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PART VII. (Conclusion).

THE KABBALISTIC VIEW OF THE SPIRIT STATE.

The Kabbalists held that man could have intellectual cognizance of that which was beyond the reach of his natural senses, remembering always that the unknown can only be reached through the known.

They had seen that the relations between spirit and matter, as functional and creative agents, were unstable; but they at the same time saw that the tie that bound the spiritual to the material in the natural was so close that these, viewed as separate states or worlds, became integral parts of an organic whole, and would therefore be inseparable until the planet in and through which they were associated was, with all its constituents, finally dissolved and reduced to the ultimate elements from which it had been originally derived.

The basis of the spirit world, from their point of view, was the spirit atmosphere or aura which enveloped the earth.

This aura, which permeated the planet to its very centre, and was held to include the moon, as the satellite of the planetary body, was the agent through which the Spirit of the Earth acted, and maintained its headship and control over the several members working under it.

The Kabbalists taught that spirit and matter were diverse forms of one substance, which differed *inter se* and were to be distinguished from each other through formal differences in density.

They taught, moreover, that, while spirit and matter were of different densities, there was a wide difference in the density of spirit, as spirit, and of matter as matter. But in teaching this they did not imply that the scale of these respective differences was such, that the more dense spirit substance toned into the less dense matter substance. On the contrary they maintained that they formed parallel scales of affinity, in which the more dense spirit, tended to and was attracted by the more dense matter substance; and so on, throughout the scale. Indeed, to distinguish these more clearly, they defined the differing densities of spirit as different degrees of opacity. But these

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differences were only cognizable under certain circumstances, and were chiefly recognized through their results.

These distinctions the Kabbalists regarded as important, so important that they made them the basis on which their views of the spirit world, as an organic whole, rested.

They held that functionally spirit and matter of corresponding opacity and density tended to coalesce; and that the resultant created spirits in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of elemental or uncreated spirit were reproduced. And that these spirits in the embodied state attracted, appropriated, digested and assimilated elemental spirit and elemental matter whose condition was conformed to their own.

They therefore taught that there was a wide difference in the condition of created spirits; and that, in the intimate association between the spirit world and the world of matter, the more opaque spirits in the disembodied state were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the earth, where they found the conditions most suited to their state; while the more transparent spirits passed into the surrounding aura of the planet, the most rarefied finding their home in its satellite.

The operation of the same law of affinity, the Kabbalists maintained, produced a double manifestation of the Spirit of the Earth, equal to a double individualization thereof, in which a dual-unity of spirit is shadowed, a simulated dual-unity whose aims are divergent.

Under this double manifestation, acting from the centre of the planet through its centralised spirits, the Spirit of the Earth was a materialised and materialising or opaque spirit; while acting from the moon, as the ruler of spirit, through the rarefied spirits, it was the transparent, spiritualised and spiritualising head that administered the whole.

This double manifestation of the Spirit of Earth was essentially a functional division—that, controlling the whole functional action of the planet, it might separate the spirits into whose constitution a preponderance of matter had entered from those in which the material constituents had been minimised; for each of these required a different functional treatment carried on under the control of the head.

The aura of the earth was thus constituted of elemental spirit passing to and from the centre of the planet in different states, on and through which the Spirit of the Earth acted;

and was filled with created disembodied spirits in different conditions, elemental, advancing, matured and retrograde—of which the elemental and advancing spirits formed the class through which creative energy was working; the matured and retrograde spirits having passed out of the creative order.

Of these the first-class need not be further noticed. Their course has been already fully stated, and they are too much occupied with their allotted share of the work in hand to concern themselves with the occupation of other spirits.

The matured and retrograde spirits form the spirit order properly so called.

Of these the retrograde spirits were classed by the Kabbalists as malicious and malignant elementaries; though spirits that are simply tricky, as well as others whose agency was at times beneficent, were of this class, which included fairies, elves, mineral spirits and the like.

All of these were passing through gradual degradation and decay to ultimate dissolution, their ranks being replenished by constant recruitment.

In these the material elements preponderated, and they, like the matured opaque spirits, of which they formed a subordinate order, could only make their presence known to and communicate with embodied spirits in human form through matter, and only with facility in the dark.

The matured spirits were those which had failed to fulfil their mission in human embodiment.

They were divided into two classes, which, commencing with the most materialised, dense and opaque spirits, whose condition bound them to the earth, and whose inclinations led them towards its centre, passed, in a graduated scale, to the most spiritualised, transparent and ethereal, whose repulsion for matter was so strong that when, for any reason, they were brought into relations with it they were filled with horror and aversion.

But although these spirits formed a single graduated scale of being, their starting point was not from the most to the least dense, from the opaque to the transparent.

Their starting point was from the surface of the earth—from man; from which and from whom they passed upwards or downwards, as the case might be. And the life of the individual determined which series of spirits the departing spirit was to join at death; each entering at once, according to the constitution

it had acquired during life, the transparent or the opaque class.

Thus, according to the Kabbalists, the spirit world was divided into two classes or kingdoms.

Now the several spirits carried with them into these kingdoms the aptitudes and appetites they had acquired during their lives.

Their principal aptitude was to progressive evolution through an ever advancing series of bodies.

This they had applied in the creative order, by creating bodies in which to live, and through which to advance.

But now, outside the creative order, they had lost this power.

They could, however, simulate it: and, according to the Kabbalists, did so by organising themselves into companies, in which all spirits in a similar state, with similar appetites and inclinations, combined under a head for a common purpose, and to do a common work.

Hence each of the two spiritual kingdoms was divided into many companies or bodies, which were called spheres because the constituent members, as far as they had any form proper to themselves, had the form of the sphere, so that each company or body was a compound sphere, with its centre or head, under which the members acted.

Now spiritual organisation and progression were carried on in both of the spiritual kingdoms in this wise.

The spheres were graduated in an advancing order, commencing with the lowest class of spirits and ending with the highest, of which the head represented, and was in the closest union with, the Spirit of the Earth.

Each of these spheres had a head or centre, whose state was in advance of that of its members.

To each sphere a particular work was committed by its head—a work conformed to the aptitudes and appetites of its members.

This work the head carried on through its members, their incentive thereto being their own inclination; each doing its own share of the work in its own way. But the work was the work of the head and done in its name; and the members while doing it bore the name of their head, whose work it was.

This name was the name of the sphere, which was a permanent organisation whose head and members were successively changing.

Under this system the members of each sphere by doing their work contributed to the advance at their head, and at the same time

prepared themselves for further advance; and as each, whether head or member, was fitted for advance, it passed to the sphere it was qualified to enter.

The line of progression was thus from sphere to sphere, ever onward.

But in this progression the work of the members was primarily and principally for the benefit of their head, which gained its power of advancing through them.

Hence this power was a cumulative power, accumulating in the heads; so that the heads carried a cumulative and accumulating accession of power from sphere to sphere, until at length the whole accumulated power was absorbed by and concentrated in the Spirit of the Earth, which was held, like Saturn, to live by devouring its offspring.

For all this seeming progression was simulated, and merely marked successive stages of spirit decay, in which the many were, one after another, slowly dissolving and passing away through their force being absorbed by their heads, which carried or transmitted it upwards and onwards to the final absorber of all spirit force, the Spirit of the Earth.

Progression in this wise was the order of advance in the spirit world; progression with a purpose.

But just as the two spirit worlds were the opposites each of the other in character and characteristics, so was the order of their progression; for, while the starting point of both was from the human, the advance in the one was upwards, to spiritualisation, which culminated in the individual in that highest degree of spiritual attenuation, dissolution; whereas the advance in the other, if advance it could be called, was downwards to materialisation—a materialisation whose culmination bound the so materialised spirits to the earth until the dissolution thereof.

But each of the spheres in each of the kingdoms advanced its members by its work.

Hence, each had a work to do. And this work was in reference to their starting-point, man; to whom their attention was still directed.

The spiritualising spirits sought to spiritualise him, that he might be fitted to enter, and be applied to the uses of their kingdom, and gradually absorbed and dissolved.

The materialising spirits sought to materialise and animalise him, that he might be captured for their kingdom, and by progression in materialisation, add to the functional power of their head.

In this way the two kingdoms came to be classed as the kingdoms of good and evil, of bright and dark, of blessed and unblessed spirits, because the one sought to spiritualise, or, as was supposed, raise man; while the other devoted its efforts to animalising and degrading him.

And these kingdoms were associated with light and darkness, because the members of the one could act in the light—more easily by moonlight; whereas the members of the other could only act with facility in the dark.

And yet both of these kingdoms were acting functionally, according to their nature and conformably to their inclinations, under one and the same head, and to the same intent, to procure the due spiritualisation of matter and materialisation of spirit; which in either was obtained by reversing the process of the other.

And this was why the head of this one kingdom in two branches was, in the one, a spirit of darkness, and, in the other, a spirit of light, while in reality and in itself, it was the Spirit of the Earth.

These spiritual kingdoms, the Kabbalists held, were simulated kingdoms, an ephemeral and fantastic phantasmagoria, in which decay was made to resemble or feign progressive life. And hence they called all spirits "Simulators" or "Personators."

They likened the action of spirit in these kingdoms to the uncontrolled action of the human spirit in sleep; and looked upon it as the dream side of creation, an uncontrolled action or dream in the life of God. M.D.

SPIRITUALISM IN ST. PETERSBURG.

THE MEDIUMSHIP OF LITTLE PELAGUEYA.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became

a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the *Police Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency," says the report.

A HOUSE-SPIRIT.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Reports it might fill this whole issue of the *Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the

whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

A PRIEST CALLED IN.

All such phenomena took place not in darkness or during night, but in the daytime, and in full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course,—as though priests knew anything of mesmerism!—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor

orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution, in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *procès verbal* signed by the authorities and departed.

This case having been narrated to a Spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

THE ST. PETERSBURG PRESS ON THE MANIFESTATIONS.

The above officially-noted facts are being reprinted in every Russian daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

“A new star on the horizon of Spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya”—thus speaketh an editorial in the *Novoye Vremya*, January 1, 1881. “The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout Spiritualist seems to have been *upset* by them—literally, and by the agency of a heavy table.” “But,” adds the paper “the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulated each other upon this new manifestation of the mysterious force.”

In the *St. Petersburg Gazette*, a merry reporter gives the following details:—“Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given about), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a ‘first-class Spiritistic Star’ as they call her. And,

indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of mesmeric aura; thanks to which, she communicates instantaneously to the objects surrounding her, hitherto unheard and unseen phenomenal motions. About five days ago, at a *séance* at which were present the most noted Spiritualists and mediums of the St. Petersburg *grand monde*,* occurred the following. Having placed themselves with Pelagueya around a table, they (the Spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset, chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified Spiritists had to take to their heels and left the room in a hurry."—*The Theosophist*.

A HAUNTED HOUSE IN ROME.

BY SIGNOR RONDÌ.

Great disturbances of an other-world character have occurred at a house in Rome; they were of such a nature that the police were called in, and all the newspapers in Rome have just been full of the subject for a fortnight.

The haunted house is in Via Larga. On the first floor there is a newspaper printing office—that of *La Frusta*, a clerical journal. At the beginning of last month, in a little room at the top of the house, inhabited by two ladies, blows were heard, almost like the firing of guns, and the house shook as with an earthquake. Both the women were so surprised that they called in people living on the same flat, but nothing could be discovered. The blows continued in the presence of the fresh witnesses, and sounded as if coming from under the solid brick floor.

On the second day, at about five o'clock in the afternoon, the blows were renewed, but with more violence than on the previous occasion, so much so that a partition between two of the upper rooms was cracked to pieces. A highly respectable literary man in the room below, who had been disturbed by the noises, was appealed to, and he recommended that the police should be called in.

The police thoroughly searched not only the top of the house, but every part of it, including

the cellars. They found nothing. Meanwhile the story went about Rome that the house was haunted; crowds assembled outside, and numerous visitors, including newspaper reporters, visited the room. The noises went on as loudly as ever in their presence, but no cause could be discovered. The women gave up the little haunted room, as they could not live in it any longer, and moved to another on the same flat.

The police, not knowing what to do, brought an engineer and an architect to examine the house. While one of them was ridiculing the idea of "spirits," the noises came again, and he and all present ran out of the room, fearing that the house would fall with the vibrations. They discovered one part of the wall of the room to be hollow; it was opened, and found to be part of a bricked-up chimney, but no clue was found to the origin of the noises. These usually began below the floor.

The floor was of solid brick, with no hollow space between it and the room beneath.

At a *séance* I had with a friend of mine, Signor T., the spirits recommended me to go to the house next day at ten o'clock, saying that it would be very difficult to get admission, but at that time spirit influence would aid me. Such crowds had been in the house, that by this time the police had given orders not to admit any one. Accordingly, at ten o'clock, I rang the bell of the haunted "flat," but received no answer. After waiting ten minutes, thinking about the spirit message, I heard footsteps on the stairs. Two gentlemen presented themselves, and rang the bell several times, till the door was opened, when one of the visitors announced himself to be an inspector of police, sent to make another examination. I followed them into the room, which they again searched without result, while they soundly ridiculed the idea of "spirits." After they left, I explained to the women my belief in spiritual phenomena, and at last they gained sufficient confidence in me to listen to some talk about Spiritualism in the haunted room. In the middle of the conversation blows from below made the floor vibrate, and one of the women ran out of the room. It occurred to me she might be the medium, and I begged her to return; but although she objected for the moment, she agreed to hold a *séance* the following day. Meanwhile the noises increased so much, that the police again occupied the haunted rooms and the apartments above and below. They remained there day and night, and the noises continued in their presence.

* We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits."
—Ed. of *Theosophist*.

The police, the architect, the engineer, and a score or so of scientific and clerical people, could not discover the cause of, or stop, the noises. At last one of the Delegates of Public Security sent for the landlady, and charged her with knowing how the disturbances were made; it was high time, he told her, that they should be stopped. Curiously enough, she was the one who first gave information about them to the police. The woman complained to her husband about this treatment, and he brought an action against the Delegate for abuse of power; this action was pending when I left Rome a few days ago.

The Roman newspapers have been much exercised on the matter, and one of them, *Il Bersagliere*, admitted, in a very fair article, that all the scientific and other witnesses had failed to discover the source of the phenomena.

22, Montagu Place, Russell Square, London, May 11th, 1881.

CLAIRVOYANCE AT LADBROKE HALL.

SUNDAY EVENING SERVICES.

Last Sunday night, at the close of the Spiritualistic service at the Ladbroke Hall, Notting Hill, Mr. Matthews passed into the trance state, and after making a few remarks, proceeded to describe clairvoyant visions.

Mr. Matthews first described a spirit named Mary Bevan, who was not recognised by anyone present.

Mr. Matthews said to a lady: Have you been here before?

The Lady: No.

Mr. Matthews: A voice says, "Tell her that Samuel Mander is here. He is still living."

The Lady: My husband's name is Charles Mander.

Mr. Matthews: That is not Samuel. Do you know Samuel?

The Lady: I have a son of that name.

Mr. Matthews: The spirit who brings him has a dark complexion. This Samuel is going to do well; he will change his employment, not now, but later in the year, and to great advantage. I see him going abroad; to the United States to join his brother there. Has he a brother there?

The Lady: Yes he has. Thank you.

Mr. Matthews, to another listener: Have you sickness at home?

Yes.

Mr. Matthews: The spirit says, "Do not fail to get medicine at once for the sick one; there is nothing serious now, but it may become so."

Is that the third child?

Mr. Matthews: Yes.

Thank you.

Mr. Matthews: Do any of you know Grant?

A Listener: Male or female?

Mr. Matthews: Female.

The Listener: I know a female named Grant.

Mr. Matthews: There is a change of influence connected with her, and if you can avoid it, so much the better.

Mr. Matthews (to Colonel Chamberlain): A voice says, "Tell him William is here." William is a relation of yours, and he shows me that you have been sitting at physical *séances*. He says that he tried to do the best he could to communicate; your mind is more in favour of physical than mental manifestations, but he could not get power to move the object.

Col. Chamberlain: What relation is he?

Mr. Matthews: He says that he is your cousin, named William.

Col. Chamberlain: How did he come by his death?

Mr. Matthews: By an accident.

Col. Chamberlain: Yes, my cousin died through an accident, in jumping out of a carriage. It's quite correct.

Mr. Matthews, to another listener: Are you a stranger here?

Yes.

Mr. Matthews: Have you lost a sister?

Yes. Not lately.

Mr. Matthews: Have you lost one who was drowned—an acquaintance.

No.

Mr. Matthews: If you think a moment you will remember. The drowned man is George. Here is one who passed away in a fit.

I do not recognise George.

Mr. Matthews: Do you know a person who passed away in a fit?

My son, years ago.

Mr. Matthews: I don't care about time, but here's the scene out of your life.

Mr. Matthews: I see a veiled figure, saying, "Let them know I am not dead." The individual has been away some years, and is supposed to have been drowned in foreign parts, but he says it is not so. Does anyone here understand it?

No answer.

Mr. Matthews, to a listener: Do you know anyone so circumstanced, for he stands near you?

No.

Mr. Matthews: A voice says, "Tell him that I would come to him, but I cannot, because of the influence round him." His name is William Penny.

A Listener: My name is Penny. I don't know if I ever had a relation of that name, or not.

Mr. Matthews: Do you know Thomas Wright?

No, but I know William Wright.

Mr. Matthews: But who's Thomas?

It may be his father, I don't know.

Mr. Matthews, to another listener: I see distinctly a re-sketches view, an astronomical plate; it is contrasted with one of your own. You have sketched part of the plate, and he holds up the other part, which he claims that you will fill up shortly.

I have partly filled up one; it is incomplete.

Mr. Matthews: Yes, this intelligence holds it here; he seems to impress your brain in an astronomical direction.

Mr. Matthews: I see a hand writing on the wall over a friend there, "You need not worry, Lady ——— is not aware of the movement and the change; all will be well." Do you understand?

Perfectly, thank you.

Mr. Matthews: The writing says, "Wait. Be patient. I will bless you for the patience you will exercise to one who needs your sustenance. The world's goods are provided, and the spiritual good will be brought about by your influence over her mind."

Thank you very much.

Mr. Matthews, to Mr. Ivimey: Have you not attended *séances*?

Yes. Many.

Mr. Matthews: I see Peter. I don't mean St. Peter. There are no saints in heaven, although individuals are canonised by men down here. He places his hand on your head. You are a stranger to us and to the medium?

Yes.

Mr. Matthews: I see a lady who passed away with rapid consumption; she is beautifully fair and she calls "Maude! Maude!"—a friend of hers in spirit life she's very fond of.

I don't know her.

Mr. Matthews, to another listener: You are a stranger here?

Yes.

Mr. Matthews: A voice says, "Tell my child I am with her. Eddy will come back with advantage and honour; he has been keeping back the enemy."

Yes.

Mr. Matthews, to another listener: You are another stranger?

No. I have been here before.

Mr. Matthews: Well, only as one of the congregation. You don't know our medium?

No.

Mr. Matthews: Have you a photograph of a child, taken after death?

No.

Mr. Matthews described the child and said her name was Annie.

I don't know her.

Mr. Matthews: Does anyone else know her?

No answer.

[After the close of the proceedings, a lady came to Mr. Matthews, and in our presence told him that she believed the description related to a child she knew, who was photographed after death, but she did not think of it at the time he spoke.]

Mr. Matthews: Over the lady I have just left, I see a spirit who passed away in profound sleep; she was thought to be alive an hour or two after death. She had taken morphia. She gives her name as Elizabeth. It may not be for you?

Not recognised.

Mr. Matthews, to the congregation: If you carefully watch the delineations given through the medium, you will see there is much truth mixed with error, over which neither you nor we have much control. In forming your *séances* for investigation, be sure that you sit at the time appointed, because when you thus call a meeting of mortals, you also call a meeting of spirits, who make their preparations. If you do not keep time you throw all their arrangements out, and you fail to get the best phenomena. If seven are invited to a *séance*, and three cannot come, place chairs for the three as if they were there; spirits will almost realise their presence; in spirit they will be there while thinking of their appointment, and this will help on the manifestations.

Mr. Matthews stated that he held clairvoyant *séances* for several sitters at once, twice a week, but would admit none but Spiritualists he knew, or friends introduced by them, because of the kind attention to mediums of Her Majesty's Government. (A laugh).

NEXT Sunday evening at seven o'clock, the usual service will be held at Ladbroke Hall, near Notting Hill station (not Notting Hill Gate station) of the Metropolitan Railway. Mr. W. H. Harrison will deliver an address on "If a man die shall he live again?" after which Mr. F. O. Matthews will describe some of his clairvoyant visions.

THE ALLEGED PERJURY.

From the Special "Evening Standard," May, 5th.

This afternoon, at Bow Street Police Court, amongst the summonses set for hearing was one issued at the instance of Susie Willis Fletcher, the American Spiritualist, now undergoing a sentence of twelve months' imprisonment, against Mrs. Juliet Anne Theodora Heurtley Hart-Davies, of 12, Upper Baker Street, by whom she was successfully prosecuted for fraud. The offence charged in the summons was that Mrs. Hart-Davies "did on the 22nd January, 1881, at Bow Street Police Court, unlawfully commit wilful perjury in her evidence given before Frederick Flowers, Esq., one of the magistrates of the Metropolitan Police District."

Mr. Forrest Fulton appeared for the Plaintiff, and Mr. St. John Wontner attended on behalf of Mrs. Hart-Davies, who was not present.

On Sir James Ingham taking his seat Mr. Wontner said that the summons had not been served on Mrs. Hart-Davies. After the conclusion of the trial at the Central Criminal Court, which lasted seven days, that lady went abroad, but as it had come to her knowledge through the newspapers that a summons had been issued, she had written him stating that she was unable to be present to-day.

Mr. Fulton remarked that the summons had been left at the last known address of the lady.

The magistrate said that on the information before him he would not grant a warrant.

Mr. Fulton replied that he did not ask for one, but as it was evident the Defendant had full knowledge of the facts, he wished for an adjournment.

Sir James Ingham said that had he read the information when the summons was applied for, he would not have granted it, as it contained absolutely nothing. He was, however, led away by the eloquence of Mr. Lewis, and imagined the learned gentleman was stating the substance of the document. If the parties chose to prepare a fresh information setting out in full the assignments of perjury, he would consider whether a warrant might issue.

Mr. Fulton pressed his application for an adjournment, as if there was really nothing in the matter it would give Mrs. Hart-Davies an opportunity of attending and clearing herself from the charge made against her. It hardly seemed proper that she should be allowed to treat the summons of the chief magistrate of the metropolis with contempt.

After a slight discussion, in which Mr. Wontner asked that the summons should be dismissed, Sir James Ingham said that if Mrs. Hart-Davies refused to come at a future time, they would be in exactly the same position as to-day. He would, however, adjourn the hearing for a fortnight, and if Mr. Fulton thought the indictment could be sustained, he could in the interim put himself right by laying a proper information before the Court.

THE BUFFALO (U.S.) newspapers announce that a Dr. E. H. Collins, who last year married Anna Eva Fay, has deserted her, taking money and jewels, leaving her in grief and trouble.

MR. E. W. WALLIS, the English trance medium, contemplates making a lecturing tour in the United States in the autumn. He bears a very good name in this country for trustworthiness.

The eldest son of that faithful Spiritualist, Mr. S. Chinnery, of Paris, departed this life on the 26th of last month, after a lingering illness of ten years' duration.

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.]

"NE SUTOR SUPRA CREPIDAM."

Sir,—I smiled as I read the words "*Anshe Kabbala*" in the last number of the *Spiritualist*, until I remembered they were the measure of the knowledge of a self-styled "Adopt" who seems unconscious that the phrase "*Memra Jehova*," which he quotes at second-hand, was the instrument by which the doctrine it implies was imputed, through the Targums, to the Jewish Scriptures although forming no part of the Hebrew text.

There can be nothing in common between a science, which teaches that Creation is a function in the life of God by which the spiritual and the material are united in the natural that they may pass through the human into the Divine, and one which possesses what it mysteriously terms an Arcanum—a "ladder whereby man can ascend to the Deity, nay more, whereby he can irresistibly draw God down to him"—self; but, when the votaries of the latter claim the authority of the former by grafting their doctrines on to its formularies in the way I have pointed out, who can help suspecting that they are not wholly reassured as to the nature and character of the deity by whom they are possessed?

The question between the primitive Kabbalists and their supplanters is as to the relations of the spiritual to the Divine, on the one hand, and of man to the supernatural, on the other.

The doctrine of the primitive Kabbalists on these heads was clear and distinct. They taught that the Creator of the natural placed man as a natural being in a natural world to lead therein a natural life. And that man while living, and by living, the natural life to which he was called by the Creator of the natural, unconsciously co-operated in that further creation which was being carried on in himself.

As a consequence of this doctrine they further taught that the Creator of the natural, used the spiritual elements of his work in a natural way; and that the supernatural was wholly foreign to his working and excluded from his work.

Hence, their view of the fall of man was that it was a fall from the natural into the supernatural. That it was an accepting of revealed teaching—a passing under the control of spirit guides and becoming finally possessed by familiar spirits. And this view was so far confirmed by the practice of Jesus that his most frequently recorded act was the casting out of spirits from those unfortunately possessed by them.

Holding this view they further taught that man's only safeguard against the supernatural was a persistent clinging to the natural; and that the greatest purity attainable by the human was to be found in the marriage state—in those marriages in which a close union was cemented through the natural between the human and the Divine.

The doctrine of possession to which the attention of the readers of the *Spiritualist* has been called by the contributor J. K. is one that demands the careful consideration of all Spiritualists. It is not my intention to attempt to deal with it. The spirits which possess or seek to possess their votaries certainly have an aim in so doing—which may not be the aim set forth.

All questions bearing on Spiritualism are still open. Have we certain knowledge that spirits are immortal? Do we know that they have a right to teach? Are we sure that we ought to communicate with them,

accept their teachings and submit to their guidance and control? We know that spirits exist. We have reason to believe that some human beings pass into the spirit state at death, but we do not know that all human beings so pass from earth life. What we do know is that the communications received from spirits are very unreliable; and this is the sum of all our knowledge on the subject.

I have purposely abstained from identifying my own opinions with the summaries I have given of the teachings of the Kabbalah, that the issue might rest between the primitive Kabbalists and their supernaturalising supplanters; and there I am content to leave it. The readers of the *Spiritualist* have now "a true adept to the fore" and may therefore hope for further illumination: but it will occur to many of them that though a knowledge of Pythagorean dietetics may be useful—especially when it leads to a practice by which temper is controlled, and sufficient charity cultivated to develope at least the desire to let live as well as to live—it is not, after all, the golden key which opens the portals to all knowledge. M.D.

7th, May, 1881.

MEDICINE AND CLAIRVOYANCE.

Sir,—Will you allow me to ask through your columns, if there is any medical man who believes in clairvoyance who will entertain the following proposal?—

I know a clairvoyant healing medium who possesses a marvellous power of curing diseases. His treatment is to prescribe herbs. I have known him effect some wonderful cures, and my object in writing is to aid in placing him in a position where his great gift can be rendered more available for the good of mankind, which also is his own wish. At present he is obliged to follow an uncongenial occupation, which takes nearly all his time. Thus valuable time, which might be better devoted to healing diseases, is taken up in the struggle for a livelihood, and only a few hours in the evening can be devoted to healing. His spare time is now largely given to prescribing for persons at a distance, who send him locks of hair, &c. Many of them do not even pay the postage on their letters, and few offer to pay anything. Many persons whom he has relieved of apparently incurable diseases, and who have beforehand offered him £5 or £10 to cure them, have not had the gratitude to pay anything whatever when once they were well again. The clairvoyant in question is thoroughly honest and disinterested; he does not think at all about making money by his gift. At the same time no one can support a wife and family without pecuniary resources; I have therefore advised him to engage himself at a salary to some enlightened medical man, and thus be able to place his whole time at the disposal of the sick.

I believe the assistance of such a coadjutor would make the fortune of any medical man who had wit enough to avail himself of his services, and if there are amongst your readers, any medical men who are disposed to entertain this idea, they can hear further particulars by communicating with

F. A. B.

24, St. Ann's Square, Manchester.

SIGNOR RONDÌ has just arrived in London after a prolonged visit to Rome, where he painted the likeness of the Queen of Italy. His health is improved, but he is still suffering in his eyes.

THE records published in *The Spiritualist* of the healing of diseases at Llanthony Abbey, have led to applications to Father Ignatius for leaves from the bush in the meadow, and he has in some instances, perhaps in all, complied with the request.

"THOUGHT-READING."

To profess to read one's thoughts is an accomplishment so unique, that the person claiming to possess it, ventures to present no inconsiderable draft on the credulity of his fellow-men. Accordingly when a party of distinguished scientific men were invited to a private house in Bedford-square last night, to witness some of Mr. W. I. Bishop's powers in that direction, the frame of mind in which they accepted the invitation may be described as that of sceptical curiosity. Indeed, any other disposition towards the Professor of the newest "psychological phenomenon" would have been impossible, for they were invited simply to test Mr. Bishop's powers, and, if possible, aid him in explaining what to him is as yet only partially explicable. The company was in every respect a representative one. Among those present were the Right Hon. Dr. Lyon Playfair, Sir John Lubbock, Mr. Francis Galton, Mr. Moncreux Conway, Dr. Andrew Clark, Dr. Wilks, Dr. Tuke, Professor Burdon Sanderson, Professor Ray Lankester, Professor Charlton Bastian, Professor Croom Robertson, Mr. Ernest Hart, Dr. Brydges, Dr. Fjalbermann, the Austro-Hungarian Consul-General, and a number of other gentlemen of more or less eminence in Literature and Science. Mr. Ernest Hart introduced Mr. Bishop, a young American, resident for some time in this country, and who professes not to have any other interest, save a scientific one, in the experiments of which he is the exponent. The first manifestation of his power was tried on his countryman, Mr. Moncreux Conway. It is essential to the success of the experiment that the subject of it should form a vivid picture of some object or locality in his mind, and not really recollect the name of that object or place, for Mr. Bishop professes to have a pictorial, not a sound impression of what he is about. Accordingly, after stroking down the back of Mr. Conway's left hand, the "medium"—if he will allow us so to term him for want of a better name—left the room under strict surveillance. During his absence Mr. Conway hid an object. This done, Mr. Bishop was led in blindfolded. The search now began. Again taking Mr. Conway's left hand, he pressed the back of it to his brow, keeping it firmly there, meanwhile dragging the owner of it wildly around the room in search of the hidden object. Mr. Bishop seemed to be in great excitement, as if chasing some mental vision. Rushing past every object, under an apparently uncontrollable impulse, he ap-

proached the place where the object (a bit of paper) was concealed, and finally disinterred it from behind a small box. The next experiment was conducted by Dr. Lyon Playfair, and was of a more complicated character. The Chairman of Committees, after Mr. Bishop had, as usual, stroked the back of his hand, and left the room in custody, hid a small object in one place, and immediately removed it to another spot at a considerable distance, and in a locality not at all likely to be suspected, even were the absent operator not blindfolded. On Mr. Bishop being led in, a scene similar to that in which Mr. Conway took part was enacted. Pressing the back of Dr. Playfair's left hand to his forehead, Mr. Bishop dragged him round the room as if searching for some Will o' the Wisp, and all the time seemingly again in an exhausting condition of mental ecstasy. Finally, he approached the place where the object had been first hid, and laid his finger within an inch of the spot. A little later he rooted out the object itself from its hiding-place. Naturally such manifestations seemed extraordinary, and scepticism began to give way, if not to faith, at least to something nearly approaching sympathetic curiosity. Professor Ray Lankester now essayed an experiment. "Think of some real or fancied pain, and form a vivid continuous mental picture of the spot where the pain is, and I will fix on it." Such were the instructions. Again going through the hand-stroking preliminary, and pressing the back of the Professor's left hand to his forehead, Mr. Bishop searched over his person, and soon laid his finger on the Professor's cheek. He was right; the pain was a slight toothache. This experiment was again tried, but failed, it, like other more or less complete failures which succeeded, being attributed to the person experimented on not having kept his mind fixed on the object to "read," or, in other words, not having formed a sufficiently vivid mental picture of it, or of "the locality." Dr. Playfair was again the subject of a successful experiment. Taking the medium in front of a row of cards, each with a letter of the alphabet on it, the right hon. gentleman thought of a word, which the medium, blindfolded, spelt out correctly. It was "Speaker." However, thrice subsequently he failed in reading this kind of thought, and it may be added that the second parties to the experiment were stolid, unexcitable gentlemen—a fact not unworthy of note. It is needless describing the other experiments, either successful or attempted. They all depended seemingly on the hand

contact with the medium's brow, and were conducted under the same conditions as those which we have noticed. It is only fair to Mr. Bishop to say that though we witnessed no phenomena which in any way deserved the name of "thought reading," that he claims to be able to tell what the person he is facing is at that moment thinking of. But the experiments last night were decidedly more of the nature of "muscle reading" than of "thought reading." Some of them were sufficiently interested, though Mr. Bishop's many failures seriously shook the faith of those who earlier in the evening were inclined to consider that a new force had been discovered. Indeed, the great impression on the highly-competent audience was, that Mr. Bishop's "phenomena" might be explained without having recourse to any such *deus ex machina* as a fresh law of nature at present centred in himself.—*The Standard*, May 10th, 1881.

THE HAPPINESS OF IGNORANT BELIEF:—Recently, during the progress of some excavations at Marseilles (France), a vast Roman necropolis was found. The tomb of the Consul Caius Septimus proved to be the most interesting among the many opened monuments. Besides weapons and old precious coins, an *amphora* or vase, covered with half defaced inscriptions and filled to about one third of its capacity with a thick dark fluid, was found. The learned archæologists directing the work of the excavations, proceeded immediately to make out the inscriptions. It was then ascertained that the red fluid was real Falernian wine—that famous wine of Falerno which was so often celebrated by Horace. Decidedly the Consul Caius Septimus must have been a great epicurean. Fond, during life, of good cheer, an *amphora*, full of the Falernian, had been placed thoughtfully thus beside his body in the tomb. The wine, old as it was, must be excellent! Hence a Professor P——, carrying the *amphora* and contents to Paris, proceeded to summon friends, the daintiest *gourmets* of the metropolis, to a regular Gargantuan feast. Speeches were pronounced during the repast in honour of the Roman Consul, and the Falernian wine was drunk to his manes with great enthusiasm. Notwithstanding its rather queer taste, it was found delicious, especially when sipped between mouthfuls of the most rotten of Limburger cheeses—one of the chief *delicatesses* in gastronomy. The guests had hardly swallowed the last drop of the Falernian, when a telegram was received from Marseilles running thus:—"Do not drink the wine. Other inscriptions have been deciphered. The Falernian in the *amphora* contains the entrails of the embalmed Consul."—*The Theosophist*.

Next Sunday at 7 p.m., Mr. J. Hunt will deliver an address on "The Last Sickness and Death of a Spiritualist," at the Quebec Hall, 25, Great Quebec Street, Marylebone. On Tuesday, at 8.30 p.m., Mr. Veitch will lecture in the same hall on "Martin Luther."

Answers to Correspondents.

G., Bordeaux:—We are informed that there is no Rev. Mr. Silsby at Birmingham, and that the Durham professor says that he never was at a *seance*. The story in the *Grosvenor Magazine* is apparently all fiction.

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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

PREFACES.

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

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

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