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AN EXPERIMENTAL RESEARCH.

BY JOHN E. PURDON, M.B.

On the morning of the 4th inst., while making my round of the wards of the Station Hospital, Guernsey, a report was made to me by Private W——, aged 28, and by Private L——, aged 25, that occurrences of an unnatural character (*sic*) such as inexplicable knockings, and the presence, visible and tangible, of a hand, and the figure of a man, had caused them both apprehension and discomfort from loss of sleep.

The men being in the prisoners' ward, the windows of which are provided with iron bars and the door of which is always locked, the key being in the possession of the sentry posted on the hospital gate, it was evident that nothing but an imposition on the part of the men, or a natural, but hitherto uninterpreted series of events occurring in conjunction with peculiarities of the nervous systems of human beings, whereby their normal expressions were modified, could account for the observed facts, as reported to me.

Being very familiar, from long previous experience, with a certain class of cases presenting symptoms of functionally deranged innervation, I proceeded according to my own method to investigate the subject, and to apply principles previously discovered by me in this field of research. On the night of the 4th — 5th of January, I sat for some time in the room with the men mentioned, the light being turned out so as to leave the room quite dark, with the door locked, and the key in charge of the sentry.

During that time I heard knocks several times, but I did not attach any special importance to them, my investigation so far being merely preliminary. On that occasion, I entered the ward, where the two men alone were confined, about 11.50 p.m., leaving it about 12.50 a.m., on the 5th of January. At that time the hospital was perfectly quiet, and the slightest sound could be heard. This hour I have found a satisfactory one for investigations, for the above reason.

Since that date I have spent a considerable

part of each night, with two exceptions, in the ward with the prisoners, and I have made as minute a study as I could of the nervous equilibrium of both the prisoners, through the study of the blood stream and the variations of the circulatory apparatus. I am satisfied that the nervous system of the man W—— is highly excitable; the cardiac control is very imperfect, the changes in the pulse tracings showing that the slightest emotional influence or change of position finds itself registered through the abnormally responsible cardiac centre. The opposite sides of the body present marked differences when analysed with the sphygmograph, the right side also showing a decided dilatation of the pupil, the index of a want of proper balance between the antagonising muscles, the nervous supply of which is from different sources. This nerve strain, I may add, is one of the commonest signs of the neurotic temperament in the young soldiers of the present day, and the application of the principle upon which it depends, when generalised, is of great assistance in enabling one to understand the disturbing influence at the bottom of many, so-called, nervous complaints. The second prisoner, private L——, though steadier in his circulation, is far from normal, the state of disturbance of nervous and hæmic equilibrium being exemplified by the fact that he has lately had bleeding from the left nostril on three successive mornings, at the same hour, knockings in the room having been well marked the night before; an occurrence which may have been more than casual, for I have some remarkable records of epistaxis accompanying the expression of abnormal nervous activity with physical indications of the same. I may mention that of these men W—— showed indications of the arthritic diathesis, the type being a mixed one, the lymphatic and the nervous elements being both well marked. The diathesis was also arthritic in the case of L——, the strumous and the nervous types being evident in his case.

Private W—— stated he had suffered from a form of epilepsy from the time he was five years of age until about five years ago. He noticed that the attacks became less frequent after marriage. Private W—— was the son of a man who indulged in alcohol to excess habitually and who moreover had been born deformed.

It was thus evident that in both cases there was a strong predisposition to abnormal nervous states, and I may add that there was a clear and connected story of prevision sadly and

terribly verified in the case of W——'s mother, while there was also an account of some appearance out of the common to the mother of the second man, at or after the death of her brother.

While making my preliminary enquiry a remarkable discovery was made, which complicated the physiological investigation undertaken to elucidate the proposed mystery. On the opposite side of the wall of the prisoners' room was located a married couple, two most respectable people, an hospital orderly and his wife, the young woman presenting just those symptoms of derangement of the nervous system which are classed under the hysterio-epileptoid type, but to an extent which, generally speaking, would be hidden from the eyes of all but those of the expert, except during an attack of insensibility with spasm, which occasionally occurred. There was an account of an early history of fright followed by a "fit," and the continuance of similar attacks at intervals until after marriage. I had, strange to say, had this case brought to my notice at the same time, and indeed shortly after the report was made to me that the men in the prisoners' ward had been disturbed by something in the shape of a hand a week before, and by something bearing the appearance of a man with perfect features and form sitting on the bed, showing weight as a man would, on the night before; but it was not until I was engaged in my investigation that I noticed the dates in the two cases corresponded, namely two attacks of an epileptoid character on the part of the woman, at an interval of a week, and the appearance of the hand and the figure of the man on the corresponding nights.

It was very soon evident to me that I had the problem of the "medium" under favourable terms for investigation and I at once attacked it with the sphygmograph, with the view in the first instance of furnishing indications of a possible *rapport* between the parties on opposite sides of the wall, who were unknown to each other, and in the second place of providing myself with a fixed record of the changes in the prisoners' circulatory apparatus, or rather of the nerve centres directing such changes, (or perhaps I should more properly say permitting such marked changes through a deficiency in their correlation); the data so obtained to be used in the discussion of the problem in general terms by the application of general theorems.

These three cases are typical examples of the class I have been studying for the last ten

years or so, whenever I have been fortunate enough to come across them. The young woman's case is almost the exact parallel of one I studied in India, in which there was also a history of epileptoid hysteria with hauntings, visual and auditory, set up by the nervous disturbance consequent upon working a sewing machine with the foot, that and the vibratory motions experienced during railway travelling often causing mischief in the instances of individuals with unstable nerve tissue.

I should have mentioned that my female patient in the present study was much troubled by visions of people about her before she had an attack, these creatures appearing to her as real and solid as those of flesh and blood. She also presents at times very marked indications of unequal nerve tension on different sides of the body as shown by pulse and eye. She stated to me that she had been working with a foot machine for some time previous to her present symptoms, *i.e.*, occasional hæmicrania with loss of vision, pain in the right side, low down, loss of consciousness, &c., &c.

To resume, I spent several nights at the ward with the two men mentioned above, and there could be no mistake as to the accuracy of the account they gave of the knockings, which were evident, though not very frequent, and which were of the same vague unlocalisable character so often heard by those who take the trouble to seek for them. I may mention that there was a metallic sound often heard, which appeared as if it came from a portable closet in the room; the men themselves, who displayed great intelligence and confidence, (when once their fright was removed by their introduction to the rational side of the phenomena), telling me that the explosions were relatively frequent in that quarter; one of the poor fellows going so far as to theorise upon the analogy existing between the observed phenomena and those exhibited by the loadstone—he had in a vague way grasped the idea of an attraction between his or the other man's body and the metal can.

All doubt in my mind as to the genuineness of the knocks being set at rest by my own repeated observation in the locked room with the sentry on the door, and the ward over head cleared so as to avoid noise, and the observations, moreover, being carried on in the night time for the same reason, and from the fact that the knocks were periodic in their advent, coming on about 5 o'clock in the afternoon, I set the men to observe, and report to me all

they could hear or see. Their account was strictly in accordance with all I have learned from the best sources with regard to the nature of the same phenomena.

During the ten days that my observations continued, I took many scores of traces with the sphygmograph finding the likenesses between the curve of Private W— and the young woman next door to be often remarkable. On one occasion I found that Private W—, Private L— and myself were showing the same pattern almost exactly. That night our neighbour was eliminated as a disturbing cause? for she was laid up with a very bad sick headache; this was the night on which the knocks were heard loudest and most frequently. My proposed explanation of the whole story as told to me by the men is, that in the production of the knocks Private W— was primarily engaged and possibly Private L—. I have a slight upport to this belief, because last night the knocks were nearly nil, possibly from the fact that twenty drops of solution of morphia were put into his evening medicine, for I thought it highly probable that such a result would be the consequence of its exhibition.

I must mention that just at the time the knocks were first heard, Private W— got an attack of muscular rheumatism, and I believe these nerve explosions are related to the same, that in fact they may be in some way related to that extraordinary disease chorea.

The rappings did not indicate any intelligent manipulation in the background, though I must say that on several occasions when I was speaking to the men or offering explanations, a rap would be heard at an appropriate moment. This, it is easy to perceive, might depend upon, or be related to, an effort of attention on the part of the man, the motor response to such mental state expressing itself through an abnormal channel.

If this view be regarded as tenable, the relationship of the case to chorea would be supported on grounds of analogy.

There is but one possible explanation of the appearance of the hand and of the man in the room, and that explanation is deduced from the general theory of representative images which I adopt, and into which I cannot enter now. On the two nights in question, the woman on the other side of the wall suffered from attacks of an epileptoid or hysterical character, which are always accompanied by disturbance of the visual centres in the cortex of the brain. The man and the hand were then, according to my views (from the physical standpoint) *solid*

dreams, real things in space, the outline having been *sketched* by the woman and *filled in* by the man.

The sphygmograph or pulse-writer, is an instrument, which by means of a needle moving forwards and backwards under the pressure of the pulse, and a spring (which restores the needle to its original position at the beginning of the stroke) combined with a slip of smoked paper moving forward at an uniform rate, presents us with a curved line, the rhythmic continuity of which is the sign which supplies with information as to the state of the pulse and the nerve centres governing the the circulatory machinery. I have used the instrument almost entirely as an indicator of the psychical attitude of the nerve centres governing the circulation of the blood. A word will serve explain my meaning: I attached a sphygmograph by means of an elastic tube to a small steam engine, and by turning the fly wheel according to any jerking motion I chose, I had a certain *sign* of the chosen mental configuration presented to the eye, the elasticity of the tube of course entering as a necessary factor. Using my mouth in place of the engine, I could show the rhythmic contraction of various muscles of my mouth, &c., and perceive when there was a break in the curve from fatigue or mental confusion.

Now the conscious self working through volitional impulses, being exchanged for the unget-at-able psychical standpoint of the medulla oblongata, we see that we can in a vague and rough way trace a parallelism between a higher self and a lower agent of self, constructed on the same psychical lines, when we use the sphygmograph as an index and the blood as the transmitter of the pressure of the heart under the varying guidance of the nerve centres. I was working with the sister of two of the best known mediums in England, when, seeing the needle jark, and the trace change its character as she said that a certain well-known figure presented itself to her mind's eye, it flashed upon me that the sphygmograph might, with patient work and multiplied observations, be made to tell a vague symbolic story of the important change in the centres directing the change of rate of work in the body, and the relation that might exist between individuals when so engaged, as to have similar distributions of work-plan or work-image within the body. I have worked ever since with the hope of realising the possibility of that idea.

I am driven to adopt some such view, at

any rate provisionally, from the results of my studies of these apparent nervous relationships during my charge of the Station Hospital, Guernsey; and I think that the application of the same hypothesis of interaction between nerve centres of different individuals so as to account for community of feeling, volition, and thought, is not insuperable; for the tensions which precede knocks, raps or movements may be regarded under other conditions as directed from one nervous system to another, so as to explode in the centre appropriate to the instrument of expression in *another*, to the neglect of the analogous instrument of the originator himself, a conscious or even sub-conscious knowledge of the operation being impossible to both parties, except as a secondary event from without, given as a representation of the external world through the agency of the senses. This, it appears to me, would follow from the accepted theory of consciousness as *sensory motor* in its essence; volition, with sensation and the perception of motion, being necessary to the *individual man* for the recognition of the fact that it is *his* act and *his alone* which he perceives from inception to execution.

In nature the joint products of two nervous systems may or may not come under the category of monstrosities.

The development of some of the ideas here advanced has, I believe, enabled me to recognise certain interactions between the nervous systems of different individuals at special times and under peculiar determining conditions. I have seen them in the case of friends and relations, and during the performance of those psychological experiments call "Willing." I have also seen them, I believe, between nervous subjects in hospital and between doctor and patient, and lastly I have seen them, or rather the above assumed (whether correctly or not remains to be proved by an extended experience) symbolic expression for them, in the identities I have found in the pulse tracings of individuals at other times as different as possible.

What these interactions may be, and what the class of physical quantities may be which represents them, I am not of course prepared to say; but considering the fact that all the cases presenting similar symptoms and histories which I have examined in and out of the army, have shown me the two sides of the body out of gear to an unmistakable extent, I am inclined to advance the hypothesis that a physical disturbance of a rotational character is propagated through space from the body of the in-

dividual in a state of strain, and that there may thereby be a reasonable analogy to the acknowledged principles of magneto-electric action at a distance, but vastly more complex in its study from the fact that the polar instrument and source of energy are within the same body, the transmitting medium being in addition a form not alone of sensuous, but of even a more radical intuition.

PSYCHOPATHY.

By the last Australian mail we have received the following additional instances of cures effected at Sydney, through the healing mediumship of Mr. Milner Stephen, the Australian barrister. Some of his cures are effected by the single command to "rise and walk," as sometimes ordered by Dr. Newton in America, and "Jacob the Zouave," in Paris:—

LEG LENGTHENED.

427, Liverpool-street, Sydney, 24th November, 1881.

G. Milner Stephen, Esq.

Dear Sir,—I have much pleasure in certifying to the wonderful cure which you recently wrought upon my daughter. She was induced to apply to you for relief by another young lady, who had derived great benefit from your treatment. My daughter had been suffering fifteen years from hip disease. The leg affected was weak and attenuated, and two inches shorter than the other leg, and the foot was smaller, necessitating the wearing of a high-heeled boot. She was so very lame that it was painful to see her walk. Now, after being treated by you, the affected limb is growing strong, and the foot larger, and my daughter can wear an ordinary boot, and plant her foot firmly on the ground; and she has lately danced at an evening party. I have, therefore, reason to believe that the improvement in my daughter's case is permanent, and that in course of time she will be perfectly cured by you. Feeling grateful for your success, I am, dear Sir, yours faithfully,

WALTER D'ARRIETTA,

Overseer, Government Printing Office.

ASTHMA AND LIVER COMPLAINT.

I hereby certify that having suffered from asthma and liver complaint for nine years, and treated by four doctors without any relief, early in June I went to Mr. Milner Stephen, who only treated me three times, and after the third treatment I was entirely cured, and have continued so ever since.

ALFRED ERNEST BAKER.

Moorfields, 3rd November, 1881.

Witness—S. Herbert.

RHEUMATISM.

I have had rheumatism in my knees and arms for the last eighteen months, and I have not been able to use my hands for the last six months. I have had medical advice but no relief. Mr. Milner Stephen to-day ordered all pains out of my knees and arms; and I can now move my arms about freely and can walk easily.

Mrs. CHAMBERS.

Kent Street, November 21st, 1881.

Witness—M. F. Allman.

STIFF KNEE.

I have had a stiff knee, very much swollen and very painful through scrubbing, and I could scarcely walk. I have been an outdoor patient of the Infirmary, but got no relief. I came to Mr. Milner Stephen, and he instantly took all stiffness and pain away by placing his hands on my knee, and now I can walk quite comfortably.

Mrs. BISHOP.

Francis Street, Glebe, 21st November, 1881.

Witness—M. F. Allman.

CHRONIC DISEASE OF THE SPINE, THIRTY YEARS.

Mrs. S. Pearson, of Balmain, returns heartfelt thanks to Mr. Milner Stephen for the cure of a chronic disease of the spine, over thirteen months since.

SCIATICA IN HIP.

Mr. G. Searle, Green-Road, Moore Park, had his pains "ordered away" by Mr. Milner Stephen without touching him, and he walked out of the Hall with comfort.

M. F. ALLMAN, Secretary.

17th September, 1881.

ACUTE RHEUMATISM.

I have been in bed nine weeks with acute rheumatism. The pain was frightful. I could not shut one of my hands, nor move the arm at all, and my ankle was dreadfully swollen. I came to Mr. Milner Stephen, who has just breathed into my neck, and then told me to rise and walk away. My arm, hand and ankle are restored, and I immediately walked in his hall quite cured, and free from pain.

S. JONES.

Judd-street, Woolloomooloo, 29th September, 1881.

Witness—Miss Alice Jones.

MISCELLANEOUS CURES.

The Sydney Daily Telegraph of November 30th last, says of Mr. Milner Stephen:—"This gentleman is still pursuing his present vocation of healing diseases which had resisted the skill of the medical faculty up to the time of his treatment. That a large measure of success has attended his efforts there can hardly be a reasonable doubt, in the face of the numerous testimonials which have been published in the public journals, besides the press reports of his public healings in this and the adjoining colony. At the commence-

ment of Mr. Milner Stephen's career we gave full notices of this extraordinary, and, as respects these colonies, unknown method of cures by the simple process of breathing through red flannel, laying-on of hands, or the still more wonderful mode of ordering away the disease or other affliction from the sufferer. During the last few weeks half a score of testimonials out of twenty odd cases, as we are informed, have appeared in the press, certifying to the patients' legs having been sometimes instantaneously lengthened from two to six inches. The names and addresses of the parties are given (two young ladies having married since the restoration of their limbs!) and there is quite a collection of crutches, and 'block boots' to be seen at the Victoria Hall, which have been left by the donors with Mr. Milner Stephen. With such evidence as to this class of cures, backed by the high testimony of all their acquaintances, who have been astonished at seeing hitherto lame young ladies walking, and even dancing without a perceptible limp, it is idle to say that this class of affliction at all events has been imaginary while it is imputing fraud to the operator, patients, and witnesses who are parties to each testimonial.

"Reports have appeared in this journal noticing the marvellous cures at the public healings by the processes before mentioned. Mr. Milner Stephen advertises in another column that he will heal in public on Wednesday afternoon, the 14th December. Those who feel any curiosity on the subject should accept Mr. Stephen's invitation to 'come and see.'"

THE FUTURE OF THE SPIRITUALIST NEWSPAPER.

None of the English Spiritualistic periodicals are self-supporting, although *The Spiritualist* is probably by far the nearest to that position, and all of them are kept up by voluntary subscriptions. In consequence of a subscription list not having been for many years past opened in these pages, and in consequence of only a score or two of old-established friends having taken any practical notice of the circular issued annually requesting support, so few special contributions have been received during the last three years, that unless something is done at once it will be necessary to cease issuing *The Spiritualist* after next Friday, or Friday week.

The chief reason is that the annual donations have been too small to enable me to pay off the liabilities incurred up to three years

ago, for too much literary and scientific work in Spiritualism. Yet, in spite of the long general commercial depression everywhere, and the specially heavy depression caused in Spiritualism by the acts of the Fletchers, those old liabilities have been with the help of a very few faithful friends, much reduced during the last three years.

The less a Spiritualist periodical asks for donations the less it receives; hence, one which tries to become self-supporting on its own merits, and rarely asks for aid, is worse supported by donations than a journal inherently weak, and more expensive to the movement.

This journal, which I believe is far less expensive to keep alive by donations than any other in England, can only be continued by a liberal response at once from its readers, and if *all* did something, (which they never do), there would be no great expense to anyone.

I wish to raise £300 to get lifted out of the anxieties of some years, caused by working nearly single-handed to clear off old liabilities incurred in pushing on the literary and scientific work of Spiritualism, to which I have given time and work beyond my strength. Future expenses have been much reduced by my recent abandonment of nearly every kind of work I was doing in Spiritualism, except the bringing out of this journal, and I now give much of my time to literary work, as in years gone by, on the secular press.

As in the present depressed state of the movement it would be difficult to raise amounts which were easily forthcoming in better times, some years ago under the old *régime* in Spiritualism, will those readers who wish to help me out of past liabilities, kindly send in donations at once to make up a sum of more than £150, accompanied also by orders for the proposed cheaper copies of Professor Zollner's books, such orders to be equivalent in the aggregate to £150; the latter amounts need not be paid till the book is received; the former are both urgent and necessary.

The future of this journal is thus left this day in the hands of its readers, most of whom have worked with me for so many years on such excellent terms.

AMONG the friends who have never swerved in their support to this journal, the most munificent has been Mr. Charles Blackburn of Didsbury; had it not been for him especially, also for about twelve other supporters, *The Spiritualist* could never have done the work it has done in Spiritualism. W. H. HARRISON.

38, Museum Street, London.

ZOLLNER'S TRANSCENDENTAL PHYSICS.

Some time ago, when a translation of the record of the experiments in transcendental physics, made by Professor Zöllner, of Leipsic, was wanted in this country, we incurred the risk of bringing out the English edition with its costly engravings, and in so doing were aided by copyright privileges given by Professor Zöllner, and by the valuable literary work of the translator, Mr. C. C. Massey. A cheap issue of that work is wanted in England, and the chief cause of delay in its appearance has been the pirating of the English version by a Boston (Mass.) publishing firm, without the sanction of the author, translator, or publisher. This act of piracy, whereby the firm helped itself to so much valuable work of individuals, cut down the sale of the first English issue in America, where Spiritualists are most numerous, and in Australia.

However, the time has now arrived for an issue of the work at a cheaper rate in England, if the Spiritualist public will come forward and subscribe for copies. We are prepared to re-issue the book at the rate of 6s. a copy, or four copies for £1, to those friends who at once enter their names as subscribers, providing a sufficient number of such subscribers comes forward to warrant us to go to press with the cheaper volumes at all.

To all who do not thus give their orders in advance, the price of each volume of the proposed re-issue will be 7s. 6d.

It would be good for Spiritualism if the book could be more cheapened than this. The difficulty is that Professor Zöllner gave us permission to print only a limited number of copies. As the American publishers have, however, since then supplied the American and Australian markets by helping themselves to the work, Professor Zöllner's intentions, thus thwarted, have probably been changed. We have written to him asking him if he will withdraw the limitation as to the number of translated copies to be issued; if he does so, the public and those who respond at once to the proposition above made, shall receive the benefit in a still larger supply of copies than the number covered by each amount for which they may now enter their names. It is understood that in this proposal, subscribers guarantee the amount in any case, but that there is a bare possibility of the number of copies sent in return for the same being varied in their favour.

While these arrangements are pending, and while the proposed re-issue is being printed

and bound, the present price of the book will not be changed.

THE RISE AND PROGRESS OF SPIRITUALISM IN NEW ZEALAND.

So much Spiritualism is mixed up with what is called the Freethought movement in New Zealand, that there the two words almost convey the same idea. The last mail has brought us much information on the early history and growth of the movement in that colony, and records in relation thereto in various numbers of *The Echo*, of Dunedin. From these we learn that in 1865 or 1866 an association was formed, mainly by assistant grocers, for reading essays and for discussions; this collapsed in two years, when some of its members united in "The Dunedin Mutual Improvement Association." Spiritualism was then beginning to be spoken of in whispers, and a letter in pamphlet form, said to be from the pen of Mr. Stout, was addressed to the Synod of Otago, setting forth the claims of the new heresy. Mr. W. D. Meers, who had then recently arrived from London, was asked by the Society and consented to lecture upon Spiritualism. The lecture was delivered in St. George's Hall, Stuart Street, on the 7th June, 1870; the Mayor, Mr. Thomas Birch, in the chair. This may be considered the first freethought lecture ever given in Dunedin, and at its close Mr. Birch said in reference to Mr. Meers' doctrine of universal salvation that "he had never felt so comfortable in his life before."

Shortly after that the Rev. Mr. Scrimgeour lectured on the same subject in the Masonic Hall. His lecture was attacked, and he defended himself in the daily papers. Mr. James Smith, of Melbourne, was then a staunch advocate of the new faith, and about that time he visited Dunedin with the view of giving a series of lectures. The Mutual Improvement Society readily extended its aid. The lecturer, apart from his Spiritualistic opinions, represented the modern school of Theists, and clothed the doctrines of that school in choice language.

As may be supposed, the Mutual Improvement Society had now won honours in heresy. One clergyman stigmatised it as a coterie which met in the Athenæum and drew inspiration from the *Fortnightly* and *Westminster Reviews*. Popular feeling did the Society no harm, but the work in connection with it continued to devolve on the three or four members who had first taken the initiative, and mainly from that cause the Association was allowed to dissolve.

But the spirit of inquiry was now abroad. Spiritualism had won its converts; Spiritualists entered on the ground just vacated by the Mutual Improvement Association, and many members of the latter joined the new society, which was known as the Spiritual Investigation Society, and from this amalgamation of parties arose the amicable feeling that has always prevailed between Spiritualists and non-Spiritualists in Dunedin.

Messrs. Peebles and Dunn, Spiritualistic lecturers from America, visited Dunedin about this time. The former has been a Universalist clergyman, but he brought with him all the enthusiasm of recent conversion to Spiritualism. One incident of Dr. Peebles's first visit must be mentioned. Mr. John Logan was a deacon at Knox Church. He attended the doctor's lectures on the Sunday evening. For this offence he was excommunicated by the Presbytery, and on his appeal to the Synod his excommunication was affirmed. Spiritualism gained by this outburst of zeal, and Mr. Logan aided the movement by circulating many tracts, books, and pamphlets at his own expense, and presenting papers and books to various public libraries. Mr. Stout was President of the new Society, and it was at the annual pic-nic of the Society at Woodhaugh that Mrs. Emma Walter read a communication from Mr. Charles Bright, stating his intention to come to Dunedin on a lecturing tour. Mr. Bright arrived; he brought a well-stored logical mind, a genial humour combined with refinement and culture, to the task to which he had devoted himself, and he gave an impetus to the movement which is now taking shape in a permanent form. On Thursday, March 30th, 1876, a meeting was held in the Lower Hall of the Dunedin Atheneum with the object of forming an Eclectic Society. At that meeting we find the names of ladies and gentlemen who had been connected with the defunct Spiritual Investigation and Mutual Improvement Societies. A few clung together through all the vicissitudes of the movement. The Eclectic Society attained strength and influence which the other societies had not reached. With every succeeding wave of the movement the flood had reached a higher level. The Freethought Association has taken the place of the Eclectic Society, but it is a change of name only; there have been accessions to its members, and its influence is constantly widening.

Mrs. Hardings-Britten and Mr. John Tyerman were among those who lectured on Spiritualism in New Zealand with considerable effect on the

public mind. Many of the members who aided in the early stages of the movement are not now in Dunedin. Some have joined the majority. Mr. Robert Wilson was burned in the terrible Octagon fire; in season and out of season he laboured for religious freedom. Mr. H. Moody and Mr. Thomas Redmayne, two "pioneers" who lent great assistance, are in the United States.

SPIRITUALISM IN NEW ZEALAND.

LAYING THE FOUNDATION STONE OF THE LYCEUM HALL.

Abridged from "The Echo," Dunedin Oct. 22nd, 1881

The fifteenth of October, 1881, will ever be a memorable day in the annals of Freethought in these Southern Colonies. On that day was laid the foundation-stone of the first Hall in the colonies wholly devoted to Freethought, and it was laid with more *oidt* than any foundation-stone ever placed in Dunedin. The morning was bright, but rain seemed threatening, and about 11 o'clock it began to rain. At 12 there was a steady downpour, and many of the committee were afraid that the ceremony would have to be postponed. Between 12 and 1 o'clock, however, it cleared up, and after that there was no shower even till late in the evening. The warm weather and the breeze soon dried up the streets, and from 3 p.m. to 4.30 p.m. the weather was all that could have been wished. Two platforms were erected on the site—one for the band, and one for the children and ladies and the choir. Near the north-eastern corner a small space was fenced off, carpeted, and a drawing-room suite placed in it. Around the stone and the front of the platform there were numerous flowers and trees in pots; flags were hanging from poles and evergreen decorations were around the front of the main platform. Mr. Thompson had taken great trouble in arranging these decorations, and nothing could have been better done. Shortly before 3 a large crowd gathered in Dowling Street, and the main platform was soon filled with Lyceum children, the choir and ladies and gentlemen. About three hundred were on the platform. At 3 Mrs. John Logan arrived, and on her stepping on the platform, Mr. Thompson presented her with a splendid white camella, and she and some other ladies were placed near the stone. The band arrived—numbering about 43 performers—many musicians having kindly lent their assistance to the Freethought band, and then the ceremony began. The crowd at this time was not less, we believe, than 3000 people. The band played the "Star of England Polka," with cornet solos—Mr. Chapman leading, and Mr. Parker conducting. The music was excellently rendered, Mr. Chapman ably executing the cornet solos. The choir and Lyceum children then sang the following verses of the "New Zealand National Anthem," composed by Mr. Braken, one of the members of the Association, beginning with:—

"God of Nations! at Thy feet,
In the bonds of love we meet,
Hear our voices we entreat,
God defend our Freeland.
Guard Pacific's triple star,
From the shafts of strife and war,
Make her praises heard afar,
God defend New Zealand.

"Men of every creed and race,
Gather here before Thy face,

Asking Thee to bless this place,
 God defend our Freeland,
 From dissension, envy, hate,
 And corruption guard our state;
 Make our country good and great,
 God defend New Zealand.

Mr. Braithwaite, as Chairman of the Building Committee, then stepped forward, and, handing Mrs. Logan a handsome silver trowel, said: I have the honour to ask you to lay in the customary fashion the foundation-stone of a building to be called the Lyceum, which when erected is to welcome within its walls people of all shades of opinion, and to be dedicated to freedom of conscience, to intellectual and social liberty, and to that higher morality which we believe results from obeying the laws of Nature. As Freethinkers we naturally feel proud of the event that brings us together, which in some respects is an auspicious one. To-day we are to lay the foundation stone of the first Freethought Hall in the Australasian colonies. Old and young are here to take part in the ceremony, each feeling hopeful of the ultimate results of such an unusual occurrence. We have with us—making glad the scene with their clear, ringing, merry voices—the children of the first Lyceum started in New Zealand, an institution fraught with the deepest interests to our movement. We have also with us most of the members who in years gone by initiated and sustained in season and out of season the Dunedin Freethought Association, the first of its kind in this colony. Yourself and your worthy husband are two of the number. What more fitting, then, than that you should lay the foundation-stone of a hall to be used for the dissemination of principles for which you have ardently laboured? I take great pleasure, then, on behalf of the Freethought Association, in presenting you with this silver trowel to perform the work for which we have met. It bears the following inscription:—"Presented by the members of the Freethought Association to Mrs. John Logan on the occasion of laying the foundation-stone of the Lyceum. October 15th, 1881. Mr. J. A. Burnside, architect; Mr. Henry Martin, builder." May you long be spared to keep this trowel, as the memento of an occasion which, I feel sure, will be hailed with joy by Freethinkers everywhere, and which will encourage them in their efforts; and may the fruits of this day conduce in the future to the spread of our cause, and to the moral, intellectual, and physical development of humanity.

Mrs. Logan received the trowel, and before the stone was lowered, Mr. Selby read the list of papers, &c., placed in the hollow of the stone, saying: Ladies and Gentlemen,—The following are the papers that are to be placed beneath the stone:—*Christian Record*, October 14th; *New Zealand Churchman*, October 1st; *New Zealand Presbyterian*, October 1st; *New Zealand Tablet*, October 14th; *Echo*, October 15th; *Evening Star*, October 14th; *Morning Herald* and *Otago Daily Times*, October 15th; also, secular tract No. 1 of the Canterbury Freethought Association; *New Zealand Anthem* and song, "Scatter Seeds of Kindness;" and programme of the day's proceedings. The parchment also to be placed under the stone bears the following:—"Dunedin Freethought Association.—The foundation-stone of the Lyceum Hall was laid this 15th day of October, 1881, by Mrs. John Logan. The following are the office-bearers of the Association and members of Building Committee, viz.: President, Robert Stout; vice-presidents, William Bolt and J. Ritson; secretary, I. Selby; treasurer, B. Malcolm; committee—Messrs. J. Parker, William Dickson, P. Cairns, W. H. Smith, J. Gore, I. Russell, I. N. Merry, J. G. Marshall. Building Committee—Messrs. Bolt,

Malcolm, Parker, Low, Braithwaite, Thompson, Stevenson, Beverly, and Selby. John A. Burnside, architect; Henry Martin, contractor; W. H. Smith, inspector. Officers of Lyceum—Conductor, R. Stout; musical director, John Parker; assistant conductor, J. G. Marshall; guardian, I. Selby. Band—Miss Parker, Miss Logan, Masters Parker, Barrett, and Naumann. Leaders—Mrs. Champion, Miss Walker, Miss Davidson. Miss Dornwell, and Mrs. Luks; Messrs. Braithwaite, Criddle, Hunter, Macadam, and Cairns.

Mrs. Logan tapping the stone declared it well and truly laid saying: Friends,—By direction of the Building Committee of the Lyceum Hall I have now to declare the foundation-stone well and truly laid, and may the hall, when erected, prove to be a place where much good will be done to humanity by the diffusion of knowledge and the promotion of freedom.

Three hearty cheers were then given, in which the crowd joined. The band played *Il Trovatore*, introducing cornet, baritone, and euphonium solos, and the rendering of this selection was loudly applauded. After an address from Mr Stout, the band played the "Royal Procession Grand Slow March," and the choir, and the children sang the following verses:

Let us gather up the sunbeams,
 Lying all around our path;
 Let us keep the wheat and roses,
 Casting out the thorns and chaff.
 Let us find our sweetest comfort
 In the blessings of to-day,
 With a patient hand removing
 All the briars from the way.

Chorus—Then scatter seeds of kindness,
 Then scatter seeds of kindness,
 Then scatter seeds of kindness,
 For our reaping by and by.

Strange we never miss the music
 Till the sweet-voiced birds have flown;
 Strange that we should slight the violets
 Till the lovely flowers are gone.
 Strange that summer's sky and sunshine
 Never seem one half so fair,
 As when winter's snowy pinions
 Shake the white down in the air.

Let us each in life's fair spring time,
 Ere our youthful bloom is past,
 Strive to cultivate those graces
 That will blossom to the last.
 For how bright will be our future
 If with earnest hearts we try
 Not to scatter thorns, but roses,
 For our reaping by and by.

There were many visitors from a distance. Mr. George Duncan—an old friend of the movement, and one who has substantially aided the Association—came all the way from Waikouaiti to be present, and many other friends came from the country.

The account of the hall, which appeared in the *Daily Times*, slightly altered by us, is as follows:—

The vacant allotment in Dowling street, adjoining Messrs. Sargood, Son, and Ewen's warehouse, has been chosen as the site for the handsome and spacious building, which is now in course of erection for the Freethought Association. The architect, Mr. J. A. Burnside, has evidently taken considerable trouble over the design, which is both ornate and substantial. The frontage which is 47 feet 6 inches in breadth, by 44 feet in height, is divided by columns into three bays, each enclosing a massively constructed doorway. Above these columns is a tastefully ornamented entablature,

surmounted by two carefully designed figures, the whole giving a very chaste and complete architectural effect. Passing through the entrance-hall, which is flanked on either side by ante-rooms, the principal hall is entered by swinging doors. The dimensions of this are 63 feet by 45 feet, further supplemented by a roomy stage, which is raised some four feet from the ground, two ante-rooms, and a refreshment-room. The latter can, if necessary, be made to form a portion of the stage, being on the same level, and only divided by a slight partition. A spacious gallery has also been designed, which it is estimated will be capable of seating 270 persons, in addition to the 550 who will find accommodation below-stairs, and there can be no doubt that when finished the hall will present a very complete and attractive appearance if the designs for the internal decorations are adhered to. These are particularly handsome as regards the front of the gallery, the ceiling, and the proscenium, the latter being ornamented with moulding and coloured panel-work, which is likely to attract a considerable share of attention. The walls, it is intended, shall be dado-lined five feet high and plastered above, the entire height of the hall being 32 feet. The basement is occupied by a second hall 83 feet by 44 feet, and 12 feet in height, and a suite of small rooms which will be appropriated as a residence for the caretaker; this suite is entered by a spacious right-a-way, 12 feet wide, at side of the building, and it also communicates with the back of the stage. It is not yet decided to what use this hall will be put, although suggestions have been dropped as to a skating-rink—an idea which would find some favour, at any rate for a portion of the year. The arrangements for lighting and ventilation throughout the entire building are admirable, and no trouble will be spared with the internal fittings. Mr. Henry Martin, the contractor, has already commenced operations, and it is estimated that the total cost will be about £3,500. The materials specified are brick and cement, with blue-stone foundations.

The most enjoyable social gathering, and, we think, the most numerously attended, in connection with the Free-thought Association, was held on Monday evening to commemorate the laying of the foundation-stone. The Temperance Hall was well filled, there being about 500 persons present. A new feature in the hall was the decorations; flags were gracefully hung round the hall, and flowers, heaths, and evergreens skilfully used as decorations, whilst on the walls mirrors and pictures aided in beautifying the meeting place. The programme consisted of one piece—Overture to "Guy Mannering," by the F. T. Band: glee, by the Choir; two songs by ladies, entitled "The Dear Little Shamrock," and "Thy Voice;" two duetts, entitled "Peace to thy Spirit" and "Money Matters;" and two songs by gentlemen, "The Flowers of the Forest" and "Tom Bowling." The second part of the programme, as usual, consisted of dancing, in which a great many took part. The overture and glee were excellently rendered, and the concert altogether was much admired. Votes of thanks were tendered to the ladies and gentlemen who provided the music, and to Mr. Thompson for the decorations.

BARON DE HUBNER in his *Promenade Autour du Monde* narrates how he visited the Grand Lamasery of Yung-o-kung, in company with M. Lenzi, the chief interpreter of the Russian legation, and in describing the officiating priests and acolytes says that he never saw features more stupid or more spiritual. The old men had an ascetic look: the youngest had eyes which sparkled like burning coals.

RELIGIOUS WRESTLING

To the Editor of "The Spiritualist."

Sir,—I cannot think you would wish to promote error by implication, therefore, though this is no place for a profession of faith, I venture to comment upon the interesting letters you quote from under the head of "Religious Wrestling." As your extracts from these now stand, an ignorant reader, or one wishing to be confirmed in the mistake, would conclude that belief in the work of Jesus Christ as a Redeemer was part of "orthodox error;" and that this belief necessitated "looking upon the millions of Unitarians, Spiritualists, Atheists, (even Bradlaugh) those who profess no creed, and the many millions who know nothing of the Christian faith as only fit lumber for endless torture." But this is so very far from the case that, having for more than half a century fully believed in that Redeemer, and His having come to *save us from our sins*, I, like your friend, have been able all these years "to look up to God as my Father, and the Father of all mankind, to look upon all men as my brothers, and to look into the future and see eternal progress for all." And this because I believe the promise of Jesus Christ, "*I, if I be lifted up from the earth, will draw all men unto me,*" (John xii, ver. 32), and in the words of Paul the Apostle, "*As in Adam all die, so in Christ shall all be made alive,*" (1 Cor. xv, ver. 22).

Possibly I might differ from Mr. R. Fryar as to the *when* and *how* of eternal progress. When I see gold embedded in a piece of quartz, I know that the quartz must be crushed, and the metal in it subjected to very fierce heat before it can be made pure from dross; and when I see a human being enslaved by gross passions, or infected with any spiritual poison, I cannot expect it to be released from such corruptions, and *advancing* in true life, under conditions less severe to the spirit than these are to matter. If this is the progress anticipated, we are agreed; but there are people who think so loosely of the "nature of things" as to expect after death a kind of *hocus pocus* which shall necessarily alter character and sever its connection with fate, and this idea it seems to me absolutely cruel to admit.

A. J. PENNY.

Jan. 14th, 1892.

At the Quebec Hall, 25, Great Quebec Street, London, next Sunday evening at seven o'clock, Mr. MacDonnell will lecture on "The Way, the Truth, and the Life." Mrs. Davenport gives free psychopathic treatment at the hall from three to five o'clock on Mondays and Thursdays.

Correspondence.

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

SPIRITUAL SELFISHNESS.

Sir,—Many of your readers will heartily thank your correspondent for his article on this in your last issue. Perhaps "Occult" or "Theosophical" selfishness might have been a better term as shewing the wide and fundamental difference between the teaching of Spiritualism and the selfishness of the Theosophists.

This pottering amongst the clouds instead of doing our duty in our proper sphere on earth, is foolish, as it depletes and renders its votaries unfit to take their share in the work of the world necessary to the progress of mankind on earth, which is the object of their creation.

As regards the Himalayan Brothers, if there are such creatures, they are to be pitied, and a missionary should be sent to show them how to do some useful work in the world instead of mystifying their weak-minded followers. If the egregious egotism that celibacy is purity and marriage impurity were correct, pater-familias should exact the "happy dispatch" at once and leave this earth to those pure and holy ones, after which no doubt in the plenitude of their potentiality they would have a special creation of hermaphrodites or nihilists.

With reference to abstinence from the eating of flesh, nothing being said as to geographical limits, vegetarians should begin by sending out a cargo of apples and oranges to the Esquimaux. But to come near home, Mrs. Brassey, in her interesting *Voyage of the Sunbeam*, tells us that the Monte Videans rarely eat anything of a vegetable nature, nothing but beef and mutton in various forms. "All flesh is grass" and beef is only grass in a higher form, although "J. K." and the Occultists would have us believe that our souls are defiled thereby, notwithstanding our teaching that: "What goeth into the body doth not defile the soul."

Brixton, January 16th, 1882. S.

MONS. LOUIS JACOLLIOT is now contributing articles to *Le Monde Inconnu*, a Parisian weekly newspaper.

A PHOTOGRAPH of the scene at the laying of the foundation stone of the Lyceum Hall at Dunedin, was taken by Mr. Coxhead, of that town.

IN reply to numerous inquiries, we have indefinitely postponed writing the second volume of *Spirits Before Our Eyes*, it being impossible at present to give more time than we do to work in Spiritualism.

I BELIEVE that the great realm of life goes on without the body very much as it does with the body. And there, as here, the mother is not only the guardian of her children whom she loves, but forsees when bad associates and evil influences threaten them, and draws them back and shields them from the impending danger.—*Henry Ward Beecher*.

AN INTERESTING EVENT:—Mr. D., of Dublin, who is unknown to us, but sends his full name and address, says in a letter dated January 15th, and received by us on the morning of the 18th, that his wife is a clairvoyant medium, who announced to him very long ago, and on subsequent occasions, that the addition to take place in his family in a few days will be a girl, "colour of the hair, nut brown; eyes blue, and wearing a veil over the head;" other details were given to him. He adds, "the result I will tell hereafter." He asks us to forward his letter to any good medical man interested in psychology, and we have done so.

THE new spiritualistic newspaper at Calcutta is in the hands of those who are likely to manage it well.

MONS. EUGENE NUS was present at one of Mr. Husk's séances in Paris.

LAST Monday Mr. Alfred Russel Wallace presided over a meeting of land law reformers at the Westminster Palace Hotel.

MR. ALFRED RUSSEL WALLACE has been appointed president of the Land Nationalisation Society, 62, Ludgate Hill, London.

I NEVER knew any man in my life, who could not bear another's misfortunes perfectly like a Christian.—*Pope*.

MISS LOTTIE FOWLER writes that she has removed to Langham Street, Portland Place, London; she does not give the number.

MANY of the natives of India are beginning to give attention to mesmerism, especially in the Madras presidency.

IT is indeed much easier and more convenient to frame objections against every conclusion, than to draw the result from laborious researches, and to defend this result against the objections of others.—*Bayle*.

A MAGISTERIAL assertion of opinion by an old or middle aged person would be called dogmatism; may not the same by a young man, be termed puppyism.—*J. James*.

THEY that talk nothing but Predestination, and will not proceed in the way of Heaven till they be satisfied on that point, do as a man that would not come to London, unless at his first step he might set his foot upon the top of St. Paul's.—*Selden's "Table Talk"*.

MR. THOMAS BLYTON writes from 38, Great Russell Street, London, "Will you kindly announce in your next issue that on Monday evening next at 7 o'clock a paper on 'Violationism, or sorcery in science,' will be read before this Association by Dr. Anna Kingsford. Visitors are cordially invited to attend and participate in the proceedings."

THE VALUE OF COMMON TESTIMONY:—Talking of those who denied the truth of Christianity, Dr. Johnson said: It is always easy to be on the negative side. If a man were to deny that there is salt upon the table, you could not reduce him to an absurdity. Come, let us try this a little further. I deny that Canada is taken and I can support my denial by pretty good arguments. The French are a much more numerous people than we, and it is not likely that they would allow us to take it. But the ministry have assured us, in all the formality of the *Gazette*, that it is taken. Very true. But the ministry have put us to an enormous expense by the war in America, and it is their interest to persuade us, that we have got something for our money. But the fact is confirmed by thousands of men who were at the taking of it. Ay, but these men have still more interest in deceiving us. They don't want that you should think the French have beat them, but that they have beaten the French. Now suppose you should go over and find that it is really taken, that would only satisfy yourself; for when you come home we will not believe you. We will say, you have been bribed. Yet, sir, notwithstanding all these plausible objections we have no doubt that Canada is really ours. Such is the weight of common testimony.—*Boswell's Johnson, vol. 1, p. 410*.

Answers to Correspondents.

T. BLYTON:—As your Association is rich enough to be spending more than £40 a year in advertisements, we see no reason why it should apply to us, as in yours of the 17th, to print communications of an advertising nature gratuitously.

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.

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

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

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

PLATE VIII :—Slate-writing Extraordinary.

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

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

PREFACES.

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

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

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

CONTENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDICES.

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

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

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

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

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

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