

# The Spiritualist,

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## SPIRITUALISM AND THEOSOPHY.\*

BY COLONEL HENRY S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

SCIENTIFIC INVESTIGATORS OF SPIRITUALISM.

*Ladies and Gentlemen* :—Thirteen years ago, one of the most eminent of modern American jurists, John W. Edmonds, Chief Justice of the Supreme Court of New York, declared in a London magazine that there were then at least ten millions of Spiritualists in the United States of America. No man was so well qualified at the time as he to express an opinion upon this subject, for not only was he in correspondence with persons in all parts of the country, but the noble virtue of the man as well as his learning, his judicial impartiality and conservatism, made him a most competent and convincing witness. And another authority, a publicist of equally unblemished private and public reputation, the Hon. Robert Dale Owen, while endorsing Judge Edmonds' estimate, adds† that there were at least an equal number in the rest of Christendom. To "avoid chance of exaggeration" he, however, deducts one-fourth from both amounts and (in 1874) writes the sum-total of the so-called spiritualists at fifteen millions. But whatever the aggregate of believers in the alleged present open intercourse between our worlds of substance and shadow, it is a known fact that the number embraces some of the most acute intellects of our day. It is no question now of the self-deceptions of bores and hysterica

\* A lecture delivered, upon invitation, at the rooms of the United Service Institution of India, at Simla, October 7th, 1880. The European audience which gathered to hear Colonel Olcott discourse upon the mediumistic phenomena and their relationship to Theosophical Science, is said to have been the largest ever seen at Simla upon any such occasion. Even Sir Samuel Baker's was smaller, though he had His Excellency the Viceroy, as Chairman. Among many others of note, there were present Lieut-General Sir Donald Stewart, Major-General Napier Campbell, Lieut-General W. Olpherts, Mr. C. Lindsay, C.S., Mr. A. O. Hume, C.S., Major-General J. Hills, Lieut-Colonel E. R. C. Bradford, C.S.I., Colonels A. H. Murray, R. Murray, Maisey and Bampfild, Major P. D. Henderson, of the Foreign Department, Captain P. J. Maitland, Deputy Asst. Q.M.-General. A large number of ladies also attended. The room and lobbies were over-crowded and many had to stand. The lecture occupied somewhat more than an hour in the delivery, including the explanation of the diagrams drawn on the black board, and the interest excited may be inferred from the fact that no one left before the conclusion. Col. Olcott was introduced by Captain A. D. Anderson, R.A., Honorary Secretary of the United Service Institution.

† *The Debatable Land between this world and the next*, p. 174, London, Ed. 1874.



chambermaids with which we have to deal. Those who would deny the reality of these contemporaneous phenomena, must confront a multitude of our most capable men of science, who have exhausted the resources of their profession to determine the nature of the force at work, and been baffled in seeking any other explanation than the one of trans-sepulchral agency of the same kind or other. Beginning with Robert Hare, the inventor of the oxy-hydrogen blow-pipe and Nester of American Chemistry, and ending with Fr. Zöllner, Professor of Physical Astronomy in Leipzig University, the list of these converted experimentalists includes a succession of adepts of Physical Science of the highest professional rank. Each of them—except, perhaps, Zöllner, who wished to verify his theory of a fourth dimension of space—began the task of investigation with the avowed purpose of exposing the alleged fraud, in the interests of public morals; and each was transformed into an avowed believer in the reality of mediumistic phenomena by the irresistible logic of facts.

#### THE EXPERIMENTAL METHOD OF INVESTIGATION.

The apparatuses devised by these men of science to test the mediumistic power have been in the highest degree ingenious. They have been of four different kinds—(a) machines to determine whether electrical or magnetic currents were operating; (b) whether the movement of heavy articles, such as tables touched by the medium, was caused by either conscious or unconscious muscular contraction; (c) whether intelligent communications may be received by a sitter under circumstances precluding any possible trickery by the medium; and (d) what are the conditions for the manifestation of this new form of energy and the extreme limitations of its action. Of course, in an hour's lecture I could not describe a tenth part of these machines, but I may take two as illustrating two of the above-enumerated branches of research. The first is to be found described in Professor Hare's work. The medium and enquirer sit facing each other, the medium's hands resting upon a bit of board so hung and adjusted that whether he presses on the board or not he merely moves that and nothing else. In front of the visitor is a dial, like a clock-face, around which are arranged the letters of the alphabet, the ten numerals, the words "Yes," "No," "Doubtful," and perhaps others. A pointer or hand, that is connected with a lever, the other end of which is so placed as to receive any current flowing through the medium's system, but not

to be affected by any mechanical pressure he may exert upon the hand-rest, travels around the dial and indicates the letters or words the communicating intelligence wishes noted down. The back of the dial being towards the medium, he, of course, cannot see what the pointer is doing, and if the enquirer conceals from him the paper on which he is noting down the communication, he cannot have even a suspicion of what is being said.

The other contrivance is described and illustrated in the monograph entitled *Researches in the Phenomena of Spiritualism*, by Mr. William Crookes, F.R.S., Editor of the *Quarterly Journal of Science*, and one of the most successful experimental chemists of our day. A mahogany board, 36 inches long by 9½ inches wide, and 1 inch thick, rests at one end upon a table upon a strip cut to a knife edge; at the other end it is suspended by a spring balance, fitted with an automatic registering apparatus, and hung from a firm tripod. On the table end of the board, and directly over the fulcrum is placed a large vessel filled with water. In this water dips, to the depth of 1½ inches from the surface, a copper vessel, with bottom perforated so as to let the water enter it; which copper vessel is supported by a fixed iron ring, attached to an iron stand that rests on the floor. The medium is to dip his hands in the water in the copper vessel, and as this is solidly supported by its own stand and ring, and nowhere touches the glass vessel holding the water, you see that should there occur any depression of the pointer on the spring-balance at the extreme end of the board, it unmistakably indicates that a current of force weighable in foot-pounds is passing through the medium's body. (The speaker here explained by diagrams upon the black board the apparatus of Mr. Crookes and Professor Hare.) Well, both Dr. Hare with his apparatus, and Mr. Crookes, with his, obtained the desired proof that certain phenomena of mediumship do occur without the interference, either honest or dishonest, of the medium. To the power thus manifested, Mr. Crookes, upon the suggestion of the late Mr. Serjeant Cox, gave the appropriate name of Psychic Force, and as such it will hereafter be designated by me in this lecture.

I mention these two mechanical contrivances merely to show those who perhaps have never enquired into the matter, but have nevertheless fallen into the common error of thinking the phenomena to be all deceptions, that the utmost pains have been taken by the cleverest scient-



ists to guard against the possibility of fraud in the course of their experiments. If ever there was a fact of science proved, it is that a new and most mysterious force of *some* kind has been manifesting itself since March, 1848, when this mighty modern epiphany was ushered in with a shower of raps, at an obscure hamlet in New York State. Beginning with these percussive sounds, it has since displayed its energy in a hundred different phenomena, each inexplicable upon any known hypothesis of science, and in almost, if not quite, every country of our globe. To advocate its study, expound its laws, and disseminate its intelligent manifestations, hundreds of journals and books have from time to time been published in different languages; the movement has its schools and churches, or meeting halls, its preachers and teachers; and a body of men and women numbering thousands at the least, are devoting their whole time and vital strength to the profession of mediumship. These sensitives, or "psychics," are to be found in every walk of life, in the palaces of royalty as well as the labourer's cottage, and their psychical, or mediumistic, gifts are as various as their individualities.

#### WHY SPIRITUALISM SPREADS SO RAPIDLY.

What has caused this world-wide expansion of the new movement, and reconciled the public to such a vast sacrifice of comfort, time, money, and social consequence? What has spurred on so many of the most intelligent people in all lands, of all sects and races, to continue investigating? What has kept the faith alive in so many millions, despite a multitude of sickening exposures of rascality of mediums, of the demoralizing tendency of ill-regulated mediumship, and the average puerility and frequent mendaciousness of the communications received? This, that a hope has sprung up in the human breast that at last man may have experimental proof of his survival after bodily death, and a glimpse, if not a full revelation, of his future destiny. All these millions cling, like the drowning man to his plank, to the one hope that the old, old questions of the What? the Whence? the Whither? will now be solved, once and for all time. Glance through the literature of Spiritualism and you shall see what joy, what consolation, and what perfect rest and courage these weird, often-exasperating phenomena of the séance-room have imparted. Tears have ceased to flow from myriad eyes when the dead are laid away out of sight, and broken ties of love and friendship are no longer regarded by these believers as snapped for ever.

The tempest no longer affrights as it did, and the terrors of battle and pestilence have lost their greatest power for the modern spiritualist. The supposed intercourse with the dead and their messages have sapped the infallible authority of dogmatic theology. The Spiritualist with the eye of his new faith now sees the dim outlines of a Summer Land where we live and are occupied much as upon Earth. The tomb, instead of seeming the mouth of a void of darkness, has come to look merely like a sombre gateway to a country of sun-light brightness and never-ending progression towards the crowning state of perfectibility.

#### ABSURDITIES.

Nay, so definite have become the fancy pictures of this Summer Land, one constantly reads of baby children growing in spirit life to be adults; of colleges and academies for mortal guidance, presided over by the world's departed sages; and even of nuptial unions between living men or women and the denizens of the spirit-world! A case in point is that of the Rev. Thomas Lake Harris, founder of the socialistic community on Lake Erie, which Laurence Oliphant and his mother have joined—who gives out that he is duly married to a female spirit and that a child has blessed their union! Another case is that of the marriage of two spirits in presence of mortal witnesses, by a living clergyman, which was reported last year in the Spiritualistic papers. A Mr. Pierce, son of an ex-President of the United States and long since dead, is said to have 'materialised,' that is, made for himself a visible, tangible body, at the house of a certain American medium, and been married by a minister summoned for the occasion, to a lady spirit who died at the very tender age of seven months, and who, now grown into a blooming lass, was also materialised for the ceremony! The vows exchanged and the blessing given, the happy couple sat at table with invited friends, and, after drinking a toast or two, vanished—dress-coat, white gloves, satin, lace and all—into thin air! This you will call the tomfoolery of Spiritualism, and you will be right; but, nevertheless, it serves to show how clear and definite, not to say brutally materialistic, are the views of the other-world order which have replaced the old, vague dread that weighed us down with gloomy doubts. Up to a certain point this state of mind is a decided gain, but I am sorry to say Spiritualists have passed that, and become dogmatists. Little by little a body of enthusiasts is forming, who would throw a halo of sanctity



around the medium, and by doing away with test-conditions, invite to the perpetration of gross frauds. Mediums actually caught red-handed in trickery, with their paraphernalia of trans, false panels, wigs and puppets about them, have been able to make their dupes regard them as martyrs to the rage of sceptics, and the damning proofs of their guilt as having been secretly supplied by the unbelievers themselves to strike a blow at their holy cause! The voracious credulity of a large body of Spiritualists has begotten nine-tenths of the dishonest tricks of mediums. As Mr. Crookes truly observed in his preliminary article in the *Quarterly Journal of Science*.—"In the countless number of recorded observations I have read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions."

Though this is true, it is also most certain that within the past thirty-two years, enquirers into the phenomena have been vouchsafed thousands upon thousands of proofs, that they occur under conditions quite independent of the physical agency of the persons present, and that intelligence, sometimes of a striking character is displayed in the control of the occult force or forces producing the phenomena. It is this great reserve of test facts upon which rests, like a rock upon its base, the invincible faith of the millions of Spiritualists. This body of individual experiences is the rampart behind which they entrench themselves whenever the outside world of sceptics looks to see the whole 'delusion' crumbling under the assault of some new *buna* critic, or the shame of the latest exposure of false mediumship or tricking mediums. It ought by this time to have been discovered that it is worse than useless to try to ridicule away the actual evidence of one's senses; or to make a man who has seen a heavy weight self-lifted and suspended in the air, or writing done without contact, or a human form melt before his eyes, believe any theory that all mediumistic phenomena are dire to 'muscular contraction,' 'expectant attention,' or 'unconscious cerebration.' It is because of their attempts to do this that men of science, as a body, are regarded with such compassionate scorn by the experienced psychologist, Mr. Wallace tells us that after making careful inquiry he has never found one man who, after having acquired a good personal knowledge of the chief phases of the phenomena, has afterwards come to disbelieve in their reality. And this is my own experience also. Some have ceased to be

"Spiritualists" and turned Catholics, but they have never doubted the phenomena being real. It will be a happy day, one to be hailed with joy by every lover of true science, when our modern professors shall rid themselves of the conceited idea that knowledge was born in our days, and question in an humble spirit the records of archaic science.

#### THE NATURE OF THE PHENOMENA.

We have seen that the existence of a force-current has been proven by the experiments of Dr. Hare and Mr. Crookes, so we need trouble ourselves no more with the many crude conjectures about table-moving, chair-lifting, and the raps, being the result of muscular energy of the medium or the visitor, but pass on to notice some of the forms in which this force has displayed its dynamic energies. These may be separated into phenomena indicating intelligence and conveying information, and purely physical manifestations of energy. Of the first class the one demanding first place is the so-called "spirit-rap." By these simple signals the whole modern movement called Spiritualism is ushered in. These audible concussions vary in degree from the sound of a pin-head ticking to that of blows by a hammer or bludgeon powerful enough to shatter a mahogany table. The current of psychic-force producing them seems to depend upon the state of the medium's system, in combination with the electric and hygrometric condition of the atmosphere. With either unpropitious, the raps, if heard at all, are faint; with both in harmony, they are loudest and most persistent. Of themselves these rapping phenomena are sufficiently wonderful, but they become a hundred-fold more so when we find that through them communications can be obtained from intelligences claiming to be our dead friends; communications which often disclose secrets known only to the enquirer and no other person present; and even, in rare cases, giving out facts which no one then in the room was aware of, and which had to be verified later by consulting old records or distant witnesses. A more beautiful form of the rap is the sound of music, as of a cut-glass vessel struck, or a silver bell, heard either under the medium's hand or in the air. Such a phenomenon has been often noticed by the Rev. Stainton Moses, of University College, London, in his own house, and Mr. Alfred R. Wallace describes it as occurring in the presence of Miss Nichol, now Mrs. Volckmann, at Mr. Wallace's own house. An empty wine-glass was put upon a table and held by Miss



Nichol and a Mr. Humphrey to prevent any vibration. Mr. Wallace tells us that, "after a short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These continued in varying degrees for some minutes, &c." Again, Mr. Wallace says that when a German lady sang some of her national songs "most delicate music like a fairy music box, accompanied her throughout. . . . This was in the dark, but hands were joined all the time." Several of the persons in this present audience have been permitted by Madame Blavatsky to hear these dulcet fairy-bells tinkle since she came to Simla. But they have heard them in full light, without any joining of hands, and in whatsoever place she chose to order them. The phenomenon is the same as that of Miss Nichol, but the conditions very different; and of that I will have something to say further on.

Mr. Crookes found the force-current to be extremely variable in the same medium on different days, and in the medium from minute to minute its flow was highly erratic. In his book he gives a number of cuts to illustrate these variations as well as of the ingenious apparatus he employed to detect them.

#### SPIRIT MESSAGES.

Among many thousands of communications from the alleged spirits that have been given to the public, and which for the most part contain only trivial messages about family or other personal affairs the details of which were at least known to the enquirers to whom addressed, and which might be attributed to thought-reading, we occasionally come across some that require some other explanation. I refer to those the details mentioned in which are unknown to any one present at the sitting. Mr. Stainton Moses records one such—a case in which a message was given in London, purporting to come from an old man who had been a soldier in America in the war of 1812 and to have died there. No one in London had ever heard of such a person, but upon causing a search to be made in the records of the American War Department, at Washington, the man's name was found and full corroborative proofs of the London message were obtained. Not having access to books here, I am obliged to quote from memory, but I think you will find my facts essentially correct. In another case, for which Mr. J. M. Peebles vouches, that gentleman received, either in America, or somewhere else far away from England, a message from an alleged spirit who

said he lived and died at York, and that if Mr. Peebles would search the records of that ancient city the spirit's statement would be found strictly true. In process of time he did visit York and search old birth and burial registers, and there, sure enough he found just the data he had been promised.

#### HENRY SLADE'S MEDIUMSHIP.

Besides communicating by the raps, the alleged spirits have employed many other devices to impart intelligence to the living. Such among others, are the independent writing of messages upon paper laid on the floor under a table or in a closed drawer, between the leaves of a closed book, or on the ceiling or walls, or one's linen; in neither of these cases there being any human hand near by when the writing has been done. All these phenomena I have seen occurred in full light and under circumstances where trickery or deception was impossible. I have also had satisfactory experience of the rare mediumistic powers of Dr. Henry Slade, who, you recollect, was arrested on a trumped-up charge of dishonesty in London, but afterwards gave Zollner and his brother *savants*, of Leipzig, Aksakof, Boutlerof and Wagner, of St. Petersburg, and the Grand Duke Constantine, a series of most complete tests. It was Madame Blavatsky and I who sent Slade from America to Europe in 1876. A very high personage having ordered a scientific investigation of Spiritualism, the professors of the Imperial University of St. Petersburg organised an experimental committee and we two were specially requested by this Committee to select out of the best American mediums one whom we could recommend for the tests. After much investigation we chose Dr. Slade, and the necessary funds for his expenses having been remitted to me, he was in due time sent abroad. Before I would recommend him I exacted the condition that he should place himself in the hands of a committee of the Theosophical Society for testing. I purposely selected as members of that Committee men who were either pronounced sceptics or quite unacquainted with spiritualistic phenomena. Slade was tested thoroughly for several weeks, and when the Committee's report was finally made, the following facts were certified to as having occurred. Messages were written inside double slates, sometimes tied and sealed together, while they either lay upon the table in full view of all, or were laid upon the heads of members of the Committee, or held flat against

Continued on pag 322.



## MISS BURKE'S CONCERT.

We have been requested to state that on the occasion of Miss Burke's Concert, Miss Yates, who at the late Birmingham Musical Festival gained much reputation, will sing. Mr. Wilding will also give a Dramatic Reading, and the programme will be an attractive one. The Concert will be held at the Dilettante Rooms, 7, Argyll Street, Regent's Circus, on Monday, January 10th.

To the Editor of "The Spiritualist."

"Sir,—Will you allow me to state, through the medium of your columns, that the Concert which will be given at the Dilettante Rooms, on Monday, January 10th, as a slight tribute to Miss Burke, on the severance of her connection with the B. N. A. S., will not be associated with any particular clique or party.

There will be no Chairman, neither will any speeches be made, and we feel sure that many will feel glad of the opportunity which this Concert will afford of paying Miss Burke a compliment in return for acts of kindness and courtesy which those who frequented the rooms in Great Russell Street have invariably experienced at her hands. W. PALMER THOMAS.

Dec. 28th, 1880.

## THE OCCULT POWERS OF SAVAGES.

A correspondent writes from Simla:—

"There are some points in Spiritualism on which I have been pondering for some time. One is the question whether there is any resemblance between the way in which, at *séances*, spirits build up the bodies in which they appear, and that in which spirits build ordinary human bodies before birth. I first thought of this from reading that materialised spirits have a distinct pulse. They must therefore have a heart or something corresponding to it to drive the blood and make a pulse; but one would think that nothing more could be necessary than an outward shell resembling our bodies. Possibly the reason why they fade away so quickly is that they build their bodies rapidly and therefore imperfectly, instead of taking time to do the work like ordinary human beings.

"Another question is connected with the fact that among uncivilised or (so-called) uneducated natives, visions, prophetic dreams and the general perceptions of what modern Europeans call supernaturalism are far more common than with ourselves. Are these people liars or mere dreamers, or is it not very probable that they have certain powers of perception which have become atrophied among

educated Europeans through the excessive development of their reasoning faculties.

"The curious power possessed by the lower animals and by savages of finding their way in a straight line across an unknown tract of country is a case in point. It is certainly absent in white men of ordinary education, though apparently known sometimes in those who have been brought up by savages without having a chance of acquiring book learning.

"In the account of the 'Northwest Passage by Land,' written by Lord Milton and Dr. Cheadle, they say:—'The unerring fidelity with which our guide followed a straight course in one direction in the dense forest where no landmarks could be seen, on days when the sun was not visible nor a breath of air stirring, seemed to us almost incomprehensible. La Ronde was unable to explain the power which he possessed and considered it as quite a natural faculty. Cheadle, on the other hand, found it quite impossible to preserve a straight course and invariably began to describe a circle by bearing continually towards the left; and this weakness was quite incomprehensible to La Ronde, who looked upon it as the most arrant stupidity.'"

## A SÉANCE WITH MR. RITA.

Last Tuesday night, at a *séance* at Captain John James's, 129, Gower Street, London, Mr. Rita was the medium. The guests present were the Hon. Roden Noel, Mr. Walhouse, F.R.A.S.; Mr. Hensleigh Wedgwood, J.P.; Mrs. Wedgwood, Mr. Ernest Wilding, Mr. Wheelhouse, and Mr. Harrison.

The manifestations were of the nature ordinarily witnessed at dark *séances*. The head and shoulders of a materialised spirit, illuminated by a light held in the hand of the form, were seen several times. The face could be seen to be a living one, and it spoke to the sitters. The light flashed up occasionally to make it visible.

Musical instruments flew about rapidly in the dark, and materialised hands sometimes touched persons at different parts of the circle at the same time.

Ordinary manifestations like these, we describe over and over again for the benefit of inquirers and new readers. To the majority of Spiritualists they are so familiar as to be uninteresting.

In his opening speech at Bow Street, Mr. Wontner said that he wished to "compress the matter," not "to suppress" as published.



# THE IDENTITY OF CERTAIN WORKING SPIRITS.

BY CATHERINE WOODFORDE.

The problem submitted by "Curioso" in our last issue, may be solved in the following manner. "John King" I have ascertained to be the generic name of a "power" in the spirit-world, and the cognomen is indiscriminately but honestly used by the numerous members of a body or company, whose head or centre I believe to be that spirit calling himself "John King," who on earth bore the name of Henry de Morgan.

The spirit, Henry de Morgan, has, by long study and practice, perfected himself in what are called physical manifestations—as much a science for spirits as any science we possess on earth. Consequently Henry de Morgan has a large retinue or following of spirits of similar genius, or capacities, who gather round him as a chief, or master, to study his methods, and qualify themselves for work in the same field of usefulness.

I have not the least doubt that the "Head" knows every individual spirit working through physical mediums, and in all probability there is no spirit calling himself John King who is not entitled to do so; but it does not on that account necessarily follow that he is the "Head," or Henry de Morgan. I also believe that from this Head or centre, flows forth an "influence" into each one of the members of the vast society; and that there is a more rapid transmission of thought from the Head to the members, and *vice versa*, than we on earth can know, even by telegraphy. This prospect concord, and oneness of impulse and action, in a body composed of many members, is much more easy of attainment in spirit-life than on earth.

It is quite possible Henry de Morgan may know the "powerful physical medium" at the Antipodes. He may never have lost sight of him since the first meeting, he has such a wonderful attraction towards physical mediums, and takes such a fatherly interest in their development. He, no doubt, from the first perceived this gentleman's powers, and foresaw that he would develop, and has probably always kept him in view. It is not impossible that he may manifest personally through the medium in question, but at the same time it may be only by "influence" through another spirit, by that species of spiritual telegraphy we may imagine but cannot describe. I have often asked Henry de Morgan if he manifested through certain mediums, whom it is useless to

name, and he has always replied—"Not personally, but by influence."—Do you mean to say that the spirit so manifesting is of your company, or band of workers, and that you influence him in that manner?—Yes, that is what I mean."

If Henry de Morgan is personally manifesting through the medium at the Antipodes, he may be able to verify the fact through one of his mediums in London; and yet if "conditions" do not serve, he would find it difficult if not impossible. In coming to earth the spirits encounter through their mediums, and the circles gathered round them, such variable atmospheres, that it is impossible for them to say what they can do until arrived on the scene of their labours. That is the reason why one meets with so many contradictions and denials, and why proofs of identity are so difficult to obtain. John King, (Henry de Morgan) has often told me, "It is difficult at times for me to retain my own identity down here; and I often lose sight of things which, higher up, are as clear as the sun at noonday. I forget facts, dates, incidents of the past, and localities, and often make mistakes I do not know are mistakes until I have emerged from the shadow of earth into the higher light."

These are difficulties which spirits manifesting through physical mediums more especially encounter. They descend so completely on the material plane, taking on, even if only partially, the burdens, and crassitude of the flesh; immersing themselves so utterly in the darkness of the earth, that, for the time being, they are completely transformed, losing nearly all, if not quite all, their refinement, intellectuality, and personal beauty which marks them upon the higher planes of life. I have seen this painful transformation so constantly amongst those of my personal friends who manifest physically, that I now no longer expect to see them as they present themselves to me on the spiritual plane. I have learned, by ocular demonstration, that the spiritual man, uplifted and purified, is as dissimilar to the natural man, as light to darkness. Spirits who have risen to the higher planes of life are changed out of all recognition to the material eye; but we shall intuitively know our loved ones again when we descend to the upper realms. The spirit spontaneously expresses its own beauty, and that beauty is not beheld in the flesh, because human flesh cannot give it expression. Nor could earthly manufactures, nor material light, give an adequate representation of the glorious habiliments, insignia of



spiritual rank, and radiant effulgence of robes, faces, and forms I have at times seen displayed by certain spirits, as well as by the John King I speak of, whom some boors on this earth, able to judge of him only on the material plane, have at times had the presumption to condemn and abuse.

Henry de Morgan will not much longer manifest on the earth plane. He tells us he is gradually withdrawing; but there will no doubt be a host of John Kings manifesting in different parts of the world.

#### THE FUTURE LIFE.

Years ago, in the days of Bishop Butler, very much stress was laid upon the analogies in nature illustrating and supporting the idea of a future life, and the treatises then written were models of intellectual power and patient research. A great impression was produced not only upon uneducated but educated minds. Since that period science has progressed with giant strides, and at every step has so largely added to the list of striking analogies or accidental proofs that the illustrations of early date seem few in number and dwarfed in proportion and force. The idea of an unseen immaterial existence involves also the idea of unseen activities and correspondences in the rayless realm. The most stolid of us cannot fail to be impressed with the beautiful analogies which recent scientific discovery affords. Do we not every day converse with unseen friends long distances away, do we not recognise their familiar voices, in homes separated from us by rivers, woods and mountains? These voices come out of the darkness, guided by a frail wire which science provides as a pathway. Even when the curtain of night is drawn about us the voices are heard, and we have not a shadow of a doubt of their integrity and identity.

And further, have we not analogies of sight which startle us by their significance? Is it not true that when abroad we are open to the view of unseen observers long distances from us, and our every act and movements known? The excellence of optical instruments is such that we have seen the motion of the lips of persons in conversation, while sitting on a house balcony three miles distant, the observed, of course, wholly unconscious of being seen by any one. If our friends in this life, dead to us, (hidden as they are by the shroud of space), can be seen and we can hear their voices, their shouts of laughter, the words of the hymns they sing, the cries of the little

ones in the mothers' arms, it is very absurd to anticipate a time when those dead to us by the dissolution of the body may, by some unknown telephony, send to us voices from a realm close at hand, but hidden from mortal vision?

We have no proofs to offer that this realm of the departed, this home of the soul, is close at hand, but is certainly more reasonable and sensible to adopt this hypothesis than the popular one of a material world or place, somewhere afar off in the depths of space. One view seems possible, the other absurd.—*Boston Journal of Chemistry.*

### Correspondence.

#### AN EXPLANATION.

Sir,—Will you kindly allow me to say a few words concerning a paragraph about the B. N. A. S. which appears in your issue this week, viz.: That the officers of the Association did not treat all newspapers alike, in so much as no list of the Fortnightly Discussion Meeting was sent to *The Spiritualist* newspaper. It was a part of my duty to send to the Press, and it was owing to an unfortunate oversight of mine that no such list was sent you. The neglect was, I need scarcely say, unintentional, but the blame rests entirely with me, and therefore I am bound, in justice to the Association, to make this correction.

Dec. 27, 1880.

C. A. BURKE,  
Late Secretary B.N.A.S.

#### YOGI PRACTICE.

Sir,—In the very interesting article on "Yogi Practice" by "J. K.," your correspondent attributes some of the difficulties which the Ancient Christian Ascetics had to contend with to their not following "hygienic rules of life;" and intimates that they would have been freer from suffering and temptations if they had lived strictly in the "rational Pythagorean method."

Will "J. K." kindly state what the "rational Pythagorean method" is, and describe the proper kind of food to use? I take it for granted that vegetarianism is intended, but doubtless there are some products of the animal kingdom more suitable than others.

If "J. K." will give what information he can on this matter, I have no doubt it will be much appreciated by many, besides myself, who are interested in the subject.

Lux.

#### ST. JOHN'S HOSPITAL FOR DISEASES OF THE SKIN.

Sir,—As I was requested by a resolution passed at a public meeting to act as Honorary Secretary to a Bazaar in aid of St. John's Hospital for Diseases of the Skin, I may be pardoned for asking you to accord me a space in your columns to appeal to the public for help.

Charles Reade, the eminent author, says with reference to the Charity:—

"The fatal scurvy, the foul leprosy, the maddening eczema, are all skin-diseases; and all far more common than supposed, causing the sufferers to be despised or shunned, whereas internal maladies invite the boon of sympathy. Take the fate of domestic servants so afflicted. Their employers dismiss them, however meritorious, and their friends shun them; mental despair too often follows, and they say with the Patriarch Job, whose bodily affliction, selected by knowledge and



malignity in person, was a disease of the skin; 'my misery is greater than I can bear.'

"Against such a weight of suffering, shame, and sorrow, what is the special provision in our enormous city? I am acquainted only with one small hospital—that ought to be a great one, and will be in a year, if the public pleases.

"This is St. John's Hospital for Diseases of the Skin in Leicester Square, where the Medical Officers prescribe on an average for nearly four hundred patients every week. It has already admitted 25,175 new patients.

"It is open without payment to all creeds and all races, the sole credentials for admission being disease and poverty. A leper from India, a Jew from New York, a labourer from New Zealand, mariners from Germany, a clerk from France, have been some of its inmates."

The Bazaar in aid of St. John's Hospital will take place in June next. In the meantime the Institution labours under a very heavy load of debt. I beg you therefore to let me urge your readers to subscribe *now* to the Bazaar Fund and their amounts shall be at once handed over to the Hospital. A more deserving charity does not exist.

Contributions may be sent to the Chairman of the Hospital, the Right Hon. W. N. Massey, M.P., 71, Chester Square, S. W.; to its Treasurer, Major Mercier, 13b, High Road, Knightsbridge, S.W., to the following members of the Board of Management: The Marquis Townsend, Ball's Park, Herts; Sir Charles Palmer, Bart., Dorney Court, near Windsor; Colonel Gourley, M.P., Sunderland; and Edmond Beales, Esq., M.A., Osborne House, Bolton Gardens, S.W.; also to the London and County Bank, Albert Gate, S.W., and the London Joint Stock Bank, Pall Mall, S.W., and to

Your obedient servant,

ROSA FREELAND, *Honorary Secretary.*

20th December, 1880. 12, Orington Gardens, London, S.W.

P.S. I shall be very glad to receive the names of ladies who will work for the Bazaar.

**SPIRITUALISM IN SOUTH AFRICA:**—A Spiritual Evidence Society consisting of inquirers into Spiritualism, has just been formed at Cape Town, South Africa; it starts with forty members. The influence of the recent visits of three trance mediums, Mr. T. Walker and Mr. and Miss Brown, to Cape Town, has resulted in the above step. Mr. Walker has been lecturing on Spiritualism in the Diamond Fields district with good results.

**THE VISIONS AT LLANTHONY ABBEY:**—Father Ignatius concluded a week of Advent mission services at Portsmouth to-day. He solemnly declared, with regard to the Llanthony miracles, that he and two others had seen the whole heavens open, and, in dazzling circles of light and glory, the form of Majesty appear to them. He would ask Professor Tyndall, with all his peculiar knowledge of light, if he could satisfactorily explain that by any scientific hypothesis. Either he (Father Ignatius) was telling the truth in regard to these apparitions or else it was a blasphemous lie, and what interest could he have in so saying. He desired it to be understood that, although he was enthusiastic in the cause of Christ, he was in full possession of his faculties. Only a short time since a female cripple in Brunswick Road, Brighton, who had been for thirty-eight years unable to put her foot to the ground, was cured by being touched with a leaf of the hedge where the apparition had appeared. Why he still remained in the Church of England, although in monk's attire, was because he considered it the only true historical Church, and the Church of the Apostolic Succession.—*Daily Telegraph*, December 14th.

## SPIRITUALISM AND THEOSOPHY

(Continued).

the under surface of the table top, or held in a Committeeman's hand without the medium touching it. We also saw detached hands—that is, hands that floated or darted through the air and had no arm or body attached to them. These hands would clutch at our watch-chains, grasp our limbs, touch our hands, take the slates or other objects from us under the table, remove our handkerchiefs from our coat pockets, &c. And all this, mind you, in the light, where every movement of the medium could be as plainly seen as any that either of my present hearers might make now.

### THE VARIETY OF THE MANIFESTATIONS.

Another form of signalling is the compulsory writing of messages by a medium whose arm and hand are controlled against his volition by some invisible power. Not only thousands, but lakhs of pages have been written in this way; some of the subject-matter being worth keeping, but the greater part trash. Another method is the impression by the unseen intelligence upon the sensitive brain of a medium of ideas and words outside his own knowledge, such as foreign languages, names of the deceased persons, the circumstances of their deaths, requests as to the disposal of property, directions for the recovery of lost documents or valuables, information about murders, or about distant tragedies of which they were the victims, diagnoses of hidden diseases and suggestions for remedies, &c. You will find many examples of each of these groups of phenomena on record and well attested.

A very interesting anecdote is related in Mr. Dale Owen's *Debatable Land*, about the identification of an old spinet that was purchased at a Paris bric-a-brac shop by the grandson of the famous composer, Bach. The details are very curious and you will do well to read them, lack of time preventing my entering more at length into the subject at this time.

But of all the forms of intelligent communication from the other world to ours, of course, none is to be compared for startling realism with that of the direct voice. I have heard these voices of every volume from the faintest whisper close to the ear, sounding like the sigh of a zephyr through the trees, to the stentorian roar that would almost shake the room and might almost have been heard rods away from the house. I have heard them speak to me through paper tubes, through metal trumpets, and through empty space. And in the case of the world-famous medium, William Eddy,



the voices spoke in four languages of which the medium knew not a word. Of the Eddy phenomena, I will speak anon.

One of the prettiest—I would say the most charming of all—but for the recollection of the fairy-like music—of mediumistic phenomena is the bringing of fresh, dewbegemmed flowers, plants and vines, and of living creatures such as birds, gold-fish and butterflies, into closed rooms while the medium was in no state to bring them herself. I have myself, in friends' houses, held the hands of a medium, whom I had first put into a bag that was fastened about her neck with a sealed drawing-string, and with no confederate in the house, have had the whole table covered with flowers and plants, and birds come fluttering into my lap from, goodness knows where. And this with every door and window fastened, and sealed with strips of paper so that no one could enter from the outside. These phenomena happened mostly in the dark, but once I saw a tree-branch brought in the day-light. I was present once at a *séance* in America when a gentleman asked that the 'spirits' might bring him a heather plant from the Scottish moors, and suddenly one, pulled up by the roots and with the fresh soil clinging to them, was dropped on the table directly in front of him.

A highly interesting example of the non-intelligent class of phenomena came under my notice in the course of our search after a medium to send to Russia. A lady medium, named Mrs. Youngs, had a reputation for causing a pianoforte to rise from the floor and sway in time to her playing upon the instrument. Madame Blavatsky and I went one evening to see her, and what happened was reported in the New York papers of the following day. As she sat at the piano playing, it certainly did tilt on the two outer legs—those farthest from her—and, with the other two, raised six or eight inches from the ground, move in time to the music. Mrs. Youngs then went to one end of the piano and, laying a single finger against the under side of the case, lifted the tremendous weight with the greatest ease. If any of you care to compute the volume of psychic force exerted, try to lift one end of a  $7\frac{1}{2}$  octave piano six inches from the floor. To test the reality of this phenomenon I had brought with me a raw egg which I held in the palm of my hand and pressed it lightly against the under side of the piano-case at one end. I then caused the medium to lay the palm of one of her hands against the back of

mine that held the egg, and told her to command the piano to rise. A moment's pause only ensued when, to my surprise, one end of the piano did rise without so much pressure upon the egg as to break the shell. I think that this, as a test of the actuality of a psychic force, was almost as conclusive an experiment as the water-basin and spring-balance of Mr. Crookes. At least it was to myself, for I can affirm that the medium did not press as much as an ounce weight against the back of my hand, and it is quite certain that but very few ounces of pressure would have broken the thin shell of the egg.

One of the most undeniable manifestations of independent force is the raising and moving of heavy weight without human contact. This I, in common with many other investigators, have witnessed. Sitting at a table in the centre of my own lighted drawing-room, I have seen the piano raised and moved a foot away from the wall, and a heavy leather arm-chair run from a distant corner towards, and touch, us, when no one was within a dozen feet of either of them. On another occasion my late friend and chemical teacher, Professor Mapes, who was a very corpulent person, and two other men, equally stout, were requested to seat themselves on a mahogany dining-table and all were raised from the ground, the medium merely laying one hand on the top of the table. At Mrs. Young's house, on the evening before noticed, as many persons as could sit on the top of the piano were raised with the instrument while she was playing a waltz. The records are full of instances where rooms or even whole houses were caused by the occult force to shake and tremble as though a hurricane were blowing, though the air was quite still. And you have the testimony of Lords Lindsay, Adare, Dunraven, and other unimpeachable witnesses to the fact of a medium's body having floated around the room and sailed out of a window, seventy feet from the ground and into another window. This was in an ab-cure light, but I have seen in the twilight a person raised out of her chair until her head was as high as the globes of the chandelier, and then gently lowered down again.

You see I am telling you stories so wonderful that it is quite impossible for any one to fully credit them without the corroboration of their own personal experience. Believe me, I would not tell them at all—for no man desires to have his word doubted—unless I knew perfectly well that such phenomena have been



seen hundreds of times in nearly every land under the sun, and can be seen by any one who will give time to the investigation. Despite my disclaimer, you may think that I am taking it for granted that you are quite as well satisfied as myself of the reality of the mediumistic phenomena, but I assure you I do not. I am always keeping in mind that, no matter what respect an auditor may have for my integrity and cleverness, no matter how plainly he may see that I can have no ulterior motive to deceive him—yet he *cannot* believe without himself having had the same demonstrative evidence as I have had. He will—because he must—reflect that such things as these are outside the usual experience of men, and that, as Hume puts it, it is more reasonable to believe any man a liar than that the even course of natural law should be disturbed. True, that assumes the absurd premises that the average man knows what are the limitations of natural law, but we never consider our own opinions absurd, no matter how others may regard them. So, knowing, as I have just remarked, that what I describe has been seen by thousands, and may be seen by thousands more at any time, I proceed with my narrative as one who tells the truth and fears no impeachment. It is a great wonder that we are having shown us in our days, and apart from the solemn interest which attaches to the problem whether or not the dead are communing with us, the scientific importance of these facts cannot be undervalued. From the first—that is to say, throughout my twenty-eight years of observations—I have pursued my inquiry in this spirit, believing that it was of prime importance to mankind to ascertain all that could be learnt about man's powers and the forces of nature about him.

What I shall now relate about my adventures at the Eddy Homestead, in Vermont, America, will tax your indulgence more than all that has preceded. For some years previous to 1874 I had taken no active interest in the mediumistic phenomena. Nothing surpassingly novel had been reported as occurring, and the intelligence communicated through mediums was not usually instructive enough to induce one to leave his books and the company of their great authors. But in that year it was rumoured that at a remote village in the valley of the Green Mountains an illiterate farmer and his equally ignorant brother were being visited daily by the "materialised" souls of the departed, who could be seen, heard and, in cases, touched by any visitor. This tempt-

ing novelty I determined to witness, for it certainly transcended in interest and importance everything that had ever been heard of in any age. Accordingly, in August of that year, I went to Chittender, the village in question, and, with a single brief intermission of ten days, remained there till the latter part of October. I hope you will believe that I adopted every possible precaution against being befooled by village trickery.

(To be Continued).

DR. R. FRIESE has translated the interesting work *Life Beyond the Grave*, into German; it is published by O. Mutze, Leipsic, and has a philosophical appendix written by the translator.

ADVERTISING for six months at the rate of £36 a year was voted at the last Council meeting at 38, Great Russell Street; the journal to receive the payment, is one in which many if not the majority of the councillors then present are shareholders. Mr. Coffin strongly opposed the expenditure and was the only person present who voted against it. Mr. E. D. Rogers advocated the outlay. In 1880 the Council has spent £36 partly for advertising and partly to get paid reports inserted in a journal low enough to accept such terms; a subsidised and fettered press is not wanted in Spiritualism. A total expenditure of more than £8 or £10 a year in advertising by an organisation in the indebted position of the Association, is extravagance.

A GREAT desire exists among Spiritualists for some central establishment in London, in which those who desire harmony can meet, and which is not directly or indirectly connected with matters of contention.

SPIRITUALISM IN BOMBAY:—Under the title of the *Theosophist*, a spiritualistic journal, edited by H. P. Blavatsky, made its appearance in October, 1879. It is devoted to Oriental Philosophy, Art, Literature, and Occultism:—embracing Mesmerism, Spiritualism, and, as the title expresses it, "Other Secret Sciences." No. 4, for January, 1880, gives an account of the fourth anniversary of the Theosophical Society of Bombay, on November the 29th. Colonel H. S. Olcott, the President of the Society, delivered an address, in which he said, "They had not only founded a journal to serve as an organ for the dissemination of Hindu Scholarship, but also a workshop with machines of various kinds, in which to manufacture Indian goods for export. The invitation card of the evening, whose equal could not be turned out from any existing lithographic press in Bombay, Calcutta, or Madras, had been mainly executed by a young Parsee, taught by his colleague, Mr. Edward Wimbridge, within the past six weeks. Adopting, as he (Col. Olcott) had, India as his country, and her people as his people, it was his sacred duty to do all that lay in his power to promote the physical welfare of the teeming millions of this peninsula, no less than to humbly second the efforts of that great Aryan of our times, Swami Dyānand Parāswatī for the revival of Vedic Monotheism and the study of Yoga."—*Trabners' Literary Record*.

### Answers to Correspondence.

A MEMBER of the Council wishes to know whether it is true that people inquiring after and pleased with the spare rooms of the Association, were unable to negotiate for the hire of them because of the contract subsequently made with Mr. Blyton.—Yes



# THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'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 Zöllner's Hands.

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

PLATE IV:—Result of the Experiment.

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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 Zöllner 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 Zöllner's Polemic—Items relating to the English Translation.

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

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CHAPTER 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 Polariscope—Flight of Objects through the Air—A Clue to Research.

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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 *à 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.

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## APPENDICES.

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

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