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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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A SIXTH SENSE?

BY FRANK PODMORE (B.A., OXON).

"While doctors thus differ, we may be excused for leaving their various hypotheses alone. It is the facts alone that are important." These words occur in a review of Professor Heidenhain's "Animal Magnetism," published in a contemporary in December last. Now the view here expressed may be met with an unqualified denial. In the first place, a fact, as opposed to hypothesis, is not a fact at all. In this sense there is no such thing as a fact; and, if there were, we could not speak of it, or reason of it, or even think of it; we could only feel it and forget it. Facts are like consonants, they cannot stand by themselves. Whatever we choose to call a fact is really a certain amount of "facts," that is, of momentary feelings, bound together by an infinitely delicate and never-again-to-be-disentangled web of comparison, memory, and inference, all which things, being processes of the mind, are properly theory. We call a coal-scuttle, for instance, a fact. But what, in truth, is a coal-scuttle? Just a mass of various colours—that is, a number of simple feelings of a certain kind, joined with previous similar feelings revived in the memory: to these we add the memory of certain feelings of a wholly different kind, those of touch, in considerable variety; we bind them all together by comparison or judgment, declaring that they are, or are not, like the feelings we have experienced before; we suffer them to be welded by association and repetition into a compact and indissoluble mass, and we then draw the wholly unwarrantable conclusion that all the feelings proceed from some thing—from one thing. We call the thing which we have thus woven out of our own minds a coal-scuttle, and proceed to talk grandiloquently about wanting facts, not theories. In truth, what else is a fact, but a theory which has received general assent, and has so become legal tender. We are, after all, in the position of a country which has only a paper currency. It is true our currency is strictly limited in amount, and by no possible means to be imitated. A man can't forge coal-scuttles with the same ease as bank-notes. And if we choose

to call a piece of paper "five pounds," so long as we get everybody else to take it at the same valuation, we are none the worse for lacking gold, and will very soon come to believe in its intrinsic value ourselves. It answers admirably for domestic circulation. But when we wish to embark in foreign commerce—say with the spirit-world—we are forced to examine into the nature of our securities. And I am afraid, if we are honest about it, we shall have to confess that all which we have to barter is the sufficiently valueless paper of which our vaunted currency is composed.

But even in the commonly understood sense of the word fact, surely so experienced a Spiritualist as the writer of the review in question—denoted by the symbols W.S.M.—must acknowledge, that the great mistake of Spiritualists, so far, has been just this, that they have gone on collecting facts far too exclusively. We don't want to have it proved over and over again that, under certain impossible conditions, a coal-scuttle has been placed on a drawing-room table—"the thing itself is neither rich nor rare." What we do want to know is how the devil—or psychic force—it got on to the table. But we go on collecting facts of the coal-scuttle order, as if we were preparing for a "corner" in spiritual phenomena, and hoped, when mediums shall be extinct, to retail them at greatly advanced prices, as the Chicago merchants last year retailed pork. Seriously, would not our time be better occupied in comparing, testing, and binding together the facts that we have collected, rather than in adding fresh phenomena, in themselves meaningless, to our already unwieldy stores. It may well be said, that our first concern is to ascertain the truth of communion with another world. But, that done to the individual satisfaction—for, as things are going it will never be to *more* than the individual satisfaction—the whole process has to be gone through afresh, with infinite unrest, and weary spending of labour and thought, by each new-comer. Might it not seem desirable that men should devote themselves to the task of comparing together, and, if possible, explaining new things by the old. Spiritualists are ready enough to accept new phenomena; the mischief of it is, that, instead of attempting to account for them, they are content to label them "spirit" or "psychic force," and then forget that the things are, after all, only *labelled*, and not explained. On the other hand, men of science commonly refuse to accept new facts, or at any rate to spend

much thought upon them until they have got a pigeon-hole ready to receive them. Could we but combine the two methods—could we get hold of a Spiritualist, who was, at the same time versed in physiology, or could we by any means inoculate a physiologist with a rational interest in Spiritualism, what great results might be achieved. It seems likely that we should even so fail to explain all, possibly even any but the very simplest of the abnormal phenomena called Spiritualistic, but we might at least define the limits of Mundane and Spiritual science. If we have, indeed, soul senses as well as bodily senses, it is a great step in advance if we can so much as point out where the province of the latter ceases, and where only the perceptions of the soul are active. At any rate, when a physiologist like Haidenhain is at some pains to construct a neat little pigeon-hole for us to keep a certain number of facts in, we need not go out of our way to tell him that we should much prefer the facts without the pigeon-hole.

These considerations, and many more, occur in reading the description and attempted explanation, by the late Mr. Serjeant Cox, of the phenomena of clairvoyance and supersensuous perception. These phenomena are of course familiar, by repute at least, to all Spiritualists: so that I need but briefly allude to some of the cases described, on apparently indisputable authority, by Mr. Cox. The Clairvoyant or Somnambulist—his eyes being firmly closed and bandaged, or, if open, insensible to light, as shown by sufficient tests—distinguishes the colours of books and cards; guides himself in perfect accuracy through a room or crowded market-place: can perceive events taking place in a room across the street: runs with unerring speed upon walls and housetops: writes a sermon and corrects what he has written: perceives the approach of a person a mile distant, or the action of a servant in a room over the patients' head.* Further, he will frequently read the contents of closed packets, or a given page of a closed book: in playing at cards will know all the cards in his opponents' hands, as well as his own.† Occasionally ‡ the Clairvoyant will, under certain circumstances, be enabled to see the contents and present arrangements of a room unknown to him, and situated hundreds of miles distant, and this, apparently, not by any power of thought-reading; as he frequently describes what is not expected nor even

* Mechanism of Man vol. II. pp 139—147. † Op. cit. pp 165 et seq. ‡ pp 219—223.

credited, by those present, though subsequently found to be true.

It is to be noted that this power of supersensuous perception is ordinarily, though not, it would appear, invariably, associated with an abnormal physiological state of the subject. To this state—or states, for until the attention of scientific experts has been more closely directed to the matter than has hitherto been the case, it does not seem possible to determine accurately whether there are several distinct physiological conditions here confounded together, or simply various degrees of one—the different names of somnambulism, hypnotism, trance, mesmeric or biologic state, and many others, have been at various times applied. The characteristics of this polyonomic condition appear, from the descriptions given, to differ very widely in various subjects; but, speaking generally, the following phenomena are observable. (1) The total abolition of all power of conscious vision. Sometimes the eyes are closed and the pupils turned inwards and upwards, so that no impressions from without can possibly reach them. Sometimes the eyes are wide open, but motionless, the pupils directed straight in front of the patient. Their insensibility has in this state occasionally been tested by bringing a lighted candle so near to them as to singe the eyelashes. (2) A more or less complete indifference of the senses of hearing and touch to all ordinary stimuli—an indifference frequently so complete that a pin may be driven into the flesh without exciting any movement. (3) A more or less perfect control of the voluntary muscular system. The somnambulist will frequently not only perform the actions appropriate to his normal condition, but will execute feats of strength and agility which he has never been known to attempt when awake.

(To be continued.)

SEVERAL items of interest we are obliged to keep over, from want of room in this number of *The Spiritualist*.

Next Sunday evening at seven o'clock, Mr. Veitch will address the Marylebone Society of Spiritualists, Quebec Hall, Great Quebec Street, on "The New Testament." On Wednesday evening, Mr. F. O. Matthews will officiate.

THE first annual report of the London Society for the Abolition of Compulsory Vaccination, has just been issued. Among the managers are Mr. W. Tebb, Mrs. Louisa Lowe, Mr. A. C. Swinton, Mrs. Caroline Spear, Mr. W. S. Godbe, Signor Damiani, Mr. W. H. Terry, Mr. William White, Dr. Alexander Wilder, Dr. Garth Wilkinson, and Mr. Spencer Hall. The honorary secretary is Mr. Walter Hasker, Gray's Inn Chambers, 20, High Holborn, London.

THE PSYCHICAL HEALING OF DISEASE.

No. III.

THE MEDICAL EXAMINATION OF APPLICANTS FOR CURE BY THE ROYAL TOUCH—THE METHOD BY WHICH PATIENTS OBTAINED ACCESS TO CHARLES THE SECOND—THE CHURCH OF ENGLAND SERVICE USED AT THE HEALING—ITS ORDERLY AND DECOROUS NATURE—DR. BROWNE'S ARGUMENTS FOR STIFFNECKED DISBELIEVERS.

The curing of the King's Evil by the royal touch, whereby no doubt true mesmeric healing powers were brought into play, by no means took place amid surroundings of ignorance and superstition. In the days of Charles I and Charles II, the patients underwent a preliminary medical examination to make sure that they were really suffering from the disease, and carefully-tested as well as accurately certified cures were collected and published. I will give in his own words, an account of the method of treating patients, written by Dr. John Browne in the time of Charles II, as set forth in his "Treatise of Glandules and Strumaes, or King's-Evil-Swellings, Together with the Royal Gift of Healing, Or Cure thereof by Contact or Imposition of Hands, performed for above 640 Years by our Kings of England. . . . By John Browne, One of His Majesty's Chirurgeons in ordinary and Chirurgeon of His Majesty's Hospital. . . . London: Printed by *Tho. Newcomb* for *Sam. Lowndes*, over against *Exeter-Exchange* in the *Strand*, 1684." As the author critically described and published that which took place in his own day and generation, his account may be trusted. He says in Book III, beginning at page 83:—

"We come now to shew the Manner and Form of His Majesties [Charles the Second's] Gracious Healing, wherein we shall present the Ceremonies thereat used; in which Discourse we must acknowledge His Religion, Piety, Charity, Clemency and Humility, appearing as so many Gems belonging to His Royal Person; into whose Sovereign Hand, above all His People, is this most Divine Gift settled and confirmed, the which He exerciseth as frequently as He pleaseth, being either supplicated thereto by some of His Nobles, or of the Poor themselves who are thus afflicted, which He performs both by publick and private Healings: And as a signal favour of Him herein, He never makes any exceptions of Persons, being either Young or Old, Rich or Poor, Beautiful or Deformed, every of which do receive a like share of His Sacred Touch.

"And that none may approach His Royal Presence but such as are really troubled with

the Evil, several Officers are appointed for this great Ceremony; amongst the first of which are His Majesties Chirurgeons in waiting, who are to take in Certificates, and deliver out Tickets in order to a Healing or Healings; where this following method is to be observed.

"No Patient having this Disease should come to the Chirurgeons for a Ticket, without he or she brings with them a Certificate, signed and sealed under the Ministers and Church-wardens Hands that they were never before Toucht by His Sacred Majesty. And that no Person whatever may lose their labour, as a very proper Experiment by way of prevention for the future of any further Cheats by counterfeit Certificates and the like, great care would be taken of the method of Certificates, and their form; for as these are the only proper Instruments to procure Tickets, so they should also come with that just conduct which may defend the Bearer, and preserve the King's Gold."

Dr. Browne then suggests methods for facilitating the obtaining of tickets, and avoiding the delays which occurred in his time in obtaining access to the surgeon. Some of the patients, by means of false certificates had received the royal touch more than once, sometimes in the desire to be cured, sometimes to obtain more gold medals, which they were occasionally shabby enough to sell when obtained. After speaking of the duties of the surgeon, Dr. Browne adds:—

"The next Person which comes in order, is the Clerk of the Closet to His Majesty, who is the only proper Person for keeping of His Majesties Gold, used both at private as well as Publick Healings, he being Check to the Chirurgeon. The great Master of this Office, is the Right Reverend Father in God, *Nathaniel*, Lord Bishop of *Durham*, who always being in waiting, doth present to His Majesties Sacred Hand upon his Knees, such Gold as is delivered out to every diseased person; under whom Mr. *Tho. Donnelly*, His Majesties Closet-keeper, doth also attend with Gold on his Arms ready strung, and likewise doth present the same to the Clerk of the Closet; his Office being also to take an account from the Chirurgeon how many Medals hath at every Healing been disposed of by His Majesty, and to have the same signified under the hand of the chief Chirurgeon in Writing in his Register Book, which he keeps on purpose for the same use, with the day of the Month and the date of the Year,

and the numbers of them that have been Healed: He also, as I am well-informed, doth give a Receipt to the Exchequer for all the Gold he receives, to balance the Privy Purse; so that from his Office a true and just account may yearly be given in, how much Gold the King doth expend on this charitable Office, and how much is annually received for this purpose, a draught of which ever since his being in this place, I have with his careful assistance, given at the end of our Discourse of the Evil.

"Thus much of these Persons and their Places.

"The Tickets being delivered out, His Majesty does generally appoint his day of Healing, of which the Chirurgeon is to acquaint those who are to be Touch'd, the which for the most part does happen on Sundays; but whether on Sundays or other Days, it matters not much, the effects of his cure being as good at one time as at another. The Day being come, before His Majesty doth approach to His Royal Chair, which is generally after Morning Prayers, the Chief Officer of the Yeomen of the Guard doth place the sick People in very convenient order for their approaching the King without trouble or noise: The which done, His Majesty enters his Royal Chair uncovered, at whose beginning there are generally two Chaplains attending: One of which reading the Ceremonies appointed for this Service, His Majesty all the while being surrounded by his Nobles, and many other Spectators: The sick and diseased People being kept back by the Chirurgeons till the appointed time, where after having made three Obeisances, they do bring them up in order. The chief in waiting delivers them one by one to the King to be Touch'd; the which done, the other takes him or her from him, and this method is used throughout the whole number which comes to be Healed.

"The whole Method is as followeth. The Chaplain thus begins: The Gospel written in the 16th Chapter of St. Mark at verse 14. *Jesus appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief, and hardness of heart, because they had not believed them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all creatures, he that believeth and is baptized shall be saved, and he that believeth not shall be damned: all these tokens shall follow them that believe. In my name they shall cast out devils,*

they shall speak with new tongues, they shall drive away serpents. And if they drink any deadly thing it shall not hurt them. (Where the infirm Persons are presented to the King on their knees; the King lays his hands upon them). They shall lay their hands on the sick, and they shall recover. The which Saying is continued between every Healing of His Sacred Majesty, till all the Sick be Touch'd by him; the which being finish'd, he begins this following part.

"So when the Lord had spoken unto them, he was received into Heaven, and is on the right hand of God. And they went forth and preach'd everywhere, the Lord working with them, and confirming the Word with miracles following. The which done, he begins the Gospel written in the first Chapter of St. John, ver. the first: In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God, all things were made by it, and without it was nothing made which was made: in it was life, and the life was the light of men, and the light shined in the darkness, and the darkness comprehended it not. There was sent a man from God, whose name was John, the same came as a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. Here the Chirurgeons come up the second time, making their three obeisances as formerly, where the Clerk of the Closet on his Knees doth deliver to the King his Gold ready strung upon a white Silk Ribband; and when these following words come to be read, the King puts over the Gold.

"That Light was the true Light, which lighteneth every man which cometh into the World.

("Here again they are presented to the King, and the King puts the gold about their necks.)

"This running through the whole course of the Ceremony, which words are continually repeated between every one which receives the Gold. This being finished, These following words are read: *He was in the world, and the world was made by him, and the world knew him not; he came amongst his own and his own received him not; but as many as received him, to them he gave power to be made Sons of God: even them that believed on his name, which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh and dwelt amongst us, and we saw the glory of it, as the glory of the*

only begotten Son of the Father, full of Grace and Truth.

"This being finished, the Chaplains, with the rest of the people on their knees, do pronounce these Prayers.

"Vers. Lord have mercy upon us.

"Resp. Lord have mercy upon us.

"Vers. Christ have mercy upon us.

"Resp. Christ have mercy upon us.

"Vers. Lord have mercy upon us.

"Resp. Lord have mercy upon us.

"Then the Chaplains read the Common Prayer; viz.

"Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

("These answers thereto made by them that come to be healed.)

"Vers. O Lord save thy servants.

"Resp. Which put their trust in thee.

"Vers. Send help unto them from above.

"Resp. And evermore mightily defend them.

"Vers. Help us, O God our Saviour.

"Resp. And for the glory of thy Name, deliver us, be merciful to us sinners for thy Names sake.

"Vers. O Lord, hear our Prayers.

"Resp. And let our cry come unto thee.

("Then the Chaplain reads this Prayer following.)

"O Almighty God, who art the Giver of all health, and the aid of them that seek to thee for succor. We call upon thee for thy help and goodness, mercifully to be shewed to these thy servants, that they being healed of their infirmities, may give thanks to thee in thy Holy Church. Through Jesus Christ our Lord. Amen.

"This being finished, His Majesty having by my Lord-Chamberlain, or in his absence the Vice-Chamberlain, and two other Nobles, brought up Linnen, and the Bason and Ewer to wash his Hands, he takes leave of the people, and they joyfully and thankfully do every one return home, praising God and their good King; and when this method is apparent to all men, and carries with it the greatest truth imaginable, what man of Sense, Religion or Honesty can there be, which shall dare to deny the truth and efficacy thereof, being both glorious and praiseworthy? considering that the Liturgy used therein is holy, the simplicity and reverence of the Ceremonies thereof being performed

with all decency, the person who performs this being hereto constituted by a Divine permission, performing it without any appearance of superstition; the Author of the whole Work being the Holy Spirit, and this Gift arising thence with both its use and fruit. Here's nothing but Benediction and Prayers for the recovery of the Sick, Imposition of Hands, and Contraction of Health,* the same Ceremony used as is used at Baptism, the putting over the Gold being but as a Sacred Gift and Pledge of His Charity. In the whole, there is nothing but God worshipped, Christ venerated, and poor Christians cured, without any Figments or Cheats of Black Arts, Invocations of Evil Spirits, Characters, or the like delusions, all which I hope may not come short of an English Miracle. How therefore should all true English-men, and Sons of the Church, adore, and have in high reverence that great Sovereign, who can give ease to the Diseased, by his Touching such as are not only despicable to view, but fetid to smell, who makes no difference, as I have already shown, between Great and Small, Peer and Peasant, Delicate or Deformed? What therefore can there be which might not make the most Ungrateful Man change his rude temper, and sweeten it with a better belief? Let all the World therefore admire our English Monarch, who can by His Salutiferous Gift distribute Health and Comfort to all His diseased Subjects, not performing this in corners, but in the publick view of all His Subjects, in His Royal Palace, and in places appointed for Divine Worship, and in the Holy Sanctuary. And this I hope may be a convincing Argument enough against any Gainsayer or Dissenter whatsoever, who are neither kind to themselves, or civil to others."

In old editions of the English Book of Common Prayer, the Healing Service was varied at different times. The Catholics had previously a somewhat similar service.

CLAIRVOYANCE IN PUBLIC.

A few evenings ago, Mr. F. O. Matthews described at a meeting of the Marylebone Society of Spiritualists, 25, Great Quebec Street, London, some clairvoyant visions.

He said: I see a person with a high forehead, dark hair, dark eyes, roundish features, taller than the medium. He gives the name of William Cox.

Here a lady began crying, and a gentleman sitting by her side said that Mr. Matthews had accurately described her brother.

Mr. Dale, honorary secretary, remarked that the lady had never attended at the hall before.

Mr. Matthews: I see a child near you overlaid with flowers; a little girl with dark hair, blue eyes, fair skin; I think she died when she was about three months old.

The lady addressed responded: I don't know her.

Mr. Matthews (to another lady near): Who's William? Do you know William? He is still living.

Answer: Yes.

Mr. Matthews: The little girl says she comes for you.

Response: She was older than you state.

Mr. Matthews: She says she comes near her brother to assist him. [*To another lady*]. Do you know Edward?

"Yes."

Mr. Matthews: He says, "Mother, I am here."

"That's quite right."

Mr. Matthews: With the child is a spirit whose hair is brown, eye sunken, cheek-bones prominent; she stands by his side, and does not say who she is.

A gentleman sitting next to the lady said: "We know."

Mr. Matthews (to another gentleman): Do you know John Warren?

"He is my brother."

Mr. Matthews: He says that this morning, about ten o'clock, you thought much about coming here tonight, and from that hour, at different times during the day, the thought has worked upon you. You come wanting information about private matters. Is it so?

"It is so."

Mr. Matthews: Let me take your hand and see if I can answer you. You have mixed your questions in your mind. There is a letter. There is a letter, and you want to know how you will be "finally cast," and the pecuniary results. The influence of the thing will produce results in the coming month, between the 12th and the 15th, when you will see that what you dreamt of last Sunday evening is true.

"I don't recollect dreaming."

Mr. Matthews: I mean that you were in a reverie on Sunday about things which occurred fifteen years ago. You were sitting in a chair, with a high back, cushioned. Is that so?

"Yes."

* Mesmerism may be defined as "contagious health." W. H. H.

Mr. Matthews: Has the medium ever been to your house?

"No."

Mr. Matthews (to another listener): I see an old lady with a straightish nose; she was paralysed in the left side, but she could get about. She calls herself Elizabeth.

"I don't know her."

Mr. Matthews: Is your name Mary?

"Yes."

Mr. Matthews: Did not your grandmother suffer in that way?

"I don't know."

Mr. Matthews: Sarah is with her.

This closed the proceedings.

AN EXTRAORDINARY STORY.

Mr. Francis O'Malley contributes to the *Grosvenor Magazine* for March (Cattell and Co., 84, Fleet Street, London), an extraordinary narrative which he declares to be true, but adds that he neither solicits nor expects belief.

He states that last summer he was at an evening party at Dr. Langford's, in Mecklenburg Square, London; the others present were Professor James Allen Fullerton, of Philadelphia; Dr. Morris, of the Medical School of Durham University; the Rev. Henry Silsby, Vicar of St. Martin's, Birmingham; Mr. Downing, of Chelsea, and three ladies.

In conversation, Professor Fullerton said that in Camden, just across the river from Philadelphia, was a medium named Jenny McGraw, in whose presence materialised spirits came forth in the light, without any cabinet, a nebulous mist which had formed near her, taking corporate shape.

It so happened by a strange chance that Jenny McGraw was at that moment a servant in Dr. Langford's house, and, to make a long story short, she was asked to sit for manifestations for "investigation." The room was as light as the blaze of five gas jets could make it. After waiting fifteen or twenty minutes:—

"Her head and bust seemed to be enveloped in a dim, thin film of opalescent vapour, which floated free about her, yet was fixed at one point as a wreath of blue smoke sometimes hangs at the end of a good cigar. The point of attachment seemed to be in the neighbourhood of Jenny's heart. She had stopped breathing loudly, and was as pale as the dead; but her face was no whiter than that of Dr. Morris.

"While we watched it—aye, before our very eyes—the vapour that proceeded from Jenny's

bosom grew in volume, and became opaque. It was like a dark, well-defined cloud floating before our eyes, here gathering itself in, and extending itself there, till at last the Shape was perfect.

"You have seen a dim, meaningless object, under a lens, gradually define itself as it is brought into focus, and suddenly stand out clear and sharp. Or, better, you have seen at a shadow pantomime a vague, amorphous cloudiness intensify and take shape as the person approached the screen, until it became a perfect silhouette. Now, imagine the silhouette stepping forth into your presence a solidified fact, and you get some idea of the marvellous transition by which this shadow from a world we know not of, stepped forth into the midst of our little company in Mecklenburg Square.

"I looked across the room at the Rev. Dr. Silsby. He was clasping his forehead with both hands. I have never seen a more striking picture of mingled horror, terror, and perplexity.

"The new-comer was a man of eight-and-twenty or thirty, of fine features and dignified bearing. He made a courteous bow to the assemblage, but, when he saw Professor Fullerton was about to speak, put his finger to his lips and glanced back uneasily at the medium. I fancied that an expression of disgust stole over his handsome countenance when he perceived how unlovely was the gateway through which he had returned to earth. Nevertheless, he kept his eyes fixed upon Jenny McGraw's pallid face, and folded his arms as if waiting."

The narrator then tells how a queenly woman formed out of a nebulous mist in the same way, how the apparitions asked to be united in the bonds of wedlock by the Rev. Mr. Silsby, how that pious man in a state of daze and glamour pronounced them man and wife, how by a sudden impulse he threw into the fire a pearl given him by the man, and how the forms changed into shadowy vapour, which disappeared into the bosom of Jenny McGraw.

Subsequently, according to the narrative, some clue was obtained to the identity of the apparitions. For full details the account itself should be consulted.

THE chair of Comparative Anatomy and Zoology, Westminster Hospital, held by Dr. Carter Blake since 1868, is now vacant.

THE Committee of Management of the Garrison Library, Gibraltar, has passed a vote of thanks to Mr. William Tebb, for the gift to the Library of a copy of *Transcendental Physics*.

MOTHER SHIPTON.

BY WILLIAM OXLEY.

I distinctly remember upon one occasion, about the year 1834, when walking on the Balby Road, Doncaster (my native town, about 30 miles from Knaresborough) with my father, we stopped at a part of the road overlooking Poteric Carr, which had been a morass about two miles square, but then was drained and under cultivation; and, he, pointing to the Carr, said:—"That's the place which Mother Shipton prophesied of, for she said that over that Carr, carriages would go, neither drawn by horse, nor ass, nor mule."

Being curious I asked who Mother Shipton was. And he told me she was "a wise woman" who lived at Knaresborough some time ago.

He himself lived to see the Great Northern Railway carried right across what was, and is, known as Poteric Carr. The incident is as fresh on my memory as though it had been as yesterday.

Higher Broughton, Manchester, April 4th, 1881.

THE GENESIS OF THE SOUL.

PART IV.—THE KABBALISTIC CONCEPTION OF DUALITY IN CREATION.

Spirit and matter, banished according to the Kabbalists from the presence of God, instinctively desire to re-enter the Divine Life.

Sent forth from the divine substance in unstable association to gain more stable relations, they will be restored to the Divine Unity, when, and as, they regain or are renewed, in their own original and proper unity.

Now this unity the Kabbalists held could be regained in one of two ways.

The unity sought was the unity of the Divine substance, with a view to reparticipation in the Divine Life.

In this unity spirit and matter had participated before they were sent forth from the presence of God; and so participating had participated as a unity—a unity in which through forming one with the Divine substance they had formed one with each other.

Spirit and Matter, thus viewed, the Kabbalists considered must have existed in the Divine substance as spiritualised matter or materialised spirit; and therefore must re-enter that substance or regain their substantial condition in that form.

Hence they taught that the spiritualisation of matter, which is the materialisation of spirit or substantial union of either with the other, was the aim of the passive and functional life of God.

This spiritu-materialising function they saw was carried on by organs acting functionally to that intent—organs constituted of a spirit acting through a body.

Of these the spirit created the body through which it was to act. (For spirit is the creative agent, and the recognition of this fact caused it to be personified and addressed by the earlier ritualists, as well as by the latter—as in the "*Veni Creator Spiritus*"—as the Creative Spirit.)

Of these the body re-acting through the uses of life, developed the spirit.

Thus, spirit and matter, as spirit and body were acting in association in these thus constituted organs.

Now these organs were at first unorganised or constituted of inorganic elements.

To this primary class of organs two other classes in due time were added—those of organised and animated being; but in each and all of these spirit and matter were acting in association.

Spirit and matter were brought together in these organs that they might act and re-act on each other.

This action and re-action constituted the functional life of the organ; and by this functional action spirit and matter were constantly given off by the organ in a spiritu-materialised condition or state of substantial union.

But the exercise of this function gradually exhausted the organ, until, at length, unable to continue its specific and proper action, the organic relations between spirit and matter ceasing, the spirit was set free and the material body dissolved; both spirit and matter, the spirit and the matter whose association had constituted the organ, gradually resuming their elemental state, to be again similarly re-associated, and act and re-act in a similar manner.

This applied to and constituted their inorganic relations in functionary organs.

Had what is called the Creation not been super-added to the work, this function would have been discharged solely by inorganic organs in the way described.

But creation was super-added to the work, and this simple was thus made a compound function. And it was the creative character imparted to the work that gave the creative impulse to spirit and caused it to develop organic and animated organs, thus making it "the Creative Spirit."

In this creation spirit and matter were simple agents.

In it the end sought was still the same—spiritu-materialisation or substantial union of spirit and matter, that both might thus be restored to the unity of the Divine Life.

But this substantial union could now be gained in one of two ways.

1. Functionally, as described—through a process whereby elemental substance was produced by organic action.

2. Vitally—when a living being was created through organic use.

Now the aim of creation was twofold:—

1. To give stability to the association of spirit and matter, or cause the temporary union between them to become substantial, that they may be constituted as or included in a substantial union; which was the functional end sought.

2. To individualise this spiritu-material substance in an organised and animated form, or create a living being, a being whose substantial condition would give stability to its vital relations and cause these to be enduring.

The peculiarity of this creation was that while the functioning organs or agents were perishable, their products acquired the stability of which the producers, as producers, were not susceptible.

The effect of this was that man, viewed as the outcome of this creative activity, was an organ in which the two agents, spirit and matter, were in unstable association. And to this his subjection to death was due; for man, as the Kabbalists maintained, was perishable because in him spirit and matter were merely acting in association and had not been brought into the state of substantial union.

Now as an organ the twofold aim of creation was being carried out by him as his generic function.

Spiritu-materialised substance was constantly given forth by him during life.

A spiritu-materialised being was to pass from him at death.

While the two agents, spirit and matter, which by their unstable association had been used in co-operation to produce this double result, dissociated by death passed into a condition of slow dissolution whose outcome was a return to the elemental state.

Such was the Kabbalistic view.

But, according to the Kabbalists, in man a process of selective elimination was going on. An elimination which followed and was determined by the uses he made of his passing life.

The effect of this eliminative action was, as they affirmed, that when the being under

creation in him fitted itself by its life to pass from the perishable to the imperishable state, it was gradually changed by the processes of life, under the guiding and controlling influence of the central sun, or brought into a spiritu-materialised condition, in which its vital organs and organic constitution and relations were so acted on and attempered that at death a living soul—a being created of spiritu-materialised substance and therefore immortal—passed from the animated body to enter into the Divine Life: this passage to the Divine Life being thus gained through, and the fruition of, the natural life, of which it was the fulness and completion.

This living soul was thus, as they maintained, not spiritual by nature—a mere spirit.

Still less was it material—a simple body.

It was a spiritu-materialised being; a being constituted of the one substance which by its characteristic unity they at once recognised as the Divine substance.

This being, in virtue of its constitution, at once passed to the Divine Life, to enter which it had been created; therein to take the active part for which it had been designed.

Only such a being, they believed, could be admitted to the Divine Life.

All others, they maintained, owing to the unstable relations of their constitution, necessarily passed through an ultimate dissolution, back to the elemental state from which they had been derived, to re-enter the order of functional life, until that substantial unity was regained through which alone the passage to the Divine could be reopened to them.

But in man a selection was going on.

Hence only in some men did this change take place.

Only from those who had fitted themselves by their lives for the expected change did the living soul pass from the human to the Divine Life.

This living soul was, such was the Kabbalistic teaching, a spiritu-materialised being, and not a spirit.

It had entered the human form as a spirit in order that during its human life it might be changed, transformed into a living soul, or brought from the spirit to the soul state as a spiritu-materialised being.

This change could only take place in man.

The being under creation had, in all its antecedent embodiments, entered the body as an advancing and passed from it as an advanced spirit.—had always passed from the body as a spirit.

But as a spirit it could not enter the Divine Life, according to the Kabbalists.

All it could do as spirit, as advancing spirit, was—create bodies in which to pass temporary lives in unstable relations—create these by process of generation, as long as the power of so creating was permitted it.

Hence if during its human life it so lived as not to gain the soul state, it passed from this, its final embodiment, at death as a spirit—as a spirit that had failed to fulfil its mission.

But, so passing, it passed out of, and therefore was and remained outside the creative order.

While because so passing and remaining, the faculty of creating natural bodies simultaneously passed from it.

But as a spirit its relations were, necessarily were, as the Kabbalists believed, unstable; so that the only course now before it—a course which it could not avoid, though circumstances might prolong the process—was that of dissolution and return to the elemental state, from which once more to seek, or be passed through functional action to, the substantial unity it has, so far, failed to acquire.

The Kabbalistic doctrine of the duality of creation is thus seen to have been—

1. That spirit and matter were, through the creative processes, recalled to the Divine Life.

2. That they could be brought back to or re-enter that Life in one of two ways; either in substantial union as elemental substance, or in created unity, as individualised, organised and animated personal being.

As a consequence of this they held that the spirit state or spirit world was only an incident of creation, which, after having done its work would be ultimately dissolved, with the planet with which it had associated, to pass in the elemental state, through another cycle of functional action, and so on, this being the only way in which substantial unity could be regained.

The living soul was, in the eyes of the Kabbalists, the designed outcome of creation, the imperishable human, the being sought by the Divine Creator.

Man in his substantial and imperishable organic and organised state, was to be, from the Kabbalistic point of view, the vesture sought through the human, for the Divine.

Hence the Kabbalists held that, just as he had been used in his perishable life as an organ in the passive or functional life of God, so was he in his imperishable state to be an individualised and personal organ of the active Divine life.

That is to say, the Kabbalists believed and affirmed that the human soul was called into being that the Divine Life may be incarnated therein, and the Divine-Human thus constituted.

The Kabbalists further believed that the Divine-Human was to be constituted, like the human, of one being in two persons.

They had seen the sex principle asserting itself from the very outset of the work, and throughout the same, as the active basis on which the whole was to rest.

They had satisfied themselves that the powers, faculties and affections which were brought to maturity in man, had their roots in the instinctive aspirations of spirit and of matter—those aspirations which elemental spirit and elemental matter had brought with them as inherent properties when they passed out of the Divine Life.

They had seen that these powers, faculties and affections tended, of themselves and when left to themselves, to the dissociation of personalities and their resolution into selfish individualities; that love was the only influence that opposed an effectual barrier to this tendency; and that love only gained its completeness in the dual-unity, marriage.

In this dual-unity in its perfect state, where the unity is absolute, they saw that the aspiration of both the members of this unity became identical.

They were aware that generation was a condition of the present relations of life and would cease in the Divine-Human.

But they knew that even in the Divine-Human, identity of substance must be maintained, that unity of aspiration may be preserved.

Hence they considered that the union of the sexes had, in the human, a higher purpose than simple generation, though that purpose was only too seldom realised.

That its intent in man was to bring the two beings thus united, when the conditions of their lives permitted, into one substance, or make them one flesh, that they might be two in one—this that the aspirations of both might be identical.

They looked through and beyond this perishable condition to that imperishable state to which the human was but the passage.

Thus looking on these relations they saw that the two beings so united, were made one that they might pass into the Divine Life as one being in two persons.

Thus looking on these relations they further

saw that all whose unity of being did not commence in the human would gain it in the Divine-Human, when the full meaning of the tie which should, but seldom does, commence on earth would be brought out, as the means by which integral unity of being was gained, that through a perpetuated identity of substance unity of aspiration might be maintained..

Hence the Kabbalists held that, in the Divine-Human, man and woman—the man and the woman who constituted or were to constitute the individual members of the Divine Life—were the two persons of a single created being in which the Divine was now incarnated, that it might be completely identified with the natural, from and through which it was derived.

And they taught that in and through this dual-unity of being—which, as a dual personality, was intended to preserve that identity of substance necessary to a true unity of aspiration—the relations of man and woman will find their specific purpose and full and mature expression, in the Divine order.

M.D.

WHAT TRUTH IS THERE IN ASTROLOGY?

A letter from a believer in astrology, published in the *Pall Mall Budget* of March 12th last, about the conjunction of Mars and Jupiter on the coming 24th of April says:—

"Without going into any details of what most of your readers may call an absurd superstition, there is no doubt that the present aspect of the heavens, still more that to which we are advancing on the 2nd and on the 25th proximo, is such as to strike those who look to the stars for their guidance, with absolute terror. The unprecedentedly close conjunction of the two great planets will be held by such persons to menace kings, rulers, generals, senates, and persons in authority, or of grave and mature age, with serious evil. Nor is the prospect in any way lightened by the close conjunction at the same time of Mars and Mercury—indicating revolts, risings, and hostile movements on the part of the dangerous classes of society We have at any rate enough memory of the past to lead us to call attention to the later date that we have indicated, as one before which the astrologer would find little reason to anticipate success in any Governmental action—not to say that he would feel greatly relieved were the 2nd and 25th proximo to pass without any signal national calamity."

Last Saturday, April 2nd, despite the above prediction, was an exceptionally fine day in England, and no news of any absorbing interest was published in the newspapers then, or has been published since. Will it be possible to say the same of the 25th?

"Raphael," an authority among astrologers, gives the date of the conjunction as April 18th, not the 25th, and says that it bodes evil for the next twenty years, but more especially the next ten years. He predicts plagues, earthquakes, unhealthy air, and a feeling of dread and dismay among the dwellers upon earth.

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.]

MR. HORSELEY'S RETURN TO NEWCASTLE.

Sir—It is with much pleasure I am able to inform your readers who have interested themselves on Mr. Horseley's behalf, that he and his wife arrived safely in Newcastle on Tuesday last. They have asked me to write once more, in their names, to thank those who have helped them, for all they have done, and to tell them how gladly, after weary, painful wandering, they returned home, where at least they have friends to help them to bear their troubles.

I append an account of our Stewardship from my kind coadjutor, Mr. Thomas and myself. Since I last wrote we have received further subscriptions to the amount of £1 10s. making a total receipt of £9 10s. 6d. On paying bills and providing the travellers with absolute necessities, we spent £6 2s. For railway fares £2 5s. 6d. leaving a balance of £1 3s. which we have handed over to Mr. Horseley. I thank you, Sir, for your kind aid in allowing me constant space in your columns.

C. A. BURKE.

88, St. Stephen's Avenue, Shepherd's Bush, W. April 3rd, 1881.

SUNDAY evening services in connection with Spiritualism are held regularly at Ladbroke Hall, near the Notting Hill Station of the Metropolitan Railway.

THE FLETCHER CASE.—The hearing of this case began again last Tuesday at the Old Bailey, where Mrs. Susan Willis Fletcher has appeared to recognisances at the Central Criminal Court, before Mr. Justice Hawkins to answer the charge of having obtained by false pretences a quantity of property from Mrs. Hart-Davies. John William Fletcher, her husband, and Francis Morton, with whom the defendant was charged with conspiring to obtain property from the said Mrs. Hart-Davies, did not answer. The prisoner pleaded Not Guilty to the several counts of her indictment. Mr. Montagu Williams, Mr. Snagge, and Mr. Cavendish Bentinck appear for the prosecution. Mr. Addison, Q.C., and Mr. Besley are defending. From Mrs. Hart-Davies's testimony, on Wednesday, it seems that most of the time the Fletchers were at Gordon Square, she was away in France. She said, according to the *Evening Standard*:—"On the 1st of November, 1879, I went to Tours. I took with me one box only. At that time all the rest of my property was at the Fletchers'. I remained at Tours until the 1st of May, 1880. While at Tours I received a number of letters from the Fletchers'."

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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