

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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OCCULT FACTS.

In another column Mr. Roden Noel describes how a photograph was passed into a book-slate, the closed frame of which had paper pasted all round its edges, which paper was afterwards sealed in several places with wax impressed with his signet ring.

How was it done?

The experience is common that at *séances* the hands and faces of physical mediums are often duplicated by spirit power. But this is not all. Mr. Simmons described in these pages last week, how he had seen not only the hand, but the white cuff and end of the coat-sleeve of Henry Slade, duplicated under test conditions. There are two or three instances on record of Ira Davenport having been seen duplicated, dress and all. Mr. A. R. Wallace once described how he was present at a *séance* when a wine-glass was placed under a table, and immediately noises began exactly as if two were clinking together there. In fact, scattered up and down the literature of Spiritualism, are several direct and indirect examples, of the duplication of material substances in the presence of mediums.

Possibly a phantom of the photograph first formed inside the slate. As it grew more and more substantial, the photograph outside became less so, until at last nothing was left outside the slate, and the whole picture had reached the inside.

No such process as this is known to physicists. In electroplating, a metal is conveyed invisibly across a width of transparent fluid, but it does not then assume the form and shape of the metallic plate from which it came.

A DEATH SCENE:—Mrs. Juliet Heurtley (Hart-Davies) has great ability as an amateur artist. In one of her freely sketched pencil drawings, a dying woman is represented, with a spirit child holding a brilliant Southern Cross, floating over her in the moonlight streaming through a window. So far there is nothing very original in the idea, although much power in execution, but the point of the design is, that a surviving child stands by the bedside holding the string of his toy cart, and gazes at his parent with a sad, touching expression, evidently not understanding the nature of the great change called death, exemplified in the case of his dying mother. The picture is one to arrest the attention and to awaken the feelings of any observer.

"THE SPECTATOR" ON SPIRITUALISM.

The following review from *The Spectator* of 25th December last, is another illustration on the way in which the two new books, *Transcendental Physics* and *Psychic Facts*, are breaking down popular prejudices against Spiritualism:—

In these two volumes* the case of Modern Spiritualism is laid before the curious reader. A good part of the phenomena described took place under the eyes of trained scientific observers. *Transcendental Physics* is a translation of parts of the scientific works of Professor Zöllner, and the Professor calls to witness Professor Fechner, Wilhelm Weber, and W. Scheibner, who were present on several of the most important occasions. *Psychic Facts* is a collection, "by literary and scientific authors," of various testimonies to Spiritualism, and includes articles by Messrs. Crookes, Varley, Russell Wallace, Lord Lindsay, and other well known men; that is to say, we have the evidence of considerable—in some cases very eminent—scientific men, both in Germany and England. We are bound to treat such evidence with courtesy and respect. There can be no doubt that these men believe that they saw what they say they saw. By long practice, they have been trained to exclude the possibility of error in experiments, and we must assume that they took the usual precautions, as they say they did, and that, therefore, the conditions were highly unfavourable to a mere exhibition of trickery. In these pages there are some cases of spiritualistic experience recorded at second-hand which seem to have occurred under less stringent conditions. But of the phenomena vouched for as above, candid readers will assume that they, had they been present, would have seen what Professor Zöllner and the rest saw; although of course, it does not follow that they would have arrived at the same conclusions with regard to the causes of the facts observed. We have to deal, however, with the phenomena,—not at present with any theories about them; and only premise that we are not justified in treating them otherwise than as appearances which have the full testimony of experienced and competent observers.

Readers who are interested in the subject will doubtless procure the books for themselves, and study the whole series of experi-

* *Transcendental Physics*. By J. C. F. Zöllner. Translated from the German by C. C. Massey. London: W. H. Harrison. 1880. *Psychic Facts*. Edited by W. H. Harrison. London: W. H. Harrison. 1880.

ments and inferences. We may here confine ourselves to some of the more remarkable occurrences which took place in the presence of Professor Zöllner and his friends, and of Slade, after the latter had arrived from England at Leipzig, in November, 1877. Up to this time, Professor Zöllner had held aloof from any examination into "the asserted phenomena" of Spiritualism, being, as he says, fully occupied with his physical researches. He had, however, a theory, which was destined to receive what he considered as a remarkable confirmation, and which must be mentioned here, because his view of the phenomena to be recorded would not be intelligible without it. The theory adopted by him and other scientific inquirers, is that of a space of four dimensions. The earlier books of Euclid deal with plane surfaces, that is, with space in two dimensions only. It is probable that a being which could see and feel, but which could not move, nor, therefore, grasp objects, would be incapable of conceiving space in more than two dimensions. He would perceive length and breadth, but of thickness he could have no idea. Dealing with solid matter, we conceive it as existing in three dimensions; and beyond that we cannot go. But it is argued that this limitation applies to our powers only, not to the nature of things. In the actually existing external world there may be many more dimensions of space. There may be intelligent beings capable of perceiving and acting in four or more dimensions; and even men may be capable of doing so although unconsciously, in certain conditions. Such four dimensional beings—or human beings temporarily exalted into four dimensional capacity—would be able to do several things impossible to us; for example, according to Professor Zöllner, to tie knots on an endless string, or to see into the contents of a closed box. We hope our readers understand these last consequences of four-dimensional activity, confessing, for ourselves, our utter inability to follow the Professor into this inconceivable region. But the important thing to note is that he previously entertained this theory, and that the theory was, in his opinion, confirmed by the subsequent experiments, as seems often to happen in similar instances. The confirmations were numerous and remarkable. The ends of a cord were sealed together, and the Professor's thumbs placed on the sealed ends, while Slade's hands and feet were properly accounted for in this and the other experiments. Under these conditions, the cord was tied into four knots by some unseen agency. Slade coul

not have done it, even if he had not been under the Professor's eye, since the ends of the string, which were necessary to him as a three-dimensional agent for the purpose, were safe under the Professor's thumbs. Yet the thing was done, somehow; and done just as Professor Zöllner had hoped, in accordance with his theory. It became quite common for solid matter to move through solid matter. Slate-pencils found their way into closed boxes and through tables. At other times, tables would disappear altogether, being elevated, we are told, into the fourth dimension, and disappearing from ordinary vision. We are sorry to say that on one such occasion a vanished table, on its reappearance, came down among the heads of the company, and bumped the Professor severely, thus displaying that taste for low comedy which four-dimensional powers appear to evolve in furniture. It was then proved that "enclosed space of three dimensions is open to four-dimensional beings," by placing sooted paper within closed boxes, on which impressions of feet and hands were obtained. But the motion of matter through matter was apparently proved by a very remarkable experiment. The Professor had two solid wooden rings turned, one of oak, and the other of alder. This he did hoping that the two rings might be "interlinked without solution of continuity," as in that case, "the test would be additionally convincing, by close microscopic examination of the unbroken continuity of the fibre." He also provided himself with a piece of dried catgut, because, "should a knot be tied in this band, close microscopic examination would also reveal whether the connection of the parts of this strip had been severed or not." The two wooden rings and an "entire bladder-band," were strung on a piece of catgut, "the two ends of the catgut were tied together in a knot," and sealed by the Professor, who then placed his two hands on the sealed ends. This, like most of the other experiments, was in broad daylight. Presently "a slight smell of burning was apparent in the room." Shortly afterwards they heard "a rattling sound at the small round table opposite, as of pieces of wood knocking together." They went to see what had happened, and "to our great astonishment, we found the two wooden rings which about six minutes previously were strung on the catgut, in complete preservation, encircling the leg of the small table. The catgut was tied in two loose knots, through which the endless bladder-band was hanging uninjured." That is to say—still in the words of Professor

Zöllner—"It follows, from the stand-point of our present conception of space, that each of the two wooden rings penetrated, first the catgut, and then the birchwood of the leg of the table."

But how, the reader will ask, were these marvellous operations effected? It is quite plain that no agency with which we are acquainted could remove the rings from the catgut whose ends were secured, and string them upon the leg of a table whose top and bottom greatly exceeded their diameter. To be told that the thing was done, does not really increase our knowledge, unless we are also given some sort of idea as to how it was done, if only by way of a provisional hypothesis. The Professor holds that this and other feats were performed by invisible, intelligent beings, who, in the presence of Mr. Slade, or some other medium, operate upon visible matter, and sometimes themselves become, at least partially, visible. These beings, unlike ourselves, can operate in the fourth dimensions of space, and thus untwist and retwist objects which to us are inseparable. These beings can, and we are assured do, pass matter through matter as described, lift objects such as tables out of sight, and cause them again to reappear; and project "materialised" hands, or other portions of themselves, into the region cognisable by our senses. If this theory be correct, the phenomena are evidently removed into the domain of "miracle." If they are effected by beings who move in another world than ours, and are endowed powers beyond our imagination, we cannot hope to give an intelligible account of the matter. It was, perhaps, this conviction which prevented the Professor from carrying out his original intention of microscopically examining the wooden rings. It is true that the conditions he proposed to examine were not produced, since the rings were not interlaced with each other. But, as he truly says, the actual result was still more extraordinary, if they were passed, first through catgut, and then through the leg of a table. If he expected some change which might be microscopically discerned in the conditions which he imagined, why did he not seek for it in those which actually occurred? It is, perhaps, to be wished that he had done so, especially in view of the curious fact that heat seems to have been evolved when, according to the hypothesis, matter was passed through matter. A shell was passed through a table, and received by the Professor's hand below. It was then so hot that he could hardly hold it. Moreover,

Slade was informed by the "invisible beings" that they had attempted to tie knots on the bladder-band mentioned above, but had failed, because "the band was in danger of 'melting' during the operation, under the great increase of temperature;" and the proof that this had been tried remained in a white spot on the band, and accounted for the smell of burning previously recorded. Now, if one material object were passed through another, it would seem that the ultimate molecules of the one object must have been passed between those of the other; as if, to use a military comparison, the extended supports were passed through and beyond an extended line of skirmishers. If this had actually taken place, we suppose that the molecular disturbance must have been very great, and the heat evolved considerable. Professor Zöllner seriously assures us that this took place; and treating the matter with equal gravity, we must regret that he did not submit the catgut, the bladder-band, the wooden rings, and the leg of the table to the most minute examination. There was evidence of violent disturbance in the white spot on the band, and similar changes ought to have been ascertainable on the other objects, which might have thrown some light on the nature of the operation performed.

Space would fail were we to follow Professor Zöllner further in his experiments. We have endeavoured to place sufficient samples before our readers, and can only hope that we have done so clearly and impartially. Here are certain extraordinary matters, the reality of which is vouched for by scientifically-trained observers. It would certainly look at first sight as if the supposition of trickery is excluded; and if so, it would appear to follow that the existence of some forces, hitherto unknown to science, has been established. It is for scientific men to take up the challenge of Zöllner, Fechner, Crookes, and others, and to show, if trickery be their hypothesis, how that was possible; if delusion, how it could have arisen; or, if the existence of new forces be suspected, how their nature may be most surely ascertained. On the other hand, eminent Spiritualists are somewhat too ready to attribute ultra-scepticism to those who hesitate before accepting either the reality of the phenomena described, or their theory of them, even if real. It is one thing to admit that the facts narrated are alleged on authority quite weighty enough to demand full investigation; and quite another, to accept them as facts, or to assign them, if facts, to the causes inferred by the original

observers. We give no opinion on Professor Zöllner's theory that the phenomena were due to the agency of "spirits," or intelligent beings other than men. But scientific reasoners are more than justified in refusing to accept such a theory, until they have exhausted all means of explanation which ordinary experience and observation supply.

MISS BURKE'S CONCERT.

Last Monday night, a concert in honour of Miss C. A. Burke, took place in the theatre of the Dilettante Club, Argyll Street, Regent Circus, London. There was a large attendance; in fact the theatre was about two-thirds full on the occasion. The conductor was Mr. William Masom, A.R.A.M. The following pieces were given for the entertainment of the company:—

Part I.—Pianoforte Solo, "Improvisational Nocturne," Mr. E. Wilding. Song, "The Diver," Mr. H. J. Ward, *Loder*. Song, "Bloom on my roses," Miss Yates, *Cowen*. Duet, "Love and War," Mr. F. Chapple and Mr. H. J. Ward, *Cooke*. Reading, "The Ballad-Maker," Mr. E. Wilding. Song, "In the gloaming," Mr. R. Palmer Thomas, *Lady Arthur Hill*. Song, "Good Company," Mr. F. Chapple, *Stephen Adams*. Part II.—Pianoforte Solo, "Storm Rondo," Mr. William Masom, A.R.A.M., *Steibelt*. Duet, "La ci darem la mano," Miss Yates and Mr. R. Palmer Thomas, *Mozart*. Song, "By the Blue Sea," Mr. H. J. Ward, *Smart*. Reading, "Miss Pipkin's Parrot," Mr. E. Wilding. Song, "When the Heart is Young," Miss Yates, *Dudley Buck*. Song, "Rose Marie," Mr. R. Palmer Thomas, *Molloy*. Trio, "The Wreath," Miss Yates, Mr. F. Chapple, and Mr. R. Palmer Thomas, *Mazzinghi*.

"When the Heart is Young," sung by Miss Yates, received a well-deserved encore. Mr. Ernest Wilding's recitation of "Miss Pipkin's Parrot" amused the listeners. The parrot had been bought of an auctioneer, and Miss Pipkin's dilettante (if we may use the word without offence in this category) lover, had been long in proposing; indeed, at the critical moment he announced yawningly that he was going home. The word "going," awoke auctioneering recollections in the breast of the previously silent bird from the far East; it accordingly exclaimed:—"Going! Going for the last time! Make your offer!" This was too much for the swain; he took the advice, and became a happy man. The melodious voice of Mr. F. Chapple pleased some of the musical critics present.

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No speeches were made, which conduced to harmony, considering the warmth of the feelings which originated the meeting, a meeting not alone of a large, but of an influential character. Dr. Wyld, Mr. Frank Podmore, Mr. Cornelius Pearson, Mr. W. H. Coffin, and Miss Houghton were the only members we saw present of the directorate under which Miss Burke's public services to Spiritualism terminated.

A BLACK PAGE OF HISTORY.

A black page in the history of Spiritualism has just been turned over, in the loss to the movement of the public services of Miss Burke, whose literary ability and faultless official work are unanimously acknowledged. The persons, other than professional mediums, who have cast the world behind them so as to devote the whole of their time to Spiritualism, are so few at present in this country, that they may perhaps be counted on the fingers of one hand. They are entitled to be treated with the warmest consideration, and to be protected from the small knot of aggressive individuals, who have neither the courage nor the enthusiasm to follow their example, but who in spare hours employ much of their time in attacking good workers.

If these persons were to be treated as they have coolly treated Miss Burke, they would think that the Earth had slipped off the Polar Axis, and that the Equator had become rottenly unsafe. While pledging their honour to the public that their actions towards Miss Burke were dictated solely by financial reasons, they did not offer her the same terms they granted to her successor.

The treatment of Miss Burke ought to weigh heavily on the conscience of the movement.

SPIRITUAL WIVES.

There is no end to surprises. Mr. T. Lake Harris, who has caused a good many in his time, has added yet another of an amazing character, for Col. Olcott informs us through *The Spiritualist* of December 31st, that Mr. Harris, the founder of a Socialist community in Lake Erie, gives out that he is duly married to a female spirit. That this is not merely a figurative mode of speech, the Colonel hastens to assure us by a further disclosure which we hardly like to repeat, but which, it suffices to say, gives ample testimony that the alleged marriage has nothing factitious about it, but is set forth as altogether a complete thing.

I cannot but regret that a medium who has been used for poetry of a very high character should have come to this. It is, however, far more appropriate and satisfactory to contemplate such a revelation as this last, as emanating from the Mr. T. Lake Harris, who at Auburn, New York, in 1850, gave himself out as the mouth-piece of St. Paul, "directed by the Lord himself;" and who, in 1852, called his subsequent establishment at Mountain Cave, Virginia, "The Gate of Heaven." It was there that Mr. Harris gave himself out to be one of the two witnesses of whom we read in the eleventh chapter of the Revelations, and as dowered with all their power to plague humanity, and it was in that chapter that Mr. Harris finding certain of his followers recalcitrant, is said to have uttered the following ejaculation, at once so prayerful and so reticent: "O Lord, thou knowest we do not wish to destroy man with fire from our mouths." The second witness, we are told, was a Rev. Mr. Scott.

We cannot surely wonder that Col. Olcott should class this last assumption of Mr. Harris, I mean his alleged marriage, in the category of absurdities. But is this sort of thing—we need not call it marriage—this "absurdity," repulsive as it is, without precedent? We think not. We have read that "The Sons of God" came down to the daughters of men in very early records. We have it in Pagan lore that so-called "Goddesses" fell in love with, materialised themselves, and came down to heroes and warriors, and handsome shepherd lads or hunters. All this the traditional school-boy knows; but really, even Pagans needed some noble accessories, some spark of romance, or something fresh, and beautiful, and bucolic to make such histories go down without a rising in the gorge. Be this as it may, are there not, I ask again, precedents elsewhere also, and of later date than those already alluded to? We fear there are. Our business is not to write at this time of what is pleasant or even pure, but to protest, and to confine ourselves to fact.

Do not the temptations of St. Anthony remain a proverb to this day? Was he not tempted, at least so tradition tells, by materialised female spirits? And did he not withstand the temptation? Do not many of thus think he was right in so doing? But what are we to say of the nuns, Marguerite Alacoque and Saint Theresa with her sister nuns, whose extraordinary materialistic confessions tell a very different tale to that of Saint Anthony? Have we not,

too, a strange story of our own in England, concerning one Joanna Southcote?

Well, this we have also seriously to affirm, that the advent of Spiritualism has shewn us a good deal of light; and if it has its own occasional drawbacks, it has likewise had a marked effect in making some ashamed who were formerly not ashamed, so that pilgrimages to the shrines of the above nuns, so-called saints, have been gradually, since Spiritualism appeared, going out of fashion, and "the faithful" are not now so easily persuaded to make pilgrimages to the above named shrines, although railroads have turned weary journeys into pleasant pic-nics, so useful an eye-opener has modern Spiritualism become. Spirit materialisation has assured us that truth sometimes dwells in fiction, that what has been foisted off as high and holy may be very impure; and that poetry occasionally borrows from the most revolting possibilities of nature, glossing them over with a false glamour that would, if such things could be, make the foul seem fair and the licentious pure and holy.

I have taken these antecedents of Mr. Thomas Lake Harris from Mr. Home's *Lights and Shadows of Spiritualism*, p. 197, and following pages.

SCRUTATOR.

SPIRITUALISM AND SCIENTIFIC MEN.

A few days ago, we received the usual official vote of thanks from the Royal Society, conveyed to us over the signature of Professor Huxley, for the presentation to the Society of a copy of Professor Zollner's *Transcendental Physics*. This compliment had been suspended for years in relation to other Spiritualistic works similarly presented by us to the great scientific library at Burlington House, as well as to the library of the Royal Institution, but it seems gradually scientific men are picking up moral courage, and growing less afraid of vulgar influences. Information was given us some time ago, that although the Royal Institution would not recognise Spiritualism by the usual vote of thanks for psychical books, the works were nevertheless accepted, and inserted in the library catalogue. Sir John Lubbock once exhibited in the theatre of the Royal Institution, a picture of an African savage, armed to the teeth, covering behind his shield, lest, in defiance of popular superstition, he should cast eyes upon his passing mother-in-law. Some Englishmen, it may be remarked in passing, are in a similar state of demoralisation on better grounds. Superstition dies hard, but it is pleasing to see, now that

the ground has long been broken by great men, that others are beginning to peep out from behind their shields, and we hope that Spiritualists will do nothing to frighten them off again, by suddenly presenting more proved facts of nature than timid creatures are able to bear.

SPIRITUALISM IN ST. PETERSBURG.

The Spiritualists of St. Petersburg, who are numerous, recently made an attempt to form a society there, under the presidency of Professor Wagner. The constitution and rules were drawn up. The Russian government, however, refused to sanction the establishment of the association, on the ground that some portion of its proceedings might clash with the national religion.

The doctrines of Allan Kardec are spreading among some of the Spiritualists in St. Petersburg.

MYSTERIOUS FACTS.

BY THE HON. RODEN NOEL.

In the interest of truth, I feel bound to send you the following brief statement of what happened last Tuesday evening, the 5th inst., and on two other occasions recently, at the house of Captain James. Last Tuesday there were present, besides myself and our host, the following guests:—General Maclean, Mr. Walhouse, Mrs. Wedgwood, Mr. E. Wilding, and a young lady; Mr. Rita being the medium. I had bought a common folding slate in Rathbone Place, a little while before, which has not been out of my possession, and had brought with me a photograph of a member of my own family. What I wished (similar manifestations, as I was informed, having taken place in this circle before) was to get the photograph into this slate, after it had been securely fastened to my own satisfaction, and that of other witnesses, the fastenings remaining untampered with. Captain James kindly allowed me to assure myself that the doors were locked or bolted before the sitting began, and that no person outside the circle at the table was present in the room. Under these circumstances, (the light having been extinguished) the usual manifestations of "materialised" hands, faces, and figures took place, several voices also addressing us, and holding with us a perfectly natural, intelligent conversation. Several persons at different sides of a large round table were not only touched, but grasped at the same time by hands that felt soft and warm like those of a human being. As we were sitting close to one another, and the

medium was in his place talking to us, and to the "voices," all the time, it is scarcely possible, from the position of the grasping hands, and the direction from which they came, sometimes low down, on, or just above the middle of the table, sometimes at our side, or above us, that they were the hands of the medium, and of one, or many confederates. Not only the hands, but the heads and shoulders, and the features of the figures were very distinctly visible for a moment. Nor were these of the nature of "Pepper's ghost," for we were allowed to touch the drapery they had about them, as well as their hands, so the two senses, or rather three (if one includes the voices) combine their testimony in this case. Rings were taken by these hands off one person's fingers; and instantly transferred, when the request was made, to the fingers of other specified individuals present, similar tricks being played with the necklaces of one of the ladies, which she had round her neck. All this, together with the fact of the room being quite dark, and the hands feeling like anyone else's, seems to negative the supposition that dummy hands and figures were used by anybody present. Then there remains expectant attention, or imagination. We were mostly talking, laughing, and joking about not only these phenomena, but also about perfectly different subjects, when these queer manifestations went on occurring for about two hours. And could expectant attention cause many persons of different temperament, who also, many of them, were in fact hardly attending, to get all their senses deceived in the same manner for so long a period? I rather suppose not. On a former occasion the same phenomena occurred, when I myself was holding the medium, and another gentleman was holding him the other side, and on every occasion one could assure oneself of his position by talking to him, as he was never "entranced." Musical boxes were wound up, and floated about the room, touching each of our heads in turn, now carried up to and touching the ceiling audibly, and now under the table drumming against it, and playing. A luminous slate of Captain James' was also carried about in the middle of the table at various elevations, and by the light of this the figures sometimes showed themselves, their hands being visible on the slate as they carried it, we also being allowed to touch them, and also occasionally what seemed to be their beards lying on the slate. A cardboard tube and tambourine were also handed about inside the circle by some unseen

power, and finally the slate and photograph were taken from me by a hand which I felt coming along the table, and the slate was given to Mrs. Wedgwood opposite. Till it was handed back to me (or rather thrown back with some force), Mrs. Wedgwood assured me that she never had her hand off it—one hand of Mr. Rita, the medium, sitting next to Mrs. Wedgwood also being on it. The photograph, after being handed to Mr. Walhouse, and then passed by the unseen power round the circle, touching everyone's head but mine, was given to Mr. Walhouse, but subsequently was taken from him; and everybody said after this that he had not got it.

The slate had been sealed with my own crest with several seals, over paper tightly pasted over the foldings of the slate, and over string tied crosswise round and above the paper. We now had to wait some time—the *soi-disant* "spirits" alleging that they were working to procure the result I desired; and after a time they announced that they had finished their operations, — wishing us good-night, — previously, however, having tossed the slate back to me. The other sitters obligingly allowed me to take the slate home, and I opened it in presence of two relatives, and two other gentlemen at my own house, when we found the photograph inside. The fastenings were all absolutely intact, and the woodwork of the slate perfectly unbroken outside; inside there was a fracture, which may possibly have been caused when the slate was tossed to me with some violence.

On one of the previous occasions the same photograph had been put into the same slate under the same conditions in my presence, (in this case there was no fracture), and before that, again under the same conditions but *when I myself had my own hand on it the whole time*, the slate having previously been quite clean, distinct marks of writing were found on it, some letters being sufficiently formed, though the words were illegible.

No man ought to presume to limit the possible conjuring powers of his neighbour, which may of course be equal to the performance of any miracle whatsoever. I therefore draw no inferences, but leave this simple narration of facts with your readers. If these are conjuring tricks, it will be admitted they are exceedingly well done, and quite worth recording.

It is quite on the cards that we who fancy we witnessed these things may all be lunatics affected with the same delusions, or that we

were expressly "hallucinated" for the occasion.

PSYCHOGRAPHIC AND OTHER MANIFESTATIONS.

BY CHARLES BLACKBURN.

Whilst I and my daughter were at Brighton on the 1st of January, I wrote to Mr. Eglinton for a *séance* as we passed through London, which he kindly granted, though I believe it is difficult for outsiders to get one. The cards enclosed herein, and numbered 1, 2, 3, are in the order in which the operations took place, and I have written exactly how they occurred. I have also submitted them to Mr. Crookes, F.R.S., who was surprised at Mr. Eglinton's power, a record of which I think ought to be in print for preservation as a proof case against the attacks of many scientific men like Dr. Lankester and others, who fear to investigate facts like these because they are of spiritual origin; but I maintain they are also of a scientific kind, deserving the deepest inquiry by all classes.

Card No. I.—On Monday evening, January 3rd, 881, at about eight o'clock, at the house of Dr. Nichols, of Earl's Court, London, this perfect card, undefaced except by a corner torn off for identification by myself, was placed by Mr. Eglinton, the medium, inside a lady's small empty wooden work-box, together with an opened penknife, in the presence of Miss Blackburn and half-a-dozen others. On shutting down the lid, our hands were instantly placed on its top. Miss Blackburn was asked by a spirit voice, in an interval during which the gas was turned out, what figure she would prefer cut on the card—a diamond, triangle, hexagon, or what. She replied, "Hexagon." After a few convulsive shudders in strong gas-light, whilst pressing his hands heavily all the time on ours on the top of the lid, he suddenly stopped, and on opening the box the above hexagon was found cut.

[*The card enclosed to us has a hexagon evenly and neatly cut in its centre.—Ed.*]

Card No. II.—Mr. Eglinton asked Miss Blackburn to select a clean card out of a number, to place it inside a book lying on the table, and to notice the page; she was also to put a mite or point of lead pencil on the card, and to shut up the book. She did so, and kept both her hands on the book. The medium came close to her, and put his hands heavily on hers in broad daylight. After a few convulsions he took away his hands and asked her to look at the card, on which this writing was found:—

Sir,—Do not despair. Hope is even sweeter when sorrow and pain overtake one: and you, who have a certain knowledge of a glorious immortality, should therefore allow Hope, and the magic attending it, to be uppermost.

"Hope deferred maketh the heart sick."—Prov.

S. J.

Now, if the medium did not write it—and the writing sometimes comes in languages unknown to him—an immortal must have done it.

Card No. III.—This card was perfectly clean, and I was asked where I would have it secreted with a lead pencil, away from the light of the gas. I said, "Inside the musical (eight-tuned) box." This was instantly done, and Mr. Eglinton removed the box, with its lid shut, to a sofa five feet distant; he turned the box upside down, and came back to the table. Several of us put our hands on by his request; he then put his hands on ours, and after a few convulsions as before, the blunted pencil had written the following:

"The manifestation we have just produced is, we think, an ample answer to any query. Is there room for scientific investigation?"

Parkfield, Didsbury, near Manchester. January 10th, 1881.

"THE STANDARD" ON SPIRITUAL PHENOMENA.

The following leaderette is from last Tuesday's *Evening Standard*. We should be glad to receive from the locality in which they are known, full details of the actual occurrences:—

Believers in wraiths and other supernatural appearances—and their number is very much greater than would be generally admitted—will read with much interest the story of what may be called a double warning of disaster, which comes to us from Plymouth. The other night the wife of the master of a smack named the *Sly Boots*, sailing from Brixham, dreamed that her husband's vessel had been run into and sunk, and woke up screaming, "Richard, save my boy," one of her sons as well as her husband being on board. Early next morning her eldest son came into the room and said he had heard his father come home in the night and go upstairs with his sea boots on. They told these dreams to their neighbours, but they ridiculed their fears. It has now, however, been ascertained that on that night the *Sly Boots* was run down off Torbay, and that her master and crew of five hands perished. The night was fine, and about one hundred fishing boats were trawling, when the American steamer *Compton*, as her captain reports, ran

into "something," but after steaming round the spot for an hour, failed to find any wreckage. That this was the Sly Boots now admits of no doubt. Scientific men may scoff at stories like these, but the number of authenticated instances of similar circumstances is so large that it needs something more than scoffing to eradicate the belief in them from the minds of a good many people who cannot be termed either ignorant or superstitious.

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.]

MATERIALISATION.

Sir,—Although M. D. and myself evidently take very different views on "The Philosophy of Materialisation," yet as he gives me the credit of writing with precision and clearness, I will respond to his expressed wish that I should again correct him if he had misapprehended my meaning.

But I must first confess that I *have* "failed to see the symbolical import" of the teaching contained in my letters on the subject, a teaching which has not originated from myself but from the deific intelligences who are engaged in my development. For the statements in those letters were communicated to me by these intelligences as matters of fact, not as being symbolical but as processes which have taken place and are still going on in the formation and development of intelligent beings. M. D., however, seems to consider them as merely symbolical expressions of the processes which so-called material things appear to go through. These he considers to be real, which I am not surprised at, as, till very lately, I myself was of that opinion, but have since been taught by the gods that they have an existence only in our consciousness. They are ideas imparted to us by them and made tangible to our sense of touch by the way this is done, which is, by their putting themselves into the shape of the objects we see around us, and then impressing themselves upon us.

This is what I stated in my letter in *The Spiritualist* of December 17th, and as I believe such to be the real truth of the matter, I cannot regard it as merely symbolical. I do not believe in the real existence of any material "elemental substance," and consequently cannot believe in the real existence of any material forms supposed to be made of that substance. *Will* is the only elemental substance I believe in. And the creation of ideas is the only creation I believe in also. This is the work of the gods, the rapid development of the consciousness of wills in the human stage of existence. And the evolutionary or apparently progressive creation of material objects, is but symbolic of the progressive consciousness that is being created within us. I see now that M. D.'s misapprehension of my meaning was caused by a mistake made in the printing of my first letter; the word "contents" being in the print instead of "contacts" as it was in my writing. With this reading it will readily be seen that "the increasing consciousness of the central sphere" is gained in a measure through the knowledge it thus obtains of the existence of other spheres. And we obtain knowledge of each other by coming in contact with each other. The central spheres could not have their contents increased by the larger spheres infringing upon them, for as these are also of the same size it is manifest they could not enter into them.

Hence his mistake also in supposing the consequences

of the theory I advocate to be "all claim to personality consequently disappearing." I believe that when once wills have arrived at the human stage of consciousness they always retain their individuality (personality relates more to the physical form or appearance), although they may be small enough to enter within another will which would result merely in a temporary displacement of the constituent wills of each.

When I spoke of the "Infinite Will" of which we are portions, I did not mean the absolutely Infinite, for that is so utterly beyond our conceptions that we can have no idea whether it has form or not, but that it was a sphere of an extent that was infinitely beyond our conceptions. And this may, perhaps, be only one of an absolutely infinite number of other wills of an infinite number of sizes, each containing an infinite number of other wills of an infinite number of different sizes also.

Feeling myself quite incompetent to understand the mystic writers, I have not prosecuted my study of them, but contented myself with aspiring to know the real truth concerning the origin of intelligent existences, and sitting alone, kept my mind open to receive such truths as the higher intelligences would impart to me. Some ideas that I have received from them may, perhaps, also be held by the mystic writers. But they express them in language which is unintelligible to me.

Nothing is more clear, consistent and intelligible to my mind than the revelation imparted to me by the deific intelligences that are engaged in my development. But considering that there are no two human beings on this planet in the same degree of spiritual progress, I do not suppose that these views would be received by all alike. And as regards giving them to the world at large, I shall be guided entirely by the direction of my controls.

As regards the Berkeley theory, I was at first very much opposed to it till I saw it was a necessary consequence of the laws of willing.

If M. D. considers the word "materialisation" inapplicable to the theory I advocate, I am quite willing to make use of another that would equally express my meaning. But it would certainly be the most convenient term to use as long as people in general look upon material appearances as having a real existence.

Hoping that I have in this letter been as clear and precise as in my last, I beg to subscribe myself,

GUY BRYAN.

Budleigh, Salterton.

SPIRITUALISM AND THEOSOPHY.

BY COLONEL HENRY S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

(Continued from page 11).

TESTING THE SPIRITS.

I will not attempt to give you in these few minutes of our lecture, even the bare outline of my observations during those eventful weeks. Suffice it to say that I saw as many as seventeen of these *revenants* in a single evening, and that, from first to last, I saw about five hundred. There were a certain few figures that seemed especially attached to the medium's sphere or influence, but the rest were the appearances of friends of the strangers who daily flocked to the place from the most distant localities—some as far away as 2,000 miles. There were Americans and Europeans, Africans and Asiatics, Red Indians

of our prairies and white people; each wearing his familiar dress and some even carrying their familiar weapons. One evening, the figure of a Khurd, a man whom Madame Blavatsky had known in Khurdistan, stepped from the closet, clad in his tall cap, high boots and picturesque clothes. In the shawl twisted about his waist were thrust a curved sword and other small-arms. His hands were empty, but after salaaming my friend in his native fashion, lo! his right hand held a twelve-foot spear which bore below the steel head a tuft of feathers. Now, supposing this farmer-medium to have been ever so much a cheat, whence, in that secluded hamlet, did he procure this Kurdish dress, the belt, arms and spear at a moment's notice—for Madame Blavatsky had but just arrived at Chittenden, and neither I nor any one else knew who she was, nor whence she had come. All my experiences there were described by me, first in a series of letters to a New York journal, and afterwards in book-form,* and I must refer the curious to that record for details, both as to what was seen and what precautions I took against deception. Two suspicions have doubtless occurred to your minds while I have been speaking—(a) that some confederate or confederates got access to the medium through the closet-window, or dresses and dolls were passed up to him from below through a trap or sliding-panel. Of course, they would occur to any one with the least ingenuity of thought. They occurred to me, and this is what I did. I procured a ladder and on the outside of the house tacked a piece of mosquito-net over the entire window, sash frame and all, sealing the tack-heads with wax, and stamping each with my signet ring. This effectually prevented any nonsense from that quarter. And then calling to my help an architect and a clever Yankee inventor and mechanic, with those gentlemen I made a minute practical examination of the chimney, the floor, the platform, the rooms below, and the lumber-loft overhead. We were all perfectly satisfied that if there was any trickery in the case it was done by William Eddy himself without confederacy, and that if he used theatrical dresses or properties, he must carry them in with him. In the little narrow hole of a closet there was neither a candle, mirror, brush, wig, clothes, water-basin, towel, cosmetic, nor any other of the actor's paraphernalia, nor, to speak the truth, had the poor farmer the money to buy

them with. He took no fees for his *séances*, and visitors were charged only a very small sum for their board and lodging. I have sat smoking with him in his kitchen until it was time for the *séance* to begin, gone with him to the upper chamber, examined the closet before he entered it, searched his person, and then seen the self same wonderful figures come out as usual in their various dresses. I think I may claim to have proceeded cautiously, for Mr. A. R. Wallace, F.R.G.S., quoted and eulogized my book in his recent controversy with Professor W. B. Carpenter. Carpenter himself sent to America to enquire into my character for veracity and publicly admitted it to be unimpeached. Professor Wagner of St. Petersburg reviewed the work in a special pamphlet, in which he affirms that I fulfilled every requirement of scientific research, and three European psychological societies elected me Honorary Member. It should also be noted that four years of very responsible and intricate examinations on behalf of the War Department during our late American War—the proofs of which service have been shown by me to the Indian authorities—qualified me to conduct this inquiry with at least a tolerable certainty that I would not be imposed upon. Having then seen all that has now been outlined to you, will you wonder that I should have been thoroughly convinced of the reality of a large group of psychic phenomena, that science helplessly tries to offer some explanation for? And can you be surprised that whatever man of science has, since 1848, seriously and patiently investigated modern Spiritualism, has become a convert, no matter what may have been his religious belief or professional bias?

OCULT POWERS RECOGNISED BY THE CATHOLIC CHURCH.

The mention of religion leads me to a certain fact. While the Protestant Church has in our time ever resolutely denied the reality of such manifestations of occult agencies, the Church of Rome has always admitted them to be true. In her rubrics there are special forms of exorcism, and when Miss Laura Edmonds, the gifted daughter of the honoured American jurist above mentioned, and one of the most remarkable mediums of this modern movement, united herself with the Catholic Church, her confessor, a Paulist Brother of New York, drove out her obsessing "devils" in due form after—as he told me—a terrific struggle. Mediumship was anathematised by the late Pope himself, as a dangerous device of the Evil One, and the faithful warned

* *People from the other World*, Hartford, Conn., 1875, American Publishing Co.

against the familiars of the circle as his agents for the ruin of souls. There appeared in France, within the past few years a series of books by the Chevalier des Mousseaux, highly applauded by the Catholic prelates, especially designed to collate the most striking proof of the demoniac agency in the phenomena. They are all valuable repositories of psychic facts, one especially, *Les Moeurs et Pratiques des Demons*, which every student of Occultism should read. The industrious author, of course, convinces no one but Catholics as to his premiss, but his facts are most welcome and suggestive. Though there is never a grain of religious orthodoxy in me, and I do not in the least sympathise with the demoniacal theory, yet I find, after learning what I have of Asiatic psychological science, that the Catholics are much nearer right in recognising and warning against the dangers of mediumship, than the Protestants in blindly denying the reality of the phenomena. Mediumship is a peril indeed, and the last thing I could wish would be to see one whom I was interested in become one. The Hindus—who have known these phenomena from time immemorial—give the most appropriate name of *bhuta-dák*, or demons' post, to these unfortunates. I do sincerely hope that sooner or later the experience of India in this matter will be studied, and if mediumship is to be encouraged at all, it shall be under such protective restrictions as the ancient sybils enjoyed in the temples, under the watchful care of initiated priests. This is not the language of a Spiritualist, nor am I one. In the reality of the phenomena and the existence of the psychic force I do most unreservedly believe, but here my concurrence with the Spiritualists ends. For more than twenty years I was of their opinion, and shared with Mr. Owen and Mr. Wallace the conviction that the phenomena could not be attributed to any other agency than that of the departed ones. I could not understand how the intelligence behind the manifestations could be otherwise accounted for, especially that shown in such cases as I have mentioned where the facts related were unknown to any one at the *séance* and only verified long afterwards in distant countries. But until meeting Madame Blavatsky at the Eddys' I had not even heard of Asiatic occultism as a science. The tales of travellers and the stories of the Arabian Nights I set down to fanciful exaggeration, and all that was printed about Indian jugglers and the powers of ascetics seemed but accounts of successful prestidigitation. I can

now look back to that meeting as the most fortunate event of my life, for it made light shine in all the dark places and sent me out on a mission to help to revive Aryan occult science which grows more absorbingly interesting with every day. It is my happiness to not only help to enlarge the boundaries of Western science by showing where the secrets of nature and of man may be experimentally studied, and to give Anglo-Indians a greater respect for the subject-nation they rule over, but also to aid in kindling in the bosoms of Indian youth a proper reverence for their glorious ancestry and a desire to imitate them in their noble achievements in science and philosophy. This, ladies and gentlemen, is the sole cause of our coming to India; this explains our affectionate relations with the people, our respect for their real Yogis. Each of you looks forward to the day when you will return to your English homes; our home is here, and here we mean to end our days.

THE "historical controls" published weekly in the new spiritualistic journal, *The Herald of Progress* (Newcastle), present an interesting problem to those Spiritualists who are studying the question of spirit identity.

THE public rights and liberties are flourishing with a vengeance at the spiritualistic establishment at 38, Great Russell Street. At the Council meeting last Tuesday, the reporters were by special resolution ordered out of the room.

A SUGGESTION has been made to us that until a centre has been formed in London, in which Spiritualists who wish to live in harmony can meet, knots of friends might with advantage band themselves into small clubs, and hold purely social meetings once or twice a week.

MR. RODEN NOEL narrates in another column, how the interior of a closed book-slate was fractured somewhat during a manifestation. It does not follow that this was necessarily the result of an external blow, for slates in the hands of Henry Slade and other mediums have sometimes exploded as if by the action of some inter-atomic force.

ON Wednesday evening, after this number of *The Spiritualist* was in type, we received a communication from the Council at 38, Great Russell Street, threatening Mr. Harrison with consequences unless he answers some alleged charges; this he will be most happy to do in writing, if when they are sent him, there seems to be any colourable reason for an answer. We should like to see this matter publicly sifted.

DEFEND THE GOOD:—If you saw two people, one innocent man starving to death while another was enjoying stolen fruits, would you let the good man starve while you brought the sinner to justice? Or would you save the starving man and let the sinner escape? The latter course would seem the more humane, but the former I assure you is the more popular, even with would-be preachers of the Christian faith, who also justify their neglect of the starving man because he was found in company with a thief. They forget One who died in such company, promising the repentant one the joys of Paradise.—*Ella Dietz*.

ERRATUM.—In the letter of Lux, printed December 31st, the words "animal kingdom were suitable," should have been "vegetable kingdom were suitable."

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'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 Zöllner'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.

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

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

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

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