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CONCERNING THE ASTRONOMICAL ORIGIN OF THE KABALA.\*

BY GERALD MASSEY.

The secret wisdom of the Jewish Kabala relates primarily to the mythological astronomy and the doctrines of the hidden wisdom concerning the cycles of time. The Imagery was astronomical, before it became Eschatological to convey a later doctrine. In its latter forms abstractions and other mystifications took the place of, obscured, and obfuscated the primordial facts. Although, even of these, the reveries of the Rabbis and the Kabala in its decrepitude, it may be said they are less false to the facts than are the Hebrew Scriptures, which re-state the myths as history. The endeavours of the Talmudists, Haggadists, Kabalists, at the worst are the efforts of dotage to remember and re-learn the fading forms of the ancient meanings. They remind us of blind men trying to read the hieroglyphics with the tips of their fingers; whereas the “inspired writers” are reproducing the mythic matter according to a system of falsification. The whole Kabiric doctrine exists by name in the various Hebrew words, such as KAB, to roll round; KAPHEL, to double, doubling, be two-fold. The deity of Israel is called a KABIR. KHAB (Eg.) is to give birth. KAB means to turn round, move, double, and redouble. The ARI or ARU (Eg.) are the companions, watchers, keepers, guardians, founded on the sonship, whoever may be called the parent. AR or AL (Eg.) is the child, the son, with earlier forms in Har, Khar, and Khart. There is no other foundation for the Hebrew Al or El (𐤀) than this name of the child, which has these antecedents in Egyptian. Hence it will be argued the Elohim are a form of the sons known in mythology as seven in number, the companions and watchers called the Kabiri or Kab-ari, that turned round and made the circle and cycle of time. In the Ritual there are four Kabari, as the Kebi, the lords of the four cardinal points, the four representative Genii that guard the four corners of the sarcophagus. These four

\*Mr. Gerald Massey has favoured us with the above revised summary from his “Book of the Beginnings,” Vol. II. p. p. 127—131, as it deals with a subject now attracting attention in these pages.

belong to the Seven Great Spirits of the Great Bear,\* in whom we identify the Seven Kabiri of mythology. The four lords of the corners appear in the Kabala, and the Seven Spirits of the Great Bear or hinder thigh (Khepsh) are the Seven Princes of the Chariot of the Kabala. The Seven עירוי and קרישיי are the Watchers of Heaven, and the councillors of the Most High in the Book of Daniel.† The first watchers are the Ari (Eg.), the watchers and companions who are grouped together as the Seven Kabiri, the revolving Ari. The planetary seven afterwards usurped their place, but never were a group of companions in the ark: never could KAB together, as did the seven in one constellation.

Alah (אלה) has the sense of covenanting, working a covenant, a bond, and this is originally based on time and period, as in Egyptian ARK denotes the completion of a period or cycle, and an oath or covenant. עלה (Galah or Alah) signifies to make the circle, to move in a circle. Circle-craft was the essential wisdom of the Kabala. Kab in the reduplicated form of הכב means to encircle, to inclose, surround, protect all round; in the same way that ככהכב is to be round, circular. The Hebrew סבב (Sebeb) identifies the source or origin signified by KEBEB (Eg.), with the circle, and to go round, to encompass, and in one instance it is applied‡ to going about, or making a journey of SEVEN days. So the first Sebeb was the circle of seven (Sebu) stars.

Kabbing, applied to the stars, is clustering and revolving together. The Kabiri are the revolvers together, and the Kabala is the doctrine of the starry revolutions and repetitions.

The Kabala, say the Jews, was first taught by God to a select company of angels in paradise. This is understandable when we know what were the angels of the ancient thought. They were the personified repeaters of periods of time. The angels as SHENAN שניא are synonymous with repeatings.|| Shen in Egyptian is an orbit, circuit, circle, or cycle. The Hebrew Shanah are years. The Shennu (Eg.), over which Num was lord, are periods of time. The SHENAU are the repeaters of periods of time varying in length. The same sign that denotes AT, a moment, signifies HET, for ever, or an Æon. It is the circle. Now in the much-derided doctrine of angels found in the Rabbinical writings we learn that angels differ in size and stature. It is asserted by the Talmud that one angel is taller than another by as many

miles as a man could travel in a journey of 500 years. Such statements are likely to excite the scorn and derision of those who are ignorant of the fundamental meaning of them, and yet who have constituted themselves the sole authorised expounders of the Hebrew Scriptures.

In the Rabbinical Angelology there are Seven archangels, who have under them a certain number of angels. Orphaniel has under him seventy-one angels; Thagra has seventy-four; Dandael, thirty-six; Gadalmijah, forty-six; Assunur, fifty-eight; Pascar, thirty-five; Boel, forty. This is in the region called the heavens, the first or lowest of the firmaments. The total number of angels is 360, corresponding to the number of degrees in the ecliptic. This number identifies the lower firmament with the solar zodiac, the latest of the celestial formations called heavens. This is the lowermost of the three heavens mentioned by Paul, which consisted of the solar, lunar, and Sabeian circles. A second firmament, called the heaven of heavens, was divided into ten departments. The division by seven and by ten led to the mapping out of the whole into seventy nations and degrees, which preceded the seventy-two duodecans of the zodiac.

One Jewish expounder of the Pentateuch explains that when the people were divided at the building of Babel, to each nation was assigned a particular portion of the earth, and also a prince to rule over it, and the Rabbis say the earth consisted of seven climates, and every climate was divided into ten parts. The seven climates together made seventy degrees. "These were the seventy nations divided among the seventy princes; the blessed God taking no part in them, because he is pure. Wherefore they are not children of His image, nor bear they any resemblance of him; but Jacob is the portion of his inheritance." In the Shepha Tal the seventy princes are called the powers of uncleanness, who distribute liberally to the idolatrous nations that are subject to their influence. That is they were Typhonians who derived from the Mother, not from the Male God. The children of Israel claim to derive from an origin earlier than the division by seventy; their beginning is with the seven, the seven Kabiri, the seven princes of the chariot, the seven Elohim, the seven spirits who preceded the seventy round the throne. The earliest beginning in mythology is with the Heptarchy, as in the seven caves of the sunken Atlantis, the seven provinces of Dyved and the seven divisions of Alban, which a Pictish legend, preserved by the Irish Nennius,

\* Ch. xvii. † iv. 17. ‡ 2. Kings iii. 9. || Ps. lxxviii. 17.

assigned to the seven children of the Criuthne. These seven are found in the celestial chart as the seven halls and seven staircases in the great house of Osiris, the Seven Great Spirits of the Bear; the Seven Chief Powers at the arm of the balance. Egypt had been divided and subdivided until the number of Nomes was forty-two. But the beginning with seven was still shown by the Heptanomis, the seven provinces of Central Egypt, which are found associated with the number ten, in the ten homes assigned to the Upper and ten to the Lower country on either hand of the Heptanomis. These are the seven and ten which, in the planisphere, were the bases of the subdivision into seventy parts. The division by seven, by ten, and by seventy, was primarily celestial. The seventy Princes which encompass the throne of glory are said to be the watchmen who go about the city in Solomon's Song, by whom the decrees of God are brought down to men. The Rabbins give a list of the seventy watchers by name. Gabriel is said, in the Talmud, to have taught Joseph the seventy languages of the world. Here the languages stand for the number of divisions known to the Great Kabir Gabriel. The Seventy translate Deut. xxxii. 8. "He appointed the territories of the nations according to the number of the angels of God," and not according to the number of the children of Israel. Origen, Basil, Chrysostom, and others of the fathers adopted this reading, which contains the true doctrine. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam he set the bounds of the people according to the number of the Angels," the Disposers, who, as an astronomical quantity were the mythological Israelites, afterwards made ethnological. This is corroborated by the reference to the heavenly bodies in the same book. We are told there are Angels so ephemeral that myriads of them are created and die daily. As minutes, sixty die every hour; as moments, sixty pass every minute. These are the midges of the angelhood, who sun themselves in one beam of all the glory, and are gone. The angel of 500 years would personify a Phœnix period. At (Eg.), the name of a child, the lad, is likewise the word for a moment. Such is the sole origin of the Hebrew or Egyptian angels; they are the repeaters of time and period, and the messengers of the eternal or continuing. The word Angel, derived from Egyptian, in accordance with the doctrine of repetitions, is from AN, to repeat, announce, again. Kher is to

know, reckon, be the voice, speech, WORD, or utterer. AN, as God, was the Sabean Anush, Sut-Anup; in the lunar reckoning AN was a form of Taht, the Logos. AN or UN was the goddess of Periodicity. These were each of them Announcers of time, and all of them AN-Kheru or Angels. "For this cause ought the woman to have power on her head, because of the Angels," says the learned Paul, who knew that Angels were repetitions, and here they represent the feminine period. . . . .  
 "Judge in yourselves, is it comely that a woman pray unto God uncovered?" Here is an appeal made to a non-existent consciousness which has to be recreated before the language of Paul can be understood, and yet, on account of this lapsed sense of ancient decency, the woman is compelled to religiously wear the bonnet in all sacred assemblies, and she must not pray to God uncovered. The Kabbalistic lore containing a knowledge of these things was a form of the Angel's food of Psalm lxxviii, 25, which men did eat of old. In the margin this is identified with the Kabiri, or modified Abari, and called the Bread of the Mighty. The Kabala was first taught by God himself to a select company of angels, in fact to the seven princes of the chariot; and, after the fall from Eden, the angels communicated to man the celestial doctrine as the means whereby he could regain his lost paradise.

One of the Kabbalistic books has been attributed by the Jews to Adam himself, or to an Angel named Rasiel, from whom they say Adam received it. Rasiel is the Watcher in the southern heaven. From Adam it descended to Noah, and to Abraham, who carried it into Egypt, where Moses was first initiated into its mysteries. Moses correctly taught its principles in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses likewise initiated the Seventy Elders into the secret wisdom of all the great Kabbalists who formed the unbroken line of descent for the tradition. David and Solomon are recognised by the Jews as the masters of the science. No one, they say, dared to write down this matter of the mysteries till Simon ben Jocai, who lived at the time of the destruction of the second Temple, by which time the phenomenal origin was overlaid and almost lost.

What the Essenes called the doctrine of angels, meaning the knowledge of the time-cycles and their periodic recurrence, that constituted the Jewish Kabala, and with this knowledge, obscured by later redaction, begins the first chapter of Genesis.

The beginning, in mythology, will be shown to consist of figuring time and space by means of the circle, and thus putting a boundary to that which was heretofore the boundless; the face of heaven being the first dial-plate, or face of the clock on which the circle was drawn, "*My soul is from the beginning, from the reckoning of years,*" says the Osirian in the Ritual, and the reckoning of years was the beginning; the first of these being reckoned by the Great Bear and Sothis.

The beginning was Sabean, and, as it will now be shown, dependent on the revolution of the Seven Stars about the pole. The Kabbalist, beginning with Adam-Kadmon, *as a male* being, is later. We shall find that all beginning is founded on the female, the Genitrix, not on the Generator. The first Atam (or Adam) is extant in the Ritual, where she is designated "*the Mother-Goddess of Time.*"

"The Mother-Goddess of Time," she who figured the first celestial circle, before Ptah formed his Egg of the sun and moon, as the father of the fathers of beginnings, and who was the ancient Mother of the gods. This mother of all beginnings in time was figured in the Egyptian planisphere as the Goddess of the Seven Stars of Ursa Major, a hippopotamus wearing a crocodile's tail, the most ancient type of the Water-Horse.

In the Kabbalistic book of Daniel the Seventy take the form of seventy weeks, or periods expressed by that number. The great Kabir Gabriel announces that at the end of seventy weeks the vision and prophecy are to be sealed, the end will have come with the bringing in of everlasting righteousness and the anointing of the Most Holy. "Know, therefore, and understand (that) from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince (shall be) seven weeks, and threescore and ten weeks. The street shall be built again, and the wall." Here we have the seven as well as the seventy, that preceded the heaven (or temple) of seventy-two divisions, in which the young solar god, the anointed son of the father, was, as in the Book of Enoch, elevated to the supreme seat.

It is only in this our Century of Excavation that men have begun to dig and dive down to any depth of rootage, or to discover the real foundations of their knowledge, and in the theological domain the downward explorations have hardly begun. These time-cycles are the subject of "Prophecy" in Genesis, Daniel or

Esdras, and not future human history or the fate of Empires.

#### SPIRITUALISM FROM A RELIGIOUS POINT OF VIEW.

Spiritualism is a subject not yet understood by the world, not even understood by many Spiritualists. To those who seek it for the first time it seems an opening for gaining earthly knowledge, and, when they find their hopes disappointed, they turn from it in anger, saying, "Well, if spirits cannot answer an easy question like that, what is the good of them?" Others, again, say, "I believe in religion and Christ; I am a far more religious person than you. What good, then, is Spiritualism to me? My mind is happy and contented; I believe that I shall be saved. Why, then, should I trouble myself with looking into the next world? Time enough when I get there." Others, again, seek Spiritualism with eagerness, their hearts filled with the thoughts, "Now the gates are open; I shall be able to pry into mysteries yet unknown to us, and shall be able to startle all the world with my discoveries." These are the most dangerous of all, for they are often Spiritualists of many years' standing, and when they find that God has drawn a line over which He has said, "Ye shall look no farther," they draw back, hurt and disappointed, and say, "What is the good of Spiritualism?"

To the first class of people, I would say, "Spiritualism is not what you think it to be—a magician's den for revealing worldly knowledge. It is a true religion sent by God and Jesus Christ to redeem sinners, and give them that blessed knowledge which will save their souls from trouble and pain when they first pass away from communion with their spirit-guides and dear departed friends; it so purifies their lives that, when they leave their earthly homes, they are at once permitted to join the holy band, without having first to spend months, perhaps years, in gaining that love and knowledge which they might have found here on earth." To those who are religious here on earth I would say, "Blessed are ye, for ye have believed without proof. You have loved Christ without putting your hands into his side and putting your fingers into the print of his nails. Ye are blessed above all

mortals, for ye have believed with faith, and faith only." But still I would add, "Loving Christ as you do, would not his holy messengers of love and truth bring comfort and happiness to your heart? Would not communion with his blessed spirits bring to your believing soul such heavenly and holy joy that ye would taste of heaven here on earth? Would you think it no boon to have holy spirits kneeling with you in prayer, and praying God to bless you, or to have their hands upon your head calling down from on high a solemn benediction upon you?" These things are permitted to those who love God and the Lord Jesus; they form a rare privilege, which none but those who love their Creator or those who are repentant of their sins can obtain.

To those who only seek for knowledge in science in Spiritualism I would say this:—God ordains man to work by the sweat of his brow. Since this world's creation, knowledge has only been obtained by the labour of head and hands. Spiritualism is not a great emporium into which you can dip down and bring up untold treasures. Spiritualism is a true religion. Sunday after Sunday, year after year, do true Christians go to church, not with the hope of each time gaining scientific knowledge, but to praise and glorify their God, and to seek in their communion with Him new strength to battle against the temptations of life. It is with that spirit you should seek Spiritualism, for Spiritualism as sent from God, has but one object—to purify and elevate the soul—and I would earnestly advise all those who do not seek it in that spirit to leave it alone, for more harm may come to them than good.

Let all those who wish to penetrate the beautiful truths of Spiritualism bend their souls in solemn prayer to God, and then they will find the happiness they seek, for Jesus Christ has said "Come unto Me all ye that labour and are heavy laden and I will give you rest."

Now, a few words about mediums. Those who seek the great truth naturally turn to mediums. What do they find for the most part? Men and women leading sinful lives ask for manifestations; those of a low order come to them, and they go away disgusted and disappointed; and I say they have every right to do so. Every medium is like a bottle into which the spirit pours the holy water of truth; if that bottle is dirty and dusty how can pure water come from it? The words have to pass through the medium's soul, and if that soul is sinful, how can the teachings be pure? Mediumship is the most blessed privilege ac-

corded to man here on earth. Christ, in olden times, sent His disciples to work; now he sends His mediums; but, as mediums have the blessed privilege of saving souls, so have they also the awful responsibility of losing them; and I would say to all mediums who are not impressed with the great responsibility laid upon them—"Reflect from this day forth upon the good or evil you have it in your power to do. Good can only be done by purifying the soul and mortifying the flesh. If you have not strength and desire for that, give up your mediumship; far better to beg your bread in the street than to let untruth come through your sinful and impure heart. VIOLET.

#### SECOND SIGHT.

*From the "Religio-Philosophical Journal," Chicago, May 7th.*

In 1824, I lived one season at a town on Shade river, called Chester, then the county seat of Meiggs county, Ohio. About three miles west of that town lived a respectable farmer by the name of Lester Hull. He had a family of intelligent children, and his wife was a model woman. He was a sober, moral man, but not religious. From his early days he had second sight, so called. Within a radius of about three miles from his home, there would appear over him a luminous bowl, inverted, and of a diameter of some fifty feet. All beyond would be darkness. This phenomenon would always appear to him when alone, and about dusk in the evening. Within that bowl would appear, in coffins, bodies of persons who would die within two months in the radius of the three miles. So often had he seen those visions, that he could tell exactly each one; how the death would occur, and the pall-bearers of each corpse. He would tell his family of each appearance, and all the particulars, but enjoined upon them to tell no person. He believed in fatality, that all things were bound fast in fate. These sights had been seen by him for forty years when I knew him.

One afternoon Mr. Hull came to Chester, and started home in the evening. At dusk, in the road, the bright bowl overhead encircled him. Close to him in a coffin appeared the gory, mangled form of a young man near town, who was then in good health. So close was the coffin to him, that he could have laid his hand upon it. About six feet distant was a coffin, in which was the pale form of a beautiful young lady, living in our family. She would die in two months from that time, while the young man would die within three days.

On the next morning, Mr. Hull came to our town, and seemed sad and sorrowful. We knew he had seen the "bright bowl." Many gathered around him and made inquiries of him. He related what my readers have just read of the appearance the night before. He refused to tell the names of the two persons who would soon pass to the unseen world. He went away, and we were left to conjecture who those persons should be, who so soon would die in our midst.

In the afternoon, a runner came to town in haste, and stated that a young man who was in the employ of Judge Grow, near town, was felling a tree for rails, and that, as there were cattle at hand which might be caught under the tree, he had run to drive them away not supposing that the tree was near falling. But a sudden blast of wind drove the tree upon him, and he was horribly mangled to death. Mr. Hull's boys stated to us afterwards that they knew who would be killed at that time. About a week before this occurrence, Miss Polly Hardy, who was living in our family, caught a violent cold, and went to her father's, two miles distant. She grew worse very rapidly, passed into quick consumption, and died in seven weeks. Mr. Hull described her pall-bearers to us; how many there would be of them, and their age and dress.

Neither Mr. Hull nor any of his family could ever be prevailed on to tell the names of the persons whose corpses would appear under the "bright bowl." They believed that those persons were decreed to death, and no human foresight could avert their doom.

Lincoln, Oregon

DAVID NEWSOME.

#### A PHYSICAL MEDIUM WANTED IN INDIA.

We have in past times often mentioned the want of a good physical medium to visit India, although if Jacolliot and others are to be trusted (see *Rifts in the Veil*), far more remarkable mediums can be found here and there among the natives of India, than any in England or America. Mrs. Gordon, who is now at Simla, takes an active interest in this question of importing a medium, and by far the best one for the purpose would undoubtedly be Dr. Slade, who obtains such all-convincing manifestations in broad daylight; we had a strong *séance* with him once in full daylight.

The following offer from a native of India has been sent to Madame Blavatsky; his letter is dated April 7th:—"An idea has recently sprung up in my mind which I state for your kind consideration. In India there are no

regular mediums, hence people anxious to satisfy themselves of the truth of spiritual phenomena or any other occult manifestations cannot do so except by reading books. Cannot some such medium as Dr. Slade of America, or anyone in Europe be induced to pay India a visit, if the expenses of his journey are paid? If so, persons interested may raise a sum for the purpose. If you approve of the plan it might be notified in the next issue of *The Theosophist*. I am willing to subscribe to the extent of Rs. 100 towards this fund."

#### THE FLETCHER CASE.

We are glad to state that Sir James Ingham has refused to grant the summons against Mrs. Hart-Davies, applied for by Mrs. Fletcher. Doubtless, when Mrs. Hart-Davies came to England, she may have thought it to be a very simple matter to obtain justice in relation to the fraud perpetrated by Mrs. Fletcher and others, without being at all aware of a divorce and alleged occurrences of some ten years ago having anything to do with the case, or that it was possible to drag these old things up afresh in an English law court.

And what made the matter worse is, that the crown lawyers are not allowed to take part in these personal matters; the crown witness, also, is not allowed to specially engage a lawyer to do so, for he would have no standing in the case. Consequently, when Mrs. Hart-Davies was attacked by one or more lawyers over alleged personal matters of years ago, she was, she tells us, undefended by the lawyers on her own side on these points, and had to do the best she could, alone, against legal acumen.

Another painful part of the position was, that because of her honesty in publicly avowing herself to be a Spiritualist, she alienated the sympathies of her earlier friends in England, and no doubt those of the public also. Certain Spiritualists have long felt it would be a good thing for the movement if it took part in prosecuting a medium for fraud, to show the public that Spiritualists have nothing in common with those who commit such acts; it was known it would require great moral courage so to do, for no matter how clear the case, there would be sure to be a vigorous fight by the defendant, and those who believed him to be innocent. Mrs. Hart-Davies has bravely done good prosecuting work single-handed, and was entitled to far more moral and friendly support from Spiritualists than she has received, considering that she was a refined and sensitive woman of far more than ordinary genius, whose nearest

relatives were away in America, and who had been cruelly wronged by the late defendant. She entered the movement full of high hopes, religious aspiration, and inexperience, and intended to give all she had to Spiritualism, through persons she supposed to have brought her into communication with her departed mother, yet she has been most foully wronged by them. She was thus placed in a position in which everyone should have hastened to her aid, and given assistance in lightening her trials, and in bringing the perpetrators of the fraud to justice. The opportunity was a fine one for Spiritualists, as a body, to have publicly seized, and thereby done honour to the movement.

Her father, Dr. Heurtley, arrived in London from America, last Monday, for the purpose of rendering aid to his daughter, and no doubt his future steps will assist in promoting the ends of justice.

#### MR. EGLINTON IN AMERICA.

The following report is extracted from that influential journal, the *New York Tribune*. We hear that Mr. Eglinton is now on his way back to England:—

A reporter went one evening recently to a *séance* in Eglinton's lodgings. The company, numbering twenty persons, was seated around a long extension table, except half a dozen, for whom there was no room at the table, and who formed a semi-circle by themselves close by. Mr. Eglinton sat at the table between two ladies, both strangers to him. The room was lighted by one gas-burner. General conversation was recommended, and a well-known elocutionist who sat at the table entertained the company with humorous sallies. Finally, after some minutes of nervous twitching, the medium said he would try an experiment if the company would pardon him for taking off his coat. He removed the coat, took a sheet of notepaper, tore it in two, and requested one of the ladies to write the name of a dead friend on one half, folding the paper so that he could not see the writing. This done he asked that the same name be written on the other half of the sheet, and the slip folded and given to another person in the circle. Taking the first scrap of paper he set it afire with a match, and after it was entirely consumed crumbled the ashes in his hands. Then rolling up his shirt sleeves he showed his left arm to the company, that they might be sure there was nothing on it and proceeded to rub the ashes on the

arm, between the wrist and the elbow, up and down. After cleaning the ashes off there appeared on the skin, written in a large plain hand, these words—"I am with you, Edwin."

"Is that the name you wrote?" asked the medium.

"No, it is not," replied the lady.

"It is the name of my husband," exclaimed another lady who sat next the medium. "I knew it was going to be written, for I felt a peculiar feeling on my own arm."

The medium went into the back room to wash his arm and put on his coat. Returning, he took a package of white cards from the mantel and asked an old gentleman to select one, tear off a corner and keep the piece torn off. Then he put the card with a small bit of pencil point between the leaves of a book, put the closed volume on the table, and he and the old gentleman pressed down upon it with both hands for a minute. The book was opened and the card taken out by the reporter. On it was written in a handsome hand a message to the wife of the old gentleman (so he said), signed by a name which three persons in the circle recognised. The torn-off corner was fitted to the card and found to match perfectly. It was unquestionably the same blank card placed in the book.

Now the gas was turned out, and there began the usual dark circle *diablerie*, familiar, since the advent of the Davenport Brothers twenty years ago, to all who have cared for such performances. A bell, a music-box and a zither lay on the table. They were whirled about the room over the heads of the company, jingling, jingling, and playing all the while, and in some of their eccentric flights narrowly escaping the noses of alarmed sitters, who did not venture to "break the circle" to ward off the musical projectiles. The music-box proved a most lively and accommodating instrument. It would come to any member of the company, stop when requested, and start again when told to do so. It wound itself up when it ran down, and now and then made a rapid excursion to the far end of the room, taking good care not to break the mirror. After a quarter of an hour of this concert in the darkness the medium began to sigh and groan, as if in distress. "He is going up in the air," exclaimed the ladies who were holding his hands. "Don't let go of me," said Eglinton. Up in the air he went and across the table; that was certain, for his boot-heels knocked down the back hair of the lady sitting next the reporter, grazed the reporter's cheek and thumped the hand of another

gentleman—all three sitting opposite the medium's place at the table. When the lights were lit he was back in his chair, looking limp and exhausted. The ladies said they had held on to his hands, and that he had been taken up as high as they could reach and swung over across the table.

Mr. Eglinton, after a few minutes rest, turned the table round so that it stood lengthwise of the room. In this position he was able to get all his visitors around it in a long loop-like "circle," he sitting at the end near the folding-doors. Hands were joined again, lights put out, and after a tedious waiting, somewhat relieved by chat and two lame attempts to sing popular hymns, which the medium charitably put a stop to, the music-box was wound up by the "unseen force," and before it had gone through its round of tunes, queer will-o'-the-wisp lights flickered and floated about the room over the table—one in the form of a Roman cross. Then there appeared a dim luminous face, irradiated by a light apparently held and shaded by the hands on the breast. It was uncertain whether this was man or woman. It floated about a few seconds and faded out. The face of a man with a black beard, and with a turban on his head, came next, much plainer than the last. It was illuminated like the other by a ghostly lamp, which lit up only the head. When it faced one side of the aisle, the persons on the other side could see nothing. A third ghost was almost invisible. A fourth, seen only by the people near the medium, had a long white beard. Then the turbaned Turk came again. He was good enough in his aerial voyage over the table to come quite close to the reporter, who asked him to stop and make a bow, which he did with grave Oriental dignity. The face, then about three feet from the reporter's eyes, had an ugly repulsive expression as the illuminating fire flickered up for an instant. Nothing could be seen below the breast. The beard was jet black and the skin swarthy. The Turk, or perhaps he was an Arab, floated off after he had made his salaam and went out like the light of an expiring candle. A voice announced that the performance was over. The gas was lit and the company paid their fees and departed, all but the elocutionist and the reporter, who stayed half an hour to smoke and chat with Eglinton about his travels in South Africa last year.

Mr. BERKS HUTCHINSON, who has done so much to promote Spiritualism in Capetown, South Africa, arrived in London last Tuesday.

### A HINDOO STORY OF RE-INCARNATION.

BY A KSHATRIYA LADY.

In a village, in the territory of the Nawab of Rampore, there lived, about forty years ago, a Braman named Nathu, a money-changer. He had a son called Tej Ram. One day, this Tej Ram (who is the hero of our tale) after having taken his meal, retired to his chamber to smoke. Just as his hand came in contact with his brazen *hookha*, a venomous serpent bit him in one of the fingers of his right hand, and he immediately fell senseless. His relations, after making many fruitless efforts to recall him to life, threw his dead body into a neighbouring wilderness, among some long wild grass. One morning, shortly after, a crow was heard making a loud noise on a *pipal* tree close to the house of Tej Ram. Kashi Ram (also a Brahman) being annoyed with the harsh croaking of the bird, shot it dead on the spot with a pellet bow. Six months after this, a poor Kurmin\* of an adjoining village came to the place to get her cotton cleaned, bringing with her some rice in her apron. As she approached, a cock-sparrow flew towards her and struck her forehead with its bill. Being frightened, she let the rice drop, and, at the same moment, the sparrow also fell dead on the spot. The poor woman (as she belonged to the peaceful Hindu community) was much grieved to see the bird die in such a way by her mere contact. Clasping her hands, she prayed to God, declaring that she was quite innocent of the bird's death, and that she had no intention whatever to injure it, though it had been the cause of her losing her rice. Nine or ten months after this, the said Kurmin gave birth to a son. When this boy was about three years old, he would refuse to eat with his brothers or sisters or any other Kurmin. He used to say that he was a *Brahman*, and not a low-caste *Kurmin*.

Shortly after, the woman happened to come again to the village where Tej Ram's family resided, in order to get her cotton cleaned. She carried her child in her arms. As soon as the boy saw Tej Ram's house, he sprang to the ground and pointed with his pretty little fingers, saying that yonder house was his—that so and so, naming the several members of the family, were his father, brothers, wife and sisters. On hearing such strange words from a child only three or four years old, a crowd of people gathered round him. He was repeatedly questioned as to what had happened, more in jest than in earnest. He related his story in the following words:—"I am Tej Ram, the

\* Kurmin is a low caste of Indian husbandmen.

son of Nathu Ram, Brahman living in the village of Larpur. On a certain day after taking my meal I entered my chamber in order to smoke my *hookha*, but as I stretched out my hand to take it up a black serpent bit me in this finger.\* All efforts to bring me to life were unavailing, and at last my relations threw my dead body among some *kans* (grass) in a very unceremonious way, instead of disposing of it in a becoming manner in the Ramganga river. My father was such a mean fellow that he did not buy barley for my *pinda* ceremony, but got it *gratis* from Thakur Sital Singh. After leaving my body I became a crow. It was my daily practice to sit on the pipal tree near my house to see how affairs went on at home and particularly to have a glance at my wife. One day I drank some water from a *chatty* in my house, upon which my wife threw away the water abusing me. Another day I was cawing on the *pipal* tree when Kashi Ram shot me with a pellet.† On asking his wife, she affirmed that really on a certain day the water was spoiled by a crow and thrown away. He then repeated exactly and precisely what had happened to his Kurmin mother as related above. All were afraid that the child was possessed by an evil spirit. This opinion was soon changed when he said that there were three hundred rupees under ground hidden by him near the door of his room and wrapped up in two coverings, one white and the other red. The boy dug the spot and, to the astonishment of all, the bundle containing Rs. 300, was taken out. The boy next searched a wall, and Rs. 300 more were discovered. No one in the family had known anything about these hidden treasures. The poor Kurmin, fearing to lose her son, made all haste to reach her home and, a few days after, the family emigrated to a distant village; for the boy used to cry to go to Tej Ram's house to see his wife, as she was a very beautiful lady, and Tej Ram was very fond of her.

Now as recently as two months ago, my mother went to see her old mother, and by chance Tej Ram's story became the subject of conversation. My mother wished to find out the truth of this story, as she was only nine or ten years of age at the time the events took place. My grandmother said that the Kurmin, the former Tej Ram (now forty years old) visited the village on some business and talked

\* Strangely enough all found the marks of a serpent's teeth on the finger.

† It is remarkable that he should have shown the mark on his forehead.

to her and several others. On enquiry he repeated the whole story in the very words we have used, and showed the marks of the snake-bite and the pellet on his finger and forehead respectively. He also pointed out the aged *pipal* tree. The Brahman family is at present a very large one, and the facts can be verified if necessary.

May I ask whether the above case is an example of the transmigration of soul—a case in which it has retained its individuality?—*The Theosophist*.

Bisalpur, Bareilly Sub-Division, 23rd March, 1881.

## 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.]

TO HERR OTTO VON TEULSDROCH.

SIR,—In these days of Cabala and Yogi, I am sure many of your readers would be interested if Herr Otto von Teulsdroch would give some further account of the theories and practice of the Brahmin Ahjoka. What was given in *The Spiritualist* about a year ago was singularly like some of Zanoni. M.

THE ENGRAFTED "WORD."

SIR,—By his rash correction of the proverb *Ne sutor supra crepidam*, J.K. shows himself unfamiliar with its authentic form, and thus gives grounds for the suspicion that the knowledge of which he boasts has been for the most part, gathered at second hand. The specimens he has condescended to favour us with from the Hebrew and the Chaldeo, slight as they are, certainly have been so gathered, and I would advise him before embarking again on such a perilous enterprise, to submit his MS. to some competent person for correction. Had he taken this precaution before his first venture, he would have learnt that the rabbinical writers do not use the school-boy diction, "*Anshe Kabbala*" in designating the Kabbalists, and that the reading of the Targums is *Memra da Yeya*, not "*Memra Jehova*."

To fail to distinguish between science and knowledge, and not to discern the difference between absolute certitude and moral certainty, or assurance, is to have a mind incapable of drawing exact distinctions; while to attempt to discuss from such a basis is to ensure inaccurate reasoning. So failing, and so reasoning, it is not surprising to find that J.K. has confused a second hand mysticism with the venerable science of the Kabbalah, as his unfortunate reference to Maimonides (called by the Jews Rabbi Moses b. Maymon or Rambam) shows; and he has only himself to thank for the suggestion that after all, he may be the antitype to the character so graphically sketched by George Eliot, "who swallowed whole, one of the old systems of philosophy, and took the indigestion it occasioned, for the signs of a Divine afflux."

Ocultism, as it is called, has a strange tendency to lead its votaries to distort the truth. There has been a constant struggle between the advocates of traditional and written teaching, indications of which can be traced back to pre-historic times. In the course of this struggle, traditional teaching came to be called the "Word." This "Word," as uttered or revealed by the traditionally instructed teacher, was regarded as inspired—because in delivering, he infused a teaching spirit into it, by paraphrastic illustrations; whereas in the written

or embodied teaching, these illustrations were wanting, and the inspiration disappeared in a concrete doctrine.

Taking advantage of this, the then accepted view of the natural relations of inspiration to teaching, the occultists, who received their doctrines from a supernatural source through spirit mediation, the more easily to supersede and supplant this natural by a supernatural inspiration, under its guidance first personified the "Word" as their spirit teacher, and then, at its suggestion, regarding this spirit teacher, thus and for this reason known as and called by them the "Word," as a Divine personage or impersonation, claimed that it was subject to incarnation and re-incarnation—to a multiple incarnation—and thus stamped it as the Divine Inspirer.

To this doctrine as a doctrine, I have nothing to say, I respect honest belief in the honest believer. But the processes by which the votaries of this doctrine have sought to graft it on to the written word are open to criticism; and where criticism throws light on the character of the source of the doctrine to enforce which these processes have been applied, this light should not be suppressed.

Fortunately the light here is not far to seek. The doctrine of a personified, of a Divine word—whether incarnate or to be incarnated—was unknown to the Jewish Scriptures and their expositors anterior to the Babylonian captivity. During that captivity the teachers of the Jews were indoctrinated in the mysticism and occultism or magic of the East, whose supernatural character and influences captivated their understandings; and the first fruits of this indoctrination was the attempt to fasten the teaching they had thus received on to the text of the Scriptures they had inherited, that the authority of the written might be attributed to the unwritten word. To do this the Targums or Chaldee versions of the Hebrew Scriptures (not then otherwise needed) were written. And through the Targums the doctrine of a personified Divine word was introduced by simply translating the Hebrew for "God" into the Chaldee, "Word of God," where God is said in the original to be speaking or acting—as in Gen. 3, 8, "the voice of the Word of the Lord God" for "the voice of the Lord God." And yet, any theory of doctrinal development or expansional unveiling to the contrary notwithstanding, this was a direct falsification of the Scriptures. What can be said of a spirit which so inspires its votaries, save that by the practice it suggests it proves itself to be the agent of "the father of lies?"

This method of falsifying the Scriptures by grafting doctrines on to its representative, which the original text did not contain was extended to, and developed in the Septuagint, where, *e. g.*, "Thou hast pierced my ears" (As. xl, 7) was rendered "A body thou hast prepared for me," as reproduced in Heb. x, 5; and still further expanded in the New Testament, in which "who (or which) was manifested in the flesh" (1. Tim. iii, 16) was altered into "God was manifest in the flesh:" while through the Vulgate, special doctrines were similarly introduced, as "she (for he) shall bruise," (Gen. iii, 15). I give but one illustration in each case for brevity.

In the papers on "The Genesis of the Soul," the Kabbalistic character of which is unshaken as unshakable, I have set forth the doctrine of the *Mercabah*, as held by the Kabbalists, in its two-fold form.

I have to thank the Editor of *The Spiritualist* for his liberality and courtesy in making room for those papers.

M.D.

21st May, 1881.

[This controversy must end here.—ED.]

### THE ALLEGED PERJURY.

*From the Special "Evening Standard," May 19th.*

This afternoon the case of Mrs. Hart-Davies, who is charged with having committed perjury in the course of the trial of Mrs. Fletcher, for frauds alleged to have been committed in connection with spiritualistic practices, was again brought before Sir James Ingham at Bow-street. The charge should have been heard a fortnight ago, but as Mrs. Hart-Davies was abroad when the summons ought to have been served, she did not attend, and the Magistrate declined to issue a warrant on the evidence before him. This day was, therefore, appointed for the further attendance of the persons concerned in the case.

Mr. Forrest Fulton appeared for the prosecution; and Mr. St. John Wontner for the defence.

Mr. Wontner (addressing the Magistrate) referred to the circumstances under which the case had been postponed, and said that he had since communicated with Mrs. Hart-Davies. He had received a letter from her stating that in not attending she had no intention of treating the Court with disrespect. She thought, however, that as she was convinced the summons was taken out for the purpose of annoyance, she was not called upon to attend. Moreover, the case had been taken out of her hands by the Public Prosecutor? Should the Magistrate be of opinion that the case should be re-opened, she would attend the court on any day he might appoint.

Mr. Fulton was glad to hear of Mrs. Hart-Davies's willingness to attend. He had a new information to lay before the court.

Sir James Ingham said he would not dispose of the summons until he had read the information.

The information having been sworn to as correct by Mr. Drewitt,

Sir James Ingham said he feared that as the matters referred to were given in evidence at the Central Criminal Court, he had no jurisdiction.

Mr. Fulton was of opinion that as the evidence was part of that taken at Bow-street in the first instance, the Magistrate would have jurisdiction.

Sir James Ingham: I think not. However, let the case stand over for a time.

Several other cases of an ordinary nature having been disposed of,

Mr. Addison, Q.C., attended in support of the prosecution, and Sir James Ingham drew his attention to the fact that whilst some portions of the information referred to evidence given at that court, a great deal of it had reference only to evidence given at the Central Criminal Court.

Mr. Addison said his attention had already been called to the information, and he quite appreciated what the magistrate meant. But the substantial case in that court, he understood, had reference to the importance of the production of letters. If there were other cases arising in other courts, the Magistrate had power to receive evidence, and bind over prosecutors and witnesses to appear at the place where the offence was alleged to have been committed.

Sir James Ingham said there was certainly something novel in the new information which he thought the Defendant must answer. On the first occasion there was nothing before him except the eloquent speech of a gentleman who was now instructing counsel. Enough has now been shown to justify him in granting a fresh summons. As perjury was within the provisions of the Extradition Treaty, it would be well, in case a warrant should be subsequently asked for, to prepare such a document as would justify the French Government in giving the defendant up.

Mr. Addison said if the defendant kept out of the way from the fresh summons, it would be necessary to ask for a warrant.

Sir J. Ingham: Then the present summons is withdrawn.

Mr. Addison: Yes, and a fresh one applied for.

Sir J. Ingham: That is granted.

Mr. Wontner felt that a grave injustice was being done to his client. It was alleged that certain letters had been stolen, but there was no cross-examination of importance on that point at the trial.

Sir James Ingham: Who is the prosecutor?

Mr. Addison: Mrs. Fletcher is the informant.

Mr. Wontner: A convict now in the House of Correction.

Mr. Addison: By reason, as we say, of the perjury of your client.

After an argument as to proposed amendments in the information, Sir James said he would again read it over, and would finally decide on the following day as to the fresh summons.

From "The Standard," May 23rd

Mr. E. D. Lewis, of Old Broad Street, attended before Sir James Ingham, and was informed by his Worship that, upon perusal of the amended information handed to him on Thursday, he had decided to grant a second summons against Mrs. Hart-Davies for perjury, alleged to have been committed in her evidence recently given against the convict, Susan Fletcher, at this court.

#### REFUSAL TO GRANT A SUMMONS.

In connection with the Spiritualist case, an intimation was given, as reported yesterday, to Mr. Edward Dillon Lewis for the applicants, and Mr. St. John Wontner for Mrs. Hart-Davies, to the effect that Sir James Ingham had decided to grant a summons against that lady for perjury, alleged to have been committed in evidence given against Mrs. Fletcher. Later on, a further intimation was sent to the legal advisers on both sides, to the effect that Sir James Ingham had reconsidered the information, and had determined not to grant the summons, the matter alleged to have been falsely sworn to, not being material to the issue, either in the inquiry at this court or upon the trial at the Central Criminal Court.—*The Times*, May 24th.

#### THE REVISED NEW TESTAMENT.

BY C. CARTER BLAKE, DOC. SCI.

This week, I suppose almost everyone is reading the new volume, and expressing different opinions according to his code of religious belief.

The passage which concerns Spiritualists above all others, is the celebrated miracle of walking on the water, (St. Matthew, xiv. 26) which used to read in the "Authorised" Version, "And when the Disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for 'fear.'" The words in the old Greek original were "οτι πνευμα"; in the Vulgate "Quia phantasma est." In the new "Revised Version" it is altered into the words "It is an apparition."

"Spirit" may have been a loose word; but surely anything which appears is worthy to be

called an apparition; and the distinction between *phasma* and *phantasma* is entirely ignored by the new rendering, which appears chiefly to have been governed by a fear that the word "spirit" either meant too much or too little. A neatness of expression should have been maintained in the translation of a work that is of importance to so large a number of Englishmen.

#### THE TREATMENT OF WITNESSES IN LAW COURTS.

THE OPINION OF A LAWYER.

"No doubt cases may arise where the judge in the exercise of his discretion, would very properly interpose to protect the witness from unbecoming and unnecessary annoyance. For instance, all inquiries into discreditable transactions of a remote date might, in general, be rightly suppressed; for the interests of justice can seldom require that the errors of a man's life, long since repented of, and forgiven by the community, should be called to remembrance at the pleasure of any future litigant. So, questions respecting alleged improprieties of conduct, which furnish no real ground for assuming that a witness who could be guilty of them would not be a man of veracity, might very fairly be checked."—*Taylor, Ev. §§ 1314, 1315, Fifth Ed.*

MISS LOTTIE FOWLER is giving *séances* at New Haven, Connecticut. Dr. Slade is in Boston, Mass.

COLONEL OLCOTT has left Bombay, with Mr. H. Bruce, a Scotchman, late of Shanghai, on another visit to Ceylon, to inspect some "Theosophical Buddhist schools."

NEXT Sunday evening Mr. J. Holmes, of Leicester, a former follower of Mr. Bradlaugh, will occupy the platform at Ladbroke Hall, Notting Hill. At the close of the discourse Mr. Matthews will give some of his clairvoyant delineations.

SUICIDE:—A scientific person in Switzerland, who has written a book on suicide, its causes, peculiarities, and significance, denies the point which Richard Grant White makes, that the inclination to self-destruction increases with education and refinement, and claims that moral conditions influence suicide more than social, or economical conditions. As for religion, Protestants seem as yet to kill themselves oftener than Roman Catholics, and still more frequently than Jews, in the countries where the three religions are represented in proportions of any importance. Density of population is without appreciable effect; but suicide is more frequent in cities than in the country. So far as individual influences are concerned, women kill themselves three or four times less frequently than do men; suicide increases with age to the extreme limit of life; marriage exerts a marked preventive effect, while celibacy and widowhood favor suicide. Inquiries into the motives for suicide have not brought satisfactorily answers, for it is hard to get the truth told about them, and official reports must be accepted with reserve. In France, higher, more generous motives are attributed to women than to men.—*Inter-Ocean*

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

**PLATE VIII**:—Slate-writing Extraordinary.

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

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

## PREFACES.

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

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

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

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

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

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

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