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MANIFESTATIONS IN THE FAR EAST.

The manifestations which take place in the presence of Madame Blavatsky as recorded by Mr. Sinnett, of Allahabad, are of the same class, with the slight variations which might be expected from difference of individuality, which once took place in the presence of that most powerful of mediums, Mrs. Guppy, in the days of her full power.

In addition to common manifestations (such as raps, always apparently at command, as in the presence of Kate Fox) when Madame Blavatsky has specially genial surroundings, specimens of direct spirit writing are found in the open air, attached to trees or other objects, within a few dozen feet radius of her body, or solid objects are buried in the earth near her.

This is but a reversal in method of evolution of the earlier manifestations once common in London. Objects would be brought ordinarily from within a radius, say, of two hundred feet to Mrs. Guppy. In Madame Blavatsky's case, solid objects are often carried to within the same distance from her.

One night while in the garden at Holloway, we asked if a part of a chrysanthemum plant could be brought into the house during the subsequent *séance*. Mrs. Guppy asked us to tie worsted round some of the sprigs of the plant in a recognisable knot, and to note the appearance of the flowers thus bound together by their stalks. She did not say that she was an “adept” or that Highgate Brothers would help her. If she had done so, in those days of inexperience of the spirits who produce physical manifestations through mediums, we should have believed her, and if permitted, would have recorded it in a book called “*The Occult World*,” and repented at leisure afterwards.

We believed then, and believe now, that her verbal advice was given under “impression” from some power—a terrible power—outside her own control, and that the ascetic life said to be necessary in Himalayan adepts, is death to the expression of that power.

We left the garden, looking back occasionally at the bound stems, visible at some distance in the twilight, entered the *séance* room and

locked the door. It is needless to say that the knotted bunch was brought into the room, such manifestations being mere child's play through her powerful mediumship.

Mr. Charles Blackburn, of Manchester, with his intelligent eye for good evidence, had an analogous experience. One day, just before entering the *séance* room and locking the door, he glanced round the room he had just left, for the express purpose of subsequently demanding the transportation of something he *knew* not to have been removed therefrom. He asked for Mr. Guppy's partly emptied bottle of brandy off the mantelpiece in the next room, and of course received it.

When a manifestation is nearly completed, the powers about a medium can force the medium, if they choose, to make utterances relating to the forthcoming phenomenon. It is not on record that in India, Madame Blavatsky ever gave so much as a day's notice of something she intended to do by her own will-power. Perhaps she could not do so.

One manifestation in Mr. Sinnett's book, alone might be in favour of the adept theory, namely, the telegram of Koot Hoomi. But that was not a test manifestation. And it was also not carefully authenticated by the securing of the original telegram or a photograph thereof, to expose it with the letter-envelope to public criticism, nor was the telegraph-clerk "interviewed" as to the sender. If Theosophists argue that such test manifestations as are demanded over and over again of English physical mediums, must not be asked of Madame Blavatsky, let this be clearly understood.

The philosophy of the Guppy-Blavatskian phenomena was pushed farther years ago, than Theosophists have done now. The question then arose whether, supposing the spirits had prepared a manifestation, they could influence the thoughts of a normal non-medial person, to ask for the manifestation already prepared.

The light an affirmative answer would throw on the brooch manifestation in India, is clear. The spirits had found the brooch, evidently lost, because it was, say, at the bottom of a dust-hole, or back of a chest of drawers; then they put the idea into somebody's head to ask for it, apparently of his own free-will.

An answer to this problem, which has but limited value as an answer so long as it stands by itself, came in this wise:—Mr. and Mrs. Guppy were once paying a visit of two or three days' duration to friends at Annandale, Upper Norwood. One evening, at a *séance*, Mr.

Benjamin Coleman, who was among the guests, and who was not a medium or mesmeric sensitive, was asked to name something he would like to have brought into the room by the spirits. He asked for Mr. Guppy's tame hawk from Holloway. Mrs. Guppy screamed, and said she thought it was in her hands, dead or injured; a light was struck, and there lay the hawk, dead and bleeding. On subsequent inquiry it was discovered that shortly before the hawk arrived at Norwood, the housekeeper was feeding it at Holloway, but had carelessly left the drawing-room window open. Something startled the bird, and it flew out into the dark night. The housekeeper ran into the garden, and saw nothing there but a cat, at which she threw a piece of brick.

The spirits would scarcely have killed a pet bird of Mr. and Mrs. Guppy's to gratify Mr. Coleman, especially as they had sometimes proved their ability to bring living birds to *séances*. Had they seen the bird killed by a cat, and in their concern for the mishap, were they able to influence Mr. Coleman's thoughts sufficiently to induce him, apparently of his own free-will, to ask for the hawk?

At Mrs. Guppy's *séances*, from fifteen to twenty sitters would sometimes ask in turn that the spirits would bring each of them specimens of fruit which they named. Each sitter usually had the particular kind of fruit he asked for put into his hands directly he made the request.

In India, such manifestations might be exhibited as evidence of the power of the medium to control the manifestations. That mediums ordinarily have no such power is known by observations in the presence of many of them, extending over a long period of time. The alleged "controlled" manifestations are witnessed only in Madame Blavatsky's presence, and have been observed for a more limited time; moreover, it is not certain that all who have seen them have come to the conclusion that they are not due to ordinary mediumship. Hence the one position is not so well established as the other.

In Mr. Sinnett's book we can find no test manifestations, which might not possibly have been also producible through the mediumship of Mrs. Jencken or Mrs. Guppy-Volckman, under precisely the same conditions.

THE Wednesday evening *séances* with Mr. Matthews at the Marylebone Society of Spiritualists have been discontinued. The Sunday evening services are held at the Quebec Hall as usual.

PRIMITIVE MAN.

BY A. J. PENNY.

I have again and again re-read Mr. Podmore's critique on Mr. Denton's last work, trying to satisfy myself as to his full meaning, and still doubt whether I can have understood it aright. In the last part of it he says, "Each new discovery of science only makes it the more certain that the whole order of phenomena" (in the world of nature, including man) "is one order." Can he really think so, when even in the mineral, vegetable, and animal kingdoms the perfect result of evolution is only obtained by influence external to the developing matter? For instance, the diamond reaches its perfection of crystallisation by what we call natural laws, but the hand of man must overrule the natural eclipse of its radiancy, removing obstructions and polishing its facets; so again with the wild apple tree, a crude and hardly palatable fruit is all it can by its own nature produce, till the luxuriant growth of that nature is pruned away and a better nature engrafted; so with the horse,—the law of the survival of the fittest will doubtless make a strong and beautiful creature, but for the powers of a race-horse no mere evolution of growth will suffice: there must be training from a superior nature. Is that training of the same order?

But instead of putting questions which may only betray my ignorant misconception of the scope of Mr. Podmore's argument, I will gratefully report the relief of mind which I gained as to the Darwinian theory of man's origin, from the following passages in Madame Blavatsky's *Isis Unveiled*.

"Modern, or so called *exact* science, holds but to a one-sided physical evolution," . . . "the ancient sages, ascending to the *unknowable*, made their starting point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the Demi-urgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method but on a far more large and comprehensive basis." (*Isis Unveiled*, vol. I, page 31 of preface).

"The first ideas of men were spiritual, and their protoplasmic bodies were not composed of the gross and material substances of which we see them composed now-a-days. The first men were created with all the faculties of the Deity,

and powers far transcending those of the angelic host; for they were the direct emanations of Adam Kadmon, the primitive man, the macrocosm; while the present humanity is several degrees removed even from the earthly Adam, who was the microcosm, or 'the little world:'" . . . "hence, man was intended from the first to be a being of both a progressive and retrogressive nature. Beginning at the apex of the Divine cycle, he gradually began receding from the centre of light, acquiring at every new and lower sphere of being (worlds each inhabited by a different race of human beings)"—one longs to ask and be told whence *they* are supposed to have come; are they truly human, or only prefigurations of man?—"a more solid physical form, and losing a portion of his *divine* faculties." (*Ibid*, vol. 2, page 276). From this passage to the end of the chapter is well worth careful study, but much too long for quotation.

How entirely this assertion as to the previous descent of man, agrees with what Mr. T. Lake Harris tells of the three births of the human spirit before it begins the slow ascent that accompanies physical development. It is, I think, in his *Arcana of Christianity* that he speaks of the progressive experience of man—a thought of God—first born in the celestial heavens, and after that in the spiritual, and lastly in what he calls—following Swedenborg—the ultimate heaven, finding there what the elder seer terms his "continent in ultimates." This epoch, according to Madame Blavatsky's teaching would be, I suppose, that which immediately preceded "becoming matter," but the transition seems impossibly abrupt; and my own puzzle in this inscrutably dark region of thought hangs unsolved on just that point; did true humanity unite itself with the fully evolved animal man, or was it in the first primordial germ of that slowly matured creature? It has seemed to me far more possible that what in Scripture is called God's breathing into man the breath of life, indicates the process of transfer, so to speak, from a transmundane life to one in which material limitations obscured memory of that life, but by means of those very limitations stimulated to spiritual expansion in the mixed world, and that only when first the animal man was sufficiently organized for the spiritual man to energize by its means: for structural preparation is, we see, needed for bringing to light perfection in every class of beings, yet when I turn to Sabre D'Olivet's *Cosmogonie de Moyse*, no mean authority in

such matters, though so little known even to scholarly people, I am at a loss for a *consistent* theory. I find in his translation of Genesis, chap. i, v. 26, 27, these deeply significant words:*

"Il avait dit sui les Dieux, nous ferons Adam, l'homme universel * * * * afin que, puissance collective, il tienne universellement l'empire, et domine à la fois, et dans le poisson des mers, et dans l'oiseau des cieux, et dans le quadrupède, et dans toute l'animalité, et dans toute la vie reptiforme se mouvant sur la terre: et sui l'Être des êtres avait créé l'existence *potentielle* d'Adam, l'homme universel," etc. etc. And again in verse 5 of chap. ii, "*L'universel Adam n'existait point encore en substance actuelle* pour ellaborer et servir l'élément Adamique."†

(A large note of interrogation stands over that last expression in my mind; *What was that element?* And in ver. 7, "Jhoah, l'Être des êtres ayant formé la substance d'Adam de la sublimation des parties les plus subtiles de l'élément Adamique, inspira dans son entendement une essence exhalée des Vies, et des lors Adam, l'homme universel, devint une similitude de l'Ame vivante universelle." On verse 5 D'Olivet remarks "l'Être des êtres avait dit seulement *nous ferons Adam*, et Adam, l'homme universel, avait été fait en puissance. Bientôt il on paraître en acte."‡

In my groping fashion, where I am quite out of my depth, I have thought that possibly the Universal Adam that God said he would make was not only *potentially* Adam from the first germ cell of sentient life, but still *is* only potentially the Adam designed by Deity for sovereign rule on earth, his evolution being by no means complete; and "*the man Christ Jesus*" hitherto the only being fully corresponding to the word. That expression, "*puissance collective*" is very suggestive of the

* I give Sabre D'Olivet's own literal translation from the Hebrew original. "And he said, He—the Gods, we will make Adam in the shadow of us, by the like-making-like ourselves, and they shall rule, they, Adam, the universal man, in the spawn breeding-kind of the seas, and in the flying kind of the heavens, and in the quadrupedly walking kind, and in the whole earth-born life, and in all moving things crawling along upon the earth."—*Chap. i, verse 26.*

† "And Adam (the collective man) not being existing to labour the Adamic self-sameness (homogeneous ground)." *Chap. 2, ver. 5.* The French version quoted is his own paraphrase for rendering literal translation intelligible.

‡ "And he formed (framed, elementised for an everlasting end) Jhoah, He the Being-of-beings, the self-sameness of Adam, the collective man, by rarefying (sublimating the principle) of the Adamic ground; and he inspired into the inspiring faculty of him a being exalted (an essence) of the lives, for being made Adam (the collective man) according to the soul of life."—*Genesis, chap ii, ver. 7. Cosmogony of Moses.*

† "The Being of Beings had only said, we will make Adam; and Adam, the universal man was made potential. Soon he will appear in act."—*Cosmogony of Moses, page 72.*

powers won from successive developments of creaturely life. Students of Böhme will remember the many beasts in human nature, which he again and again speaks of as being comprised in the *first born* nature over which regenerate man has to rule.*

It is somewhat provoking when the word created is used, by those who still believe in a Creator, people who do *not* assume that it is used in the sense of a moulding from without—forming by the *direct* action of omnipotence, rather than by the several individualised centres of power derived from God: even the words of the Bible might put them upon a less childish tack, where we find it expressly stated *Genesis ii, ver. 3*, that God made "every plant of the field before it was on the earth, and every herb of the field before it grew." Taken in connection with the previous expression "fruit tree yielding fruit after his kind, *whose seed is in itself*," could any words better indicate the process of self-evolution? J. Böhme is here explicit enough. "Moses says further, God made man of the dust of the earth, and breathed into him the living breath, and then man became a living soul. But we are here to understand that God did not, in a personal and creaturely manner, stand by like a man and take a lump or clod of earth, and make a body of it. No, it was not so. But the word of God, viz., the speaking word, was in all properties in Spiritus Mundi, in the spirit of the world, and in the *ens* or being of the earth, stirring up from the spirit of the world, and spoke or breathed forth a life into every essence. This was the *Fiat* or creating power, which is the desire of the word in the root that was in the model or idea of man, and attracted the *ens* of all the properties of the earth, and whatever could possibly be therein into a mass or concretion. . . . "In brief, the human body is a *limus* out of the substance of all substances, else it could not be called a similitude of God, or an image of God. The invisible God, who has from eternity introduced himself into *substance* and also by this world *into time*, has by man's image modelled himself, out of all substances into a creaturely image, viz: into a *figure* of the invisible substance."

* "Also there will be found a great multitude and variety of earthly beasts living in him, which he loveth and fostereth, for he loveth everything that is in the world, and hath set it in the place of Christ."—J. Böhme, *Key to Divine Mysteries. Par. 8.* "In the human body, which was compacted out of the *limus* of the earth in the *divine Fiat*, there existed a Bestial Separatour which hath manifested or revealed the property of all beasts, whence so many lusts, desires and wills are existing in man." J. Böhme "*On the True and False Light.*"—Par. 46.

Treatise on Election: Chap. v, pars. 89, 98, 99. (The whole chapter "on the origin of man" will repay attentive study.) Now just as long hundreds of ages slowly prepared the animal man by self evolution for being what we now call man, though "man's self is not yet man" yet so far advanced in godlike faculty as to be* at once a receptacle of and medium for divine influx, so, according to Mr. T. Lake Harris, have more modern periods of time gradually developed a structural possibility, and therefore a most pressing need for more celestial developments. And I think there is much in our present phase of humanity that looks like very great modification in it. The nervous system has of late years become far more prominent in prevailing disease, as well as in the pleasures we seek and the excitements we shun. In some respects the constitution of the race has changed and is changing, for the worse if not for the better; for there can be no vacuum in the world our spirits occupy any more than in the material world, and with enlarged powers and quickened susceptibility, a more subtle and demoniacal order of evil threatens us. But *this* is not a necessary result of evolution. Let Dr. J. Garth Wilkinson tell us what its right direction should be—I was about to say—its goal, but remembered that in going "from glory to glory" none is ever proposed to man as final. After dwelling on the universal law of assimilation in mineral, vegetable and animal life, he says "somewhat of a luminous hope seems to overshadow and tremble around us, while we follow the analogies that proclaim the oneness of God's laws in nature and in man." . . . "Let us lean on nature's arm, and follow the analogy till we have better lights; the rather because analogy is itself assimilation. The possibility of assimilation lies in the fact that the universe runs manward from its source." . . . "and in the individual and the race, as the part and the whole of existence, it is that supernal fire which burns to make us more and more from the dust of the earth in the image and likeness of Divinity."—*The Human Body and its connection with Man*, page 143.

Mr. Podmore's last sentence in the paper to which I have referred, regarding Will, leaves me, as the doctrines of those who question its freedom always do, in astonishment which it would be rude to express: yet if I did, I am persuaded he would not blame the puppet of necessity. It would be inconsistent to do so. I do "not want a will to guide the rise and

fall of the mercury," its own law of being will suffice; but I want a strong one, and what ought to be the law of my being—the law of kindness—to suppress my emotions when man "a sparkle out of the great omnipotency of God" is submitted, even in theory, to the bondage of irresponsible matter.

The Cottage, Cullompton.

OF THE FUNDAMENTAL CONDITIONS OF TRANSCENDENTALISM.

No. III.

An attempt has been made so far, towards reminding that the language of early philosophy implies, as does that of early theology, a whole and radical process evolving by a radical principle, its anterior law. Philosophy appears to have been an actual undertaking to super-evolve and supercede the natural whole of human life in consciousness. In process of this undertaking, those esoteric and transcendental doctrines arose and flourished, which now remain but a stumbling-block, owing probably to a misunderstanding of them and of their origin.

It has been quite recently observed that the general reader when he ventures on Aristotle, finds himself in an entirely new atmosphere. Things that he never heard of and does not understand, are axioms with the philosopher. The whole tone and temper of the great encyclopædia are strange and bewildering to the common mind. Men regard Aristotle, for example, as an inventor of syllogisms, and Bacon teaches that Aristotle endeavoured to expound Nature by syllogisms, as if logic were itself a source of knowledge, instead of being regulative only. But those who have studied Aristotle, even in latter days, know that nothing can be further from truth than the whole idea. The reader may be assured that on a point of this kind, Aristotle was as sensible as Lord Bacon or John Stuart Mill. After shewing that syllogisms are constantly used, and after analysing their form and shewing on what their validity depends, he says (*Prior: Anal. I*). . . there is the same course to be pursued in philosophy, and in every science and branch of knowledge. You must study facts. Experience alone can give you general principles on any subject. When the facts in each branch are brought together, it will be the province of the logician to set out the demonstrations in a manner clear and fit for use. When the investigation into Nature is complete, you will be able in some cases, to exhibit a demonstration; in other cases you

* Robert Browning's *Paracelsus*.

will have to say that demonstration is not obtainable, &c.*

But the observation, as well as the dialectic of Aristotle (otherwise than that of his great opponent) was primarily set upon psychological facts and upon the preparation of them, *within* the area of their proper production and observation. The old Organon worker, worked hard, as it was meant to work, during the middle ages, upon "the Soul in her philosophy," as if it were an image of the law itself, educating and rectifying her aim and ability towards a recognition of, and final assimilation to the truth which is in existence. Further, it has been seen formerly, or now, that in every part of his work, and in every ramification of his immense system, Aristotle, like a prudent general, keeps feeling his connection with his ultimate defences, with his rallying point. That rallying point is his metaphysic, which is first in essence but last in knowledge. The first philosophy is the key to the Aristotelian position; without a supposition, to say the least of the separative process and its positive issue, all study of Aristotle and his train of Christian and Arabian followers, must be superficial. That the dependence of the whole system is transcendental and enthusiastically held, is clear to every student who has desired to look at the truth in this direction.†

The modern method of dealing with old doctrine that is found to be inaccessible and will not work, is to restate it in accordance with modern forms and uses; whilst retaining the general ground as alone valuable, the plan has been to efface the superstructure freely, and by confounding its language, to employ the whole material of the fabric on an opposite tack. The method is of great temporary power as supplying the *desiderata* of argument in any special direction. Everyone conversant with the subject, is aware of the thoroughness of the change that has taken place in the conception of, and handling of matters belonging to early literature during the present century, and since the publication of Grote's and Mill's works. So rapidly has the change come about, the traducement of thought and language has been so simply exacted, with so free a conscience and in such good faith, that the wonder now seems that the treatment should ever have been otherwise—that men should have strained at such a gnat as early opinion at all, thus deferring the rich inheri-

tance, which the decease of so much ancestral prejudice has yielded up to modern judgment. There is no available tenure of complaint either against intruders who are making a showy use of things that have long seemed to them un-serviceable, who, having destroyed nothing, as it were, have built up a great deal; permitting the refuse of scientific opinion to remain in their way, even while their supplantations are in growth.

Neither is it wonderful if the discussion of a Constructive Reason, such as the Greeks assume without supplying direct means of relation, has caused their entire doctrine to be regarded as chimerical, or that philosophy having dropped her experimental test and ground of divine knowledges (if indeed she ever possessed these), should have died out of memory almost through a line of abstract dialectic which consumes its own high *ultimatum* in the vain effort to discover more. Nothing is more difficult, as Cicero has remarked, than to carry our thoughts from the direction of our eyes, which, being no longer conversant with the field of philosophic survey, its hidden treasure remains unsought. Nicodemus doubted because he would conceive of a fact which lay beyond the region of the sensible and natural according to sense and nature; he was answered by an analogy drawn from the region of nature. Religious doctrine is more commonly introduced to the natural conception by analogical illustrations than by reasons that are above natural proof. And they who employed such illustrations and planted those traditions of a higher revelation appear to have been careful, for reasons which are traceable, that their traditions should not die out. It has been further provided by the idiosyncrasy of their construction that even the outposts of heroic fable should persist to provoke, and, at the same time, elude external enquiry and to encourage, warn, or instruct, as may be needed, within the pale of their first invention. Of all the many devices adopted, whether for the veiling or revealing of transcendental wisdom, fables have been signalised as of the first utility towards exciting enquiry and exercising the mind that it desired to draw towards a deeper faith and apprehension. Far from being regarded as obstacles or mere apologies for a more proper delivery of recondite truth, they were deliberately preferred, recognised and rehearsed not only by the early inventors, and through vulgar hearsay, but by initiated poets and philosophers of every age who profess to have found in them aids to the most exalted

*Sat. Rev., June 30th, 1877.

†Also Taylor's Preface to Aristotle's *Metaphysics*, and *Dissert. on the Phil. of Aristotle*.

conceptions, also a safe and attractive register of rudimentary facts and examples.

NOËMON.

CAPTAIN BURTON ON SPIRITUALISM.

The new work by Captain R. F. Burton, entitled *A Glance at the Passion Play*, was published last Monday at the office of *The Spiritualist*, 33, Museum St., London. A few pages of the book are devoted to utterances by Captain Burton, strongly in favour of Spiritualism. The work is elegantly got up, and will do as a handsome little gift-book for those Spiritualists who desire to make presents of the kind to their friends.

SIR PHILIP CRAMPTON AND THE "£100 BANK NOTE."

BY SIR CHARLES ISHAM, BART.

The story of the £100 bank note, which the late Sir Philip Crampton published to the world that he had lodged in Ball's Bank, Dublin, some thirty years ago, to become the property of the person who would describe it, is being still continually raked up as full and sufficient evidence of the insufficiency of Clairvoyance.

I therefore took the opportunity yesterday during an interview with the gentleman from whom the bank derives its name, and whom I have known many years, of ascertaining, by word of mouth, the accuracy of the said challenge; from which I learn that he was present at the opening of said envelope, when, instead of the bank note, there was nothing but a blank cheque. This coincides with the statement of Dr. Elliotson, in the *Zoist*, who added that some clairvoyant boy, I forget who, in England, revealed this fact; but as it appeared so improbable he was woke up without further investigation, and no more notice was taken of the statement until after the period of the test had expired, when the fact came to light.

Rozat, France, July 4th.

SPIRITUALISM IN LEICESTER:—At the Silver Street Lecture Hall, Leicester, on Sunday last, Miss Blinkhorn of Walsall, gave two inspirational addresses. The subject in the morning was "Who is my neighbour?" The evening discourse was from Isaiah xxx, verses 21 and 22. Both services were well attended. Last Monday, Mr. Bent opened his house for the reception of friends to bid farewell to Miss Blinkhorn, and to present her with a testimonial, consisting of a purse containing a small present subscribed by the members and friends, in recognition of her past services in connection with the Society. Mr. Bent presented it to her, with a few kind words on behalf of the friends, and wished her prosperity in her career in America. Miss Blinkhorn returned thanks, and a cheerful social evening was afterwards spent by those assembled.

MEDIUMS AND ADEPTS.

BY JAMES A. CAMPBELL, B.A., CANTAB.

I am anxious to supplement my necessarily brief and somewhat abrupt communication of the week before last with another, explaining my meaning a little more clearly.

The question first demanding answer is surely this: What are we to understand by the word adept? Having a superstitious fancy for knowing what the inventors of words themselves meant by them, I go to my Latin dictionary and find that *adeptus* is the past participle of the verb *dipiscos*, and that it signifies to come up to, to reach, to overtake, to get, attain, obtain, the root of the whole matter being AP=Sanskrit, âp, go to, and hence to get.

The mysterious adept is then in his primary essence simply one who attains, not magical powers or knowledge of the absolute necessarily, but quite as possibly a good dinner or a good flogging.

Cicero calls people who have reached old age adepts; and adds that they are always grumbling.

But Madame Blavatsky and Mr. Sinnett use the word in a more restricted, though perfectly lawful manner of their own. "For the purposes of the Theosophical Society," an adept is one who has attained the faculty of turning out his 'soul' upon occasion in order to prove to his semi-scientific neighbours that he really possesses one. And when the maidservants of London, according to the progressive tendency of our times, have formed themselves into a trades union, their higher culture will perhaps prompt them to dignify and distinguish by the title of adept those who can demonstrate attainment of an increased rate of wages, by the wearing of still more gorgeous bonnets on Sundays.

Using the word in the theosophical sense, our next business is to enquire in what respect the adept of theosophy differs from the medium of ordinary "Spiritualism." As Mr. Massey points out, the distinction consists mainly, if not altogether, in the activity of the one and the passivity of the other, the manifestations being in both cases so similar as to justify us in considering them as identical.

But what I contend for is this, that given the peculiar physical and mental constitution of the sensitive, it depends on his own character and will, and on certain limiting circumstances whether he becomes a medium or an adept; just as when a youth has a straight nose, it depends on character, will and limiting

circumstances, whether led by it, he becomes a languishing Narcissus or, leading it, an Admirable Crichton. And further, that both medium and adept are as purely relative terms in Psychonomy as acid and alkali are in chemistry.

The merest tyro in the latter worshipful science knows that, in relation to most bases, a particular substance may be an acid, and from its more constant properties may be even so-named, yet, in relation to one or two bases, behold it is an alkali. And at his peril he forgets the fact in his examinations.

Bases are the crucial test in chemistry, and basal men are the crucial test in life, quietly taking the place that belongs to them, and proving many accredited swans mere geese after all. Such men are often sensitives; the impressors are often the impressible; a mighty energy is in them, giving them dominion over the dim vapour of a mortal shape. Trained or not they are nature's adepts, and in their presence your high-flying Simon Magus turns willing medium. These contentions of mine will be strongly supported if I can show, and in my *Studies in Psychonomy*, I hope very sufficiently to do so, that many a despised medium in the more resolute moments of his early career, has exactly the same power over his "raps" which Madame Blavatsky is declared to have over hers, and is no more the slave of guiding Simon, or rather Peter, than she is of Koot Hoomi Lal Singh.

Drim nan Righ, Argyll, July 3rd, 1881.

INFORMATION FOR THEOSOPHISTS, FROM AN ADEPT

"When that which is perfect is come, then that which is imperfect shall be done away." In writing plainly and without mystification upon a subject whereon there is not one book in existence which can be taken throughout and *verbatim* as an entirely trustworthy guide, while on the other hand the book-market is crowded on this subject with productions of chaotic minds, it is not surprising that the words of Khunrath—"Fuerwahr ich mache die narren toll, und jage die Phantasten wider mich in Harnisch"—should often occur to me while writing.

Before my articles appeared, "Theosophy" was currently supposed to mean the lucubrations of the Theosophical Society. I had to give words their proper meaning and to place myself in a true position, because while the Theosophical Society asserts itself to be the way and the truth, and points to India and Thibet for the attainment of adeptship, I must

either avow myself to be their ally and disciple, or disavow all connection with them. The former I could not do, for I have not learnt one iota from them, and am quite opposed to many of their eccentric ideas. And if the latter course is falling foul of the said Society, I regret not having done so.

Should a number of ordinary men combine and call themselves a college of science, they cannot impose thereby upon an actual man of science. That is the position of the Theosophical Society. I consider all remarks coming from that quarter as simply emblems of incompetence, and shall henceforth give no reply to them.

I do not write merely for the few members of the Theosophical Society "who are already perfectly familiar with those truths" (?) but for all earnest enquirers, and I cannot teach those who imagine that they already know.

The first principles of true Theosophy and Occult science are (1) physically, a method of life—as I have set forth in my previous articles—and (2) psychically, a practical knowledge of regeneration.

As far as I am aware, the London Theosophists, with the exception of two lady members, are all flesh-eaters as well as tobacco-smokers, and teetotalism is not the rule among them. This settles the physical question.

As concerns the psychical part, in the words of an adept "No one knows a thing until he can do it." "To know is to be," in the Occult. To know of regeneration is to be in the regenerate state. Let Theosophists be careful how they lightly say they know a thing.

As concerns the Theosophical Society, I perceive that their real object is the reverse of their manifest assertions, and is nothing more than the propagation and furthering of the interests of a disguised priestcraft, as the rules of the Arya Samaja palpably indicate. These priests have humanitarian phrases on their lips, but other thoughts are in their hearts. "By their fruits shall ye know them." At first their ambition was modest enough. It was only to get as many guineas as they could from the credulous. The conditions concerning one's life as a Theosophist were very elastic. Live as you please, pay only your guinea, and you are a Theosophist. That is very cheap and easy indeed, though it smacks strongly of Hindoo-American *Idolloration*. I doubt whether any member has yet received a guinea's worth of theosophy. But if the Arya Samaja had only the power, they would soon become Hindoo Jesuits. I appeal to the con-

cluding sentence of rule 9 (*vide* the rules of the Arya Samaja) and to the 12th, 13th, 25th, 26th and 27th rule, whether they are not the quintessence of the most impudent samples of Jesuitism. Thus far only to prove that I know enough of the Theosophical Society, and would only call the attention of Theosophists to the wonderfully unselfish spirit wherein those rules are laid down by the Samaja. The pure aspirations of individual members of the Theosophical Society I do not despise, but I despise their practice, and would point out to them that unless they live rightly, they can have no part in the Kingdom of Heaven that is within. Why will the Theosophists be content with a mere name which is not theirs—for no one is a Theosophist who does not know God the Absolute—and how can they know God if they do not know themselves? And how can they know themselves if they do not live rightly? People who are in such a false position should not resent but be rather glad to receive a merited correction. I admit there are honourable men and women among the members of the Theosophical Society for whom I have regard and esteem, but I consider their connection with it as an error. No one of the invisible fraternity can give that which one's own individual soul can give.

I have no respect for sacred Majesties, infallible Popes, nor invisible Adepts. Of those self-asserted superhuman beings, when you tear the veil of false mysticism away, nothing remains but an earth-worm. Real Adepts like Gotama Buddha, or Jesus Christ, did not shroud themselves in mystery, but came and taught openly. These are divine teachers, God's messengers. The others, the inaccessible ones, are not so, if they exist at all.

The assertion that the "Brothers" are so advanced as not to be able to communicate with the outer world, otherwise than by mediumship, proves the very reverse of that which Theosophists believe, namely, that the "Brothers" are but little advanced, and fear for themselves that if they came out into the world they would lose even that little. The higher Adepts had no such fears. Jesus spoke not through a solitary woman. There is no proof that the Brothers have surpassed the Adeptship of Jesus Christ, nor that they have even attained thereto.

I shall without fail prove my assertion in due time, that the phenomena attendant upon real Adeptship are on a different plane from Spiritualism, without being therefore at all inimical to Spiritualism or to Spiritualists. The

Occult may yet become the Sanctuary of Spiritualism.

Looking over portions of the as yet unpublished third edition of private instructions on organic magnetism by an eminent lady magnetist, I find, to my extreme surprise, that although they profess to teach pure mesmerism, they run altogether into the higher grades of magic, and that the clue to the *modus operandi* of those magical performances of the Brothers which are not based on mediumship, is there so practically and scientifically given, that I have come to the conclusion that there is nothing in magic that is not in mesmerism, and nothing in mesmerism that is not in magic. In fact, the two are one and the same thing.

A magician is but a developed mesmerist and a mesmerist is an incipient magician. To those who attempt to study "The natural powers of the soul and how these may be manifested," I would counsel (in order that they may not be misled by false theories) that they should learn and practice mesmerism. They will find this important branch of occult science more practically useful for attaining satisfactory results than the Theosophy of the Arya Samaja, and they will get in the precise instructions of Miss Chandos Leigh Hunt more exact information than all India can teach on this subject.

To accuse a literary man of my calibre of ignorance, is as amusing a mistake as it would have been to charge Porson with ignorance of Greek. The occult is my special subject, and having been rightly initiated there is but little, as I find while reading, that I do not know. In the practice I am at present prudently more negative than positive, because I do not desire to get premature and inconvenient results.

As regards the Hindoo systems, the *Atma Boddha* is perhaps the least mystifying book; but clearest of all, in a certain direction, are the teachings of Gotama Buddha as given in the *Lalita Vistara* and in the *Lotus of the Good Law*.

I am opposed to the Theosophical Society, as I cannot allow the members of it to be equal to their pretensions. And while they hold secret meetings, because their foolery will not bear public investigation, I will throw wide open the doors of the Sanctuary by announcing freely that attainment to the Absolute State is possible to all who live rightly. I do this in order that all the pure, the good, and all those striving for mental light, if they are worthy and rigidly adhere to my instructions, may be-

hold the God within them, and attain to the absolute knowledge. The Theosophists pretend to teach. I really teach. They pretend to know, I really know. They have the propagation of their *clique* in view; my only object is to establish the eternal truth and to disperse errors, and I care not whether I am Hosanna'd or Crucified. J. K.

SPIRITUAL PHENOMENA IN THE ROMAN CATHOLIC CHURCH.

I have been thinking over the lull in Spiritualism to which *The Spiritualist* has alluded, and I consider it very instructive, for though causes with which we are familiar have much to do with it, others which do not lie on the surface may have still more. I say this advisedly, because the lull in phenomena does not extend to such religious bodies as the Catholic, which have learnt to "associate Spiritualism with their religion where the conditions are favourable." It is a pity that access to Roman Catholic spiritual phenomenal manifestations is not easy.

Outside the religious life even the Roman Catholics have not this access, and are for the most part ignorant of the extent of the manifestations constantly going on. There is scarcely a religious house (convent or monastery) in which some one or more of the members has not some distinctive class of phenomena associated with him or her, or is what we should term a medium. But the Romish Church has learnt by the experience of some XVIII centuries how difficult it is to distinguish the sources of the phenomena, and has found that they have to be far more frequently attributed to the action of what it terms "evil" than to that of "good" spirits. Indeed personation is so common, the angel of darkness, as they say, so often comes in the guise, and even for a time with the teaching of the angel of light—Anti-Christ so often presents himself in the form and likeness of, and represents himself as Christ, that the confessors and directors of monks and nuns are specially trained for that duty, and have to go through a course of mystical theology to which ordinary priests are not submitted.

To Roman Catholic media, apparitions of all kinds are common. They are frequently assailed with violence, often solicited carnally, sometimes made sport of, but as a rule they are used to revive religious zeal, to restore a stricter observance of the rule of their order, or to introduce some new doctrine or devotion.

Perhaps the most ordinary manifestation is

the suspension of the medium in the air during an ecstasy of prayer, while the healing of the sick, direct answer to prayer, and communications as to the state of the departed, and of the absent, are also very common. The Romish Church prevents the publication of these phenomena, except in the inner circle, because of the liability to the charge of working false miracles by trickery, but in the lives of canonised saints some of them are necessarily revealed, and these lives are often enriched with details of spiritual phenomena. The life of St. Theresa, which has been dwelt on in *The Spiritualist* and should be read in the unabridged autobiography, is a very striking one in this regard. But what has interested me most in her character is the way in which, after, though her whole life devoting her energies with all the strength of her will, *super-naturally aided*, to stamping out her natural affections, the human reassured itself at the hour of her death, when she irresistibly gave way to the natural yearning of heart she had hitherto been at such pains to quench. But according to my own experience this is far from uncommon.

The evidence of identity in returning spirits is also from time to time very remarkable in Roman Catholic circles, though personation is the rule. But I attach more importance to this evidence when it is given through priests in the world. A good example occurred within my own knowledge. A young woman, the penitent of a priest, returned to him shortly after death, to correct some detail in a confession she had made, as he was walking alone up and down a shady avenue reading his office. I believe she returned more than once and made other communications. It is very curious to see how such spirits as can be (apparently) identified, (for it is not clear to me that all elements of doubt can be eliminated in any case) continue to be possessed with the ideas that engrossed them during earth life. The way in which spirits reflect the minds of those they are communicating with or seeking to act on is also very instructive. They evidently do this by brain reading. My own opinion is that a record of one's whole life is stored up in the brain in a passive state, waiting to be brought out like the first impression of a photograph, and that the act of memory is the reality of a given impression, by a vital process—and that the active or communicating spirit has the power of reading the brain record and recalling events and perhaps even re-embodiment persons or forming spectra of the same, which

they do through the spirit aura of the earth or non-luminous and luminous mirrors of the Kabbalist.

The historical position of modern spiritualism deserves careful study. Such a study will, I think, account for the present lull in the phenomena. It is a combined manifestation carried on simultaneously in many parts of the world. Such combined manifestations are always carried on with a purpose, and that purpose has hitherto generally proved to be the founding of a religion. My own belief is that the Spirit of the Earth who is the God of this world and the author and founder of religions, is the instrument through which God governs the world by religious and civil means—because it is necessary that it should be so governed in order that it may be possible to draw therefrom by the natural process he has instituted, and is working through therein the souls he is creating for the life for which he intends them;—and that the kingdom of spirits created by the Spirit of the Earth is a real and actual though temporary kingdom with its obverse and reverse sides. But I cannot see how God, who works through the natural can have aught else to do with this kingdom or the spiritual and supernatural or religious processes through which it is built and on which it rests. It seems to me that when religious zeal flags on earth, the Spirit of the Earth seeks to revive it by combined spirit action carried on for a time, when if a suitable medium, prophet, teacher, or guide is raised up, a religion is founded, and proceeds in a legitimate way. Failing this, the combined action ceases, or fades into a series of phenomena, which in the hands of a lower class of spirits becomes magic, sorcery, witchcraft, and the like. My impression is that modern spiritualism has failed to find its prophet, hence the lull. But time will show.—W.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinion 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.]

OCCULTISM AND SPIRITUALISM.

Sir,—You challenge me to “quote from Mr. Sinnett’s book *verbatim* the alleged ‘proofs of selection and control’ which have satisfied” me. I could do so certainly, but at a sacrifice of your space and of my time, to which neither of us would consent. Having read the book, you must be aware that I should have to quote pages on pages to avoid an abstract of my own, which would not satisfy the condition you impose. After the discussion that has already taken place those who are really interested in the distinction between mediumship and adeptship will doubtless read *The Occult World* for them-

selves, and will form their own conclusions. For those who will not take that trouble now (a trouble that would be relieved by the rare literary merits of the book), I confess I am not disposed to take any more trouble myself.

On the general subject of the relation of Spiritualism to Theosophy and Occultism, the admirable letter of *Onesimus* in your paper this week says nearly all that is at present necessary to be said. To J. K.’s exposition of the principles of occult science I look forward with a satisfaction not impaired by my guilty consciousness of a moderate consumption of tobacco. The few smokers in the Theosophical Society may smile at the exaggerated importance attached to trifles. They may deprecate statements notoriously at variance with experience. But the will welcome true teaching from whatever quarter it may come.

C. C. M.

July 3rd.

THE EARL OF CRAWFORD and Balcarres has been appointed the British representative at the forthcoming Electrical Congress at Paris, and has left London for that city.

SWEDENBORG SOCIETY.—The seventy-first annual meeting of this Society was held at 36, Bloomsbury Street, London, on Tuesday last week, the Rev. Dr. Bayley in the chair. The report of the committee states that 1,500 volumes have been printed during the year, and that 3,017 volumes of the English translations have been disposed of against 2,575 last year. Theological students have received 115 copies of the *True Christian Religion*, and 113 copies of the *Apocalypse Revealed*, and ministers of the various religious bodies 58 copies of the former and 34 copies of the latter. Free libraries and other institutions have been supplied with 260 volumes. A new edition of the *Arcana Celestia* is being prepared in 8 vols. instead of 12 vols. The Free Library at Pretoria, South Africa, now possesses many volumes of Swedenborg’s works, and, assisted by a friend, copies of the *True Christian Religion* have been sent to the ministers of the Dutch Reformed Church in Cape Colony. The *Reflections* of Mr. Panduring, of Bombay, has been translated into the Marathi language for circulation in India. A special effort has been made to supply the Communal and other libraries in Italy with copies of the four translations which have been made in Italian, and 131 libraries have received the four works. The *Heaven and Hell* has been translated into Polish. This work is intended for circulation in Russian Poland. A resolution pledging the members to special efforts in printing and circulating Swedenborg’s works was passed, and also one in which, while recognising the value of the revision of the New Testament regretted that the ignorance of the revisers of the revelations made by Swedenborg of the nature of the heavenly world, had been the cause of imperfect translation in many instances.

Answers to Correspondents.

THEOSOPIST:—Your letter is in type, but we cannot find room for it till next week.

X.—In consequence of the dissensions in the movement during the past two years, and the attacks upon us, much good work has been stopped, including experiments with mediumship, and Mr. Blackburn’s weighing machinery, the bringing out of more new books, and the completion of the second volume of a work partially published. If the energy devoted, under the guidance of two or three well-known individuals, to doing harm to workers inside the movement, had been expended in a legitimate direction, the public records of the last two years would have been of a more pleasing nature.

C. C. M.—You have answered the letter but not the spirit of our suggestion. A few good instances proving her alleged power to govern the manifestations, would have sufficed. We cannot find a test one either in the book or out of it.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

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

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

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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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