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OF THE FUNDAMENTAL CONDITIONS OF TRANSCENDENTALISM.

The defect of early philosophy has perhaps been sufficiently exhibited. It is thrown out by modern logic into strong relief, and by a mandate almost reluctant on the part of our leaders, is being more or less patiently excluded from the field of thought.

The constructive origin of the defect, the genesis, so to say, of genuine transcendentalism, has been less thoroughly discussed. External opinion varies as to whether ignorance or the ambition of intellect, or the love of power chiefly, or whatever higher aspiration of humanity may have overgrown, or if all these have contributed towards the development of such a growth. Whether, on the other hand, this has a root in life that is inalienable, and which cannot, therefore, be wholly filtered out of the language it supplies, but is liable to survive rejection and to resume itself always in one form of faith or other which, being impracticable hitherto, has run aground and rooted upon a claim of knowledges fictitious as Hydra and hard to destroy.

Anyhow, it has been repeatedly shown, and is now generally acknowledged, that there is no such wisdom to be found anywhere as that which Plato and Aristotle affected; no such divine knowledge or intuition possible as that which they, with their throng of followers and more remote Oriental teachers pretend to have evolved. The life of Nature is everywhere in ignorance with respect to its first source. We do not feel our fulcrum, much less are conversant with its universality. The revelation of that on which we depend, supposing a *nexus*, would be unquestionably adverse to this life and fatal. Ontology, as a science, is impossible therefore, and our conclusions about causality are inferential and vague.

What sufficient cause, then, has been assigned for the fact that such men for so many ages have borne elaborate witness to fictions that are thus easily disposed of? Were they all deceivers, or self-deceived, lending substance to abstractions in a vainglorious pursuit of mere mirages? Were they incapable of delivering

mere logical ideas as such, or what constitutes the barrier betwixt us and them, that we cannot realise their standpoint or learn from them what they appear exclusively to desire to teach? True, there is no carrying out of obsolete methods in the present day, no exercise or performance, so to say, of the first philosophy; its disciplines, initiations, conversions, are alike inauspicious. The fruit has fallen so far short of the promise that its culture has long ceased to be regarded; and amazing as are the monuments of genius, industry, culture, devotion, it has been remarked that all that remains to posterity from transcendental teachings is this very amazement.

The difficulty of interpreting the language of antiquity has been carefully worked over by the band of comparative philologists who maintain that its obscurity, and especially the spinings out of mythology, have arisen out of an early inability of language to express the abstract thought that was behind it, without having recourse to concrete analogies which, reacting on the mind, have given birth to an infantile disease, so-called, of language, against which no precaution can be of any avail, since it is inherent in the nature of language thus to overlay its principle and darken its proper ground. The theory has been freely worked out, and hence, while many dealers with mythology are busied with the conversion of its framework to their own scientific or educational ends, childlike interpretations are passing current. These help, in fact, to justify the obliteration that is going forward. Year by year, by each new application, edition, illustration, interpretation, translation, supernaturalism is being further repelled; such of its syntax and dialectic, as has been hitherto tractable is carried over to the other side, while a huge impracticable remnant is thrown up and presented to modern contemplation as a stumbling block in the way of progressive thought *suppositos cineri doloso*—an inevitable catastrophe in the life of language. This we are invited to behold, and are further called on to discern in the natural reaction of language on thought and in the continuous refraction of its rays, the real solution of the old riddle of mythology—the cause of a self-constituted chimera which it was the only and hitherto vain object of philosophy to controvert.*

According to the philosophic tradition, on the other hand, the solution of the enigma is to be sought anteriorly and found in the analysis of the total life which constitutes it. Those

who philosophise rightly according to Plato, always and especially attend to the solution of the soul; to the essential principle of which Aristotle also affirms that the philosophic fables look. And why those fables and that philosophy are called divine, it is further announced to be the part of philosophy to investigate and recognise.* There is no such thing as philosophy, in their sense of the term, however, since the abandonment of the old ground. The index points, as it were, to zero, without any handle, either of communication, since faith is logically cut off from thence by present conditions. But the reason which those men (who profess to have exceptionally changed those conditions) render for the symbolism they adopted, was not a sense of the inability of language to express abstract thought, about which they discourse, less than concerning positive Ontology, constructive principles and *Synthemata*, which the natural intellect is, according to them, unqualified to apprehend, except by means of such solid imagery as they therefore chiefly provided to goad and attract that crude faculty, and to plant their evidence therein.

The inability of the natural intellect with respect to such themes is patent still; while the figurative evidences have at length exploded into a haze of easy burden. No one, it is objected, can recognize what those Greeks affect to have known, without ceasing to be a man. One may, indeed, believe them, because he has not perspicuity to see why he is in error, but no amount of genius, character, or otherwise, can justify another who has rational discernment in believing statements that imply exact or absolute knowledges. A rational solution of life, if it means anything, involves death, which is not explanatory; the philosophic promise, it is concluded therefore, could not have been verified. A man does not voluntarily become extinct in order to prove himself; or if so, his newly awakened existence, supposing this, would be equally inaccessible to self-investigation; a swoon neither promotes life, nor bestows wisdom. Every attempt by whatever means, to extricate the root of life, supposing such an entity, would be not only destructive but premature. The germ of human perfectibility, whether or whatever it be or be not, develops by scientific and moral culture. And where is any actual evidence that it has been evolved otherwise heretofore? Where are the results of early philosophy? Its supernatural aims, claims, promises of immor-

*Phil. of Mythology, by Prof. Max Muller.

*Aristotle's *Metaphysics*, Lib. III and XII. The *Phædo* of Plato *sub init.*, and Proklus' *Apology* for the fables of Homer.

talities and of divine partnership, have tended indeed to the neglect of the present life, and are accordingly relegated to the lowest lumber-rooms of modern judgment. The self-knowledge of the Greeks, as defined by themselves, is nothing short of self-oblivion, deindividualisation, a degradation of life. Consciousness is self-knowledge; a tissue of relations, which apart, are not conscious or self-cognizable or existent either alone. The aggregate of inherited experience, that is wisdom; the wisdom of the ancients was the culminant intellect of their epoch, its spiritual intuition, a resultant instinct, to which there was superadded by the Greeks the foolishness of a logic overrunning its proper boundary, and erecting itself into an improbable substratum of objective truth: a divine eye, so called, constructing to itself phantasms, which it mistook for archetypal ideas and creative lights. A double dose of common sense has supervened to put this out, therefore, and to fortify its own eye which contrariwise sees its own only in the world around; turning the while and resting avowedly nevertheless upon the evidence which it has dropped through and yet dependently maintains, as a forlorn illation dallying betwixt life and death, still sinking lower and ready to become as nothing and Noman, while the Associates quail within the stronghold of sense.* Universals, Criteria, Judgments *a priori*, Principles, Laws—these are being devoured, indigestible though they are sometimes felt to be, of evil omen, yet corroborative, so long as they remain perdue.

To liberate these and evolve their Whole absolutely was a part of the enterprise of early philosophy, the records of which imply throughout their argument, as is known, a superior standpoint of intellectual perception having reference to still higher objective and substantial truth. A perception therefore, not of this *sensorium* nor by prevalence of any part of this, by no abstract logical imagination or indefinite sixth sense; but by and of the whole Constructive principle of life itself, which, being evolved, is reputed able by reaction on the other hand eventually to reconstruct and co-ordinate those sensorial dependencies that are suspended for its release. And it is this inceptive differential presentiment so described by them, as rejecting the conception whence it is drawn, and simply recommencing the whole of consciousness within itself, which appears to constitute and come into objective contact with, likewise is identified by philosophers with that primæval Æther that is so much celebrated as

the vehicle of Divine Wisdom and the revealer of its Light.

And it is the claim which they involve about a Constructive Reason of this total kind, whether thought of as actual or imaginary, that separates those records that it permeates from the sympathy of this life, and repels the Organism that must suffer by its release. A release which, according to the same teachers, takes place in proportion to the solution of the cincture that now binds, and which must not only therefore relax in turn, but must persist in relaxation in order that its hypostasis may supersede.

In the beginning of *Phædo*, Plato by Socrates asserts that those who are conversant with philosophy in a proper manner seem to have concealed from others that their whole study is how to die and to be dead; and that, moreover, the manner in which true philosophers desire to die and how they are worthy of death is concealed from the multitude. The Alexandrian School enlarges upon this tradition which the Christian Fathers and Schoolmen recognise; thus Porphyry, in his *Aids to the Apperception of Noumena*, explains that there is a twofold death; the one, indeed, commonly known in which the body suffers dissolution, but the other peculiar to philosophers in which the soul is liberated—interrupted relations consubstancing in their mutual defection meanwhile—so that the one does not immediately follow the other. Neither does the exhortation in *Phædo* to separate the soul relate to a *local* separation, according to Plotinus, but to a voluntary persistent alienation, as much as possible from corporeal relation, as the context shows; not only to die and be dead on the one hand but to live apart by the establishment of a new interaction on the other; in order that the separation may issue not in verging downwards but upwards through the ablation of those things, by absence of which the dwelling of the rational man is made pure, and that he may be purely carried in it. Olympiodorus further, in his *Scholæ*, remarks that *to die* differs from *to be dead* in the Platonic reference. For the cathartic philosopher dies in consequence of meditating death (*i.e.*, continuously dies, as being desirous of solution) but the theoretic philosopher is (relatively) dead in consequence of being already separated from the passionate or dianoetic part or sensory.* Neither of these advices relate

* *The Phædo*, pp. 264, 270. Taylor. Vol. IV.

Apuleius on the *Phil. of Plato*. Book II.

Porphyry's *Auxiliaries*. Sect. I.

Plotinus on the *Hypostases*. X.

Idem on the *Impassibility of incorporeal Nature*. V.

* *Odyssey*, Book XI.

therefore to mere local or temporary separation, so to say, of body and soul in extasis, but to the initials of a new and transcendental consciousness reorganising by anterior relations.

But again, supposing for a moment the validity of such a process in any case, what is supposed to become of the forsaken correlate, which is the stronghold of all our present experience?

To cut down a tree for the sake of the fruit appears to be an extravagant project. For the sake of new graftings nevertheless, and that the tree may bear better fruit, the branches are sometimes sacrificed. What then becomes of the old stock? What rather will be the behaviour of the human soul under such condition? Will the self-hood subside patiently and abide in self-reduction that an insurgent process may survive, or conversely, having the greater force in the first place, will it not react on its assailant, become adversary, brutal, diabolic perhaps, as its adversaries have depicted, "in every respect resembling a beast more than human being?" "For in such condition (Plato adds) do we behold the soul under a thousand evils. But we ought, Glauco, to behold it there. Where, said he. In its philosophy."*

To behold the soul thus in her philosophy so-called, or process of self analysis, has long ceased to be within the pale of scientific requirement. The mind of man can never be engaged, it is now thought, in a less profitable or wilder task than in attempting to analyse itself. And this holds good under natural conditions. So with respect to most part of the doctrine and tenets of early philosophy. It is vain to criticise or endeavour to test them apart from a consideration of the superlative evolution whence they originated, and to which they professedly belong.

Hegel (in his *Philosophie des Geistes*), looking to the sensorial consciousness in its partially separate form as exhibited under mesmeric or other abnormal condition, regards this condition as below and not above that of ordinary life. "Just (says he) as there is sickness in the body when one organ asserts its own individual independence by ceasing to contribute to the harmony of the whole individual life, so also is there sickness of the soul when the merely psychical element of the organism, freeing itself from the authority of the spiritual consciousness, claims to exercise the functions of the latter. Then occurs the separation of the objective healthy consciousness, to which the

world is always an external manifold and necessary interconnected whole of which we have knowledge through definite organs of sense. When the separation takes place knowledge becomes possible after a purely subjective manner, and independently of the senses things are perceived, and the phenomena of vision are, for instance, recognised without the mediation of the eye and of sight, &c."

Accepting the above as it stands for the present argument, since retreat attends on every process of evolution, so by retreat of its utmost individualisation perhaps the human sensory sometimes opens back as a whole of immediate perception, to receive a higher completion from within, and from above, if in any case, being ripe for this, a solution has been rationally rendered. But Hegel, looking at the lower relation of life only in the dynamic severance, contemns the condition, while he rambles curiously over the phenomena attendant on it, without ever rising towards a consideration of the constructive reason or "spiritual consciousness," which is freed on the other hand; and about which the first philosophy distinctively rallies for the sake of thereby establishing its transcendental evidence, and in the hope of a permanent rehabilitation.

To Schelling—whose faith was philosophically affiliated—the human soul was a battlefield on which the most terrible forces of the universe were fought out; while there was a lower selfishness tending to drag man down, there was also in him a higher power inciting him to rise to the possession of an ever fuller freedom in harmony with the universal will. Only by separating himself from himself by, as it were, developing out of himself, could man attain the greatest spiritual elevation to which he was called, and which was, indeed, his birth-right. Only thereby could he restore the ladder of heavenly forces by which he might ascend to the true home of his spirit. In nature, as in soul, there are forces that operate alike in the constitution of what is external to man, and within his own physical system, and it is by the subordination of some of these, and the elevation of others that that separation or crisis is brought about, by which the highest order is ensured, and disorganization excluded. It is because the more external force has obtained the mastery that man is subjected to disease, and its suppression or subordination occasions on the other hand that complete exemption and delight which accompany the separation referred to."*

* Republic. Book x. Taylor.

* As rendered from Schelling's *Weltalter*, S. M. 1872.

Again, the life of man similarly regarded by him as an interspheric impulse, consists, according to Clemens of Alexandria, of the ratiocinative or logistic which is the inner man whom God leads, and the passional part or antithetic cincture which is wild and brutal and dwells nigh unto mania. And this last, he adds, is a cupidity more versatile than Proteus the sea-daimon changing itself in figure hitherwards thitherwards, perversely sliding away under forms of moral corruptions, &c.* Nor is this strong language exceptional; it relates apparently to no superficial experience or observation, but is employed by contemporaries, also by anterior and subsequent theologians, to indicate the adversary force with which the circulation of the natural life contradicts the rational axis when this is differentially set free, and self-presented, *in transitu*, whether by philosophic design or otherwise—making a mask of the Image that it may hide the Man—the man, however, concludes Clemens, he with whom Reason and the *Logos* co-inhabit, changes not, does not dissemble, but has the form of truth and reason.†

Until he then is liberated who becomes in fact the philosopher, the practice of philosophy does not begin. The falsehood in which the exemplar is placed is made manifest by his own truth. "By the Law is the knowledge of sin."‡ And with the need for rectification thus exhibited under analysis, the disciplines are shown to proceed from a beginning in sorrow, by ordeals, temptations, heroic labours, conflicts, conquests, deaths with alternating crises until the end for which the enterprise was initiated is, in whatever degree, attained. Philosophy was not for all, and cannot, for obvious reasons, be popular without defect and defection, whence an inverse result of the total process must ensue. Yet so much sacramental evidence would seem to have been extricated from time to time, through a recapitulation of its radical strength, as has sufficed to lead on faith hitherto.

The obstacles that are now seen to beset the natural intellect with respect to transcendental knowledges, would seem to have been more than equally apparent to those men who exceptionally laid claim to them, but who never therefore laid claim to them apart from the evolution *de novo* which underruns their pretension, and from the advantage or disadvantage ground of which they taught, whether truly or falsely—but always with reference to this—

and introduced belief in the existence of a scientific area that is despaired of under conditions which practically interdict the whole conclusion.
NOEMON.

BRAIN SYMPATHY AND THOUGHT TRANSFER.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

The so-called failures are in fact exceptions which show the rule that exceptional facts of sympathy imply special conditions, or natures or relations, as, for instance, in sounding and sensitive flames, in the relations between particular notes and specially conditioned flames, or, as in responding notes in musical instruments. Then again we hear of extraordinary instances of dogs finding their way home from great distances, and by intricate ways, but not more than one is so gifted out of a thousand, and to show that, in the one case, it was not a mere chance, we verify the fact by taking that dog to various parts to test the matter, as we do with carrier pigeons, which are exceptional among pigeons. A bee I have taken to a distance, found its way straight home to its hive, whether by sympathy with its brother bees of the hive, or otherwise.

I have long asserted that the greater part of the facts ranged under the term "clairvoyance," may be explained by brain sympathy—the influence of one brain upon another of a corresponding relationship, by passage through an intervening ethereal medium—as in the case of light, heat, and magnetism—without the intervention of the nerves of sense. It is clear that the whole animal world must be more or less influenced in this way, as exhibited in these special affinities, by an animal magnetic law, which rules throughout as it does with each individual, in transferring its particular nature to the fresh matter continually absorbed. The facts of memories are transferred with all the other specialities of the particular instance. There is an exact reproduction and precise repetition most marvellous indeed, as with the bird reproducing its feathers from the naked skin, with an exact resemblance in every form, spot, stripe or colour.

In the case of Mr. Bishop, we have our old acquaintance "unconscious muscular action" brought up again, and the objection must be met freely and fairly. Now, in my sub-committee of the Dialectical Society investigating Spiritualism, we found the heavy dining-table to move pretty freely with our hands resting on the top; but, to make the fact conclusive,

* *Pedagogus* l. 3. c. i.

† *Idem* *de vera pulchritudine*.

‡ *Romans* c. iii., v. 20.

I requested all to turn the backs of their chairs to the table, to kneel upon the chairs, placing the hands, not touching the table, but resting with the wrist on the back of the chair, so that we could all see that no one could, by possibility, touch the table with foot or hand without being seen in the act. Still the tables moved, which was conclusive evidence of an influence without muscular effort or intervention, conscious or unconscious.

Mr. Bishop must find those who are of a nerve-responding condition with himself, and dispense with the hand on the forehead. We do not want to make difficulties, but to pick out fit subjects and to arrange convincing conditions, as convincing as in the example of the responding notes of musical instruments.

Boulogne-sur-Mer, France.

THE FLORENTINE MEDIUM.

To the Editor of the Spiritualist.

Sir,—In your number of May 20th, you were good enough to mention a notice I sent you of a book of poetry, published at Florence, and written by a medium through the dictation of spirits, the medium being uneducated.

A short criticism of this poem is now given in the *Revue Spirite* for June, by Signor Prémeschini, engineer and astronomer, of the Pantheon at Paris. I append a translation.

SCRUTATOR.

Lilas, near Paris, April 29th.

Dear friend,—You ask my opinion of this poem: *Il Pellegrinaggio nei Ciele*, and I hasten to satisfy your demand.

Perhaps you remember that when you handed me this volume, having cast my eyes by hazard on two triplets contained in the book, I made the following exclamation:—"Why this is Dante!—Dante in modern Italian!" Well, now that I have gone through the volume from one end to the other, I express myself thus:

First: One half of the poem is golden, struck with the impress of Dante; a quarter is silvern, an eighth is aluminium, the other eighth is of clay. As a whole it is an immortal work. I defy contradiction.

Secondly: Let me send you a reflection: If M. Gino Fanciullacci had published his work without the declaration which heads it, "*I cannot claim the paternity of this poem, though it was written by me—this poem having been dictated to me by . . .*" it signifies not whom; in that case, I affirm that the fortune of M. Gino Fanciullacci would have been fixed as a grand poet. So then, of two things, one: either this declaration of M. Fanciullacci

is serious or it is not. If the declaration is serious, we find ourselves in the presence of a rare example of honesty and of a *problem*. If it is not serious, we have before us a specimen, we say it in all faithfulness, of the most overwhelming phenomenal folly of the present century.

Thirdly: I must end with a regret:—It is unfortunate that the language, the turn of the phrases, and the style employed by the author of this poem, present—as is the case with the *Divina Commedia* of Dante—an absolute impossibility of translation, even approximatively; and a difficulty of comprehension for three fourths of the Italians themselves, which is almost insurmountable.

TREMESCHINI,

of the Pantheon, Engineer and Astronomer.

A correspondent writes to us from Florence:—

In *The Spiritualist* of Friday last, which has reached me this morning, I see that the news of Fanciullacci's book, written in *terza rima* like a Dante's *Divina Commedia*, has reached you. It is certainly a very extraordinary work, comprising about twelve thousand lines. I know Fanciullacci as a Spiritualist. He is rather a handsome young fellow, tall and strong, manly-looking as regards the expression of his countenance, intelligent and benevolent. He has received a very scanty education, and his family belongs to the lowest classes. He is employed in the shop of a French antiquary, who has become a Spiritualist through witnessing Fanciullacci writing day after day, from twelve o'clock till half past one, this wonderful production, without ever altering a word, because as he (Fanciullacci) declared, he simply wrote down what he distinctly heard dictated to him. It is not true, however, that Fanciullacci barely understands his own language—he understands it very well; but no one ever thought him capable of writing poetry, and how he could possibly have written these hundred *cantos* is a riddle and a phenomenon worthy of investigation.

"Fanciullacci is a remarkable medium for physical phenomena, and he certainly will do good to the cause.

"We have a good number of Spiritualists in Florence, but Florence being a sort of cosmopolitan town, people are *blasés*; nothing astonishes a Florentine, and I believe that if Jesus Christ were to come to life again and appear in our midst, few of our people would go ten yards out of their way to see him.

DR. MAURICE DAVIES is about to leave London for South Africa.

SPIRITUALISM IN THE WEST INDIES.

Mr. Charles E. Taylor, President of the Society of Spiritualists in the Island of St. Thomas, West Indies, has been spending three weeks in St. Domingo. He says that he found several persons there much interested in Spiritualism, but they knew very little about it; he did his best to give them information. He states that there are many Spiritualists in Porto Rico and in Cuba.

In Havannah, the chief town in Cuba, there is opposition both to printing and publishing in connection with Spiritualism. Amélie Domingo y Soler, of Barcelona, having written a work called *The Errors of Roman Catholicism Refuted by Spiritualism*, sent a number of copies to M. Joseph Mauri, of Havannah, to raise funds to cover a part of the cost of the edition. The box was received, and heavy Custom House dues paid, after which the work was submitted to the press censorship. The title was enough. The box was ordered to be returned whence it came, because the book was adverse to the religion of the State, and denied the divinity of Christ. The press censors also refused permission to M. Mauri to issue a journal entitled *La Lumière d'Outre-tombe*, and most of the doings of the Cuban Spiritualists come out in articles in *La Triomphe*.

In spite of this opposition, Spiritualism progresses with marvellous rapidity in Cuba; the number of converts is increasing daily. There are several clairvoyant, trance and writing mediums in the Island. The Catholic clergy have great influence in Cuba, numerous families being under their control; moreover, some of the Jesuits expelled from France have gone over to Cuba, where they have been well received, and two monasteries have been set apart for their use.

M. Mauri states that the Spanish government marches in the rear of the people, and that its representatives sell themselves to those who will pay the most money, although people of a much higher nature are to be found in Spain. He suggests that if the Spiritualists in Cuba would unite, especially those who have the clearest heads and most prestige, the attacks of the Pharisees and of the apostles of materialism would then be rendered harmless, and Spiritualists in Cuba would not in future be subjected to capricious acts of injustice at the hands of the Spanish Government.

NEW YORKERS pay higher salaries to clergymen than does any other city. But then it's a heap more work to save a New Yorker than any other man.—*Boston Post*.

SUMMER-SONG.

BY C. A. BURKE.

"Pipe," they said to him, "Play us a tune,
Something to make us feel young and gay,
Silence and winter come fast and soon,
Singing is good in the month of May—
Pipe," they said to him, "play."

"Pipe," they said, "the birds have begun,
Sweet their music in copse and wood,
Lark and linnet and thrush, each one,
Pouring their hearts out in blissful mood,
Sing us a song as good.

"Sing," they cried, "for the skies are blue
Soft is the grass our tired feet tread,
A summer sun shines the whole day through,
And hawthorn blossoms blow white and red—
Sing us a song," they said.

Aye, but he took up his Pipes and played—
Gifted was he by the great god Pan—
And the birds flew out from the covert shade,
And the river, to catch his music, ran
Fast as a river can.

Out of his hole, crept the bright-eyed haro,
The starry daisies sprang at his feet,
The soft winds fanned him with dainty care,
And the shy fawns came from their green retreat,
For love of his music sweet.

Aye, but a magical rhyme sang he—
Peace fell on men, both old and young;
The sick child laugh'd on its mother's knee,
And sorrow and sighing forgot to be,
As that wonderful song he sung.

Down by the river he stood and played
All day long, 'till the sunset gleams
Lighted his list'ners through glen and glade,
Home, in the peace that his song had made,
To hear it again in dreams.

Then he ceased from singing his lays;
Sweet his sleep through the long cool eve,
Had he not sung all the day God's praise,
Lightened life's burdens and smooth'd life's ways
And comforted those that grieve?

EXTRAORDINARY PHANTOMS AT SEA.

Monsieur Doucin, in the last number of the *Revue Spirite*, calls attention to a curious narrative published in a work entitled *Harmonies de la Mer*, by Félix Julien, naval lieutenant.

Lieutenant Julien states that a hurricano separated his ship from the French corvette, *Le Berceau*, and that four days later his ship reached the appointed rendezvous at the Island of S. Marie, Madagascar. The horizon was scanned, and the local creeks and bays explored, without any traces of the missing vessel being found. A month was passed in cruel anxiety

when the man on the look-out at the mast-head signalled that in the west was a disabled ship driving towards the shore. The sun was shining brilliantly, the sky was clear, and the warm air vibrating on the horizon. The emotion became intense when it was discovered that it was not a drifting ship, but a raft covered with men, accompanied by small boats floating signals of distress. Everything was clearly and distinctly seen from the frigate, by officers, commanders, and sailors, for several hours. Admiral Defosses, who was then commander on the Indian station, ordered the first steamer which he found in the bay to hasten to the relief of the living *débris* which the ocean seemed to have given up from its abysses.

The day was drawing to a close; night had fallen, as usual in the tropics, without the intervention of twilight, when the *Archimedes* reached the object of its mission, and dropped its boats. All around, the rescuers continued to see masses of agonised men, with their arms outstretched to heaven; they heard also the sad and confused noise of a great number of voices, mixed with the sound of the beating of the oars in the water.

The boats forced their way through the squadron made of the lopped-off branches of large trees, and pulled with all their force against the currents coming from the North.

Then this strange vision vanished. Thus was dissipated the last hope which a deceitful mirage had evoked from the ocean. Thus departed once more in the darkness, under our eyes, the unfortunate three hundred victims belonging to the *Berceau*.

M. Ducin adds, in the *Revue Spirite*, that the above facts are known throughout the French navy, that they came under the eyes of one hundred and thirty witnesses, so that it is not difficult to get other direct testimony, and that Lieutenant Julien, who is an honourable man, has confirmed the narrative to him with his own lips.

The mirage theory will not explain the alleged facts. Cannot some of our readers in France, investigate the matter?

SPIRITUALISTS at the Antipodes are subscribing to erect a memorial to Mr. B. S. Naylor, late of Milford, Pembrokeshire, and to Mr. John Tyerman of Melbourne, two of the chief pioneers of Spiritualism in Australia, who have passed to the higher life.

We have received from Madras some copies of a new weekly Anglo-Tamil freethought journal, *The Philosophic Inquirer*. Mr. H. G. Atkinson has contributed to its pages some articles on Mesmerism and other subjects.

SPIRITUALISM IN AUSTRALIA.

A VISION IN A CRYSTAL.

My friends were engaged at whist, whilst I myself was seated in the arm-chair, ruminating. One of the gentlemen asked me if I was comfortable, and if so would I sit still till the game was finished. As I felt comfortable I sat still, as requested. Then he told me that he saw the spirit form of a young man standing beside me. Perhaps one of my sons, I thought. He took out of his pocket a large glass crystal, and looked into it to see if there were any message. "I see writing," he said, "and it is very clearly written. Thus is it written:—'I fear that I shall not be recognised. My name is Tom Henry Cook. My father is A. Cook, of Ballarat, public inspector. I departed when 23 years old.'" As I could not remember anyone called Cook at Ballarat I was obliged to say so; and thus, as the spirit was not recognised, there was no further communication. The young Englishman, the medium, Mr. George Spriggs, was rather disappointed. He came to this colony about three months ago, and has not been at Ballarat, and knows no one from that locality. We all retired to bed, and before I fell asleep I became convinced that I remembered Sergeant Cook, of Ballarat, who was Inspector of Nuisances; and so next morning I informed the medium that I remembered Mr. Cook well, a most active energetic officer in the police force, and who was now in Melbourne. I mention these details to show that I was quite unaware of the existence of the real Mr. Cook. By-and-bye I remembered that the active energetic officer was not called Cook, but Larnier; and so I was thrown off the trail. Still, I had a vivid picture in my mind of the appearance of Sergeant Cook, a short, stout, active man, and I concluded that he must have been the predecessor of the well-known Sergeant Larnier. So I called in the advice and assistance of my old friend, Mr. Rodier, who had been a magistrate and town clerk of Ballarat East for many years, and came into frequent contact with the members of the police force. To my surprise he could not remember Sergeant Cook, but he kindly undertook to make inquiries for me. It was at last brought to my mind that this Sergeant Cook, of whose figure and appearance I had such a distinct recollection, had not been a member of the police force in Ballarat, but had been a member of the police force in Kilmarnock, where I resided for many years. So I had to wait the result of Mr. Rodier's enquiries. At last he informed me that Mr. Abel Cook, Government Inspector of Works,

lived in Ballarat. This was so far satisfactory; but I received no information of his family. I then applied to Mr. Rennie, of Ballarat, for information as to Mr. Cook's son, if he ever had one. In the course of a week, I received an answer. "I have seen Mr. Abel Cook. Yes, he had a son of that name, who died in Ballarat, in November, 1878, 24 years of age. Mr. Cook is curious to know why the question is asked." Thus the writing on the crystal, was completely verified after some weeks of investigation. No doubt the young man had a message to communicate if he had been recognised at the time; and I trust that at some future time he may have an opportunity of sending his message.

THOMAS LANG.

The Harbinger of Light, Melbourne.

FROM DEGENERATION TO REGENERATION.

"Little to the world is known,
Wisest wisdom is forgot;
Soul has left its kingly throne,
Taking up the beggar's pot."

Salutation to the perfect of every age and nation, and especially to the kind Hierophant and friend who has freely revealed to me the truth, which I too now freely impart to the world.

Even as between two points can be drawn but one straight line, man can only know the absolute by following the straight line of self-denial.

The rational ascetic, in as far as he follows the practice of the Kabbala, denying sensual pleasures to be good, and affirming that they are delusive, causes reason to draw the mathematical straight line where he scales the mountains which encompass and limit his being and knowledge, and undeluded by passing clouds, he arrives at the absolute understanding of all things—illumination. But the sensualist, grovelling in the marshes of the senses, having become accustomed, by long and depraved use, to regard foulness as savoury and sweet, lies in a deep valley, from which every delusive phenomenon appears to him to be something divine, as it momentarily distracts his attention from the dull animal lusts wherewith he is surfeited, and which he is yet unwilling to relinquish.

"Man, by nature, is originally good," through ignorance and wrong custom he becomes depraved.

The child, while quite helpless, is impregnated with the germs of disease, it is wrongly fed, drugged, bullied, deluded, prejudiced, and wrongly educated, but never *rightly* understood, and never rightly guided; and Nature's voice, instead of being rightly inter-

preted and developed is stifled within it. Thus far the happy childhood.

Arriving at years of discretion, companions of the world, the flesh, and the devil, force him to conform to the devilisations of civilisation, and to compel him to indulge with them in the customary fashionable vices. In this materialistic age, no happiness is acknowledged but in sensual pleasures, and although a man may be spiritual and refined, the age being coarse and animal, he must be so too, or he will be ridiculed and avoided. The world does not understand him, so if one has a spiritual and enquiring mind it is best to conceal it. After thirty, as a rule, life continues as a habit of some more or less delusive ruling passion. Thus man vegetates till he dies.

Such is a sketch of nearly all men's lives.

Great are the injuries that are inflicted upon man while he is helpless. He is impregnated in childhood with the germs of disease, which often cause him the direst sufferings, and give his physical nature the work of a lifetime to throw off, and those very germs have been implanted in his organism by a superstition of medical ignorance, for his physical well being. Ignorant parents and teachers force their ignorance upon him, and impress their erroneous prejudices upon his plastic mind, stifling his natural and true intuitions, and making him a being totally different from the divine design. But, finally, nearly every man becomes his own greatest enemy when acting under the delusion that he does himself good; "For what man thinks he does for himself, he does for another, and what he thinks he does to another he does to himself." Therefore, greatest are those injuries which man inflicts upon himself by his ignorance of the real good, by his wrong exercise of self-will, and continuing in the irrational habits that have become his second nature.

Intuition, the voice of the soul, being stifled and perverted from childhood upwards, by the bad customs which surround, and are impressed upon him, cause continuation and confirmation in the wrong way in manhood, where again, the surroundings largely influence individual life, and habits become still more confirmed. As "a long continued repetition changes a voluntary act into an involuntary habit," and "sin, though so little as to pass through the keyhole, when once admitted, becomes a giant forcing obedience," the apparently harmless habitual indulgences show themselves as adamant bonds when a man endeavours to free himself from them.

But free we must become, and in this life too, or we may remain earthbound for ages. Free we must be from those unnatural cravings for animal food, alcohol, tobacco, sensuality, and self-will. The demands of our depraved appetites expose us to, and are the cause of all the evils in this world, while the exercise of self-will, contrary to the soul-guidance, engenders so-called misfortunes, which happen only to teach man that he should have no will but the Divine—"Not my will but Thine be done," otherwise ultimate evil, sin and sorrow are the inevitable results. To liberate ourselves, therefore, from habitual evil indulgences, which have been impressed upon us by erroneous custom, we must first recognise them rationally and then cut off all our unnatural habits and cravings, by strictly denying ourselves the things to which we have become wrongly accustomed. We can only arrive at a pure and natural mode of life, by adhering to the strictest self-denial of those unnatural cravings of our depraved being—which was not originally depraved, but has become so by the impression of wrong habits. In doing so for a sufficient time we begin intuitively to abhor that which we formerly believed we loved, and to love and cling persistently to that which we previously thought we disliked. Thus what to some seemed, *at first*, self-denial, or a "mortifying of the flesh" against Nature, becomes a rational delight, which is an infinitely superior and more pleasurable state, because it is of a prolonged and permanent nature, while the transient pleasures of depraved appetite are ever changeable, fitful and unreliable.

The object of man's life is that he should know God, and glorify Him by fulfilling his allotted work of guiding, aiding and developing his fellow creatures.

The object of sexual love, is the extension of God's original design in man, that by blending of the two natures into one harmonious being for their mutual advancement and infinite happiness, the growth and multiplication of rational souls or sons of God on earth should take place. But the transient and irrational enjoyment of sensual feeling is in itself no object, nor is it even an enjoyment.

The object of food, is that it should nourish the body and prolong life happily, not that it should excite and please a depraved palate for the time, and that it should afterwards create diseases and shorten life. We should "eat to live and not live to eat."

The senses are the antennæ of the soul, and when depraved, divert or obliquitise the at-

tention, merely to veil the machinery of physical existence. The *rightful* enjoyment of the senses does not enslave, for when man lives for a sufficient time upon pure food there is no incitement to the depraved irrational sensuality, which by habitual wrong custom has so degraded the race, that no man is at present considered to be a man, unless he is lower than the beasts.

Rational Asceticism is the abstinence from all irrational habits, unnatural indulgences, and from every physical and psychical impurity. By a right and rational mode of life, man most promptly and completely accomplishes the chief and ultimate object of his existence—his divine incarnation. Whereas by an irrational unnatural mode of living, man not only fails to accomplish this intended object, but being lost in a maze of delusion and impurity, to the detriment of his physical and psychical well-being, he falls instead of rising, and in himself becomes the true Satanic Majesty of the Orthodox Church, for man becomes either God or Devil according to the bent he gives his mind. J.K.

A LONG letter in *The Banner of Light* from Mr. J. J. Morse, the medium, supports Mrs. Susan Willis Fletcher.

NEXT Sunday evening, at seven o'clock, Mr. MacDonnell will lecture to the Marylebone Society of Spiritualists, at the Quebec Hall, Great Quebec Street, London, on "The Signs of the Times." Next Wednesday, at 8.30 p.m., at the same place, Mr. F. O. Matthews will give some clairvoyant delineations.

THE *Athenæum* announces that the opening chapters of a new novel treating of Æstheticism and the Stage will commence in *Tinsley's Magazine* for June by Ernest Wilding, author of *Songs of Passion and Pain*. The story will be entitled "*Merely Players*" and will be published in the usual three-volume form at the end of the year.

PASSED TO THE HIGHER LIFE:—Mr. Charles Blackburn, of Manchester, has suffered another heavy family affliction. Last Sunday his son expired under an operation by four doctors upon an internal abscess in the throat, which his frame was not strong enough to withstand. His wife and six children have thus been left to Mr. Blackburn's care.

MAN'S BEST GUIDE:—History teems with examples of the foundation of sects, churches and parties by persons who, like ourselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so, we have no new church but only an old truth to commend to the world. Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king and saviour. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.—"*The Theosophist*," Bombay.

THE GODS OF OLD.

BY GERALD MASSEY.

Aye keeping their eternal track,
 The Deities of old
 Went to and fro, and there and back
 In boats of starry gold.
 For ever true, they cycled round
 The Heavens, sink or climb;
 To boundless dark a radiant bound,
 And to the timeless, time:
 Till mortals looking forth in death
 Across the deluge dark,
 Besought the Gods to save their breath.
 In Light's celestial Ark.
 To the revolving Stars they prayed,
 While sinking back to Earth;
 "In passing through the world of Shade,
 Oh, give us thy re-birth!"
 And, ever a Sun, beyond the Sun,
 Quickened the human root
 With longings after life, that run
 And spring with heavenward shoot.
 Their yearnings kindled such a light
 Within them, so divine,
 That Death encompassed them with night,
 To show the starrier shine.

From "*A Book of the Beginnings.*"

A CORRESPONDENT writes from Cannes:—"Were Spiritualists to take a fancy to the spiritualistic work taught by Jesus of Nazareth and His disciples, the drawing of the multitude after us through our good works and ready help to sufferers, we should hasten in the Millennium, and communion of living and departed souls, which we seem so much to desire. The spiritual Nihilists this side and the other side of our visible life, are not yet quite ripe for the final effort which shall reveal one to the other, face to face. Jesus, the great Teacher, was no revolutionist. He was only a *doer* of good works, as have been all great and enduring teachers.

THE "RELIGIO-PHILOSOPHICAL JOURNAL."—*The Religio-Philosophical Journal* (Chicago), of May, 14th, which contains a lengthy and honest exposure of the doings of the Fletchers in England, says: "When it becomes necessary for the *Journal* to cater to the prejudices of fanatics, fools or frauds, by espousing the cause of such an unprincipled creature as Susan Willis Fletcher, in order to live, we shall close up business, and turn to some occupation compatible with self-respect and decency." The same straightforward newspaper, the only Spiritualistic journal in America which has dared to print the evidence against the Fletchers, says that English Spiritualists may congratulate themselves that, while they have had the Fletcher infliction to endure, they have not been disgraced by seeing their papers espousing the cause of the convicted criminal. "*The Herald of Progress* published at Newcastle-on-Tyne, and the *Spiritualist* of London, both speak out vigorously in denunciation of the Fletchers and their methods, and evidently sustain the verdict of one year at hard labor, for Susan Webster Willis Fletcher."

The Herald of Progress, Newcastle, is an interesting penny weekly paper connected with Spiritualism, which well deserves support. At present it is carried on at a loss of £150 a year.

MR. PAUL CASTER, a celebrated American mesmeric healer, died at Ottumwa, Iowa, a few days ago. In one of his rooms was a cart-load of the crutches, canes, and so on, of some of the people he had cured.

LAST Tuesday the annual general meeting of the Spiritualistic organisation at 38, Great Russell Street, was held under the presidency of Mr. E. D. Rogers. About twenty persons were present, and nearly all of them the working members of the managing body.

A TRAVELLED DOG.—Few people who travel on the London, Brighton, and South Coast Railway, know what a distinguished character has a free pass on every branch of the line, of which for several years he has taken daily advantage. It is between two and three years ago that a fox-terrier, big in bone, and not over well-bred, jumped into a train that was leaving Brighton for Horsham, and settled himself in the guard's carriage. Little notice was taken of him at first, but after a time he began to be a person of great interest. No one knew where he came from or to whom he belonged; but every day he was ready for an early start in an early train. Sometimes he went to Portsmouth, sometimes to Horsham, sometimes only to nearer stations: but the most remarkable part of his arrangements was that he always got to Brighton in time to go by the last train to Lewes, where he always slept, leaving again by the first train in the morning. When the friend from whom I first heard this story (and who vouches for the truth of it) last heard of Jack, he still continued this practice, and always spent the night at Lewes Station. About a year and a half ago the London, Brighton, and South Coast Company began to look upon him as one of their regular servants, and presented him with a collar bearing this inscription, "Jack—London, B. and S. Coast Railway Company." My friend told me that on one occasion some months ago, he traced Jack's movements on one especial day, and probably it was a good sample of many another. He arrived from Brighton by a train reaching Steyning at 10.50; there he got out for a minute, but went on by the same train to Henfield. Here he left the train and went to a public-house not far from the station, where a biscuit was given to him; and, after a little walk, took a later train to West Grinstead, where he spent the afternoon, returning to Brighton in time for the last train to Lewes. He was rather fond of the Portsmouth line, but never, I believe, has come so far as London. He generally takes his place on or by the guard's wheel, and sits looking out of the window. It would be very interesting to know in what the fascination of this perpetual railway travelling consists. It certainly shows an immense amount of instinct and observation, and the regularity and punctuality of Jack's daily life are a lesson to many a two-legged traveller. Whether he considers himself sub-guard or director, or general overseer, no one can tell, but there is, it seems, an idea of *duty* in his movements; what he has to do (or thinks he has to do) he does faithfully, and so far is a telling example to his fellow travellers on the London, Brighton, and South Coast Railway. —*Illustrated Sporting and Dramatic News.*

Answers to Correspondents.

ERRATA:—In J.K.'s last letter on the Kabbalah, for "esoteric shell," "esoteric jargon," and "esoteric letter wisdom," read in each instance "exoteric," as the context indicates. In our article last week, on the want of a medium in India, for the statement that we once had a *seance* with Dr Slade in "full daylight," read "full sunlight."

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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

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

PLATE VIII:—Slate-writing Extraordinary.

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

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

PREFACES.

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

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

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

CONTENTS.

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

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

CHAPTER III:—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polariscopes—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 *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

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

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

APPENDICES.

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

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