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### **Spiritism**

Eduard von Hartmann (1842–1906) had expected to follow his father's military career, but an injury forced him to reassess his ambitions. Torn between music and philosophy, he settled on the latter and in 1869 published his first book, *The Philosophy of the Unconscious*, which proved a great success. Published in 1885 as the period saw an enormous rise in the popularity of spiritualism, this work attempts to give psychological explanations for all occult phenomena, including subjective delusions as well as 'objective' physical manifestations, without resorting to hypotheses of ghosts, demons or trickery. C. C. Massey, a leading theosophist and translator of the work, wrote, 'Now for the first time, a man of commanding intellectual position has dealt fairly by us as an opponent.' This work will appeal to anyone with an interest in the growth of spiritualism and the philosophical and metaphysical debates of the nineteenth century.

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# Spiritism

EDUARD VON HARTMANN  
TRANSLATED BY C.C. MASSEY



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# SPIRITISM:

BY

EDUARD VON HARTMANN

Author of "The Philosophy of the Unconscious," &c.)

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## TRANSLATOR'S PREFACE.

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The author of this pamphlet needs no introduction to the already large and increasing number of English readers who interest themselves in philosophy and its problems. He has almost certainly the widest influence on speculative thought in Germany of any contemporary writer. In this country his great work—though it has had later developments—has become accessible to a larger circle of readers through the recent translation by Mr. Coupland, of its ninth edition. The extensive acquaintance with the principles and results of modern science, which Dr. von Hartmann combines with high philosophical capacity, must impart to his opinions additional interest and authority. In this respect he is comparable to our own eminent philosopher, Mr. Herbert Spencer.

But however distinguished the author, to many it will seem that the subject of his present intellectual undertaking requires some apology. It is really in this very circumstance that the justification is to be found. The disregard of facts which only ignorance can any longer honestly deny, and which, whatever their true significance, must stand in important relation to very deep problems, is hardly less than scandalous to the thought and science of the age. However long this may have been felt and said, it would still seem presumptuous for any individual unsustained by authority to pronounce such a judgment. But the authority has recently become so imposing as indeed almost to remove the reproach itself. In this country, the Society for Psychical Research, an embodiment of the sentiment referred to,\* has, within the last three years drawn to its ranks, and within its governing body, some of the most eminent representatives of science, philosophy, and literature. The number

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\* I do not by this mean to imply that this Society is already committed to the so-called Spiritualistic phenomena. That is not the case.

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of its members and associates has been steadily increasing, similar societies are even now in course of formation, under the best leadership, in other countries, and less organised attempts in the same direction are engaging the energies of competent investigators in many quarters. From the public Press, representing the older and still dominant culture of the "Aufklärung," with its virtual denial of everything which could not be at once explained, or its shallow attempts to refer every phenomenal mystery to credulity and fraud, there has been little or no encouragement. Everything, on the contrary, which could discredit a subject peculiarly exposed to discredit has been eagerly seized upon, while the weighty evidence, which only students of the subject knew, they were seldom allowed to bring forward, except in books which were scarcely ever reviewed, and therefore remained unknown and unread by the public. Journals and periodicals there were, devoted to collection and discussion of the evidence as it arose, but these, again, were not allowed fair play. The great firm, for instance, which has the monopoly of the sale of literature to the travelling public, has never allowed any paper or book dealing with this subject to be exhibited on its stalls, nor will it even supply them to order. Papers ministering to the vulgarest frivolity of the populace are displayed, but such a journal as "LIGHT," for which the following translation was expressly prepared by authority of one of the most influential thinkers of the age, is not respectable enough for the fastidious vendors of *Rare Bits*, *Tit Bits*, and *Bird o' Freedom*.\* In short, there has been a general consent that "Spiritualism" should be hustled out of sight, or be referred to only in terms of contempt, or for display of journalistic wit and superiority to "superstition." Nor has this opposition been at all conciliated by attempts to discriminate facts from their spiritistic interpretation.

It is hardly a serious imputation on journalists that they are subject to the prevailing intellectual influences. Greater responsibility falls on those whose profession it is to welcome

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\* I hope I have not done injustice to these publications. I confess I have not studied them, but the titles are suggestive, and they are to be found on Messrs. Smith and Co.'s bookstalls.

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every foundation of fact for the discovery or recognition of truth. It will be an historical reproach to the Royal Society that it refused a hearing to Mr. Crookes' paper "On the Experimental Investigation of a New Force," and to the British Association for the Advancement of Science that the admission of Professor Barrett's paper "On some Phenomena associated with Abnormal Conditions of Mind," actually led to a revision of the rules, with the object of preventing the Association from being similarly "compromised" in future.

In Germany, the prejudice was exasperated a few years ago by the publication, by the late Professor Zöllner, of the report of his systematic investigation with the medium, Henry Slade.\* To great scientific attainments and capacity, Zöllner united a very sensitive disposition, and it seems probable that the literary and private persecution which ensued conduced to his premature death. Intellectually and morally opposed to more than one of the prevailing tendencies of thought and practice, he turned on his assailants with a polemic which was not free from asperity, and in which the different topics of controversy, connected in Zöllner's view by a common derivation of the pernicious influences he was contesting, were mixed up with more abstract disquisitions. This circumstance, it will be seen, is considered by Dr. von Hartmann somewhat to detract from Zöllner's value as a witness. That is, as I submit, a very unnecessary concession to an "invention of the enemy," that Zöllner was mad! a report which was spread after his death with no better justification than the impossibility of otherwise impairing the cogency of his evidence for the phenomena of "Spiritism." It is emphatically denied and conclusively disproved by the testimony of well-known men who were in intimate correspondence with Zöllner up to the time of his death. I refer to the report in this place, as well because Hartmann's remark might be thought to give some possible colour to it, as also because it was stated as a fact by a German physiologist in the *Contemporary Review* a year or two ago. It is *absolutely baseless*.

In some of his investigations with Slade (subsequent, by

\* See my translation, "Transcendental Physics," which can be obtained at the Psychological Press Association, 16, Craven-street, Charing Cross.

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the bye, to the occurrences which drove Slade from this country, and with which Zöllner was fully and exactly acquainted), Zöllner was associated with the distinguished men of science, Wilhelm Weber and Fechner, who added their testimony to his. The first professional conjurer in Germany, Samuel Bellachini, after prolonged investigation with Slade, also declared, by formal affidavit, the facts he had witnessed to be inexplicable by the resources of his art.

It was about this time that the public exhibitions of the "magnetiser," Hansen, drew fresh attention to the long dormant subject of mesmerism. In Germany, France, and England, some men of science reverted to the old experiments of Braid, and while still denying the specific influence of mesmerism, acknowledged, as completely proved and exempt from charlatanry, the extraordinary effects producible by suggestion in the state called hypnotism. The important development of this branch of psychology by Dr. Fahnestock, in the United States of America—who gave the apt term, "Statuvolence"—is adverted to by Hartmann in the text.

The next fact experimentally established was "thought-transference," without physical contact, and, therefore, without the possibility of involuntary muscular suggestions; the results of the Society for Psychical Research in this country being confirmed by the independent investigations of M. Richet, in Paris.

Meanwhile the psychology of the abnormal conditions termed in general "somnambolic" was being studied by philosophers. The recently published work "Die Philosophie der Mystik," by Dr. Carl du Prel, of Munich, has the merit, quite apart from the author's theory of individual transcendental subjectivity, of showing the psychological continuity of the various states of sleeping consciousness, from ordinary dream to the wonderful faculties revealed by speech and action in the deepest somnambolic trance, as also the connection of these subjective phenomena with some occasionally observed in delirium and insanity. The discovery of this continuity and connection makes entirely credible, and even *à priori* probable, the statements of many medical observers of somnambolic patients,\* which have

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\* Selections of this evidence will be found in du Prel's work, of which I have nearly completed a translation, to be published, I hope, before long.

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long been ignored or rejected as incredible, by one side, while by another they have been accepted as demonstrating a world of spirits. Profoundly interesting is du Prel's exposition of this second consciousness in man, familiar to all in its weakest degree as common dream, but rising in clearness, coherence, and intensity in exact proportion as the organ of waking consciousness is numbed, and its functions are suppressed.

Another writer of philosophical repute in Germany, noted for his investigations of mediumistic phenomena, is Baron Lazar B. Hellenbach. His experience and conclusions are embodied in a work published at about the same time as du Prel's, entitled "Geburt und Tod als Wechsel der Anschauungsform oder die Doppel-natur des Menschen" (Birth and Death; as Change of Perceptual Form; or the Double-nature of Man). His hypothesis of a "Meta-organism" is allowed by Hartmann (who, nevertheless, considers it very improbable) to make the survival of the individual, after physical dissolution, scientifically conceivable.

The permissible space of a preface would be much exceeded by the enumeration of all, even of the more notable, indications that the dominant prejudice has failed to arrest observation and recognition of phenomena which are, indeed, of constant and natural recurrence. Sooner or later the human mind emancipates itself from the tyranny of intellectual conventionality, and the process is quickened when leaders of thought, like the author of this pamphlet, are in open sympathy with the revolt.

To gain the subject in hand a hearing, that public recognition of the value of study and research in it may be the sooner arrived at, is one object I have had in view in undertaking this translation. Hartmann's demand for State-appointed commissions of investigation is more appropriate to conditions of scientific research in Germany than to those obtaining in this country. Nor otherwise is it a very hopeful proposal. For success in this inquiry those who undertake it should in general be qualified by sympathies and interests intimately concerned in the elicitation of the phenomena. The mere physicist, or physiological psychologist, is too little likely to touch the springs of the subtle forces which are liberated by mental, though not always conscious dispositions. The recognition of a relatively unconscious mentality,

in connection with the organic forces which are certainly instrumental, suffices to bring into view the peculiar difficulties of the investigation. It would be the grossest mistake to assume, however, that only emotional and uncritical partisans of mediums are therefore likely to meet with a success which they would thus be unqualified to verify satisfactorily for others. But the demand for scientific examination of this subject usually assumes that nothing more is requisite than habits of observation and acuteness acquired in physical experimentation. Yet it is quite likely that of two men equally qualified by such training, one shall have uniform success, and the other uniform disappointment with mediums. A very strong professional medium, through whom certain habitual phenomena are regularly elicited, may still obtain them without the assistance of *rapport*, that is, with quite neutral visitors, but a hostile will, however disguised, can paralyse the medium's forces, or deflect them in the possibly compromising direction which, by expecting, it in fact dictates. This applies to the suspicion of prejudice, but not to the suspicion, if such it can be called, of wary and critical observation by a fair mind. Thus sinister suspicion is very frequently gratified by the result, if any result at all there is; and this I believe to be the true explanation of some notable "exposures." People who cannot recognise in mental dispositions positive forces, acting by irresistible mesmeric suggestion upon a sensitive subject, have no business with experiments in which the psychological factor predominates. Least of all is this factor to be ignored in the case of investigators of remarkable distinction, because the very force of character which has conduced to success in their own departments of activity makes it unlikely that they will be psychically passive or neutral witnesses.

It is accordingly to be hoped that there will be no such scientific commissions as Dr. von Hartmann proposes, until these incidents of the research have become thoroughly understood. Voluntary organisations may be more effectual, because originating in a genuine interest. But even in these success will be rather individual than collective, and it is probable that the best observations will not be those of committees selected chiefly on account of the authority their names would carry with the public. Such considerations are natural, but they ignore the

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fact that every member of the committee, as soon as he enters the séance-room, is a "psychic" only in a less degree than the medium himself, and should be a co-efficient in the results. Hartmann is undoubtedly right in asserting this co-efficiency, though it is of very various degrees, and is often not at all apparent. To these degrees of co-efficiency correspond degrees of counteracting influence, leading to failure or to questionable results. While I quite admit that professional mediumship has been disgraced by many conscious frauds, and must always be narrowly watched on account of the temptations offered by uncritical observation, it is my conviction that cruel injustice has often resulted from mere ignorance of psychological dynamics.

On the other hand, the author's theory of transferred and collective hallucinations at séances reverses the true position of the parties, making the medium stand to the others in the relation of mesmeriser to his subjects. It is, indeed, no logical answer to Hartmann that experienced investigators would unanimously disagree with him (who has here no experience) on this point, because the theory itself requires that the greater the experience, the greater are the probability and force of such psychological deceptions. But his analogies do not help him: hallucinations of all the senses, combined into a single object, perceived uninterruptedly for a length of time, and similarly by a number of observers, have not, I believe, been independently established. Nor is it easy to suppose that Mr. Crookes and his friends, for instance, were thus hallucinated by the little Florence Cook, to the extent described.

Nevertheless, the facts of somnambulism, and the field of psychology to which they introduce us in relation to mediumistic phenomena, have certainly been too much neglected by Spiritualists. Herein they have been neither more nor less wise than other people. As long as man's ideal life is supposed to be limited to the content of his waking consciousness, it is inevitable that whatever exceeds this content, either in the deeper states of dream or in communications obtained through mediums, should be ascribed to foreign intelligences. Only recently and partially has the organic "threshold" of consciousness been recognised, and the insight been gained that all which

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lies behind that threshold—the “unconscious cerebration of Carpenter—or the “latent thought” of Hamilton—is only not conscious in the sense that it has not attained the *reflective* moment of consciousness, and is thus not yet associated with the *self-consciousness*. How large, and in what relations with nature and other subjects, may be this unappropriated sphere of individual being, it must belong to a more mature metaphysic and psychology to determine. We have at present only to remember that Hartmann’s postulate that the consciousness behind the normal threshold—or the “somnia-bulic” consciousness—is supported by a part of the brain whose functional activities are only “masked” by those of the parts supporting waking consciousness, is a mere physiological assumption. That the “unconscious” ideal processes go on during waking life, being indeed only “masked” by the impressions of the latter, is doubtless a fact sustained by presumption, analogy, and psychological evidence. But the “supporter” of this relatively unconscious or somnambulic ideality is entirely problematical. It may be a substance which we can represent organically, and which yet has no organic dependence on the brain, and may survive the disintegration of the latter, appropriating then the self-consciousness and personality of the individual. The intimate connection with the brain, or at least with some part of the physical organism,\* which this hypothetical “meta-organism” must certainly have, is not necessarily, or even presumably, a relation of dependence. The recognition of finer forms of matter than can affect our physical sensibility must carry with it the possibility of their organic constitution, and this possibility may be raised to the rank of a necessary hypothesis by the more profound psychology for which somnambulism seems to offer a foundation.†

It must be a question for psychologists, if not for metaphysicians, whether Hartmann has not ascribed to the “masked” somnambulic consciousness (the ideal process behind, yet co-existing with, the waking consciousness), powers which, by the very laws

\* Some somnambules have placed the seat of abnormal consciousness and its perceptions in the region of the solar plexus.

† On this whole subject du Prel’s “*Philosophie der Mystik*” offers very instructive considerations.



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of consciousness, can only belong either to the external or to the internal waking state; that is, to ordinary self-conscious thought, or to the self-consciousness of "open" somnambulism. Analysis of consciousness yields two moments, the direct and the reflective. The latter, which is the recognition and characterisation of the thought—its "second intention," in the language of the schoolmen\*—seems to be essential for the motivation of all actions of apparent intelligence, other, that is, than the automatic actions which have merely reflex movements at their foundation. A thought unrecognised and unattached to the self-consciousness may indeed pass into an action appropriate to it (as in the simplest phenomenon of planchette writing, &c.), and this ideo-motive process may go on spontaneously as long as it depends simply on the uninterrupted current of automatic thought behind the "threshold." But if, now, it becomes a question of a fresh process suggested *from without*, of *response*, for instance, to another intelligence, it is difficult to conceive this happening without the *second* moment of mentality, the *recognition* of meaning, by which alone, it seems, a responsive association of ideas could be started, and a new set of actions could be set up. If here that second moment of consciousness is really, as I submit, requisite, it is evident that for all the more advanced phenomena of this province Hartmann's "masked" somnambulism is nothing less than a contemporaneous second intelligence, wanting nothing that belongs to full self-conscious personality. It is a second Ego in no subjectively deficient sense of the word. For we cannot conceive the intelligent *recognition* of a thought unaccompanied by a self-consciousness. In "open" somnambulism we undoubtedly find this full intelligence, but in that state the ordinary physical Ego-consciousness is dormant.

I wish only to point out what is apparently involved in Hartmann's hypothesis that the "masked" somnambulant consciousness is competent to the ideal element in all phenomena occurring in the medium's waking state. In place of a spirit-Ego beyond the organism, he duplicates the physical Ego within the organism; and that not in the sense in which du Prel,

† The distinction is admirably brought out and explained by Mr. Shadworth Hodgson, as well in his "Time and Space," as in his "Philosophy of Reflection,"

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indeed, finds this duplication (or, as he calls it, "self-sundering") in the dream states, wherein the subjective activity from behind the normal threshold dramatises as *objective* agent merely in the dream life, but as a veritable co-existence of self-conscious personalities belonging to, and dependent on, the same physical organism. That our organic self-consciousness may be a mere conditioned limitation of a larger and truer self, in other words, that this consciousness does not exhaust the self, the individual, or that the "person" is not co-extensive with the "subject," is quite another proposition, of which Kant gave the first hint in modern philosophy, and which is du Prel's doctrine of transcendental subjectivity.

As regards the physical phenomena of mediumship, I think the opinion of most persons conversant with them will be that Hartmann's hypothesis is too complicated in itself, and even thus is inadequate to the facts. But as it is certain that some physical emanation from the medium determines the range and power of the agency, there seem to be but two alternatives to the dynamical system advocated in this pamphlet. One is the extra-organic duplication of the medium, in whole or in part, such that the phantom person or limb draws to itself the forces of the organism, which, or the corresponding member of which, is left cold and inanimate by the transfer. Thus, if the whole phantom were projected, the state of the medium at the table would be that of trance, as happens often, but by no means always, during the course of strong physical phenomena at a distance. The reunion with the organism—the "repercussion"—is instantaneous. This hypothesis (which has a great deal of authority and evidence in support of it) would show the futility of certain ingenious "exposures" of mediums by staining the so-called "spirit-hand" (or other part) with substances afterwards found on the corresponding part of the medium. For upon the rejunction, any such foreign matter would naturally be deposited on the surface of the medium's body. It is a good test to distinguish this case from the alternative one of "spirit" agency, but proves nothing necessarily against the integrity of the medium. Hartmann's remarks on the ignorance of "exposers" have an even wider application than he imagined.

The absence of any definite account of the process implied

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in the above supposition must be admitted ;\* yet it is not inconceivable, and it has evidence of direct observation in its favour.†

The other alternative is that the medium's "aura" or "atmosphere," supplies the condition within its circuit for the physical operation of the invisible agencies called spirits, which need not necessarily be human, or even with independent intelligence in the sense of rationality. The possibilities of Nature beyond the senses are infinite, and as there are mundane animals below humanity, it is an admissible conjecture that there is no grade of life without etherial representation.‡

The agency of human spirits has, I believe, been greatly exaggerated by Spiritualists, and most of the communications purporting to come from them are sufficiently explained by causes too little recognised. The current Spiritualist conception of death as a simple change of external conditions, so that there is a mere continuity of consciousness on the same level, and in the same modes, seems to me to denote great poverty of thought ; nor are we constrained to accept it on the evidence of facts. That true communications from deceased persons there are, I believe ; but if we consider that the indrawal of consciousness to a deeper subjective degree must needs be retarded by lingering affinities—it may be of affection, or it may be of sense—which detain the spirit, all unsuited as its conditions are, in earth-life and its memories, we shall find nothing in the facts appealed to by Spiritualists inconsistent with a finer and profounder doctrine of the soul than any external phenomena can reveal. It is very significant that the most urgent to communicate are seldom those who have passed away in the fulness of time, but rather suicides, victims of fatal accident, or such as have otherwise been prematurely deprived of their organic connection with earth-life.

The author has repudiated an *à priori* negation of the spirit

\* See, however, on this point Hellenbach's "Geburt und Tod," &c. Vienna, 1885.

† Hartmann's references by no means exhaust the best authorities. The works of the American writer, Epes Sargent, should especially be consulted. See also D'Assier's "L'Humanité Posthume," (Paris, 1882) on the above point.

‡ I hope it will not be supposed that this is a suggestion of the survival of our animals as spirits, and of their agency at séances !

hypothesis,\* and all, but especially admirers of his philosophical genius, must readily accept his disclaimer of a position which would only be appropriate to a materialist. But he certainly seems to confound, in one indiscriminate denunciation, belief in spirits and their agency with a revival of mediæval superstition in its grossest forms, or rather he assumes the latter to be an inseparable result of the former. Yet it was not the belief as such, but the ignorant connotations of the belief, that led to the worst consequences in former times. The worst superstition was that which led to the persecution of the superstitious. In the nature of things there is no reason why belief in spirits should not recover its place in human culture, or why the foundations of the belief should not be cleared from mischievous misconceptions by an enlightened study and research. That certainly was the opinion of the greatest of modern philosophers. "I confess," said Kant ("Träume eines Geistessehers," &c.), "that I am much disposed to assert the existence of immaterial natures in the world, and to place my own soul in the class of these beings." Nay, more : Kant even anticipated the empirical proof of this fact, the physical condition being, perhaps, a partial solution of the cellular organism, conditioning our normal sensibility, and masking one for subtler impressions. And, therefore, he says in the following passage that the proof is not forthcoming, "as long as all goes well," viz., as long as the physical integrity in which health consists is unimpaired, whereas it seems probable that in the abnormal persons called mediums and somnambules, some constitutional lesion has been either inherited or incurred, or there is some disturbance of nervous equilibrium. "It will hereafter, I know not where or when, yet be proved that the human soul stands even in this life in indissoluble association with all immaterial natures of the spirit world, that it reciprocally acts on these and receives impressions from these, of which as man it is not conscious, as long as all goes well." (*Id.*) The fact is that, as the German proverb runs, "the child has been shaken out with the bath." The old popular and theological belief in spirits was encrusted with conceptions from which intelligence has been progressively breaking loose for the last

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\* In a letter to me which has been published in the journal "LIGHT."

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two centuries. Modern rationalism has not analysed or discriminated. Facts of nature, clothed upon by ignorance and religious superstition,\* have been treated as equally subjective with their investiture. Or rather, this having once happened, we have now to rediscover, in an experience very perplexing to our sophisticated intelligence, that there really is a nature beneath the surface with which our senses connect us. A late American writer† has suggested, with considerable probability, that the wholesale destruction, by fanaticism, of the mediums and somnambules, called witches in former generations, almost exterminated the germs of the abnormal natures which bring sub-surface facts to observation. Ignorant persecution has thus, perhaps, reinforced the materialistic tendency of modern rationalism by a long suppression of the evidence which would refute it. On the other hand, unbelief has been favourable to the slow and silent reproduction of the germ remnants, which have within the last generation produced a crop that can no longer remain unnoticed. "Mediumistic" persons are now undoubtedly multiplying in an extraordinary ratio, and it will be increasingly difficult to ignore the resulting phenomena.

It is a favourite *a priori* argument against the recognition of spirit agency that it is inconsistent with the progressive displacement of such agency by science. But it does not follow, because general laws have been substituted for immediate acts of will in the regular phenomena of the universe, that no acts of will remain, to which psychological laws, indeed, but only such, are applicable. Acts of will have appropriate phenomena, and we are not to ignore them because man has formerly confounded the phenomena of physical nature with the phenomena of psychical nature. If, however, the phenomena in question are subject to physiological laws, and thus explainable, by all means let us have the information from scientific research. It is all we ask. The plea is for research and study; that these methods should supersede a "conspiracy of silence" unworthy of human intellect and honesty. Let there be an end to this conventional affectation, an

\* Which still makes many of the clergy, in dealing with this subject, the powerful allies of materialism.

† Epes Sargent.

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## TRANSLATOR'S PREFACE.

end to the preposterous pretence that "Spiritualism" is not a subject which men of "culture" can touch! Your "culture" may not touch it, but if not, it will very soon itself touch your "culture" at the very foundation! Of that there are already many symptoms. Meanwhile, it is no doubt the fact that such part of the uncritical populace as has addicted itself to Spiritism has seen the agency of spirits in much that belongs to the province of ordinary psychology, or even to the common accidents of life. But these are not the representatives of the revival, but its *enfants terribles*. A much more educated and intelligent class, also, have perhaps erred, owing to imperfect acquaintance with the psychology of somnambulist states. But there has long been an increasing tendency to discrimination, combined with a tolerance and open-mindedness not, perhaps, to be discovered in any other movement that has appealed so profoundly to emotional interests. Dr. von Hartmann seems to have mistaken the first ebullition of the revival in Germany, where it is not ten years old, and its extravagances in America, where it was so rapidly disseminated that corrective influences are only now beginning to make themselves felt, for its true tendency. The fact that this translation was first published in the columns of the Spiritualist journal "LIGHT" perhaps sufficiently evidences the liberal disposition of Spiritualists in this country. I refer, of course, to the higher level of intelligence, according to which every school, or sect, or party should be judged. But as it is not to be denied that ignorant and unbalanced minds may take harm by contact with a subject condemned to intellectual neglect, yet offering experiences of extraordinary attraction, this consideration may well be urged in addition to that of the great scientific interests involved, upon those who can influence the directions which serious inquiry and discussion should take.

C. C. M.