into the region of personalities or acrimonious party politics, that it is to be regretted that he has committed his name to a hasty opinion on the more important subject of Spiritualism. A few days ago a conjuror was giving an entertainment at St. George's Hall, Liverpool, and the Bishop of the Diocese, who presided over the feats of jugglery burlesquing facts of early Church history, said that he had in his hand a letter from Lord Derby "who wrote that he was sure that Spiritualism would be proved to be either an imposture or a craze," so says the *Liverpool Daily Post* of Oct. 27th.

A remark like this from one unacquainted with the subject, not only commits Lord Derby to an erroneous position in relation to phenomena on which most of the religions of the world are founded, but it is necessarily offensive to the long array of men of intelligence and science, who during the last thirty years, and after patient investigation, have come to the opposite decision.

Professor Huxley once wrote a hasty letter about Spiritualism, but a few days later and after consideration, he wrote another letter in which he changed his tone very considerably. The subject is not one on which any well-known man can afford to pass a hasty decision, for what he says on Spiritualism will live in history and in the public memory, long after his utterances on other matters have been comparatively forgotten.

—♦—

**EXTRAORDINARY LETTER FROM THE
PRESIDENT OF A CAMP MEETING.**

The President of the Michigan Spiritualist Camp Meeting, has sent the following extraordinary letter to Colonel Bundy, editor of the *Religio-Philosophical Journal*, a paper which honestly tries to check the evils which humbugs and blind enthusiasts conjoined, are working in Spiritualism:—

To the Editor of the "Religio-Philosophical Journal."

As your paper has for the last two months published articles from different authors, bearing on the credit of the Michigan State association of Spiritualists and Liberalists also casting slurs on the executive board, I for their president asked the privilege to be heard in our defense.

You have been very kind in noticing our Gogua Lake Camp meeting, but by so doing we did not suppose that it became your duty

or privilege to forestall our meeting by sending out advanced sheets scandleing our association, threatening to publish at a future time, unless the Board showed signs of repentance for doing just what we had a perfect right to do. We, as a society, do not acknowledge our allegiance to the *Religio-Philosophical Journal*, nor do we thank you for the Godly care you seem so anxious to exorcise over us. We cannot see the propriety of allowing every crossgrained evildisposed quildriver to pour their spleane into the ear of the public no other paper does so. One of our great sins is that we allowed Moses Hulls name to appear on our Camp meeting Bill. I will just say it was done by Mr. R. B. Cummins without our knowledge, but we do not regret it in the least as it brought to the surface a lot of moral hypocrits and cowards that any society is better with out. Now let me say right here I do not endorse Moses Hulls social views, Dr. Spineys hypocrisy, Stebbins Saint-ship, nor the *R. P. Journal* in meddling with other peoples business. Our next great mistake is in ignoring a certain resolution passed at our last annual meeting at Flint.

"Resolved, that we in the future as in the past teach, and make all possible effort to sustain temperance, virtue, monagamic marriage, honesty and personal purity, holding character and morral worth as the claim to private and public confidence and fellowship." Now I would ask in all candor "who does not believe in that Resolution." I can see no other way to suite the Saints at headquarters than to scend out a smelling commity to examin the morral oder of every one who may propose to attend our meeting, and report of the *R. P. Journal* before getting out the bill.

Brother Bigelow tells the public we had sideshows shooting galleries, etc. The facts are there was a small tent on the ground called a museum, no one was seen near it, yes there was on the hill-side entirely out of the way of every one, a place for target shooting, sometimes as many as three boys could be seen there at a time, nor was this all. Besides a large lot of small rowe boats there was two steam boats, and would you believe it those steam boats without any permit from the *R. P. Journal* would blow their whistles on Sunday right in meeting time too. Bigelow says another great blunder was committed when the President refused to recognise the finance commity Dr. Spencer, of Batle Creek being chairman. In answer to that will say when any one puts their hand in the public dish to

meet their own selfish purpose, its about time some one had the courage to say stop. Several times you have permitted Bigelow to slander this association and judging from his reports I should give it as my opinion that Bigelow was composed of three equal ingredients, self-esteem, vinegar, and pure cussedness.

Good mother Graves of Grand Rapids with a spasm of virtue comes to the front, lays her hand on her heart, and thanks the angels for keeping her from going astray at the Goguae Lake camp meeting, Lord help such spasms, Dr. Spinney and wife writing from Petoskey August 14th, approving the *R. P. Journal's* course advertising their virtue then to raise himself in the estimation of the *R. P. Journal* says Burdick, advertised his name as speaker at the camp meeting without his consent, (Mrs. Spinney in a private letter says it was not intended for publication.) A truth half told amounts to a lie and should be ranked as such.

The facts are Dr. Spinney was an engaged speaker, then the 5th of July a cowardly spasm came over him and wrote as he said he did, but as the matter was made up for the bills it went to the printer. Afterwards, July 24th, Dr. Spinney said its all right I will speak at the camp meeting the last Sunday *sure*. I did not invite Hull and Jamieson to our meeting, but the board did invite Jamieson to speak, and I would be in favor of extending the same curtesy to Stebbins Bundy or the Devil should they chance to be at our meeting thereby carry out the principles of a free rostrum.

Yours for justice
L. S. BURDICK,
Box B.

Kalamazoo, Mich., Sept. 28th, 1881.

At the "swearing in" of the new Lord Mayor (Mr. Alderman Ellis) at Westminster last Wednesday, the Lord Chief Justice in the course of his remarks, said of the late Sir A. Cockburn that he had "gone to a land from which there is no return."

ALL the laws of the universe have had existence from the beginning, yet how recently is it that electricity has been discovered! And do we yet know what this power implies? Did the earth ever do other than go round the sun? Yet how long is it since man found this out? And are the spiritual truths of man's nature more easily discovered than the physical phenomena which surround him? Why should there not be development in these as well as in those?—*Lessing*.

A CHURCH is never reformed from within. Savonarola tried after a reform, and was put to death. Luther tried, and had to dissent. Our Presbyterian forefathers tried, and were forced into dissent. The Wesleyans tried, and were forced into dissent. An established church never can reform itself. The reform must come: first by the more enlightened persons quitting, and then by their action on men's minds from without.—*Samuel Sharpe*.

THE DAILY TELEGRAPH CORRESPONDENCE ON SPONTANEOUS APPARITIONS.

THE APPARITION OF CAPTAIN H. B. GOUGH.

To the Editor of "The Daily Telegraph."

Sir,—Permit me to add to the already very ample testimony in favor of the possibility of supernatural manifestations that has recently appeared in your columns, an experience of my own, which was connected with one of the saddest episodes of the late Zulu war. Of many comrades who gave up their lives for Queen and country in Zululand and Natal, for none have I, or those who knew him, felt a keener pang of regret than for Rodolph Gough. In November, 1878, Gough having retired from the Coldstream Guards, proceeded as a volunteer to Natal, where on arrival he was given a company in Commandant Nettleton's battalion of the Natal Native Contingent, with which regiment he served in the first advance into Zululand. The Etshowe relief column commenced its advance on March 29, and reached the Inyone River on the evening of that day. To all our astonishment Gough, who had risen from a sick bed in Durban, accompanied by Lieutenant George Davis of his own regiment, arrived in camp at dusk, having ridden through from Durban, a distance of eighty-two miles, in little over a day. Gough, who had suffered badly *en route*, was again severely attacked by that curse of South African armies—dysentery—and was ordered to one of the ambulances, where he remained until the morning of the action of Gingihlovo. The moment the alarm sounded the poor fellow staggered out and took command of his company, and afterwards actually led his men over the shelter trench when the cheer was started and the charge sounded. The excitement and exertion proved too much for my poor friend's enfeebled frame, and utter collapse followed. On April 17, just before "tattoo," I was sitting in the gipsy-looking edifice that the officers of the King's Royal Rifle Corps had rigged up, which we dubbed the "mess house" or "banqueting hall," finishing a letter to a newspaper for which I acted as correspondent, when the brigade buglers rang out "last post." I walked to the door, outside of which I saw standing the man who, two days ago, I had been told was dying on the other side of the Tugela. I could not describe on paper the extraordinary sensation that Gough's unexpected appearance gave me. Some few days after I returned to Fort Pearson to re-assume command of the Natal Native Pioneers. After reporting my arrival I made my way to the post-office, where I was much shocked at being told of my friend's death. The postmaster handed me a telegram, which had been suffered to remain in a pigeon-hole for some days, instead of being sent on to the front. It was from the civil surgeon, who helped to soothe the last moments of my friend, and ran as follows: "Captain the Hon. H. R. Gough is dying. He has been asking for you all day. Come down here if possible." On subsequent inquiries at the hospital, I found that he had died at exactly the hour I fancied I had seen him outside the mess house at Gingihlovo. Prior to the occurrence I have narrated, I never had the faintest belief in the actuality of supernatural phenomena of any nature.

STUART STEPHENS,

Late Lieutenant 4th Battalion Royal
West Brompton, Oct. 26. Dublin Fusiliers.

THE Revd. Stopford Brooke has returned from Paris, and preaches every Sunday morning and evening at the Bedford Chapel, Bloomsbury. Last Sunday evening Mrs. Mardougall Gregory was among the members of his congregation.

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.

TO MANCHESTER READERS.

Sir,—I beg to enquire if there are any readers of your paper in or near Manchester who would be willing to join in forming a select harmonious circle for the development of the highest spiritual phenomena. For this purpose it appears that a vegetarian diet, with total abstinence from tea, coffee, tobacco, spirits and beer is essential. Only those therefore who are prepared to make these sacrifices need apply. Address, F. A. B. 14, Victoria Buildings, Manchester.

A SOIRÉE of the Great Russell Street Spiritualist organisation was held last Monday.

MR. WALTER HOWELL, a North of England trance-medium, will lecture at the Ladbroke Hall, Notting Hill, next Sunday evening.

WHERE the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.—*H. W. Longfellow.*

WE have received from Prof. H. Kiddle, formerly Government Inspector of Schools at New York, the records of a long series of interesting *séances* held by him with Jesse Shepard, the medium, and hope to publicly analyse them soon.

SARAH DUCKETT, for whose remains gangs have been digging at Shrewsbury, is said by the Rev. Holland Sandford, rector of Eaton-under-Heywood, to have died in the Worcester Infirmary. But he cannot give the date or place of her burial, nor do her relatives know either of them.

DETENTION OF MRS. HART-DAVIES'S PROPERTY:—Of late Mrs. Hart-Davies has applied more than once to the Pantechonicon people for her property stored there on its removal from 22, Gordon St., and they have not yet restored it to her, on the ground that Fletcher has laid an embargo on it.

THE MEANING OF "ANATHEMA":—With reference to a communication from Dr. Carter Blake a fortnight ago regarding the meaning of the word "Anathema," Mrs. Showers asks us to state that she was giving the Greek, that is the original derivation of the word, and not the comparatively unimportant Latin. Moreover, she adds that the accent on the word *Tithémi* is the long accent, and not the acute, as erroneously stated by Dr. Carter Blake. Consequently there was no mis-spelling, and it is difficult, she states, to conceive a misapprehension as to the real signification of the word.

A PROFESSIONAL conjuror who has changed the name he bore in youthful days, has been giving performances at Liverpool under the respectable patronage of the clergy. That good worker in Spiritualism, Mr. John Lamont, writes that he wishes that the Bishop of the Diocese would preside over performances every month, for, as a result, the Sunday evening Spiritualistic meetings at the Liverpool Concert Hall are crowded.

MEDIUMS:—A Wiesbaden correspondent writes:—"The Theosophical view of mediumship is rather good; I have long ago said that mediums should be kept *sous stricte surveillance*, as the priestesses of old were for the oracles." The difficulty is that England is a free country, and some physical mediums think themselves entitled to take more liberties than other people, which is a mistake on the wrong side of the account. A médium is a mesmeric sensitive, and in a very much smaller degree "a mouthpiece for the angels." People do not usually go to the mesmerised sensitives on the platform of a biologist, for leadership in religion or morals.

CHARLES FOSTER A LUNATIC.

The special correspondent of the *Inter-Ocean*, who signs himself "Cress," says that Mr. Charles Foster, the world-renowned medium, "has just gone insane from the effects of dissipation, and is shut up in an asylum. This man had among his patrons a number of the wealthiest and most fashionable people of the city, and some of its shrewdest men, Vanderbilt for instance. He was gross in appearance, fat, red-nosed, and watery-eyed, in short, about as unsanctified a looking casket as the 'spirits' could choose to dwell in. Yet, delicate, refined women called him 'spirituelle,' and swallowed like the gospel his communications from the better land."

The *Religio-Philosophical Journal*, commenting on the above, says:—"He is now in an insane asylum from a sudden stroke of fever. His 'dissipation' we disapprove, but Cress's statement much exaggerates it and its effects."

This lamentable news may be an instance of the danger of incessantly practising physical and mental mediumship for years. It is to be hoped that Dr. Eugene Crowell will make a close medical and psychological study of the case.

MRS. OLIVE, the trance-medium, is about to leave London for Paris.

THE HON. J. L. O'SULLIVAN has so far recovered from his serious illness as to be able to leave the house in nearly his usual state of health.

SOME one has said, "The hand that rocks the cradle rules the world;" a saying containing a great amount of truth. A mother's influence upon the mind of her child is too great to be measured.

WHAT DOES THE BISHOP SAY?—The *National Reformer* says:—"The Bishop of Manchester, in his speech at Manchester, declared it to be a Secularist doctrine, that 'the woman with whom the man cohabited could be put aside as soon as she became sick or otherwise disagreeable,' and his lordship, amidst loud cheers, denounced this doctrine as grossly immoral. Mr. Isaac Hart, of Leicester, wrote to the Bishop, pointing out that the doctrine denounced is exactly that of the Bible (*Deuteronomy xxiv., 1 and 2.*)"

MESMERIC EXPERIMENTS:—Mr. Herbat, the psychopathic healer, has resumed practice in London. Last Wednesday he exhibited to us some of the ordinary so-called "biological" experiments with a patient of his, a blind baker whose sight his treatment is restoring. He made the patient, when in the mesmeric state, to believe a tadpole-shaped bundle of linen to be a baby, and to feed it carefully from a mug with a hat-brush used as a spoon. The grief of the baker when made to believe that he had killed his interesting infant by over-feeding, was heartrending to the philanthropic mind. Some experiments of more advanced pretensions we did not think conclusive, so wait for further developments.

A BISHOP ON SPIRITUAL MANIFESTATIONS:—The Bishop of Liverpool is reported in the *Liverpool Daily Post* to have said about modern spiritual manifestations, (which are the same as those prevalent in the early Christian Church)—"That for his own part he might observe that he never attended at a *séance*, he never saw a medium, and he never assisted at a table-turning. All that he knew of it was from reading, and what he had read was extremely unsatisfactory, and was surrounded by very suspicious circumstances. The result had been that, although he had not been able to controvert the facts stated in the newspapers, yet he had always been disposed to believe that Spiritualism would be proved, sooner or later, to be a delusion, a mockery, and a cheat."

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I :—Experiments with an Endless String.

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

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

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

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

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

PLATE VIII :—Slate-writing Extraordinary.

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

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

PREFACES.

Mr. C. O. MASSEY'S PREFACE :—Professor Zollner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

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

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

CONTENTS.

CHAPTER I :—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

CHAPTER II :—Henry Slade's first visit to Leipzig—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III :—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polariscopes—Flight of Objects through the Air—A Clue to Research.

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

CHAPTER V :—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

CHAPTER VI :—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

CHAPTER VII :—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at séances

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

CHAPTER VIII :—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zollner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

CHAPTER IX :—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Ball of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

CHAPTER X :—An Experiment for Sceptics—A Wager—Slade's Soruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

CHAPTER XI :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

CHAPTER XII :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

CHAPTER XIII :—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the Séances Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

APPENDICES.

APPENDIX A :—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B :—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

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

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

PRICE 12s. 6d. POST FREE. *The Spiritualist* Newspaper Branch Office, 38, Museum Street, London.