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THEOSOPHICAL UTTERANCES.

In various Theosophical utterances which have been circulated among Spiritualists, are assertions that the phenomena of Spiritualism can be produced by the will-power of embodied individuals, and there have been delicate hints that Spiritualists are mere phenomena-swallowers, who have not yet risen to the heights of philosophy.

The public interests of Spiritualism demand that close critical attention should be given to the first of these assertions, which fortunately is one capable of being clearly and absolutely dealt with, because its final court of appeal is that of experimental demonstration; and this journal last week pointed out that no difference between the two alleged kinds of phenomena has yet been proved to exist, the unverified assertions of an individual having been used to fill the opposite side of the balance. When the Dutch settled in America, they taught the simple Indians how to use scales, and how the weight of the furs the natives placed in the one pan, was to be ascertained by the weight of the foot of a fat and vigorous Dutchman, placed in the other. History repeats itself.

In a letter in another column, that the whole point at issue depends upon the assertions of one person is not denied, except to the extent that a single witness, Colonel Olcott, can furthermore be called in to support his colleague, who hitherto has been standing alone; and as Colonel Olcott cannot wish to be silent at a critical juncture, opinion may be suspended till he has published what he has to say about his interviews with the alleged “Brothers.”

The main point, that the publicly unverified assertions of one person are almost entirely at the root of the Theosophical side of the matter, being conceded, there is small temptation to go into other details, except to protest against having expressed any opinion who John King may or may not be. Those who, like Mrs. Showers, have conversed with him in their own homes for years, and who alone are most competent to express an opinion, state honestly that they do not know who he is, but

they are all satisfied that he is some intelligence altogether separate from the medium.

The only passably valid argument against their experience that we know of is, that in dreams the characters exhibit intense individuality, at variance with the ideas of the dreamer; yet if all dreams are of purely physiological origin, and if they can be intensified into a certain class of manifestations, the intensity of apparent individuality is no evidence of the existence of anyone apart from the dreamer. But the physical phenomena of Spiritualism, such, for instance, as the very scientific tying and untying of the ropes around a sleeping medium, indicate that a most determined and, under the circumstances, terrible power apart from himself, is actually at work.

We have never said that Koot Hoomi or John King is "no embodied human being at all," and should be glad to know who or what he is. Our only argument has been that Koot Hoomi and John King appear to be of the same fraternity, and that all the evidence before the public tends to show, and with unexpected strength too, that Madame Blavatsky is neither more nor less than a strong physical medium. The onus of proving a difference rests with those who assert its reality.

Hindoos, some of them not veracious, with the soles of their feet tucked under their arm-pits, and absorbed in holy contemplation of the Absolute, and of the ends of their noses, pass into a state of bodily stupor, and far be it from us to say in what part of the globe their mental activity may possibly then be. While one-half the globe is in sunshine the other is in darkness: who knows where, if anywhere, the mental activity of half the human race may be, while their bodies are asleep? In Spiritualism we have a tangled mass of phenomena it will take centuries to unravel. Those of spontaneous death-bed apparitions and of haunted houses, seem to be ascribable to no cause but the existence after the dissolution of the body, of the spirits of the dead. Some few of the phenomena of mediumship appear to be due to the same cause; but as to the rest, the region is unexplored, and few, if any, are in a position to dogmatise thereupon. If Madame Blavatsky's "Brothers" or "Todas" (see *The Spiritualist* of April 19th, 1878.) have anything to do with the matter, the only knowledge of the fact the world possesses is from her statements, and this it became our duty to the public to point out. The manifestations in her presence seem to be those of strong physical mediumship; some of them do not resemble the

narrow range of phenomena now ordinarily obtainable in London, but some years ago when Mrs. Guppy was in full power, curious open air manifestations were common enough in her presence in her garden at Holloway.

Madame Blavatsky and Colonel Olcott have done much in India to disseminate knowledge about Spiritualism, and have been issuing an excellent psychological journal, *The Theosophist*, in Bombay. There is no desire on our part to indulge in captious detraction of their utterances or their labours, but the assertion that men exist in the Himalayas who can produce psychological manifestations in any part of the world, is too large to gain acceptance without its foundations being examined. Do those men live in the land where the Boojum and the Snark roam at will, and where the Jubjub sings its lonely song to the Lady Moon?

OF THE FUNDAMENTAL CONDITIONS OF TRANSCENDENTALISM.

II.

It has been already shown on some good authority that the separative method of the first philosophy was not openly declared by those who employed it. The obsolete class of philosophers and theologians who appear to have been at home with the vital processes attendant thereon, were obscure and exclusive in their treatment of these; while authoritatively adopting, handling, and dogmatising freely, as it were from a kindred ground of recognition amongst themselves, they do not practically deliver this ground or appear to wish to make their own adoption of it intelligible to the world at large. Hence, the imputation of mysticism has attached to many great names, to some of the greatest in philosophy as well as to more modern metaphysicians, theologians, theosophists, hermetists, kabalists, and the exponents whose allusions are incomprehensible on the plane of ordinary intelligence. To single out instances would be to derogate from the fact, since every name of celebrity before the time of Lord Bacon should be included more or less. From Aristotle backwards and forwards throughout the middle ages up to Leibnitz and Schelling, who had faith in the pretension, a vein of transcendental positivism has persisted over, above and beneath the range of abstract metaphysic and for which ordinary experience does not account.

To account for rationally or make plausible the pretension of genuine philosophy, its objective claim or *esse percipi* as well as the

new whole of perceptivity before adverted to, has to be surmised—the existence of a superior recreated and absolutely correlated whole should be demonstrable—the one part is not indeed probable without the other, any more than would the perception of this life be valid apart from the external nature to which it belongs. But this natural sensibility and sensible nature are said, by those who have experimentally transcended them to be a frustration of truth; not an imperfect development only, but the diametric contradiction of a perfect law.* Neither was the natural life proposed to be advanced by the old philosophers in any other way apparently than by conditioning towards a principal renewal through scientific analyses, and successive fermentations of the living spirit within itself. And those records which remain from the Greeks are noteworthy chiefly, since full instructions do not appear, as showing how operative and essential those means were thought to be, which were once employed to clear a way to the sacramental threshold and relegate the heroic impulse towards a promotive discovery of its root.

The little original information that remains concerning those disciplines, sacrifices, thenegic rites, initiations, mysteries, whatever they were or were not, has been so often quoted over as to need no repetition for those whom these things interest; nothing adequately accounting for the esteem in which they were held has been transmitted or has been generally understood from what is transmitted. The externals are even left to conjecture, while concerning the stringent method which was thence said to introduce wisdom and prove divine relations transitively, little remains available beyond the witness, wherein all agree with the ultimate declaration of Psellus, that the means employed were effectual, not only in bringing about a scientific relation with the universal objects of religious faith, but occasionally also in procuring assimilation to them.† Plato, indeed, holds that we may apprehend the ungenerated essence partly by reason or intellect, but then this intellect is *nous*, a reason that has to be awakened, raised from the dead, recreated, nourished and fortified for the efficient apprehension referred to. The mass of mankind, says Pindar, and the declaration echoes throughout antiquity, are blind of soul.‡

As are the eyes of bats to the light of day, so is the intellect of our souls to such things as are naturally the most splendid of all.* These are Aristotle's words: and the intellect here referred to is the innermost principle or core of human life, by the vertex of which it aspires, binding the demonstrations of our lower reason by that very evidence which is said to be blind in respect of its own proof—blind with respect to that *noumenal*, recreative and recreated light of life which he signalises as the most splendid of all.

The blindness is as openly acknowledged now, but many believe that there is no such light; the bondage of our highest intellect is not only acknowledged but regarded as insurmountable. The illative aspiration extends, as it were a line without a mooring-post to draw or be drawn across. Our impulse being contrary, we have no transcendental foot-hold. The philosophic injunction is therefore to go through Lethe in order to be recognised and to lash on to the other side.

The defect of early philosophy, as it is now regarded, hangs about a baptism of this convertive, reactionary, and promotive kind, or the supposition of it which profoundly underruns the whole tradition. The influx of a new Initial is improbable under any conditions apart from the proof which, after all, is only exceptionally claimed; so that the objections that Sir William Hamilton, amongst others, has seen and carefully shown to be in the way of the attainment of transcendental truth are a stronghold of agnosticism in England at this day. And, although there is the plainest difference between a supposition of knowledges that are relatively absolute from present conditions and the absolute nonsense that is sometimes now set up but to be refuted—between identic concepts and intuitions as defined by Plato and Aristotle, and those arch-fictions which modern inexperience has attributed to the ancient mind—yet it may be partly better that no belief, comparatively speaking, should abide in the records of a higher experience than that indiscriminate credulity should prevail in an experimental form, introducing crude tests and destroying the natural integrity of minds not yet ripe for the ordeals involved in the evolution of it. For this, among other reasons, and because, as they assert, the natural understanding is not adapted to the sight of essential truth or voluntarily obedient to its first law when found, philosophers have

* The Theætetus of Plato and Proklus on the Timæus, book III.
 † Psellus de Oraculis.
 ‡ Nem. VII, 29.

* Metaphysics, book II.

warned, fenced off, and introduced this law and differential process under a various veil, such as is the body of nature before our eyes, unfolding and refolding with the same traditionary caution indicating everywhere, at the same time hiding the actual invention of Wisdom, so called, while declaring its results.

But to what purpose is such a tradition if it may be neither practically tested nor naturally understood. Ought not the encumbrance to be got rid of, as is actually being now done by those who have examined without deriving any faith in its validity at all, who find nothing in the elaborations of transcendentalism but Thought, which by a strange abuse of abstraction and dialectic, denudes itself of all its modes and attributes, for the sake of entering into the ineffable and incomprehensible unity, whence it pretends to have sprung, in order to confound itself by means of an unrealisable suicide with its proper principle, and through this with that of the whole existence? Too much time and pains seem to have been wasted on such enthusiasm already; it has been exposed as the source of every false religion, and of much questionable morality; it is in itself an excess—an excess of high and attractive aspirations, perhaps—still an excess; and all excess tends more or less to insanity. Mysticism has shewn itself moreover injurious in turning men aside from such duties as they owe to themselves and others, deadening the affections, bringing contempt on this life and worldly interests, which must surely have been given for some good end; externally regarded, it makes of a man an exile and an ascetic, bigoted, unhappy, cruel, inscrutable, odious. The attraction, on the other hand, if there be a departure truly, is out of sight; the experiment, practically speaking, is vain, if the transforming or transformed agent be of more value than the product.

But, and if otherwise, the resultant, that is as yet not visible, be the latent perfection, and supernatural heir of this humanity, if the exodus of the principle and its travail be but the prelude of a prosperous and permanent return, if the new tabernacle be built up and ready for translation, what matters if the old organism be ready to vanish away? Excess of any *part* does tend to inco-ordination, whereas excess or reflex action by the Principle rather tends to flower and fruit. "I am desirous of rendering to you, as my judges," says Socrates, "the reason as it appears to me, why a man who has truly passed his life in the practice of philosophy should with great

propriety be confident when about to die, and should possess good hopes of obtaining the greatest advantages after death."*

Emmanuel Kant has keenly analysed the natural conditions of human knowledge and meted out its limits. His service is none the less that he has been more decided in the subversion of error,—in subverting, that is to say, the assumption of supernatural knowledge apart from supernatural faculties,—than in the establishment of truth. The result of his examination as Sir William Hamilton has shewn, was the abolition of the metaphysical sciences; of rational psychology, ontology, speculative theology, &c., as founded on mere *petitiones principiorum*. Existence was revealed to us only under specific modifications, and these were known only under the conditions of our faculties for knowledge: things-in-themselves, mind, matter, God; all in short that was not particular, relative and phenomenal, as bearing no analogy to our faculties, was beyond the verge of our knowledge. Metaphysic was thus restricted, by his analysis, to the observation and analysis of the phenomena of present consciousness; and what was not explicitly or implicitly given in a fact of this normal consciousness, transcended the sphere of legitimate speculation. A knowledge of the unconditioned was impossible. A demonstration of the absolute from the relative was logically absurd.†

All this has since been enlarged upon, and the whole infirm claim of the natural mind to transcendental knowledges, strictly so-called, would be perhaps well got rid of, if agnosticism had not been pushed, as it has been, on to a positive ground, and rode rough-shod through and over the traditions that were originally provided to clothe and bear witness to the Divine breath which in certain directions is now consequently and in default of external faith to draw forth, receding into itself.

NOËMON.

MR. E. W. WALLIS, the trance medium, intends to visit the United States but for a few months, and not to permanently settle there.

LAST Wednesday the House of Commons rejected a bill for the Abolition of Capital Punishment, by 175 against 79 votes; majority 96.

NEXT Sunday evening, at seven o'clock, Mr. Mac Donnell will lecture on "The Revision of the New Testament," to the Marylebone Society of Spiritualists, Quebec Hall, 25, Great Quebec Street, Marylebone. Next Wednesday, at 8.30 p.m., Mr. F. O. Matthews will officiate.

* The Phædo of Plato—Taylor, vol. 1.

† Art. II., No. 99, Edin. Rev.

AN ADEPT ON "THE OCCULT BROTHERS."

It has given me great pleasure to read the able and impartial review of Mr. Sinnett's book, *The Occult World*, in the latest numbers of *The Spiritualist*. While agreeing with the view you have taken of the Occultism of the Theosophical Society, I would only state that the phenomena attendant upon real Adeptship are on an entirely different plane from Spiritism.

Of these phenomena very confused accounts have hitherto been given in books relating to the Occult. In order to render further mystification impossible, I intend to define in a future article the "Grades of Magic," whereby your readers will be able to differentiate the phenomena pertaining to adeptship from those of mere mediumship. I will also endeavour to elucidate briefly *how* those things are done.

The age of mystery is past. Let those who know tell what they know, that it may be known whether their knowledge is worth knowing. However, I do not promise that all who read the article shall become thereby adepts. "One must be born a magician," says Paracelsus; but by a right initiation and a right mode of life, even one who is not hereditarily gifted for the occult may accomplish more than one who is a born magician, yet who does not live the life required for the exercises of this supreme gift.

One thing in our art is incommunicable, and that is the absolute. An adept can teach how one should live in order to attain to the absolute, but no man or spirit can impart it. This part of the secret, the absolute itself, being incommunicable no unworthy being can become an adept. For the absolute is omniscient, it is latent in the unregenerate, and manifest in the regenerate soul, and although unwise assertions may have been made to the contrary, the absolute is God, and not a spirit. The secret is therefore quite safe, for no one can deceive his own divine soul. The manifestation of the occult will only take place when spirit and soul, the volitional and involitional parts of our being are in a state of purity.

Incidental reference having been made to me in the said review, and the question being put whether I am one of "the Brothers," I beg to reply that I know nothing of their existence. My Hierophant is a Western gentleman, but acting upon the experience "*Nulla propheta in patria*," he prefers to remain unknown to all except a small circle of private friends.

Our Hermetic circle excludes the world, because the world will persistently exclude itself. We will not "compel them to enter."

One need not be on the Himalayas to be in a safe retreat. The adept's inaccessible retreat is his own soul, consequently I carry the Himalayas always about with me, and in the midst of London I am quite safe in my retreat, for no stranger will ascend to my mountain-top; for if a man does come to be on equal footing with me, then I regard him not as a stranger, but as a brother.

If the Hindoo or Thibetan "Brothers" are on the Soul-plane, then we too of the Western Hermetic Circle may be regarded as "Brothers." If, on the other hand, they are external to the Soul-plane, be their performances ever so astonishing, truth is its own law, and force is not an illustration of truth; we care not for what they may know, if their knowledge is not divine, for we are aware that even as there is a true and divine Kabbalah, culminating in God, there is also a false and diabolic practice that culminates in Slave-Magic, *i.e.*, enslaving spirits to do one's will. More information on this subject will be given in the article on Magic.

After making attentive enquiries concerning the existing Hindoo Adepts, I have come to the conclusion that the majority of the Yogis are deceitful lazy beggars. At best—mediums. A few of the Yogis however, are on a higher plane. These latter are good beneficent beings who heal disease by means of their pure and powerful influence; they direct spiritual searchers to the Om within, and, although they do not gain notoriety by a tragic end, their life, which is passed in the love of Om, or of God, will bear comparison with the life of Jesus.

The performances of "the Brothers" can be discerned as white magic, in as far as they are given. No one tells us whether *they* know that there is a still higher, a divine magic, and whether they practice it.

If one of "the Brothers" had come openly with his magical power, healing the diseased and teaching the true doctrine in the manner of Jesus, we should at once have known who and what he was. But the way they (if they exist) have set about their work in order to teach, or rather not to teach, what they presumably know, renders it impossible to decide what they really are and whether they exist at all.

If they are true adepts they have not shown much worldly wisdom, and the organisation which is to inculcate their doctrine is a complete

failure, for even the very first physical and psychical principles of true theosophy and occult science are quite unknown to and unpractised by the members of that organisation, the Theosophical Society.

But if "the Brothers" are only a branch of the old established firm of Devil & Co., and if they know merely some secrets of black, or eventually white magic, they have set a very adroit snare for enquiring and striving minds.

I willingly allow them to know all they do know, and when sufficient evidence is forthcoming I will give an impartial verdict.

Be it now as it may, no one needs specially go to India or Thibet in order to find that knowledge and power which are latent in every human soul, and which by spiritual discipline and isolation can be attained irrespective of locality, for God encompasses us everywhere.

Whether a combination of adepts has, or could have, lasting influence upon political affairs, I am strongly inclined to doubt.

There are some who would trace the footsteps of the Rosicrucians in recent political revolutions, but no tangible proof has as yet been produced to justify this theory. All we can do is to imitate the life of Christ to raise the moral status of the people, by teaching them the way and the truth.

I consider that it is quite "worth while" to develop the divine faculties which are latent within us, and he who lives strictly according to the dictates of his divine reason and less irrationally than the run of the world, whether he become an "adept" or not, will be physically, mentally, morally and spiritually the better for it.

The life of reason is the only real life; the life of unreason is a living death. J. K.

PRAYERS FOR THE DEAD.

RELIGIOUS NARROWNESS AT VENTNOR.

If there is one thing more certain than another about departed spirits, it is that those of them who are unhappy often come back to mediums, and ask to be prayed for. Many mediums in private life have been surprised at the number of messages of this kind they have received, in opposition to their preconceived ideas about the nature of the life beyond the grave, for the majority of mediums are not Catholics.

The Ventnor Burial Board is setting itself against the truth of the doctrine which encourages prayers for the dead, and is somewhat unnecessarily assuming to itself the task of editing tombstone literature. It is always

unwise to restrict liberty, except when some great public advantage is to be gained thereby, and as in these days the pulpit has lost its influence over the better-educated section of the community, the Church of England does not do well to raise adverse feeling by adopting narrow lines of action.

A discussion took place at the Ventnor Burial Board last Monday, on the question of the admission into the Protestant portion of the cemetery of an inscription inviting prayers for the dead. At a former meeting of the board, an application had been received from Mr. T. Baker, bookseller, High-street, Ventnor, for permission to erect a tombstone over the grave of his wife with the following inscription upon it: "Of your charity pray for the soul of Enora Baker, who fell asleep December 21st, 1880. R.I.P." This being considered an unusual thing, and as there was a considerable amount of contention on the subject, it was agreed to refer the matter to the chancellor of the diocese, Mr. Charles Sumner, M.A., who was asked, "Is the proposed inscription unlawful?" and "If not unlawful, has there been such use of equivalent language to render such inscription conventional?" To the first of these questions the chancellor's answer is, "A similar inscription, 'Pray for the soul of J. Woolfrey,' was decided not to be illegal in the case of 'Brecks v. Woolfrey.'" In reply to the second question, he says, "I am not sure that I understand this question, or that I am competent to answer it. Until recent years such inscriptions as that now under consideration were not common except in Roman Catholic countries. The objection to them is very natural, and carries with it my sympathy: but I cannot say that a court of law would sustain it." It was pointed out at the meeting yesterday that in the case of "Brecks v. Woolfrey" permission had been given for the erection of the tombstone in Carisbrooke churchyard, but that seeing the parishioners afterwards protested against it, the vicar, Mr. Brecks, commenced an action for its removal, and he was defeated. The board were now advised by their solicitor that as Mr. Baker's tombstone had not yet been erected, the board had power to reject or accept the inscription, the chancellor's opinion and the case quoted only going so far as to show that, if they allowed the inscription, it would not be contrary to law; while, at the same time, it would be equally not illegal to reject it. A long contention followed the reading of the chancellor's communication, the Rev. A. L. B.

Peile, M.A., Vicar of Holy Trinity, strongly opposing the acceptance of the inscription, and the Rev. W. Willan with equal energy arguing in favour of its acceptance, and contending that prayers for the dead were not antagonistic to the teaching of the Church of England. At length it was decided to reject the inscription, and in future not to allow any tombstone to have inscribed upon it any verse of poetry or any extract other than a complete text from the Scriptures. The matter has given rise to a considerable amount of religious party feeling in the neighbourhood.

THE INSTINCTS OF BIRDS.

BY THE REV. W. R. TOMLINSON, M.A., CANTAB.

We are so much indebted to Mr. Atkinson for the instruction he gives us, and so fully aware that great knowledge only incites to the seeking for more, that I am sure he will excuse my demurring to his opinion that "carrier pigeons are exceptional among pigeons." Home-finding dogs are probably exceptional among dogs, but not so pigeons, if they have been trained by taking them each time longer distances from home. If they have not been trained, I doubt if they would, any of them, find their way home from a great distance, since it is now generally admitted among pigeon flyers that they are guided simply and solely by sight.

It is found, then, that all pigeons can be trained more or less to come home from a distance in the way alluded to, except perhaps some of the toy pigeons, which, however beautiful, are so etiolated by inter-breeding or by breeding up to certain abnormal points that, far from being good "homing pigeons," the term now used for useful carrying pigeons, they are only fit to stay at home; and among the pigeons most useless for carrying purposes, are now numbered those large heavy birds with long thick bills and with heavy flesh protuberances thereon, which for so many years monopolised the name of "carriers."

"Homing birds" of the first order should have three essential qualities; strength, swiftness, and a capacious brain. And to attain these qualities is the endeavour of the breeders, with little regard for beauty of appearance. The two first qualities need no comment. The third quality, that of brain, is required to give them judgment, to take note of old land marks that may direct them homewards, they being, as I said, supposed to be guided by sight only.

Mr. Tegetmeier, who is so well known as a writer in the *Field*, and as a judge at poultry

shows, and a breeder of homing pigeons, gives full details on the subject of pigeons being led by sight, in his useful and scientific *Book on the Pigeon*. Pigeons, when at a certain height, can see perhaps fifty miles around them, and it is easy to conceive how a careful bird, by being taken frequently further and further from home in any direction, would soon learn his bearings. As evidence that pigeons fly by sight, it is said that if they are put up on a foggy day, they will quietly perch upon some eminence not far off, and there abide until the atmosphere clears.

Here is the case of the return of a bird for which I cannot account. A chaffinch used to be as regular at the feeding-trough of the chickens as the chickens themselves, when I lived some years ago, near Ryde. I had occasion to get rid of the chickens, at which the chaffinch was so exasperated that he, for several mornings afterwards, came rapping with his bill against one of the windows, waking the family up at three o'clock on a summer's morning. Once or twice he flew into my study which was near the chicken pen. Such a bird was easily caught alive. I then took him over the water to Stokes Bay, took a walk into the country and let him go. The following spring, a chaffinch, I doubt not the same bird, came rapping at our windows again, but it only occurred once or twice. There were no chickens, and he probably found a more congenial *habitat* elsewhere.

I had a turtle-dove, hatched in my greenhouse in the spring; it lived at liberty in the garden all the summer, and in October or November I lost sight of it. On the 15th of April of the following year, there was my bird sitting on the greenhouse where it was hatched. It was in perfect plumage, not looking the least as if it had been caged, and it remained about the place all the summer, though it had no companion. I suspect it had hibernated in Africa or Asia, like the swallows. This bird was a female. I should have given it a mate, but people objected to the noise they make.

DR. MACK:—Dr. Mack, after coming to England to help Mrs. Hart-Davies to recover much of the property out of which she had been swindled, returned recently to America for the purpose of clearing his character of the aspersions which had been thrown at it there. He has been arrested in Boston at the instance of Major Mc Mahon, we presume because he did not appear when called upon in the American court while he was in England, and he has been released on bail. As the matter develops in the American law courts, no doubt the guilty will get what they richly deserve, and Dr. Mack will come out clear enough.

THE REIGN OF LAW.

BY FRANK PODMORE, B.A., OXON.

In his brief note in the current number of *The Spiritualist*, on the "Reign of Law," Mr. Atkinson has pointed out with delicate courtesy, an inaccuracy in the language, if not in the thought, of my review of Mr. Denton's book on Darwinism. I admit the charge of inaccuracy, in using the phrase, the *Reign of Law*, in its popular sense, to express a mere chain of phenomenal cause and effect, *i.e.*, a uniform sequence of antecedent and consequent. But, indeed, my argument was purely *ad hominem*, and as such it appears to me sound. Mr. Denton fails to discriminate between phenomenal and efficient causation, and I thought myself, therefore, justified in employing phraseology which confounds the two. Practically, Mr. Denton admits, up to a certain point, the implicit assumption of Science, and of common life, that the phenomenal is the real, and that the "laws" of hydrostatics and perhaps of biology, are self-sufficient, and call for no divine sanction or enforcement. But when we come to consider Man and his genesis, Mr. Denton declares that the phenomenal is the phenomenal, and that for the real or efficient causes we must look beyond. And this he attempts to prove by showing that certain selected phenomenal causes are inadequate to account for certain selected phenomenal effects. That they are inadequate, no thinker, I apprehend, would care to deny. But Mr. Denton cannot prove their inadequacy by joining the physical and the spiritual together on the same plane, until like the famous twins in the song, they become "completely mixed." When, for instance, he declares that the laws of physical evolution are competent to produce variation, up to certain limits, but not beyond them, he is, in effect, asserting that part of what we see is the real, and that other part is only phenomenal of a real that lies behind—a distinction which can by no means be tolerated. It is abundantly manifest that all which we see belong to one scheme. We cannot argue from the physical to the spiritual. Out of phenomenal premises, no conjuring will extract a conclusion that shall be real. We have seen what has come of the attempt to find proofs of the wisdom and goodness of God in the construction of a paleozoic cuttle-fish. For is not Paley the father, according to the Spirit, of the modern evolutionist? Mr. Denton must go beyond his present position, or he must abandon it entirely. The Cosmos must be admitted to be altogether, and in every part, the continual

product of conscious mind, and ever-acting will, or will and mind must together be banished from all participation in the deeds, not of "Nature" only, but of man. If the former alternative is incomprehensible, the latter stands self-contradicted.

London, June 19th, 1881.

SPIRITUALISM AND OCCULT SCIENCE.

To the Editor of *The Spiritualist*.

Sir,—Your review of *The Occult World* being now concluded, and my friend Mr. Sinnett having no present opportunity of replying to it, (even if he should feel disposed to do so,) perhaps you will allow me to advert to some of your remarks.

You question the distinction between the phenomenal powers ascribed to the Eastern "adepts," and those evinced by our own mediums. You deny that the facts alleged by the author of this book supply any evidence of a knowledge of nature, of a science, possessed by these adepts at all surpassing our own. You ask why anyone cannot verify the existence of these adepts for himself; and further, if they know, and have for ages known, so much of natural laws and forces which we are wont to regard as modern discoveries, "where are their electric telegraphs, electric lights, and electric motors, &c."

And, in short, you regard Madame Blavatsky as a powerful physical medium, and Koot Hoomi as no embodied human being at all, but simply as a "spirit" of the John King order.

To one question, as to a matter of fact, which you asked this week, I can reply. "Has Colonel Olcott ever seen a Brother?" Yes, repeatedly, both in India and in New York.

Your argument appears to amount to this, that inasmuch as all the facts recorded in this book can singly and severally be matched by others which have occurred through mediums unconscious of the agency or manner of their production, they can never afford proof of scientific powers possessed by a human being still among us. The assertion of such scientific powers by the apparent agent is to go for nothing; though, evidently, if we had *first* witnessed these phenomena in connection with this assertion, and had found them to be perfectly accordant with the expressed will and intention of the visible agent, the subsequent disclaimer of a medium would go for nothing, unless we could distinguish his case, as we can, by the absence of this very power and control over the phenomena. Even as regards the nature of the phenomena recorded, I by no

means admit that you will find it easy to parallel them with facts in Spiritualism; but allowing this to be so, I fail to see how the proved fact that spirits can do certain things independently of the will and knowledge of a medium can rebut the evidence of their deliberate production by an adept in the flesh. Are all the characteristics of human will, intelligence, and design, in results repeatedly produced as and how they are wanted, for ends immediately practical and sometimes important, to count for nothing in corroboration of the most positive and explicit assertion of these human powers? The distinctive features of mediumship being want of control over the phenomena, their course and nature, is control the most repeatedly evidenced to be no proof of the science which in every other department of experiment is conclusively established by such control? What, then, is the alternative? It can only be a rare fidelity and submissive obedience of the "spirits" to the medium—Madame Blavatsky in this case—an obedience of which the records of Spiritualism afford us no other instance; an obedience, which, if compulsory, implies a power, and thus a science of subjecting them, at least as difficult to understand and explain as the very science alleged. That acquaintance with mediumship, so-called, or the peculiar psychical facilities offered by certain individuals, is important in estimating these facts may be admitted. In the more elaborate phenomena Madame Blavatsky was evidently, in one sense, a medium. What is asserted is that the operative power was an embodied human being, and not a disembodied spirit. Now as to this, at all events, Madame Blavatsky must know the truth. Is her statement antecedently incredible to Spiritualists? Not, certainly, if we are really convinced that there is nothing supernatural or miraculous in these phenomena. We are all of us trying, and have long been trying, to get at the *rationale*, at the *modus operandi*, at the conditions, in short at the science of these things. Well, some one tells us he has succeeded, (nay that this science is the oldest in the world, and has never been lost,) and that by reason of his success, that is to say by his knowledge of the means and conditions, together with requisite operative training, he can reproduce the phenomena at will. That is exactly what we should expect, unless we are prepared to dogmatise in the same breath that we avow our ignorance, and to declare that no embodied spirit can use the means, supposing him to have discovered them. So far as the objection goes to discredit

altogether the possession of arcane knowledge and powers, it can only be put forward in ignorance—an ignorance greatly to be lamented among Spiritualists—of the evidence of such knowledge and powers running through all the ages.

As regards the raps, I have myself heard them produced by Madame Blavatsky, under the same conditions of light and choice of locality described by Mr. Sinnett. She told me that they were electrical phenomena, directed by her own will. That she is unable to explain exactly *how* they were produced, in no way derogates from the value of this assertion. I cannot tell *how* my will enables me to contract my muscles, so as to guide this pen. If *that* phenomena were unfamiliar, I really believe there are Spiritualists who would introduce a disembodied spirit to account for it, and discredit any assertion that I did it all myself. But for the more complex phenomena described by Mr. Sinnett, exact science, no less than will, was requisite. And Koot Hoomi does give some account of the process.

A great deal is made of the difficulty of obtaining access to adepts. Surely this is sufficiently explained. Why should these self-contained and recluse individuals, whose powers, bye-the-bye, can only be exercised under conditions which we will not make an effort to understand—descend among us, or admit us to them, for the gratification of our curiosity, or for the indulgence of a display from which they are profoundly averse? To really earnest and devoted students, who prove their sincerity and their qualifications, they *are* accessible. Colonel Olcott, whose marvellous self-sacrifice, faith, and patience, have been so nobly proved, *is* in association with these persons. And Mr. Sinnett, I confidently predict, will be so. Courage and single-mindedness such as his, if only supported by constancy, will not go unrecognised. But the conditions I believe to be such as few would accept. Your correspondent, J. K., knows accurately what these are, albeit that he, belonging to another school of the same truth, is at present disposed to treat the aspirations—for such, I admit, they alone are—of the Theosophical Society with contempt. Our belief, however, is this; that the human spirit is of divine origin and participation, and has the prerogatives of divinity. But that it can only be manifested in consciousness when we have detached ourselves wholly from all that is sensual, selfish, and worldly. That to this end there are appropriate disciplines and initiations;

as in the ancient mysteries. But that no one will be admitted even as a neophyte until he has given such earnestness of his purity, constancy, and courage, as prove him a worthy and fit subject for these cathartic preparations. And though what is chiefly heard of these "Brothers" of India and Thibet is their "adeptship," their transcendental powers, we hold that these are merely incidental results of spiritual attainment, not to be pursued, or even prized for their own sake, or for any honour or advantages they can confer.

How Koot Hoomi would reply to the sceptical question, "where then are your electric telegraphs &c.?" it is not difficult to conjecture. The "Brothers" are distinguished from modern men of science, or perhaps I should rather say they approximate to the best of these, by their indifference to "material progress." They may have known all about electricity, but in their sublime disregard for material interests, and the conveniences of life, may well have declined to concern themselves with the lower practical applications of their discoveries. To our materialistic Western minds it seems incredible that there should exist a type and ideal of civilisation wholly different and opposed to our own. But men who are conversant with the soul and its powers care little about railways and telegraphs. And it is possible that if our own energies had not been so exclusively devoted to these things, we might not now find our experience so foreign to the conception of spiritual powers, or have our science represented by men to whom the very existence of soul has become more than doubtful. C. C. M.

17th June.

SPIRITUALISM IN LEICESTER.—Mr. R. Wightman writes that at the Silver Street Lecture Hall, Leicester, on Sunday evening last, Mr. Bent gave a trance address on "Prayer as a Refiner of Man's Emotional Nature." Next Sunday, Miss Blinkhorn, of Walsall, will occupy the platform morning and evening. This will be her last visit for a long time to Leicester, as she is about to leave England for America. The following is a general abstract of accounts of the Leicester Spiritualist Society from March 9, to June 9, 1881:—Receipts: cash in hand last quarter, 19s. 1½d.; subscriptions of members, £2 7s. 6d.; collections, £4 15s. 8d.; sale of hymn books, 4s. 7d.; private *séance*, £1 4s. 3d.; profit on tea, 16s. 6½d.; friend, to harmonium fund, 1s.; extra subscriptions, 19s.; donations from a friend, 1s. 10d. Total, £11 9s. 6d. Payments: rent up to 24th June, £5; expenses cleaning room, 13s.; Spiritual Songsters, 11s.; stamps, &c., 7s. 9d.; advertisements, 11s.; paid to harmonium fund, 11s.; lecturers' fees, £3 15s. 2d.; cash in hand, 7d. Total, £11 9s. 6d. Audited June 15th, 1881, and found correct.—John Coaton, Edward Larrard.

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.]

THE REIGN OF LAW.

SIR.—In Mr. Atkinson's excellent letter in your No. of June 17th on "The Reign of Law," he says, well indeed; "The law does not reign or rule, but is simply the rule according to which the event takes place, in the invariable cause and consequence." And again, "We must not follow Mr. Darwin in mistaking similitude for sameness, when all that can be logically inferred is a general principle of development, a principle we find to be the rule, but which is not the cause and ruling power by which the rule itself is determined."

I am struck, also, with some remarks on "Law," by Mr. J. B. Tetlow, which came out in a contemporary on June 10th. He says, "And what is Law? It is the making known the existence of a will with power to act. Thus all Nature's laws are but the manifestations of infinite will-force with power to do. The will is above the law. If man or infinite spirit is to accomplish anything, it is by the action of the will in setting aside law, *yet in accordance with some other law.*" Does not my will, then, set aside the gravitation that held this paper to the blotting book, by lifting it up through a power given me in accordance with some other law?

SCRUTATOR.

WHEN ALL IS TOLD.

Wealth and glory and place and power—

What are they worth to me or you?

For the lease of life runs out in an hour,

And Death stands ready to claim his due.

Sounding honours, or heaps of gold—

What are they all when all is told?

A pain or a pleasure, a smile or a tear—

What does it matter which we claim?

For we step from the cradle into the bier,

And a careless world goes on the same.

Hours of gladness, or hours of sorrow—

What will it matter to us to-morrow?

Troth of love, or vow of friend,

Tender caresses, or cruel sneers—

What do they matter to us in the end?

For the brief day dies, and the long night mourns.

Passionate kisses, or tears of gall—

The grave will open and cover them all.

Homeless vagrant, or honoured guest,

Poor and humble or rich and great,

All are racked with the world's unrest,

All must meet with the common fate.

Life from childhood till we are old—

What is all when all is told?

Weekly Times.

For voices pursue him by day,

And haunt him by night,

And he listens, and needs must obey,

When the Angel says: "Write!"

—*Longfellow.*

LIBELS BY LAWYERS.

An excellent suggestion was made in the House of Commons a few days ago, that the *ex parte* statements of lawyers in magistrates' courts, should be made amenable to the law of libel. Any man not a lawyer, would be well punished for getting one-sided and damaging statements against others into the newspapers, and it is high time that the public should be protected from the treatment they sometimes receive at the hands of certain members of the legal profession.

A judge once told us that the way to libel a man with impunity, is to put him into the witness box, and then set up a shady lawyer to ask him a string of dirty questions, for the man could thus be ruined in character, with no remedy or redress obtainable at law. The bulk of the newspaper-reading public are too ignorant to know the difference between what is proved in evidence, and what may be advanced merely for the purpose of injuring an innocent man.

Sometimes the speeches of lawyers in court are simply a nuisance, wasting the public time, calculated to defeat the ends of justice, and at variance with the wishes of the persons they are supposed to represent. It would be better if lawyers were limited as to time, and obliged to confine their remarks to the technical points only, leaving the parties to the suit to state their own grievances; and anything lawyers say detrimental to character which they do not prove in evidence, should bring them within the provisions of the law of libel, and subject them to the forfeiture of all the costs they would otherwise receive in the suit.

Solicitors should be entitled to plead in all courts, and the distinction between barristers and solicitors be done away with. Supposing a solicitor and his clients to have been mastering the details of a case for months, it is hard if they have to listen to a barrister making a mess of it in a flowery speech, from imperfect knowledge of the details, picked up in a hasty way, with his mind occupied with other subjects. Moreover it is expensive.

MEDIUMS like Mr. Watkins, who can obtain good psychographic manifestations with ease, in broad daylight, would be exceedingly useful in England just now.

Professor Tyndall stated a few days ago at the Royal Institution, that certain of the phenomena of diamagnetism which he exhibited, were utterly at variance with the hypothesis that magnetism is a fluid of any kind. His remarks, of course, did not refer to that power or influence which by some psychologists is unfortunately mis-called "magnetism."

COLONEL BUNDY, of Chicago, has probably reached the Azores by this time.

I HAVE seldom known anyone who deserted truth in trifles, that could be trusted in matters of importance.—*Paley*.

A LEG OF VEAL STORY.—Spiritualism, as it is the fashion to designate the science by which domestic furniture is rendered at once mobile and communicative, has long laboured under the reproach of leading to no practical result connected with the immediate interests or everyday requirements of mankind. Probably the spirits are weary of enduring this humiliating stigma; for we learn from Chemnitz, in Saxony, that they have recently enabled Professor Cyriax, a celebrated German medium, to elicit a leg of veal from his family butcher's shop, solely and absolutely through their mystic agency. It is, perhaps, needless to state that the butcher was no profane sceptic, but every whit as good a Spiritualist as the Professor. One morning the medium, as he was leaving his house upon a round of business calls, was entreated by his consort to order the leg of veal in question; but he forgot to do so. That evening during a *séance* over which he was presiding, the leg of veal flashed across his mind. Forthwith he caused himself to be cast into a spiritual trance, and, as soon as he felt himself thoroughly *en rapport* with his supernatural communicants, he confided his order to one of them with the deferential request that it be then and there conveyed to the butcher. At that very moment the tradesman became impressed with the conviction that, come what might, it would be his imperative duty to send a leg of veal to Professor Cyriax's house the first thing next morning. And so he did, thereby proving that spirits can make themselves useful when they please, and do not even disdain to deliver messages of comparatively unimportant purport.—*Daily Telegraph*.

A SUNDAY EVENING SERMON.—At All Saints Parish Church, Hertford, last Sunday evening, at the close of a sermon with not much either of spiritual fervour or intellectual force in it, the Vicar, who is said to deliver excellent sermons, rose in the seat below the preacher, and said to the congregation:—

Art thou weary? Art thou languid?
Art thou sore distressed?

These were not unkind words levelled at his brother minister above, but the opening lines of a hymn. The preacher told the listeners that they not only came to church to speak to God, but to hear what God had to say to them through His instrument. The subject was one which gave any speaker a fine opportunity for elucidation, for it related to how Joshua asked the Israelites to choose whether they would or would not serve a God who had given the homes and vineyards of their defeated enemies into their possession. Those enemies had not been the aggressors. If some London Jews were to seize the preacher's home in the same way, he would doubtless think the morality of the act a fruitful theme on which to give pulpit explanations to the common people, and this was a moral point one naturally expected he would have cleared up last Sunday, because of its vital bearing on the choice any spiritually-minded people would make under the circumstances.

Answers to Correspondents.

ERRATUM.—Last week in *Scrutator's* article, the words, "Sir Walter Scott did not trumpet" were indistinctly written, so the word "trumpet" was printed "transfer."

The Banner of Light (Boston), having printed of late in connection with the Fletcher case, assertions likely to bring down just punishment at the hands of the law, of anyone who publishes it in this country, we have ceased to supply it from *The Spiritualist* publishing office.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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

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

PLATE VIII:—Slate-writing Extraordinary.

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

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PREFACES.

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