

# The Spiritualist Newspaper,

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KONX OMPAX.

The popular mind is much attracted by things mysterious. “During my absence from Canton,” said Ho Fi to his beautiful wife, O Mi, “I leave everything in your charge except the large wooden chest in the garden; that you must on no account touch.” After her Lord had left, “I do wonder what is in that big chest,” thought O Mi; “there can be no harm in one little peep.” She raised the lid, and the bloodhound Bow Wow imprisoned in the chest, sprang at her throat in accordance with the intentions of her loving husband. Ho Fi understood the influence of mystery.

Shelley tells how he once accidentally jostled an Irish navy in Covent Garden, so found himself in danger of an attack from the man and a crowd of his companion roughs. Remembering the influence of mystery, Shelley calmly faced them and solemnly said, “I have put my hand into the hamper, I have eaten out of the drum, I have tasted the sacred barley, I have drunk and am well pleased. I have said ‘Konx ompax,’ and it is finished.” The effect of this deliberate utterance was magical. “What barley?” “Where’s the hamper?” “What have you been drinking?” asked the men of the Irishman, and in the middle of the discussion Shelley coolly walked off.

Attempts have been somewhat numerous of late to influence Spiritualists by means of mysteries. The formation of societies with secret signs has been advocated, and certain mediums utter dark sayings that they have the key to mysteries unknowable, and could make awesome revelations if they dared;

Their heads seem sheeted,  
Inside, with learning mystical and grand,  
Which common mortals ne’er may understand.

And away in the uttermost recesses of the Himalayas, or conveniently lodged in an unexplored part of Thibet, mysterious Brothers are alleged to exist, Brothers who from their secret haunts have turned the tables of Spiritualists and the heads of Theosophists who believe implicitly in the revelations made through physical mediumship, Brothers whose every act is a mystery, Brothers whose powers have been witnessed by scarcely anyone but

the young Indian gentleman with the greasy turban. That the faithful may be successful in their attempts to find these wonderful beings is our earnest wish, but, peradventure long must be their exploration of the darksome land where the nightmare browseth and her nest scenteth the breeze; the land where the jabberwock moans by the side of the shoreless sea.

#### ROCK OIL AND RELIGION.

##### PART III.—*Conclusion.*

Whatever their "Canonical" or "Theological" value may be, it can hardly be denied that those wise and witty "Helden-Sagas," for such they are, of the "Charles Martel" of the later Jews, the "Hammerer," the "Maccabee," are very good history as histories go; and this granted, one cannot believe that the minute description of the means used for the "purification by fire" in them (*πυρification*, mind) was not founded on fact, or that the traditions quoted were not quite as near true history as most ordinary traditions are.

On reading these "Sagas," the cynical student may smile a covert smile at the *naïveté* which lets the supernatural cat so utterly out of the bag; but curiously enough it is ever the priest himself who is the cause of her escape from the "*Baga de Mysteriis*." If the layman attack him, he knots the strings all the tighter, and assures the people that "*Puss-Kater-Murr*" (do you know Hoffman, not him of Fallersleben, but of Dresden?) purreth pleasantly within, but when he has his own way, sooner or later he grows proud and confident, and declares that he can prove rationally that he is in the possession of a real cat and not a mere abstract puss, and to prove it he untieth the strings, and Hey! Presto! the cat is gone, and the priest is left with his empty bag, which he still tries to make himself and his people believe, holds a real cat, with sharp claws for the coming to grief of the unbeliever.

It is not easy to ascertain the particular occasion which caused the necessity for the forwarding those directions for "purification," by the "Jews of Jerusalem to those of Egypt," in which we find the very interesting notices of the way they were to be carried out. The heading of the chapter in our English Bible does not help us much, as "To thank God for the death of Antiochus" as if it had been a personal civility, like the sending of a haunch of

\* Greek art had even gone the length of illuminating at least one copy of the *Book of the Law*, wherein the heathen had sought to paint the likenesses of their images. "Priceless roll! what would one not give for a glimpse of it!"

venison or a brace of birds, can hardly be the true cause of so special a ceremony. Most probably it was one of those restorations of "pure" Jewish worship, required more than once about that period by the progress, generally steady but sometimes violent, of "Greek art and Greek philosophy amongst the Jews," which were to produce those mighty effects, not only on Jewish thought, but upon that of the whole western world, some two centuries later.

But to our Maccabean "Hammerer Saga:" (v.18.) "Therefore (*why* fore, the Saga man alone knoweth, the immediately preceding verses referring only to the brick-batting of the soldiers of Antiochus, through the top of the Temple of Nanea, which seems to have been built like the Parthenon, with a roof open to the gods, one of the most curious stories of baiting a temple with a lady of fortune, in order to catch a king, I have ever met with) whereas we are now purposed to keep the purification of the temple upon the twentieth day of the month Caslev, we thought it necessary to certify you thereof, that ye might also keep it, as the feast of the tabernacles, and of the fire which was given us when Neemias (Nehemiah) offered sacrifice. (19.) For when our fathers were led into Persia, the priests that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit, without water, where they kept it sure, so that the place was unknown to all men. (20.) Now after many years, when it pleased God, Neemias being sent from the King of Persia, did send of the posterity that had hid it, to the fire, but when they told us, they found no fire but *thick water* (mark that!) (21) Then commanded he to draw it up, and when the sacrifices were laid on, Neemias commanded the priest to sprinkle the wood and the things laid thereon with the water. (22) When this was done and the *time came that the sun shone which before was hid in the cloud*, there was a great fire kindled so that every man marvelled. (23) And the priest made a prayer when the sacrifice was consuming, I say, both the priests and all the rest, Jonathan beginning and the rest answering thereunto as Neemias did. (24) And the praying was after this manner." No need to quote it, the usual petition for a fair wind for yourself, and a foul one for everybody else. "And after this prayer the priest" a little hastily it would seem, for history does not record its having been remarkably successful "sung psalms of thanksgiving." "And now when the sacrifice was consumed" a curious thing happened. "Neemias commanded the

water that was left to be poured upon the great stones. (32) When this was done there was kindled a flame, but it was consumed by the light from the altar." Possibly the altar flame was rendered more intense by the admixture of animal matter.

This burning or calcining of the very stones of the "altar," more than once mentioned, is worth the observing, and inclines one to ask of what particular stones these peculiar "altars" were built, common limestone, or the very easily procurable bituminous shale? (v. 33.) "So when the matter was known, it was told to the King of Persia, that in the place where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith." (34.) "Then the King enclosing the place, made it holy ("Tapu") "after he had tried the matter" like the wise but unscientific King that he was. (35.) "And took many gifts and bestowed them on them whom he would gratify" seeing their future usefulness in the grand art of the "utilisation of religious forces," for mere worldly purposes—an art only successfully worked out in our own day by the American Mormon and the British Nonconformist. (36.) "And Neemias called the thing, Naphthar (which Christians and Pagans burn in their lamps to this day under the very same name), which is as much as to say "a cleansing" (also used for the same purpose by ourselves for material if not moral grease spots) "but many called it 'Nephi.'" It is a pity that we have no clue to the meaning the "many" gave to the word "Nephi," because the study of the "vox populum," though it may be the "vox stultarum" may sometimes lead to some understanding of the meaning of the utterances of the "blatant beast," if there be any, which is doubtful, as all non-existent things must continue to be for some time to come.

In this curious old saga, not only is Nehemiah accredited with the knowledge of this mysterious "god-fuel" but even grand old Jeremiah is said, as a mere matter of history, to have been aware of its existence, and to have used it for "sacred purposes." "It is also found that Jeremy the prophet commanded them that were taken away to take of the fire as it hath been signified." Curiously enough, not only was the "fire" to be restored to the nation, on its return to its ancient religion, but simultaneously the attendant "cloud" was to re-appear; a promise worth the noting as connected with the mysterious "shekinah" the "visible presence" which consisted of a "glorious light"

enveloped in cloud (smoke?) The light being for the most part concealed by the cloud, the "cloud" being commonly visible, and the "glory" only appearing under peculiar conditions, possibly atmospheric. It is curious that the "cloud and glory" were amongst the "five particulars" which the Jews say were lost at the destruction of Solomon's Temple, and which did not re-appear in that of Zerubabel. Can this loss have been owing to the destruction or removal of those curious "lavers," and "phials" and "candlesticks," (what were candles made of at that time?) so elaborately described in the inventories of Solomon's Temple, and with them the secret of safely manipulating the source of the sacred fire, if not wholly, at least to a very great extent?

The more one looks at it the more one sees that the tradition is carried back to an even earlier period. "And as when Moses prayed unto the Lord, the fire came down from heaven and consumed the sacrifice, even so prayed Solomon also, and consumed the burnt offering." And the Jews of Jerusalem plainly told those of Egypt that if they required any proofs of the truth of these statements, they had them ready for them. "Wherefore if ye have need thereof, send some to fetch them unto you." Records of ancient Jewish history, which had been collected as carefully by Judas Maccabeus, as the earlier ones of Solomon and David had been by Nehemiah.

Surely these quotations are sufficient to prove that the Jews were aware of the peculiar properties of "Petroleum," "Rock Oil," "Naphtha" call it what you will, at least two centuries before the Christian era, and that they not only used this strange substance for sacrificial purposes, but that they had a very distinct tradition alive amongst them that it had been so used from the earliest period of their national history.

To the honest student of religions, ancient or modern, it is unnecessary to remark that we have no reason to assert that the sacrificial use of "Petroleum" was always a mere piece of priestly chicanery, a mere vulgar use of superior knowledge, for the sake of gaining personal power. The Jewish priests doubtless believed honestly that the strange agent they handled so delicately was a "supernatural" substance "which their God Himself had revealed to them for the more perfect carrying out of His commands, and which He ignited directly or indirectly, by His own holy "Sunlight from Heaven." Had they not the tradition, the more than tradition, of the punish-

ment of the "Cities of the Plain" by this very substance, which bursting from the hill sides, ignited, and apparently "rained down fire out of heaven" upon them? And were not the sites of Sodom and Gomorrah still seething and smoking with bitumen and petroleum, under their very eyes, as late as 200 before Christ—aye, before the Christ who tried to repeat the great lesson that "God" takes no personal vengeance on his children, and that the sufferers by the fall of Siloam, were no more guilty than those who stood an inch beyond the reach of the falling stones. A lesson still unlearned by Jew or Christian, both persisting in believing that every necessary and natural phenomenon has some direct relation to his own most miserable carcass.

That we shall ever get to the full truth of the strange duel between the priests of Jehovah and those of Baal, the opposing fire-god, which turned out so unhappily for the wives and children of the loser, is, I fear, hopeless unless some cuneiform cylinder gives us a new account of the story. One of the two most touching things I know, is to hear a Yankee German Jew, descant on the prowess of his ancestors against the Britishers at Bunker's Hill; and the other to be told by an enthusiastic curate, that he is studying "Hebrew with the points" to enable him to read the "Sacred Scriptures" in the original. Oh, those originals! had we but got them, how many burning questions, besides this one of the identity of the fluid used by Nehemiah, and "the water" of the Elijah miracle might be settled once and for ever? But after all there is not much fun to be got out of a rabbit after it is hunted into its hole, and so perhaps, from many points of view, it is better as it is. The game is still on foot!

Still, though the question—like the minds of great politicians uncertain where their personal interest lies—be an open one, the similarity of the effects of the "water" with those of the Naphtha described in the Maccabee-saga is sufficient to entitle us to believe that the Jews, the Persians, and probably the early Armenians, were aware of the existence of a fluid identical in its ordinary characteristics with common water, and capable of being easily mistaken for it, of easy if not spontaneous ignition under the fervid rays of a noontide eastern sun, "when the clouds were removed," and that they regarded these phenomena as indications of the immediate presence of a divine power, and so used it as a fitting fuel to prepare the meals of their gods!

It is easier to ask than to answer the question,

whether the Jew found on the shores of the "Dead Sea" the "Lake of Asphalt," or elsewhere, a rock oil of such extreme tenuity as to be capable of ignition by the unaided action of the sun-ray, or whether his priests knew that it was possible to concentrate several of those rays into a burning focus, by the aid of a lens of rock-crystal or glass, or still more simply by the aid of a globe of glass filled with water. That the power of the biconvex lens, at least as far as its magnifying power, was known at a very early age, all "intaglios" tell us, and the discovery of the occasionally mischievous concentrating power of the globular glass water bottle, must have been very near coeval with its own invention. Be that as it may, it is clear enough, according to the records, that strong sunlight was required for the production of what the priests called honestly enough from their point of view, "the fire from Heaven," and that the interposition of a cloud prevented the "manifestation."

I leave to others to follow up this curious and interesting subject, more particularly in connection with the early Persian use of "rock oil" in their religious services, concerning which there is an immense amount of scattered matter ready for the architect, and only requiring the concentrating hand of a master to arrange into a fair side niche of the temple of knowledge. I at least hope that I have given reasons for believing that according to the Jewish records themselves one of the causes of the restoration of the Jews to Jerusalem, and the re-establishment of their temple and religion was, that their conqueror recognized a certain similarity between his faith and theirs, and that moreover he was aware that the mysterious material used in the two rituals was identical.

Curious that the queer whimsy of an American humourist should come to be so very near an historical truth.

And now, to quote the Maccabee-saga once more, "will I make an end, and if I have done well, and it is fitting the story, it is that which I desired, but if slenderly and meanly, it is that which I could attain unto."

NOTE.

Curiously enough, this word "Naphthar" is omitted in one of the most important of our biblical concordances, one moreover which professes to pay particular attention to the Apocrypha. I was ignorant of the fact that the word so familiar to us now-a-days was as old, at least, as 150 B.C., till my attention was called to the subject by a friend with whom I

had been "discoursing" on the first siege of Algeiras by the Moors, when, I quote from memory, the attacking forces burnt the town, by throwing into it hollow globes of iron from tubes, by means of "Nafta," the real reading being I fancy, that they projected globes filled with "Nafta" from hollow tubes, by means of—what shall we say?—mere mechanical means or some early form of gunpowder? You could no more send a shell out of a tube by the explosive force of "Nafta," than you could add to the intensity of the combustion of a burning house by pumping petroleum on it by means of a fire-engine, without "bursting up" your end of the arrangement with effects as disagreeable to yourself as those which so grievously singed the unaccustomed fingers, that tampered with the holy fire in the time of Moses and Aaron.

There is good reason to believe that this "same Naphthar" or "Nafta" was the Greek fire, the "fire Gregys" which played so great a part in mediæval warfare. It was carried in barrels, and Cœur de Lion once seized a cargo of it as contraband of war.

"The King found in the Dromond sans fail  
Much store and great vitail,  
Many barrels full of fire Gregys."

And he knew how to utilize the same to his own advantage.

"And blew wild fire in trumps of gin  
To muckle sorrow to hem within."

The expression "trumps of gin," genius, ingenuity induces one to believe that the propulsion of the "fire Gregys" to a distance, was caused by some sort of gunpowdery explosion; that though called "fire Gregys," it was of still more Eastern origin, is hinted at in the expression that it was "Mahomed maked him with gin" the Mahomedans having probably borrowed the invention from—whom?

It is worth the while remarking that Richard's engineering skill is strongly insisted on in the old Yomana, a view of his character which has been taken by a late French biographer of his, to the confusion of that flippant radicalism, which sees in him merely a beefy, brutal bruiser.

LAST Wednesday, Mr. E. W. Wallis, the trance medium, left Liverpool for Boston direct, by the Cunard S.S. *Marathon*.

MR. C. F. VARLEY, F.R.S., has been appointed consulting electrician to the Eastern Electric Lighting Company, Limited, formed for the purpose of introducing into India and the East, improved systems of lighting by electricity.

CORPUS INSCRIPTIONUM AMERICANARUM.

To the Editor of the *Athenæum*.

Trieste, June, 1881.

I venture to ask your kindly aid in making public a project which has long interested and occupied me. Years ago I wrote upon the subject—and always without results—to the Dulness who presided over the Geographical Society of New York. My letters were to the effect that the time had now come for printing a Corpus of "American" picture-inscriptions. It is useless to occupy your space with even the shortest list of these interesting and perhaps valuable relics, which radiate from Massachusetts, where they were first observed, to the northern, the southern, and the western-most edges of the continent. They abound in South America, which supplied a very small contribution to a very extensive subject in my *Highlands of the Brazil*. I also proposed a plan for interpreting these unlettered legends.

The Corpus Inscriptionum would be a work on a large scale, preserving the style of the several legends. An undertaking so costly can hardly be expected from private means; but Cousin Jonathan, unlike John, has never failed in lending enlightened assistance to students of local history.

The clue to the American labyrinth would, I think, be found in the pictorial ideographs and symbolic types of the Nile Valley, and in their derivatives and degradations, the cuneiforms and the Chinese syllabary. The latter gives a useful scale for measuring the process of corruption. For instance, in Egyptian a man is a man; the many determinatives of the human shape are artistic, if conventional, copies of nature. In Chinese *jin* (man) is reduced to a pair of legs. The eye of Kemi-land is human; the Chinese *mou* or *mu*, lengthened like a cat's pupil, becomes an oblong with four crossbars. The basis of the cuneiforms is unmistakably a species of the system called "hieroglyphic," as proved by the Rev. W. Houghton (*Soc. of Bibl. Archæol.*, vol. v, part ii), but here the resemblance to natural objects has waxed even dimmer than among the Celestials.

Almost every American inscription shows the human form either in quiescent or in active attitude, and I venture to assert that a comparison with all known determinations will afford a key to fit the wards. Mr. Gerald Massey (*A Book of the Beginnings*, ii, 593) has lately applied the tool to certain "hieroglyphics found in Pitcairn's Island." We may doubt such niceties as the line (equator), the globe, and the pole, while the distinctly modern



figures 5 and 7 suggest at least European addition. Still it seems to me that he has struck the right line in his system—he and I were not in correspondence when he printed his two fine volumes.

Mr. G. Massey's laborious study will do good work as a commentary upon Prof. Lepsius. "In the oldest times within the memory of man we know of only *one* advanced culture, of only *one* mode of writing, and of only *one* literary development, viz., those of Egypt." If in working out this suggestive text Mr. Massey has overworked the subject and failed in details, his general view appears to be perfectly sound. He has met with rough treatment from that part of the critical world which is lynx-eyed to defects of detail, and stone-blind to the general scheme. He has charged, lance at rest, the Sanskrit windmill instead of allowing the windy edifice to fall by its own weight. Still his leading thought is true: we must begin the history of civilization with Egypt; continue it eastward, through Babylonia and Chaldæa, into Persia and India, which was distinctly barbarous in the days of Herodotus and of Alexander the Great; and push it through Indo-China and India to Japan. Only a *Corpus Inscriptio- num Americanarum* can determine whether a west-going current, setting off from the Mediterranean to Atlantis (The Brazil), produced the platforms and pyramids of Mexico, Peru, and Maori-land. Briefly, thus alone can we prove or disprove that Egyptian civilization was in early ages co-extensive with the globe.

RICHARD F. BURTON.

#### CLAIRVOYANCE AT LADBROKE HALL.

Last Sunday evening, at the close of the Spiritualistic service at the Ladbroke Hall, Notting Hill, London, Mr. F. O. Matthews, the medium, walked among the members of the congregation and gave the following clairvoyant delineations.

He said: A child standing by this lady says, "I am aware that satisfactory arrangements have been made, so far. You are about to enter into a business arrangement in relation to a shop." The boy adds, "I am Edward, and grandfather asks me to make these remarks."

The listener recognised the name, and knew what the message referred to. Her husband said that a prophecy about their affairs, made a week previously by Mr. Matthews, had been since then unexpectedly fulfilled.

Mr. Matthews remarked: I am in my nor-

mal state to-night, although that is not usually so with me on these occasions, and although my eyes are now shut.

Turning to a gentleman, he added: Several spirits say to you "Give him words of encouragement. That will bring him to better conditions." They tell me that you are a medical gentleman. Am I right?

Answer: You are right.

Mr. Matthews: You will be directed this week where to settle. To-night you do not know where you are to settle. Do you understand?

Answer: I understand.

Mr. Matthews, to a lady: Here is a woman in fire and flames. She is fair, and has fair hair, and came to her death by burning. She has been walking backwards and forwards for some little time. Do you know who she is?

No answer.

Mr. Matthews: Who's Amelia?

The lady: I am.

Mr. Matthews: She says, "I died in Paris. I was not much connected with you, but you should remember me."

The listener (much surprised): Is it Marie?

Mr. Matthews: Yes.

Mr. Matthews next took a man by the hand and said: Here is a person who has had an accident, and a spirit says, "I watched the case myself, and thank you for the decision." You had something to do with a question of compensation.

The listener: I don't understand it.

Mr. Matthews: I do not know whether it is an event just past or just coming. You have to give your opinion. They will be unable to do anything in the future for the person.

The listener: Perhaps it is to come, for I have to be on a jury next week.

Mr. Matthews: The accident in the case is one of running over. These things are as interesting to me as they are to anyone else, and if there is anything in what I have said, I should be glad if you would let me know afterwards.

Mr. Matthews: Here's a curious thing. An intelligence here says, "Tell him I will do all that lies in my power to make good the default of mine while living. I am trying to make others restore all that which I was the means of doing away with." His name is George.

A listener: Oh, it's my clerk, George ——."

Mr. Matthews: If I were to give way to the feelings he influences me with, I shou

shake hands vehemently in token of recognised forgiveness.

The listener : It relates to a large robbery.

Mr. Matthews to Mr. Cowper : I know you, but not your affairs. An old lady says, "I am indebted to you for the little knowledge I possessed about the next life." She looks as if she is not buried, for she brings her body here too.

Mr. Cowper : It is an old lady who passed away this week I suppose, for I talked to her a little on Spiritualism.

Mr. Matthews : I think she died of sheer old age, she looks so placid.

Mr. Cowper : She was ninety years of age.

Mr. Matthews : By the lady near the wall I see a young man with dark hair and eyes ; his face is very white ; he seems to have died of consumption. He seems to show the true love and feeling of a child. He may not have been your child.

The Lady : Perhaps he is my dear brother.

Mr. Matthews : Had he lived, I think he would have been twenty by this time. You are a total stranger to me ?

The lady : Yes, quite.

Mr. Matthews : This spirit brings up a female, who died of cancer in the breast, and who has not long passed away. She was well-known to you. She looks about forty-five, and keeps calling, calling. "Lizzie ! Lizzie !"

The Lady : I don't know her.

Mr. Matthews : She says, "Tell her her son will come back all right from the Continent." She calls "George."

The lady : I do not know anyone of that name.

Mr. Matthews, to another witness : Do you know somebody blind ?

The listener : Yes.

Mr. Matthews : I see with her a little child ; she passed away in perfect infancy—had no earthly existence.

The listener : I know about it.

Mr. Matthews : You are a perfect stranger to me ?

Answer : Yes.

Soon afterwards the meeting broke up.

IN a short time Mr. and Mrs. C. F. Varley will make a tour in the United States.

MR. LEYMARIE has been absent from Paris for a short time, in the quiet of the country, on account of ill health.

MR. MACDONNELL, who recently delivered such a lively and intellectual series of addresses at the Quebec Hall, is now addressing Spiritualistic audiences on Sundays at the Goswell Hall.

MORE SEANCES IN THE STREETS OF ROME.

BY SIGNOR RONDI.

One evening I was engaged to attend a party, so took my dinner an hour earlier than usual. It was my habit, after dinner, to take my coffee in the Caffè delle Convertite, in Via del Corso, where I used to sit in a small room to read the paper. On this particular evening I did not enter that room, but sat close to the door of the Caffè to be able to leave without delay. The large room was crowded with people, and a great noise going on ; but, with all this, as soon as I had taken coffee, I felt sleep coming over me ; I could not keep my eyes open, and could not account for this sudden drowsiness. All my efforts to keep my eyes open were useless. I was watching the clock for the time to go home to dress for the party, yet at last I went to sleep, till I heard someone calling my name, "Rondi ! Rondi !" I opened my eyes, and, to my surprise, found before me the medium, Signor T., in the trancestate. "We want you, Rondi. Come out !" It was the voice of John King, recognised by me at once. I told him that I could not, as I was engaged to attend a party, and had to go home to dress. The spirit replied that they wanted me very much, and had sent me to sleep purposely. I went out, but felt so unwell that I rested just outside the door of the Caffè. The controlling spirit said that they had prepared a grand *séance*, at which I was to be present, as they could not do without me. I obeyed the invitation, gave up the engagement, and followed the medium to the Piazza S. Lorenzo, in Lucina, where I was introduced to one of his friends, who was waiting. The medium then came to his normal state, and said that some other friend would come. Soon after, two others whom I had never seen before joined us. While we were all five talking, the medium passed into the trance state again, and told me to speak about Spiritualism to the new-comers.

Many of your readers know how difficult it is to open a conversation on Spiritualism with new people, but I soon found a few words, and talked to a gentleman, a little man ; after listening to me he simply laughed, and said that he did not believe a word, and was surprised I should speak of such rubbish, as he called it. This was a bad beginning ; he was evidently a confirmed materialist. I did not lose courage, but went on telling him what I had seen, heard, and touched with my hands at times, for many years. He simply said that he could not and would not believe anything, as

he was a materialist. He was an obstinate man. We then went down the street Via Fratina, my friend the medium, with two of our companions walking in front, and I with another following them. We had walked about five minutes, when one of the persons in front of me turned round, feeling in his pockets, and said, "I must go home, I must go home." I asked "What for?" He replied, "I have forgotten a key left in a drawer in my room, to which I don't wish people to get access." I asked him not to hurry himself, because sometimes our kind invisible friends brought such things to us. He, and the materialist, as I shall call him, laughed at the idea that spirits should do such things, as to bring objects, etc. However, I felt strongly impressed not to allow him to go, but to stop him, and we at once formed a circle in the street, all joining hands. John King had aforetime given me three mystical words to utter when I wished phenomena to begin; he now asked me to repeat them, and afterwards to put my hand on the sill of an adjacent window. The window was so high up in a blank-wall, that even by standing on tiptoe the tips of my fingers would only just reach over the sill, and on feeling along it I found a small key. On showing it to the gentleman, and asking him if it were the key he wanted, he replied, "Good God, yes; this is my key," and turned white as my shirt-front. He then put many questions to me, as he was quite new to the subject, questions which I could not answer at once, as I felt strongly impressed that our invisible friends were preparing still stronger phenomena for us.

He lagged behind to talk with me, and the other three walked on in front, till we turned into the Via dei due Macelli, when I saw in front of me, surrounding the medium and the two friends with him, some dark moving clouds. I said to my newly-made friend, that what he had witnessed was nothing, for the spirits were at that moment preparing something still greater than what he had seen. No sooner were the words uttered than the medium turned round to me, and the spirit said, "Ask the medium what time it is." I did so, and when he at once looked for his watch, he found that it had gone. I asked the same question of another one: he too found that his watch and chain were gone. Then I turned to the materialist who had been walking with the two gentlemen, and asked if he knew where their watches were. He was indignant at my putting such a question to him, and said that he knew nothing about them. I coolly said that we were five friends walking

together, and that he ought to know where the watches were, rather than the two of us walking behind. His frock coat had all along been buttoned up. I asked him to feel for the watches, but still he refused, saying he was surprised that I should ask such a thing. But I was, under strong impression, induced to ask him to feel in his inside breast coat pocket; he at last did so, and found one of the watches with its chain there, at which he was astonished and exceedingly savage. Then again I begged him to feel in his right-hand trousers pocket, at which he gazed at me viciously, but nevertheless he found the second watch and chain there. The poor fellow had not a word to say; he turned pale and almost fainted. I asked him in a pleasant manner how he could perform such wonders while walking in the street with the moon shining with all its power. He answered, but not so politely as I had spoken to him, that he knew nothing of what had taken place, adding, that if he had taken the watches I must have seen him doing so, as I was walking behind him. However, he soon, in a more humble and gentle frame of mind, asked me if I would explain how these things were done. I told him I really did not know as I was myself new to such manifestations.

We then entered the usual inn to have some refreshments, as ordered by the controlling spirit, John King; for this kind of manifestations always somewhat exhausted his medium. As soon as we neared a table, it began to dance as I have described on a previous occasion, and when I proceeded to hang up my hat, a large bouquet of flowers fell from it. I thought, for the moment, that the waiter had thrown the flowers, and said to him "Carlo, what are you doing? Whenever we come here you always have some tricks prepared for us." The poor fellow, seeing the table dancing, at once looked under it, and said that he had had no flowers in the house, consequently knew nothing about them, and added that it was only when we were there that such things took place. Some wine was then served. The medium, half under control, said that he would make each of us drink a different liquid. The wine was poured by the waiter into each of our glasses; the first of us who tasted, found that he was drinking brine, the second some bitter stuff, and all the rest of us liquids with various strong flavours. The spirit then said that he would make each of us drink wine again, and so it proved to be, although out of the same glasses.

While we were taking our refreshments, a large coat brush, to our surprise, fell on the



table. The table was constantly dancing, much to our annoyance. The room being full of people, I thought it better to go out of the place, in order not to disturb the others who were present. We then all walked out together, and went into the same street in which the phenomenon with the watches had taken place. While talking to the medium, I saw something coming down over us, and falling on my head; it was a piece of white paper, cut in the shape of a star, with a paper tail fully three yards long, a kind of comet in fact; this amused us, and I folded it up and put it in my pocket. From this street, we walked to Via Sistina. I was close to the medium, and two of our friends were walking close to us, on my right; one of the party was he who had witnessed the first phenomenon with the key, and the other was the materialist already mentioned. On turning my head to the right, I saw the gentleman who had had the key manifestation, with his great coat on, but turned inside out, to which I at once called his attention. He looked at me in astonishment, without being able to explain the fact, and he said that it must have been some one of us who had done it in the inn. I told him that it was impossible that any of us could have so turned his coat, because in coming out, he had put his coat on himself; consequently, by no means could it have been turned without his knowledge. This proved to me that both our friends—he and the materialist—were mediums, and this became more evident afterwards. While we were talking of this phenomenon, and while he was putting the coat right, the great Ulster overcoat of the medium, Signor T., suddenly came off his back.

As we drew near the church of the Trinità dei Monti, we rested ourselves, and the medium passed into the trance state. I felt at that moment an oppressive influence which I could not explain. The medium told me to walk on with one of the party; it was the one who had lost his watch. I did so at once, but my impression was that something grand would take place. I counted five paces and turned my head, but the three friends, Signor T. and the two newly-developed mediums, had disappeared. I went to the balcony, thinking they had gone down the stone steps, but there in the moonlight, with a large range of view, and no screen to hide anyone, they were not to be seen. With my friend, I ran to the nearest house, but no one was there. I came out, was thrown at once into the trance state myself, and under spirit influence I, as I was afterwards told by my

friend, gave him the following information:—  
 “You must go down to the Piazza di Spagna; near the fountain you will find Signor T. sitting in a trance, and the other two you will find at number 37, in the same Piazza. Wake them up, and ask them to show you their handkerchiefs. In one of them you will find three knots.” On returning to my normal state, my friend informed me what the spirit had said. We went down the hundred or more steps to the Piazza di Spagna, and found Signor T. resting on one of the steps near the fountain, as described by the controlling spirit. I woke him up, and asked where the others were. He replied that he knew nothing, and had no recollection how he had come to that spot. I then left my friend with him, and searched for No. 37, and outside the door were the two new mediums, talking to each other in a trance. Under the instructions of the controlling spirit, as given me on previous occasions, I made the mesmeric passes necessary to wake them up. I questioned them, but they did not know how they came there. I then begged them to show their handkerchiefs, and in one of them were the three knots mentioned by the spirit. Meanwhile, Signor T. and the other friend arrived, and John King explained in a philosophical manner, how the transportation of mediums and solid objects is effected by spirits.

He said in effect: “If I were to try to describe in a scientific way, how these operations are performed, you would never be able to understand me, but I will attempt to give you as clear an idea as possible. First of all we collect the necessary force from the medium; we then clear away what to us is the material atmosphere, from the medium to the place to which we wish to transport him. When this is done, with the force collected and by means of our own power, the transportation is effected in less than a second—instantly in fact—as no one could live for more than a moment under the conditions.” He explained at great length, but this was the substance of what he said.

22, Montague Place, Russell Square, London.

COLONEL GRECK has left England on a brief visit to Russia.

NEW MUSIC:—Two new pieces of music by Colvina Rhomet, have just been published by Messrs. Chappell & Co., 50, New Bond Street, London. The words of one of them, “It might have been in dream, love,” are by Miss Caroline Corner; the joint composition is dedicated to the Baroness von Vay. The words of the other piece, “A Chain,” are by Adelaide A. Procter. The lines by Miss Corner were originally given to the public by her in the pages of *The Spiritualist*, and were quoted in the *Religio-Philosophical Journal of Chicago*.

## ABSTINENCES AND THEOSOPHY.

A. J. C., in his otherwise interesting article in your paper this week, takes occasion to say, "C. C. M. and the majority of the Theosophists seem to differ from the undoubted teaching and practice of Buddha and his followers as to avoiding flesh diet and alcohol," &c. Having already corrected this mistake I have some reason to complain of its repetition. In fact, as regards myself, I originally began the system of abstinences as early as in my eighteenth year, when I first read Plato. That did not last long; I became a vegetarian again, leaving off wine, &c., nearly six years ago, on joining the Theosophical Society, directly in consequence of the teaching then imparted, which was in accordance with my early convictions. For a reason I need not mention, I resumed a slight and often almost nominal meat diet, till two or three months ago, when influenced by two friends in this country for whose attainments I have a deep respect, I again altogether abandoned such food. I had taken wine, &c., occasionally, a little claret once a week after a Turkish bath, and now and then when I had to sit through a long dinner party, but might fairly have described myself as an habitual abstainer, as I am now entirely.

It is highly probable, as A. J. C. remarks, that Gautama Buddha would have proscribed tobacco, had it been used in his time. But your correspondent must remember that there is a great difference in aim and spirit between a merely pure regimen and the asceticism inculcated and practised by great devotees. The rationale of this is not simply the purification of the physical system, but complete subjection of the sensuous life. That is a far more serious undertaking; and few who have not tried it, (as I have done,) have any adequate notion of what it implies. As to food, you may pamper the palate just as easily with fruits and dainty breads and vegetables, as with beef and mutton. But the sensuous life is merely animal. There are diabolical tendencies in us which are quite consistent with very rigid abstinence from material indulgences, and which may even be aggravated by withdrawal from these.

I should like, if I can, to put an end to the absurd assumption that I and others of the Theosophical Society in London are "training for adeptship." To become "Adepts," in the sense of developing extraordinary psychical powers is *not* our special ambition; to become *Theosophists*, is. Theosophy, or knowledge of the Divine, can be obtained only by suppression of egotism. The divine life is impersonal;

it does not say "I" and "mine." You cannot irritate it, you cannot excite in it envy, or malice, or cupidity. The base of these passions is gone; not indeed annihilated, but submerged, transfigured, rather, in what Bœhme called the Life of the Second Principle. That is Light and Love, the nature of the regenerate, from which his will, henceforth, acts spontaneously. No matter in what school of theosophy you learn, ancient, mediæval, modern, Eastern or Western.

"This, and but this, is the Gospel alway." The form of expression, only, is different. Deific vision and thaumaturgic powers may, or may not, result during this embodied state. Probably the latter requires a scientific knowledge of occult nature, possessed, I believe, by these Eastern adepts of whom we have heard so much and seen so little. We, of the Theosophical Society, may believe these powers to be attainable, and to have been actually attained; we do not, therefore, regard their attainment as our ideal and acme of perfection. The supposition that we do is mere misconception and prejudice. Grossly inaccurate statements about us may be intended as "friendly warnings," but such unwarrantable misrepresentations are usually considered to justify some degree of indignant repudiation, at least in the unregenerate, like your obedient servant,

C. C. M.

July 29th, 1881.

THE book by Captain R. F. Burton, *A Glance at the Passion Play*, contains several pages in favour of Spiritualism.

MASTER FERDY JENCKEN, known for his medial powers when a baby in arms, still possesses his powers in full force.

*The Philadelphia Inquirer*, of July 18th, reports that Fletcher asserts he has spent eight thousand dollars in efforts "to effect the release of his wife."

LAST Monday evening, the Countess of Caithness gave a dinner party to a few friends, among whom was Her Majesty the Queen of Spain. Lady Caithness will leave Paris in a few days.

LAST TUESDAY we were present at one of the semi-private *séances* held weekly at the house of Mr. F. O. Matthews. Some new inquirers were delighted with the strength of the evidence presented by him.

NEXT Sunday evening, at seven o'clock, Mr. W. H. Harrison will address the Marylebone Society of Spiritualists, at the Quebec Hall, 25, Great Quebec Street, Marylebone. Subject: "Notes on a visit to Paris." Admission free.

FROM lack of variety in the phenomena the few English mediums are able to present, and from the depression resulting from the acts of the Fletchers, everything is exceedingly quiet in relation to Spiritualism in London. The advent of such a medium as Mrs. Foye, or of any good psychographic mediums from America, who can obtain test manifestations in daylight, would help to bring about a revival.

SOME AMERICAN INCIDENTS.

Dr. Mack, who has been in Boston since his return to America, and Fletcher, have abandoned all suits against each other. Fletcher, who had been at Philadelphia and at Portland, Maine, beyond the reach of the Massachusetts laws, is now at the Lake Pleasant camp meeting in the latter State.

At Philadelphia he was "interviewed" at the Spiritualists' camp meeting at Neshaminy Falls Grove, by a reporter, and the *Boston Herald* says, "He was found yesterday in his tent by a correspondent, arrayed in a very light grey suit, gold embroidered cap and patent leather boots. His scarf ring was a double snake, jewelled with emeralds and diamonds, and brilliants also flashed from his neck stud and waist buttons. Quite a killing young man looked Mr. James William Fletcher." Fletcher then proceeded to tell the reporter a whole string of untruths, among others that one of the persons who assisted Mrs. Hart-Davies to recover her property, was found drunk in a wood, with a pistol in each hand, vowing he would shoot the first intruder. All who know the respected Spiritualist in question, are aware that this is a wilful untruth. It is also published that he said that Mrs. Hart-Davies had had one husband named Hart and another named Davies, hence the name Hart-Davies. In short, the heartless scoundrel slandered without stint, inventing also a cock-and-bull story that Mrs. Hart-Davies had been bitten by a snake.—Himself probably.

One thing Fletcher told the reporter, which, fortunately for the cause of honesty, is true, namely: "Had I been in England, I should doubtless have received five years penal servitude."

As we have previously asserted, the Fletcher fraud would not have done the slightest harm to Spiritualism in England, or inflicted its severe check on the progress of psychological science, had we had but two or three men to have initiated steps to publicly identify the whole Spiritual movement with the prosecution. The public would then also have seen that there is enough religion inside Spiritualism to induce men certain to come forward to help any victim, when as foully beset in their midst as Mrs. Hart-Davies has been, and the public would have known that Spiritualists are not mere self-deceived talkers about their own personal virtues. Virtues which do not ultimate in acts, count for little else but self-righteousness.

MR. ALEXANDRE AKSAKOF, after a brief visit to England, has returned to the Continent.

*Spiritual Philosophy*, the new Spiritualistic work just published in Australia, contains spirit messages purporting to come from Swedenborg.

The new number of the *Revue Spirite* (Paris) announces that the Fletcher case is inflicting injury on Spiritualism in Sweden.

THE BRITISH ASSOCIATION:—At the end of this month, the British Association for the Advancement of Science will meet in York, under the presidency of Sir John Lubbock, Bart., M.P. The British Association was born in York fifty years ago, and after passing through the ages of weakness and ridicule, has grown into the powerful organisation it is at present. No efforts have been spared to make the coming meeting a good one, and many of the chief representative men of religion and science will meet on the same platforms within the walls of the ancient city. The Archbishop of York will be among those who will welcome the scientific visitors. As York is a central place, and on the high road to Scotland, all the accommodation the city can offer will be strained to the utmost.

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.]

A DEPARTED FRIEND.

Sir,—Have any well authenticated communications yet come from the late Mr. Serjeant Cox? If not, how do you account for such a deplorable fact? We know how carefully he investigated the phenomena, and how admirably such studies must have prepared him for operating from the other side. Not long before his departure (if so it can be called) he wrote to me, saying it would be the happiest day of all his life on which he should receive irrefragable evidence of the reality of communication with the spirits of those no longer visible to us, and the letter with which he favoured me, leaves no doubt on my mind that if he is now able to communicate, he would be more than anxious to do so, not merely for his own sake.

Surely some effort ought to be made to ascertain more about such very important evidence, or lack of evidence as the case may be.

J. HAWKINS SIMPSON.

23rd July, 1881.

THE ARYA SAMAJ.

Sir,—I observe that a correspondent in your paper asks for information about the Arya Samaj. This is what Professor Monier Williams says about it in his book, *Hinduism*, published last year.—"Other forms of the theistical Samaj exist in India. . . . A new Brahman reformer named Dayananda has recently appeared, and is attracting many adherents in the west of India. He is engaged in writing a new commentary to the *Rig-Veda*, which he interprets monotheistically, and his Society is called the Arya Samaj. *We must acknowledge with thankfulness the good these theistical societies are doing by their uncompromising opposition to idolatry, fanaticism, superstition, and caste. They are the present protestants of India.*" But he suspects them of pantheistic proclivities. I hope we may be spared any further prejudicial nonsense, originating in absolute ignorance of what is going on in India, about the Arya Samaj.

July 29th.

C.C.M.

LAST Saturday, the printers of *The Spiritualist* held their Annual Dinner at Southend; Mr. Andrews officiated as chairman, and Mr. Mogdrige as vice-chairman.

Answers to Correspondents.

P., Exeter: The matter shall be attended to.

W., HEIDELBERG: Your full address has been mislaid.

N., Thank you, but too much poetry is sent us.

B., Manchester: The communication is in type, but there is no room for it this week.

SPES, Torquay, asks us to recommend a medium for a particular purpose. We cannot do so. Consult the advertisement columns of *The Spiritualist*.

F., BATE: The encouragement is too small to induce us to bring out Baron du Potet's book on Mesmerism, and from the determined and long continued efforts of certain people to thwart us in useful work, we do not intend to run any more great commercial risks in such matters.

SOONLY after the middle of this month, Mr. Harrison will be in Yorkshire, and glad to witness manifestations through any public or private mediums in the county.

A THEOSOPHIST writes to us that the Theosophical idea will gradually check the irregularities connected with mediumship. We think that ample evidence is on record that at present the Theosophists are more than double as much under the influence of the outcome of physical mediumship, as any other people connected with Spiritualism who have formed themselves into a society.

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

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

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

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