

# The Spiritualist Newspaper.

A Record of the Progress of the Science and Ethics of Spiritualism.

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## "THE SPIRITUALIST" Newspaper.

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## ROUSTAING'S "FOUR GOSPELS."

Among the disciples of Allan Kardec perhaps none rank more highly in the estimation of French Spiritualists than the late Mons. J. B. Roustaing, of Bordeaux. The writings of the latter are greatly valued by the Reincarnationists, and last Saturday an English translation of "The Four Gospels," given through writing mediumism and edited by Roustaing, was published in three volumes by Mr. Trübner. The translator is Mr. W. F. Kirby, who has been assisted in his ably-performed work by Miss Anna Blackwell.

Roustaing was a self-made man, who fought in early life with poverty and difficulties, but nevertheless obtained sufficient education to pass his examinations in the University School of Toulouse, in 1826. He subsequently studied in Paris, where he was admitted to the bar, after which he returned to his native town, Bordeaux, where in the course of more than thirty years assiduous practice he rose to eminence and wealth in his profession. In 1858 he was attacked by a serious illness which caused him to lay aside all business for two years, and it was at the close of this period that his attention was drawn to Spiritualism and to the doctrines of Allan Kardec. He says:—"I earnestly, in 1861, besought of the Almighty to grant me the favour of a manifestation from the spirit of my father, and from John the Baptist (after whom I am named). The manifestations I so earnestly desired took place shortly afterwards, quite spontaneously, to the great surprise of the medium and to my unspeakable joy." Subsequently he met Madame Collignon, a medium still living in Bordeaux, through whose automatic writing he received several messages signed "Matthew, Mark, Luke, John, assisted by the Apostles," informing him that they intended to write an explanation of the Four Gospels, which explanation it was to be his mission to send forth into the world. Mons. Guerin, the executor of Roustaing, had the management of bringing out the English translation, and he handed over the duty to Mons. Leymarie, of Paris.

The work consists of a commentary on The Four Gospels and the Decalogue, given through the mediumism of Madame Collignon, professedly under the inspiration of the Evangelists themselves and other New Testament characters. The first two volumes contain a harmonised text and commentary on the Synoptic Gospels; the third volume contains the Gospel of John and the Decalogue.

According to the doctrines set forth in the book, which are in harmony with the general teaching of Allan Kardec, all spirits start from the same origin, and gradually rise from the mineral to the human kingdom; having reached this, they are educated in the spirit worlds, but should they fall by yielding to low influences, they are obliged to purify themselves by a succession of material existences in this or other worlds, until they reach a point of perfection which renders any further contact with matter impossible and unnecessary. Each world is entrusted to the care of a spirit who has reached this point of perfection without ever having fallen, and who therefore has never been incarnated in any material world after having once reached the point of individuality and of responsibility. The spirit in charge of our own world is Christ, who formed a temporary body suited for the necessities of His mission of teaching by example, but which was only apparently human. This world, it is alleged, like all others, will ultimately become completely renovated and transformed by a series of physical revolutions, including earthquakes, a return of the glacial period, and so on, when all who have been unable to keep up with the general moral progress of its inhabitants will be cast out to complete their education on inferior planets; and when the others have attained to a sufficient degree of perfection, Christ will return to the world as its visible spiritual ruler. The miraculous conception is also explained as being merely apparent. The course of development of the human spirit and of the world is also briefly sketched out, and explanations in accordance with the system of philosophy of the book are given of all the teachings and events in the gospels. The book sets forth that Moses, Elijah, and St. John, are successive incarnations of one and the same person. Without in the least questioning the good faith of the medium, the personal identity of the alleged spirit authors of the book will of course be gravely questioned by most Spiritualists in this country, but the work will be read with interest here, since it gives so much informa-

tion about the views which so many French Reincarnationists accept in relation to the New Testament.

#### THE INFLUENCE OF MESMERISM OVER ORGANIC DISEASE.

BY G. C. OTTLEY.

Several most interesting, and, I may add, ably written articles have appeared lately in *The Spiritualist* under the general heading of "Experimental Researches into Mesmerism," etc., by John E. Purdon, M.B. No reader of the articles in question could have failed to see that Dr. Purdon has endeavoured to carefully investigate his subject, and that his experiments have been conducted in a thoroughly scientific spirit. While, therefore, I am quite willing, with probably many others, to grant him his due meed of praise for the pains he has taken to bring many occult facts to light in connection with, at least in these days, the grand domain of curative mesmerism, I think he has failed, so far as his last contribution on the subject to *The Spiritualist* can enable us to form an adequate, just opinion, to make as much capital (to use a commercial expression) out of his subject as it is really susceptible of yielding.

In the first portion of his interesting article on *Functional Hemiplegia relieved by Hypnotism* he says:—"I do not believe in the cure of organic disease—as such—by means of mesmerism, but I am strongly convinced that where a regulative process of a conservative character can be induced by the agency of the hypnotic and mesmeric state, it is possible to avert the development of organic disease."

Had such a conviction been framed in the early days of mesmerism, when Mesmer himself was unable to satisfactorily refute the objections brought against the system which has since born his name—objections which, in these more advanced times, have been pronounced in the main groundless and worthless—we might have been quite willing to permit Dr. Purdon's *ipse dixit* to pass unchallenged. I am quite of opinion with Dr. Purdon that mesmerism has most certainly the power "to avert the development of disease," that it emphatically "induces a regulative process of a conservative character," but the facts brought to light by Doctors Ashburner and Elliotson, and published in the chief mesmeric organ, *The Zoist*, enable us to look upon mesmerism as a far more potent curative power—as yielding, without doubt, in the hands of an intelligent skilful practitioner more striking,

more glorious results than Dr. Purdon would have us believe. His contention in the paragraph referred to is, that organic diseases are not amenable to mesmeric treatment; that in fact, mesmerism would fail to eradicate any so denominated. Now let him turn to number 41, vol. XI, of *The Zoist*, and there he will be confronted with a long list of organic diseases, many of which were successfully treated either by Elliotson or his distinguished "collaborateur," Ashburner, or again by qualified practitioners in whose statements implicit reliance could be placed. Under the heading of "Our Facts in 1846," Dr. Purdon will find the following radical cures systematically recorded:—

Fatuity and insanity.

Deafness; three cases.

Disease of spinal marrow.

Palsy of half the body.

Diseased breast, pronounced cancer, and condemned to operation.

Diseased lung, pronounced consumption and *hopeless* by Dr. Todd.

Dropsy. In 1848 the following remarkable cure was effected, and the passage recording the fact runs thus:—"This year was remarkable for the indisputable fact of the complete dissipation of a hard, genuine cancer of a breast by mesmeric agency. The years 1850 and 1851 yielded equally striking results, for we read of the cure of—Dropsy and diseased liver; two cases. Chronic inflammation of the lungs.

Diseased heart.

Consumption.

Ulcers of the leg with varicose veins.

Chronic inflammation of the eye with ulcers of the cornea.

Palsy of the legs, blindness and dumbness.

This list might be indefinitely extended; but in order not to weary readers with too many extracts from *The Zoist*, I would strongly recommend Dr. Purdon to consult not only the numbers of *The Zoist*, where he will find abundant testimony as to what mesmerism has done in the past, and what, moreover, it promises to do in the great future, but the scientific works of the Baron du Potet, a French gentleman who was perhaps the greatest recent authority on the subject of mesmerism. When in 1878 I had the pleasure of meeting him in Paris, I asked him why, in the midst of so many scientific investigations into almost every subject that could profitably engage the human mind, mesmerism had not as yet had its proper, legitimate number of advocates and supporters. He unhesitatingly replied, because too many interests of a purely mundane

and earthly character were at stake—because many men, even those specifically denominated scientific, had too keen an eye to the wordly aspect of the question to admit, what the truth *would* have them admit, that their treatment of diseases, organic or otherwise, was, from first to last, wrong on principle and appalling in results. "It will take a hundred years," said the Baron, "for such experiments as I have made in London in the presence of the best accredited medical authorities, to be recognised as facts beyond dispute."

It is a trite saying that "there is nothing new under the sun" and it is eminently applicable to mesmerism. In the hands of the ancients it yielded what have been since ignorantly termed "miraculous" results. They knew little or nothing of the gross druggings still in vogue, and which half the time, (as demonstrated by Hahnemann), are more prejudicial to the organ affected than the disease, but they merely complied with the simplest of Nature's dictates, that of a healthy man imparting from the great store-house of medicine so beneficently and freely bestowed upon him by a Wise Creator, the only influence indeed capable of effecting a radical change in organised beings, *viz.* a vital, and as such, a genuine curative principle. What more could our various systems, allopathic, homœopathic or hydropathic claim to effect?

#### PERVERSIONS OF SPIRITUALISM.

BY MARY F. DAVIS.

Spiritualism with all its sublime uses, is liable to gross perversions. In the first place it is an abuse of Spiritualism to make it an avenue for the gratification of a love of the marvellous.

So strange are modern developments in the line of spiritual science, that those educated according to the supernatural theory—taught to believe in hell and devils, and haunted with a dim and dreamy apprehension of legendary ghosts and hobgoblins—have some difficulty in gaining a rational idea of angelic intercourse, even when convinced of its reality. Hence this class are apt to become wonder-seekers, and rush abroad in quest of mediums and circles and stare and gape at the banging of tables and the tooting of trumpets; while the quiet but most needful work of self-development, by means of self-reformation, is entirely lost sight of.

This soon degenerates into uncouth and unworthy conceptions of our beautiful spirit home and its inhabitants; and the names of

wise and honoured men, now disembodied, are used with all the vulgar familiarity of insolence and irreverence. It may be well inferred that the spirits thus addressed are far from the scene of action, and are simply personated by certain undeveloped and mischievous individuals, who have but lately passed into the second sphere.

Such impudence as above described is only equalled by that of a half spurious class of mediums, who palm off on the credulous self-made manifestations in dark circles; or worse than that, a species of spiritual literature over celebrated signatures which is found on examination to be the merest bombast and nonsense. This condition of things has been humorously but truly expressed in a recent poem delivered in one of our literary institutions, from which the following is a brief extract:

"Prosaic after death, our spirits then  
Invent machinery to talk with men;

\* \* \* \* \*

And Shakespeare's spirit visits earth to tell  
How he and Washington are very well;  
And Lindley Murray, from the body free,  
Can't make his verbs and nominatives agree;  
Ben Franklin raps an idiotic dream,  
And Webster scrawls vile twaddle by the ream;  
That splendid knave, Lord Bacon, has turned fool,  
And Penn's great soul is busy keeping school.  
Well may the living poet heave a sigh,  
To think his spirit, stooping from the sky  
When he is dead, can rap at mortal call,  
Bad rhymes and wretched metre on a wall!  
Well may the hero shudder in despair,  
Whose soul can choose to animate a chair;  
And the great statesman, sinking in the tomb,  
To rise, and wheel a table round a room!"

It should ever be borne in mind that true Spiritualism is no more responsible for such absurdities, than are the genuine gold and silver coins from the United States mint for counterfeits.—*Danger Signals.*

#### SPIRITUALISM IN BRUSSELS.

A small monthly sheet, *Le Moniteur*, is published in Brussels; Mr. de Turck is the editor. The headquarters for meetings, etc., are in Rue de l'Empereur 21. Mr. U. Beyns, the generous proprietor, there attends most zealously to all wants, and exerts elsewhere a good influence. His reception was most cordial, and I cannot but praise his warm heart and devotedness to the cause. There are several other societies, or *Groupes*, in Brussels, beside many private circles; one is named *Paix entre Nous*, or "Peace between Us," established since 1870. It is composed of twenty-nine members, ladies and gentlemen; President, M. Kools; Vice-President, M. Decelle; Treasurer,

M. Jean Bosmans; two Secretaries, one French and the other Flemish—M. Frentz and M. De-seck. The *séance*-hall is Rue Dupont, 21, in suburb Schaerbeek—meetings twice a week. Direct writing in a closed book was once obtained at this circle. I spent an evening at the regular *séance* and was influenced to organise the members into different groups assigning to each medium a suitable rôle. I recounted some of my experiences, and showed them the American way of proceeding, whereby practical and regular results are obtained. In that consists mainly the object of my two years' mission to Europe; and at the very start I can say that my endeavours are being crowned everywhere by a good cordial reception and a decided will to set to work in the proper way.—*Henry Lacroix.*

#### A SCIENTIFIC SENSITIVE.

To the Editor of "The Sussex Daily News."

Sir,—With reference to the correspondence which has been going on in your columns relative to "thought reading," may I be allowed in a few words to state my experience? Having seen and heard Mr. Bishop during his first visit to Brighton I determined to try the question for myself. Being in London soon after and mentioning to the friends with whom I was staying what I had witnessed, it was proposed that we should attempt the experiment. Accordingly I was blindfolded and left the room. Whilst I was absent a reel of black cotton was secreted in a flower pot near the window. On pressing the hand of the gentleman who had secreted it against my forehead, and requesting him to think of the object he had hidden, I saw plainly with my blindfolded eyes, as though in a dream, the figure of a reel of black cotton floating before me. I then told him to think of where he had hidden it, and I saw and led him to a bureau at the opposite end of the room to the window. This, he said was wrong, but on enquiry I found that he had originally intended to have placed it there, but had altered his mind. Does not this, then, seem to point to the same thing that Mr. Bishop spoke of last Wednesday—of unconscious thoughts passing through the mind? In the next experiment a china plate was placed on the table. When I was brought in I saw it vividly and led up to it, laying my hands over it, and I described it as a round mat, thicker at the edges than within. and with a dark rim, which was just the description of the plate, which plate, by-the-bye I had never seen before. We then tried the

question of localising a pain. Being blind-folded, and holding my friend's left hand against my forehead, I told him to imagine a pain. Almost immediately I felt a peculiar, indescribable sensation on the right side of my face, and told him that he was thinking of a pain there. He was in fact imagining a violent attack of neuralgia in the right upper jaw. Other experiments were tried and have been tried since, some successful, some unsuccessful, but I have seen quite enough to convince me that there is truth in it. I don't pretend to offer a reason, but I would say to those who disbelieve it—"try for yourselves." All do not possess the power. I was the only one of a party of six or seven who was thus affected, but, doubtless, there are very many who could perform precisely the same experiments that Mr. Bishop showed, and by continued enquiry it may be that the mystery will be solved.

HENRY EDMONDS, B. Sc. (London).

Brighton School of Science and Art, Grand-parade.

**MODERN BODY SNATCHING:**—Body snatching is not confined to this country just now. A recent copy of the *New York Times* has been sent us, containing an account of the way in which at Buffalo, New York, a body supposed to be that of Edward G. Burnham was exhumed by three men, who were fired upon by the cemetery employees, but escaped. The body buried as Burnham's was not his, and was found to contain poison. A man named Thomas has been arrested by the police, and others are "wanted" by the constabulary.

**SPIRITUALISM IN AMERICA:**—A correspondent writes from Massachusetts:—"We have been travelling about a good deal and have found much to interest us in the various *séances* and lectures we have attended. I only wish that Spiritualism had the same liberty in our country that it enjoys on this side of the Atlantic."

**THE BLOODHOUND MORGAN:**—The bloodhound Morgan has not performed any miracle in the search for Lord Crawford's body. His owner accounts for this failure on the plea that he is "distracted with the smell of hares and rabbits." The explanation is not itself unreasonable, under the circumstances, though it appears somehow irreverent to Morgan; it is as if a Bengal tiger interested himself with the mice about his cage. The fact probably is that bloodhounds are not fitted for this sort of investigation, and that Morgan is puzzled to understand what is expected of him. The odour furnished him as a guide was neither that of blood nor of a human being. It appears to have been an unpleasant compound of various smells—sawdust, withered flowers, chemical substances, and decomposed animal matter. The natural instinct of a bloodhound would certainly not lead him to bear in mind, as it were, a scent like this whilst roaming through fields and woodlands. He would follow it, no doubt, if laid upon it, as dogs will follow a red herring; but this is not a parallel case. By the owner's statement it appears that Morgan became demoralised. We imagine that the case is not as he puts it. The hound was not distracted by hares and rabbits, like a mere Home Secretary; he paid attention, to such small game because his mind was vacant and puzzled.—*Evening Standard*.

## CHRISTMAS EVE.

BY C. A. BURKE.

Make your households fair and bright,  
Take good heed what words ye say,  
Let no beggar want to-night,  
For a King will pass this way.

O'er the frosty star-lit plain  
Where the winds and wild birds cry,  
Circled with his kingly train  
Suddenly will Christ pass by.

In the busy gas-lit street,  
In the alley dark and drear,  
With no sound of coming feet  
Suddenly will Christ draw near.

To the palace lighted fair,  
To the happy peaceful home,  
To the garret chill and bare  
Verily your Lord will come.

He will pause at every door,  
Be they shut, or opened wide,  
With the rich and with the poor  
He will enter and abide.

E'en his creatures wise and dumb,  
Stand up patient in the stall,  
Glad because their Lord has come,  
Glad to show him Lord of all.

Though you fenced your gates about,  
Though a host your words obeyed,  
Bolts nor bars could keep Him out  
From the Kingdom He has made.

Give Him greeting every heart,  
Set beneath your feet your sin,  
Bid your evil deeds depart,  
Bid the Lord of Love come in.

He will burst the spirit's prison,  
Teach us higher, holier things.  
Lo! the Lord of life has risen,  
"Risen with healing on his wings."

Do not fear to see his face,  
He the holy, undefiled,  
For His beauty and His grace  
Have the beauty of a child.

Armèd men with tramping feet  
Drum nor trump His triumph show,  
But His Angels brave and sweet  
Sing His mercy as they go.

Men and women, maidens white,  
Little children at your play,  
Watch with loving hearts to-night  
For your King will pass this way.

MISS ANNA BLACKWELL, the translator into English of some of the works of Allan Kardec, intends to settle in the neighbourhood of Biarritz for the rest of the winter.



## ENGLISH MEDIUMS ABROAD.

Mr. William Eglinton has reached Calcutta in safety, and has given some highly satisfactory *séances* there, at which some new inquirers have been among the witnesses present. The manifestations have made sufficient sensation to have already raised some small amount of antagonism from individuals. Arrangements have been made whereby Mr. Eglinton takes no money for his *séances* from inquirers.

Mr. Cecil Husk returned to London last Monday after giving between thirty and forty *séances* in Paris. Mons. Leymarie writes to us that to the majority of the persons who witnessed the manifestations, Mr. Husk is a perfect gentleman, a true and sincere man. He adds that the small minority who do not like manifestations in total darkness, think that there is nothing to be depended upon in what took place. Mons. Leymarie considers it to be reasonable that *séances* in total darkness should produce such differences of opinion.

## FUNERAL OF THE REV. SIR WILLIAM DUNBAR.

At the funeral of the Rev. Sir William Dunbar, Bart., Rector of Dummer, which took place in Dummer Cemetery, near Basingstoke, a procession of mourners and villagers, three abreast, extended from the church of the labours of the pastor, to the cemetery. The officiating ministers, the Rev. Mr. Bishop (brother-in-law of the deceased), and the Rev. W. L. Blackley, led the procession, the bearers following with the coffin, and then the mourners, amongst whom were the immediate relatives of the deceased, and the Rev. A. Alder, the Rev. F. W. Thoyts, the Rev. J. Scott-Ramsay, the Rev. Mr. Carrow, the Rev. C. Floud, the Rev. Summer Wilson, Sir Nelson Rycroft, Bart., Mr. B. H. Adams, and Mr. R. C. Elwes. The coffin was of polished oak, and bore the following inscription:—"Sir W. Dunbar, Bart., Rector of Dummer, died November 27th, 1881." Some beautiful wreaths were placed on the coffin, one of camellias and violets being sent by H.R.H. the Princess Mary of Teck.

Sermons were preached in the parish church on the following Sunday; in the morning, by the Rev. J. Scott-Ramsay, who founded his discourse on John xi., 11, "These things said He: And after that He saith unto them, our friend Lazarus sleepeth; but I go that I may awake him out of his sleep;" in the evening, by the Rev. Mr. Bishop, who took for his text Thesalonians iii., 13-14. "But I would not have

you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Dwelling particularly on the immortality of the soul, the preacher sought to impress upon the hearers the joy they should experience in looking forward to again meeting departed ones in the eternal world. He spoke with much feeling of their late pastor, and of his first Christian work, when a young man, in the Sabbath school, stating that Sir William had from his early youth taken the greatest interest in all things which tended to the moral and spiritual improvement of his fellow men. As a preacher he always infused a tone of deep spirituality into his services.

Sir William had devoted the whole of his long life to the Christian ministry, and though devotedly attached to the Established Church, was by no means intolerant, and often spoke in the most kindly terms of other bodies of Christians. He was S.C.L. of Magdalen Hall, Oxon, in 1830; deacon in 1831; was ordained priest in 1832, by the Bishop of Bath and Wells; and became rector of Dummer in 1875. Previously, he was curate of Upton, Somerset, from 1831 to 1832; of Stoke-upon-Trent in 1832; minister of the Floating Church and Chapel of the Sailors' Home, London, 1839; minister of St. Paul's, Camden Town, 1855; curate of Kew, 1856; and rector of Walwyn's Castle, near Haverfordwest, 1862 to 1875.

His spiritual experiences were for the most part gained at *séances* held at the house of Mrs. Makdougall Gregory, who dedicated to him, with his consent, the little book entitled *A Clergyman on Spiritualism*.

During his six years' pastorate, Sir William Dunbar made himself beloved by high and low in the Dummer district; already the villagers have worn a pathway across the grass to his grave, and little children who go there of their own accord, talk of taking primroses to it in the Spring.

The only son of the deceased, Drummond Miles, now Sir Drummond Dunbar, was born in 1845, and is now living in South Africa.

THE engagement between the Newcastle Spiritual Evidence Society and Miss Wood has terminated.

DR. SLADE has taken to public lecturing as well as to giving physical *séances*. He is at present at Providence, Rhode Island.

A NEW weekly Spiritualist newspaper, and rather a good one, has just been started at San Francisco. Its proprietor is Dr. J. D. MacLennan, a healing medium, and its title is *The Spiritual Reasoner*.

## A PHILOSOPHY OF MATERIALISATION.

BY JOHN E. PURDON, M.B.

## PART II.

It may appear very paradoxical to say that a man does not feel a weight when he lifts it off the ground; but a moment's thought will show that it is the resistance to the force of gravity to which he is directly related, and that it is through the equation of virtual work that he has an inferential knowledge of the weight of a body held in his hand. Gravity and he, as two opposing physical causes or forces, are in conflict and, while the weight is held level, we may say that the sum of small items of negative work is equal to the sum of the small items of positive work; so that, though as useful work the result is zero, the animal pays for all the expended energy, which, not being directed, is neither positive nor negative, but as commonplace and real as money or matter, the negative character of work depending upon the geometrical conventions introduced as the direction of the moving force changes sign. This being the case, we can understand that as in the above struggle between living matter and the mass of the earth, the latter paying nothing towards the energy expended, (I purposely anticipate any objection that the earth had already paid its share in food supplied previously, for this would only refer to the acknowledgement of continuity in the organism) all the feeling which is the psychical sign of the expended energy must go to the credit of the animal, so that nothing goes to the credit of the attracting mass. The interpretation of the paradox is that we have no right to credit an appearance, as such, with an underlying psychical principle, since the appearance is manufactured by the senses. Nevertheless, since the expenditure is real and the earth is real and the experience of the struggle is real, we have to find in the subjective-objective view of life and matter an explanation of the paradox which will justify the above interpretation. Such, I believe, is found in the fact that as gravity or other opposing force affords to the living animal an objective physical condition for the exhibition of correlative reaction, without which condition we do not know what would become of living beings, (though we may now begin to dimly speculate), so from the subjective side, or psychical aspect of existence, the underlying sum of inexpressible feeling supplies the condition for the contraposition of elements, which under the geometrical form equate themselves to zero, but which under the form of succession exhibit themselves as an experience in time, i.e., the changes of the empirical ego.

Hence it is, I say, that though no work is done in the geometrical sense of the word, yet dynamic changes between liberation of energy and its complete degradation may have psychical aspects which the ordinary operations of the senses are not calculated to cover, but which it is quite unphilosophic to ignore. It is to the exaggeration or imperfection of these processes that we must look for the solution of the problems offered by certain so-called sensitive nervous systems.

It is granted that all functional change which does not physically result either in heat, secretion or motion, falls outside the limits of health, but it is contended that the limitation of a possible experience by actual experience is merely an indication of class prejudice combined with very short-sighted views of the nature of life, and that, therefore, we are bound to sift all physical perturbations, with the object of extending our knowledge of the sub-psychical side of nature of those whom it may be in our power to assist or advise.

A meaning will now be seen in my expression that the reverse stroke of our animal engine, or the reverse

strokes of our minute component engines being carefully kept out of view by the materialists, they hold thereby a power which enables them to dogmatise upon the subject of universal death, that of man and consciousness included, through the part they claim to be played in nature by the dissipation or degradation of energy.

Hitherto, in applying general principles to the consideration of the nature of mediumism, we have kept our eyes fixed on that of the conservation of energy, and with its sanction, we have fearlessly postulated what we believe to be the natural consequence of the establishment of the fact of extraordinary work having been done under the guidance of the medium's nervous system, which directed the application of the energy stored up in his blood and tissues. But now we have to go a stage farther and show that there are other principles of equal importance which demand a share of our attention.

There is a general tendency in nature to the dissipation of energy; that is to say, energy in its passage from one class of work to another tends to become less and less useful without being annihilated, as in the case of the reversible engine previously mentioned, which transforms only a part of the energy of heat which it receives into work, except in the ideal case of the condenser being at the absolute zero of temperature, when all heat energy received may be transformed into work. Energy tends to run down from a higher to a lower available value, so that, in the extreme case, where it is not guided by mechanism to do work, it becomes completely dissipated and is lost by being radiated into space as vibratory motion of the ether. In like manner does the restoration of energy require the expenditure of work on any body to replace the energy lost in work done, or by being radiated off into space; so that work doing is altogether a one-sided process, i.e., a running down on the whole towards universal death—that is to say from the point of view of the external or objective aspect, which leaves out of sight the information to be gained by a study of man's uninterpreted possibilities.

So strongly convinced of the truth of the doctrine of the degradation of energy, and of the stern indication it afforded of the ultimate destruction of this earth, were two eminent physicists some few years since, that they constructed a system whereby, after a method of filtration, they proposed to save the soul alive, shutting their eyes to the value of the evidence that might be obtained by an appeal to man himself, in a disturbed condition, and regarding those who were willing to offer the data, which when properly examined by such distinguished savants would have been duly appreciated, as rogues and vagabonds.

A man who by a great effort has attained an almost inaccessible height, may, by means of a fixed pulley and a pair of buckets, have his individual effort transmitted through an indefinite number of others of decreasing weight who may each singly attain to the same elevation, gravity at each descent undoing and dissipating a little of the potential energy of the original climb, time alone limiting the process, which may be arrested indefinitely as long as one man remains above and a lighter one below. But in no instance can the process become reversible, the original conditions remaining the same. This is an artificial not a typical instance of continuous dissipation, but it will be a useful illustration afterwards.

In the theory of Heat too we have the principle of dissipation or degradation of energy playing an all important part; a quantity of heat energy always passing from a higher to a lower temperature when a heat

engine is made use of for the performance of work, which work on removal from a system would necessitate the expenditure of other work, if the system were to be restored to its original condition of potentiality or work-doing ability. The reversible engine, an ideal construction due to Carnot, illustrates fully the nature of work which remains in a system as a part of its capital, so to say, and contrasts it with the work which is done on matter which is not in dynamical relation with that system. This subject is admirably treated in Professor Clerk Maxwell's *Theory of Heat* and in Professor F. G. Tait's *Recent Advances in Physical Science*.

It would therefore appear that during mediumistic exhibitions of power, we have no right to assume that there can ever be an *absolutely* reversible work of preparation; for though there may be a physiological application of the matter and energy of construction after the reversal, yet we cannot assume that it can ever do as high class work to the same extent, even though it were quantitatively identical after the operation. In speaking therefore in this paper, of phenomena indicative of reversible and irreversible expenditure this reservation is to be remembered. I will further add that when work, such as the movement of matter in space, is done, or other work which necessitates the immediate removal of available energy from the organism, a breach of continuity is implied, involving the separation of energy into free space, unlimited by any transcendental reference to a subjective form, whether that be time of conscious sensibility and intellectual change, or any lower theatre of subjectivity proper to animal life or organic processes.

If a man walk to the top of a hill and thereby gain energy of position, he may be able to execute a pre-conceived design, but he cannot use the energy of his position otherwise than as a link already forged in the chain of circumstances, relating to his personal exertions. If he throw himself over a precipice, the work done in gaining that elevation would be returned in the equivalent of heat and vibrations consequent upon shock of arrest through contact with the ground. His descent under the pull of gravity might be employed to do useful work on a mass of matter *other than his own body*, to which the mechanical work he has done can never be returned through a direct transformation of energy. If after gaining the top of the hill he turn to go down again, he must actually undo by positive work the work done in going up the hill, for he has to let himself down against the constantly acting pull of gravity, the rate and manner of his descent determining how shock vibrations should be divided between him and the ground. In any case, energy corresponding to the work done in going up and coming down again is wholly dissipated and lost. But has no good been derived from the work so lost? Quite the contrary, for he can repeat the performance next day. This introduces us to the useful idea, *work of preparation*, which determines the perfection of functional activity. To the working body, it is a matter of indifference whether the work of preparation continue to exist, for a greater or less time, as useful work, before being dissipated, for work of preparation, regarded as such, is superficial, is simply a dynamic link connecting the past and future functional activities. By considering the above cases, we see that there is a continual expenditure by the animal body in stretching a spring held horizontally, holding it open and returning it slowly to its original configuration, while if it be permitted to return by its own elasticity, energy will be dissipated through the air and heat vibrations follow

sooner or later, on the shock of return; so that, if one end be held in the hand of the operator the jar will be communicated to his body, when part of the energy originally expended as mechanical work will be returned to it and ultimately dissipated as heat.

I will now take a purely imaginary case, which may be used to lead up to a principle without burdening ourselves with details. If by an effort of will the human body could for a time be lengthened out, or the arm be extended across the room against a force acting from within, it is easy to understand that in the act of protrusion (always remembering that no natural laws are violated) potential energy would be consumed, which in some equivalent form would be restored to the body from which it was derived on the return of that body to its normal configuration, but only on the condition that the restoration took place under the influence of its own unopposed force of restitution. This arm when so pushed out is imagined to be functionally perfect so that it can perform any of the duties of an arm, but with a wider sweep; all such work, which is of the nature of irreversible muscular work, is to be paid for as ordinary muscular work is paid for, that is in terms of energy transformed, for it must be remembered that the conservation of energy is unquestioned, so that all consideration of the work done by this arm may be left out of sight as being common and natural enough, our attention being directed to the consequences involved in supposing the existence of such a thing as an elastic arm obedient to the will, which in whole or in part returns to the ordinary state after a while. If the return take place slowly and against a constantly exerted strain, which it just overcomes, we can learn nothing from the consideration of our case, for it would be similar to that of a man marching up to the top of a hill and then marching down again; one continual expenditure of the same kind would be demanded, and we could draw no inference but that the animal body paid for all the pressure exerted from its store of energy. But if the return to original configuration take place under the action of forces of restitution, and do not demand a continuous expenditure of work, the shock of return restores the equivalent of the energy expended in the forced extension. If this take the form of heat in the body, so far there has been no loss, and the restored heat is simply the equivalent of the mechanical power exerted. There is no occasion to mention the expenditure of maintenance in any unchanged configuration or position, which would all be represented by energy dissipated in the form of heat, I presume, as when muscle holds a weight fixed against gravity, but without moving it. This expenditure like that of actual work would be irreversible. I feel justified in borrowing a suggestion from that side or function of the muscular system, which does not relate to the movement of solid matter in space, *i.e.*, from the necessary relationship existing between muscular contraction and animal heat. When first elongation took place in our hypothetical case, with an expenditure of energy, not muscular according to our supposition, will\* alone in our imaginary case operating as a directive agent on the chemical affinities of the body, but subject to the law of the conservation of energy, we might suppose that the temperature of the body would fall below the natural standard, or that the temperature remaining the same a molecular change representing an alteration of specific heat would take place, or that the

\* That is to say where Will conscious or otherwise would bear the same relation to the new instrument that voluntary command to move or stay bears to the muscular system. That there is already such an agent constantly at work in the body supervising its myriad details we all know.



body would be otherwise deprived (as available power), of the equivalent of the mechanical energy exerted, so that on the restoration to the initial state, we might believe that, on the whole, the rate of total expenditure within the body had not been seriously interfered with.

A physiological change would be here supposed to take place, whereby a less evident expenditure of energy would be required to keep the animal economy within the limits of stable equilibrium; the energy thus deducted being, for the time, used in providing an instrument for the irreversible expenditure of energy in work, otherwise impossible, in obedience to some mode of Will, the borrowed potential energy being made good to the system which it extended but did not have; the rhythm alone of bodily changes being interfered with. It is however allowable to consider the case in which certain energy bearing material is permitted to be extended from the body through interruption of the ordinary chemical changes between the tissues and the blood, in which case there might exist a very slight resistance to extension with a great force of restitution on the re-establishment of the normal chemical affinities. Such a case is of course completely illustrative of my view of materialisation.

This supposed limb having so far served as an illustration, the principle we have had suggested to us by its aid, can be applied with the pregnant idea which it suggests in relation to abnormal occurrences. This idea is that of Physiological Conservation.

Thus we see in the case of an elastic arm pushed out half across the room and after its part is played allowed to return to its original configuration, the change of form may be simply the means to a certain end, i.e., the doing of work through the exaggeration of ordinary channels for the expenditure of energy; for the extended limb simply enables that to be done by the voluntary activity of the limb which would otherwise require a change of position of the whole body.

The source of energy and this new externalizing instrument, no matter what or how extensive if it is to return to the body, form one conservative system and involve the principle of physiological reversibility. This principle may now be applied to the case of the imaginary limb. As soon as the external work is done at a distance, if the arm be supposed to return to its original shape, by the action of internal forces, there is restored to the body as a whole in the form of heat, or otherwise, the equivalent of the energy expended in producing the distortion, and if, during the time that that distortion has obtained, we suppose that the natural body as a part of the new whole has been robbed or deprived of a certain amount of energy, as indicated by loss of temperature or other physiological abnormality, the return to the initial configuration of the system may be logically regarded as the condition for the return to its standard physiological indications.

To make this clearer I shall quote a passage from the late Professor Clerk Maxwell's *Theory of Heat*. "There are several processes by which the temperature of a body may be lowered without removing heat from it, such as expansion, and evaporation, and liquefaction and certain chemical and electrical processes. Every one of them, however, is a reversible process, so that when the body is brought back by any series of operations to its original state, without any heat being allowed to enter or escape during the process, the temperature will be the same as before, in virtue of the reversal of the processes by which the temperature was lowered. But if, during the operations, heat has passed from hot parts of the system to cold by conduction, or if anything of the nature of friction has

taken place, then to bring the system to its original state will require the expenditure of work, and the removal of heat."

It will be thus seen that all real work must be paid for from the food store in the blood. I claim, however, the loan of certain energy for the construction of the instrumental means of externalization, and as in duty bound, I am willing to pay a moderate interest for its use, if called upon to do so.

But, why, it may be asked, do I insist so strongly on the return to the body of the pseudo-matter which assists the intelligence in manifesting its directive co-operation? First, because some classes of manifestations would altogether rob the human body engaged of any chance of return to the standard condition should such reabsorption not take place. Secondly, because the return cuts two ways, i.e., either may return into the other, and all the manifestations relating to freeing from bonds, translation from one place to another, &c., would be covered by the assumption. We must not stick at trifles in such a subject as this. To the Idealist there is no difficulty in the matter, for once we grant that the reality beyond consciousness has undergone a modification (the human body is to itself and to its fellows only phenomenon) it is not for us to impose conditions. A simple mechanical illustration will help to show the meaning and the consequence of this aspect of my assumption—A piece of india rubber pulled out has work done against its elastic forces and these again do work against the pressure of the hands once they are permitted to overcome the tension exerted by the hands. But it is a matter of indifference as far as the elastic forces of the india rubber are concerned, which hand relaxes its tension, so that there may or may not be a translation in space of the india rubber, depending on causes which bear no relation to the elastic forces as such.

The final and paramount reason for the assumption of reabsorption to a greater or lesser extent is, however, the impossibility of handling the subject without the principle of reversibility, for through it I have continuity of thought in my view of the subject and I can grasp minor details as consequences of the more general case; for once it is established to our satisfaction that the extruded mass is possessed of intrinsic energy, which enables it to return to the body for the purpose of making good the temporary loss, physiologically speaking it is a matter of indifference into what body it enters, whether that of its own generator or that of another animal body adapted to receive it either as a food or as a vital stimulant.

The generalising mind will perceive that the symbol of the physical basis assumed in this line of speculation can be equated to those representing the operating influence during, say, the secretion and distribution of milk, or so-called mesmeric healing in the one case, and to those of the reabsorption of an abscess or restoration after varied mediumistic gymnastic performance in the other, according as the process of outcome or income is kept more prominently in view.

What the physiological changes may be that take place during physical manifestations, we cannot be prepared to say at the present state of our science, but judging by analogy from the fact that after a short time the medium revives from the most profound collapse, apparently little the worse for the exhaustion he has undergone, so long as he is not interfered with, we may not be very far from the truth in suspecting that there has not been very much more irreversible expenditure than if he had been engaged in hard physical or mental work, such irreversible expenditure being effected by the establishment of what I may call a vital leverage, from the advantage

afforded by an extended spacial instrument. By this I mean to imply that the manufacture and temporary maintenance of the instrument of externalization or of the materialised figure or other pseudo-material product, does not rob the living organism of all the energy involved, inasmuch as the powers which enter into the formation of such, are borrowed from the body to be afterwards restored, of course after the payment of the necessary forfeit, should lower forms of energy have been worked up into higher, at any stage of the process.

Anything that I have here said is not to be taken as implying a belief on my part, that the practice of mediumship is beneficial or healthful, if it can be avoided. I know to the contrary, having had occasion to advise mediums professionally when suffering from exhaustion, consequent upon injudicious exercise of their vocation. The condition of exhaustion in such cases, is strictly analogous to that resulting from excessive lactation, or loss of blood, and can be counteracted by the same remedies, viz. removal of predisposing influence and exciting cause with tonics, rest, good food and, if required, wine.

We began by introducing the idea of a completed cycle. At the end of the operation the medium may be said to have returned to the same or nearly the same conditions of vitality, mental activity and power of muscular motion as at the beginning, and such being the case he is regarded as the same individual, even though his body, as an instrument or engine, may have undergone changes relating to the novel exhibitions of power. We will regard him or it, I don't care which, as having gone through a cycle of operations, and from this point of view, one of immense importance in modern science, we can, with some hope of obtaining a reasonable answer, ask ourselves the question.—What is the total *Work* that has been done, and what is the meaning of the various manifestations which have left no permanent record of their reality?

(To be continued.)

#### INQUEST ON A SPIRITUALIST AT NOTTING HILL.

On Wednesday afternoon, Dr. Diplock held an inquest at the "Eagle," Ladbroke Grove Road, relative to the death of William Robertson Monteith, carpenter, aged 35, who died under the following circumstances at his residence, 50, Rackham Street, Notting Hill, on Saturday night :—

In consequence of it having been intimated to the Coroner that the deceased was a Spiritualist, and had been prescribed for by a Mrs. Olive, of Blenheim Crescent, who advertised herself as a medium, he ordered her to be summoned to attend the inquest, and she was present attended by a body-guard of elderly gentlemen.

Ellen Monteith, the wife, was called. She deposed that her husband was taken ill on Thursday night. He complained of pain in his stomach, and was very sick. He persistently refused to have medical attendance. He asked her to give him a glass of warm water with salt in it. On Friday he begged of her to go to Mrs. Olive, and hear what Dr. Forbes prescribed through her. She went after a deal of persuasion. Conium was prescribed for her husband, in addition to putting his feet in warm water. She was also told to beat up the yolk of two eggs in a little brandy, which she did, but her husband could not keep it down. On Saturday her husband was worse, and the sickness continued. She made him an oatmeal porridge, which he took, but could not retain it. He became worse, and she begged of him to allow her to send for Dr. Liddard, but he refused. He told her to go to Mrs. Olive again to know

what would stop the awful sickness. She went, and was told to give her husband three drops of ipecacuanha in milk.

The Coroner.—Who told you that?

Witness.—The control, speaking through Mrs. Olive. Mrs. Olive is a medium, and supposed to be under control when giving advice. Her husband seemed to be easier after he had taken the medicine. On Saturday night he was worse. He then asked for a doctor to be sent for. When Dr. Liddard arrived he was dead.

Dr. Liddard, of Ladbroke Grove Road, stated that when he arrived the deceased had just died. Yesterday he made a *post-mortem* examination, and found death to be due to strangulated hernia. The deceased ought to have had proper medical treatment and might have recovered. The medicine administered had nothing to do with the death.

The Coroner, in reply to Mr. Saunders, a jurymen, said a medium was one that acted for others. There was no law to prevent a person from administering drugs, but they did so at their own peril. He recommended a verdict in accordance with the medical evidence.

Verdict accordingly.—*The West London Observer.\**

THE LIFE OF MAN : If the grave is the end, then the march of man, otherwise made with flying banners, and with rich caparison, and with victories assured for tomorrow, becomes a funeral march before we have journeyed far from our childhood's home; and in all the last years the flags must be furled and their staffs pointed downward, and the music must be hushed into muffled drums. Follow education and law and a powerful will and lofty ideals as our youth may, many of them die in early life, and many live long, only to fail of finding anywhere the smile of their Father in heaven. If we must limit this human experiment to this brief earth, then our logic fails, and all our eloquence must turn into a lamentation, to end with the sad words: "He is dead." Given such a sudden termination of the human career, and all logic and rhetoric fail. The lips of preacher and orator and thinker, the aspirations and hopes of man, grow silent in anticipation of that perpetual silence just at hand—*Prof. David Swing.*

THE FACIAL EXPRESSION OF INSANITY :—If we may trust the description transmitted to us by dramatists, novelists, poets, and painters, the facial expression of insanity was much more intense in the olden times than at the present day, and the idea entertained of a madman by the public is more frequently taken from such descriptions than from personal observation. We have seldom been more amused by the disappointment of a friend than we were by that of an accomplished gentleman who has now for some years made it his business and delight to read Shakespeare to the English public. After patiently examining the numerous inmates of the Devon Asylum, he pronounced his opinion that they were all "flat, stale and unprofitable." Doubtless they were so from his point of view, for he said—"Where is the poetry of madness? I see none of it. No flashing eye, no foam at the mouth; why your people are as sober and respectable as a vestry meeting!" It was a great artistic disappointment; but rather flattered than abashed, we admitted that since the insane had been treated on more rational and humane principles they had ceased to offer the best and most constant examples of exaggerated passion.—*Dr. Hack Tuks.*

\*Mrs. Olive informs us that she advised the wife to call in a medical man to her husband. *Ed. of S.*

## APPARITIONS IN SCOTLAND.

Mr. George Sinclair, professor of Moral Philosophy in the University of Glasgow, and afterwards Minister of Eastwood in Renfrewshire, by the publication, in 1865, of his work, "*Satan's Invisible World Discovered*," did much to add to the terrors of Mary King's Close, by his account of apparitions seen therein and recorded "by witnesses of undoubted veracity" a work long hawked about the streets by the itinerant sellers of gingerbread. The last, or northern portion of the close, with its massive vaulted lower stores, was an open ruin in 1845; the south or upper had fallen into ruin after a fire in 1750, and was in that condition when a portion of the site was required for the west side of the Royal Exchange, three years after. It would appear from the professor's narrative that Mr. Thomas Coltheart, a respectable law agent, whose legal business had begun to flourish, took a better style of house in Mary King's Close. Their maid-servant was, of course, duly warned by obliging neighbours that the house was haunted, and in terror she gave up the situation and fled, leaving Mr. and Mrs. Coltheart to face whatever they may see, alone. Accordingly it came to pass that when the lady had seated herself by the bedside of her gentleman, who being slightly indisposed on the Sunday afternoon, had laid down to rest while she read the scriptures, chancing to look up, she saw to her intense dismay a human head, apparently that of an old man, with a grey floating beard, suspended in mid-air, at a little distance, and gazing intently at her with elfish eyes. She swooned at this terrible sight, and remained insensible until the neighbours returned from church. Her husband strove to reason her out of her credulity and the evening passed without further trouble; but they had not been long in bed when he himself espied the same phantom head by the firelight, floating in mid-air, and eyeing him with ghostly eyes. He lighted a candle and betook him to prayer, but with little effect, for in about an hour the bodiless phantom was joined by that of a child, also suspended in mid-air, and this was followed by an arm, naked from the elbow, which, in defiance of all Coltheart's prayers and pious interjections, seemed bent on shaking hands with him and his wife! In the most solemn way the luckless lawyer conjured these phantoms to intrust him with the story of any wrongs they wished righted; but all to no purpose. The old tenants evidently regarded the new as intruders, and others came to their aid, for the naked

arm was joined by a spectral dog, which curled itself up and went to sleep; and then came a cat, and many other creatures, but of grotesque and monstrous forms, till the whole room swarmed with them, so that the honest couple were compelled to kneel on their bed there being no standing room on the floor, till suddenly with a deep and awful groan, as of a strong man dying in agony, the whole vanished, and Mr. and Mrs. Coltheart were alone.

In those days of superstition, Mr. Coltheart—if we are to believe Prof. Sinclair—must have been a man of more than ordinary courage for he continued to reside in this terrible house till the day of his death, without further molestation; but when that day came, it would seem not to have been unaccompanied by the supernatural. At the moment he expired, a gentleman whose friend and law agent he was, while asleep in bed beside his wife, at Tranent, ten miles distant, was roused by the nurse, who had been terrified "by something like a cloud moving about the room." Starting up with the first instinct of a Scot in those days, he seized his sword to defend himself, when the "something" gradually assumed the form and face of a man, who looked at him pale and ghastly, and in whom he recognised his friend, Thomas Coltheart. "Are you dead, and if so what is your errand?" he demanded, despite his fears, on which the apparition shook its head twice and melted away. Proceeding at once to Edinburgh, the ghost-seer went direct to the house of his friend in Mary King's Close, and found the wife of the former in tears for the recent death of her husband.—*Old and New Edinburgh*

MRS. ANNA KIMBALL has removed to 343, State Street, Brooklyn, New York.

MR. J. C. WRIGHT, trance medium, delivers public addresses every Sunday, in the Concert Hall, Lord Nelson Street, Liverpool.

DISSENSIONS have begun among some of the Spiritualists in Newcastle over matters relating to the sayings and doings of a physical medium. They should meet in the absence of the medium and settle their differences.

At the Ladbroke Hall, Notting Hill, next Sunday, meetings in connection with Spiritualism will be held at eleven, three and seven o'clock.

SPIRITUALISM IN MARYLEBONE:—Mr. J. M. Dale writes that next Sunday at 11 a.m., a trance address will be delivered at the Quebec Hall, 25, Great Quebec Street. There will also be a meeting in the evening at 7.30 p.m. To-morrow, Christmas Eve, there will be a watch-night service beginning at 10 p.m. On Mondays and Thursdays from two to four, Mrs. Davenport gives psychopathic treatment to the sick poor, free.

## Answers to Correspondents,

F. W., Birkby: We have no information on the subject, and know nothing about the alleged medium.

# THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipsic in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

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

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

PLATE IV :—Result of the Experiment.

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

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

PLATE VIII :—Slate-writing Extraordinary.

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

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

## PREFACES.

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

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

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

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

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