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EDITED BY WILLIAM H. HARRISON,
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MEDIUMS AT SEANCES.

As more experience is gained in relation to the obtaining of successful results at *séances*, it has been discovered that the following points are of importance.

In the first place the medium must be thoroughly comfortable, happy, and satisfied with the sitters he is to meet. The impressions on his own mind are the chief factors in this matter, for sometimes when great enemies of his are present and he does not know it, excellent manifestations are obtained until they are perhaps checked by some incautious remark of the black sheep giving the medium a hint that the conditions are not really those which he believed at the outset to be present.

Another factor is that the medium should have plenty of vitality, and not have been worn out by bodily or mental exertions during the day. It has been noticed with powerful mediums that before a good *séance* they are usually overflowing with animation, scarcely able to sit still for a moment, in other words, as a relative of one of them once remarked to us, “Bouncing about like a parched pea in a frying-pan.”

At *séances* at which these conditions are present, the best tests of genuineness are usually obtained without any conditions being imposed by the sitters. At the same time the assertions and actions of the spirits who produce the manifestations must not be accepted in faith, but closely weighed and considered, for those of them who produce the physical phenomena often have no moral instincts to withhold them from playing tricks upon the credulous, and sometimes to the injury of their medium, thinking it a good joke so to do.

Captain James obtains excellent manifestations by selecting a good medium and treating him well. There is no holding of hands on the part of those present at Captain James’s *séances*; the medium is not treated like a criminal, but like a gentleman, and is not allowed to be subjected to insults from any sitter, by the very proper precaution of never inviting to the *séances* any person who is ignorant and conceited enough to have decided

beforehand that all the phenomena are imposture, despite the evidence to the contrary recorded for more than thirty years by his superiors in religion, science, and experimental investigation of the subject. Such persons should always be told that they are not fit to be admitted to a spirit circle, but may be invited to one as a special favour to them, when after working seriously at the subject for a year or two they shall have proved themselves worthy of the honour.

On the other hand, when a physical medium is thus properly treated, the demands made upon him in certain directions should be exacting and inflexible. If no tests are imposed, he should understand that no manifestation can be expected to be received as genuine, or to be published, unless the evidence of its truth is absolute, independently of any personal belief in his good faith. Also, his life when thus protected from evil psychological influences, should be such as to bring no disgrace on the movement, for in the records of Spiritualism the injuries inflicted at times by certain physical mediums have been grievous, however important the genuine phenomena through the same individuals may have been on other occasions.

SPIRITUAL PHENOMENA ACCOMPANYING THE FOUNDATION OF MORMONISM.*

BY HERMANN SNOW.

In its primitive stage the term Mormonism does not seem to have rightly belonged to this religion. Indeed, all through its subsequent history, the term was not generally accepted by the people themselves; it was rather the designation used by the outside world. "The Latter Day Saints" was the self-assumed title of this people, the main basis of their faith not being upon the Book of Mormon, but upon an asserted renewal of open communication with the angelic world, and of an exercise of the miraculous gifts of early Christian times. What the general public called the "Mormon Bible" has ever occupied a subordinate position to these great claims of a renewal of the supernatural, and of a continued succession of prophets and seers of the latter days.

THE FIRST REVELATION TO THE MORMON PROPHET.

Joseph Smith, the first of this line of "Prophets, Seers, and Revelators," was born in Sharon, Vt., in the year 1805. When he

* We had intended to have searched out the facts relating to this subject, but Mr. H. Snow in this article of his, which we quote from the *Religio-Philosophical Journal*, has saved us the trouble.—Ed. of S.

was about ten years of age, the family removed to Palmyra, and afterwards to Manchester, N.Y. Soon after, being now in the fifteenth year of his age, while the neighbourhood was convulsed with a religious revival, young Smith being greatly exercised with doubts and difficulties upon the subject, and having prayed earnestly, in response to the injunction, "If any of you lack wisdom let him ask of God," sees a vision, which it will be better to give in his own simple, and manifestly sincere language.

"I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'This is my beloved Son, hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner

therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, that all their creeds were an abomination in his sight; that those professors were all corrupt, 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"

This vision he finally relates to one of the revival preachers, who treats his story with contempt, and from this time forward he is compelled to endure the scorn and persecution of the various religionists, and of the world generally.

Thus the time passed for about three years, until the 21st of September, 1823, when he is favored with another vision, resulting in a revelation of the existence and whereabouts of the famous gold plates of the Book of Mormon. Smith's own account of this vision is as follows:

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I discovered that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds,

and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour, to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breast-plate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book. . .

"Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of *him* who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when I instantly saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"This vision is repeated until a third time, when the Seer is continued, the angel telling him that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building His kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when, almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have

occupied the whole of that night." The directions thus given by clairvoyant vision and otherwise had been so plain that the buried plates were easily discovered. It was not allowed, however, that they should be removed until after the lapse of four years, during which young Smith was required to visit them yearly to receive further information from the angel.

THE PROPHET RECEIVES THE GOLDEN PLATES.

On the 22nd of September, 1827, the specified time of delay being completed, the plates and the mystical accompaniments are given into his hands with strict charges concerning their safety and his own fearful responsibility. The appearance and general character of these records are thus described in the language of a Mormon apostle:—

"They were engraved in Egyptian characters on plates having the appearance of gold, and measuring about seven or eight inches in length and breadth, not quite so thick as ordinary tin. All were held together by three rings, and formed a volume of about six inches in thickness, one portion of which was sealed. The characters or letters on the unsealed part were very diminutive, but perfectly engraved. By the gift and power of God, Mr. Smith translated them into the English language; but as he could not write well, he received the aid of a person who wrote down the translation which he gave by word of mouth. This important work is called the Book of Mormon, from the name of an ancient prophet, who, by Divine commandment, had been engaged in its compilation. We there find the account of two distinct races who inhabited the American continent. The first came from the Tower of Babel; but after fifteen or sixteen centuries their iniquity became so great that they were entirely destroyed, even as the Lord had threatened them by the mouth of the holy prophets, the last of whom left their history engraved on plates of gold. These were found by the second race, who were a remnant of Joseph led forth from Jerusalem during the first year of the reign of Zedekiah, king of Judah. Their history is brought down to the year 420 of the Christian era, when, by commandment of God, it was hid in the earth till revealed, as before stated."

TRIBULATIONS OF THE PROPHET IN KEEPING THE PLATES.

According to the standard Mormon accounts—which it should be borne in mind I am constantly following in this sketch of their early history—many severe trials attended the newly

developed prophet in keeping possession of the gold plates, and getting the matter of them translated and printed. According to these accounts, the Devil must have been exceedingly busy just then in his efforts to thwart the designs of God in giving this new story of the "Everlasting Gospel" to the world. Inquisitive, and not very scrupulous neighbours invent various devices to get a sight of the "Gold Bible," as they call it; and on several occasions the prophet is waylaid and violently attacked when he is supposed to have the plates with him. And when at length the translation has been partially completed, an event takes place which strikes consternation into the hearts of Smith and his friends. A certain Martin Harris, who had been acting as amanuensis, until something over a hundred pages of the work were completed, and in whom until now the greatest confidence seems to have been placed, having gained the reluctant consent of the prophet, carried the manuscript home with him to show it to his wife and a specified number of special friends. But instead of exercising the promised care, he makes quite a free use of the precious document, and at length it wholly disappears from his keeping. A dilemma, indeed, is this, for it is evident that the manuscript is not lost, but only abstracted and carried off by some agent of the Evil One. No new translation can be made without "the power of God," and Smith is extremely doubtful whether this will be granted him a second time, and if it be some instrument of the evil one who holds the missing manuscript, it would be doubtless so altered as fatally to differ from a newly made one, and so a damaging discredit be thrown upon the whole affair; at least it is so declared by revelation through the prophet himself.

Of the actual result of this affair, we are not informed; all that I was able to learn from the work from which these particulars have been gathered, is that Martin Harris becomes disgraced for his share of the proceedings, being repeatedly called "a wicked man" by the revealing Spirit; and that Smith himself after having been severely chastised by the angelic power, is enabled to go on and accomplish his translation, employing Oliver Crowder instead of Martin Harris as amanuensis.

DEATH is simply the process by which God is preparing his children for their eternal city in the kingdom above. Death is only laying aside the garments of childhood that we may be ready to put on the garments of manhood.

A PHILOSOPHY OF MATERIALISATION.

BY JOHN E. PURDON, M.B.

PART III.

Work which has been done on a working substance, when there is complete reversibility, may be done by the same substance during the reverse action of the same engine, all conditions remaining as before. But between the two operations there may be a pause during which the temporary work done may be *directive*, though not constitutive, as regards more permanent changes in the world around, for the part played by the working substance may be supposed to be the lifting of a wire or even the casting of a shadow, which may thus indirectly render actual any amount of energy from extraneous sources. Thus, in the case of physical mediumship, any figure or instrument visible or invisible constructed by the establishment of tensions, (or otherwise) on which work is expended, whether during the act of extrusion or reabsorption, and which serves as a temporary link between the central nervous system and the work done external to the body, on resolution, may be lawfully supposed to return to the body a useful form of energy; possibly, and very probably in part, as heat, if the temperature of the body is below the standard, or otherwise almost certainly in great part as a tension related to ordinary functions of nutrition and motion. I would be inclined to advance the notion, but with great caution, that the stuff of which I speak as a real energy bearing substantial reality is the representative of the *residual stock of energy*, which is believed in by all physiologists. In any case we cannot avoid the belief that if it be derived from the blood it must go back to the blood, or as is even more probable, go direct to the tissues to which it was due before the process of diversion was effected by changes in the nervous system of the medium, at which I can only guess.

Reasoning from mediumship as a fact, and the inviolability of natural laws, it would appear that the tension I speak of was normally a residual phenomenon consequent upon will realized, and so would be, as it were, a link between events, for that which was residual becomes the necessary antecedent to the next similar act, and so becomes a moment in the physical sequence.

An illustration of my meaning is afforded by the case of rebounding locks, when one discharge prepares the gun for the next. In the gun the operating agent acts directly through the mainspring: so, according to the proposed view, does the will in the sense of determining influence, express itself through the intervention of our supposed mode of potential energy, which is thus being always expended and as constantly replaced under healthy conditions, when it may be supposed to be frittered down into animal heat, should it not be required, or should it tend to accumulate unduly. The constancy of its supply would depend on the completion of the circle of communication between the motor and sensory centres, into which muscle loops need not necessarily enter; for the practical application of the theory would appear to demand only direct communication between different centres of the brain and nervous system to the exclusion of any absolute claim on the part of their ordinary instruments of realisation.

I suggest this hypothesis as one which without violating any fixed canons would do more to account for the various, apparently different but intimately related facts of physical mediumship and mesmeric influence, than any with which I am acquainted. We have only to suppose this tension to increase and to be transferred in the case of mesmerism, healing or otherwise, to account for numberless facts. Given, that one will can deal directly with it as the necessary

antecedent to realised effort, so may we assume that another can, when its related brain is in a condition to complete the motor-sensory circle; for the tension or substance of which I speak being unorganised, but plastic, we have, without overstepping the bounds of continuity, a rational explanation of the possible communication between several distinct brains, inasmuch as in such a purely physical conception, all analogy permits us to suppose lines of force along which tensions may be exerted and along which chemical changes may be directed from brain to brain.

It must be remembered that an animal engine is far more economical than an artificially constructed one, and that part of its economy can be considered as depending upon the fact that the expenditure of the work contained in the food supplied is not immediately represented by heat and mechanical work. Some of it is stored up and accumulated in a potential form within the body, to be used at a future time, and I am forced to the conclusion that all this potential energy is not represented by organised matter. Tensions such as I suggest above must always be accounted for in summing up the potential energy of the material consumed or otherwise introduced into the body from without (as in transfusion of blood and perhaps too in mesmerism) and they in their turn may be accounted for as heat in abnormal states of the nervous system, such as fever or prolonged abstinence when little external work is done and the patient continues to live on his reserve of energy. In the cases of nervous exhaustion so frequently met with and so often relieved by mesmeric treatment we have instances of the absence of this tension and its immediate return under the action of a brain stimulus, derived from another, which thus, as it were, plays the part of the clock which will set another in motion, when vibrations can be conveyed from one to the other. Many curious phenomena such as sympathy, antipathy, "willing," can find an appropriate place in this physiological projection. The exuberance of a natural secretion, the influence of which on others is the counterpart of the function it performs in the individual, is, I think, the simplest base to mesmerism I have seen advanced, and it tallies very well with my experience in that field as well as with my observations as a practical physician. Its essence is, continuous existence in time during the life of the individual by a process of replacement.

I think the name *life-stuff*, or *sensory-motor substance*, would not be altogether inappropriate: I may call it so provisionally. This substance we must, if we grant it at all, allow to permeate the entire body, and to be in common relation with organs and instruments the most diverse. I daresay it is the blood in one of its dynamic aspects of which I speak, but I don't exactly see how to trace the identity. Some would say that it was protoplasm in disguise—perhaps it is. Others might see its physical analogue in the tail of a comet—I should be inclined to agree with them.

I may here quote a passage with a certain bearing upon this idea of life-stuff, which I have recently read in *Herman's Physiology*, translated by Dr. Gamgee, Ed. 1878. At page 124, treating of the chemical process of secretion it is said that "The formation of specific constituents appears in the case of many glands to be a process consisting of true stages. The first stage of the process consists in the continual synthetical formation of a mother substance—'zymogen;' the second in a decomposition of this zymogen which takes place at the time of secretion, and which results in the liberation of the active ferment. This process, which had already, from analogy with the process going on in muscle, been assumed to occur (Hermann), has lately been proved in the case of the pancreas (Heidenhain)."

I was a good deal troubled about the propriety of introducing an hypothetical something for the purpose of breaking it down again, so as to preserve continuity in my conception of a certain physical chain, but, having found that the idea was quite justifiable from physiological analogy, I let what I have written stand, acknowledging its crudeness and merely tentative import.

ALLEGED APPARITION OF THE LATE EMPEROR OF RUSSIA.

A curious story comes from St. Petersburg. It is related that for several nights past the ghost of the dead Emperor Alexander II. has regularly appeared at the altar of the cathedral in that city, clothed—unlike most spectres—in a richly-braided military cloak; and the apparition is accompanied by an aide-de-camp. The reigning Czar, it is said, has issued strict orders to the police to seize, if possible, the intruder, in order to ascertain whether the thing is really flesh and blood.—*Court Journal*.

MR. HUSK IN PARIS.

Mr. Cecil Husk's thirty-one *séances* in Paris gave general satisfaction; but M. de Rappard, editor of *Licht mehr Licht*, states that the Psychological Society of Paris had a series of *séances* with Mr. Husk of London, and that although some of the phenomena seemed strange, they grew less convincing as the tests were increased, which means that the last result was produced because uninformed people imposed their own conditions on phenomena they did not understand and were not allowed to control. Mons. Rappard says that able French conjurers were present, and that a ventriloquist imitated the voice of "Irresistible" quite accurately, also that the condition of darkness rendered the phenomena nearly worthless. He also adds that although Mr. Husk is said to be nearly blind, he may be a "nectolope," a person who sees in the dark. He further says that these phenomena are doubtful and stupid, and that Allan Kardec does right to denounce them when advanced as a proof of spirit intervention, therefore let Spiritualists hold on to the simple doctrines of Allan Kardec. Thus he takes up the arrogant position that belief in the doctrines of Allan Kardec is superior to any experimental investigation of new facts, a line of reasoning on the part of M. Rappard, opposed to the whole range of the experience and methods of modern science.

JOAN OF ARC:—A few communications are kept over till next week in consequence of the absence of the Editor of *The Spiritualist* in France, where during a portion of his tour he has been visiting the scenes of the chief exploits of the historical medium, Joan of Arc, examining the relics relating to her, and collecting information respecting her life.

CONDITIONAL IMMORTALITY AND "ELEMENTARY" SPIRITS.

IN TWO PARTS—PART II.

But this is not all. It is of no small importance to know what are the opinions of the most primitive races as to man's future, because theirs is likely to be the most probable exposition of the most primitive teachings. Now among the least advanced races in the world are the Australian aborigines, and these people believe in metempsychosis. Mr. G. Pfoundes told us in a letter to the *Daily Telegraph*, of October 5th:—"The black fellow wishes that 'the white fellow' may die and jump up working bullock, and that he may have the driving of him." Captain Burton, that great traveller, and noble minded man, tells us in his *Trips to the Gorilla Land*, that "Africans have a material, evanescent, intelligible future, not an immaterial incomprehensible eternity; the ghost endures only for a while, and perishes like the little great man." The above is destruction of the soul pure and simple, but with no "survival of the fittest." Nevertheless, metempsychosis must certainly be taught also by the Africans, as Captain Burton tells of being present when an African chief said to a third person present, a white man, "When so be I die, I come up for white man. When so be you die, you come up for monkey." Again, the late respected Baron Holmfeld, that good, earnest Spiritualist, in an article against the spiritist doctrine, as given in your Number of May 12th, 1876, says:—"Reincarnation is with the Zulus a belief; they hold that unprogressed spirits are still bound to earthly objects, or animals; a belief quite as crude as that of the spiritists, but less absurd." Leslie, in his *Among the Zulus*, tells us that the Spiritualism of these people "puts to blush the Davenports and the Homes." He says that they believe that their spirits, after death, turn into snakes, which they call "eklosé," and that every living man has two of these familiars, a good and a bad, with whom many hold communion.

I think, myself, that the event of spirits appearing as animals is no proof that the soul of a man ever retrogrades into that of an animal, although low spirits may have told men that they do thus retrograde; and this may have given rise to the belief in such metempsychosis as the good old Baron described. But again, I say, it is no proof that men do so retrograde; and one of my chief reasons for this assertion is, that when the apparent ghost of an animal appears to a clairvoyant, it invariably, I am inclined to

think, shows such intelligence as no animal can possibly demonstrate; and though it may be the intelligence of malice, lying, and hatred, it is still the intelligence of the mind of a man. The very fact of the Zulus commencing with their deceased fellows, who they believe are turned into animals at their decease, is evidence of what I have affirmed, that a spirit appearing as an animal is, in fact, the spirit of a man in the form of an animal. I think, also, that spirits who assume the form of animals are not necessarily the worst spirits. I have some reason for believing that such spirits have greater power in producing an aggravating bodily disease, than in causing mental anguish or wickedness. We must remember, as Huc says, that the Buddhists attribute all disease to evil spirits. And I am inclined to believe that the spirits who obsess men most dangerously are spirits that are *heard* clairaudiently; for how many poor madmen are so obsessed. And what an awful public example we have lately had of such an obsession, and its extreme danger if heeded and not fought against, in Lefroy, supposing the whole tale were not a lie. But are these unheard tempters to lying? True, Guiteau, too, declares the assassination of General Garfield to have been "an inspiration." When asked, what he meant, he answered: "I understand inspiration to exist in a case where a man's mind was taken possession of by a supreme power, and he acted outside himself." Guiteau said also: "I knew the Lord employed me, because he always employs the best material. At first I was horrified." Now here Spiritualists have a great advantage over the "orthodox," who discard spirits and the idea of them; because the former know not only, by experience, that they exist, but their powers, if yielded to; and how often their promptings are false, therefore for ill; and they ought to know also that bad fruit must come from a corrupt tree, which Guiteau did not calculate on. And how many Spiritualists does this *knowledge* save from evil, as well as from the madhouse! Where, indeed, are the guardian Angels? There is no more safety among some spirits, than in the streets of London. That, alas! has been a cry only too frequent of late, and it is to be feared with some reason on its side. What is to keep the moth from the candle? Well, if it had common sense, this would be as good as a guardian angel, if not better and more watchful, it is to be feared. It would be remembered that, even now, in these days of scorn, the proper language of the very law-courts is, that when men com-

mit great offences they are tempted of the devil; for which term, if we put, "a demon or demons," as the Revised Testament advises, thanks to the American Committee, we cannot, perhaps, go far wrong.

And what are the doctrines of the Bible on the questions we have been considering? They are composite. This destruction of the soul is, without doubt, most plainly taught in both the Old and the New Testaments, and this is in accord with the doctrine of the Theosophist; but as certainly do both the Old and the New Testament teach, and this in disaccord with the Theosophist, that, so long as the soul exists, the spirit is co-existent with it. Quite as plainly do the Old and New Testament teach re-incarnation. We can hardly doubt, too, I think, that the new Testament teaches also progress by re-incarnation, for surely John the Baptist was a nobler character than Elijah; for the Baptist was a grand, self-denying teacher of righteousness; while Elijah, with many powerful qualities, was chiefly remarkable, like the patriarch Jacob, as being a very powerful physical medium indeed (and consequently as such "an astral man" according to Col. Olcott) who proved himself blood-thirsty to a degree in the hour of his greatest success; and the reverse of brave when he fled away from the angry women who would have avenged his indiscriminate slaughterings. Though "astral man" or no, he is said to have re-incarnated and thereby got back his immortal spirit, for, according to Theosophy and Col. Olcott, every boy and girl about seven years old gets the immortal spirit. The avengement was left till Elijah's second coming, when he was himself slain, through the revenge of a woman. Surely, too, the prediction of the second coming of Jesus denotes progress, progress in world—power at least. The New Testament teaches, also, progress without re-incarnation. We have this in the doctrine of the few and many stripes, for the many as well as the few must have an end. We have progress taught also in the doctrine of paying the last farthing. Both these apply to Hades, opened up to the laity by the revised Testament. And so we see that the Bible gives argument to the Spiritists, and to the Spiritualist also, as it does likewise to the Theosophist. Did I not say that it is composite in character? So is it also cosmopolite.

And here I would desire to make a very few remarks on an observation of Col. Olcott's. He says:—"Did you ever understand what Jesus meant in saying that a man could lose

his *Psuche*? Note, please, his *soul*, not his *nous* (immortal spirit); that cannot be lost, for it is eternal and immortal."

Col. Olcott, we see, puts the *nous* as synonymous with the immortal spirit; and certainly our chief recognition of God is as *nous*. But what is *nous*? I look in *Donnegan's Greek Dictionary*, and I find *Nous* thus interpreted, and by the following words only: "Thought, Purpose, Resolution, Sentiment, Opinion, the Manner of thinking, or Disposition of Mind, the Mind in a general sense, as the seat of the passions and of feeling, Intelligence, Sagacity, Foresight, the Mind, the Understanding, Prudence, Wisdom, Judgment, Consideration, Meaning, Purpose or Object." Now I would ask Col. Olcott if he ever met with an "astral man," or "elementary" who did not demonstrate one or other, all or many of the qualities here described as the signification of the Greek word *nous*? How then, can the "astral man" have *lost* it? He may have lost his goodness, or most of it, but not his *nous*. On the other hand, when school boys wish to denote a stupid fellow, they say, "he has no *nous*," but he may be a good boy nevertheless.

SCRUTATOR.

AN INDIAN MEDIUM.

A correspondent of an English paper, says *The Two Worlds*, writing from Madras, India, gives the following account of phenomena witnessed there:

A beautiful young Rajput of twenty, by name Padmasing, is attracting much attention at Madras. I was present at one of his performances, which are like the spiritualistic *séances* in America. He began the performance by playing on the fiddle, the exquisiteness of which I am at a loss to describe. It was the grandest performance I ever heard. There was a small tent about a yard and a half in height in the centre of the house where the performance was given. This was made up of four iron bars; the base formed a square, and the top of it was a dome made up of sticks. The tent had a red satin cover. The construction of this tent, or whatever you may call it, was such that it could be taken to pieces and adjusted in a minute. Then came the "Dusavathanum." This was done by playing ten kinds of musical instruments. We had the tent examined and found nothing inside. The young man entered it and took in the instruments that were outside. All these instruments were played upon at the same time, accompanied by singing by the young man alone. Then all the instruments

were taken out; he remained inside the tent. Scarcely a few minutes after there was a noise of brass vessels. Immediately followed the noise of water being poured from one vessel to another. Shortly after he threw out two cloths—one he wore at the time he entered the tent and another. Then he rang a bell, which was a token, I think, of his performing "Pooja." At last the tent was taken to pieces, when we found the young man dressed like a beautiful damsel, and decorated with flowers and jewels after the fashion of Hindu dancing girls, and wearing white muslin with lace borders, and a violet bodice, the contents of which a constable tried to examine. Before he entered the tent he had three tufts; when he came out his head was like a female's. The general belief of the Hindus is that it is all done by the help of spirits.

SPIRITUALISM IN BELGIUM.

On leaving Brussels by La Gare du Midi for Roux, I was accompanied and guided by Mr. Alfred Crignier, of Brussels, a most zealous Spiritist. We passed by the battle-field of Waterloo, and saw there some Englishmen, probably, who were climbing up the mound on which is erected the famous English lion. At the village of Roux, about thirty miles south from Brussels, we were warmly greeted, and walked to a scattered neighbouring town, called Gohyssart-Jumet, where I was expected to address, in French, an audience of about four hundred. This place is in the province of Hainaut, and the majority of the people are employed in coal-pits, numerous here, glass factories and foundries, which are many and extensive. In the afternoon I was escorted by a group of friends to a nice clean hall, and soon after Mr. Crignier introduced me to the audience as "an American medium who had come to teach them the American way of proceeding." For two hours I stood on the rostrum, addressing listening ears and eyes that sparkled with lively interest. For one hour, at least, I examined men and women who came forward to submit to a psychological examination and learn what to do to be developed as mediums. In several cases I described spirits about some, and in others saw also what was required to benefit the cause and their desires. Mr. B. Martin, of Brussels, comes periodically to these people, and as he is an able lecturer he has done much toward keeping the ball rolling. But the real soul of this organization is Mr. Alfred Crignier, my companion and friend. After the Conference

we went—quite a number of us—to the house of Mr. Emile Lefebvre, who will assuredly become a successful spirit-photographer. He showed me several plates, on which were very good beginnings of faces. I was impressed to tell him how to proceed in future, and have no doubt his perseverance and zeal will be amply rewarded. I found here good elements to develop a materializing medium, and described a person suited for such development so accurately that she was recognized at once—the spirits requiring that *absent* person as their medium for that purpose. At this gentleman's house the table was laid, and all present partook of the warm, brotherly fare. These Walloons are an intelligent people, the Yankees of Belgium. On leaving I was surprised to find that my hotel bill had been paid, and I was forced to accept the amount of fare from and to Brussels—it being a rule so to do toward all who come to these friends to address them.

I went next with friend Crignier to another group, which he established and patronises. It was on our way back to Brussels, at a village called Mont St. Guibert. We were expected, and escorted to the *séance*-hall by six members of the fraternity. Here I addressed some thirty people for about two hours, and, as at Roux, I found good elements of mediumship, which I individually surveyed and described—to the satisfaction of all—and established several circles on a new plan, *with music*, which is generally omitted in Europe. While we were entertained at supper at Mr. Bouffieux's house, I was influenced to sketch a spirit-picture, which was fully recognised. It startled and pleased every one. I was asked also to describe the disease of a lady present, which I did satisfactorily. The fraternity here is not numerous, as at Roux, but it has had to contend against strong clerical warfare and face a lawsuit, which ended well, however. The people here are poor, but very tidy. A cotton factory gives employment to a few hundred. The mechanical overseer of it is our host, Mr. Bouffieux, who is a great mechanical genius.

At Mr. Crignier's residence, in Brussels, I organized the select circle held there on a new and quite successful basis, as remarkable manifestations occurred at the second *séance*. Two American Spirits, one "Charlie," one "Red-skin," were brought forward before my vision as immediate controls of this circle. The first entrances a sister of Mr. Crignier, and has already won the friendship of the whole party by his sayings and doings. At my suggestion

a large music-box was purchased, and at the next *séance* "Charlie" and "Red-Skin" both showed their satisfaction. They and other controls have assured me that they will be able to perform good feats through this circle, and awaken thereby the attention of others. Mr. Crignier deserves to be repaid, in that way, for his untiring and devoted endeavours. And I, as an organizing tool under celestial guidance, feel already elated at the success. Mr. and Mrs. Verheyen, at whose house this circle is held, are heart and hand in the cause, and so is Mr. R. C. Van Prehn-Wiese, a gentlemanly Hollander residing in Brussels. From what I have seen I feel confident that the cause will gain much in Belgium, when circle-holders and Spiritualists at large are made to understand proper conditions. The works of Kardec are the only ones in circulation here, and they fail much in a practical sense. Like boys coming out of sectarian colleges, the Spiritualists on this continent would seem to have to learn over again to be up to the time with us. Apart from that, a prevailing notion is active among them that most spirits communicating are in a bad way and require to be *prayed* for; hence prayers innumerable, and little done to enlighten themselves.

HENRY LACROIX.

OF THE FUNDAMENTAL CONDITIONS OF
TRANSCENDENTALISM.

VII.

It may be very well objected that the fact of having recourse to mythologies in the treatment of a subject implies a want of reasonable assurance as to its foundations, since fables are composed of such elastic and ductile matter, as may easily be drawn to clothe all sorts of notions, and to procure the sanction of antiquity for meanings they were never intended to convey. It is quite possible, on the other hand, to see no rational purpose whatever in such traditions; every sort of barbarous imagination and folly has been of late imputed to the ancient mind, anything rather than the wisdom that it lays claim to, and which is no longer recognised. It is remarkable and even suggestive of something extraordinary in their origin that the myths themselves should yet survive over the mass of unprofitable interpretation that clings to them fresh, inimitable and potent as ever to provoke more.

To interpret is, however, no part of the present attempt. Such myths, if any, as belong to sacramental foundations can find a full solution only through a recapitulation of

their origin; this they commemorate meanwhile, and the Protean story has been accordingly now rehearsed, not for its own sake, but in order to illustrate the obscure threshold of self-knowledge and of divine intuition, as opened through a philosophic reduction of the sensorial basis, which it summarily represents.

Or, if, notwithstanding all the intense vitality and miraculous attributes that are ascribed to this dæmon, someone is disposed to look on Proteus still as a mere jelly fish, will he not—if he be at the same time looking for something more solid in existence—reconsider his foundations, and the before-cited advice of Plato in the Alcibiades, as to where, wherewith and for what to look within?

The kingdom of organisms is shewn by the first philosophers to be adamantine in respect of its axis, about which the whole mobility of nature depends, as one amongst innumerable witnesses speaking of the same fundamental dynamic observes, the One nature (or sensuous circuit) is such, it may be seen with the eyes, and felt with the hands, and is subject to alteration almost in every moment. You must pardon, as says Apuleius, this strange expression, because it makes for the obscurity of the thing. The other nature or principle of substance is incorruptible, immutable, constant, one and the same for ever and always existent, which not only by a penetrative cognition is perceived, but by the mental glance or intuition (*acie*), as are those objects which are divine.*

Will this substantive principle therefore be esteemed less solid perhaps, because it is said to be the object of the mental eye rather than of the eye of sense—of the light that lighteth every man rather than of the darkness which comprehends this not—but which contrariwise looking to that other nature that is akin to its own obscurity, thinks itself to be the only sight? For the divine eye is not evolved yet, neither is the natural understanding conversant with the supernal objectivity above referred to, so long as the alter-motive or self-will holds it in possession and prevaricates about its source. If this source truly were evolved there would be no need of philosophic testimony, much less of myths to pourtray the energies of soul in her struggles towards regeneration. The law is self-demonstrative in life, as it is superlative in conscious power; and if you are willing, as says Plato, to energise according to this intellect, you will have demonstration bound with adamantine chains.

* Apuleius on the Doctrine of Plato, book 1. J. Reuchlini de verbo mirifico, lib 1., cap ix. The Timæus of Plato, 1 and 2.

But the present investigation is rudimentary and about the beginnings of wisdom. Laurenz Oken—than whom no physicist better agrees with sacred traditions—likens the protistal kingdom of nature, ontologically speaking, to an iron bar. The kingdom of Organisms is, he says, an iron bar in which the magnetic poles originate, vanish or change according as the polarizing magnet is removed. Organisms change because they are numbers, thoughts of God. The process of change in organic individuals is that of their destruction. But this destruction is as nothing for nature. These originate again, in the same moment, other organisms in other situations. The process that destroys the poles is only one that affects their change. The world organism only is eternal, and devoid of change with the exception of that which is within its poles. No individual organism is eternal, because it is only a changing pole of the world organism. There is no constancy in the individualities. Change only is persistent.*

In this world change dominates, there is no perfection here and those mobile individualities, monadules, are the mask of our Proteus which hides the logistic Man, who changes not, does not dissemble, but has the form of truth and reason.†

There is no getting at this truth but by the binding of his ambiguity. It is the Will of the new Concept, of the incipient hero, and this not without divine assistance, that goes in, it may be remembered, for the Pharian emprise; a forlorn hope in either case, as it were the head of a desperate resolution; a few great fishes only dare approach the monarch at his zenith where he was lately left by this digression, free, under survey with his scaly herd at liberty and unrestrained.‡

But if force be applied to such a nature, if by another will entering into its foundation, its polarity be arrested, it, on the contrary, being brought under this necessity, changes and transforms throughout the organogeny that constitutes it. In other words, if the spirit of this Protean body be set at liberty, which cannot be until his alterity is bound, he will discover all the essences of the universal centre.

“Tum variae eludent species, &c.”—GEORGIO I. IV. 405.

For the matter or basis of sensibles is never extant without form; but there is always the whole body, affirms the experienced Plotinus. Apuleius quotes Plato to the same effect.

* Physiophilosophy, Organogeny, 916.

† Clemens Alexandrinus Pedagogus, lib. 111. cap. 1.

‡ End of No. VI. under this head.

Hence, to those who retain him, confirms Proklus, he appears to be all things.

“Water and fire divine and all that creeps
On Earth.”*

For such forms as he possesses and comprehends, or such as he perpetually is, such does he appear to become when the forms are considered separately through the divisible conception of those that behold them, not according to their primary but their participated subsistence. At the same time therefore that this basis is one, it is composite, and Intellect (i.e. the alterant agent in the process) discovers its twofold nature; for it divides till it arrives at that which remains simple, formless, white sedentary, substance; and which is no longer capable of being analysed even by its own sight. So far the rational analyst is able to proceed into the profundity of body; so far, that is to say, as to a pedimentary contact with the absolute basis without being submerged, because its anchorage is there already; no accidental forecast, it may be reminded, but the intuitional half of a total reason lights the way which declining from its vertex is seen and being apprehended radically, knows where and how to direct and draw the supplanting concept into her rest, which is his resurrectionary life; sufficient not only to renew the resources he had forfeited but eventually to multiply and maintain them.

“Ipsa ego te, medios cum sol accenderit cœtus,
Cum sitiunt herbes, et pecori jam gratior umbra est,
In secreta senis ducam.”

GEORGIC I. IV. 405

The way of Wisdom at this crisis is not to build up but to let down the old image in order to make room for the new, and before all else to prove for this one a true foundation. The more the rational arrest presses from the onset therefore, the greater would be the force of resistive condensation it would meet. The condensation of the substance would proceed from the polarisation of the analytic light; as the activity of the light would increasingly constrict the matter which in turn seeks to convert the analyst into itself: thence evolving an antithetic amphibolous evasion, coagulating, more and more desperately wrestling, as the poets indicate, until reduced to the last phantom of its ability, the vexed motive turns through indifference into its centre which is the syncope and death of all things except this Protean recess which identically rallies (these being present) upon his new relations.

But centrifugality originates only in a con-

* Proklus on the republic of Plato, par. II and III; Apuleius on the doctrine of Plato, book II; Plotinus on Matter, par. V; Odyassey, book IV. 565.

strained manner and with reluctance. The primary act always seeks the centre and only moves towards the periphery because it has no longer any place there; and this happens when another Will enters into possession. The direction towards the centre, is however an act which never ceases to operate, and this fundamental perpetuity of Being appears to be signified by that strange turn and struggling of the eyes of Proteus, when Aristeus and Cyrene, severally standing within the sweltering precincts, relentlessly pursue the self-evasion out. The sphere exists in an uneasy state because it has no place in the centre, no refrigerative aliment of rapid motion; and this uneasiness is the motive that compels the defensive will to oscillate.

“Vi denique multa
Ardentes oculos intorsit lumine glauco.”

GEORGIC I. IV. 450.

Whereupon issues a new dawn out of the night of matter, and the sought-for revelation follows which leads on thence through further sacrifice to an expiation of that imputed transgression and lapse of primary relations which is poetically adumbrated as being the latent cause of previous and of succeeding misfortunes.

As of all substances that come into our hands, explains a more prosaic teacher, this Æther is the first that brings us news of another world and tells us that we live in a corrupt place; for itself is a pure essence; a thing not touched by any material contagion; in which sense it is called by Pythagoras the Free Æther; and that, explains another, because it is freed from the prison of the matter through which it evolves; and being preserved in its original liberty, it is warm with the fire of God; and by an insensible motion heats the whole dependency. Because of its purity it is placed next the Divine Fire and becomes the first receptacle of the influences and derivations of the Divine or empyrean world which henceforward this turned eye may be supposed to regard; being in relation also with other reconstituted centres, it will be attracted to their common goal.

NOËMON.

SPIRITUALISM IN HUNGARY:—The Baroness von Vay (Countess Wurmbrand) informs us that she recently attended a *séance* at the Spiritualist Association at Pesth, at which a good trance medium officiated, and some excellent evidence was given by means of automatic writing. She adds, in allusion to the great fire at the theatre, “The catastrophe at the theatre is in everyone’s mind; it is a great warning; the ‘merry Vienna’ is very sad now.” She then goes on to speak of the pleasure afforded her by the visit of Miss Corner. The latter has recently, by permission, dedicated a short psychological romance to the Baroness von Vay.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipsic 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.

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

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

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

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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.

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CHAPTER II :—Henry Slade's first visit to Leipsic—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.

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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.

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