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## THE CARE OF MEDIUMS.

The question is gradually coming to the front as to the advantage or disadvantage to the possessor and others, of various forms of mediumship, and what can be done by Spiritualists to protect and help sensitives to whom the movement owes so much. This problem we had intended to deal with at some length in the present number of *The Spiritualist*, but now call attention to it with brevity in order to help to make room for one of the series of articles by Dr. Purdon, leading up to the most important of the various discoveries which he has made, and which will appear in due rotation in these pages, about three or four weeks hence.

*The Theosophist* newspaper has from the first laid it down as an axiom that mediumship in most cases is physically and morally bad for the possessor, however good it may be for the world, and the question is to our knowledge largely occupying the thoughts of experienced students of the subject in this country.

Our opinion is that no sweeping general answer to the whole question would be accurate.

There are numbers of private mediums not possessing powers strong enough to make for them any name or fame in the world, and who do not injure themselves by sitting too frequently for manifestations. These, as a general rule, do not seem to suffer in health or otherwise to an appreciable extent by the occasional exercise of mediumship.

But as to the world-renowned mediums who are greatly under the influence of the power wielded through their organisms, clearer conclusions on the point at issue can be drawn after dividing them into two classes, namely, into those who *can* obtain physical manifestations, and those who *cannot* obtain physical manifestations.

Looking back at the whole history of Spiritualism in England and America, any scandals brought upon the movement such trance, clairvoyant and inspirational mediums, as have no physical power, are so few that it is difficult to bring examples to recollection, nor can many

severe internal dissensions in the movement nor attempts to scandalise and discredit persons against whom they have evil feelings, be traced to their initiation. And as to the influence of mediumship on their health, Mrs. Hardinge-Britten has given her testimony how her shattered voice was years ago restored by her mediumship; the health of Mrs. Olive seems to have improved rather than otherwise under the constant exercise of trance mediumship for ten or twelve years; and instances in which such mediumship has, to say the least, done the possessor no appreciable harm, are plentiful. Indeed, Dr. Purdon, who does not look with favourable eyes upon mediumship in its health aspects, thinks that it sometimes is a safety-valve for surplus energy which otherwise would manifest itself in functional disease.

The influence of powerful physical mediumship upon the possessor and others is a subject for anxious and careful consideration. As regards health, some of the most celebrated physical mediums have in the lapse of years exhausted their nervous systems; as regards morals, some few others of them have made their mark in the annals of crime, thereby giving heavy blows to the reputation and growth of the movement; others of them again, to their honour be it said, have neither brought discredit upon themselves nor Spiritualism, in the midst of the known and unknown dangers, by which they have been surrounded. All those who have seen much of very powerful physical mediumship by having it in the house constantly displayed through some one member of their own family, regard it with very much less favour than do Spiritualists whose experience is gained only by attendance at occasional *séances*, and the former are best entitled to speak with authority.

If the three or four celebrated mediums whose nervous system seems to have been exhausted, had not been forced by financial necessity in some cases, or by social pressure in others, to sit more than once a week, so that the system might have had full time to recuperate and rest after each *séance*, probably they would all now be in good health. And among the few others who have made their mark in the annals of swindling and crime, who can tell how many might have been morally saved had they spent a week in their normal state after every *séance*, closely surrounded and guided every day by pure social influences? These simple conditions ought to be provided, for no man has a right to derive benefits at the cost of serious injury to another;

and if the conditions were provided, probably some of the dangers of strong physical mediumship would be averted, though perhaps not all. Whenever a new physical medium with strong powers is developed, he and his friends should be strongly cautioned on the above points. Perhaps other safeguards can be suggested. A bad circle works evil to a medium, but not nearly to the extent commonly asserted; the worst dangers do not spring from that source.

#### SPIRITUALISM IN FRANCE.

Mr. Henry Lacroix, in the course of a letter to the *Banner of Light*, says that Mr. Lessard is the mainspring of Spiritualism in Nantes, in which city apathy in relation to the subject prevails. At Tours he did not stay to see any Spiritualists, but was informed that Mr. Denis was one of the chief supporters of the movement in that fine old city. Mr. Comera is a leading worker in Bordeaux. Mr. Lacroix was there told that some years ago there were three thousand Spiritualists in Bordeaux; at present it is difficult to bring twenty together. He was told that this change had been brought about by the misconduct of mediums. Mr. Lacroix also says:—

“The French character is too highly *spirituel* to be practically spiritual. Here and there are to be met a few endowed with the proper spirit for *work*; but the great majority are satisfied with talk simply. Were it otherwise, the Spiritualists of France would have long ago been blessed with scores of mediums of every kind. The spirits can do for us only so far as we do for ourselves. Now and then a medium of mark is signalled out, and much is said about him or her; but the *apparition* is sure to pass away soon. The Zouave Jacob is one instance, and the same may be said of little Honorine, who was sent back home from Paris—where her mediumship failed utterly. I consulted my guides as to that last case, and was told that strong mediumship, to be made available, must find proper sustenance, not quibbling and suspicion, among the so-called believers. Number is also necessary to bring out quality. I was told by my guides when I arrived in Paris that the French Spiritualists would have to be made ashamed of themselves, by the example set them by their neighbours on the continent, before they would go to work in earnest. My fruitless endeavours in organising circles in different parts of France have convinced me of the truth of the above saying.

"Twice I went, with Mr. Leymarie, to Vincennes, near Paris, to organise circles, and although advised in advance each time, the number of Spiritualists who responded to the call was too small to be of any account; so the attempt had to be abandoned. Mrs. Babelin, in Paris, is the best trance and test medium that I have met in France. Hugo Dalezi, as a drawing medium, is very good, but no one remunerates him for his services. I saw him once give a gentleman two capital tests, the likenesses, fully recognised, of his daughter (dead) and of his wife (living)—for which the receiver did not even thank the giver. Miss Huet, 173, Rue Saint Honoré, still goes on receiving callers twice a week. This refined lady and gifted medium gets communications by raps altogether. Mme. Olympe Audouard, a well-known writer of travels, &c., often publishes short articles in her weekly paper *Le Pappillon*, concerning our cause, to which she is thoroughly devoted. She also delivers lectures on that subject and on Woman's Rights.

"The regular weekly meetings of the Psychological Society, at No. 5, Rue Neuve des Petits-Champs, had not yet commenced when I left Paris. At that headquarters, where the offices of the *Revue Spirite* are situated also, are to be met, almost daily, foreigners interested in the cause. I happened one day to see there a New Jersey man, who came to inquire about Mr. Godin, of the celebrated *Familistère* at Guise. The great philanthropist is in our ranks, and publishes frequently in his weekly paper, devoted to social organisations, articles of interest on the question. I intend visiting the *Familistère* next year. Before leaving Paris for Nantes (Brittany) Mr. Leymarie had furnished me with a rather long list of names of places, where I was told to stop, and that kind friend had given me also the names of the leading Spiritualists in each designated locality. He had also written to many of them to introduce me, and so pave an easy way for me. Further still, he presented me, at parting, with a hundred-franc note, about twenty dollars, to enable me to pay a part of my fare, &c., on to Marseilles. That amount, he said, came from the fund of the *Revue Spirite*."

THE despotism of custom is on the wane; we are not content to know that things are; we ask whether they ought to be.—*John Stuart Mill*.

A boy came home from school much excited, and told his father that he believed all human beings were descended from apes, which made the old man so mad that he replied, angrily, "That may be the case with you, but it ain't with me, I can tell you that now."

### THE PUZZLING OF BALTIMORE'S POLICE.

*From the "Baltimore American."*

There is reported to be a mysterious visitor hanging about the corner of Frederick and Fayette Streets, who for the past week has been throwing stones and coal about in the most reckless manner. Where the missiles come from is a conundrum. The "Spirit" commenced its work during the latter part of last week, and throws stones at stated periods. The morning *séances* began about 10 o'clock and continued for an hour. Then in the afternoon stones began to fly soon after 3 o'clock and continued through the night as late as 1 o'clock. On Monday last the stones fell so frequently that it alarmed the neighbourhood. The principal place where they seemed to drop was in the rear of a saloon on Frederick Street, next to the corner. On Tuesday the servant girl was struck on the arm by a falling stone and severely injured. Windows on Fayette Street were next broken; the skylight in J. A. Ives' machine shop, No. 11, Frederick Street, was smashed, and other windows of the shop facing the yard were damaged. The firemen of No 1 truck house determined to ferret out the mystery, and for some nights laid upon the housetops or frequented the yards in the vicinity, but still the stones fell and the thrower could not be discovered. The police were applied to, and Sergeant Nippard and two officers were detailed for duty at the place. The officers spent the night on the roof, but the stones flew around as usual. They came the next night, but again failed to unearth "the ghost." While the officers were watching on Wednesday night, and Sergeant Nippard was talking to Mr. James H. Bollman, the engineer at Mr. Ives' shop, a stone came flying through one of the windows and just missed the sergeant, who made an investigation, but found, as usual, nothing.

MASKS AND FACES:—Mrs. Elsie Crindle, an alleged medium whose "manifestations" excited the suspicions of the local Spiritualists, was watched a few days ago through a window from outside the house while giving a cabinet *séance* at Mr. A. B. French's, Clyde, Ohio. She was seen to change masks and dresses for each spirit personated. The paraphernalia were subsequently captured and taken to the office of the mayor; they consisted of seven masks or false faces, a flexible rubber tube about five feet long, a lot of white gauze, and a silk and satin vestment with a string of cheap imitation diamonds attached. Mrs. Crindle and her husband were arrested, tried before Mr. Bush, the Mayor of Clyde, were found guilty, and fined five dollars each, with costs; in all about £5.

## THE STATE OF CHARLES FOSTER.

Mr. Foster, the medium, is improving a little in health. Professor Kiddle says of him in *The Two Worlds* :—

It is much to be regretted that the external life and personal habits of so extraordinary an instrument for spirit intercourse should not have been irreproachable; but while I would not extenuate vice, nor offer an excuse for immorality, so as to lessen in any way the sense of personal accountability, I would suggest to those who are so ready to condemn the faults of others, that Christian charity requires us to avoid such condemnation, and that the Master said: "Judge not, that ye be not judged: condemn not, that ye be not condemned." A sensitive like Mr. Foster is subject to temptation beyond the experience of others; and his personal character should not be brought in to overrule his gift of mediumship. I doubt not the angels look on human infirmities with a very different feeling from that of the severe, self-righteous purist in mortal form, that feeling being in harmony with His who said to the erring one, after the flight of her shame-stricken accusers: "Neither do I condemn thee: go and sin no more."

It is by no means an uncommon occurrence for a sensitive person—whether a medium or not—in consequence of a morbid condition, to become passive or negative to spirit influence: and, if not living upon a high plane of spirituality, to become a victim to obsessing influences. Under such circumstances, the unfortunate invalid presents to the ignorant observer indications of the wildest mania, and is generally committed to an insane asylum; while proper spiritual as well as physical treatment would banish both morbid conditions. I speak from an actual experience illustrative of this fact, for I was so fortunate as to save from the fate of being sent to a lunatic asylum a young lady suffering under this kind of spirit obsession. Proper diagnosis and treatment released her from these influences, as effectually as the Gadarene was released from Legion. Possibly Mr. Foster's case may be thus intepreted; and what is called insanity is but a disorganisation of his spirit guardianship and control, brought about by natural causes, and a consequent fall into the possession of the lower spirits. Were such the case, he could be cured by the restoration of his former spiritual surroundings, which could be effected through the instrumentality of persons of high spirituality and great mesmeric power. A

careful study of the laws of spirit control will throw great light upon the causes and mode of cure of these morbid phenomena, and will lead to important reforms in the treatment especially of the insane.

## ALLEGED SPIRITUAL TEMPTATION.

The London daily newspapers for a long time past have given space to a sickening extent to the details connected with the murder of Mr. Gold, in a railway carriage, by Lefroy, who was hanged last Tuesday. The *Daily Telegraph* of last Monday contains a letter signed "One Who Knows," in which the following particulars are given, but whether they are true is doubtful, for the chief newspaper critics who have studied the case agree that Lefroy was a thorough liar:—

The prisoner's account of the events that preceded the assassination of Mr. Gold has perhaps never been surpassed in the thrilling history of murder. He says that the whole of the day on which the crime was perpetrated, from the time he left Wallington, the Devil was with him. The Devil helped him to rush across the fields to Waddon Station; and when he got to London Bridge assisted him to run down the steps to the pawnbroker's shop, where he redeemed the pistol. While he was in the watercloset, before the train started, loading the weapon, he was, he says, in constant argument with the Evil One. He put the question to the Devil, which it was to be, "Poverty and Honour" or "Wealth and Dishonour;" and while he was debating this choice the Devil suggested the latter—whereupon he walked up the platform, still accompanied by the fiend and got into a carriage. This was not the compartment in which Mr. Gold was sitting, but in another first-class carriage, in which there happened to be a passenger alone. It was into this Lefroy entered, and not, as was stated by the railway witness, that in which Mr. Gold was sitting. This gentleman, who now appears in evidence for the first time, was, Lefroy thinks, eating strawberries. When he entered, the passenger, apparently not caring that Lefroy should see him eating, put the fruit on the hat-rail, and taking out his newspaper, began to read. As he did so Lefroy also took out his own paper, still, however, keeping an eye on his fellow passenger. Meanwhile he cautiously drew his revolver out of his pocket, concealing it under his paper, to discover whether it was properly

loaded, and this being ascertained, he then "full cocked" it. He actually intended to take this gentleman's life, but every time Lefroy looked up from his paper he found his companion, to use his own words, "staring at him as much as to say, 'I know what you are about.'" So near was this traveller to being a victim in the place of Mr. Gold! It is not yet certainly known who he was; but Lefroy believes it was Mr. Woods, of Hassock's Gate, who was one of the witnesses for the prosecution.

And now, continues the convict, there ensued another colloquy with Satan. Lefroy told the Evil Spirit that he could not do it, and then the devil replied, "But how are you going to get back from Brighton?" This decided him, and at that moment the train drew into Croydon Station. As it did so, "I argued with myself," says the convict, "whether I should get out or continue in the same carriage. The Devil advised me to get out. I did so, and got into the carriage where Mr. Gold was seated alone."

Are these not indications of insanity? Does a sane person think that he is holding converse with the Spirit of Evil in this way? I am in a position to state that those who heard this strange talk had no doubt that the convict fully believed it. He was not shamming. Does it not seem indeed that this image of Satan pervading his disordered brain was the "third person" to whom all the way through he attributed the murder? But these evidences are not all. To Mrs. Brickwood, his sister, the prisoner has said that "he did not know what had been the matter with him for some time; but he had felt like two persons." I may say from my own knowledge that when he was conversing with his solicitor, Mr. T. Duerdin Dutton, his language and demeanour from the very first tallied with this description of himself. He spoke and acted like two persons.

**THE REMAINS OF SWEDENBORG:**—The remains of Emanuel Swedenborg are interred under the old Swedish church in Prince's Square, London. This church stands in an old-fashioned graveyard which is furnished with irregularly placed and quaint old headstones. The sexton opens the church for visitors when requested. The vault of Swedenborg lies under the chancel, and is covered with a marble slab, inscribed: "In the vault beneath this church are deposited the mortal remains of Emanuel Swedenborg, the Swedish philosopher and theologian. He was born in Stockholm, January 29th, 1688, and died in London, March 29th, 1772, in his eighty-fifth year. This tablet is erected by one of his English admirers in the year 1857, by special permission."

#### MY CREED.

As other men have creeds, so have I mine;  
I keep the holy faith in God, in man,  
And in the Angels ministrant between;  
I hold to one true church of all true souls,  
Whose church seal is neither bread nor wine.  
Nor laying on of hands, nor holy oil,  
But only the anointing of God's Grace.

I keep a faithful friendship with a friend,  
Whom loyally I serve before myself;  
I lock my lips too close to speak a lie;  
I wash my hands too white to touch a bribe;  
I owe no man a debt I cannot pay,  
Save only of the love men ought to owe.

Withal, each day, before the blessed Heaven  
I open wide the chambers of my soul,  
And pray the Holy Ghost to enter in.

Thus reads the fair confession of my faith;  
So crossed with contradictions of my life,  
That now may God forgive the written lie!  
Yet still by help of Him who helpeth men,  
I face two worlds, and fear not life or death.  
O Father, lead me by thy hand, Amen!

— *Theodore Tilton.*

**THE MENTAL SPHERE OF THE SELFISH:**—No dream of poet, no conception of religious teacher, can ever portray with adequate vividness, the real torment awaiting the vicious and the utterly selfish in the world beyond death. That any suffering is everlasting, we utterly deny; the thought of an angry Judge and a burning lake is altogether foreign to the truth. No external person or thing will be there to condemn you. Conscience, memory, effect,—these abide; and the realisation that you are not what you might have been, the stinging conviction that all happiness was possible unto you, and would have been yours had you not spurned it, the full assent of your reason to the justice of the doom that has overtaken you, these considerations are your punishment; but they are also your salvation, for out of the prison-house of misery, well-nigh of despair, the spirit may extricate itself alone by desires to atone for past wrongs, atonement being never impossible.  
— *W. J. Colville.*

**THE ENGLISH SUNDAY:**—At the meeting of the Baptist Union the other day, the Rev. W. Brook, of Hampstead, read a paper which I commend to the notice of the intolerant fellows just referred to. Its subject was "Christian Liberty in relation to Modern Life." Touching upon the subject of Sabbath observance, he said that when he remembered that his own great uncle was wont to sleep every Saturday night sitting upright in his chair, after the due combing and powdering of his periwig, rather than infringe upon the sanctity of the Sabbath hours, it supplied some measure of the distance which things had travelled since that day. Credit for conscientiousness was claimed by the ultra-Sabbatarians, but it must be equally conceded to those who felt free to wander among fields and woods, to travel by road or rail, and to spend a portion of the day in quiet relaxation. And then the reverend gentleman had a good word to say for the theatres, and for public amusements generally.—*The Referee.*

## DEMISE OF MR. H. D. JENCKEN.

Spiritualism has suffered a great loss in the departure to the higher life of Mr. H. D. Jencken, the husband of Katie Fox, the medium through whom the manifestations of modern Spiritualism first began in America. On Tuesday night, last week, Mr. Jencken went to bed in apparently his usual health, at his house in Kensington, and in the course of the night the crying of his little boy, Ferdy, awoke Mrs. Jencken. She found her husband breathing heavily, and unable to speak, so sent for the nearest medical man, who pronounced it to be an apoplectic attack. Mr. Jencken's friend, Dr. Fortescue Ingram, who had only left him a few hours before, was then sent for; he arrived at about three o'clock in the morning, and did the best he could for the sufferer. Next day Dr. Murrell of Weymouth Street was called in. He found the patient completely paralysed on the whole of his left side; he was conscious, but could say only short words such as "yes" and "no," and with great difficulty. On Thursday the weather changed to wet, and chest symptoms set in, which ended fatally at 1.20 on the morning of the 25th, Friday. Until the chest symptoms set in his condition was not suddenly dangerous; those symptoms are commonly brought on in apoplectic cases by such changes in the weather.

Henry Diedrich Jencken was the son of Dr. Johann Ferdinand Jencken, who came to England as physician to Queen Adelaide; his mother was of a good Russian family. In early life he went to Capetown, South Africa, where he followed the law. At one time he was employed on a survey of the country, and discovered the Cape copper mine, of which he and another gentleman were for some time joint owners. At that time the ore had to be carried on the backs of mules to the nearest market, and as capital was necessary to develop the mine, Mr. Jencken sold his share, and came to England. He was admitted a member of Lincoln's Inn, June 4th, 1858, and called to the bar at Easter, 1861, when he joined the Home—now the South-Eastern—Circuit. Some ten or twelve years ago he was nearly killed by a mob in Spain, in consequence of some superstitious ideas that he wished to kill babies to use their fat to grease the telegraph wires. Mr. Serjeant Simon and others brought the case several times before Parliament, with the object of obtaining some compensation for him from the Spanish Government, but without avail. Mr. Jencken was a good

linguist; he spoke Spanish, Portuguese, Italian, French, and German. He devoted most of his time to International Law, and sometimes went upon commissions to foreign capitals, being versed in English and foreign commercial questions. From the year 1874 he was honorary general secretary to the "Association for the Reform and Codification of the Law of Nations," established in 1873 by a number of eminent jurists who met in Brussels at the invitation of the Hon. David Dudley Field, of New York. By his energy and ability Mr. Jencken did much to place this organisation upon a permanent basis. The late Lord Chief Baron and Lord O'Hagan took part in its management, and at present some of the most eminent jurists of the day are among its directors. Among the works written by him are *The Laws of Negotiable Securities*; London, Effingham Wilson, 1880; and *A Compendium of Laws of Bills of Exchange, Promissory Notes, Cheques, and other Commercial Negotiable Instruments*; London, Waterlow, 1880. He and Mr. Frederick Tomkins, M.A., D.C.L., were the joint authors of *A Compendium of the Modern Roman Law*; London, Butterworths, 1870. Mr. Jencken also translated and pre-faced a work by his father, entitled *Treatises on Light, Colour, Electricity and Magnetism*, which the author dealt with from a metaphysical standpoint. This work, which was published by Mr. Trubner in 1869, was dedicated to Mrs. Mary Hennings, who for forty years of her life had devoted herself to recording the works of Dr. Johann Jencken, who was blind for nearly thirty years.

Mr. Jencken was a member of the Royal Institution and a fellow of the Royal Geographical Society. He died in the 53rd year of his age, and his remains are in course of interment at Brompton Cemetery while these lines are passing through the press. He leaves his widow and two sons to mourn his loss; the one, Ferdinand Loubenstein, is eight years of age; the other Henry Diedrich, eight.

Some fourteen years ago, when we first made the acquaintance of Mr. Jencken, he and Mr. Benjamin Coleman were almost the only persons who had the courage to regularly record and attest with their names the spiritual phenomena they witnessed; others, it is true, did so at much longer intervals. Hence the contributions of Mr. Jencken and Mr. Coleman were of great value to the only existing English spiritual periodicals of that time, *The Spiritual Magazine* and *Human Nature*. Mr. Jencken thought it his duty to bear public witness to

that which he knew to be true, and many are the *séances* through the mediumship of Mrs. Jencken which have been recorded with his consent in these pages, as well as the details of the marriage and christening ceremonies. Our relations with him from the first have been those of unbroken friendship, and when we recently met him in good health, though looking careworn, it was little expected that this biographical notice would have to be penned.

Mrs. Jencken is plunged in the deepest grief at her bereavement. Dr. Fortescue Ingram and Mr. Enmore Jones are kindly rendering her all the assistance they can.

Mr. Jencken's brother, Dr. Jencken, of Kingstown, died quite recently.

#### PSYCHOPATHY AT KNOCK.

##### THE CURE OF THE NUN OF KENMARE.

A correspondent of the *Dublin Evening Telegraph* says :

"The most wonderful cure which has yet taken place at Knock was effected on Sunday. Miss M. F. Cusack, the Nun of Kenmare, who has been an invalid for the past nine years, reading and hearing of miracles and cures which were taking place at Knock, determined on visiting and enquiring into the subject personally. She arrived on Saturday, and on Sunday attended Mass at Knock, and was carried on a couch to the altar rails to receive Holy Communion ; but before receiving she stood up from the couch, knelt at the rails, and received Holy Communion kneeling, a thing which she had not done for nine years. This miracle was witnessed by priests, nuns and hundreds of the laity, who were attending Mass in the chapel at the time. She is at present the guest of the Sisters of Mercy, Mount St. Michael's, Claremorris.

"In reply to a telegram addressed to the Nun of Kenmare, asking particulars of the above, we have just received the following :

"From Sister Francis Clare, Presentation Convent, Tuam, to Editor, *Universe* Office, 310, Strand, London.

"Too late for press telegram. Wires broken. Will write. I was cured at Knock."—*The Universe*, Nov. 26th.

It is rumoured that Archdeacon Dunbar is about to set up a church in Brixton.

MR. MARTHEZE writes that the reasons which caused him for several years to take the name of his mother exist no longer, his three cousins being deceased ; so he resumes his name of J. N. Tiedeman.

#### AN EXPERIMENTAL RESEARCH.

By JOHN E. PURDON, M.B.

##### MESMERIC RAPPORT FIRST ESTABLISHED DURING SLEEP.

I shall now give a brief account of some cases of my own where the intervention of a physical machinery of some kind must be allowed, whether involving tensions through which strains were propagated or represented by free motions, complex in character, playing the part of messages between nerve centres, if the description of the cases, for the accuracy of which I vouch, be acknowledged to represent matters of fact.

Ten years ago, when I seriously turned my attention to the subject of mesmerism with the view of reducing its apparent vagaries within the limits of law, the first case upon which I tried an experiment was one which from the beginning gave me a datum sufficiently comprehensive to overthrow a great deal of the foregone conclusion which I had accepted with thousands of the medical profession, namely, that in the case of subjects easily affected with the mesmeric influence, we were only dealing with pure hysterical catalepsy.

An unmarried lady, over thirty years of age, on a visit with my family, then staying at the seaside, had often expressed a wish to be mesmerised, and I, to please her, had promised to do so, putting the operation off from time to time, however, as I knew little or nothing at all about it or its effect.

One afternoon, when she was asleep on the sofa, while I was sitting at the opposite side of the room, the notion came into my head to try the effect of passes and an effort of will in inducing the hypnotic state. In a very short time I saw her mouth twitch in a manner which I afterwards found to be characteristic whenever she was thrown into the same condition as that which speedily resulted from the operation. Believing that the mesmeric influence had been exerted upon her, I beckoned my wife, through the window, to come in and attempt to rouse her. This she entirely failed to do, though she called her loudly and shook her also, if I remember rightly.

I awoke the young woman by making transverse passes on the forehead, and told her that she had been mesmerised while in her sleep, a fact which she would by no means accept, though we were intimate friends. To convince her, I at once caused her to fall into the trance condition again and lifting up the loose sleeve of her dress passed a needle through a fold of skin at the back of the wrist, drawing down the sleeve again so as to hide the needle. When

I awoke her, as before, she showed the same incredulity and would not believe that she had been asleep or unconscious for any length of time. I then drew up the sleeve and showed her the needle, when she surrendered at discretion and to her own advantage.

This lady belonged to a family of nervous temperament, where gout and functional nervous disturbances were prominent features of the medical history, the father having suffered from apoplexy due to gouty arteries, while the mother, over eighty years of age, though healthy, had always shown herself to possess a delicate nervous organisation. My patient and her sisters were known to me to be good subjects from whom to obtain reliable information, both on account of their physical peculiarities and from the implicit reliance I might place upon any matter relating to facts falling within the limits of their observation.

After I had tried my first experiment I asked my patient to hold out her hand, which trembled so much in the exercise of her daily avocations that she could hardly write a letter or hand a cup of tea or an egg without throwing it off the saucer or jerking it out of the egg-cup. A few passes along her arm, assuring her at the same time that she was about to be relieved of the distressing symptom which I have described, and which had been present for years, were followed by almost complete relief, and she, to the astonishment of the rest of the family circle, handed me my tea that evening with almost as little shake in her hand as there was in my own.

Dominance having been obtained over this lady, she was very quickly relieved of wakefulness which was a source of great exhaustion, her sleep being often nil or limited to a very short space of time. After a few trials she would, on being settled in bed for the night, be asleep before I counted the thirty seconds which I had fixed as the limit within which she should fall asleep.

After this treatment her health greatly improved, and during the following summer, when she stayed with us on a visit for a while in the south of England, she became a strong healthy woman.

I do not for a moment feel inclined to deny that *all* or any of the directive activity for the government of the vaso-motor and nutrition centres, upon the influence of which the improvement in this case principally depended, was derived from her own organization, for such I believe to have been the case. I also am prepared to acknowledge that the act of

falling into the mesmeric trance was also brought about by an influence from within, as in the case of falling asleep at word of command within thirty seconds, but I maintain that in the first instance she was already asleep with her eyes closed, and that an extra-conscious influence was then exerted. I am aware of the explanation that has been offered in such cases to account for the phenomena, while at the same time acknowledging the veracity of the subject operated on, who professes to have been perfectly ignorant of any active movements on the part of the operator.

The explanation that the movement of the arm before the eye of the unconscious hypnotised individual will induce certain actions on his part, might be pressed to account for the fact of my patient having been mesmerised in her sleep, on the assumption that her eyelids were but half-closed, and that she unconsciously perceived and organically registered the movements executed by me and which, from her recognition (unconscious!) of the fact that they were similar to the motions executed by another, who had mesmerised her on a former occasion, were the physical signs of an order to fall into the trance state, an order which she obeyed, falling from one state of unconsciousness into another and deeper one, and quite specific in its character.

This class of explanation may suit physiologists enamoured of their own theories, but it does not hold water for a moment in face of the varied and peculiar experience I possess of these and allied matters.

Granting that the girl was asleep and that she told the truth, my nervous system conveyed to hers a message to act in a certain way, a way best *known*\* to the interacting centres themselves, but the molecular details of which neither I nor my subject knew anything about, any more than the babe unborn.

What my nervous system does to set up the hypothetical vibration is a matter as far beyond my knowledge and will as the movements of the fingers of the basket-maker, from whom the Queen of England might order a dozen ornamental flower holders, are from hers. The details are not presented to the administrative faculties whose function is to deal with affairs in mass, leaving the working out of the process by which such orders are carried out to an executive *agent*

\* The word *know* is of course here used in a transcendental sense, since knowledge and even feeling, below consciousness, can only prove their existence to consciousness in the general argument where Design is the subjective side of the laws of the whole physical Universe.

whose existence is a matter of inference, and which from the point of view of organisation is postulated under the term *function* through which ends and means are accommodated.

How a serious or even a trivial complaint may be arrested by a subjective cause or influence is really as great a mystery as the supposed action at a distance itself. A chain of physical events with its psychical parallel does unquestionably lead up to the completion of the desired act, but as every act of thought must be so indefinitely complex in its material aspect, from the psychical side, we must be given, and be content to receive, but a very small portion of the entire sum of changes.

The eye unarmed by instrumental aid, supplies us with an admirable average knowledge of the surface nature of things such as fruit, animals, and green fields; the transformation of the eyes by the wand of a fairy into microscopes or telescopes would be an intolerable nuisance, since we have not been prepared by a long process of education to accept nature in terms of the minute brought near to the standard of the ordinary.

We are, certainly, already prepared to receive and embody in the language of the several senses, all objects whatever that exist in nature, but it is through the moulding process of an education physical and mental, which transforms our very selves, that the *relations* of the new become adopted into the domain of natural knowledge.

Transferring the analogy to the internal world, the large or massive groups of integrated sensations and feelings which alone are given in consciousness, when dissected through change in the mental instruments, present us with unfamiliar elements, which not unfrequently appear in the guise of the grotesque.

That it is to our advantage, as thinking Egos at the administrative centres of our organisations, to be free from the conscious supervision of details, mechanical in their expression though psychical and mental in their form and their potentiality, cannot be denied; but to argue from the fact of such freedom to the utter negation of any power on the part of the Ego to open out into a realised subjective or quasi-subjective experience of all the latent possibilities of the living body, is weak, and cuts at the very foundation of the principle of Evolution, which, whatever we may believe of it as an exhaustive theory of mundane affairs, certainly, as a formula, embraces the content of

that experience, the subject matter of which is given through the external senses.

The whole body conscious of itself in its units is no absurd conception though smacking of chaos and rebellion: true, the constitutional form of government which the healthy body affects makes consciousness specially the privilege of the representative of power,—President Ego or King Ego, I know not which—and whose real rank the stupid philosophy of many would reduce to a mere titular dignity with the tinsel of consciousness as a gilding for his robes.

But I am so far a socialist and democrat in physiology as to demand a vote for the individual units of the body, each vote the voice of that which works and which is therefore entitled to be heard, *to have feeling*, in fact, and so to play its part, though a silent one, in the general assembly. Granting, however, a subjective side to all living matter, I cannot deny that the spirit of law and order in nature keeps the units in their places, so that during health they never attempt to assert individuality by the manifestation of that which alone could result from a proclamation of their freedom, namely, disorder, tending to destructive change.

I must cut this digression short by expressing it as my settled conviction that in the case above referred to, motion was transmitted from my nerves, blood or tissues, which was taken up by the corresponding part of my patient's body it may be by some selective absorption.

The principle of materialism does not oblige me to trace any relationship between my superintending Ego and the effect produced on my patient, any more than it obliges me to account for the minute motions of my own organism in terms of conscious sensibility. It simply allows the possibility of such a transfer without question, leaving to me the task of establishing by evidence the fact of such transfer.

#### DISCUSSION OF A CASE PRESENTING REVERSED POLARITY.

The second case I shall offer, as requiring the intervention of some purely physical machinery between the operator and the patient, is that of a soldier suffering from fever of a simple type, who presented himself at the hospital of which I was in medical charge some years ago. The history of the case showed that he was at the time I first saw him in the hot stage of ague. I ordered him to sit down in my private room and I at once commenced to make downward passes, beginning at the head and ending below the epigastrium. The

patient got rapidly worse and nearly fell off the chair from weakness: he asked for a drink of water as he felt ready to faint.

It was plain to me that I had no right to continue the proceeding, but it occurred to me to make upward in place of downward passes with the view of undoing what I had already done. The result was to me simply marvellous. The man got speedily better and in a very short time expressed himself as feeling much relieved, in fact quite well. I admitted him to hospital and every time he felt the inclination to a return of the fever I afforded him relief by the upward or reverse passes. He was discharged from the hospital without having been given a single grain of quinine.

That the case was one of ague I have no doubt, as the patient in question, a gunner of the Royal Artillery, had been stationed at one of the low-lying forts at the mouth of the Thames, where ague was common, and from whence I had received cases of ague in men of the same battery.

It is a matter of regret that I had no records of temperature belonging to the above case, but my experience of fever in India renders it impossible to suppose that I had made any mistake as to its nature.

The above affords an instance of what mesmerists call "reverse polarity," the existence of which, strange to say, was only brought to my notice half-an-hour before the above case appeared demanding treatment. I had been reading Dr. Ashburner's translation of *Reichenbach's Experiments*, and in a foot-note I had seen that Dr. Ashburner, with his large experience of so-called mesmeric sensitives had met with only two cases of what he called reverse polarity in his extensive practice, and which occurred in men with dark skins, of the bilious temperament, a description which also covered the young soldier above mentioned. The coincidence was, to say the least, remarkable.

Granting the truth of the above description, and ignoring any ridiculous supposition as to the influence of expectant attention in an ignorant young lout with a temperature of 103° to 104° F., which would be that to which his blood had risen, as well as I can remember, it is necessary to allow the instrument or agent brought to bear upon his vaso-motor nervous system to have opposite effects with regard to certain designed motions *in space* made by me. This is the most general expression for the acknowledgement of polar properties in the physical instrument—oppositely acting forces,

so to say, which in the case of the man suffering from ague were in a state of active neutralisation, somewhat like two magnetic needles in an astatic combination, whereby the normal constriction of the blood vessels was interfered with, though not to such an extent as might result through the assistance of the preponderating influence of the downward passes which, in this singular instance, favoured, I presume, the vaso-dilator action in place of the vaso-constrictor, which is the rule—the opposite influence being exerted when the upward passes reduced the fever by constricting the blood vessels, replacing the downward passes through physiological peculiarity on the part of the subject operated upon.

This physiological peculiarity I regard as of great value in the consideration of the case, for it cuts the ground from under any statement on the part of an objector that the man knew, or was led to believe, he would get well, and did get well accordingly. The fact was he got worse, and I was disappointed; hence, any obscure unconscious cerebration that might be brought forward to upset the validity of the hypothesis of an interacting machinery in space should be supposed to account for reverse polarity *in me*, since it is freely allowed that subjective influences can induce nervous changes, and that such reverse polarity having been induced in me through suggestion, though unknown to myself, from the story I had read half-an-hour before, was the physical antecedent to an *apparent* reverse polarity in the case of my patient. In any case the fact of downward passes producing an ill effect while upward passes produced a good effect—a circumstance though falling within the experience of mesmerisers yet very rare, the contrary holding in almost all instances, when any appreciable effect is produced—can be advanced as a strong argument from probabilities in favour of a true physical interaction between nerve centres in different individuals.

The simplest supposition is that my patient was, in relation to the general run of men, as regards his vaso-motor system, temporarily in a state analogous to that vertiginous condition in which a man often mistakes his left hand for his right; or if the peculiarity be regarded as permanent, in a condition analogous to that of a left-handed man, or rarer still in a condition analogous to those subjects whose organs are right and left in place of being left and right.

I mention the possibility of my having been thrown into a condition of reverse polarity simply because it comes within the general

scope of the theories advanced by others as well as that of my own.

(To be continued.)

#### A NAVAL OFFICER'S ESCAPE.

Some years ago, while the ill-fated United States steamer *Huron* was lying in the harbour of Port Royal, S. C., Lieutenant Arthur H. Fletcher, her executive officer, left the vessel on a twenty-four hours' leave of absence, and, failing to return at the expiration of that time, the ship sailed to another port without him. A few days previously, Mr. Fletcher had reported to Commodore J. H. B. Clitz, "senior naval officer present," and stated to him that for some time past he had a presentiment that if he went to sea in the *Huron* for the purpose of finishing the cruise (two years) he would be wrecked. This feeling took complete possession of his mind, and he used every means to get detached; but the Navy Department refused to order it without a better reason. When he found that all efforts had failed he left the *Huron* in the manner stated, with the intention not to return. For this he was placed under arrest and tried by court martial at Washington Navy Yard. In defence he made a statement in substance as above, and called Commodore Clitz, Commodore George P. Ryan, of the *Huron*, and other officers, to prove that before leaving the ship he had told them of the dread—in fact, horror—he had of finishing the cruise in the vessel. This is a matter of record on file in the Navy Department, and though such a line of defence was laughed at when made, the fate of the *Huron* caused some superstitious people to think that Mr. Fletcher's premonition was proven to be a true one by the wreck off *Kitty Hawk*, N. C.—*The Two Worlds*.

#### GOETHE'S WANT OF HEART.

In reading Grimm's *Life and Times of Goethe* we have wondered anew at that defect of the great man's nature which renders him, to us, an almost incomprehensible, half-human being—we mean the absolute coldness of heart which seems to have served to advance his giant intellectual growth, while it kept him morally dwarfed. It is hard to conceive of a man born without a heart, but on close inspection one is forced to look on Goethe as a being as really destitute of the normal human affections as though he had actually come into the world unfurnished with the genuine flesh-and-blood organ, but with some subtly-working mechanism in its place, which nature put

there for once by way of an experiment. Our minds do not readily take in such a singular conception of a man, and at first we interpret his speech and actions as meaning what they would mean in an ordinary mortal. But the delusion discovers itself after a time. As students of human character we know the difference between sentiments and affections proper, and we discern that this man, so abundantly supplied with the former, was yet a very pauper in his lack of those feelings which enrich the commonest of mankind. He never felt his poverty; was never conscious of wanting that which most men value as among the most precious things of life. The joy springing from the interchange of affection, like all things most worth having, must be paid for with a price—the possibility of exquisite suffering; and if Goethe lost the satisfactions of true and enduring love, he also escaped its corresponding pangs. His coldness was the antiseptic that kept him from decay; it does not astonish us to learn that at eighty-three, with his marvellous faculties still alert and his body comparatively unworn, his enjoyment of mere living was full and fresh as it had ever been. Neither his own losses, nor the pains of sympathy for others—for his friends, or for mankind at large—had ever bruised or scarred his soul. It may be said, indeed, that losses of his own he never had. From the beginning the world gave him all that he most craved. One estranged friend he could always replace with another. His so-called friendships were either comfortable intimacies or profitable intellectual companionships; even his relation with Schiller was rather one of this latter sort than a giving of heart for heart. Schiller took the place of Herder, from whom, after an intercourse of long years, Goethe "silently turned away."—*Atlantic Monthly*.

A CONJUROR has been twice publicly imitating spiritual manifestations at Winchester. According to the *Hampshire Chronicle* of November 19th, Canon Wilberforce presided on the one occasion, and the Dean of Winchester on the other. The attendance was small. The same individual was performing in Cheltenham last Tuesday night.

THOSE who want to know all about the great religious drama that has made the name of Oberammergau famous, should get possession of *A Glance at the 'Passion Play,'* by Richard F. Burton. It is just published by W. H. Harrison, of London, and is elegantly bound, giving a clear account, *in extenso*, of the whole proceedings.—*Newcastle Weekly Chronicle*.

#### Answers to Correspondents,

G. W., Gisors: A translation was published by Bentley, but is now out of print.

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

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

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

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