

# The Spiritualist Newspaper,

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THE DEMISE OF THE BARON DU POTET.

PARIS, TUESDAY NIGHT.

The venerable Baron du Potet, the leading representative of mesmerism in France since the days of Mesmer and the Marquis de Puységur, died at his residence in the Rue du Dragon, on the first of this month. This morning I made a brief call upon his widow, who is plunged in the deepest distress at her bereavement.

M. Jules Denis, better known as the Baron du Potet de Sennevoy, was rather more than eighty-five years of age at the time of his demise. About two years ago he had a fall upon a staircase, and seemed to have been internally injured by it, in the back, for inflammation set in. Last winter he went to Nice for the benefit of his health, and while there he performed some remarkable mesmeric cures, notwithstanding his own condition. On his return to Paris last April he grew worse, and had occasional fits of delirium and of fever. Nor did his health improve during May and June, and on the first day of the present month, at three o'clock in the morning, he passed peacefully to the higher life. His remains have been interred in the cemetery at Montmartre.

The last time I saw the Baron was some two years ago, when he was full of life and vivacity, and displayed much interest in the subject of a larger diffusion of the knowledge of mesmerism in England.

OF THE FUNDAMENTAL CONDITIONS OF  
TRANSCENDENTALISM.

III.

Lord Bacon has remarked that the secret and concealed wisdom of the ancients seems separated from the history and knowledge of the following ages by a veil or partition wall of fables interposing between the things that are lost and those that remain. He moreover regards these myths not as mere poetical imaginings or barbarous inventions, but as sacred relics and envelopes of early religious experience and instruction which, to abolish, were in a manner to prohibit all intercourse between things human and divine.\* As regards the

\* Critique on the Mythology of the Ancients.

Greek mythologies, indeed we are informed by Proklus that they are the progeny of the mystic tradition and initiative rites of Orpheus which were followed by the Pythagoreans and at Eleusis. Eusebius further witnesses that it is more especially the orgiastic rites of the mysteries and the symbolic acts performed in the sacred ceremonies which bring to light the thoughts of the ancients. \* Aristotle has dropped a remark somewhere, which Synesius quotes, to the effect that the initiated were not made to learn anything in a dogmatic way at Eleusis, but were rather placed in a peculiar emotional or sympathetic condition towards learning for themselves from the objects presented to them. They were placed, it is said, in a certain frame of mind to receive impressions for which they had been prepared. † Clement, of Alexandria, also explains that in the greater mysteries they were taught by a process of mental assimilation to the things beheld ‡ which things, according to the same teachers were essential *synthemata* formal multiples, and symbols more or less perfect, according to the conditions presented, of the whole moral law. The moral law according to them, is *mathesis*, and that only actual, exemplary and constructive reason or *logos* which evolving tends to convict and to co-ordinate the whole inferior life. And in what the disease of the generated life consists, and by what means it fails and is dulled, and how it becomes purified and defecated, and restored to its original simplicity, must be learned, adds Synesius, from the arcana of philosophy; from which disease, being purified by appropriate lustrations, it passes into a divine condition of being. || A conception of the mind does not conjoin theurgists with divinity, since if that were the case, asks Jamblichus, what would hinder those who philosophise theoretically from having theurgic union? This, however, is not the case. § Nor is anywhere assured by the Ethics except through such a philosophic solution and persistent surcease from nature as is premised.

For the natural or nervous medium of this life's procedure—through which the consciousness in order to be reprov'd and prove itself must first pass back—is condemned as refractory throughout its preliminary inclusion or entrancement, as being more fallacious and delusive far than even the corporeal images with which sense is conversant. In respect of

\* *Præpar. Evang.* iii. 1, and on the *Theology of Pluto*, book 1. c. 5.

† *Orat.* p. 48 ed. *Petau Contemporary Review*, Sept. 1830.

‡ *Stromat.* V.

|| *De Somnis.*

§ *On the Mysteries*, sect. ii. c. xi.

its multiform imagination remaining within and transitively beholding *morphæ*,\* Synesius calls it the phantastic spirit, which he describes likewise as one with the common breath, instinct and confused perceptivity of nature apart from the differentiation which this derives through the senses. The phantastic spirit, he says, is situated on the confines of the rational and brutal life, and is of a corporeal and incorporeal degree; the boundary likewise of both, and the medium which conjoins divine natures with the lowest of all; that on this account it is difficult to comprehend its nature rationally since it attracts, being in relation to, deformity, and to that chaos which accords with itself from all neighbouring natures, and from the extreme parts of each; uniting in one essence things separated by the greatest interval locally from itself and from the principle which this cincture involves, wraps about, lives from, blinds, constricts and starves, depriving, in short, the Sacramental Unit of its free polarity.

Just as in man so of the world or kosmos, the same inferior spirit or gross "astral" æther was correspondently regarded as a cloak, vestibule, veil, mask or guardian of the whole principle that is within. And the consciousness thereinto plunged by transgression of its proper boundary—should this occur by experimental design or otherwise by accident—was said to become unhappy and obnoxious to punishment; whereby, too, this vehicle or sensory, growing condensed, was made a memorial glass illustrative of those very evils, dangers, and consequent emotions that are described as ulteriorly efficacious towards purifying the same. The dread of arriving at a further decentralisation and oblivion which threatens through the disintegrative endeavour that the Universal assumes upon each partial sphere of life that is open to its attraction, is what the oracles are said to announce to the voluntary soul, when they advise, "Nor incline to the obscure world," whose depth is depicted as unfathomable, dangerous, stupefying, avaricious, detractive of the soul's formal essence and sustenance as Circé, Pharos, Nilus, or that whistling Peneus, from the head-spring of which, and poetically impoverished there, Aristœus with many another such newly-fledged hero or neophyte, (under whatever appropriate name and varying difficulty) is made to appeal for deliverance.

"Tristis ad extremi sacrum caput adstitit amnis  
Multa quærens." —*Georgic IV*, 319.

\* *On the Timæus* V.

Not in vain ; since it was said to be possible by labour, foresight and heroic resolution for the new Concept—*hunc ipsum vitæ mortalis honorem*—to be absolved, and to escape from that ruinous abode. And such restoration, Synesius obscurely signifies, one or two may obtain as the gift of divinity and initiation.\* Of divinity, as may elsewhere be gathered, because when the suffering basis comes into the utmost need, being denuded of its conditions in space and time, the primæval correlate extends on the other hand—extends or withholds at this crisis *cui et quando vult*. Of initiation, because the bringing about of this salutary crisis, oration, sideration, flight, sequestration or privation, necessitates a recommencement, and is an essential disposition towards the desired result.

To this reactionary crisis, when the newly knit consciousness is becoming weakened by the superior force of external and intimate conditions and about to beat a retreat, may be, through the old *organism* towards a further redemption of its strength—to this contingent epoch of the new life, unscientific as it may be thought, puerile and dependent as it especially is—the philosophic interpreters point as the perpetual spring of myth-creation. And those hypotheses alone, Proklus asserts, are interpreters of the truth concerning the sacred fables which have for their scope a divine and separate *hypostasis*, and which, looking to this, make the compositions and analyses of the fables adapted to our inherent anticipations of divine concerns.†

The fathers of fable are further declared by Proklus,—and he by no means stands alone in the declaration, though the kind of overt evidence is rare—to have had regard to the order of sacred rites throughout their narrations : and he claims for them this distinguishing excellence, that they betray nothing to the profane, but extend certain vestiges of the whole mystic discipline to such as are naturally adapted to be led from these to a theory inaccessible to the vulgar. The end of these fables therefore is not juvenile tuition, nor did the authors of fables devise them looking to this, but to sacred ceremonies and institutions, to the nature of the universe to first Essences and to their Law.‡ With reference to these essences Aristotle says, it is necessary that each of the revolutions of the celestial orbs should be moved by an essentially immoveable and eternal

essence, and that these essences should be as many in number as the revolutionary spheres ; and in conclusion, he adds, our ancestors and men of great antiquity have left a tradition involved in fable that these first essences are gods, and that divinity comprehends the whole of nature, that so far as they have spoken divinely and that further that it may be properly inferred that an energy, art and philosophy has been invented as often as possible, and has again perished ; these traditions also of the ancients have been preserved as relics to the present time.\*

The fabricative divinity of these first essences accordingly, is identical with that of the constructive reason before distinguished as separable in man, and as becoming instrumental by inter-action with its Universal objectivity, in leading on a truly new transcendental heroic and superhuman career. Socrates, by Plato, is very far from disparaging this kind of fable, argues his promotive interpreter, since he evinces that the hearing of them is co-ordinate with the most holy initiations and the most subtle mysteries. For to assert that such fables ought to be used in secret with a sacrifice the greatest and most perfect, manifests that the contemplation of them is mystic, and that they elevate the souls of the hearers to sublime speculations. Whoever, therefore, he concludes, can divest himself of every puerile and juvenile habit of soul, and of the indefinite impulses of the phantasy, and has established Intellect as the leader of his life, such an one will most opportunely participate of the spectacles concealed in such like fables.†

Apart therefore from the philosophic evolution and its new experience, no interpretation of the mythus, which they say arose with this, will be adequate, according to the old rehearsers. And if it has been more recently well argued that the æra of myth-creation cannot, even where it is discovered, possibly supply the interpretation, since it is a fundamental law of this spiritual activity, that it immediately adopts the imaginary as truth without ever reflecting on itself. Is not the objection founded on an external view of existing materials, and in the absence of any simultaneous criterion whereby to pass judgment ; while, too, it remains questionable whether those uniform and successive adoptions of the fables and extensions out of one another arose arbitrarily or out of a recurrence of thought

\* See Taylor's *Restoration of the Platonic Theology*.

† *Proklus on the Theology of Plato*, book 1, c. 4.

‡ Comment. Thereon, comprising an apology for the fables of Homer.

\* *Metaphysics* book XII.

† *Proklus Comment. on the Theology, and concerning the Apparatus of Divine Fables, and The Republic of Plato*, book II.

over one and the same axle, recognising and recasting analogies successively out of a common insight and erudition?

That the fathers of fable, poets, philosophers, tragedians, theologians, priests, promoted traditions one by another without ever apparently questioning that the mythus relates a fact, is so much itself a fact, and the presence of the supernatural disturbs so little, and appears to be so consonant with and indigenious to the peculiar flow of mythic eventualities that the co-operation of divine with human agency is acknowledged to be the distinguishing characteristic of the mythus everywhere, the latent uniformity of which, throughout its varied whole, remains as, a partition-wall still interposing between the ordinary processes of human thought and that rare evolutionary energy and enthusiasm of which it intrinsically, as well as traditionally, claims to have been built up.

Neither any imagination of this, nothing short of the recapitulative experience accordingly can suffice to review the threshold even with precision; nor is it proposed to discuss the heroic apparatus further than seems desirable summarily to represent as nothing else does, so actually, the transcendental career.

NOEMON.

## 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.]

### ADEPTSHIP *versus* MEDIUMSHIP.

SIR,—With reference to your note to my last week's letter, I will endeavour to supplement the latter, as you think I should do, by some further remarks.

No phenomenon has ever been recorded as occurring in Madame Blavatsky's presence, which was not in direct pursuance with her previously declared intention, or for a directly practical purpose. This fact alone proves that the forces employed are either under control, or by some "pre-established harmony, never obtrude themselves when they are not wanted." You will, perhaps, refer to the "signal calls" (bell sounds), which are sometimes heard, though not expected, and will say that we are not entitled to accept her explanation, that these are telegraphic calls for her attention, by her invisible adept correspondents. But I submit that when I find a phenomenon perfectly appropriate to its alleged purpose, I am entitled to classify it as occurring for that purpose. Take any medium, or number of mediums, at their strongest power. True it is that the agencies operating, when able, are also sometimes willing to oblige the sitters, and carry out their wishes, though more often the desired test is evaded, and something quite unlooked for, though perhaps as remarkable, is done. Take *all* the facts in Mr. Sinnett's book; you will find none superfluous, none disorderly, but always just that done which is in response to an intelligent exigency. I do not say confidently that any one single phenomenon mentioned in this book *could* not occur

through a passive medium, though I doubt whether a long-lost article has ever been thus recovered at request, or a permanent duplication of another article (not an *apport*) effected. Have these and similar useful feats ever been performed by spirits, three or four such in a single afternoon, by request, in the light, without any of the usual conditions of a *séance*? I think not. But that is not my point, which is, that when all is consistent with the alleged control, and nothing inconsistent, an essential distinction is established between these facts, and the manifestations of mediumship, wherein independent, free agency is *always* apparent, and the more apparent, the stronger the force, notwithstanding that the wishes of the medium may sometimes be complied with. I quite agree that in mediumship there is an observable connection between the manifestations and the disposition of the medium; and I am far from saying that a medium may not learn to control some minor phenomena consciously which are commonly accordant with his or her conscious or unconscious desires. That is another question.

You will, I hope, see now why I decline to select this case or that from Mr. Sinnett's book as establishing a decisive distinction. As I said before, the book, or great part of it, must itself be studied, if the whole force of the distinction is to be apparent. Further discussion on this subject I must leave to others, unless anything especially requiring notice from myself should be said. C. C. M.

8th July, 1881.

[To the problem of the "recovery of a long-lost article at request," we gave another solution last week, than the one put forth in this letter. The evidence for the "permanent duplication" of an article, depends (if our memory serves us rightly, with Mr. Sinnett's book not at hand), upon the veracity of a native Hindoo servant. If the powers about a physical medium chose to say that the medium controlled the manifestations, they would take care to produce only these phenomena, previously common enough, in which they could express some knowledge through the medium about the manifestation, a few minutes before it was witnessed. The manifestations seem to be all of a class with which we were familiar some ten years ago, and to which in our opinion, an ascetic life would be death.—Ed.]

### THE THEOSOPHICAL SOCIETY.

SIR,—Since the qualifications for "adeptship" are being discussed, and individual claims are under review, I am entitled to call attention to the psychical paradox presented to us by a new candidate. It will be strange if the tone and temper of J. K.'s latest communication dispose readers to recognise in him the teacher who "knows." Nor are men of real attainments found publicly boasting of their "calibre." But literary arrogance and acrimony leave only a bad taste behind; misrepresentations, whether wilful or ignorant, call for severer judgment.

"As concerns the Theosophical Society," says J. K., "I perceive that their real object is the reverse of their manifest assertions, and is nothing more than the propagation and furthering of the interests of a disguised priest-craft, as the rules of the Arya Samaj palpably indicate." Later, he refers to by number (but does not set out) certain rules of the Arya Samaj. He then describes them as "the quintessence of the most impudent samples of Jesuitism," and adds: "Thus far only to prove that I know enough of the Theosophical Society," &c. What the attempt to establish such a charge by such evidence does prove, is that he is absolutely ignorant of the Theosophical Society, and of the nature of such relations, as

it has, or has ever had, with the Arya Samaj. Connection with that body, it has at present, and for a long time past has had, as a Society, none. There is a distinct branch of the Theosophical Society, and of the Arya Samaj of India," who are described as the "Theosophists of the Arya Samaj."\* Whether they are, or are not in that capacity subject to the rules of the Arya Samaj, I neither know nor care. Nor do I know or care what the rules referred to are; though, knowing something of the Arya Samaj, I utterly disbelieve that they have the character ascribed to them. Probably the subordination of the Samaja (the branch societies) to the central authorities is very marked, in accordance with Indian ideas, and for efficient organization in the important work of reformation which that society was designed to carry on. The Theosophical Society and the Arya Samaj were independently established at opposite quarters of the world, but with public objects extremely similar. Hence there was subsequently a temporary alliance of the two, and at one time the words "of the Arya Samaj of Aryavart," were added to our own designation. But at no time did we come under any subjection to the Arya Samaj or its rules; the organic connection was merely nominal, and the Theosophical Society never parted with its independent organization for a day, or altered any of the objects which had been pursued ever since its foundation. I am not concerned with the defence of the Arya Samaj (if it at present needs any which I have no evidence of, or reason to believe), but I may mention that some time ago Professor Monier Williams, who knows India rather better, perhaps, than J. K., writing in *The Athenaeum*, mentioned it and the distinguished scholar who founded it, in terms of respect and approbation. That J. K. may not complain that I have omitted any fact which he may think material, I will add that during our brief nominal connection with the Arya Samaj, our general council, finding that Society doing, by means of its complete organization, work which we wished done, but could not then do ourselves, aided it by the contribution of the initiation fees paid by our members on joining. I think I have now conclusively shown that a more ignorant and reckless charge was never brought than this one by J. K., whose accuracy, as is often the case, appears to be on a par with his charity. And I beg him further to understand that if by the offensive phrase, "Hindoo American Idollation," he presumes to insinuate aught against the motives of the respected founders of the Theosophical Society, Colonel Olcott and Madame Blavatsky, in their absence, I denounce the calumny by the strongest word with which a false and injurious suggestion can be met. I have forbore to quote the whole of this offensive paragraph, because J. K. has so mixed up the Arya Samaj with the Theosophical Society that I know not how much of it I am called on to answer in vindication of the latter. "Live as you please, pay only your guinea, and you are a Theosophist." That, I presume, is because we have no special dietary rules. In any other sense it is untrue. "As far as I am aware, the London Theosophists, with the exception of two lady members, are all flesh-eaters as well as tobacco-smokers" (what, all the lady members, except those two, tobacco-smokers!) "and teetotalism is not the rule among them." J. K.'s information is incorrect. Not to mention others, male and female, I know of, I am myself not a flesh-eater but a strict abstainer from such food. A small minority only of us are smokers. But "rational asceticism," though, in my opinion, a good rule, is a very small and

not perhaps an essential part of what the theosophic life exacts. A pure body, and victory over the senses, are necessary attainments for the aspirant; but even these are only the first desiderata, and the ascetic egotist is further from the good than the free lover who "thinketh no evil." As regards the Theosophical Society, it will be readily understood that conditions of practical occultism cannot be imposed on all who join us from general sympathy or for theoretical study. But some things, such as all stimulants and certain meats, we have been repeatedly counselled to abstain from, according to the practice of our founders, Colonel Olcott and Madame Blavatsky. And this on account of their specific effects. Other foods, &c., are condemned only when, as regards the particular individual, they have begotten an undue appetite, and as a positive attraction to material things, impede his progress. We are not "indulged," but are told plainly in one of our rules, as often less formally, that as long as we delay the work of self-conquest we can never advance to the higher degrees of the Society. Most of us in England, including myself, are of the lowest section, mere probationers. When therefore J. K. says "I doubt whether any member has yet received a guinea's worth of theosophy," I reply that even were he correct, (which I do not admit), that would be our own fault, for nothing can be imparted to an unworthy recipient.

And mark the inconsistency! Having made this sneering remark, J. K. himself unconsciously answers it in another reproach, which he appears to suppose contains information new to us. "No one of the invisible fraternity can give that which one's own individual soul can give" (can alone give, I presume he means.) Exactly. Now hear Colonel Olcott, in answer to the question, "On one's becoming a member, is any course prescribed for him to follow with a view to his continual progression, and the acquisition of the mastery over his baser nature?" Ans.—"What an important question is this which heads the second series that I read to you! How can one be helped to acquire the mastery over his baser nature? Mighty problem! How change the brute into the angel? Why ask for the obvious answer to so simple a question? Does my friend imagine there is more than one way in which it can be done? Can any other but one's own self effect this purification, this splendid conquest, in comparison with whose glory all the greatest victories of war sink into contemptible insignificance? There must be first the belief that this conquest is possible; then, knowledge of the method; then, practice. Men, only passively animal, become brutal from ignorance of the consequences of the first downward step. So, too, they fail to become God-like because of their ignorance of the potentiality of effort. Certainly one can never improve himself who is satisfied with his present circumstances. The reformer is of necessity a discontented man—discontented with what pleases common souls—striving after something better. Self-reform exacts the same temperament. A man who thinks well of his vices, his prejudices, his superstitions, his habits, his physical, mental, moral state, is in no mood to begin to climb the high ladder which reaches from the world of his littleness to a broader one. He had better roll over in his mire, and dismiss Theosophy with a grunt of impatience." . . . "You understand now, do you not, the meaning of the various sections and degrees of our Theosophical curriculum? We welcome most heartily across our threshold everyman or woman of ascertained respectable character and professed sincerity of purpose who wishes to study the ancient philosophies. He is on probation. If he is a true Theosophist at bottom, he will show it. If not, he will show it, and go back

\* See *Theosophist*, March, 1880.



to his old friends and surroundings, apologising for having even thought of doing different from themselves," &c. (*Address delivered at Bombay, 23rd March, 1879.*)

I come to another palpable misrepresentation by J. K. He here says, "I am opposed to the Theosophical Society because I cannot allow the members of it to be equal to their pretensions. . . . *The Theosophists pretend to teach: I really teach. They pretend to know: I really know,*" &c. (the italics are mine.) Hear Col. Olcott again, "We are . . . simply *investigators* of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good." "We seek, inquire, reject nothing without cause, accept nothing without proof, *we are students, not teachers.*" *Inaugural Address, October, 1875.* (Earlier in his letter, J. K. says, "Should a number of ordinary men combine and call themselves a college of science, they cannot impose thereby upon an actual man of science. *That is the position of the Theosophical Society.*") Take yet another case. When J. K. reproved me for saying that we were already familiar with the principles he had laid down, on the ground that "to know is to be," he must have been perfectly well aware that I was not writing in that sense, but in the more usual one, and he profaned a deep and mystic truth for the purpose of misrepresenting me. We may read books and receive instructions, and in that sense be "perfectly familiar" with what is said ("*know,*" by the by, was *not* my word, the confusion of the two expressions is J. K.'s own) without asserting a regenerate union with truth, the knowledge which is being.

I believe I have now sufficiently exposed the tissue of misstatements by which J. K. has endeavoured to impart to others his own prejudice against the Theosophical Society. Nor should I have expended all this time and paper upon him, were it not that he has undoubtedly some true theoretical knowledge, most of which, or the most important part of which, I recognise as identical with what I and many others have learned to believe. But he cannot be allowed, unchecked, to represent that theoretical wisdom as an exclusive revelation, and to stigmatise as false and ignorant impostors all who have dared to learn it from others than himself. Of his more lofty pretensions, though you, sir, appear to admit them (since you constantly refer to him as "the adept") we have no evidence whatever beyond his own assurance. C. C. M.

July 10th.

[Will J. K. be kind enough to let the controversy end here?]

#### DO ADEPTS EXIST?

Sir,—The Spiritualist for some weeks past has been filled with assertions, speculations and opinions on adepts and adeptship, and on the school of Theosophists said to be in correspondence with these adepts.

You, sir, appear to be entirely sceptical in the matter, and although your opinions on the subject are somewhat deficient in reverence and stability, they are yet expressed with a freedom and confidence which has occasionally called forth in myself a good deal of not ill-natured laughter.

Why should it seem incredible that adepts should exist? We are all acquainted with the phenomena connected with the *Double* or transcorporeal man, and I have on more than one occasion, narrated in your pages and elsewhere the history of a lady friend of my own who, desiring much to be at home and warming herself at the kitchen fire, as she dragged her tired body homewards on a cold winter day, thereupon was seen by her two

servants in the kitchen to open the door and walk towards the fire, and there stand warming herself, and then suddenly vanish into air.

If this lady, by a mere passing volition and "absence of mind" thus showed a visible and apparently solid body a mile distant from her material body, why should adepts not be able, by long practice and will, to manifest themselves, say one hundred or one thousand miles distant from their solid bodies.

My lady friend's ghost visibly opened the kitchen door, and if so why should the ghosts of living adepts not open doors and touch friends or even speak?

Clairvoyants are usually entranced during Clairvoyance but many are Clairvoyants in their ordinary waking state, and this is also claimed by adepts.

Further, if a pot of flowers, fish, &c., could appear at the simple request of Mrs. Guppy, why should they not also arrive at the command of adepts.

The great distinction between mediums and adepts is only this, that the medium passively receives the assistance of spirits, while the adept *commands* disembodied spirits and his own spirit, and the medium is passively Clairvoyant, while the adept is Clairvoyant by an effect of his will.

In short the adept is a being who, partly by the idiosyncrasy of his nature, and partly by powers acquired by the long training of the body and will, acts almost as if he were a disembodied spirit possessed of strong will and magnetic power.

For my own part, beyond the evidence I have received from personal friends, I have no difficulty in believing in the existence of an order of Adept brothers. That they should prefer to live a life of seclusion, and on inaccessible mountains, beyond the contamination of the moral and material world is also consistent with their nature, namely, that of demi-spiritual beings who cannot endure the poisonous emanations and materialistic nature of low *human* beings.

This sensitiveness, however, is to me an evidence not of their strength but of their weakness.

Their spiritual nature is over sensitive and their aspirations more ambitious than benevolent. Indeed, you describe it well, as "Spiritual greed," or at least it may be called spiritual self-indulgence.

Will, not love, is their motive power, and their desire is to become demi-gods. Their aspirations are for spiritual aggrandisement, more than for the happiness and salvation of mankind.

This opinion of mine will be perhaps resented, and the existence of the Theosophical Society, which aims at a universal brotherhood will be pointed to as a reply.

In answer, I would beg reverentially to speak of Jesus of Nazareth as beyond all comparison the greatest adept who ever walked this earth, it being understood that I use the term adept as applied to the God-man by way of illustration only, for Jesus was the very opposite of an Indian Adept, inasmuch as he invariably asserted that all his power came from his Father God, while the adepts of India teach that all their power comes from the will power of their own spiritual nature, and that that is all they know of God.

The grand distinction then between the Indian Adepts and Jesus of Nazareth consists in this, that whereas the Indian Adepts aspire to the possession of spiritual exaltation, and live in inaccessible mountains, and shun intercourse with human beings, except so far as they influence them from a distance through their spiritual telegraph.

Jesus, on the contrary, although from time to time He retired into the mountains, and prayed to God the Father all night, always in daylight descended from these solitary places, and daily gave to poor suffering huma

beings all those blessings he had himself received "in solitude, retirement and with God."

He had no "fear of mixing with bad magnetism," but on the contrary sought out, and by preference associated with crowds of immoral and diseased human beings, and while quasi and self-satisfied adepts would seem to cry out if you so much as accidentally tread on one of the smallest of their toes, Jesus, on the contrary, as He hung on the cross, said of his murderers, "Father forgive them for they know not what they do."

I observe, sir, that you repeatedly appear to amuse yourself and your readers by announcing your correspondent, J. K., as an adept; but, so far as I know, J. K. has never himself claimed this title either in your pages or elsewhere.

This gentleman evinces, by his writings, a subtle knowledge of spiritual things, and his life is evidently one of purity and great desires; but inasmuch as he is not a clairvoyant, nor one who can project his double, nor one of strong magnetic and healing powers, he cannot rightly be christened by yourself, "An Adept."

He seems to be one of those who, because he abstains from flesh meat, says: "I thank God I am not as other men," but were he greater than he is, he would "smite upon his breast and cry, God be merciful to me a sinner."

A great one has said in effect "that man, although perchance he may eat flesh, if he love his brother is greater than he whose food is fruits, if he despise a loving human soul."

Another has said "not in self-exaltation and in contempt of others consists greatness—but in that calm silence which is strength stands the true adept, as his fragrance fills the house."

One may live on cereals and fruit, and yet mistake hysteria for greatness, but of the true adept it is far otherwise, for in his presence—

"The stern are sad when he is by,  
The flippant put themselves to school,  
The noisy and the bragging fool  
Are silent and they know not why."

There are many Britons patiently, and slowly and laboriously, desiring to become adepts, but as yet none have reached further than the threshold, and adeptship on the Indian model cannot, I conceive, be achieved in London, nor is it desirable that it should.

But as those who desire good Spiritual powers must live pure lives, the ordeal must so far be for good, and if any man or woman whose nature is Spiritual, will endeavour to live as prescribed in the *Sermon on the Mount*, the rule for the highest adeptship, and will persevere therein for seven years, that individual must receive spiritual gifts which will not only confer an unspeakable blessing on himself, or herself, but on all who come within "the sphere of his or her magnetism."

THEOSOPHIST.

## MORE SPIRITUAL MANIFESTATIONS IN ROME.

BY SIGNOR RONDI.

IN continuation of the narrative of my experiences in relation to Spiritualism in Rome, I may state, that one evening I was walking with Signor J., the private medium, and with another friend who was himself a Spiritualist. The wife of the latter being a good medium, he had himself seen many spiritual phenomena, but none equal to those evolved in the presence of Signor J. This friend having often heard

me speak of the power of Signor J., expressed a strong desire to see some of the manifestations. Suddenly he said that he should like to see the medium's "Ulster" overcoat, whipped off him in the street, as I had previously told him I had seen it done. The medium was at my left and my friend on my right. It was eight or nine o'clock at night, and the street was brilliantly lighted with gas. We were crossing Piazza di Spagna, going to Via Babuino. I asked the medium if he thought that John King would favour us with the manifestation. He was immediately put into the trance state, and turning to me the spirit said: "Rondi, speak of Spiritualism to your friend." I then took up the subject, describing some phenomena I had seen the day before, and while we were walking parallel and close to each other, suddenly the great overcoat shot off the medium to a distance of about three yards in front of us. This astonished my friend; he said that he had never believed that such a thing could be done under the gaslight in the street. The medium opened his eyes, and found himself without his coat. He exclaimed, "Where is my coat? Where is my coat?" It was then picked up by myself, and he put it on again. We then walked home to the house of the friend who had been surprised by the manifestation. We lighted a candle, and there, in the lighted room, the coat a second time shot off the medium. We remained in the house about ten minutes, then went out again.

After these manifestations the power seemed to increase, and while again walking along the street, we several times were touched by invisible hands. To make more sure that no tricks were possible, we all three joined all our hands, yet felt the spirit hands touching us in several parts of the body, but chiefly about the head, till we arrived in the Piazza di Spagna. There I said, "I wish the spirit would bring us something." The medium passed into a trance and replied: "All of you put your hands one over the other." We did so, and while our six hands were piled up, we felt something passing through them. On separating hands, some "sweets" were found between the hands of one of us, and the process was repeated until we each had received some.

I asked the spirit where they came from. He replied that they came from a confectioner's shop, which we saw near at hand, but which was closed. I asked the spirit if he had paid for them, and he replied, "Decidedly I have." I then asked him to describe the operation. He said that it was easy for spirits to produce such

a manifestation. They drew a cord of "fluid" from the medium to the sweets, and when the cord was completed, they were able to take away as many as they desired. This operation, he said, was applied in the transportation of all kinds of objects.

The medium then felt thirsty, as is customary with him after such manifestations. We entered an inn, and ordered some wine. While we were there the table began to dance, and I called the attention of the waiter to it, remarking that whenever we called there, that table was always dancing. The waiter coolly answered, that it was only while we were there. I replied, "Yes; probably because you prepare the table before we come in." He replied that he never prepared the table. Wine and glasses were placed on it, and some of the wine was poured into the glasses. The medium was then entranced, and the spirit said, "Your friend there will drink salt now." In fact, we all three raised the glasses to drink, but our friend found salt to be in his wine, and he was obliged to throw it away. He exclaimed, "How is this? My wine is salt." I told him that my wine was all right. The medium asked him to drink again; he did so, and said that his wine now had the taste of tamarinds.

This kind of manifestation is common in the presence of Signor J.

On previous occasions, I have known seven or eight friends present to find their wine strongly flavoured with seven or eight different substances, although it had all been poured from the same bottle of wine, bought on the premises. Sometimes I have known the flavour to be removed, and the same glass of wine to be restored to its pristine good quality.

22, Montague Place, Russell Square, London, July 8th, 1881.

#### ROCK OIL AND RELIGION.

Of all the episodes of that most episodic of histories, the "history of the Jews," perhaps the most curious is their sudden release from captivity, and the permission and even encouragement given them by the great Persian and his successors, to rebuild the temple of their mysterious *cultus* at Jerusalem. Always interested in the subject, I eagerly read a recent article on "Cyrus" by Rawlinson, hoping to have some light thrown upon it by a man who has studied the matter so profoundly. I need hardly say that I found much that was new and beautiful in thought and fact, but I did not find what I hoped to find, any reference to a possible point of contact between the religions of the conqueror and the conquered, which might

give some reason for so strange a departure from the old rules of eastern warfare, *whether* Hebrew or Persian.

Though it seems difficult to believe that such points of contact could possibly have existed between the fanaticism of the Jew, who believed that he was descended from some strange union of "Sara" with his Deity, and so abandoned himself to the fierce "*Jehovah-cultus*" of the god he believed to be his positive ancestor, and the soft, sunny, half-dreamy beliefs of one of his conquerors, for, with all his bouncings and bumpiousness, he had many—in fact was rarely his own master—I believe that they did exist and may be traced in that lower form of fire-worship. "The Art of God Feeding by combustion," which is so strongly marked in the earlier Jewish ceremonies, and which, "an' I be right," had much to do with the remarkable leniency of the Persian towards the insignificant prey he had under his jaw, and which he knew from experience to be far too shifty and tricky, and too much under the sway of the interpreters of the "will of Jehovah" to be depended on for a moment as "allies" in the mundane sense.

Doubtless there was a considerable difference between the "fire-worship" of the educated Persian, and that cruder and possibly older form which was, likely enough, brought up from the distant "Ur of the Chaldees" by the semi-mythical ancestor of the Jews. A myth brought up but half understood by the bringer, like the strange forms of Christianity one finds now-a-days amongst the well-missionarised natives of unhappy coral islands.

The original votary knew and understood the meaning of the myth, and loved and worshipped the light and warmth of that strange assistant generator of all earthly things, the Sun, as a visible sub-god, who in obedience to some higher power, left a glowing world each evening, with a parting kiss of shell-lip-tinted "after-glow" to return, or probably to be re-created, each morning, to chase away all obscene horrors, foul beasts, foul deeds, foul dreams with his rosy hands, from the night-shadowed earth, and to be a developer, if not a creator, bidding the leaf to change to the blossom, and the blossom to live, and love, and develop into ruddy life-bearing, life-giving fruit. In fact, I believe that he thought, and still thinks, for your Parsee is still a real man, with a real belief in his own religion at this present writing—of his "Fire-worship," simply as the recognition of the most beneficent



agency of a power so infinitely beyond his comprehension as to require an "Intermediate," a sort of "thought resting-place," where he and his god could meet on something like equal terms, and understand each other for a time. A higher fancy after all than some current in the Christian Europe of our own day, especially amongst the true French Legitimists, who are given to speak of their "Intermediates" as a British voter does of his M.P. who has promised to mention that "little affair" of his in the proper quarter, and who seriously whisper amongst themselves the necessity of getting "Le Saint Père" to procure for Joan of Arc the privilege of "the Tabouret of Sanctity," in order to permit her to report the deplorable state of affairs directly to "head quarters," the older influences being tired of mentioning the subject, without the slightest good result.

With your old Jew, however, the case was somewhat different. He had to put up with an Intermediate now and then, when priest or prophet had "frightened him with false fires," but as a rule, he stood face to face with his national God, and believed that he had merely to please and flatter him to gain his private ends, at whatever cost to the unhappy Gentiles, who "by the merest accident of birth," was left without the smallest right of appeal, however heavily or unjustly the sentence might bear upon him.

He had no idea of the occult power of the sunbeam, dimly dreamed of by the true sun-worshipper, whose religion has been so wonderfully concreted by iron-handed George Stephenson, who recognised the sun-power in the coal which made his engine live, but still he recognised the wonder-working power of mere ordinary combustion, and believed that it was, if not always a direct manifestation of the presence and approbation of his Deity, at least an easy way to please and propitiate him.

That this belief was at one time an honest one, is shown by the readiness with which the priests rendered so large an amount of animal food fit for "*Gottes-futter*" only, to the no small detriment of the family dinner. This however, was in the earlier times, before they found themselves out; later on they learned how to make "the best of both worlds," (if they believed in more than this one, which is doubtful) and they and their wives and children fared all the better, and "Jehovah," as far as could be seen, never a penny the worse. The more one looks into it, the more one

recognises the fact that the ground point of the earlier Jewish ritual, like many others, was "Combustion,"—a religion which could only be properly expressed to the people, by "becoming" something. (Except indeed, when the sacrifice was so large as to necessitate the cheaper alternative of "Throatcutting," as in the case of prisoners of war, whether rendered under promise of fair terms or not) a religion which, if the commands of its great Law-giver were carried out, must have made Jerusalem stink, (saving your presence) worse than all the chop-houses of London, plus all the tallow-chandlers, plus —'s wharf,\* and what a stink that was! in a state of permanent conflagration. A religion of mere blood and fire to the priests and the mass of the people, whatever glimpses of higher and nobler things may have been gotten through the foul incense and sacrifice reek by the "Prophet" as they called him, the true "Poet" of more modern, though not quite of our own times.

The early "beliefs" as to what is "the right thing to do," in order to keep your Deity in good humour, amongst the youthdoms of races, are more interesting to study than easy to explain; still, as Skelton says—

"If you take tent therewith  
You will find therein some pith."

The strangest and oddest of them have ever a kernel of myth hidden in them, though the shell may be hard to crack. The commonest amongst them is possibly the fancy of a "sacrifice" being more or less reduced to smoke and ashes, before it could be appreciated and paid for by the Deity to whom it was offered; the "reason why" as once was naively explained to me, by an embryo or "Salvage man," being that his God for reasons given, but difficult to repeat, being unable to enjoy his meat in a solid state, whether raw or cooked, preferred being sustained and delectated by the mere steam and savour thereof, a sublimed inhalation process. A queer fancy enough, but as it has existed from the earliest times, and in fact still exists amongst the Christians of some South American republics, who burn the well-franked contents of the "Virgin's" letter boxes under the nose of her sacred statue, by way of opening up a direct communication with her, one which has not been without its attraction to that strange thing, "the human mind." The Jew held to it longer than some of his neighbours, who laughed at the idea of the hungry God

\* We have struck out the name of the owner. The public, by their legislators, punish newspapers under the libel law, for telling the truth.—ED. of N.

sniffing around the smokeless altars, long before he could make up his mind that the best way of shewing his gratitude to the Giver of all good things, was to enjoy what he gave, wisely and gratefully, instead of attempting to return them to him in the form of stink and ashes.

(To be continued.)

#### APPARITIONS IN NEW YORK.

A friend forwards us the following narrative published in the *Springfield Republican*, Massachusetts, and written by the New York special correspondent of that journal:—

I have heard lately two ghost stories, the truth of which is vouched for. I will repeat them just as they have been told to me. A hard-headed, matter-of-fact policeman, whose beat lies in the neighbourhood of Sixth avenue and Thirty-first street, saw the other morning a bright light shining through the windows of a basement dining-room. He noticed this as an unusual circumstance, and went down the steps to see if the outer door was locked. He found that it was not, and stepping through the hall into the room saw, as he declares, a woman in white, (all phantoms are irretrievably addicted to white), sitting in the middle of the floor. He informed her that the door was unlocked, and that her premises might be robbed. Instead of replying, she arose and passed through a small door in the wall. He followed her, thinking she had not heard him, and discovered that the door led into a closet from which there was no other egress. Then he walked into the adjoining kitchen, and there found a coloured woman fast asleep in her chair. Having aroused her, he told her about the unlocked door, and the other woman who had so mysteriously disappeared. The negress asked with some alarm if he, too, had seen the ghost, and expressed her intention to stay no longer under that roof. He afterwards learned that a woman had been murdered in the house years before, and that her spirit made periodical visits to the room in which she had been killed. The negress swears that she had put out the gas at nine o'clock; the policeman asseverates that he witnessed exactly what has been related, and that he has no more imagination or emotional quality than an oyster.

One of the best known and most distinguished woman lecturers in the country has had a supernatural sensation. Occupying rooms not long ago near Union square, she observed the first night she passed there that she awoke about two o'clock in the morning with a

chill, and that she soon after experienced for several minutes a sense of choking. This occurred again and again, and, to add to her amazement, her maid, who slept in the adjoining chamber, told her one morning that she had distinctly seen the figure of a young woman at her bed-side, and that it had vanished as soon as she had spoken to it. The maid was so terrified that she refused to remain any longer, and her mistress secured another servant who saw the same ghost and was likewise frightened away. The lecturer, noted for force of will and strong reasoning powers, wished to investigate the subject, having learned meanwhile that a young woman had hanged herself from jealousy three years before in her rooms. But professional engagements summoned her and she was denied the coveted opportunity.

It is realized that the two great civil institutions of property and marriage are mutually sustaining and not separate in their existence. To destroy marriage is to destroy property, and bring pauperism in a flood upon the land. Marriage should be strengthened and regulated rather than weakened and loosened. The Boston Institute of Heredity, of which Daniel Needham is president, may find a useful field of labour in this direction. "A. J. Davis, the veteran spiritualist, has out a proposal for a board of hygiene, morality and beneficence in New York, to consist of an equal number of ethically and medically educated women and men, so that under any circumstances no true sentiment of delicacy or modesty may be offended." This board is to have "power to investigate into the antecedents of the individual, and fully and scientifically examine the present conditions, physically and mentally, of each person who shall present himself or herself as a candidate for the marriage relation, and no person without a certificate of eligibility shall be capable of marriage under the laws of the state.

This is rather stringent for the first step, but there is no harm in requiring of all ministers and justices who are authorised to attest this important contract that they should have some knowledge and acquaintance of the parties, that the state may have some assurance of their having fixed abodes, employment and ways and means of life. Perhaps in this state, where the town or city clerk licenses, he should be the authority to identify the parties as of good repute and capable of self-support, or, in the absence of such knowledge, to require a bond for a small amount to be entered into by sufficient sureties.

## A PSYCHIC WARNING.

BY A. CONSTANTINE.

Can any of the numerous readers of *The Theosophist* enlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to comprehend or explain.

After having been in a certain school with another boy of about the same age as myself, we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector, and I, head clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasara Holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return, related to my friend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's, at the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office, when I asked my friend to meet me that evening at the appointed time at the railway station with his luggage, to my utter astonishment and disappointment, he told me that he was very sorry for being unable to go with me in consequence of his family having been recommended for a change, and he was going with them to Rambagh (a sanitarium on the other side of Agra). On parting, he shook hands with me and again expressed his sorrow, and said that "though absent in body, he would be present in thought and spirit with me." On our way in the train, I arranged with my wife to go to Meerut first, and after remaining four days there, to go off to Delhi, where she had never been, stop a couple of days there, and on our return to pass a day at Allyghur with a relation, and then to return home to Agra a day prior to the opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation

came over me, I felt dull and melancholy, and told my brother-in-law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the following day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offence. But all persuasions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut Railway Station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agra again returned. Without taking any further course, I secured in our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allyghur without exchanging even so much as a sentence. At Allyghur she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where on my arrival at night, I was thunderstruck with the dreadful news that my friend had suddenly died that very morning from apoplexy at Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the remains of my dear friend committed to his last resting place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, plied me with questions as to how I came to hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly confess that no other communication or message was ever sent to me or even attempted—save a depression in spirits, a longing and restless desire to be present at Agra as quickly as possible.

WE speak of the snow as an image of death. It may be this, but it hides the everlasting life under its robes, the life to be revealed in due time, when all cold shadows shall melt away before the ascending sun, and we shall not be unclothed, but clothed upon, and mortality shall be swallowed up of life.—*Robert Collyer.*

HERR CHRISTIAN REIMERS:—We regret to state that that faithful and unselfish Spiritualist, Herr Christian Reimers, has suffered sad reverses in his worldly circumstances, and needs engagements as a teacher of the pianoforte, or in some capacity in which a knowledge of English and German is required. He is a friend of Schumann, with whom he was a favourite performer, and he possesses great musical abilities. His address is 47, Mornington Road, London, N.W. Can some of our readers exert themselves on his behalf, for he has exerted himself much for years on behalf of Spiritualism?

# 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 Secured 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.

**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.

## CONTENTS.

**CHAPTER I** :—Gauss'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.

**CHAPTER II** :—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

**CHAPTER III** :—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polaroscope—Flight of Objects through the Air—A Clue to Research

**CHAPTER IV** :—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

**CHAPTER V** :—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

**CHAPTER VI** :—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

**CHAPTER VII** :—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at *séances*

an Argument against Trickery—A naïve Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

**CHAPTER VIII** :—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zollner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

**CHAPTER IX** :—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Ball of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

**CHAPTER X** :—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

**CHAPTER XI** :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

**CHAPTER XII** :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

**CHAPTER XIII** :—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the *Séance* Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

## APPENDICES.

**APPENDIX A** :—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

**APPENDIX B** :—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

**APPENDIX C** :—Admissions by John Nevil Maskelyne and other Professional Conjurors—Houdin—Jacobs.

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

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