

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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The Kabbalists had no conception of space. To them what has since been called space was the boundless substance of the infinite—the transparent, unresisting substance of God.

The Kabbalists had a clear conception of the heavenly bodies. To them these were the organs of God, some visible, others invisible.

Hence to the Kabbalists the universe was simply a manifestation of the activity of the infinite life of God.

It would almost seem as though the Kabbalists were familiar with and understood the meaning of vital circulation; for they looked upon the heavenly bodies as constituting a celestial circulation in the Divine substance, not wholly unlike the cellular and corpuscular circulation of the vegetable and animal kingdoms by which terrestrial life is maintained.

At any rate they held that the celestial circulation was functional in character; and that it provided for the recruitment and maintenance of the Divine substance.

The heavenly bodies as Divine organs were, in their eyes, living bodies, though not living beings.

These bodies they held were divisible into two classes, not because the solar were luminous, the planetary non-luminous bodies, but because planets attracted, absorbed and applied to uses those elements of matter which suns kindled, consumed, and repelled; for they were aware that the visible was not the actual sun, but simply a luminous perisphere at its zone of incandescence, caused by the combustion of those elements of matter which, having passed through its far sweeping belt of planets, were thus prevented from reaching itself.

Hence of the constitution of solar and stellar bodies they admitted that they had—nay, claimed that they could have—no knowledge.

The satellites they classed with the planetary bodies, as well as the comets; though some-

times inclined to think that the latter had more special relations with the solar bodies.

Viewing these two classes as living bodies, and considering them through their characteristic differences, they held that the solar were, in their essence, male—the planetary, female bodies.

Viewing them as organs of the Divine Being, they taught that the function of the planets was to gather up from the Divine substance such elements thereof as had, through use, become unfitted for the further purposes of the Divine Life, and pass these through certain physical chemical and physiological or vital changes, in order to fit them for a return to the uses of the Divine Life in the Divine substance. And that the function of the solar bodies was to energise planetary action, and take up the work where that action became inadequate, by burning up and consuming all such elements as had resisted or escaped planetary action (as well as the exhausted bodies of decayed and decaying planets) when these reached the zone of incandescence with which they were surrounded.

The solar bodies the Kabbalists thought were produced by a luminous condensation in the Divine substance. They believed them to be imperishable.

The planetary bodies they held were created by a radiant energy which, passing from the centre of the universe outwards, kindled and consumed one element in another, so producing water; which, condensing in the vesicular form, accumulated until a watery globe was formed, which, as the nucleus of a planet, slowly absorbed solid and gaseous elements as it took and maintained its place in the general circulation. These they knew to be perishable.

Their view of the method of this circulation was clear and comprehensive.

The Kabbalists believed in the existence of a central sun, which they taught occupied the vanishing polar point of the N. celestial hemisphere, at an unknown distance from the earth.

This central sun was in their eyes the head as well as the centre of the universe.

From it a radiant energy flowed in every direction.

To it a vibrating current was continuously passing.

To this centre they referred the volitional acts of God.

This central sun, whether only relatively or absolutely at rest, was to them the centre of rest, the centre to which all motion was ultimately to be referred.

Round this central sun they held that a solar body was passing.

This, which was the first of three secondary suns according to their system, revolved round the central sun on a polar plane, a plane parallel to the terrestrial polar axis, and may therefore be called their polar sun.

Round this polar sun the second of these secondary suns was revolving, on an equatorial plane, a plane parallel to the terrestrial equator. This may therefore be called their equatorial sun.

Round this equatorial sun the third of their secondary suns, the actual visible sun, was passing.

These four solar bodies were, in the judgment of the Kabbalists, the organs on whose action what man calls the creation—the evolution of life on the planet, Earth—depends.

The channels through which the influence of these bodies was conveyed to the earth they held to be electrical channels.

The radiant energy flowing from the central sun called the earth into being as a watery globe, in the manner stated.

The tendency of this watery globe, as the nucleus of a planetary body, was to rush to the sun—within the sphere of whose attraction it had been created; but the radiant energy similarly electrifying both, withheld the one from the other, and thus changed motion towards into motion round the centre of attraction, which the revolving planet thus sought to reach.

When this watery globe had absorbed a due proportion of solid and gaseous matter, in the discharge of its functional action in the Divine substance, the polar sun made its influence felt, kindling an internal fire, and by the action of this central fire fashioning the earth.

So acting, it divided the planet into the three physiological elements, water, air and earth, and distributing these according to their allotted functions, through their mutual interaction generated the inorganic cell, in which the original watery globe produced offspring after its kind.

In the inorganic cell the equatorial sun found a suitable matrix for its own proper action, producing through it the vegetable kingdom, and, through the vegetative action of that kingdom, the organic cell.

In the organic cell the sun found its own proper matrix, and produced through this the animal kingdom, finally placing man at its head.

But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal man, the soul-less man, the perishable man.

Hence man so left at the head of creation, although apparently its crown, would, by his advent, have marked its close, since creation, culminating in him, would, at his death, have entered on its decline.

The only escape the Kabbalists saw from this issue, was to hold that man was to the central sun what the organic cell had been to the sun, what the inorganic cell to the equatorial sun, and the original watery globe to the polar sun—a matrix prepared for further action.

This further action they therefore believed in, and attributed to the central sun.

Hence the Kabbalists saw in man a matrix produced from the earth by a triple generation, and prepared for submission to a yet further generative process.

Hence they attributed this further generative action to the central sun, which, as they maintained, acting on man—on duly prepared man—throughout his life, generated of and in him, the designed outcome of creation, the human soul.

And hence, because the human soul was, as they held, engendered by the central sun—to which they attributed the direct action of God—they called the so generated soul of man, the Child of God; and taught that this was the being under creation at every stage of the advancing work.

Considering the genesis of the soul from this point of view, it is possible to see not only how it is that the co-operation of man is necessary to the completion of the work to be carried on during his life, but why that co-operation can only be given in one way—through the uses he makes of that passing life.

He has been produced from his mother, the earth, by the successive cumulative action of three energies.

These three energies have produced in him a unity, a temporary unity it is true, but still a unity of being.

To preserve this unity and enable it be perpetuated, he must make of it a harmony during and by the uses he makes of his actual life—that the relations of his own proper electricity may be harmonious, and so invite, retain and promote the action of the radiant electrical energy of the central sun.

In this harmony the union and combined action of these energies—of his own electrical

energy and the electrical energy of the central sun—generates and builds up the soul.

Thus the soul is formed, strengthened, and matured by the action and continued action of the electrical energy of the central sun.

Hence any diminution in this action causes a proportionate weakening of the soul, damaging or stifling it, as Mrs. Penny would say. While on the cessation of this action the death of the soul occurs: and with the death of the soul the man, though still living, passes out of the order of creation.

But this action is maintained and promoted by the harmonious relations of the proper electricity of the individual in whom it is going on.

While the harmony of these relations depends absolutely upon the uses made of the life, which should be such as to establish and preserve harmony of being.

Granting this—and who will deny that harmony should be the aim of life?—the reason why man should so live as to maintain the harmonious relations of his own proper electrical condition, *the measure of which is found in the harmony of his life*, becomes at once apparent. And since but one influence, one motive impulse is capable of producing this result, and can only produce it by acting on and through a natural life—is it not necessary, absolutely necessary, that man should live a natural life under the guiding and fashioning influence of this impulse, that death may be—in him the birth of that child of God, the human soul;—to him the passage to an Eden of which the imagery of the earthly paradise can give but a faint conception?

M. D.

WAS JOHN BUNYAN A GIPSY?—Under the title of "The English Universities and John Bunyan and the *Encyclopædia Britannica* and the Gipsies," Mr. James Simpson, Editor of Simpson's "History of the Gipsies," and author of "Contributions to Natural History," &c., has issued a pamphlet to prove that John Bunyan came of the Gipsy race, in which he reviews Mr. Groome's article on the Gipsies in the *Ency. Brit.*, and the theory that Bunyan was connected with the family of a baronet, when he himself says, "My father's house being of that rank that is meanest and most despised of all the families in the land."—*Trubner's Literary Record*.

THE CASE OF MR. HORSELEY:—Miss Burke, who wrote last week for the purpose of raising £10 for Mr. Horseley, says, "Will you allow me to acknowledge the following subscriptions received up to the present date for Mr. Horseley, and to express my thanks to the kind donors?—J. C. Eno, £3 3s.; Dr. George Wyld, 10s.; Mrs. Hourtley (Hart-Davies,) 10s.; Mrs. Nichols, 5s.; S. R., 5s.; Miss Stone, 2s. 6d.; Dr. C., 2s.; Total £4 17s. 6d. C. A. Burke, 88, St. Stephen's Avenue, Shepherd's Bush, W., February 16th, 1881.

## YOGI PRACTICE.

In reply to a correspondent, I will for the present give a brief answer, believing that at some not very distant time he will find further and more complete information from me on this subject, in the pages of *The Spiritualist*.

The "rational Pythagorean method" is to live strictly according to the dictates of reason, and to trample the serpent, Sensuality, under foot; and as an illustration of the Pythagorean idea I would recommend a perusal of *The Life of Apollonius of Tyana*, by Philostratus, translated into French by Chassang: there is also an old English translation by Blount. When the idea pervading this book is compared with the lives of the Ascetics or Saints of the Church, the two pictures appear in their most striking contrast. The Pythagorean is the calm rational man in his integrity; he knows what he strives for, and by using the right means, advances step by step, and safely arrives at his object. The Ascetics had but dim notions, and many entirely erroneous ones; they were without science and wasted their energies in the desert, while they might easily have accomplished their object by physical purity, right food, mental isolation, and heeding the voices of reason and justice.

Purity, physical, mental and spiritual, temperance, continence and rectitude are the cardinal virtues of a rational life.

The primary conditions concerning food are in brief: Whatever contaminates, whatever is liable to ferment, whatever merely depraves the senses, must be strictly avoided. Eat food that really nourishes the body, and abstain from that which only corrupts it. Unthinking custom has attached false importance to animal food, but it has been scientifically demonstrated that such is utterly unnecessary for our subsistence, and is only injurious both to our spiritual as also to our physical welfare.

Turning over the pages of the *Real-Encyclopædie der Gesamten Heilkunde*, I find *sub voce*, "*Ernæhrung*," vol. v., p. 70. even in this work, which is now in the course of publication, and which embodies only the quintessence of medical orthodoxy, the following important admission: "Vegetarians permitting themselves the use of animal products, milk, cheese, eggs, butter, can undoubtedly support themselves in perfect bodily health, and are quite able to perform physical labour, as is shown by the mode of lives of many hardy mountaineers; also the ancient athletes, anterior to the time of Pythagoras, are said to have lived entirely upon wheat and cheese."

This is quoted merely to dispel the fears of starvation wherewith the meat-eaters would terrorize the vegetarians. For practice of the occult, however, and also throughout the whole course of a rational life, all concentrated articles of food, such as cheese, sugar and conserves, are not recommended. Fruits, farinacea, cereals, unfermented whole meal bread or biscuit, with milk and eggs according to individual requirement, porridge, wheat or oatmeal with milk, form the best kind of food; potatoes are admissible, but large-leaved vegetables and fermentive roots are to be avoided, being intended more as food for animals with multiple stomachs. Pure coffee is invaluable on account of its medicinal qualities; also olive oil is an excellent adjunct both to the kitchen and to the dispensary. Pure cocoa or chocolate is also a "moral" drink.

Pure food is for the practice of the occult, an indispensable condition, but it is not a question of eating only. Vegetarianism alone does not comprise the quintessence of all the virtues, and will not be sufficient to transport a man to heaven; it requires a continual and determined *mental and moral effort*, and an intense and rightly directed aspiration to advance in the road to adeptship.

The process of regeneration is throughout partly physical and partly spiritual. When the organism is sufficiently pure to receive the Divine Soul, and the spirit of man is sufficiently meek not to repel the Spirit of God, then, as all is prepared for the guest, he comes "as a thief," and thus man knows the absolute. Therefore says Paracelsus: "Blessed are those that are born while they sleep," *i.e.*, while the senses sleep. Although the progress may not be so rapid as most would desire, nevertheless this mode of life is the royal road to adeptship, and is the only way that safely conducts to the absolute, the Soul-World. It is first essential that the body shall be built up of pure material, and nature herself actively aids the man who lives on right food, in purifying the organism by expelling the diseased matter which was packed in by wrong food. Further directions concerning the development of the higher phenomena will be given hereafter.

He who in all things follows his reason will soon also learn to know what food is to be avoided. The rule, as I have said, is to abstain from all that depraves, contaminates and injures. Therefore, dead meat of every kind, alcohol, tobacco, spices, and inorganic substances, such as salt and mineral compounds, are all to be most strictly avoided, as these

are of no utility, and only serve to injure the organism. Avoid manufactured and encased articles of food which may be suspected as being mostly of more or less doubtful and mysterious composition; it is best to know what it really is that we eat and drink. Let us renounce intoxicants, for they are delusions; let us distrust milkman's milk, for it is a mockery, and let us endeavour to get actual and unstarched cow's milk; let us shun baker's bread for it is an abomination. Butcher's meat should be left to putrify by itself, and doctors' drugs are never to be taken at all. To abstain from all the above luxuries is the Rational Asceticism of your obedient servant,

J. K.

## Correspondence.

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

### THE GENESIS OF THE SOUL.

Sir,—I have no desire to obtrude my views on your readers, but as I have expressed myself somewhat in opposition to M.D.'s views as expressed in his letters, I trust you will allow me a brief space to express my concurrence with the principles so clearly and eloquently set forth in his admirable article on "The Genesis of the Soul" contained in your last number. The beautiful sentiments it contains have my warmest sympathy.

I cannot but however, take exception to his concluding paragraph, for it seems to me a necessary consequence of the effect of love divine upon the soul, that all those who are under its influence, should be impelled by it to impart to others whom they know stand in need of it, that knowledge which has been a bright beacon to their souls, and gives them elevated hopes and aspirations, which before they were destitute of. Such would be the case whether they are "outside the natural life," by which I understand M.D. to mean the physical, or whether they are still remaining in it. And that, the greater their elevation, the stronger would be this feeling within them. But how repellent and disheartening must it be for them to have their advances met with suspicion and distrust. I do not say that we should receive with blind faith everything they tell us, for still they may be in error themselves, though much nearer to the truth than we are. But I think we ought to give their teaching that due attention and consideration which we should to a fellow mortal, upon a subject which we were aware he was in a position to know more about than ourselves, and if these are perfectly consistent with what we know to be the divine proceedings with regard to physical life and its natural surroundings, as I believe my communications to be, I don't see why we should reject them. And if M.D. will communicate privately with me on the subject, I will give him good reasons for this belief.

GUY BRYAN.

Budleigh Salterton,

February 7th, 1881.

### RIFTS IN THE CLOUDS.

Sir,—In the present chaotic phase of Spiritualism where long cherished theories are beset with clouds of doubt, the last number of *The Spiritualist*, with the exception of the ugly Bow Street affair, is full of matter

valuable, encouraging and inspiring. The longing of all Spiritualists to settle on something satisfactory for ultimate acceptance and to harmonise conflicting theories, at times crossed by harsh, piercing discords, receives fresh impulse. There is a future prospect for our cause in which trivial manifestations will disappear with the fading sounds of the jingling tambourine and other worn-out signs of "something."

The leader on "Spiritualism and Christianity" is excellent, and if read by every clergyman in the kingdom might do more good than ever so many marvellous reports of wonders.

How grandly could the clergy restore the power of the church and their own individual influence, if they proclaim from the pulpit that miracles did not cease after Christ's mission, but are permanent attributes of nature. Added to this they should give a warning, *not to trifle and dabble* with these gifts—and the dignity of the preacher would be preserved in spite of his adhesion to an unpopular, but advancing truth. "Spiritual Influences" by Mrs. Woodforde, I hold to be one of the finest and most instructive papers we have received from that distinguished writer. To many people, the perusal of her article will cause a "dropping of scales from the eyes," when they see these subtle spiritual influences thus revealed under the microscope of intellect. Such writings as those of Mrs. Penny will act powerfully against the downward tendency of constantly analysing phenomena, and keep our eyes lifted up.

In passing over the likewise highly valuable and useful reflections in "Spiritualism Intelligently Criticised," and the other suggestive contents, I wish to emphatically endorse Mr. Bengough's cry for a solution of the "What is it?" after Colonel Olcott's denial of belief in departed spirits. Occultism is a most convenient shelter in the perplexity, but I think everything is, in a certain sense to us occult, and will remain so until we pass the boundary of this life. What, for instance, are the identified handwritings (direct) of the departed (supposed), when the recognised materialisation are shams? With all my profound respect for theosophy, it occurs to me, it represents only a new and more stately gown for Spiritualism proper, avoiding thereby the mixing with the great majority, and the adoption of an unpopular name. I heartily second Mr. Bengough's proposal to ventilate these differences, touching on the very centre of our subject, and hope soon to find able pens at work.

CHRISTIAN REIMERS.

London, February 13th, 1881.

**SUSPENDED VOLITION :—**When the asylum was opened at Milton, Portsmouth, one of the first patients to be removed from Fishelton, was a pauper lunatic who now gives the name of Landors. He was then suffering from catalepsy, and was in the words of a medical man, an "inanimate mechanism," whose organs performed their natural duties. He has been at the institution for fifteen months, and has during the whole of this period been in a state of coma, spending most of his time standing against a wall with his hands hanging at his side. He has been unable to open mouth or eyes, and to feed him it has been found necessary to lay him on his back, when sustenance has been administered by means of a quill. Yesterday morning Landors suddenly recovered the use of his limbs, and as he moved his muscles one by one, all his bones seemed to crack within him. As soon as he recovered speech he made incoherent observations respecting a shipwreck, constantly referring to the "Pearl Rock." — *Daily Telegraph*, February 2nd, 1881.

## AN APPARITION IN A COUNTY COURT CASE.

On Thursday, last week, the *bona fides* of an apparition had to be considered by Mr. G. Russell, County Court Judge at Margate, whose remarks, as they are reported in *Keble's Margate Gazette* of last Friday, would not have been made, had he had any education in psychology. The merits of a case of this kind cannot be properly decided until psychological experts are put into the witness-box, as in dealing with any other scientific question. Other explanations than those of Mr. Russell are fairly open for consideration. The room may possibly be haunted or the girl may be a medium. In the latter case she may elsewhere see the alleged apparition, whose actions resembled those of a harmless barber, who had mistaken the sex of the terrified one. What is the past history of the room?

Margaret Boots, of Ramsgate, a domestic, sued Miss Sheffield, of St. Peter's, for £1, being one month's wages. This case caused considerable amusement in court.

The plaintiff was uncertain when she entered the defendant's service (subsequent events having apparently made her recollection of that circumstance indistinct), but it was stated by the defendant that it was in June last. She left the defendant's service on October 18th, having only received two months' wages. She left the place because she was frightened by someone coming into her bedroom; she told her mistress of this, and when her mother took her away she said she should go back again in the morning, but defendant would not allow her to do so. *The young ladies had seen something in the bedroom, before she had done so.*

Rebekah Ellis said she went with the plaintiff's mother to watch the defendant's house, from about six o'clock till eleven on October 18th, but she saw nothing; at eleven she left her lodger to continue the watching, but he saw nothing. This was done at defendant's request.

The defendant, being called upon for her defence, said that the plaintiff came to her and told her she had seen a ghost in her bedroom; this was some ten days before she left the house. It occurred during the thunderstorm which took place about that time. She told her she saw an apparition in a long white robe parading about the room the whole night with a long knife in its hand, which he amused himself with holding over her head, and at intervals sharpening upon a stone. Defendant told her it was trash and nonsense, and she

remained with her ten days longer; her mother then came, and saying she could not allow her to stop any longer, took her away. Defendant told her that if she went she should neither pay her any wages nor give her a character. She had however since given her a character.

His Honour recalled the plaintiff, and asked her to give her version of the apparition, which she did, with an evident belief in its reality. She said that she went to bed during a thunderstorm on October 8th, and was just going to sleep when she looked at the window and saw something pass by it. She screamed out and the defendant afterwards said she heard her, but only thought she was playing about; however, *she called to her fellow servant, and they both saw all that followed.* Her scream seemed to have had no effect upon the ghost, for he came into the room and sat down in a chair by the dressing-table, having a long knife in his hand, which he commenced sharpening upon a stone. He then proceeded to tear up some paper, a piece of which he placed by the bedside. He came and leant over the bed, flourishing the knife over her head and occasionally wiping it on the piece of paper. One by one the ghost removed the bed clothes, until but the sheet remained, and then she shrieked again and the phantom disappeared.

His Honour said he did not know whether the plaintiff were a fool or a story-teller—she was evidently either one or the other, to come there with so preposterous a story, which was utterly unworthy of credence. She had clearly no right to leave without notice on such an excuse as that, and could not recover the month's wages which defendant had a right to retain in lieu of notice. He hoped that in her next place the plaintiff would not be so foolish.

MRS. R. F. BURTON is working earnestly at Trieste, to promote the better treatment of animals by cab-drivers and others.

THE popular article by Mephistopheles, "How to Investigate the Phenomena of Spiritualism," recently published in these pages, will be brought out as a penny pamphlet next week, at *The Spiritualist* office, 33, Museum Street, London.

SPIRITUALISM IN MARYLEBONE:—MR. IVOR MAC DONNELL's intelligent and sparkling Sunday evening addresses to the Marylebone Society of Spiritualists, Quebec Hall, 25, Great Quebec Street, London, have long been drawing overflowing audiences, and throwing a strain upon the means of accommodation. Next Sunday, at 7 p.m., he will lecture on "Apostolic Succession;" admission free. On Tuesday, at 8.30 p.m., Dr. Nichols will deliver an address on "Evidences of Immortality." On Wednesday, at 8.30 p.m., Mr. F. O. Matthews will officiate, in aid of the funds of the Society.

# CURIOUS PHASES OF SPIRITUAL MANIFESTATIONS.

WHO IS JOHN KING?

In Mr. Cooper's very interesting and instructive little book *Spiritual Experiences, including Seven Months with the Davenports*, I have found further intelligence in answer to the question, "Who is John King?" Mr. Cooper's antecedents, and the money and labour that he spent in lecturing gratuitously for Spiritualism, as detailed in the first part of his book, give excellent guarantees for the trustworthiness of the details he affords us in his travels with the Davenport Brothers and Mr. Fay, in the year 1866, in the second part of his book. The motto of this work is as terse as it is true:—"It has been the failing of fools in all ages to disbelieve whatever they could not account for." In regard to the term, "John King," Mr. Cooper says at p. 189:—"It may be well here to state that though Henry Morgan is the real name of the spirit, the Davenports generally call him *John King*, which was the name *he* first gave as symbolical of power."

Here, then, we find it expressly stated that the name John King originated through himself, from his own alleged knowledge that it was a name symbolical of power. And here too, we find it demonstrated that the name Henry Morgan did not arise from Mr. Williams having read the *Lives of the Buccaneers*.

There seems, too, some indication through undesigned coincidence that John King had formerly led a sea life, by his saying, when Mr. Cooper talked of leaving the Davenports, *Don't you leave the ship.*

Again, we find John King saying very humanly, when his heart was full, after great success at Brussels.—*You are making an indelible impression. It will last after you have left the world.*

*Great God on what a slender thread  
Hang everlasting things.*

On this Mr. Cooper remarked: "Why, John, where did you learn that, it sounds like one of Watts' hymns?" He replied, *I learnt that many years ago when I was a boy at school; my name is Henry Morgan—I am a Welchman.* Another time, he said, *We remember earth events more vividly than when here, because our faculties are quickened.* Then again, as there has been lately some discussion regarding the facility of John King's movements to a distance, we here find that, personally, the "Head," "John King," is assumed to move from place to place far distant

from each other with ease, without having recourse to his retinue or following, of the same generic order in its spiritual sphere as himself, to do it for him. Here is an instance of it, p. 199, "Kate said, she being at Brussels, *Johnny is gone to Austria; he takes great interest in the war.* I asked, "Does the spirit-world exert any influence on the war?" *Undoubtedly, was the reply. The spirits are at the bottom of it.*

Ira Davenport then said, "Do you mean to say that spirits investigate such dreadful things as wars?" *Yes; it is the only way of arriving at certain results. A war is just as necessary, at times, to clear the moral atmosphere, as a thunderstorm to clear the air.* Kate agrees with Count Moltke, who, in a letter of December 11th last, says: "War is an element of the mundane order prescribed by God. Save for war, the world would stagnate and lose itself in materialism."\*

The above opinion certainly does not look as if it came from the mind of the medium, Ira Davenport, for on this occasion, Mr. Cooper tells us, "Nobody but myself and Ira were present."

## THE POWER OF LOCOMOTION OF SPIRITS.

Thus we are told that, between whiles, John King had gone off from Brussels to Austria *in propria persona*, and not by proxy, to see the war. Mr. Cooper says: "I jocularly remarked to John that he had no railway fare to pay." His rejoinder was: *Yes, I've got no carcass to carry about: I get on better without it.* Though he sometimes said that it is best for a man to live out his days.

Perhaps the most striking assumption of John King's power of quick transport, is to be found in the *Spiritual Magazine* of September, 1867. It occurred on Mr. Benjamin Coleman's first conversation with John and Kate King through the Marshalls. Mr. Coleman had conversed previously with John and Kate King through the Davenports, and at this first *séance* for the direct voice with the Marshalls, Mr. Coleman says: "I was addressed in a full round-toned masculine voice, speaking through the largest of the two trumpets, with a salutation, *Well, Mr. Coleman, how do you do?*" "Ah! John," I said, "You remember me?" *Yes, oh yes!* "Have you left the Davenports?" *No, I am still with them.* "They are in Russia, I suppose?" *No, they have left Russia; they are now in Denmark.*

Mr. Coleman adds in a note, "I have

\* From *The Daily Telegraph*, February 5th, 1881.

since heard that the Davenports have been in Denmark."

The Davenports afterwards went to Australia. One wonders how it was then?

We see here too, that John King knows a man whom he has met before, just as a man in the flesh would, although he had only previously known him through another medium, or other mediums, the Davenport Brothers and Mr. Fay. Mr. Coleman was no medium himself.

#### THE OBJECT OF THE COMMUNICATING SPIRITS.

Mr. Cooper says, "John rarely condescends to talk on subjects that have no connection with his mission, and always speaks at once to the point, his utterances indicating great earnestness of purpose." Mr. Cooper asked him once, "What is the aim of your manifestations?" John King answered, *There is only one aim, one object in view; to convince men they have immortal souls. If they come here people are much the same as they were before, and you may fairly tell them that as the tree is felled so it remains; only there is progress. I am commissioned to do these things, and there are those who direct me. Angels are seen, but far off, on high, and distinguished by a bright light.*

#### A STATEMENT OF THE SPIRITS, DISBELIEVED BEFORE HABITUAL MATERIALISATIONS BEGAN.

Kate had evidently a high opinion of John King's mission. She said once, in 1866, long before materialisations set in, to Mr. Cooper, *You will be surprised when you see John, what a great man he is; he possesses wonderful will power.*

"Can you make yourself visible?" Mr. Cooper asked Kate.

*Yes, but I am not allowed.*

"John shewed himself once to the Davenports, did he not?"

*Yes.*

#### THE OCCASIONAL CLAIRVOYANCE OF ANIMALS.

Here is an instance of the clairvoyance of some animals. The light was extinguished, and immediately Katie's voice was heard asking,

*What have you got here?*

William Davenport had purchased an Italian greyhound. A noise was heard as of a hand patting the dog, and the animal whined. "I remarked," said Mr. Cooper, "The dog does not seem to like you."

*No, it can see me.*

"Well," I said, "I had the idea that animals are more sensitive to spirit presence than human beings."

*Yes, that is the case; they can see us, and so would men if they lived more natural lives.*

#### SPIRIT POWER AFTER THE DEPARTURE OF MEDIUMS.

At Roubaix, after the party had left for their exhibition at the public hall, all the bells at their hotel began ringing. Mr. Cooper says that he took an early opportunity of asking the spirits if they knew anything about it. Kate at once said, *I and another spirit did it.*

"But how could you manage to do it when the Brothers were not present?"

*There was sufficient influence left.*

"How is it that spirits can do things when there is no medium present, as in the case of haunted houses?"

*They can act through the magnetism that is retained in those places; there is no telling what some spirits can do; some spirits can do much more than others.*

#### THE APATHY OF SOME PHYSICAL MEDIUMS IN RELATION TO SPIRITS.

Mr. Cooper says, "I have frequently noticed that the Davenports acted as though they were conferring a favour on the spirits by listening to what they had to say." This, certainly, does look a little too much of the *de haut en bas*, as regards politeness, but, still, the principle is admirable nevertheless; and considering how men are sometimes apt to be spirit-ridden, and to take down all that is said or written spiritually as absolute, which always, by the way, involves contradictions, it did these young men infinite credit; and William Davenport, who is dead, has doubtless doubly found the benefit of it. It seems that the common sense of John King had sunk into their hearts, when we find him saying, p. 206. *We are willing to advise you when we can, but in some respects our judgment is no better than yours.* And, also, when Kate said that *spirits would not do what men could do for themselves.*

The above points to the grand principle of the right of private judgment. It shows the consummate folly of persons, who run blindfold to spirits or "spiritual teachers" for advice on every occasion. Right of private judgment is the fundamental tenet of those who emancipated themselves three hundred years ago from a spiritual tyranny that had enthralled them for so many centuries, many of them to fall into another. But knowing what the spiritual tyranny of men has been, and which indeed is always striving to maintain its power still as far as it can (helped, doubtless, by correspondences and sympathisers in fluidic life) all Spiritualists should be careful not to be led

astray by one-sided, self-serving, passionate zealots on either side of the grave. For, as John King's common sense points out: *If they come here, people are much the same as they were before.* Of course that means until they get higher and more out of the influence of the passions that live with us and environ all of us, both as men and spirits of this planet.

If Spiritualism, by giving certitude of life after death, to men in England in these latter days, has, consequently, filled the churches, as it has, in a way they were never filled before in man's memory, it has also filled the minds of many with a good deal of wise judgment that prevents them from being carried away by any cruel or outrageous bias of "teachers," such as has led, and is still leading, alas! in the church so many tender, delicate, and susceptible minds to madness, as I could well tell of; while it drives away the callous. Still, places of public worship dedicated to God are a necessity to most of us; but not less the sound judgment that Spiritualism gives us to put a buffer upon fanaticism and pretension from every quarter. And this padding to be worn in our own heart and conscience, and I feel assured that the drawbacks to religion and the calamities of man will grow less and less as Spiritualism advances, while real, honest, earnest religion will increase.

#### SPIRIT GUARDIANSHIP.

Whatever the Brothers might have done, Mr. Cooper himself evidently considered that, "acting on the advice of our faithful friend, John King," was the right thing to do. And so in their hearts, and from experience, did the Brothers also evidently, in matters in which they were co-partners with John and Kate, for they never took any important step without it. Whenever they were in a dilemma, "Let us consult the spirits;" or, "Come and let us have a talk with John," was their watchword. I may here remark that, with respect to the wonderful phenomena of the direct voice, Mr. Cooper's opinion is thus expressed: "The vocal organs are doubtless materialised in the same way as the hands." The medial powers of the Davenports were as great, or some said greater, when they were school boys than afterwards. The spirits would sometimes volunteer a conversation when not called for. It happened once in this wise. Just as the railway enters the town of Cork there is a tunnel: "Whilst passing through it," Mr. Cooper says, "I felt something tapping me on the head. I then heard a voice which was rendered indistinct by the noise of the carriages, and I consequently

took no notice of it till Ira Davenport said, 'Cooper, there's Kate calling you.' The voice then spoke loud enough to be heard above the rattle of the train, which was now going at a slow rate." It said, *You must be careful what you say in this place—they are queer people here* (Mr. Parnell was not then member)—*say nothing about Spiritualism. Be firm—you are not firm enough; don't give in to them.*

I then said, "Shall I put it on a scientific basis?"

*Put it on no basis at all, let the facts speak for themselves; the less that is said the better.*

"I told Kate her wishes should be complied with, and the next minute we were at the station."

This happened after the rowdies at Liverpool had broken their cabinet. And after the facts were *put on no basis at all*, one never heard again of breakage occurring.

Mr. Cooper says in another place, "I have heard great wisdom from Kate's utterances." In after times the Davenports were accused of repressing the idea that their work was Spiritualistic. This was never, I believe, the case, but after the violent attacks upon them, by the advice of the Spirits they did not flaunt it in people's faces. To use the words of Mr. Cooper, in a speech before a public *séance* reported on p. 104. "The Davenports do not appear before the public, as has been stated, as propagators of creeds, but simply as exhibitors of facts. These they present without offering any theory. They prefer to allow the enlightened spectators of them to draw their own conclusions, and leave the decision in the hands of the public, of whom they ask nothing but fair play, of which they hear so much in England but experience so little."

If Spiritualists used as much cunning as English lawyers have apparently sometimes done when they have got a case against Spiritualists, what would the world say of them? Yet even that is not necessarily blameable; if it is not the harmlessness of doves.

At Brussels, Mr. Cooper said, "I prepared an address for the preliminary invitation *séance*, which I submitted to John for his approval. He expressed himself satisfied with it, but suggested the alteration of the word *phenomena*. *Say nothing about phenomena*, he said, *They are more likely to believe it is supernatural if you say nothing about it.* I remarked it is like gilding the pill. Yes, he replied, *and it operates before they are aware of it.*

#### A CENTRE OF SUPERSTITION.

It was at this place, Brussels, that Mr.

Cooper and the Brothers, finding no convenient room for exhibiting, and other drawbacks, had determined to leave without attempting any exhibition at all; but they were too late for the steamboat that day by a quarter of an hour.

"Night came, and we darkened a room, whereupon Kate commenced in this strain."

*So you are going to leave this place without doing anything; you are a pretty set of fellows.*

"John then spoke."

*Cooper, you must not leave here without doing something; it's a very important place; it contains the crystallised superstition of ages; besides there is great agitation going on in political matters—a contest has just taken place between the priest party and the liberals, which has resulted in favouring the latter.*

John King instructed Mr. Cooper to draw up a suitable address; the *Salle l'Orient* was engaged, and this step resulted in the most interesting and satisfactory part of Mr. Cooper's experience, "interesting on account of the many remarkable and curious incidents connected with it, and satisfactory as being the turning point in the career of the Davenport."

Mr. Cooper truly remarks: "A knock on the head with a guitar by unseen agency is, to some, a much more effective argument than the logic of a Locke, and it is not for us to call that 'common or unclean' which has been the means of convincing thousands of the reality of a spiritual world, and will ultimately shake the citadel of materialism to its foundations."

SCRUTATOR.

#### THE PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

From "The Times," February 12th, 1881.

At Bow-street, yesterday, before Mr. Flowers, Mrs. Susan Willis Fletcher, 32, of Gordon-street, Gordon-square, appeared for further examination on the charge of being concerned with her husband, John W. Fletcher, in unlawfully obtaining a quantity of jewelry and other property by means of false pretences, with intent to defraud Mrs. Juliet Ann Theodore Houtley Hart-Davies.

Mr. St. John Wontner prosecuted on behalf of the Public Prosecutor; Mr. S. B. Abrahams watched the case in the interests of Mrs. Hart-Davies; Mr. E. D. Lewis defended the prisoner; and Mr. C. O. Humphreys, Mr. Greenfield, and other solicitors, watched the case on behalf of parties interested in the inquiry.

Mr. Lewis referred to the proceedings on the last occasion, when he was prevented from attending in consequence of severe indisposition, and now asked to be allowed to continue his cross-examination of Mrs. Hart-Davies. In spite of a suggestion that had fallen from the learned magistrate, he thought it his imperative duty to adopt this course in the interest of his client. He desired to try and modify the evidence already given by a severe cross-examination. His

object in doing so at this court would be that, if the prosecutrix was unable to attend the trial through illness or otherwise, her depositions would go in a complete form before the jury.

A long discussion followed upon the advisability of entering further into the case at this court, and Mr. Lewis pressing the point,

Mrs. Hart-Davies was called, and in reply to questions put to her, said Mrs. Sampson was her aunt by adoption; she was not related to her. The statement made by Mr. Abrahams at the commencement of these proceedings to the effect that witness's mother was sister to the late Mr. Sampson was incorrect. Mr. Hart-Davies was witness's second husband. They were married on the 22nd of January, 1876. Ignatius Francis Rickard was the name of her first husband. She believed he was still alive. He obtained a divorce from witness upon the allegation that she had committed adultery.

Mr. Lewis asked the witness whether the allegation was true; but Mr. Wontner objected to the question. A long discussion ensued, when Mr. Flowers decided that he could not make the witness answer the question if she refused to do so. He considered that the case would be in no way affected as against Mrs. Fletcher if the prosecutrix had lived the life of a demon before knowing her. Mr. Lewis said his only reason was to show why the property had been transferred. He proceeded to ask the witness the name of the co-respondent in the divorce proceedings, but Mr. Wontner interposed.

Mr. Flowers ruled that the question could not be put. The name of a person not connected with the present case would be dragged in without any apparent object whatever. In fact the whole of this evidence suggested to him the immense power the defendant had over Mrs. Hart-Davies, thus making the case clearer against her.

Mr. Lewis expressed regret at hearing such an observation from the learned magistrate, as he had a number of witnesses to support his case.

In further reply to Mr. Lewis, the witness said that she addressed Mr. Fletcher as brother, as any other lady would who had put her trust in a family as she had done in his. The term was used in the sense of a brother in faith and a brother in fact. She had addressed a letter to some one else commencing "Sweet brother." She had used the words in the sense of a true friend.

Mr. Lewis referred to witness's first marriage in 1871, but Mr. Wontner again interposed, remarking that it was not competent on his friend to enter into matters that had occurred prior to 1871 and 1872.

Mr. Lewis handed the witness a letter and asked whether it had been written before or after the dissolution of her marriage.

After some discussion, Mr. Flowers decided that the letter was irrelevant to the inquiry, and expressed his surprise that it had found its way into the hands of the solicitor for the defence. It could in no way affect this matter, though some of the expressions might have been indiscreet.

Mr. Lewis said he had in his possession about 30 letters acknowledged by the prosecutrix to be in her handwriting. He also had some "sketches" by her of a certain character.

Mr. Flowers said he had seen the drawings, and thought they were very pretty.

Mr. Lewis expressed his idea that if the "sketches" were published they would bring the publisher under the Criminal Act.

Mr. Flowers said he saw no sketches of that character. Mr. Lewis asked whether he should show them to his worship.

Mr. Flowers said that if they were made long ago he failed to see what bearing they would have on the present charges.

Mr. Lewis said he was in possession of certain sketches which he was prepared to show the magistrate. He felt it was rather premature to state the case for the defence, but at this period he must mention his reason for putting in these letters and sketches. It had been asserted by Mr. Abrahams, when the case was first opened, that Mrs. Hart-Davies was a lady of good birth and social position, who had been defrauded. In the first place he claimed to produce these letters and sketches for the purpose of testing her credit. They would undoubtedly show profligacy of so gross and extraordinary a character on the part of the witness that he ventured to say that any impartial person would be reluctant to convict.

Mr. Flowers said that, assuming all that was alleged in this way against the prosecutrix to be true, could Mr. Lewis prove that the signatures to the deed of gift and letter were untrue.

Mr. Lewis said he founded his defence chiefly upon those documents, and meant to show how and why they came into existence. He contended that he was entitled for the purpose of testing the witness's character to enter into these matters, and quoted at some length from "Starkie on Evidence."

Mr. Wontner said that in the well-known case of "Lyon v. Home" a deed of gift of a similar nature to this was set aside by the Vice-Chancellor in 1868.

After some further contention between Mr. Wontner and Mr. Lewis, the latter said he would show that the prosecutrix was a woman of no social position whatever, never went into society, lived entirely alone, and almost without a friend, and eventually, by stratagem, got introduced to the home of the Fletchers, who he would prove were visited by persons high in the art and literary world, by members of the aristocracy, &c. Her idea was that she wished to get into society, and Mr. Lewis would show there was a perfectly good and valid consideration for the deed of gift. It was proposed by and forced upon the defendant by Mrs. Hart-Davies. She proposed and insisted upon this herself. At first the Fletchers declined to have anything to do with it. Eventually Mrs. Hart-Davies lived with the Fletchers for a considerable time, during which she paid not a farthing for either board or lodging. Mr. Lewis felt it his duty to throw off the gloss which Mr. Abrahams had thrown on the prosecutrix. It was she who first represented to the Fletchers that she was a powerful medium and could communicate with her mother. In fact, all the scenes respecting the "mother" emanated from her brain, and not from that of the Fletchers. All this was done with a view of getting the Fletchers to introduce her into society. Mr. Lewis therefore claimed to cross-examine on those letters.

Mr. Wontner said the letters of the defendants themselves were a complete denial of Mr. Lewis's statements.

Mr. Flowers said in any case he should send the defendant for trial. It was not a case for him to decide.

In answer to Mr. Wontner, Mr. Flowers said he should not allow the letters and sketches to be admitted in evidence.

Mr. Lewis applied for an adjournment, saying he must take time to consider what course he should pursue, as there might be a possibility of his applying for a *mandamus*.

After some further discussion the case was again adjourned.

The same bail as before was accepted on behalf of the defendant.

#### THE FLETCHER CASE.

As in the Slade case, we, as chroniclers, are printing the details of the Fletcher case for historical purposes, and for the information of numerous readers in foreign lands who do not see the London daily papers. Otherwise the space might be better employed, and it is to be hoped it will be possible soon to give but brief notices, if the case should hereafter go before a higher Court.

Until a cross-examination and defence are heard, nobody can form any just idea of the merits of a prosecution; and until a re-examination of prosecuting witnesses comes on, nobody can form a correct opinion of the merits of a cross-examination; therefore in law-cases there should always be a patient, even if irritating, suspension of judgment.

Mr. E. W. WALLIS, the trance medium, is now in London, on a brief visit.

Mr. J. A. CAMPBELL, B.A., has just arrived in London from Barbreeck, Loch Gilp Head.

A book of poems, "Songs of Passion and Pain," by Mr. Ernest Wilding, has just been issued by Messrs. Newman & Co.

A long biographical notice of Stella, written by Mr. Phillips Day, appears in the last number of *Trübner's Literary Record*.

*The Observer* of last Sunday contains a short leading article, on the legal and other aspects of the Fletcher defence.

A popular edition of Mr. Edwin Arnold's exquisite poem, *The Light of Asia*, which deals throughout with high religious problems, has just been issued by Messrs. Trübner and Co.

CANNOT something be done for the poor girl at Margate, who lost a month's wages apparently because the question of the reality of spirits was not considered by the aid of psychological experts?

Mr. FRANK DIETZ and Miss Ella Dietz have begun giving entertainments, with stage accessories, in the provinces, and have already met with great success at West Hartlepool. This month they will be chiefly in Yorkshire and Northumberland. Their London address is The Avenue, Bedford Park, Chiswick.

#### Answers to Correspondents.

T., Newcastle.—Any journal which gave him the false position is bound in honor to print your correction.

J. T. M.—Your poem has been in type for ten days; we hope to publish it next week.

T. B.—We cannot see why your Association, which is now spending such extravagant sums in advertising, should so apply to us for gratuitous publication of its business notices. It is spending nearly the whole amount of the salary of the honoured late Secretary in that way.

The *Banner of Light* of February 5th, contains another paragraph which possibly intimates that we have something to do with the Fletcher prosecution, for we published which way our sympathies went, before it was known the case would come before an English law court. If such intimation is intended, there is no truth in it. There are enough dissensions about, without English writers initiating new ones with needlessly aggressive remarks. We have not quarrelled with the writer because of his loudly-proclaimed sympathies; they are no affair of ours. His alone is the responsibility.

# THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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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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## APPENDICES.

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