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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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THE APPARITIONS AT LLANTHONY ABBEY.

Since we visited the Monastery of Father Ignatius in the Black Mountains of South Wales, for the purpose of inquiring into the nature of the apparitions seen there, correspondents have occasionally asked what conclusions we drew from the facts of the case. The answer is, that as the few monks and acolytes in the Monastery passed their time in continual prayer and praise, with the full conviction that their daily lives were passed in the presence of spirits from the higher world, they were to all intents and purposes holding regular developing *séances*. The result was that they developed clairvoyance in themselves, and that the recorded phenomena were synchronous visions. In mesmerism, an operator on a public platform can make five or six sensitives see at the same time, whatever vision he chooses to conjure up. At Llanthony Abbey was no mortal operator, but a spiritual one may have been there; or, in the later developments, the conscious expectancy of the observers may have conjured up the visions.

At the outset, the appearance of the monstrosity outside the tabernacle was unexpected by two observers, who, without knowledge of each other's experiences, saw it at different times. This is in favour of the hypothesis of the presence of independent spirit influence.

When Father Ignatius and other observers saw the heavens open in glory, and beheld spirits surrounded by vast rainbows, there is no record that anyone in the locality but those within the sphere of the psychical influence of the Monastery, witnessed the gigantic phenomenon. In another instance, while the monks saw spirits, a sceptical person present saw them not, and said so, whereupon the seers began to waver, also to be uncertain in their visions, which soon ceased in the presence of the adverse mental influence. On these grounds the inference is that no spirits were objectively there, but that they were seen by the spiritual eyesight of clairvoyant mediums.

A veiled form was first seen, and in the life of the Secress of Prevost is much about the appearance of veiled spirits, and the philosophy

of their appearing so draped. The strong bias of the observers at Llanthony Abbey, would soon identify the veiled form with the Virgin Mary, and their preconceived ideas would much influence their subsequent visions. No spirits, however good, would have had much chance of being welcomed, unless they appeared in a guise which harmonised with the theological opinions of the ecclesiastical spectators.

The following narrative delivered a few days ago at Bournemouth by Father Ignatius, as reported in the *Visitors' Register* of that place, gives a general summary of the stirring psychical phenomena developed at Llanthony Abbey :—

Father Ignatius said that on Monday, August 30th. 1880, at nine o'clock, as usual a brother went to his watch in the church before the holy altar and the blessed sacrament. The brother in question was the son of an Irish Presbyterian officer; he had been brought up as a Presbyterian, and they knew the Scotch and Irish Presbyterians were not noted for being superstitious, in fact the brother had always sneered if anything was spoken about the supernatural, though he did not, of course, deny the supernatural in the Scriptures. On going to his watch he knelt before the shrine for the first half-hour, and then, as he was watching the tabernacle—the brazen ark in which the holy sacrament was kept—he saw playing before the doors a kind of mist. He could not make out what it was, but kept looking at it till at last it took the shape of the vessel inside the tabernacle. As the half-hour went on the vessel became distinct and plain, just as they were accustomed to see it when taken out. At ten o'clock he left, and the watch was taken by a sister, a schoolmistress from a town seven miles off, who knelt at a considerable distance from the altar and not at the place where the brother had been kneeling, which was at the foot of the steps. Thinking no one would believe him, the brother said nothing to anyone of what he had seen. However, the sister, who did not for an instant believe it was anything supernatural, knelt down and saw the monstenance, with the blessed sacrament in it, and at once thought that the reverend father had left it out for some particular devotion. Directly she concluded her watch she went to the brother who preceded her and asked him "Why has the father left the blessed sacrament outside the tabernacle? I have had such a wonderful watch." The brother then, to use his own

words, "pricked up his ears," and listened to what she had to say, and when he found she had seen just what he had, made up his mind to come and tell him (Father Ignatius). At that time the monastery bell was ringing for the mid-day visit to our blessed Lord's shrine, but when they went there they found the vision was gone. They made very little comment to one another, and said nothing on the subject to anyone else in the house. He, however, talked the thing over with them, and the sister was very much overcome, as she thought the blessed sacrament had been left out, whereas it had been locked up and the key put away in his cell. The day went on till after vespers, when the boys went out into the meadow, with the son of a neighbouring farmer, not at all an imaginative fellow. They were playing, and one of the boys was standing at the top of the meadow, about 20ft. from the hedge, and another in the middle. Just then one of them looked up and saw coming towards him, in a cloud of light, the dazzling figure of a woman clothed in a white shining garment. He called to the other boys to look, and the figure came slowly towards him with the hands raised and a dazzling white light shining round the body. By the time it reached the hedge every one of them had seen it. They then ran round to the gate and looked down the road in hopes of viewing it again, but nothing more was seen. The boys came to him and he questioned them, but they all stuck to it that they had seen a beautiful spirit. Every night they watched in the meadow. On the Friday their solicitor came to see him about some title deeds, and on the apparition being mentioned to him he said he should like to see the boys. He examined them, and at last said, "I cannot make it out, but I am quite convinced the boys believe they are telling the truth." The day after that he had to go into Devonshire to take duty for a clergyman there, but left strict orders for a watch to be kept and that he should be written to if anything fresh occurred. On the Monday the boys went out into the meadow and commenced to play again, when all at once the senior boy caught hold of the farmer's son and said, "The bush is all alight." The boy looked and saw the whole bush in a blaze. The other boys also saw it and rushed forward and knelt down. They did not then see any figure, but only a dazzling bright light. A brother who was there said, "If what these boys have seen is what we believe it to be,—if it is the Blessed Virgin, perhaps our Lord will allow her to ap-

pear if we sing the *Ave Maria*." They then began to sing, and the instant they did so the figure appeared in the meadow and advanced straight towards the illuminated bush. When they came to the words, *Ave Maria*, "blessed is the fruit of thy womb," the figure of a man appeared with its hand stretched out to the other figure. The brother who told him of this had not the least doubt as to who the figures were. A most remarkable thing about it was that the grass all over the rest of the meadow was wringing wet, but where these apparitions took place the ground was not only dry but quite warm. The next Wednesday was the feast of the Blessed Virgin, and he wrote saying that if it was the Blessed Virgin who had been seen, there would be still more proofs from God. Subsequently those at the monastery wrote to him, telling him that the figure had reappeared, only in a different place. On that occasion four persons saw the figure in a cloud of glory, with the hands raised up very high, beckoning them to come to her. When they got to the spot the figure was gone, but the light moved to the same bush where the figure had appeared on the Saturday before, and where it had vanished. On Saturday, the 12th September, his duty was up, and he went back, stopping on his way at Hereford, from which place he was accompanied by an associate and the reporter of a newspaper. They saw nothing, however, that day, but the next night after vespers they were all standing at the porch door, a gentleman from Keble College being also with them, and they commenced to chant the *Ave Maria*. Directly they did so he noticed a flashing outline in the darkness, increasing till it seemed as if there were scores of flashing outlines of human beings. He did not mean that they saw the whole figure in each case, but only just the profile of one side. People had suggested that this was very likely caused by magic lanterns, but if so there must have been scores of them there, in that wilderness place, where a single stranger was quite unusual; that theory was, therefore, untenable and unreasonable. He said to the people with him, "Sing the *Ave* to the Blessed Virgin herself," and directly they did so he and two brothers and a sister saw the dark heavens suddenly illuminated with circles of dazzling light; a large circle appeared first, and seemed like two rainbows meeting together; then smaller circles seemed to burst out of that one, and from the centre one came a gigantic form, which afterwards became about the ordinary size of a human being. He saw the face, the

garments, and where the figure stood, but so anxious was he to have his testimony confirmed that, though awed and startled, he felt that at the time he would not say what he had seen. He asked the brother next him what he had seen, and he said "Circles of light and a figure." That was the last apparition seen. But it had not been the last of God's dealings with them, for only last week he had a letter telling him of numbers of blessings wrought upon sick persons by the use of the very leaves of the bush where the wonderful vision first appeared to them. He could give them numbers of instances of such cures,—for instance the healing of a person for 38 years a cripple. The woman had an abscess on the hip, from which diseased splinters of bone kept continually working out. But she took a piece of wild rhubarb leaf from the bush, and directly that leaf touched the abscess—he could not give them the circumstances at greater length now—the swelling ceased, the abscess closed up, and she was able to put her foot on the ground again, and to walk about, discarding her crutch. This, he thought, was a proof that God was setting his seal upon their work and testifying to the fact that the Church of England was as much the true Church which He recognised, as any other, and was a wonderful proof that revelation was not the myth that people of the present day said it was. And now he had done. He would leave them to judge for themselves whether or not God had, in His infinite mercy, manifested Himself in working among them. He would ask them, however, to remember the life led at the monastery where these things took place,—the life of continual praise and intercession. He only hoped God might put it into the hearts of some of His people to make rich offerings to build a shrine there to mark the spot where He had been pleased to bless them. But, hitherto instead of these things drawing friends around them it had prejudiced people, and some who had helped them before would do so no longer.

MR. JAMES HUSK, the physical medium who suffers from partial blindness, is now in Paris.

MOTHER SHIPTON :—The shilling booklet, *Mother Shipton Investigated*, can now be had handsomely bound, at the branch office of *The Spiritualist*. The frontispiece represents Punch and Mother Shipton face to face, to show the resemblance between them, but the effect of so bringing them together makes him appear as if listening most rudely and insultingly to his venerable mother. When Mother Shipton's portrait is covered by the hand, Punch looks inoffensively humorous as usual.

THE PSYCHICAL HEALING OF DISEASE.

No. II.

TOUCHING FOR THE KING'S EVIL BY QUEEN ELIZABETH.—THE CURING OF BLINDNESS, SCROFULA, AND OTHER DISEASES BY CHARLES THE FIRST.

Touching for the King's Evil was, in later days than those of Edward the Confessor, frequently accompanied by a religious service, which from time to time underwent modifications. In old liturgies the prayers and ceremonies are still to be found, but after 1719 the latest forms of prayer for this purpose were silently left out of the Book of Common Prayer. Henry VII introduced the practice of giving the patient a small coin of gold or silver, in which a certain proportion of healing power was supposed to remain.

The Protestant Queen Elizabeth cured the King's Evil by touch, with all the success of the Catholic monarchs of earlier times. Dr. Tooker, who wrote in her time, narrates how she cured a "maid" of the Turbevil family, who, for ten years before being touched by the Queen, had been suffering from the disease. The patient afterwards parted with the golden coin given her by the Queen, but she had no relapse. Dr. Tooker says that in preceding reigns, several persons who had lost their gold, suffered again from the disease.

James I, who succeeded her in 1603, exercised the same gift, so also did Charles I, who performed a great number of cures. Dr. John Nicholas, Warden of Winchester College, recorded in a letter dated Oct. 31st, 1682, a most remarkable example of healing by this king. An innkeeper at Winton named Robert Cole, landlord of the "Catherine Wheel," had sores and "great wounds" in his throat; these sores enlarged, and it was expected that they would stop his breathing. When Charles I passed through Winton, Robert Cole almost forced his way into the King's presence; after several ineffectual attempts, in which he was roughly treated by the soldiers, the King observed his efforts, "and," says the chronicler, "since he could not be hindred from reaching him with his Prayers, he gave the weak and now despairing Man his Blessing, in the like words to these: Friend, I see thou art not permitted to come near me, and I cannot tell what thou wouldest have, but *God bless thee and grant thy desire*; after which the diseased man without the King's stroaking, was forced to return to the Liquor that he had formerly washt his soars with: But although the Bottle that he kept it in had been secured in a Cup-board,

and is to this day without any crack in it, yet the Water was much wasted: The next day he found a greater decrease in the Liquor, and so daily untill it was dryed up. At length, the bottle became scabbed in its sides, and many botches appeared in it, the glazing of the Bottle breaking off through the round bubbles or botches that arose in the Earth: And as these effects appeared in the Earthen Vessel, the Face and Throat of the Patient healed with equal speed. I my self knew the Man so whole, that the Scars were the greatest testimony that he ever suffered by the Disease. He was ever after freed from any running issue, or pain, unless at one time, when (as he told me) a Gentlewoman that saw the Bottle, attempted to pick off some of these Excrecences that budded out of its sides; After this, the places that had been affected in his Throat gave him new trouble and grief, but nothing was vented there, which being over, he lived above twenty years in ease, and in that Sickness of which he died, the King's Evil had no share."*

Whether the man were cured by faith or other psychical power, the bottle incident is probably an exaggerated description of a chemical solution eating its way through the bottle and evaporating.

Dr. John Browne, in 1684, mentions a case in which a father and son suffered from the King's Evil, and wore the King's gold in turn; they grew better or worse in turn, according to which of them wore the talisman for the time being. One Madame Hebdon was cured by Charles I, and afterwards cured a Russian Merchant of the disorder by lending him her gold. Dr. Browne adds—

"Mr. Foster, now an Inhabitant of Windsor, when he was six years of Age, and perfectly blind for about two years, so that he could neither see Sun, Moon, Fire or Candle, who being perplexed also with many Scrophulous or Evil Swellings about the Throat, and many others seizing his Face, Arm, Hands and Fingers; and after having spent much money with Physicians and Chirurgeons, to little purpose, was after all this brought to his late Sacred Majesty to be Healed, by the benefit whereof, within fourteen days, he presently recovered his sight; and his swellings, which did frequently run into Suppuration and healed in several Parts of his Body, were as speedily dryed up, and he hath ever

* The Royal Gift of Healing, by John Browne, one of His Majesties Chirurgeons in Ordinary, Exeter Exchange, Strand, 1684.

since remained sound without any appearance of relapse. This I had from himself last Summer at *Windsor*, who I am certain will ever be ready to maintain the truth thereof to his dying minute.

"There was a Woman Quaker, which lived at *Guilford* in *Surry*, who being so perfectly blind, that she was rob'd of all light and sight: she coming to *Hampton Court*, where our late King was then a Prisoner, to be touched by His Sacred Majesty; so as soon as she received the same, or within less than an hour after the reception thereof, she went down the King's kitchen, and did there tell the number of Spits which were turning upon the Range, and did there fall down upon her knees, praying to God to forgive her for those evil thoughts she formerly had of her good King, by whom she had receiv'd this great Blessing. Mr. *John Stephens*, of the King's Backstairs, was an eye-witness of every part hereof, he being then at the Operation, and afterwards seeing her in the Kitchen: at this time the King did only put over her Neck a Silver Two-pence, strung in a white Silk Ribband; and this may prove that other metal used and employed by the Sacred Hand, does the same as Gold. All People which did here come to be touch'd had only Silver given to them, and yet most of them known to be cured; and such as fail'd thereof, happened chiefly from their unbelief and incredulity.

"Mr. *Henry Ewer*, four years of age, was brought by the former Mr. *Stephens* to be touch'd by His late Sacred Majesty at *Hampton Court* at the same time; his eyes being so sore and ill-affected, that he could not look upon any Fire, or behold the light of the Sun or Moon, they were so weak and troublesome to him: within a Month or six weeks after his being healed by the King, he was seen perfectly discharged from his pain, and recovered to admiration, and lived many years free from all trouble; both these Mr. *Stephens* is ready to maintain, if at any time he may be questioned about the same.

"Mr. *Halford*, one of His Majesties Heralds, tells me this following of one *Helena Payne* of *Windsor*, who having the *Evil* in that measure as it made her Blind; this bred from a great Rhume and *defluxion* of her Eyes, with which she was perplexed for several years together. King *Charles* the First being then a Prisoner in *Windsor*, and commanded thence by the Regicides to *London*; this poor Woman press'd to be touch'd by His Sacred Majesty

as he was passing over the Bridge, and presumed to take hold of his Coat, humbly supplicating His Majesties Sacred touch: The good King tells her he had no Gold; she still begs for Christ Jesus sake, that he would grant her His gracious Touch; the which she having received, within three days after she grew well and recovered, and did after that retain her sight to her dying day."

Mr. *Seymour Bowman*, wrote to Dr. *Browne* from the King's Head, Bedford Street, December 19th, 1682, describing how *Charles I.* had cured a girl of blindness of a fortnight's duration at *Winchester*, and adds—

"At my return from the Island, I lodged at *Calshot-Castle* (which is about the midway to *Southampton*) with my friend Captain *Peter Bettsworth*, then Governor, who shewed me a young man, whom he told me had been infirm with the *Evil* in his Thigh for nine years, that it was very unpleasant to behold, the Flesh being rotted away to the very bone, so that more than two pounds of flesh (by computation) could not equal one Thigh with the other, and for three years he went with Crutches; so that when he went to the Island to be touched, it was very troublesome for him to go in or out of the Boat, as both himself, his Father and Mother acquainted me. This very night, after the King had Touched him, and put a shilling about his Neck which he brought with him, and shewed me, his Tents, which were of very great bigness, fell out of his wounds and could not be kept in: In three days he quitted his Crutches and made use of a Staff only. In three Weeks he was able to play at Nine pins and run after his Bowl, and in less than a year he went to *New-found-land* as a Sea-man."

Dr. *Browne* describes how Mrs. *West*, Daughter of Sir *John Jacob*, was cured of King's Evil by *Charles I.* after spending several hundreds of pounds upon doctors, and notwithstanding that her mother had "no great opinion of His Majesties Sacred Touch." When Mrs. *West* put aside her talismanic gold she became ill again, but was restored to health when she began to wear it once more.

Dr. *Browne* gives several cases of curing by means of pieces of linen dipped in the blood of the King; the cures were not very rapid, and might have been due to more ordinary causes than the application of the "sacred gore."

REPORTED DEATH OF THE EARL OF CAITHNESS.

A Reuter's telegram published in the *Evening Standard* of Wednesday night, says:—"A New York afternoon paper reports that the Earl of Caithness died at an hotel in that city on Monday." We fear that this news may be true, because his lordship was in America at the time with some members of his family, *en route* for Australia. He was a man of scientific tastes, and his talents were more especially directed to engineering. Many years ago he took a prominent part in perfecting locomotives for working on common roads; he also invented some railway points of a new description. His inventive genius was likewise displayed in a new machine for washing railway carriages by mechanical means, a whole train being cleansed in a few minutes by drawing it between two large vertical revolving brushes, well supplied with water, and driven by steam. He was skilled in photography; one of his landscape pictures carried off a prize at one of the exhibitions held in the earlier days of the photographic art-science. At Stagenhoe he had two rooms fitted up with photographic and engineering appliances, for experimental purposes. Unlike the Countess of Caithness, he was no Spiritualist, but he sometimes expressed to us his opinion that it was a subject which ought to be critically investigated by scientific men. The Countess of Caithness is at present in Nice, and had the intention of coming to Paris, but the sad news from abroad may perhaps modify her previous arrangements.

The Earl of Caithness was Lord-in-waiting to the Queen in 1856-58 and 1859-66. He has been Lord-lieutenant of Caithness since 1856, and he sat in Parliament as Baron Barrigill.

THE EVERLASTING DOORS.

BY C. A. BURKE.

Kind Angels who keep watch at Heaven's gate,
When I come laden with my woe and sin,
Shall I have long to stand without and wait,
Or may I enter in?

Will the slow swinging portals open wide?
Or shall I hear a harshly grating key?
While some stern voice proclaims, "No place inside
For any such as thee."

I may come wounded, bleeding from my wars:
Will there be some to bid me pause and rest?
Or shall I only peer between the bars,
A gaunt unwelcome guest?

If footsore from the weary march I come,
Will any say, "But thou shalt toil no more?"
Or shall I be out-cast from my good home,
Beyond the close shut door?

Perchance I may pass by the heavenly guard,
And reach the lovely land my fancy paints,
But shall I be ungreeted of my Lord?
Unheeded of the Saints?

Will those I love forget me and pass by?
Shall I of all the host possess no place,
No lot but leave to wander desolately,
In search of one kind face?

And will the dear girl-love I lost of old,—
Our earthly joy in joy of heaven forgot,—
Look up from playing on her harp of gold,
And say, "I know thee not?"

O promised land, for which thy Saints have striven,
Was it for this thy Martyrs fought and fell?
If those we love are ours no more in Heaven,
Call Heaven only Hell.

I vex my heart with useless, cruel pain;
I shall not fear to enter at His gate,
Where all the "rugged places are made plain,"
"And all the crooked straight."

My heart shall stay upon this faithful word—
His loving word to tired souls addressed—
"Come unto Me, ye weary," saith my Lord,
"And I will give you rest."

Those Everlasting Doors are widely set;
Kind are the warders at the gates of gold;
The dear Saints who forgive but ne'er forget,
Will greet me as of old.

And my girl-love will still be only mine,
The bond we hold will last through Death's fierce
strife;

For human love is born of Love Divine,
And hath Eternal Life.

Then take I what Thou sendest, joy or woe,
If Thou but shield me from Sin's fatal sword,
Until with gathered days to Thee I go—
To Thee, my God and Lord.

ERNEST WILDING'S "SONGS OF PASSION AND PAIN."*

BY THE HON. RODEN NOEL.

There is true poetry in this little volume. I was glad to find it there; for I must confess I was prejudiced by the titles of some of the poems, which seemed to me somewhat affected; and indeed, the verses to which they belonged, when I read them, hardly diminished my prejudice; they not only appertained to a school, which, though fashionable

* *Songs of Passion and Pain.* London: Newman & Co., 1881.

just now, is alien to my own taste (a school which has invented a new "poetic diction," as intolerable, and now become as conventional and monotonous as that from which Wordsworth delivered us, dealing too palpably in verbal artifice and trick, producing verse, rather made up according to receipt from without than growing spontaneously from felt emotion, and rich humanity within); but even in this line they hardly seemed genuinely the writer's own; while he had scarcely mastered the very obtrusive, and pronounced peculiarities of those sonorous, or dainty rhythms, which are distinctive merits of the authors whom he had chosen for models. But then I read on, and was delighted to welcome genuine notes of poetry from the young writer's own heart, and revealing his own personality. Herein the form, music, and expression were often sweet and fitting. Thus "A Requiem Symphony" seems to me beautiful; it must surely be the outcome of strong personal feeling, which *would* break away in song. "Unto this Last" is a passionate cry of sorrow. The "Psalm to a Wayside Crucifix" is also beautiful and touching:—

Men say for sinners Thou hast wept and bled
To give the sin-sick weary-hearted rest;
Lord Christ, hear my most earnest sole request!
Do Thou remember me when I lie dead!"

Again "the Harmony in Sea and Silver" is pretty and musical, as likewise "Harmony in Red and White." In the Last Song there is a dreamy reverie of sweet memory and music softly blending. "Night-Psalm" is weird, redolent of ghost-land and Spiritualism.

In "Summer Sonata" we have simple, pure, felicitous expression, a love-song tenderly musical. There is a somewhat morbid dwelling on the mere outward circumstances and appearances of death in the "Death-Garden," as also an imperfection of ear for metre displayed here and elsewhere, which no doubt the writer will correct in time, for it is only occasional; and he manifests a feeling as if death were the end of all, in some cases even almost a desire that it may be, which, while characteristic of the agnostic and æsthetic verse so fashionable now, seems somewhat strange in one who, like Mr. Wilding, believes in Spiritualism. This will almost argue that *Spiritism* is not of much use in this direction, though one had hoped it might be. Doubt and darkness, weariness and pain, have taken hold of the writer's

spirit, as alas! they have taken hold of most of us, who are children of our time.

But I think day is dawning, and the day-star rising, though the night lasts long. And we have heard this young singer calling upon God in Jesus Christ, whom he names "Master." That call was never uttered in vain—though the answer may be waited for—and for the very waiting Love has His own reason.

Another beautiful poem is "Rest," with sweet, grave, and solemn measure, in harmony with its own pure thought and feeling.

Where in the solemn silence I could lie,
And through the coming ages calmly rest,
With cold hands crossed athwart this aching breast,
And face upturned toward the changing sky.
But I would fain lie down where I could feel
The sunlight and the shadow of the springs,
Like sweet slow passing of an angels' wings
At morning and at evening o'er me steal.

What we want then is *rest*; but not the rest of unconsciousness after all! for what *rest* would that be? rather a rest of perfect submission to the yoke, even if it be pain, that Love imposes, a rest of inward spiritual harmony, wherein the clash of the wild world waves shall be hushed to gentle sleep; for "My yoke is easy, and My burden is light."

I conclude with some sweet pathetic lines on Keats.

So soon to leave this land, and calmly lie
In songless silence sorrow still and cold! . . .
Time has your name upon the waters writ:
Wide waters washed from shore to silver shore.
Singing your songs for ever—evermore
With fame's unfading golden glory lit."

THE KABBALAH.

Who were the Kabbalists?

Certainly not Hebrews—for the Hebrew Kabbalists claimed in the name "Kabbalah" which they gave their science, that it was "received" and therefore not Hebrew in its origin.

They held, moreover, that God first taught the Kabbalah to angels in Paradise; who, after the fall of man, communicated it to Adam, from whom it passed, through Noah and Abraham, to his Hebrew descendants.

Thus the science which they called the Kabbalah was received by the authors and interpreters of the Hebrew scriptures and did not originate with them.

This science was, therefore, more ancient than these scriptures.

It was a venerable science when it reached

the hands of the writers of the Hebrew scriptures;—venerable and venerated because of its great antiquity and the veneration with which it had been handed down;—venerable and venerated but mis-conceived and misunderstood.

The writers of the records in which the fragmentary teachings of this science have been preserved, and through whose context they have been interpreted, were in the hands of spirit guides and looked at all teaching from the supernatural point of view.

Hence, as Kabbalists, they were spiritualised, and spiritualising teachings denaturalised the primitive natural science they had received. Denaturalised and spiritualised it. Did this under the guidance of spirit teachers. But their great veneration for the primitive Kabbalah caused them carefully to preserve the fragmentary teachings they had received in the formulas in which they had been handed down, and to incorporate the same in their writings.

These fragments embody the principles of the primitive natural Kabbalah. And from the teaching of these fragments it is learnt that natural science lies at the root of the supernatural science of the Hebrew Scriptures.

When the writings of the teachers of the Egyptian and Eastern esoteric systems, as far as these are accessible to the outside world, are examined, analogous fragments embodying a precisely similar teaching, often conveyed in the same formulas, are found incorporated in their text.

Hence, it is only reasonable to affirm that a primitive natural science was held by the teachers of man, whoever those teachers may have been, before any of the esoteric systems of teaching now known to the world were in existence or had been reduced to writing.

Moreover, another remarkable fact comes out under investigation—that in the writings of the several esoteric schools, in which they have been preserved, the teachings of the primitive natural science of man have been similarly misconceived and misunderstood; and, as a consequence of this, denaturalised and spiritualised.

Hence it is hardly possible to doubt that the aim of the founders of these systems was to denaturalise, supernaturalise and spiritualise the primitive natural science handed down to them by tradition from the earliest teachers of man. Whether they were right in so doing, and acted with deliberation and in furtherance of a set purpose, or were the unsuspecting victims

of a subtle delusion, is a question as important as interesting—a question the materials for solving which are fortunately within reach.

I wrote the papers on “the Genesis of the Soul” because I thought an account of the primitive teaching on subjects which, through the agency of Spiritualism, are rapidly becoming vital questions, would be interesting and might be suggestive to the readers of the *Spiritualist*.

I called the authors of this primitive teaching the Kabbalists and the system itself the Kabbalah because I learnt it from the writings of those who so called themselves and their science; but I stated at the outset the character of the science I was summarising, and most certainly did not claim that it had any special value as an authoritative teaching; and I leave it to the unprejudiced readers of the *Spiritualist* to decide whether I put it forth in an aggressive spirit. When the concluding parts are in their hands they will be able to form a judgment on it as a whole, and consider whether I have been dealing with a theory I have devised, or giving expression to a system that has long been waiting to be freed from the parasitic growth preying upon it. Should it then be desired and the Editor be willing to spare the necessary space, I shall be ready to furnish my authorities for every statement I have advanced, with my reasons for attributing to the several teachings the antiquity I claim for them and interpreting them as I have done. But I think it would only be the part of wisdom to consider the value of the doctrines as doctrines, as well as their relations to modern science and to the primitive, the spiritualised, and the occult Kabbalah before making any such inquiries.

It will doubtless be new to some readers of the *Spiritualist* to hear of this threefold Kabbalah. There are in reality three sister Kabbalahs whose roots combine, after the manner of the oracles of old, in the same formulas. But these are sisters in this sense, that the later has, in each instance, despoiled and supplanted its predecessor, even as Jacob despoiled and supplanted his brother Esau; first through appetite robbing him of his birthright, and then through fraud depriving him of his blessing.

What has struck me most in the primitive Kabbalah is its great simplicity. It is the only doctrinal system with which I am familiar that places all on an equal footing. The only one that asks for knowledge from none; and offers it to those who desire it—not as a

means to an end, but to teach them the meaning and value of their own lives and so enable them to understand why it is that the future depends upon the present; why the life to come will be a realisation of the life that is.

I did not think till now that any instructed person could confound with modern opinions, a system which, leaving no room for the theory of gravitation, not only localizes a central sun, but claims that two intermediate solar bodies intervene between this central and the actual visible sun; and then affirms that these several suns were the primary agents in the Creation—carrying it on, after first originating the planet, by introducing in succession inorganic, organic and psychic cells into the developing planetary body; and that finally declares that spirit and matter were the localised agents through whose interaction the visible work was carried on—the ultimate formation of the soul of man, of spiritualised substance being the end in view.

But we live and learn.

Is it possible that an Initiate can so misunderstand the principles of modern science and be so incapable of appreciating the teachings of ancient wisdom?

Would an Adept have so compromised himself?

M. D.

26th March, 1881.

THE KABBALAH.

BY C. CARTER BLAKE, DOC. SCI., LECTURER ON COMPARATIVE ANATOMY AT WESTMINSTER HOSPITAL.

Permit me to thank J. K. (who is unknown to me) for his remarks in *The Spiritualist*, and to indicate a few works that may enlighten those persons who are seeking for occult knowledge in Hebrew tradition.

Without pretending to see further into a millstone than others, or to have any special knowledge on the subject, I may point out a few good books I have seen.

Firstly, let me mention "*The Kabbalah; its doctrines, development, and literature, an essay.*" By Christian D. Ginsburg, LL.D. 8vo. (Longmans) 1865.

Secondly, I may indicate the exhaustive articles, "*Kabbalah*" and "*Sepher Jetzirah*" in my friend Dr. K. R. H. Mackenzie's *Royal Masonic Cyclopædia*. 8vo. London, 1877, pp. 369-399.

Thirdly, some important notes will be found from the pen of Mr. Tyrrwhitt-Drake, in Burton's *Unexplored Syria*. 8vo. London, 1872, vol. ii, p. 295. I am very sorry that the manuscripts that Mr. Tyrrwhitt-Drake

placed in my hands on the Sephardim of Syria are now probably lost, and were never published to the world.

Fourthly, reference to some of the following books may set some of your readers thinking.

Sal. Munk. *Mélanges de philosophie juive et arabe*. German translation, Leipsig, 1852.

A. Nager. *Die Religions philosophie des Talmud*. Leipsig, 1864.

Pistorius. *Artis Cabalisticæ Scriptores*. Basel, 1587.

Rosenroth. *Kabbala denudata: seu Doctrina Ebraeorum transcendentalis et metaphysica atque theologica*. Surzbach, 1677.

Ad. Franck. *Système de la Cabala*. Paris, 1842.

H. Joel. *Midrasch ha Sohar*. Leipsig, 1849.

Soadja. *Religions and Dogmas*. Leipsig, 1845.

Bahja Ben Joseph. *Duties of the heart*. Naples. 1490.

Abraham ben David ha Levi of Toledo. *The Sublime Faith*. Frankfort, 1852.

Moses Maimonides. *Guide of the Doubting*. Paris, 1856. [The French edition is most handy].

Of course I am merely giving a few books, as an exhaustive bibliography of Cabbalistic literature already exists in MSS., and is accessible to those who care to inquire into the subject. For superficial inquirers I would merely recommend the perusal of pp. 419 et seq. of F. Ueberweg's *History of Philosophy*, vol. i, 8vo London, 1875, and a collation of the authors cited by him, will occupy most people for a few years.

THE MEDIUMSHIP OF A BABY.

To the Editor of the "*Religio-Philosophical Journal*," Chicago.

Sir,—Since you have frequently urged people to send authentic accounts of remarkable spirit phenomena, I have at length yielded to the oft repeated solicitation of friends to prepare for publication a full and correct account of a singular manifestation that occurred in my family through the mediumship of an infant daughter only four weeks old. Though years have passed since that event, memory retains clearly cut lines of its most minute particulars. My family were residing at the time in Beloit, Wis., where many people still remain who can fully corroborate my statement. The date of the occurrence was June 22nd, 1864; the time about eight o'clock p.m. It was one of those balmy evenings in early summer when the

air is laden with the delicious odour of roses, and every passing breeze scatters fragrance alike on rich and poor, gaily singing with perfumed breath of the boundless benevolence of nature. The moon, full-orbed, looked calmly down upon us, filling every possible nook with great lustrous floods of shining beauty. The tender green of nature's beautiful apparel as yet unstained by time, was as fair and suggestive of full fruition, as the little life so tenderly cherished in our household. This dear child came to us bearing the special love of angels, as the preceding May had commemorated the birth into spirit-life, of our darling daughter, Clara, scarce two years of age. Our baby bore the sweet name of Lily May, one given her by the angels in this wise. When she was but three days old, I became entranced and witnessed a most fascinating ceremonial of christening. No traditional water nor sign of the cross consecrated the union of this new life, and a name which was an appropriate symbol of her sweet spirit: but immediately on entering the superior state, I saw approaching, a troop of fairy infant spirits, fifteen in number, and led by her little sister Clara, bearing in her hands a beautiful wreath of flowers composed of wild wood violets and lilies of the valley. Just over the brow where the wreath was broadest, a waxen leaf from a species of fragrant white lily was twined in like a scroll, and across which in gleaming golden letters of light shone the name, Lily May. The gentle voice of my spirit mother, who was also present, said to me, "My child, this is the angel name of your babe, and its significance is this: her spirit will be as sensitive to an impression as a spotless lily to a stain, and her buoyant nature shall always retain the freshness of May." That sweet vision is one of the hallowed memories of the past, and as its heavenly light and lovely forms faded from my sight, I knew that we should only remember our beautiful Lily, as blooming in the genial Summerland.

The days sped on, and four weeks later, on June 22nd, at approaching twilight, our little Lily had folded the petals of outer consciousness and slept. My friend, Mrs. Sarah J. Darrow (with whom we resided) held the infant in her arms, and as she laid her on the bed, I stood beside her, and saw the sudden appearance of a soft yellow tinted light fall upon the white counterpane near the child's head, and about the size of a penny. We saw the light simultaneously and began to search for the cause, supposing it to be some reflected

light, as the moon shone brightly enough to mock us with mimic day. We covered mirrors, closed doors and searched diligently, calling to our aid several friends, both ladies and gentlemen, who chanced to be in the house. During the time spent in this search, the light had concentrated to the size and radiance of a star of the second magnitude, and there it glowed and scintillated like a diamond under a strong light, for five long hours subject to examination by the throng who came to gaze on the wonderful phenomenon. In the brightest lamp-light possible still it shone on beside the sleeping infant. Place the hand above the light and it was hidden, thus destroying the theory of reflection; but lift every article of bed-clothing underneath, and still it remained till a few minutes before one o'clock A.M., when it began to fade; it quivered, flashed back a bright adieu for a moment, and was gone.

I will add that wherever the child was moved the light followed, proving that it could not have been the result of material substance, prearranged. So strong was the light that if an object were placed within its sphere, the radiations would extend for a distance of three inches. I will simply add that our fair, frail lily-bud was, after four months of earth-life, transplanted to celestial gardens, where the spirit blooms in supernal beauty; and my highest happiness flows from the knowledge that my lovely daughters await me in higher life, to add a new and tender significance to the holy name, mother.

EMMA F. JAY BULLENE.

New York.

THE LAST SONG.

I.

Sing me once more with silver voice your song,
Dear love, whilst in the gloaming here I lie,
In murmured melodies full sweet and long:
Let no tears fall, nor deep in your heart sigh,
To mar this sweetest sound
Filling the air profound.

II.

Beyond green hills the gold and crimson light
Lies low seen 'twixt a screen of purple air;
Pale great grey shadows of the coming night
Steal softly o'er the azure sky and fair.
In fretted light and shade
The day is quick to fade.

III.

So sing me sweetly ere the eve has fled,
Ere shapeless spectres stand between us here,
With chilling presence of the silent dead,
Filling my soul with numb and nameless fear
Let strange strong hopes of rest
Fill full my craving breast.

IV.

Sing o'er and o'er of those dear days and dead,
 With light of youth and young love laughing bright :—
 Ere roses died and summer's sweet hours fled,
 Into close chill confines of endless night—
 Of blind bliss that we two
 Drank deadly deep and true.

V.

While you sing love, the burdens of past years
 Fall from my life, and my wild weary heart
 Throbs brimfull with woe's weight of silent tears :
 From my sad soul sore sorrows swift depart,
 I fain would lay my head
 Among the dreamless dead.

VI.

Like softest music tremulous and low
 From rich delight, heard from far distant shore
 Above the opal waters murmured flow,
 Sing sweet and long, I may not hear you more.
 I think upon my sight,
 Has crept eternal night.

VII.

Sing on whilst far the fair earth from me fades,
 Let this sweet song sound tender in my ears,
 Hushed dim and muffled by fast falling shades
 I fain would ceaseless hear it through all years
 Of my quick coming sleep
 Unutterably deep.

From "*Songs of Passion and Pain*," by E. WILDING.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinion diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

THE KABBALAH.

Sir,—I have read with exceeding interest the papers of M.D. entitled "*The Genesis of the Soul*," and feeling quite sure I was refreshing my soul from the very fountains of wisdom, I carefully saved the papers with the intention of studying the subject more deeply. But alas! J. K. has destroyed my castle of cards, and I find myself still athirst for that occult wisdom possessed by the Kabbalists, and which I fear it is hopeless for individuals like myself to procure, except through the charitable labors of such a being as M.D., who will condescend to publish in small portions the studious gatherings of years of close reading.

I felt so grateful to M.D. for his generous contributions, and devoured the weekly portion of soul-food thus graciously given, with the avidity of one starving for what I suppose the spirit within has grown old enough to demand. But as I do not know where or how to procure such food, I have been forced to content myself with the meagre supplies which have occasionally drifted my way.

It would be an act of exceeding great charity to me, and perhaps to other poor, starving ignoramuses, similarly situated, if J.K. would kindly condescend to teach through the columns of the "*Spiritualist*," somewhat of the "*Divine and true Kabbalah*," as he terms it. It would be a beautiful, and kindly, a great and noble action, well worthy to be performed by J.K., or any one of those rarely favored few who possess such rich stores of knowledge from which to supply those who are in want.

I almost tremble in my shoes to accost, even indirectly, the terrible J.K., after his fulminatory *critique* upon

M. D.'s amiable efforts to enlighten the ignorant. I feel as if a glance might annihilate, a word crush such a pigmy as I am; and yet hunger makes one bold, and I venture humbly to beseech of J.K. a little of that food of the soul he has so plentifully stored away in the recesses of his mind, to be treasured with eternal gratitude by
 MNEMOSYNE.

March 29th, 1881.

THE ASTROLOGERS AND THE CZAR'S DEATH.

Sir,—We hear a great deal of the fulfilled predictions of astrologers when they happen to make a lucky hit.

This is what Raphael says about the Czar :—

"From the positions at birth I judge it beyond doubt that he will die a natural death, in spite of the plots and machinations that may be used against him."

Zadkiel is more cautious. In February, 1881, he says the Czar "will be in personal danger" at the end of the month. In March he says the Czar "will be in some personal danger about the 6th inst."

In May he is to gain something but it will be "attended by danger" and "June will be a dangerous month for the Autocrat."

July also is ominous of "defeat and personal danger" to the Czar.

Raphael should take a leaf out of Zadkiel's book in future. On the principle of predicting evil sufficiently often some prediction is likely to be fulfilled.

VERAX.

DR. SLADE, according to news received from him just before going to press, is in Washington, where he has been giving *séances* with his usual success.

SPIRITUALISM IN MARYLEBONE :—Next Sunday at 7 p.m. Mr. Ivor MacDonnell will lecture at the Quebec Hall, 25, Great Quebec Street, on "*The Gospel of Jesus*." On Tuesday a vocal and elocutionary entertainment will be given in the same place.

SUNDAY SERVICES :—Every Sunday evening at seven o'clock, services in connection with Spiritualism are held at the Ladbroke Hall, near Notting Hill (not Notting Hill Gate) station of the Metropolitan Railway. Sometimes Mr. F. O Matthews gives some of his clairvoyant tests at these meetings.

CENTRAL CRIMINAL COURT :—At the Central Criminal Court last Wednesday, before Mr. Justice Hawkins, upon the application of Mr. Addison, Q.C., who appeared for the Defendant with Mr. Besley, and with the consent of Mr. Montagu Williams, who appeared for the prosecution, the trial of Susan Willis Fletcher for the alleged defrauding of Mrs. Hart-Davies of jewellery of the value of £10,000, was specially fixed for Monday next at half-past ten o'clock. *The Echo* says :—"The husband of the prisoner, James Fletcher, and another person, named Charles Morton, are indicted on the charge, but they have both absconded, and the female defendant will be put upon her trial alone. The indictments are of very great length, and contain a great number of counts. In some of these counts the defendants will be charged generally with conspiring together to obtain the jewellery by means of divers false pretences. In other counts they are charged with inducing the prosecutrix, by divers false and fraudulent pretences, to execute a certain valuable security, called a deed of gift, with intent to defraud. In separate counts the defendants are charged with conspiring together to injure and defraud the prosecutrix by inducing her, by false pretences, to make a will in favour of the female defendant and her husband."

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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

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

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 Medium 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 Akakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

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

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

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

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

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

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

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

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

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

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

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

APPENDICES.

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

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

APPENDIX C:—Admissions by John Nevil Maskelyne and other professional Conjurers—Houdin—Jacobs.

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

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