

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE PASSAGE OF MATTER THROUGH MATTER.

In another column will be found a recent example of the now common phenomenon at spirit circles, of the passage of matter through matter, a substantial iron ring with no joint in it, being threaded by spirit power upon the arms of two persons with their hands joined. At different times the fact has been severely tested. Mr. Councillor Aksakof, of St. Petersburg, after witnessing the fact under ordinary conditions in London, remarked to the medium, Mr. Williams, that it had been done in the dark, so asked him to let him tie their two hands securely together in the light, and then wait for the manifestation once more, in the dark. Again the ring was threaded on, and Mr. Aksakof took the ring home with him to Russia, to make sure that it was nothing but an iron rod welded into annular form. Professor Zöllner also, has recorded some marvellous test cases of the passage of matter through matter at *séances*.

How is it done? Perhaps in accordance with an hypothesis originated by us some years ago, that in all materialisations a spirit form, or hand, or head, is first formed near a medium; that as this phantom form grows more substantial, that of the medium grows less so, until at last the original medium is the shadow, and the solidifying phantom is the substance. When the process is completed the two forms are united, and the medium has thus been transported from one place to another.

In the case of the ring, probably but a phantom arm slightly curved from the position of the real one, passes through it at first. As this arm grows more solid, that of the medium loses substance, until at last the perfectly substantial arm is all inside the ring, without the disjoining of hands.

LEVITATION OF THE HUMAN BODY:—Mr. Berks T. Hutchinson, surgeon, dentist, Cape Town, South Africa, writes:—"I have seen Mr. Eglinton float about in my *séance* room, just like a balloon; he was in a deep trance condition. There were ten others present who can vouch for what I say. I don't believe this astounding fact to be a miracle, so-called, any more than the ascending of a balloon, but I most emphatically assert that without mortal aid he was levitated in the light in my private *séance* room."

RELIGIOUS HOSTILITY TO SPIRITUALISM.

BY C. C. MASSEY.

Mrs. Penny's article is conceived in so large and liberal a spirit, and some of her remarks must be so entirely acceptable to every friend of religious progress, that I may take them as enforcing what I have already endeavoured to urge.

Mr. Clifford not being, I believe, a regular reader of *The Spiritualist*, I may perhaps say on his behalf that, as an avowed opponent of Spiritualism on religious grounds, he certainly did not "expect" that the particular evidence he asked us, if we could, to adduce of the moral value of Spiritualism, would be forthcoming. On the contrary, he has stated that its non-production was entirely in accordance with his expectations. Mrs. Penny tells me that I have "mistaken the most essential character of religion," when I said that "the fact that we are not ephemeral is the foundation of religion." Now if religion is the revelation or the recognition of our participation in the Divine Nature, or of our capacity to rise or be reconciled to this nature, I cannot see that I was far wrong in speaking of the belief in human immortality as the foundation of religion. Obviously, however, what I intended was that this faith is the *sine qua non*, the indispensable condition and pre-supposition of all religious thought and aspiration. I might have to defend this proposition against a positivist, whose "Religion of Humanity" excludes, or does not recognise the conception of individual immortality, and no doubt the doctrine itself may be inculcated in a sense very little agreeable to the ordinary apprehension of it. But Mrs. Penny at least will not dispute that the materialism which denies conscious existence independently of a physical organism, is fatal to religion. She appears rather to be taking exception to my contention on behalf of Spiritualism that it affords evidence of this fact of disembodied existence which religion cannot afford. She makes the belief in our survival depend for its justification on the belief in God "as the origin of man's being, and the source of all revealed truth." And she adds that, "to the satisfaction of reason it could never be proved, because it is drawn from a life of which reason as yet cannot take cognisance." My answer to this is that I have never suggested that the truest and highest religious insight here referred to needs our external Spiritualism or Spiritism for its own satisfaction. It is a common assumption of religious minds that everyone can

"get religion," (as the Methodists say), and with it the all-sufficing inward testimonies, if he will. And so they say that all other methods are aberrational and disorderly. All honour and success to the self-sacrificing workers, like Mr. Clifford, who are endeavouring to awaken the religious consciousness in multitudes of our countrymen. And I say this quite regardless of the form of their teaching; whether that be or be not intellectually acceptable to myself. Those who can respond to them have no need of our phenomenal evidences. But can these efforts reach the intellectual scepticism, the reasoned doubt, the agnosticism, the speculative materialism of the age? They can awaken the careless, and quicken the faith which has never been put formally to the question. But to those to whom our facts chiefly appeal, all religious propaganda is as the idle wind. If people do not believe in their own immortality, they assuredly will not believe in God in any vital or vitalising sense. That thousands have been brought to the former belief by the facts of Spiritualism is notorious. Not less so is it that the most intelligent investigators are attracted to the subject by the hope of obtaining evidence on this head. This points to a need in the public mind which only the scientific recognition of our facts can satisfy. For though it may turn out that the majority of the external communications have not exactly the source which most Spiritualists believe them to have, and are, as I believe, intrinsically worthless, yet it is certainly impossible not to derive from an adequate study of the subject a conviction of disembodied intelligence. And this is exactly what is required in the present state of the world, if increased education is not to mean the eradication of all supersensuous beliefs. The only "dealing" with spirits required for this purpose is the putting them in evidence. That is a very different thing from using or consulting them for purposes selfish or unlawful, which is clearly what the Scripture prohibitions have in view. As to getting a religion from them, or believing anything whatever simply on their authority, let me assure Mrs. Penny that nothing is more distinctly repudiated by leading Spiritualists all over the world. As to the danger, doubtless it does exist to the mediums. So are mining and many other indispensable forms of industry dangerous to those who pursue them. True, the danger in the one case is a spiritual danger, and in the other case only a bodily danger; but then

it is a spiritual danger for a spiritual advantage—the restoration of the belief in soul throughout the world. Using mediums for this great purpose, it behoves us to regard them tenderly and to judge them charitably. And if, as I half believe, this movement is designed and conducted according to deliberate plans from “the other side,” who can doubt that the human instruments will be protected from final loss?

I find it difficult to reconcile Mrs. Penny's belief that only those who are “sunk deep in all the coarser interests of external life” can be without “the witness of immortality in the inner life,” with the admission which follows, that modern science has found it quite possible to reduce man to the grade of “a perishing creature like his fellow beasts.” The necessity for external proofs must be apparent to every one who does not close the eyes to the most patent intellectual facts of the day. I believe myself that their being necessary is just why we have got the proofs, and that it is our duty to drive them home to the public apprehension. Animated by this conviction, I should require to be withheld, if I may say so without offence, by some more powerful restraint than that imposed upon me by the 31st verse of the 19th chapter of Leviticus; which prohibition, moreover, as I read it, seems not to be applicable. If the religious world would take the trouble to ascertain our views and pursuits, I think they would see reason to spare their denunciations. To any person experienced in Spiritualistic investigations, nothing can be more ludicrous than to confound our physical *séances*, for eliciting evidences of spirit-power over matter, with “the sin of witchcraft.” The religious notion that the medium is a “witch” or “wizard,” is about as wide of the mark as the popular notion that he or she is simply an impostor. I should apologise for taking up so much of your space with remarks entirely familiar to the majority of your readers, were it not that your paper may reach others whom it is important to disabuse of common mistakes.

SPIRIT-WRITING IN CHINESE ON A GREEN LEAF.

BY THE HON. J. L. O'SULLIVAN.

In your paper of June 5th, you published an account, by Dr. J. R. Buchanan and myself, of some splendid manifestations of psychography (in Latin, French, Italian and English, and in some unknown Oriental characters,) in the presence of the medium, Alex. Phillips, at No. 133, West 36th Street, New York, as

witnessed by us under perfect test conditions. We have since held another *séance* with that medium, on the 14th June. It presented nothing very remarkable except one phenomenon which was new and extraordinary indeed. We had placed two well cleaned slates, joined together, under a chair, distant some six or seven feet from where we sat—the medium and ourselves. A piece of white paper had been placed between them, in the hope that it would be written upon, as had been the case at our anterior *séance*. As before, there was no pencil. After a while we opened them, but found nothing written either on the paper or on the slates. I then removed the paper and restored the joined slates to their position under the chair. The medium at no time approached them. We then sat for some twenty minutes or thereabout, conversing with the spirits, through questions, which would be answered by raps or by rapid writing through the hand of the medium.

At last I again took up the slates, when we were astounded to find between them no writing on them, but a *large green leaf*, and that leaf covered all over with *large Chinese characters*. They seemed to have been made with some sort of reddish-brown pigment applied with great delicacy and perfection of drawing, as though with a fine camel's-hair brush in the hand of a veritable expert. Examined under a microscope, the characters appear to have been indeed the work of a most skilful expert. We asked from whom this writing had proceeded, and laid the slates together for the reply. The answer, in distinct English characters, was “*Confucius*.” Dr. Buchanan, after consultation between us, took the leaf to get it photographed and the Chinese characters translated. A couple of days after, he wrote me that the attempt at photography had failed to produce the characters, or more than a slight trace of some of them, by reason of the combination of the colors of the dark letters on the dark green ground, but that he had secured the leaf under glass in a frame. He had shown it to some intelligent Japanese, who had at once translated the inscription as follows:—

“The doctrine of Christ is in the centre of our true heart, and not the external ornament.”

This is what might well have been written by the spirit of Confucius, even in the acceptance of those who disbelieve or doubt the individual personality of Christ, but regard his “doctrine,” or the doctrine ascribed to him, as an emanation from what they term “*the Christ-spirit*.”

Dr. Buchanan also mentioned in his letter that he had presented the leaf to several psychometric mediums with remarkable results; that he had taken full notes of the impressions made by it on one of the best of them, Mrs. Decker, and that he would write out a report about it. I advised him to take the leaf to Mr. Henry J. Newton, who is at the same time President of the Photographic Society, and also President of the First Spiritualist Society of this city; that as he was a highly scientific expert, as well as skilful manipulator in photography, he would probably be able to get some negative of the leaf. The result has been a fine success, and we have the pleasure of enclosing to you a distinct photograph of it, obtained by means of the transmission of light through the leaf during several days. To the eye the leaf (now before me) exhibits only the writing on its opaque green surface. The photograph, the negative having been obtained by the transmission of light through it, shows all the fine tracery of the reticulations of the structure of the leaf. The characters, originally reddish-brown, have become quite black, probably under some chemical influence of the light to which they have since been exposed. The edges of the leaf, originally perfect, are now somewhat torn, having been gummed by Dr. Buchanan to the paper on which it was laid when framed under glass. The drying of the leaf has also wrinkled it and torn it a little apart in one place. The Japanese gentleman who translated the inscription said that the leaf was of a tree from whose leaves silkworms are fed in their country. We think it is of the *Morus Multicaulis*. Many years ago there was for a season an active speculation in this country in imported multicaulis trees. I may add that at a subsequent casual visit to Mr. Phillips I asked the spirits who manifested their presence whether the leaf had been brought from China by the spirit who wrote it. "No," was the reply by raps. "Then it was taken from some tree in this region?" "Yes."

This phenomenon makes intelligible and no longer incredible the stories told by travellers of the holy tree at the sacred city, Lassa, in Thibet, the leaves of which are said to contain certain sacred names or phrases. Since a spirit has thus written on one leaf, why not on many?—*The Banner of Light*.

NATURAL RELIGION:—*Bishop* (reproving delinquent Page). "Wretched Boy! Who is it that sees and hears all we do, and before whom even I am but a Crushed Worm?" *Page*. "The Missus, my Lord!"—*Punch*.

THE ANGEL HIDDEN WITHIN.

BY CATHERINE WOODFORDE.

Hast ever felt within thy soul the pain
Of thoughts which burned for utterance,
Whose subtle essence thou hast striv'n to chain—
To give them happy furtherance—
In mesh of words whose fervent eloquence
Might fitly bear them to thy neighbour's sense?
But failing, hast remained disconsolate
To see the finest beauty of thy thought,
Like rainbow-tinted mist, evaporate,
In heavy words refusing to be caught;
Whilst thou, full feeling all thy pow'r divine,
Must to thy hampering clay thyself resign?
Hast felt thy heart, with love sublime and grand,
Grow greater than thy puny frame,
Till thou the Angels' love could'st understand,
And love of Him who meekly came,
And gave His body's life that men might see
Through Him, how to obtain *divinity*?
Hast felt, like Seraph's wing, the mighty sweep
Athwart thy soul, of inspiration's fire?
And through thy frame the thrill electric leap,
Of nobler impulse, resolution higher?
And, with tears standing in thine eyes, hast prayed,
And life on self-devotion's altar laid?
Hast known some morn, inbreathed by Angels nigh,
New thoughts, new aspirations, new desires;
And with soul vibrant to the influence high,
Hast felt self-purged in love's baptismal fires,
And only yearned to give, as God to thee,
Had giv'n, from heart, and purse unstintingly?
That so the golden beauty of good deeds
Thy life might heav'nwards richly bear,
And thou, heart-freighted with thy neighbour's needs,
Soul-incense lift of works more fair:
Thy talents five an hundred-fold increased,
And thou from self's blind narrowness released?
Perhaps those thou'st loved have turned, and cruel rent
Thy tender heart—misjudging thee,—
That calling foul, which thou did'st know was blent
With heavenly truth and purity,—
Refusing all the earnest prayers to hear,
Outcasting every memory held dear.
Hast then retired to thy Gethsemane,
And in its holy silence heard
Sweet voices break through the obscurity,
And Angels seen, through eyes tear-blurred?
Then strengthened, hast returned to those who slept,
Whilst thou, self-conquering, had'st thy heart's blood
Wept?
Dost scan thy soul's still depths with jealous eye,
To see that nothing base doth harbour there;
No speck, nor stain, nor aught which might belie
Thy Maker's image, thou would'st keep most fair?—
As in its heart the diamond holds the light,
Or lakelet's breast, the summer skies so bright.

And finding out thy spirit's robes were stained,
Hast fled unto thy chamber still,
And prayed, whilst thy repentant tears have rained,
That thus thy torn heart might out-spill
Its heavy grief:—and Righteousness and Peace
Their holy kiss exchange, conferring ease?

Hast sometime known thy soul refuse to mate
With close confining of the body's thrall?
Hast floated upwards in its power elate,
Resisting every lower call;
Enfranchised for fleet moments sweet,
Whilst things of heaven thy lifted senses greet?

Hast felt thy angel brethren stroke thy cheek,
Their dulcet voices breathing music sweet
Of love earth's richest words are poor to speak,
Whilst sights sublime thy raptured vision meet—
The glory of the spirit-world unveiled,
The beauty of thy heavenly home revealed?

If these diviner stirrings thou hast known,
Of angel-nature striving to its birth—
The tender sproutings of the seed, when prone,
It, quickening, lies within the sheltering earth,
And ardent yearning upwards to the light,
In happy growth unfolds its beauty bright,—
If thus, with thrilling impulse, thou hast felt
The tender brooding of the Over-Soul,
The God-refiner, who for love doth melt
His treasured gold, to make more pure the whole:
Oh! if thus trembling in His hand, thou'st caught
Faint image of Himself within thee wrought—

Then know, that hidden in thee, as a pearl
Within its shell, or diamond in the mine,
Protected from the fret, and angry swirl
Of life's tempestuous seas, and slowly fine
And finer growing, for God's setting rare,
Thy angel beauty daily shines more fair.

A MADRIGAL.

From "*Every Girl's Magazine*," (Routledge & Sons) Edited
by Miss Alicia A. Leith.

With her chosen Knight has my Ladye sped
To his kingdom over the sea;
She was fain to follow the way he led,
And the little flowers looked up at her tread,
And the wee stars watched her, and twinkling, said—
"A dainty Ladye is she."

The moon smiled on her from azure skies,
And a wind blew over the sea,
And said to the rose—"The Knight is wise!"
And the nightingale sang to her dear brown eyes
A wonderful melody.

The sun rose early, to wake the day,
And shone brighter her face to see;
At rest at her feet the ocean lay,
And murmured, rippling along the bay—
"No pearl in my sea-caves hidden away
Can rival her purity."

The hind came out of the shady wood,
The lamb frisked over the lea,
The dove flew down in her arms to brood,—
They saw her lovely, they felt her good,—
And came to her fearlessly.
And the glad Knight said—"Not in vain, my sweet,
You came with me over the sea;

The world grows fairer your eyes to greet,
My heart is thy heart in throb and beat,
A king, yet thy slave, I kneel at thy feet
And I never will more go free." C. A. BURKE.

UNCIVILISED WARFARE.

To the Editor of "*The Spiritualist*."

Sir,—In view of the recent disaster in Afghanistan, it may not be out of place to remind your readers (among whom there are doubtless many Indian officers) of the disadvantage to which we are always exposed in foreign wars, from our total ignorance of spiritual science.

All non-European nations have some knowledge of second-sight or spiritual communications, however empirical or mingled with superstition it may be. It is said that during the New Zealand wars, our movements and most secret councils were always revealed to the natives by this means, and thus that they were always prepared to take us at a disadvantage. The Zulus also have some knowledge of divination, and may have turned it against us in a similar manner.

But to come to India, it is stated that our former disaster in Afghanistan was perfectly well-known in the bazaars of India long before the news could have been received by any material agency, nay, the details were prophesied days before the events themselves took place, if I remember right. I know nothing of any occult powers which the Afghans themselves may possess; but you are aware that second-sight is more common in mountainous countries than elsewhere, and that the most powerful spiritual manifestations in America are stated to take place in California. W. F. K.

A PRIVATE SEANCE.

On Thursday night, last week, at a dark *séance* held at Captain James's, 129, Gower Street, London, Mr. Cecil Husk was the medium. A welded iron ring, about seven inches in diameter and a third of an inch thick, belonging to Captain James, was lying on the table. The spirit, Charles Barry, said that he intended to thread the ring upon the arm of the medium, while the medium's hand was held by Miss Nora Robertson, who thereupon remarked that she would "hold on tightly." The spirit then hammered different parts of the table with the ring, and an instant afterwards it was on the arm of Mr. Husk. When a light was struck, Miss Robertson was seen holding Mr. Husk's hand, and not only the iron ring but a tambourine ring in addition was threaded on their arms. It was the now common result of the passage of matter through matter.

MR. HARRY BASTIAN'S ARRIVAL IN ENGLAND.

Mr. Harry Bastian, who is well known both in this country and in America for his remarkable powers as a medium, reached London a few days ago, and intends to remain in England for a time. His address is 2, Vernon Place, Bloomsbury. He obtains the ordinary cabinet and dark circle manifestations; but cabinet manifestations have been falling into

discredit in this country, for altogether they do more harm than good to mediums and to the movement. The most interesting feature of Mr. Bastian's mediumship, and the one most in demand in London is, that he can obtain the materialisation of spirit hands, as well as a few other phenomena, in moderate light. There is a strong feeling abroad that new manifestations are much wanted, and that mediums who can obtain phenomena in broad daylight should be strongly supported. Mrs. Mary Marshall and Mr. Home could obtain strong manifestations while they were in full view, in daylight, and a return to those old-fashioned *séances* in place of those now held in darkness, would be a welcome change.

EXPERIMENTS WITH WILL-POWER.

BY ERNEST WILDING.

A few nights ago at Captain James's residence, I had an opportunity of testing to what extent will-power is capable of being exercised. I think it particularly interesting to all mesmerists and sensitives, and so send a brief account of it for the benefit of your readers.

On Friday evening last, one of Captain James's guests Mr. E. Vredenberg, asked me if I would let him will me to perform some action agreed upon by him and the other guests. I readily consented, and for this purpose went out of the room. When he had decided on the action he wished me to perform, he led me into the room—my eyes being closed—with his hands just touching the spinal cord at the neck. I felt a dull sensation as if I were half mesmerised, and then the confusion of many diverse influences; I failed to discover what was required of me—simply to turn out one of the gas-lights.

Mr. Vredenberg then proposed that I should strive to influence him after the same fashion. I agreed. I believe this "willing," as it is called, is quite a common experience. I had seen nothing of it before. Mr. Vredenberg left the room and closed the door. A large bouquet of roses rested on the centre of the tea-table, and I said I should strive to make him take up a particular yellow rose-bud; all present agreed. I then led him into the room, his eyes bandaged closely with a handkerchief, the fingers of my right hand placed gently on the back of his neck, so that I could not possibly intentionally, or unintentionally guide him. He walked straight to the table, paused for a few seconds, hesitated, then stretched out his hands and

took up the particular yellow rose-bud just as I had willed him to do. The dish containing the flowers was 15 inches in diameter, there were in it between 30 and 40 roses and other flowers, besides a quantity of leaves.

The experiment was repeated a second time with equal success. I had willed him to eat a piece of bread-and-butter which lay on one of the plates, he took the special piece I desired, and placing it to his lips said, "You want me to eat this?" "Yes," said I, "that is sufficient." One of the guests then suggested that he should hold one of Mr. Vredenberg's hands whilst I held the other, to see the effect it might produce. On this occasion we willed that the sensitive should unclasp and open a large album lying on a side table, entirely out of the direct course he had previously taken from the door to the centre table. To me the effect seemed slightly different from the former occasions. The sensitive wandered vaguely about the drawing-room for some time, and then said he would give it up. I said he *must not*, and put forth all my will, strongly concentrating my mind on making him accomplish what we desired. He then walked across the room to where the album lay, unclasped and opened it, saying "This is what you want me to do."

Once more we led him into the room, willing him to place a hat on his head; again we were successful after a slight delay.

After these experiments I felt mentally tired, and the arm of the hand which had touched the sensitive's neck seemed powerless for a few minutes.

I tried the experiment with another of the guests, Mr. Hoskins, but unsuccessfully.

NEW SPIRITUALISTIC BOOKS:—Professor Zöllner's *Transcendental Physics*, translated by Mr. C. C. Massey, was published last Monday. Dr. Eugene Crowell, of New York, writes:—"Please accept my thanks for the elegant copy of your last work, *Psychic Facts*. I have perused it carefully and with much interest. It presents a judicious and timely selection of reports of able investigators of the spiritual phenomena, and is admirably calculated to impart sound and sensible ideas of the basic facts of Spiritualism; and while particularly worthy the notice of unbelievers, it will tend to strengthen the faith and increase the knowledge of Spiritualists themselves. A marked characteristic of this and your other works recently published, viz., *Rifts in the Veil*, and *Spirits Before our Eyes*, is their freedom from speculative theories, and this renders them peculiarly suitable for, and attractive to a large class of strong headed practical people, who care mainly for the facts and very little for the fine-spun theories which profess to account for them. This, like your other books above mentioned, is calculated to do a great deal of good, and the cause is greatly indebted to you for your zeal and enterprise."

THE PSYCHOLOGICAL AND MENTAL CHARACTERISTICS OF THE ZULUS.

A REMARKABLE INSTANCE OF CLAIRVOYANCE.

BY J. H. HERBST.

Before giving you any special instance of matters of psychological interest which came under my notice whilst among the Zulus, I will give a brief outline of the Zulu character.

Of a tall, erect and commanding appearance, with rather a ferocious look even when their passions are asleep, with a slow but firm and dignified gait, the Zulus well deserve to be called the aristocracy of African tribes; their great courage and natural horror of associating with any other tribes, tend to show that instinctively nature has made them feel their superiority over their surrounding fellows. They call themselves "The Zulus" (Rulers of the Heavens) and no tribe has yet sprung up to challenge or dispute that proud assertion. The Zulu is without doubt, not only the bravest but by far the most intellectual of all the savages I have seen, and they are many, for instance the bushmen, Hottentot, Korranna, Griqua, Damara, Batlapin, Gaika, Baruta, Kaal Kaffir, Baramapulana, Baralong, Mahoa, Magatese, and several others. The Zulu is keen, calculating, strategetic, cruel, determined, very brave but not reckless, very imaginative, has a large conception of a Supreme Being; he also believes in spirits and in holding communication with them. Though many phrases of spiritual phenomena are developed in a high state amongst them, yet are they not so far advanced as some of the tribes farther north. The Baramapulana deal in occultism or what is commonly known as black magic. I shall however confine myself to the Zulu tribe and start with clairvoyance.

Whilst on the South African Diamond Fields, engaged in digging, I had occasion to employ a large number of hands. These consisted of a complement of Kaffirs belonging to various tribes. I almost always had Zulus in greater numbers than men of any other tribe, for they are by far the best and strongest workers *if you know how to use them*. On one occasion I was sorely tried in mind through the loss of a valuable book which I had been reading before taking my siesta in my hammock; I had placed it on a table near my head on feeling drowsy. On waking, my first thoughts were of some passage in the book; I looked for it, but it had disappeared. I felt greatly worried; the book was lent me and could not be replaced. What was I to do? How should I account for it to the owner, who admonished me to be very careful with it? These feelings grew on

me, and as my anxiety increased so my amiability waxed low. In an excited state (it was towards evening then) I went out; the Kaffirs had returned from the claims, and were sitting round the fires preparing their evening meal of maize porridge. I passed a group of five or six Zulus; the father of the company, Old January, was one of them. The old man, about sixty years of age, was busy with his stick and bone divinations. I had heard when he entered my service that he was a Kaffir doctor, with extraordinary supernatural powers, and he made quite a little competence by telling fortunes after his day's work was done, for black and white in the neighbourhood consulted him. However, I did not pay much attention to him or his power, not that I was at all sceptical at that time with regard to the unseen, only that I disbelieved in any person or persons invoking spirits at will, and especially Kaffirs. This evening I felt in an ill-humour, and I stopped his incantations. "January," I said, "Will you make a bargain with me?" "What is it, Unkos?" (master or chief). "This: that you tell me what I have lost and where it is. If you tell me correctly, you will get half-a-crown, but if you fail to give me proof of your power you'll get the riem" (a thong made of hide). Quite cheerfully the old man jumped at my proposal, and although he himself had never felt the riem, he knew that when I used it I did so in earnest, so I looked hard at him. "Do you mean to say you accept my offer?" "Yes, Unkos, I have no fear, but Unkos must do as I tell him." "Oh, certainly," I said. He requested me to sit tailor-fashion on the ground in front of him, to fold my arms, and to watch him. Then he took his small bones and coloured stones and beads; he cast them into the air, allowing them to fall in front of him. "Now, Unkos, you must fix your eye on either a bead, a bone, or a stone, and don't let it go out of your sight." Again he collected the bones and pebbles and threw them into the air. He repeated this four or five times, then he picked out the stone I had chosen, applied it to his forehead, and commenced to mumble some words unknown to his fellows and to himself, just as to-day developing mediums in our midst will cut capers and rattle off a combination of sounds that would immediately stamp them as lunatics in the eyes of those unacquainted with the process of control. After a short interval of complete silence, he said, "You have lost a book: a black book." I now saw that January was

no humbug, for my knowledge of mesmerism indicated to me that I must have unconsciously charged the stone with some psychical influence from my eye; that when it was sufficiently charged he applied it to his forehead, and established a *rapport* between us. Then he, in a negative or medial state, read my mind by sympathy.

"Now I am going to find the book for you, Unkos," he said; he now directed me to look in his eyes steadily and not to move or allow any surrounding object to divert my attention. In the course of two or three minutes his eyes became fixed and glassy; I found him in what I then thought to be a mesmeric trance, but who put him into it I didn't know. It was getting extremely interesting; I had not studied the laws of mediumship then, so I did not know that spirits mesmerised mediums just as mesmerists mesmerised their subjects. By and bye there was some more mumbling in an unknown tongue, which I cared not for, then he spoke in a far off dreamy way. "I see Unkos' sleep in swing; book there; a man comes in, a friend of Unkos." "Can you describe him?" "Yes. Tall, no beard on the chin, but beard on each side; blue eyes, red face; he takes book, he puts in his shirt. Now he goes out to the right; he walks, walks. Now he goes into little house on left." "What does he do?" "He takes book; he puts in black box in front room in right side; he puts it under the paper at the bottom of box." "What side of the box?" "The right side. Unkos thinks of the right name." At the time he thus spoke I was thinking that I recognised the man from his description, as well as the locality and the house. I felt very interested. Here I had come across what I termed for want of a better name "independent clairvoyance," but the puzzle was what is independent clairvoyance? I did not know where the book was, so thought-reading could not explain it. He did not know where the book was. Two negatives never make a positive, nor can two minds ignorant of a fact, make one mind which would be cognisant of that fact; therefore I felt puzzled. "January," I said, "whatever happens I shall not flog you. I go now to corroborate your statement. If I come back with the book you shall have five shillings; if not, you will at least have saved your skin." "Never fear, Unkos will find the book," he said, still in the trance. Then he shuddered two or three times, and gradually came to, just as a medium comes out of a heavy trance. I venture now to state that as far as my

experience in mesmerism in connection with Spiritualism goes, I can account for independent clairvoyance as being the lowest extatic state, or that state in which an unseen intelligence relieves the mesmerist of responsibility and takes charge of the subject, so that independent clairvoyance is but another word for spirit-control, or that which demonstrates the presence of more knowledge than is contained in the minds of mesmerist and subject. In conclusion I may state that on entering the house of the man I had thought of, I felt certain that I should get the book, for there was a black box in the room, on the right side. In the presence of the owner and with his permission, I dived my hand into the box, and underneath a paper bottom I found the book. This proved the truthfulness of Katfir clairvoyance and branded one who had been my acquaintance as a thief. I have since forgiven him, but our intimacy ceased from that day.

This is but one of many instances of divination, for I know of cases where lost diamonds and other property have through similar means been brought to light. South Africa teems with Spiritualism, and in some instances the savages have powers which we do not possess.

I will now give some information about how the Zulu looks upon the matrimonial state.

The Zulu as a rule looks upon marriage as a means to an end: "If I marry I can obtain daughters, and for each daughter I can get so many cows; and if I have a large number of cows, I am rich; and when I am rich I become fit to sit in the Council of Chiefs. When I sit in the Council I have power, for I assist my King in ruling." The ex-King, Cetewayo, as shrewd a politician and as crafty a diplomatist as you will find in either House of St. Stephens, seeing the general inclination of his tribe, made it serve his purpose. "I want no cowards," said he, "my men must not degenerate. I will be at the head of nations, and I will one day drive the whites out of the country." So reasoned Cetewayo. "I will stimulate the ambitious, and will increase the warmth of the amorous, and I will feed the desire for gain amongst my people in one blow. I will punish immorality with death, and I forbid my men marrying until they are forty unless through bravery in the battle field they distinguish themselves." And it has answered, for independently of glory there was much to be gained by being brave; the young Zulus were always hankering after war, but Cetewayo never did things in a hurry. "No," he said, "go nowhere unprepared, and never be in a

hurry; you will have plenty of opportunities. In the meantime go into the military kraals and train yourselves." There he kept them out of the society of women, and submitted them to the severest discipline, and that is how Cetewayo was enabled to offer such wonderful resistance and display such bravery in the last war. Each man in his army was not merely fighting for his King and country, but he had a personal interest in the matter; the old look for promotion, the young for the privilege of marriage. The Zulus never work at home. The women do all the manual labour; all the men do is to milk the cows; for a woman to do that is certain death. But when a great end is to be attained the Zulu is made to undergo any humiliation that will facilitate such attainment. He is taught to "Stoop to Conquer," hence the Zulu who thought it undignified at home to do aught but hunt and exercise, left home to voluntarily serve his greatest enemy—the white man. For what end? To destroy the white man. Yes, only by labour could he earn money to buy guns and ammunition, and only with guns and ammunition did he feel that he could successfully cope with the white man. So he threw aside his garment of dignity, and in all humility he went to serve the white man, because by so doing it would enable him to get rid of his enemy the more easily and effectually afterwards. Cetewayo's failure is not his nor his people's fault, for they lacked neither care nor bravery.

I will conclude by relating the mistakes I made in thinking that they would appreciate a warning word before punishment, and how I was disappointed in my scheme of dealing kindly with them by making them presents. When first I had to do with Kaffirs, I felt kindly disposed towards them, but I invariably found that my Zulus then left me for no other reason than that I was Unfansi Unkos, or Woman Chief. The reason for this saying I discovered some time afterwards. One day I had threatened a Zulu with punishment if he did not improve; the next day he was worse, and when I, still reluctant about chastising him, again in a most solemn manner threatened him, he and the rest burst out laughing. Not knowing that they were laughing at me, I repeated my threat and walked away. I did not know much about the Zulus, their language or their ways, and so I felt puzzled how to act. That same day my body-servant, who for his comicality and a smattering of Dutch and English, I had chosen to do the work about the house, came to me and said: "Unkos, you

must not say to any Kaffir, '*If you don't do that I will beat you,*' but if he does wrong go and beat him at once, and tell him afterwards what to do, for they all say you are a woman. A woman only talks and threatens, but a man *acts*, and they are accustomed to be ruled by men." "If that is so, John," I said "they will find I can both threaten and execute." The next morning, when on inspection, I passed the Kaffir whose laziness so angered me the day before; he was doing nothing and sat staring independently at me. All the rest sat like a mutinous crew, and I heard they were about to leave me. I quietly went back to the house and got a strong riem and armed with that formidable instrument, almost equal to the cat, I went up to Mr. Impudence, and calling out two of his comrades to hold him, I belaboured him soundly with measured strokes. The change was instantaneous. All set to work with a will, and when I told the culprit what to do, he was most eager and respectful, and one of my best workers ever afterwards. They did not leave me, for they said, so John told me, that the woman chief had turned man.

It is well worthy of note that when the Zulus leave Zululand to work on the Diamond Fields, they leave in bodies under the charge of an elder of the tribe, who is *pro tem.* the father of the band. They look up to him; he settles their disputes, arbitrates for them, looks after their interests, and is responsible for the actions as well as the person of each man to his king. Hence few Zulus took to drink on the Fields. One of the laws of honour among the Zulus is implicit obedience to the father and the chief they serve; the master may beat, kick and do what he likes; they will never lift a hand against him, for he stands in the position of a father to them; he feeds them and pays them with his money; they are his for the time. If, however, without reason the Zulu is ill-treated, he leaves at once; none know more fully when they are doing wrong, and they never make a point of disguising or denying it. Should, however, one of your friends take the liberty of chastising any one of them, let him beware; they owe him no allegiance, and do they not hate every white man although they serve him?

My second mistake was, that when labour was very scarce, and a regular trade in Kaffirs, at one and sometimes two guineas a head, was going on, I having been fortunate in securing a large band of Zulus, thought it highly politic at the end of the week or on pay-day to pre-

sent them—over and above their stipulated wages—with pieces of cast-off clothing, thinking that by so doing I would secure them to me, and truly the joy exhibited on that occasion was sufficient to warrant me in congratulating myself on a happy hit. But, alas, when pay-day came again, and I felt myself to be envied by my neighbours in having such an excellent band of workers "*who would not leave me now for the gratitude they owed me*"—when pay-day came, the glorious sun in setting cast their full shadows across the doorway, and I became aware that the labourer was worthy of his hire. I went out, paid them, and went in again. Still they stood. I exclaimed "What is the matter?" "Coat" says one, "trousers" another, "hat" a third, "shirt" a fourth, "collar" a fifth, "boots" a sixth, and so on. I felt slightly idiotic; I thought all this might be funny to them, but not knowing what it meant I could not enjoy the joke. Soon I found it to be no joke, but downright earnest. Each man insisted upon a present similar to the one he had had the preceding week. I remonstrated but in vain. "Give!" said they; "No" said I. "Then we leave," said they. "You'll ruin me," said I. "We don't care," said they. "Nor more do I," said I. It was not true that I cared very much, and I put on a bold front to be as independent as they. I tried to reason, and was completely beaten. The father came out: "Unkos," he said "are you dissatisfied with us?" "Oh no," said I. "Have we worked less this week than last?" "On the contrary, you have doubled your labour." I thought flattery my only chance. "Then why pay us less than last week?" "But I don't: indeed you have had your twenty-five shillings like last week." "But where are the coats and hats?" "Those were presents because you worked well." "We've doubled our labour this week, Unkos, and you withhold what you gave last week." "They were presents, I tell you." "What are presents? We don't know what it means. No man gives without an object. You, Unkos, had one."

"Certainly. I did not want you to leave me, so I made you presents."

"We are sorry, Unkos. You are a good Unkos, but if you don't give us what you did last week we leave you on principle."

"I cannot do it."

"We are sorry, Unkos, but we never work for less—always for more. We don't walk backwards; but forwards; if it was worth your while to give last week to keep us, it

must be worth your while to give this week to keep us. If you don't, we leave."

"Then go," I said; and they did. I offered them a night's hospitality; they were too proud to accept it. In the latter part of the following week I found them working for a friend of mine. "How much do you pay them?" "Twenty-two and sixpence," he said. I walked up to the old father. He was glad to see me. "How is this?" I said, "You had twenty-five shillings with me, and now you work for twenty-two and sixpence here." "We had twenty-five shillings and hats and coats with Unkos, and he wanted to give us only twenty-five shillings. If this Unkos wants to give us twenty-two shillings we leave him also. If he gives twenty-three we take it; he knows why he gives more, but we know we won't take less from the same master than we once had; our principle forbids."

From this we see that the Zulu believes in deeds, not words, and that he is rather severe on charity, ignores it, and thinks that nothing is given without an expected return, or some selfish object.

MATERIALIZED SPIRIT HANDS.

The following article by Mr. John Wetherbee, about a *séance* in the house of Mr. Epes Sargent, the American author, is from the number of *The Banner of Light*, (Boston, Mass.) which arrived by last mail:—

"On Friday evening, July 23rd, on invitation of my neighbour, Mr. Epes Sargent, I attended a *séance* at his house; Messrs. Keeler and Rothermel, of Brooklyn, N. Y., were the mediums. As Mr. Charles R. Miller, in a late *Banner*, has described the character of the manifestations, I will not attempt to do that; but on this occasion the whole affair was so highly satisfactory, that I feel it my duty to add my testimony in their behalf; and as I am a veteran as far as experience in these matters goes, such occurrences must be a little extraordinary and remarkably satisfactory for me to call particular attention to them.

"The mediums told me they had come to this city because told to by their guides; they did not know for what; I can hardly suppose the spirits sent them for the sole purpose of giving Mr. Sargent and myself the pleasure of witnessing their phenomena (or rather those of their spirits), but I thank them just the same, for it has amounted to the same thing.

"A table covered with various musical in-

struments and bells was placed in the corner of Mr. Sargent's library on the evening of which I speak, and in front of it a curtain about four feet high was extended, leaving the table in a triangular space; in front of the curtain sat the two mediums and two of Mr. Sargent's friends, the mediums and the friends taking hold of each other so as to perfectly prevent any deception, and a curtain in front of them covering them all but their four heads. The manifestations commenced at once. The room was light enough for us to consider it a light circle, and so many things were done and at once for the space of half-an-hour that no one could have questioned but that invisible spirits were the actors, even if the mediums had had their hands free, but their being held by the two sitting with them made the matter doubly sure.

"To me the most interesting part of the manifestations was the writing by spirit hands, perfectly visible, while the paper was held by the friends in the room. During the manifestations, from the start, the sitters in front of the curtain were manipulated by spirit hands, and all saw them and knew they did not belong to the mediums; and the hands being disposed to write, some of the friends present put pencils into the grasp of these hands, sometimes in one place and sometimes in another, where they happened to be, and holding a sheet of paper the hands wrote with the pencil intelligent messages on the sheets of paper so presented; all could see this done and know that it was accomplished by spirit hands, which belonged to no visible human body, yet every human personage in the room was visible. I have never seen anything more satisfactory than this writing was; they were spirit hands, and no mistake, materialised for the purpose. I say hands, because different ones came, and the style of writing was different also. To put a pencil into a superhuman visible hand and see it held in a human way, and while one of the friends held a piece of white paper to see it write, and then read perhaps this: "I have not been here long, but I am very happy," and the person recognising the one who wrote the message, who had 'passed on' a month or two ago, was something quite remarkable."

Mrs. CORA L. V. Richmond is now at Buxton.

EXTRAORDINARY psychical effects are sometimes witnessed at evening parties at which the game of "willing" is played, and it would be well if these results were always carefully examined and recorded. The example has been set in an article by Mr. Wilding, in this number of *The Spiritualist*.

Correspondence.

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

TRANSCENDENTAL PHYSICS.

Sir,—Will you allow me to correct, so far as I can do it in your paper, an omission which I regret to have made in my preface to the above book? I ought to have mentioned that a few pages of the translation are the works of Miss Kislingbury. Those, namely, which comprise accounts published in *The Spiritualist* from Professor Zöllner's earlier volumes in the year 1878. Naturally, I gave the English reader the benefit of Miss Kislingbury's superior work whenever I found it. I also owe public acknowledgment to Miss Kislingbury for her kind offer to assist me in my difficulty during the progress of the work, an offer of which I was once or twice glad to avail myself.

C. C. MASSEY.

August, 10th.

THE INFLUENCE OF VOLITION.

Sir,—It was a sad disappointment to at least a section of the assembly which with rapt attention listened to Mrs. Cora V. L. Richmond on Thursday evening last, that the order which had characterised the two preceding meetings, (viz., invitation of questions relative to the lecture and answers thereto), was suspended. We were told that the memory of the lecture as a whole would fade if questions were asked; but surely, if only *relevant* questions were allowed the subject-matter of the discourse would have been further elucidated and made clearer to the understandings of the less enlightened, who would the better remember it after thoroughly understanding it; for we read in the Gospels of those who, hearing the word, *understand it and bring forth fruit* some sixty, some an hundred fold. Of course the more advanced would understand and remember the discourse without questioning, but surely it is not for the advanced and wise, but for the ignorant that lectures are given, and I would respectfully entreat of Mrs. Richmond and her spirit guides to "have compassion on the ignorant, and on those who are out of the way." On each of the two preceding lectures I put questions to Mrs. Richmond, and was graciously answered, but at the 3rd lecture of the same course I was checked. The question I would have asked is this. (We were instructed that no spirit could rise or do any good who had not volitional power of goodness and wisdom, also that in the spirit world are no lost souls). How then in the case of one who enters the spirit world with a volition to evil? Will such an one not be a lost soul?—seeing we were instructed that no spirit can rise except he has volitional power to good. It is the *will* which constitutes the character of a spirit is it not? And whereas a man on earth in a state of probation, with his understanding open to the teachings of truth, being in an intermediate state and free to choose good or evil, may speak and act contrarily to the inner will of his spirit,—from his intellect, not from his heart—he can neither speak nor act except from his real spirit in the world of spirits. If a man then lives thirty-three years on earth, gifted with an understanding which enables him to know both good and evil, and yet never chooses anything for the making up of his spirit except the spirit of selfishness or the love of self or of evil, what means are available for his reformation in the world of spirits?

J. A. TODD.

15, Sherwood St., London, W., 2nd August, 1880.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

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

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

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

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