

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Our correspondent, Mr. T. L. Henly, writes under some misapprehension. What was intended by the Note to his previous communication* was that what might be perfect evidence to anyone personally is not necessarily evidence for other people. It may be, of course, sufficient for those others, but it is not necessarily so. There is not the slightest doubt that Mr. Henly believes in his own inspiration, and not the faintest notion of casting discredit on that belief was intended by the Note. What was intended was the assertion that the evidence of spiritual things is often, if not generally, personal. To the present writer the conviction of a spiritual life outside this has come in ways which could not be of value to anyone who had not had either the same or similar experiences, and in the latter case fresh evidence would not be wanted. It is very possible, nay very likely, that a good deal of the best work in literature, art, and science is done through some kind of inspiration but this raises the whole question of genius. Mr. Myers says it is the "uprush" from the subliminal consciousness.

Dr. Dale, of Birmingham, has an article in "Good Words" called "At Home with the Lord," in which occur the following remarkable passages:—

If I may judge from my own experience, the most earnest and devout Christian people, so far from being absorbed in thoughts of the eternal future, seem to think very little about it. To the friends whom they perfectly trust, men talk about the subjects which fill their thoughts; and my friends talk to me about many great and sacred things; but seldom or never about this. They talk about the practical difficulties of their own Christian life; about critical and doctrinal controversies; about missions to the heathen; about schemes for improving the material and moral condition of the English people; about how we are to make the commercial and industrial order of the nation more Christian; about how we are to bring large masses of our fellow-countrymen into the light of God; but about Heaven they rarely, if ever, speak.

I suppose that one of the reasons why we think so seldom of the future life of blessedness is that it seems so remote and so strange. Here, in this world, we are "at home." That other world which lies beyond death is a foreign land, untravelled, unknown. Everything is to be changed. And when the skies, blue or grey, with which we are so familiar, will no longer be over our heads nor the solid earth beneath our feet; when we shall no longer be warmed by the sun nor made fresh and cheerful by wholesome winds; when hills and plains, rivers and trees and flowers will all have vanished; when day and night will no longer succeed each other; when nations, churches, households will have disappeared, and all the common pursuits and occupations of this world will have ceased for ever, what kind of life will it be possible to live? We know that the "city of God," with its gates of pearls and streets of gold—if, indeed,

* See "LIGHT," May 13th, 1893.

the vision is intended to illustrate the glory of the Church in Heaven, and not, rather, the ideal glory of the Church on earth—is only a symbol, not an actual representation, of our eternal home. We know that when we read or sing about "green fields beyond the swelling flood," and about shining rivers and flowers that never fade, and palm-trees and harps and white robes and everlasting songs, these are only hints and suggestions by which the imagination assists us to give form and substance to the great promise of God and the supreme hope of man. Here, I say, in this life, we are "at home"; we feel as though we should be strangers and foreigners in any other life than this.

These are strange words, for surely if there be a future state of existence—a state which depends on the life lived in this—what is likely to happen there must be of supreme interest, and yet it does not seem to be so to such thinkers as Dr. Dale. Indeed, though he does say a little further on: "Instead of thinking less of the future life, we should think very much more of it," yet it frightens him a little. "Glory," with which he identifies Heaven, is too wearying. And so, without any apparent justification, Dr. Dale gets out of the difficulty in this way:—

But let us begin with the confident belief that in the life to come we shall be "at home." There will be a place in our Father's house prepared for us, and where therefore we shall be at ease. We shall not have to accustom ourselves to a world which was created for beings of a wholly different kind from ourselves, with other powers and other tastes and other traditions. We shall be "at home" there. Do not let us imagine that we shall find anything really foreign there, or that any pleasures, customs, or conditions of life will be forced upon us that will be uncongenial. No; we shall breathe the air that we have always been longing to breathe. Those deeper cravings of the heart which are now checked and disappointed will be satisfied. We shall be revealed to ourselves. Powers of which we are vaguely conscious, but which are now hindered and repressed, will be liberated, and in their free exercise we shall find perfect delight.

Dr. Dale repudiates the crowns and harps of a material Heaven, but is this much better? Oh! that pathetic faith that believes there will be a place prepared for us! Oh! the woeful disappointment of most, the despair of some!

With the instalment of this week (the fifth) the account of the Milan experiments closes. We have used the version of the "Revue des Sciences Psychiques," with M. Aksakof's corrections, corrections which it is right to state in no way affect the narrative, being only such as the substitution of "over" for "on," "curtain" for "tent," &c. And what has been gained by this investigation? Surely this, the proof that there is a power of some kind dependent generally for its manifestation on the presence of a human being called a "medium," and that this power can produce all the phenomena by "exposing" which Messrs. Maskelyne and Cooke have for so long got their living. Of course we know that all this has been substantially proved long ago, but it is well and wise to have these phenomena attested fairly often by skilled and unprejudiced observers, until such time as they are recognised with the same recognition as is the presence of oxygen in the air. At the same time one can

not help feeling a little amused at the evident dread of proving too much. Nothing can be more palpably clear than the success of the "coat" experiment, and yet the fear of asserting it to be true made even the careful Milan Committee act somewhat ridiculously. To that Committee, nevertheless, we owe very much gratitude.

THE MILAN EXPERIMENTS.

VI.

We now come to the last class of phenomena, that is, such as having previously been produced in the dark, were afterwards obtained in the light, the medium being in full view :—

It remained for us, in order to arrive at complete conviction, to try and get the important "dark" phenomena without losing sight of the medium. Since darkness appears to be necessary for their production, it was necessary to allow the phenomena to be produced in the darkness while the light was kept up for ourselves and the medium. We therefore proceeded as follows at the séance of October 6th :—A part of the room was separated from the rest by means of a curtain, so that this part was in darkness, and the medium was seated in a chair before the opening of the curtain, having her back in the darkness, her arms, hands, face, and feet in the illuminated part of the room. Behind her was placed a small chair with a handbell, at about half a metre from the chair of the medium, and upon another chair farther off was placed a vase full of damp clay, the surface of which was perfectly smooth. In the lighted part of the room we formed the circle around the table, which itself was placed in front of the medium. The hands of the latter were held continuously by MM. Schiaparelli and du Prel. The room was lighted by a lantern of red glass placed upon the table. *This was the first time that the medium was submitted to these conditions.* The phenomena soon began. By the light of the red lamp we saw the curtain bulge out towards us ; the neighbours of the medium, placing their hands against it, were sensible of a resistance ; the chair of one of them was drawn violently, and then five blows were struck, which signified that the light must be diminished.

The light was diminished by placing a screen before the red lamp, which screen we were soon able to remove. Then the edges of the opening of the curtain were fixed at the corners of the table, and on the demand of the medium, folded over her head and fixed with pins ; soon over the head of the medium something began to appear at intervals. M. Aksakof got up, placed his hand in the opening above the medium's head, and soon announced that fingers kept touching him ; then his hand was drawn across the opening, and at last he felt that something had been pushed into his hand ; it was the little chair ; he held it, and then the chair was again seized and fell to the ground. All present then put their hands into the opening, and felt the contact of hands. In the dark background of this opening, over the medium's head, the ordinary bluish lights appeared several times. M. Schiaparelli was vigorously touched across the opening, both on the back and on the side, his head was caught hold of and dragged into the dark part of the room, whilst with his left hand he continually held the right hand of the medium, and with his right hand the left of M. Finzi.

In this position he was himself touched by fingers, naked and warm ; and saw lights describing curves in the air and lighting up somewhat the hand or the body to which they belonged. Then he took his place again, when a hand began to appear at the opening of the curtain without being drawn back so rapidly, and thus the appearance was more distinct. The medium, not having hitherto seen this, raised her head to look at it, and immediately the hand touched her face. M. du Prel, without letting go the medium's hand, put his head into the opening, above the head of the medium, and immediately he felt himself touched vividly in different parts and by many fingers. Between the two heads the hand was still seen.

M. du Prel went back to his place, and M. Aksakof presented a pencil in the opening ; the pencil was taken and did not fall, then a little after, it was thrown across the opening on to the table. Once there appeared a closed fist above the head of the medium, and afterwards it opened slowly and let us see the open hand with the fingers spread out.

It is impossible to count the number of times this hand appeared and was touched by one of us ; it is sufficient to say that there could be no possible doubt about it ; it was undoubtedly a human and living hand that we saw and touched, whilst at the same time the bust and the arms of the medium remained visible, and her hands were held by her two neighbours. At the end of the séance M. du Prel was the first to pass into the darkened part of the room, and told us there was an impression on the clay ; in fact, we observed that the clay had been modelled by a deep impression of the five fingers belonging to the right hand, which explained the fact of a morsel of clay having been thrown on to the table through the opening of the curtain towards the end of the séance, a lasting proof that there had been no hallucination.

These things were repeated again several times, under the same or under a slightly different form, on the evenings of October 9th, 13th, 15th, 17th, and 18th. Although the position of the mysterious hand did not allow of the supposition that it could belong to the medium, at the same time, to make quite sure, on the evening of the 15th we fastened an indiarubber band round the fingers of her left hand, which made it possible to distinguish the particular hand held by each of her neighbours. The appearances were produced just the same ; and they again took place on the evening of the 17th and also of the 18th, although with less intensity, under the rigorous control of MM. Richet and Schiaparelli, who solemnly attested their truth. Both these latter gave particular attention to this part of our experiments. The conditions were on this occasion, as always, difficult of attainment, because the medium moved her hands ceaselessly, and instead of keeping them on the table in full view, she held them down on her knees.

The committee of observation remark in conclusion :—

Thus all the marvellous phenomena which were observed in complete or almost complete darkness, such as chairs vigorously drawn along with the persons on them, hand touchings, lights, finger impressions and so forth, we obtained without losing sight of the medium, even for an instant. In that respect the séance of October 6th was for us the evident and absolute verification of the exactness of our previous observations in the dark ; it was the incontestable proof that, in order to explain the phenomena obtained in complete darkness, it is not absolutely necessary to suppose fraud on the part of the medium, nor to imagine illusion on our part ; it was for us the proof that these phenomena can result from a cause identical with that which produces them when the medium is made visible by light sufficient to control her position and movements.

In publishing this short and incomplete report of our experiments we think it our duty to say that our convictions are as follows :—

1. Under any given conditions not one of the phenomena produced in light more or less intense could have been obtained by the help of any artifice whatever.
2. The same must be said as to a great part of the phenomena produced in complete darkness. As to a certain number of these latter, we recognise—*so as to be extremely rigorous*—the possibility of their being imitated by some adroit artifice of the medium ; nevertheless, after what we have said, it is evident that this hypothesis would be not only improbable, but, more than that, useless, in the present case, since, even admitting it, the total of the clearly proved facts would be in no way affected by it. We recognise, moreover, from the point of view of exact science, that our experiments leave much to be desired—they were undertaken without our knowing what we wanted, and the various apparatus that we employed had to be prepared and improvised by MM. Finzi, Gerosa, and Ermacora. Yet what we have seen and observed is sufficient in our eyes to prove that these phenomena are well worthy of the attention of scientific people. We consider it to be our duty to publicly express our esteem for, and gratitude to M. Le Docteur Ercole Chiaia, who through long years, with zeal and patience, notwithstanding all kinds of annoyance, has pursued the development of that strange condition, the mediumistic faculty, by calling to it the attention of thoughtful men while he had but one end in view—the triumph of an unpopular truth.

Then follow the signatures as they were given at the beginning of these articles.

MAN is in quest of truth, is in perplexity about it ; he was created in it, and for it, for none can seek for anything but that which is lost, is wanted, nor could one form the least idea of it, but because it has belonged to him and ought to be his.—
WILLIAM LAW.

"ACHILLES' HEEL."

One of the sometimes amusing "turnovers" of the "Globe" has the above title. "Superstitions" do linger certainly in the most unexpected places. And under the *badinage* how much truth is there in the following:—

In spite of the very persistent manner in which we strive to dip ourselves and our children in the waters of the commonplace, with a view to achieving immortality in art, literature, or whatever may be our special line, it is curious to observe that in the matter of superstition everyone has his vulnerable spot, his Achilles' heel, a point at which he is open to an incredible credulity. Oddly enough, the stronger characters show this "kink" more markedly than imaginative and fanciful minds; the tame eccentricities of long-haired beings, whose very existence proves the gregariousness of human nature, have become a commonplace; but when we see steady, old-fashioned men actually going out of their way to "keep on the right side" of some trumpery little superstition, we wonder what this power is which still holds its own, utterly indefensible, and yet influential to an astonishing degree. Who dares to smile when old Pilaff, at the Oriental, taps with his forefinger under the edge of the whist table before taking up his cards, or calls for a fresh pack to give his luck fresh impetus? We all know that Pilaff can "no more play whist, sir, than a tom cat," yet we cannot deny the wonderful run he made with the new pack, and we have many of us a secret hankering to participate in the favour of the "familiar" he invoked.

Then we are introduced to some old friends, the interpretation being somewhat questionable:—

And when once we reach the point of wanting to believe in anything it is wonderful what a very little way farther on believing is. It is a pity that so many highly respectable and respected superstitions are explainable on very trivial grounds, which distinctly detract from their impressiveness. Take the street ladder for instance—it was the gallows' ladder which in rough and ready days brought the notable stigma upon all its fellows. It leaned against the gallows in a handy attitude, ready to serve later on for the cutting down of the criminal; under it he and his little procession of parson and hangman passed to the execution. Someone of an imaginative turn remembered this fact, as he stepped under a common or garden ladder, and the whole ladder tribe was doomed thenceforward. The unlucky thirteen at table has its origin in the company at the Last Supper; Judas Iscariot upsetting the salt with his elbow in Leonardo's picture is responsible for another seemingly unexplainable tradition of evil.

This is very pretty, but where are the authorities? To hold Leonardo's picture responsible for the salt-spilling superstition is too much, for there is the throwing some over the left shoulder to destroy the spell, and that is surely not in the picture. Tenterden Steeple and the Goodwin Sands are not the only instance of a false conclusion.

That trifles so easily accounted for should seriously discompose sensible people is almost incredible, yet we are guiltily conscious, as we sneer at Noodle for visiting his barber when the moon is waxing, or at Foodle for genuflecting to a magpie, that we have ourselves felt very uneasy about poor Louisa since that hare—nasty brute—ran right across her churchyard path on her wedding day. Noodle is getting very "absent on the top," and Mrs. Foodle has just presented her lord with their second pair of twins, which proves that all that nonsense of theirs goes for nothing, and that neither the moon nor the magpie is particularly interested in their affairs; but there is Louisa's Tom out of employment again, and her mother comes to live with them in consequence of the Australian Bank stoppages—of course, the hare had nothing really to do with it, but hang the beast, what did he want getting in the way for, just then? Nevertheless, we refrain from mentioning this odd coincidence to Mockenburd; he would only retort, "Deuced bad form!" and roar at his own silly joke, without any appreciation of another's feelings. Yet we know for a fact that he cricked his neck looking for the new moon out of his open bedroom window, and was miserable for a month because he found he was inadvertently staring all the time through his eye-glass.

Of course, and yet is it all so silly? Does it ever strike these ingenious jokers that the meaning of it all may

possibly be found deep down somewhere in that eternal soul of all things of which Foodle and Noodle are very insignificant presentations?

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XLVII.

FROM THE RECORDS OF MRS. S.

March 18th, 1875.—This evening Mr. Percival, Miss B., and Miss L. C. joined the circle. After the usual manifestations of raps, scent, and music, Imperator controlled. A question was asked as to the influence and teaching of Moody and Sankey. Imperator answered: "There is much in it that is of great interest to us, and we were pleased to be able to realise it more clearly, as we wore with the medium last night (he had been present at one of their meetings). Their work bears distinctly on ours in one way; our greatest difficulty arises from the inability which men have to understand influence from without, and they cannot comprehend anything that is outside of and beyond themselves, and we welcome whatever can stir them from their coldness and apathy. The world with you has become dead to spirit, and your lives are material and earthy, and your religion respectable. Some power is needed to drive men out of their complacency, to trouble the stagnant waters and breathe whispers of distrust into their minds. We have before pointed out how little amenable the world is to spirit influence, how luxury has increased, and how an atmosphere surrounds you which paralyses the efforts of spirits to help and influence you. We have never preached a Gospel that makes light of the necessities and duties of life. We do not make light of them but the converse. The dreary waste of materialism, the terrible absorption in the petty cares of your world life; the starving of the soul, and its withdrawal from all spiritual food are sad and deplorable. But for the influence of the good angels man would be a mere animal. If this be so, and if there is a yearning amongst you for something which may show the Divine Face more clearly, it becomes a question how the world that is to be shall throw its light on the dreary darkness of the world that is. You have become used to a material atmosphere, otherwise you could not live in the air that you now breathe. Your aspirations! What are they? Scarcely do they make themselves felt beyond the body itself. Hence we are not scrupulous to mark the tools with which the rocky ground may be broken up, as the waters must be troubled before spiritual life can be instilled into men. Let them be stirred and aroused rather than be allowed to sleep on in a cold and dreary slumber. Thus we do not wish to put a veto on anything that disturbs the level of complacency which so overpowers the spirits of men. You are passing through a phase in which spirit influence manifests itself in a variety of ways, all leading to one result, at which we aim and for which we pray. It is inevitable, friends, that we should view these questions from a higher standpoint than you are able to reach! You are limited in your view, but we see the eventual outcome of the forces which disturb and perplex you. You must remember that Moody and Sankey were preaching to men on a low plane of intelligence, and the teaching was suitable to them. What you call a period of religious excitement we should probably term a troubling of the waters before the descent of the angel."

Imperator concluded with a solemn prayer that the blessing of God might rest on any means used to enlighten mankind, and to spread the knowledge of spiritual truth.

April 29th.—The circle met this evening after a separation of some weeks. We had the usual musical manifestations, and much rapping. The message was given through the alphabet: "Chief cannot come." Mr. S. M. was ill, and this prevented the control. It also caused the scent to be disagreeable. I objected to it. Through the alphabet the message was given: "We will bring you musk." Mentor touched me. Mr. S. M. described two materialised hands, and we heard something dropping on the table. Catherine, through the alphabet, told us to "cease." After striking a light we found nearly sixty large pearl beads on the table and floor. We found also a string of threaded pearl beads on the stairs.

April 30th.—This evening scent came very quickly. No musical sounds, but delicious perfumes and much fresh verbona. Pearl beads were showered over the table and circle. Mentor

then controlled, told us that he had brought the musk and pearls at the last séance; some he had threaded with the intention of taking them to my room, but the power failed, and he dropped them on the spot where they had been found on the previous evening. Benjamin Franklin controlled, and said he had been with the medium all day, as he had come to help him with the subject he was writing on, namely materialisation. He would, if possible, leave us an evidence of their power; but the medium's condition was not good. Emperor controlled for a short time, welcomed me back to the circle, and said it always gave him pleasure to meet us after a separation. He would have been with the circle before, but the medium's health prevented the control. He then spoke of mediums, their surroundings and temptations, and said that often they were more to be pitied than blamed; also that they ought to be isolated and secluded from all harmful influences. He solemnly warned us to keep clear of mixed influences and circles. He also spoke of the evidences of spirit power which Franklin was going to leave for us, direct spirit-writing, a moonstone, and some pearl beads, all of which we found as he described at the conclusion of the séance. There were also a diamond and emerald.

May 9th. Our circle met this evening with Mr. Percival. As soon as the lights were extinguished we heard things apparently dropping all around us. We felt over the table and found many pearl beads of various sizes. Catharine then rapped, and, through the alphabet, asked for light. We found the table covered with beads of every size. The scent during the manifestations had been both abundant and exquisite; they had made it from lilies of the valley that were in the room. Spirit scent was also wafted over us. A little bell was heard ringing round the circle. Grocyn came and imitated the notes of a musical clock in the room. Mentor then controlled, and said the diamond brought on the previous evening was for me, the emerald for Dr. S., and the moonstone for the medium. Emperor controlled with difficulty, and told us he was doing so from a distance. In answer to questions concerning "eternal punishment," he said: "This doctrine is the reverse of the truth, as explained and understood amongst men, and has probably grown up from a perversion of many collated passages in your Scriptures, which have been misinterpreted. Everlasting punishment and life eternal are not antithetical, and have no relation to each other. The Jews did not believe as a rule in immortality. John Baptist first preached this doctrine, and Jesus Christ also preached it. To ground on texts the doctrine of everlasting punishment is blasphemous and horrible; they are perverted and distorted statements which more or less reflect a modicum of truth. You have in your world the evil and the good, some more, some less. To say that any soul leaves your world fit either by vicarious atonement or by personal holiness for the society of the blessed and Supreme, or fit for the fabled devil and accursed ones, is mere human invention. You cannot roughly divide souls into bad and good, as each soul is in a state of progression and is not fitted for either of these conditions. The great God does not gather round himself spirits dragged up from the lower plane of progression (on which you now live) redeemed by the outpoured blood of His Son, nor does He hurl down into hell spirits whose worst faults have often arisen through unfortunate associations. The man who leaves your world was born into it under conditions of which you know nothing, the victim of vices over which most frequently he had no control. Then when the supreme moment comes, and the period of his probation-time is about to be ended, he is called upon to choose what may, or may not, approve itself to his mind, he rejects it, and is consigned to a material hell in which his *spirit* is to be consumed by material fires. We tell you *no*. Some spirits leave your world of whom we say they progress with excellence and rapidity; but they would tell you that the idea of immediate association with the Deity is the mere romancing of a human mind. There is indeed a hell in the remorse of what has been lost. Material fire could have no effect, save on your material bodies. You are now living in an epoch of great spiritual outpouring like that which occurred when the Lord Jesus dwelt amongst men. Even in this present epoch the light may wane, but we do not think so. From what we have observed we deem there will be a much greater outpouring of the spirit than we anticipated."

After the control had ceased, Mr. S. M. described the room as full of spirits. The circle only saw huge masses of floating light moving round the table, and passing from one part of the room to the other.

A SIGNIFICANT SENTENCE.

Mr. B. F. Underwood, the successor of Colonel Bundy as Editor of the "Religio-Philosophical Journal," sends the following for publication. It was written by Mr. Underwood when he was Editor of the "Boston Index," in which it appeared September 20th, 1883, and he believes it to be as pertinent now as "when it originally appeared." Anyone who sees the ordinary American Spiritualist papers will observe that the same kinds of advertisement as those to which Mr. Underwood refers are of the very staple of those papers. Nothing has, perhaps, done more to bring discredit on Spiritualism and keep self-respecting men and women from its study than these advertisements and the unmitigated stuff that such papers produce week by week. At the same time it must be remembered that Mr. Underwood had not then accepted the Spiritualistic hypothesis:—

The "Banner of Light" last week quoted from a popular expounder of Spiritualism a rather significant sentence, and favoured its readers with some quite as significant comments thereon. We reproduce both the quotation and the comments:—

My position is that *the spirit world sees where mortals do not*, and that, as we must in some measure bow to something, wisdom says, Yield rather to those intelligences whom you know and love, and who have always guided you well, than to men no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to accomplish.—W. J. COLVILLE.

Mr. Colville recently put on record before the English Spiritualistic public the above trenchant summing-up of the true nature of the feeling which ought to be cherished, in justice to the spirit world and its unseen workers, by those who yet in material life seek to forward the work of the spirit-world on the mortal plane. Mr. Colville never gave expression in speaking or in writing to a sentence which was replete with a deeper significance than this. Truly says the (London) "Herald of Progress," "These are wise and weighty words"; and we would add they have a lesson which can be profitably pondered upon, wherever Spiritualism finds mention among men.

Without inquiring here whether communications are ever received from a spirit world, or whether even a spirit world has any other than an imaginary existence, we desire only to call attention to the fact that there is manifested already a disposition among some of the leading Spiritualists to invest with authoritative importance alleged revelations from the "spirit world and its unseen workers." Unless we misapprehend the import and implications of the words above quoted, they afford a logical basis and a possible beginning of a spiritual hierarchy, alike inimical to freedom of thought and independence of character, and opposed to the scientific spirit and method which preeminently distinguish this age. The belief that there are invisible intelligences to whose superior wisdom we should in doubtful matters yield our judgments is a belief similar to, and indeed a part of, those superstitions from which have grown ecclesiastical systems and spiritual despotisms that have cursed the world "from the time whereof the memory of man runneth not to the contrary," and from which the most enlightened nations are not yet wholly emancipated. If intelligences superior to those of earth see "where mortals do not," and it is our duty to "bow" and "yield" to their judgment, there is no logical limit to the rightful authority of the invisibles to communicate, or of our duty to receive from them, anything they choose to give us in regard to what the "higher powers wish and see how to accomplish." What though they communicate to us many things which do not accord with our unenlightened and feeble reason, and which admit not of scientific verification, since "the spirit world sees where mortals do not," and since we must "bow to something," "wisdom says yield" to the superior intelligence and judgment of the spirit world—"yield to those intelligences whom you know and love, and who have always guided you well."

The mass of mankind are ignorant and indiscriminating, swayed by prejudice and passion, credulous, easily imposed upon and awed by authority: they are trembling slaves before the phantoms conjured up by the imagination, and ready to "bow" before invisible beings and "yield" to any plausible words that come to them from the mysterious darkness they cannot pene-

trate. They may be told to-day, when no hierarchy has yet been organised, that they may exercise their own judgment as to the character of the invisible intelligence that speaks; but, if they decide it is friendly, they must bow and yield to its authority in whatever is declared to pertain to the interests of the spirit world, which logically includes all human affairs.

Who does not see that from such mischievous teachings, with the general ignorance, credulity, and superstition which abound, on the one hand, and the desire for power and that strange psychological mixture of ambition, dishonesty, and religious hallucination which exist, on the other hand, there must inevitably come into existence a class of teachers—spiritual priests—whose business will be to interpret the words of the spirits, to decide as to their character, to make known their wishes, to be the “mediums” whereby the spirit can confer upon common mortals who seek their counsel and influence the inestimable blessings their wisdom enables them to bestow, such as the curing of diseases, communicating information regarding the future or pertaining to what are regarded as the most important affairs of life—lost treasures, love, marriage, the condition of friends in the spirit world, &c.? A few sample advertisements from our neighbour the “Banner of Light,” from which the sentence and comments given above are copied, are sufficient to show that what on *a priori* grounds we should expect would come from these teachings, even now, constitute no unimportant part of the claims of Spiritualism:—

ASTONISHING OFFER.—Send two three-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address Dr —.

EXAMINATIONS BY MRS. —'S MEDICAL BAND AS FORMERLY.—For medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetised remedies will be sent with the diagnosis. Address —.

—, MAGNETIC HEALER, — will forward his powerful Spirit Magnetised Paper to all suffering from nervous exhaustion and loss of vital power. Terms, two packages for one dollar.

MRS. — gives a correct diagnosis of disease. Send lock of patient's hair, age, sex, and twenty-five cents. Six questions answered on business affairs, fifty cents.

MRS. —, test, clairvoyant, business, and healing medium. Six questions by mail, fifty cents and stamp. Whole life-reading, one dollar and two stamps.

—'s powerful Spirit Magnetised Paper performs wonderful cures. Two packages sent by mail on receipt of one dollar.

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We have no reason to doubt that our Spiritualistic contemporary regards the claims of these advertisers as genuine, honest, and valid, even though, in our own opinion, they are all among the most fraudulent or foolish representations ever made by dishonest or ignorant men and women. Some of these and other similar advertisers in Spiritualistic papers are leading Spiritualists; and their alleged feats or performances of one kind and another are from time to time referred to as proofs of the existence of spirits and their extraordinary influences among mortals.

Claims like these are the stuff out of which, among ignorant people, are formed dogmas and upon which is founded priest-craft; and belief in them is, in the course of time, liable to develop into the most frightful and debasing superstitions. They belong not simply to what Comte called the theological stage of thought, but to the primary or initial period of the theological stage.

What iniquity or folly has not been perpetrated, and is not now daily perpetrated, by designing or credulous men and women on the alleged authority of spirits? And wherein have spirits—supposing they exist—shown greater knowledge or wisdom than mortals that intelligent people in this world should, against their own reason and judgment, “yield” to them in anything, even in the methods of investigating their claims, when through the “mediums” they control they object to conditions that preclude the possibility of fraud or make the value of the “test” depend wholly upon the veracity of the medium?

When the authority of the gods and ghosts of antiquity is, with the advance of science and the progress of knowledge, fast fading from the minds of men, let not this authority be transferred to “the spirit world and its unseen workers,” who through ignorant mediums claim to be Parkers, Websters, Jeffersons, Paines, Bacons, Newtons, and Socrateses, but give us little else than twaddle.

We do not deny that in Spiritualism is more than we have been able to accept; but, were we a Spiritualist, we should still

protest, as many Spiritualists now do, against the tendency observed in some quarters to attach authoritative importance to alleged revelation from a world accessible to the great mass of mankind only through those favoured individuals called “mediums.”

B. F. UNDERWOOD.

THE FOURTH DIMENSION.

Mr. Stead is still hankering after the fourth dimension; nevertheless his remarks on a paper in the “Monist” are interesting, if not convincing:—

In the “Monist” for April Professor Hermann Schubert has a paper nearly fifty pages long on the “Fourth Dimension: Mathematical and Spiritualistic.” Professor Hermann Schubert is very hostile to Spiritualism, and in his paper he sets forth what appears to him necessary for a thorough explanation to the minds of non-mathematicians of the notion of the fourth dimension. After some introductory remarks, he proceeds to deal: first, with the conception of dimension; secondly, he points out that the notion of fourth dimensional point aggregates is permissible; thirdly, that it is also of service to research; fourthly, he attempts to refute the arguments adduced to prove the existence of a fourth dimensional space inclusive of the visible world; fifthly, he examines the hypothesis of fourth dimensional spirits, and in the course of this section he discusses Zöllner's “Transcendental Physics,” and suggests that Slade's experiments which convinced Zöllner were either fraudulent or self-illusions. Whatever may be thought of his paper, very little objection can be taken to his conclusion:—

If, therefore, there really is behind such phenomena as mind-reading, telepathy, and similar psychical phenomena, something besides humbug and self-illusion, what we have to do is to study privately and carefully by serious experiments the success or non-success of such phenomena, and not allow ourselves to be influenced by the public and dramatic performances of psychical artists, like Cumberland and his ilk.

The high eminence on which the knowledge and civilisation of humanity now stands was not reached by the thoughtless employment of fanciful ideas, nor by recourse to four-dimensional worlds, but by hard, serious labour, and slow, unceasing research. Let all men of science, therefore, band themselves together and oppose a solid front to methods that explain everything that is now mysterious to us by the interference of independent spirits. For these methods, owing to the fact that they can explain everything, explain nothing, and thus oppose dangerous obstacles to the progress of real research, to which we owe the beautiful temple of modern knowledge.

I do not think that any of the more intelligent researchers in psychical matters would dissent in the least from this appeal for experiment in order to eliminate as far as possible the necessity of referring to any agencies the laws governing which lie beyond our knowledge. But they would say—and I think rightly—that if they came across phenomena absolutely inexplicable, excepting on the theory of fourth dimensional space, we should not be so unscientific as to refuse to admit the possibility of the phenomena, or provisionally to admit that the fourth-dimensional hypothesis may be correct.

A GENEROUS GIFT TO THE LYCEUM UNION.

The Executive of the Spiritualists' Lyceum Union beg to acknowledge with deep gratitude the handsome and generous gift of E. H. Bentall, Esq., who has, since the recent Conference, sent a cheque to Mr. Kersey for £20 to be devoted to the Publishing Fund of the Union; and they hereby tender to him their heartfelt thanks for his very liberal donation which they assure him is most acceptable and opportune. Mr. Bentall's generous sympathy with the Children's Movement will stimulate us all to greater effort, and all whose hearts are with us will rejoice exceedingly at the improved prospect to which our kind friend has led us; may Angel friends reward him for it.

H. A. KERSEY, President S. L. Union.

ALFRED KITSON, Hon. Sec. „

JOSEPH SUTCLIFFE, Hon. Treas. ..

THE inquiry of Truth, which is the love-making or wooing of it; the knowledge of Truth, which is the presence of it; and the belief of Truth which is the enjoying of it; is the sovereign good of human nature.—BACON.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, LONDON, W.C.

Light:

EDITED BY "M. A., LOND."

SATURDAY, JUNE 3rd, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

MR. WHITE'S MERCHANTS' LECTURES ON SPIRITUALISM.

These lectures are not yet finished, one more (the fifth) being still due. Mr. White is not to be congratulated on his success, for there is none. Anything weaker cannot well be imagined; that weakness has, however, already been pointed out. The fourth lecture was devoted to the case of the "Soothsaying slave-girl at Philippi," and the lecturer said a good deal about her and suggested a good deal more. At present we have only the "City Press" account of this lecture, but of what value it must have been may be pretty well seen from the following account of St. Luke, "the beloved physician," who Mr. White seems to be quite certain was the author of the "Acts":—

The "beloved Physician," a friend of his Excellency Theophilus, to whom he dedicated both his "Life of Jesus" and the treatise on the first planting of Christianity in the Roman world, must indeed have been a delightful person to associate with both in middle life and in his old age, whether as a resident or a fellow-traveller. As he possessed an eye that received a graphic and coloured picture of every scene, and a tongue that could relate by tradition the parables of Jesus with a grace and beauty which revived some of the tones of the Divine Teacher Himself, while he wrote with a dramatic simplicity which in its unaffected beauty made the past live again whenever he began to tell the wondrous story of the Heavenly King or of the Heavenly Kingdom—his two Books passed on from age to age in immortal youth, the delight of our childhood, the still dearer delight of our latest days. His writings remained a picture of our life and manners in the era of the Advent, one of the richest gifts of the first century to the modern world.

It is sincerely to be hoped that "his Excellency" Theophilus is merely a printer's error; but as Mr. White apparently uses his own version of the New Testament it may not be so.

"It came to pass," wrote Luke, "as we went along to the proseucha, or prayer-house, a certain damsel, or slave-girl, possessed with a spirit of Python, met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, 'These men are the servants of the Most High God, who show unto you the way of salvation.' And this she did many days."

Now the passage in the Revised Version is:—

And it came to pass as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying: These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days.

There is nothing about a "slave-girl" in the passage; that is a gloss of the lecturer's. Moreover, the phrase, "spirit of divination," cannot be rendered a "spirit of Python." The foot-note in the Revised Version says, "or a spirit, a Python," which is very different. And again, the word "servants," as applied to Paul and the others, may be translated "bond-servants" according to the New Version;

and, most important of all, "the way of salvation" can also be rendered "a way of salvation." "A" way of salvation is vastly different from "the" way. The inaccuracy of Mr. White's quotations are important, because they show an inaccurate way of thinking; as, indeed, might very well have been expected:

It must have seemed, said the lecturer, like an awful outcry of some lost spirit, either willing, like Dives in the parable, to prevent the similar pordition of the Philippiana, or else willing to entangle the Apostolic testimony with its corroboration and support as bearing the name of "a spirit of Python."

Why must it have seemed like anything of the kind? though a spirit "of Python" might, possibly, be capable of much. We then naturally get to Apollo by way of Python—and a reference to "Hellenic superstition and heathenish faith," which Mr. White appears to think are convertible terms; and then comes another quotation from some translation of the New Testament. St. Paul's letter to the Corinthians is thus quoted:—

I say that the things which the heathen nations sacrifice they sacrifice to Daimonia—to falsely-deified men—and not to God; and I would not that ye should have communion with Daimonia. Ye cannot drink the cup of the Lord and the cup of Daimonia. Ye cannot be partakers of the Lord's table and the table of Daimonia.

The word "Daimonia" is not in the Revised Version; it is there given as "devils," with "demons" in a foot-note—the appositive clause, "falsely deified men," is neither in the Revised Version nor anywhere else. Anything more palpably unfair than this it would be difficult to find, for the argument—if we may call it argument—is that these spirits are the spirits of bad men who have died.

The lecturer then goes on to argue that the girl was a "medium," and that her testimony to the truth of the new gospel was, therefore, to be mistrusted, and so her possessing or obsessing spirit was cast out of her:—

And no account that was rational could be given of this result except that which was assigned by St. Luke, who beheld the translation, that, by the divine gift abiding in the Apostle Paul, a real spirit of Python was expelled by the invocation of the name of Jesus, the King of Glory, whose Holy Gospel should no more be discredited and degraded by the infernal testimony of some "child of hell" or "medium" of the "power of darkness."

The terms "medium" and "child of hell" are treated as synonymous, but we have seen what value is to be attached to Mr. White's synonyms. Then, says the reporter:—

He added a caution against accepting all the communications of our modern "Daimonia" in the Spiritualistic revelation simply because they occasionally come in the guise of sham Christianity. He instanced cases in which persons of the highest character and education and of Christian vocations had been gradually enticed into this "communion with the dead," into seeking to wizards and necromancers, in order to refresh their faith in a spiritual world. Such found on longer acquaintance with their new soothsaying Pythonic inspirers that they were only "angels of Satan transformed into angels of light," and on deliverance from their guidance those to whom he was alluding had formed the direst opinions of the dangers into which they had almost been betrayed. Proceeding, he said the gospel so perseveringly preached at Philippi by the soothsaying slave-girl must stand as a warning in thunder against admitting the spirits of darkness, the modern Daimonia, into the rank of reputable evangelists. There were not a few of them who were writing by the hands of mechanically moved mediums admirable prose, and even tender and exalted verse, in apparent confirmation of so-called Christianity and its revelations; but this history should warn us that no gospel preaching by Daimonia, ancient or modern, was to be treated other than with the gravest suspicion and rejection. The first days of the Gospel were passed in open antagonism with a magical Spiritualism, and so would be its latest days. He referred to the imprisonment and scourging of Paul and Silas, consequent upon the casting Daimonia out of the slave-girl, and the subsequent conversion of the jailor; and, proceeding, said they could not think that

considering all the circumstances of their imprisonment and deliverance, St. Paul and Silas would have instructed the jailor of Philippi in some new Spiritualistic acts by which he might rival the performances of the exorcised slave-girl who had caused them all this dire affliction. But in every probability the Holy Apostle had thenceforth a keen perception of the spiritual and physical mischief which might come from any connivance at our Christian toleration of the arts of the soothsayer. The only approach which we now could make to such successful war with the powers of darkness was to set forth the Apostolic testimony on the past history of Spiritualism, and might the Lord of Glory grant to us some success in warning the English multitudes who still were dealing with familiar spirits to consider the ancient history of Spiritualism, and its absolute unlikeness to the divine revelation of eternal love.

"The first days of the Gospel were passed in open antagonism with a magical Spiritualism." Supposing that Mr. White knows what "Magical Spiritualism" is, where is the evidence for his assertion? Surely this Philippian story is not enough. If Spiritualism is to be killed by orthodoxy, orthodoxy must be more accurate in its facts, and then learn a little logic so as to get at proper conclusions.

AN AUSTRALIAN STORY.

The "South Australian Register" for April 8th is responsible for the following. We hope the newspaper in question will give us further details, contradicting or otherwise:—

Mr. John Foreman, of Weller-street, Goodwood, informed the local police on Thursday afternoon that fires had occurred on his premises on April 5th and 6th. A constable was sent to the house to make inquiries into the outbreaks. From the constable's report it appears that Mr. Foreman's servant, Louisa Hoase, noticed that a flock mattress which was on an invalid's chair close to the fire was alight. Mrs. Foreman was informed, and she carried the mattress out into the yard and emptied the flock into an iron tub, taking the cretonne, of which the bed was partly composed, away to another tub in the washhouse. About an hour afterwards this ignited some paper which was lying close by. This was successfully put out. One of the children took a sheet of brown paper which had been partly burnt, folded it up, and put it into a drawer in the kitchen. At about twelve o'clock a fire was discovered in the drawer, which, together with several articles, was damaged by the fire. At about 3 p.m. the curtains on the children's bed were found to be alight, and these, together with some children's clothing, were destroyed. At about 5.45 p.m. a reflection of fire was seen coming from the sitting-room, and when Mrs. Foreman got to the room she found the curtains and blinds on fire. This fire was extinguished by Mrs. Foreman and the servant. The building is insured in the South Australian Insurance Company for £200 and the furniture for £100. Mrs. Foreman informed the company of what had taken place. All went well until Thursday morning, when at about 7.45 o'clock the flock which had been put into a bag was noticed by the servant to be on fire. She threw the bag and contents into the bath, and told Mrs. Foreman, who went out and put some more water on them. Shortly afterwards Mrs. Foreman found the draping of her bed on fire. These flames, with the assistance of some neighbours, were put out. A telegram was then despatched to Mr. Foreman, and before his arrival another fire broke out, by which some more clothing was destroyed. Mr. Foreman eventually arrived, together with Mr. Tapley, an inspector from the insurance company. When examining the débris a fire broke out again in the sitting-room in the opposite corner to where it had broken out on the previous day. When the constable arrived the rooms, with the exception of the sitting-room, had been cleaned up, and he was unable to find any evidence which would indicate that the fires had been wilfully started. The damage done to clothing and furniture amounted to about £10, and to the building £2. The City Coroner has been informed.

"PICTURES AND PAINTERS OF 1893."—One never seems to get to the end of Mr. Newnes's energy. Here we have fac-similes of a large number of the principal pictures in the various exhibitions of the season, on paper of various tints, excellently done, for 1s.

JOAN OF ARC.*

The romantic heroine of French story stands out beyond all heroines because of her fortitude, her sufferings, and her fate. How she raised the siege of Orleans, how she took Charles to his coronation in Reims, how the English burnt her after her countrymen had betrayed her, we all know—but unfortunately for Joan she had had visions in her youth, and heard angelic voices, therefore, though so successful she must have been mad, and so we once more wonder at the way the world is managed; that is, some of us do—not all—and we of "LIGHT" are among the latter, so that the book on Joan of Arc by Lord Ronald Gower is very welcome. The book contains a full and graphic account of Joan's interrogatory at the time of her trial, extracts from which we give. Cauchon was Bishop of Beauvais, and president of the tribunal. John Beupère was Canon of Besançon and also a member of the tribunal. Joan was about nineteen:—

"When did you first hear the voices?" asked Beupère.

"I was thirteen," answered Joan, "when I first heard a voice coming from God to help me to live well. That first time I was much alarmed. The voice came to me about mid-day, it was in the summer, and I was in my father's garden."

"Had you been fasting?" asked Beupère.

J. "Yes, I had been fasting."

B. "Had you fasted on the day before?"

J. "No, I had not."

B. "From what direction did the voices come?"

J. "I heard the voice coming from my right—from towards the church."

B. "Was the voice accompanied by a bright light?"

J. "Seldom did I hear it without seeing a bright light. The light came from the same side as did the voice, and it was generally very brilliant. When I came into France I often heard the voices very loud."

B. "How could you see the light when you say it was at the side?"

To this question Joan gave no direct answer, but she said that when she was in a wood she could hear the voices coming towards her.

"What—" next asked Beupère—"what did you think this voice which manifested itself to you sounded like?"

J. "It seemed to me a very noble voice, and I think it was sent to me by God. When I heard it for the third time I recognised it as being the voice of an angel."

B. "Could you understand it?"

J. "It was always quite clear, and I could easily understand it."

B. "What advice did it give you regarding the salvation of your soul?"

J. "It told me to conduct myself well, to attend the services of the church regularly, and it told me that it was necessary that I should go to France."

B. "In what manner of form did the voice appear?"

J. "As to that I will give you no answer."

B. "Did that voice solicit you often?"

J. "It said to me two or three times a week, 'Leave your village and go to France.'"

Beupère then questioned her as to her going to Vaucouleurs, and her recognition of Baudricourt though she had never seen him. Said Beupère:—

"How, then, did you recognise him?"

J. "I knew him through my voices. They said to me, 'This is the man,' and I said to him, 'I must go to France.' Twice he refused to listen to me. The third time he received me. The voices had told me this would happen."

In the same way with regard to the King:—

B. "Who pointed out the King to you?"

J. "When I entered the chamber I recognised the King from among all the others, my voices having revealed him to me. I told the King that I wished to go and make war on the English."

B. "When your voices revealed your King to you, were they accompanied by any light?"

* "Joan of Arc." By LORD RONALD GOWER. (London: John G. Nimmo, 1893.)

Joan made no answer.

B. "Did you see any angel above the figure of the King?"

"Spare me such questions," pleaded Joan; but the inquisitor was not to be so easily put off, and repeated the question again and again until Joan said that the King had also seen visions and heard revelations.

Later on, with regard to the voice that Joan asserted had also been heard both by the King and Charles of Bourbon, Beaupère asked:—

"Did you often hear that voice?"

"Not a day passes that I do not hear it," Joan replied.

"What do you ask of it?" inquired Beaupère.

"I have never," answered Joan, "asked for any recompense, except the salvation of my soul."

On the third day of the trial, February 24th, 1431, Beaupère again asked when she last heard the voice:—

"On the previous day," Joan said, "and also on that day too."

"At what o'clock on the day before?"

Thrice she had heard the voice in the morning, and once at the hour of Vespers, and again when the *Ave Maria* was being sung.

"What were you doing," asked Beaupère, "when the voices called you?"

"I was sleeping," answered Joan, "and the voice awoke me."

"Did it awake you by touching your arm?"

"The voice awoke me without its touching me."

"Was it in your room?"

"Not that I know, but it was in the castle."

"Did you acknowledge it by kneeling?"

"I acknowledged its presence by sitting up and clasping my hands. I had begged its help."

"And what did it say to you?"

"It told me to answer boldly."

And how utterly pure-minded and firm was this spirit-directed girl, witness this—Cauchon, her arch-tormentor, tried to entrap her into a statement which might be used against her—a charge of heresy—by asking her if she was sure she was in a state of grace. To this Joan replied:—

"If I am not, may God place me in it; if I am already, may He keep me in it." And she continued: "If I am not in God's grace I should be the most unhappy being in the world, and I do not think, were I living in sin, that my voices would come to me. Would," she cried, "that every one could hear them as well as I do myself."

Asked if the voices came to her direct from God, or through some intermediary channel, she said:—

"The voices are those of Saint Catherine and Saint Margaret, they wear beautiful crowns; of this I may speak, for they allow me to do so."

Later on she referred to the succour which she had received from St. Michael, whom she said she had seen as clearly as she saw Beaupère, and that he was not by himself, but in a company of angels. When he left her she felt miserable, and longed to have been taken with the flight of angels.

This wearisome interrogatory went on for six days—days of torture for the girl—and then began a worse form of cruelty, that of the secret interrogation. Here again she persisted in her account of the continued presence of the voices:—

"Last Easter," she said, "when in the trenches of Melun, the voices of Saint Catherine and Saint Margaret told me I should be taken prisoner before St. John's Day; but that I was to keep a pure heart, and take all that befel me with patience, and that in the end God would come to my aid."

"Since then, did your voices tell you that you would be taken?"

"Yes, often, nearly every day, and I implored my voices that when I was taken I might then die, and not suffer a long imprisonment; and the voices said, 'Be without fear, for these things must happen.' But they did not tell me the time when I should be taken."

The whole of this reads like the stories we constantly hear from a modern sensitive or medium, except that here

the communicating spirits had important work for the girl to do. As we all know, she signed an abjuration of all that she had done, her heroic fortitude having at last broken down under the strain of continued cruelty. But she repented of that abjuration, for Cauchon asked her:—

"Have you, since last Thursday, heard the voices of Saint Catherine and Saint Margaret?"

"Yes," she answered.

"And," continued the Bishop, "what did they say?"

"They told me of the great sorrow they felt for the great treason to which I have been led, by my abjuring and revoking my deeds in order to save my life, and that by so doing I have lost my soul."

What wonder that on the margin of the original MSS. of this examination—which is in the National Library of Paris—there are the words, "*Responsio mortifera.*" And so it was, the noble, spotless, and heroic girl was burnt shamefully at Rouen on the 29th of May.

THE HOLY POOL OF STRATHFILLAN.

The following account is from the "Literary Digest," which has condensed it from the "Antiquary." Mr. R. C. Hope, F. S. A. is the narrator:—

The tradition avers that St. Fillan, a human being who was made a saint about the beginning of the eighth century, by Robert de Bruce, consecrated the pool now called the Holy Pool of Strathfillan, and endowed it with the power of healing all kinds of diseases, but more especially madness. This healing virtue is supposed to be more powerful towards the end of the first quarter of the moon; and I was told that if I had come there the following night, and the night after, I should have seen hundreds of both sexes bathing in the pool. I met five or six who were just coming away from taking their dip, and amongst them an unfortunate girl out of her mind, who came from thirty miles distant to receive the benefits of the waters, and had been there for several moons together, but had never derived the smallest advantage, and, indeed, she appeared so completely mad that, whatever may be the virtue of St. Fillan's Pool, I am sure Willis would pronounce hers to be a hopeless case. This pool is by no means the fountain-head, for the water runs from a long way up the country; but it is not supposed to receive its virtue until it empties into the pool. Strathfillan derives its name from the saint, *strath* in the Gaelic language signifying a valley between two mountains. Near Strathfillan a famous battle was fought between Robert de Bruce and the MacDouglass, which the former gained, owing to the assistance afforded by the prayers of St. Fillan. The women bathe on one side of the pool, the men on the other. Each person gathers up nine stones in the pool, and after bathing walks to a hill near the water, where there are three cairns, round each of which he performs three turns, at each turn depositing a stone; and if it is for any bodily pain, fractured limb, or sore, that they are bathing, they throw upon one of these cairns that piece of their clothing which covered the affected part; also, if they have at home any beast that is diseased, they have only to bring some of the meal which it feeds upon, and make it into paste with these waters, and afterwards give it to them to eat, and it will prove an infallible cure; but they must, likewise, throw upon the cairn the rope or halter with which he was led. Consequently the cairns are covered with old halters, gloves, bonnets, nightcaps, rags of all sorts, kilts, petticoats, garters, and smocks. Sometimes they go as far as to throw away their halfpence. Money has often been called the root of all evil, but for what part of the body these halfpence are thus abused I never could learn. However, we may venture to suppose that they seldom remained there long without somebody catching the disorder again. When mad people are to be bathed they are thrown in with a rope tied about the middle, after which they are taken to St. Fillan's Church, about a mile distant, where there is a large stone with a niche carved in it, just large enough to receive them. In this stone, which is in the open churchyard, they are fastened down to a wooden framework, and remain there for a whole night, with a covering of hay over them, and St. Fillan's bell is put over their heads. If in the morning the unhappy patient is found loose, the saint is supposed to be very propitious; if, on the contrary, he is found bound, the cure is supposed to be doubtful.

FOREIGN PAPERS.

In the Dutch "Spiritualistisch Weekblad," Father Gobren, one of the earliest French missionaries to the Philippine islands, is quoted, describing the natives as being then without religion, worship, priests, or altars, but acknowledging a Supreme Being, the immortality of the soul, and believing in a system of future rewards and punishments. Although this statement seems a little mixed it may not wholly disqualify the "Father" as a witness when he further declares that these islanders were so firmly assured of their ability to recall the spirits of the departed as to have places in their dwellings strictly reserved for the reception of these visitors when they desired to commune with them. The inhabitants of Tikopia, in the Australasian Archipelago, build large residences for the use of the spirits, and in the Caroline group spirits are held in the greatest honour. They believe there that just as a man lives on this earth a good or a bad life, so will his spirit appear as a prince or a beggar, and some of their mediums are sufficiently gifted to distinguish which is which. In the South Sea Islands these beliefs are general, and it appears to be an indisputable fact that they have not been derived from the old world.

The Portuguese paper, "Psychology," is responsible for the following quotation from an address delivered by a Protestant clergyman, the Rev. A. Farmey, in a church in Vienna: "The late Archduke Rudolph believed in spirits from the other world. Some time ago, as he sat at dinner, one of the doors of the room opened as if automatically. The Prince sprang up and cried out, 'It is the spirit which haunts this palace. I see it plainly. He has appeared several times already—at least four times—and he persists in trying to frighten me. There are ghosts in all these old palaces.'"

The deduction which the preacher drew from these exclamations was, that the Prince was off his head. This hypothesis was upset by Professor Zaboraski, who affirmed that the post-mortem examination had proved that the unhappy prince was in full possession of his reason. In confirmation of the Archduke's statement regarding ghosts in old palaces, the "red ghost" of the Tuileries is cited, as well as the "White Lady," who always appears in the Royal palace at Berlin to intimate the demise of a king or queen.

The Danish daily newspaper called "The Dane" gives the following letter from its Stockholm correspondent:—

"As your readers will, doubtless, know, there is an old-time story of how Charles XI. one night saw in a room in the old Stockholm Castle a vision, revealing to him circumstances which only occurred many years later during and after the reign of Gustavus III. This castle was pulled down and a new one built on a different site, but for a long time it was believed that the ghost or ghosts of the old castle had taken up their quarters in the new one. Wonderful stories were told as to what would happen at night in the great apartments, and quite recently fresh support has been given to the rumours by the publication of some singular experiences which have befallen the much-esteemed Crown Princess of Denmark and her husband who, with their elder children, have been visiting us. The great popularity which the daughter of Charles XV. enjoys here has naturally directed much attention to the stories which, in the case of others, would have been received with a compassionate glance and an unbelieving shrug.

"During their residence here their Royal Highnesses dwell in the castle of Stockholm, where King Oscar stays in winter. It is a very large place, very beautifully situated, and furnished with much splendour. Even during the first night after the arrival of the Royal guests one of the Danish Lords-in-Waiting was suddenly awakened from sleep through feeling as if some one had seized him by the shoulder and set him upright. At the same instant he heard what is described as an 'infernal noise,' as if his room had been filled with a crowd of shouting men, and it seemed to him as if he also heard the clatter of weapons and the rustle of silk. He could see nothing. It was all dark about him, and he knew he had no matches with him. He tried to lie down again, and again felt as if someone grasped him by the shoulders and compelled him to sit upright. The same uproar was repeated, and it continued so for half an hour. After that time the noise gradually diminished, and ultimately ceased. Next morning the courtier very naturally meant to avoid any allusion to the occurrence, but he had no choice in that respect, as Prince Hans, the King of Denmark's brother, whose bedroom adjoined that of the other, walked up to him and asked if he had succeeded in sleeping through such

a noise as he had heard for half an hour. The affair then came out. On the evening of the same day the Crown Princess Louise seated herself in her brilliantly lighted room with the intention of writing a letter, when suddenly the door opened. Her Royal Highness kept on writing under the impression that a servant had entered with a message of some kind, but as no one drew near she turned her head and saw a man's face, shrouded in a dark cowl, right in the middle of the doorway, and staring straight at her. She did not lose her self-possession, but lifted a hand lamp from her writing table, arose, and walked to meet the visitor who slowly retreated until the singular apparition actually disappeared through a wall.

"A few evenings later, her son, Prince Christian, received a few gentlemen friends in his apartments, and, after some time had passed, the prince went to a neighbouring room for something. This apartment was not lighted up. In a few seconds he returned to his guests, who at once observed that he appeared to be somewhat moved. They pressed him to explain what had occurred, and he then informed them that the adjoining room appeared to be full of people, so that he had been unable to move in any direction without stumbling against some one.

"On one of the last evenings before the departure of the Danish guests the whole Royal family were together. They played whist, and the Crown Prince Gustavus of Sweden, who had been quite merry during the evening, suddenly became quiet and rose to his feet, directly afterwards resuming his seat and continuing the play, but only for a moment or two, when he rose again and begged that play might cease. He then explained that, when he rose the first time, a figure stood at his side for a brief space and suddenly touched his ear. When he reseated himself the figure came again, and vanished as he arose for the second time."

This letter is signed "S. v. Huth," and it is said that the statements which it contains have been confirmed by communications received from the Danish Court by members of our own Royal Family.

"THE PALMIST."

We continue to receive this journal, the organ of the Chirological Society; it is printed on good paper in an oblong form. The following quotation, from a short article on the hands of Albert Dürer's mother, reads curiously—the hands were a study for Dürer's famous Heller Altarpiece:—

The hands are supposed to be those of his mother, and their shrivelled appearance would seem to indicate advanced age, but as Madame Dürer was only sixty-four at the time of her death, it is possibly due to an anxious, toilsome life, for she was married at fifteen and became the mother of eighteen children. The effect produced to a superficial observer is scarcely pleasing, and the artist could have had little difficulty in obtaining a more agreeable study; this, however, would not have expressed the idea he wished to convey (viz., piety), for to quote his own words, "Let every one take care to make nothing which is impossible to nature, and which she would not endure. And do not deviate from her to follow your own opinion." "For truly art lies in nature; the more exactly your work is conformable to life, so much the better will it seem."

Referring to another picture, "Jesus among the Doctors," we read in Albert Dürer's life that "it seems intended for a great study in hands; those of the Christ are the main feature of the picture." Also we find in portraits of himself that the hands, which are singularly beautiful, generally occupy a prominent position.

It is interesting to know that the hands we are discussing were those of a wise loving mother, and careful housekeeper of more than three hundred years ago, who exercised considerable influence upon the character, fancy, and soul life of her gifted son, who cannot praise enough "her goodness to everyone, her gentleness under the trials of life, and her good repute." Albert Dürer goes on to describe her, "How often she went to church, how she corrected him when he did wrong, and how constant was her anxiety about the salvation of the souls of his brothers and himself." All this we can plainly see, the enthusiastic artistic temperament with its long pointed fingers; the exquisite tact shown by the little finger, necessary, indeed, to manage so large a family; the morbidness and melancholy shown by the undue length of the middle finger, probably modified by its extreme pointedness,

and the cheerfulness to be found on the only visible mound (Mercury). Albeit we can also distinguish a somewhat over-anxious not to say worrying disposition, the thumb also seems deficient in proportion to the fingers. Whatever her faults they must have been subservient to her virtues, hence this undying tribute to her memory by her talented and illustrious son.

AN ASIA MINOR MIRACLE.

The following letter appeared in the "Spectator" of May 27th:—

SIR.—Having just read "Vacuus Viator's" paper on Lourdes in the "Spectator" of April 15th, which reached me by to-day's steamer, it has struck me that a short description of an event which is at present deeply stirring the whole Christian population of this town may be interesting to some of your readers. I was awakened early this morning by the loud peals of the bells of the principal Orthodox church here—St. Panteleimon,—and soon heard from my Greek servant that three mighty miracles had been worked during the night, and that a thanksgiving service was being held. Passing the Greek church soon after, I found it entirely deserted, but learned that after the conclusion of the service a procession had been formed to go the round of the Christian quarter. I soon came upon it, a huge concourse of people; considerably more than half the Greeks of Adalia must have been present. The procession was headed by men carrying banners, crosses, and other emblems of the Church; then came the priests, then the eikon, beneath which the miracles had been performed, and the people last. At stated intervals the procession paused, and prayers were offered in the streets. I chanced soon after to meet one of the leading Greek doctors here, a personal friend, who gave me the following particulars of the so-called miracles, the accuracy of which I have since confirmed. He passed over two of the three as of entirely minor importance, and confined himself to the case of a Greek girl who has long been his patient. For eleven or twelve years this girl, suffering from paralysis, has been unable to leave her bed, and has lived with her brother; this brother, however, married recently, and last week practically turned her out of doors. But three nights ago, the girl saw the Madonna in a vision (this is her tale) beckoning her to the shrine dedicated to the Mother of Christ, which adjoins one of the churches; and, on the day following, she succeeded in dragging herself there, and spent the night within this shrine. In the morning she could walk erect, though her limbs were naturally weak and trembling after so many years' disuse. These are the facts, and I ask myself if we have here the beginnings of yet another shrine where so-called miraculous cures are performed, such as that at Lourdes, or that on the island of Tenos in the Ægean.

As I have said above, the effect produced on the Greeks, extremely superstitious and fanatical about here, has been immense. The schools, and indeed everybody, kept holiday to-day in honour of the event, and one heard nothing else discussed even among the Turks. As I walked through the Greek quarter at dusk to-night, I was met by scores of cripples, of halt and maimed, and blind, and deaf and dumb, going or being carried to the shrine to spend the night; some in armchairs borrowed from the well-to-do, some carried on men's backs (for Adalia does not boast conveyances on wheels), some led by their friends. I fear these poor people will pass a night of vain expectation; in fact, the priests already say that even as in the pool of Siloam the maimed were made whole only on the stirring of the waters, so will the miraculous power of the shrine at Adalia be exercised only at rare intervals. But whether it be manifested again or not, the offerings to the church to-day amount to between £30 and £40, which, considering the resources of the Christian community, is a considerable sum.—I am, Sir, &c.,

Adalia, Asia Minor, April 25th.

A. G. M. DICKSON.

THE first of the Polytechnic trips for the World's Fair, at Chicago, arrived in New York on Friday afternoon last. These trips will be continued every week up to August 5th. The parties travel by the Guion Line from Liverpool every fortnight, and from Southampton every Friday and Saturday by the Inman and Hamburg-American Lines. A few vacancies still remain. Full detailed prospectus can be obtained on application to the Secretary the Polytechnic, 309, Regent-street, London, W

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

The Term "Spiritual."

SIR,—Again the word "spiritual" and no definition, although you use it in a manner that would lead one to suppose that it had an important meaning. It forms one of the many technicalities in this subject that need definition.

You still say that Atheism is of a "low spiritual meaning" and do not bring forward any real argument to support your assertion. If to combat a false theology founded on a mass of contradictory and heterogeneous writings which were claimed to be the only means of salvation or damnation; to counteract the gloomy and puritanical notions of our fathers in the early part of this century, together with being the prime movers in the suppression of the witch-craft trials and persecutions, constitute "low spirituality" therefore, I suppose, Atheism must come within that limitation, and if so, then spirituality is of very little consequence to humanity in general, and in fact has no claim on their attention other than as an abuse subject to be indulged in only by those who have the time and inclination.

CHARLES STRANGE.

[By the word "spiritual" we mean that which is "of the spirit." The discussions about spirit and matter, whether one exists or both, must, one would suppose, be within the knowledge of our correspondent, and there would seem to be no reason for introducing any of them here. Granting that there is spirit of which there are many presentations, that presentation of it which in our material thought asserts but does not prove that there is no supreme being, we take it to be of a somewhat low development.—E. "LIGHT."]

Mr. White's Address.

SIR,—I see by "LIGHT" of May 20th that the Rev. Edward White, in spite of the warnings of Mr. Gladstone in the "Nineteenth Century" for October, 1891, has been again anathematising Spiritualism with his "seekings of the dead," and his "peepings and mutterings." He, moreover, has had the assurance to affirm "that Spiritualism has changed Sadducees into Pharisees, but has brought none to repentance"—that which there never was a more unguarded, sweeping platitude, and one that was less reliable.

In the days of Moses many of the Israelites who fled with him from Egypt doubtless knew as well as Moses himself, who was "learned in all the wisdom of Egypt," that a future life—without which life here is surely of small import—was the essential article of the Egyptian religion. Many of the Israelites, doubtless, believed in it as a reality, so were naturally shocked and grieved to find Moses setting up peremptorily a religion in which a future life was totally ignored; and not only so, but bringing persecution on those who taught it. So, knowing that they had left a country where necromancy was honoured, well might that add to their sorrows in the wilderness for what they had left behind! Well might they seek the dead concerning the inestimable boon denied them by the living! So this necromancy went on, in secret, not only up to the mysterious death of Aaron, which caused such deep grief to the people who loved him, but continued up to the time of King David, who first recognised publicly the reality of future life, and embodied, or had embodied, the idea in the sixteenth and forty-ninth Psalms, but with that reserve respecting others having the same advantages as himself that he has obtained for himself thereby in modern days the name of "the first Methodist," an ill compliment to a great man as well as to a highly respected body of religionists. It was however, Solomon, among the Jews, who first opened up future life to mankind, when he said: "In the way of righteousness is life, and in the pathway thereof there is no death." (Prov. xiii. 21.) It was high time for such an authoritative declaration to be made, as the Persians on one side, with the awakening teaching of Zoroaster concerning future life, and Egypt on the other, were getting too much for so degrading a doctrine to exist any longer as that of putting stumbling-blocks in the way of seeking proofs of the soul's survival after corporeal dissolution. Mr. Gladstone, in the "Nineteenth Century," says: "The great work of Sir Gardiner Wilkinson, published in 1837-41, made us familiar with the belief of the Egyptians, not only in a future life, but in a life of future retribution." Mr. Gladstone

also says: "The Persian religion, too, had a developed doctrine of a future state, like that of Egypt." But Mr. Gladstone also, in a letter of September 17th, 1891, had just before said: "Spiritism and Theosophy, as I understand the matter, deal with the facts and phenomena of the other world, as much as the Christian creeds." We see, therefore, the significance of necromancy contentedly, when Mr. Gladstone in his article in the "Nineteenth Century" for October, 1891, says: "It may be admitted a national and public dispensation of rewards and punishments, purely temporal, tended to throw into the shade—in the individual mind—the doctrine of a survival after corporeal dissolution. But there is still evidence, especially that based on the practice of necromancy among the people, to show that it subsisted among the Hebrews as a private opinion rather than an obligatory belief." And we also in the above passage get an inkling, we think, of Mr. Gladstone's opinion on the subject of my letter, which is very gratifying after Mr. Edward White's recriminatory slander of Spiritualism.

T. W.

Of Authority

SIR,—I am sorry that my controversy with Mr. Holt bids fair to end without any satisfactory reply to the question: How does he or any other Theosophist know that they are on the right track, in adopting a system to which experimental test cannot be or has not been applied?

Another question has also arisen in the course of the correspondence, namely, Is there any strict definition of Theosophy? It will never do to claim all ideal philosophy as Theosophy, in the way Mr. Holt does. What can Theosophy claim except that which forms its distinguishing peculiarities? and these seem to me to be confined to Re-incarnation and a theory of cosmogenesis.

All the other philosophy a man may study without consulting a single Theosophic authority; and even Re-incarnation may be learned from the Spiritualists who followed Allan Kardec, before Madame Blavatsky adopted it.

The great evil of adopting a theory on authority and then going on to prove it, is that you are unconsciously led to ignore facts telling against your theory, and to exaggerate the force of such facts as apparently tell in its favour. It is much safer to follow the scientific method adopted by philosophic Spiritualists, that is, to plod on (for years it may be) accumulating evidence of facts, waiting patiently till these are sufficiently numerous and well authenticated; and then, if possible, to frame a theory which will show the true connection between these facts, and which may possibly guide us to a more intimate knowledge of the past and even the future of man and the universe.

No one wishes in any way to seek to diminish the glory of the past; still I would desire to impress on all true Spiritualists that however much they may dislike the action of some scientific men towards their facts and investigations, they will do well to follow these men in their *methods* and avoid the other method of adopting theories on authority and then seeking to prove them, as past ages did.

Mr. Holt seems to think that all occultists agree, and that all spiritual insight in our present condition would lead to a perfect agreement about the main conditions, genesis, and progress of man and the universe. Now this is not true, but would be true if they or we were absolutely *perfect* beings and had a *perfect* knowledge of the facts; but instead of this being so with us or any other beings we know of as existing or having existed in this world, we are still only on the threshold of this inner or spiritual knowledge. I do not look, therefore, for a general agreement amongst inquirers into spiritual truth but rather for greater divergence, and instead of regarding this as an evil, I regard it as essential to progress.

When ignorance is general and only one or two minds are thoughtful, then as in the past you find agreement. The progress of knowledge and investigation and the democratising of it will produce not one but many philosophies, all different aspects of truth suited to different minds and epochs. Emerson asks: "Why should not we have poetry and philosophy of insight and not of tradition, and religion by revelation to us? Embosomed in nature whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? Let us demand our own works and laws and worship."

Despite all attempts to bind us to the dead past, our age is happily one of inquiry, and most minds feel the necessity of inquiring *directly into nature* and finding out for ourselves to what end she and we exist, so far as that is attainable.

We shall soon sink into barbarism if we begin to take our theories and ideas from men who lived two thousand five hundred years ago, and forget that our duty lies in using our own powers of introspection and investigation fearlessly, as past ages did, but with the added experience of these twenty-five centuries. All nature is fluid, ever changing and never returning to what it was. Man is part of this great river, always advancing; and it is as fatal for him to look back as it was for Lot's wife.

R. DONALDSON.

Inspiration.

SIR,—Are you quite correct in saying that the evidence I offered in my letter published in "LIGHT," May 20th, in regard to spirit inspiration is of no value to any one but myself? There are some amongst us who still accept the teaching—"Blessed are they that have not seen and yet have believed," and who are willing to receive as true any *reasonable* statement in regard to phenomena, providing the testimony comes from a reliable and truthful person. Now the statement I made was that that essay was written under such circumstances, and in such a manner, as to preclude the possibility of my having done it of myself, without the help of some power aiding and controlling me. I know this as surely as I know that the thing took place, and I believe there are some who will accept what I tell them, and to such my evidence will be of value, although no doubt to others who pride themselves on believing nothing but what they know to be true, my "words will seem as idle tales," but all the same that does not make them so.

This form of inspiration—assuming it to be such—appears to me to explain the meaning of the passage, "All Scripture is given by inspiration of God." Paul thought, with so many others before and after his time, that the grand utterances of the Old Testament (the New Testament not being then written) were inspired by God Himself, and he thought also that a good deal of what he said and wrote himself came from the same source; and one of the problems we have to solve in the future, and perhaps one of the most important, seeing how many will be affected thereby, is how far this inspiration is a fact, how far it may be trusted, and from what source it springs. Take our leading inspirational speakers, all of them possessing a full average share of honesty of purpose, truthfulness, and common sense. Is there one of them who will think of claiming that what he utters is the thought of his own mind, unaided by some outside power? Take again our great writers, whether of prose or poetry, truth or fiction, can they always write in the same exalted style? And is it not the same with all great speakers, no matter what the topic? Ask such persons from what source they derive the beautiful thoughts they give utterance to, and, if ignorant as to spirit-communion, they will probably reply: "We cannot tell; they come to us;" which, apart from spirit influence, is tantamount to saying that the brain which a moment before was unable to express a thought beyond the average, can the next minute pour forth a flood of eloquence that electrifies the audience; and again I ask from whence comes the power? To say that it comes from the speaker himself is, in my opinion, to claim more than he is entitled to. The Apostle James was, I think, right in saying that "every good and perfect gift is from above," and among such I class "the gift of tongues," and "the pen of a ready writer"; but seeing that an earthly magnetiser can, under certain conditions, make his subject think, speak, and act just as he wills, so I believe our spirit friends can do to a very great extent also, and I think we need look no higher than this for the source of inspiration, whether studying the sublime passages of the Bible, or those of an ordinary newspaper. We are to a large extent but instruments for higher powers to play upon, and if we will, for lower ones to do so likewise; sufficient for the present if by purity of thought and action we render those instruments so perfect that the angels will not disdain to touch the strings, and raise sweet songs of praise to the "Father of Lights," as James puts it. Some, no doubt, will object to this idea on the ground that it interferes with man's free will, but—like the man spoken of by Jesus whose house was "swept and garnished"—we *take unto ourselves* these spirit influences for good or evil, and the old familiar saying, "Birds of a feather flock together" applies with even greater force in these cases than in any other; and all the while "the

Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely." These are my thoughts on this most interesting and important subject, or, it may be, those of some higher power controlling me. They may or may not interest your readers, but if they do so then will my evidence have been of value to others, who, without having seen, will perhaps believe that what I said in my last communication to "LIGHT" was true.

T. L. HENLY.

Concerning the Milan Experiments.

STR.—I, too, feel that M. Aksakof is right. Because, when I was in England on leave of absence from India, probably in 1866, I went to a public séance of the Brothers Davenport at St. James's Hall, Piccadilly. Many persons were present, I thought more than sixty. The two Brothers, one of whom, by-the-bye, was a man called Faye, were seated in chairs, about six feet apart; their hands were tied behind them. In front of them, or rather in front of the six feet space which separated them, was a table on which was placed a coat, and we were told that it was hoped that the spirits would put this coat on to one of the Brothers. The lights were put out. Banjos and guitars and fiddles and things whizzed over our heads. I did not think much of that part of the performance, because I thought that sort of thing might be done by spirits in the flesh. After this had gone on for, say, ten minutes, the Brothers said that the coat had not come to them. Then it was decided that Ferguson, the man who was managing the séance, was to light a gas jet and so terminate the proceedings. Accordingly he ignited a match. By the flash of that match, I, being a few feet from the table on which the coat was, saw the coat leave the table rapidly, and it seemed to me to flow on to one of the Brothers. I can describe what I saw in no other way. The Brother I saw sitting still in the chair, his hands behind him. I at once rushed up to him, and ascertained that he was wearing that coat in the way in which a man wears a coat, that his arms and hands were inside the sleeves, and that his hands were tied behind his back, and I saw that he did not move hand or foot. While the coat was flowing on to him he sat motionless. I must add that Ferguson was far away from the Brothers when this occurred; he was at the end of a line of some sixty persons sitting in a long row of chairs, and Ferguson was, at the moment when the coat left the table and flowed on to the Brothers, striking a match in order to light a gas jet. I know very well that I saw this thing happen. At that time I was wider awake and more vigilant and active than I am now. I was engaged in attempts to ascertain how those Brothers cheated—and I am pretty sure that they did cheat often enough. But on this occasion I was a witness of a performance done under circumstances well within my close and careful observation, which left no sort of doubt in my mind that the coat was acted upon by influences unknown to me, and not at all explainable under any theory whatever connecting them, or any one else, with fraud.

During more than thirty years' investigation of so-called Spiritualistic phenomena I have sometimes seen things happen, as apparently impossible as the occurrence I have described. But I have never had a better opportunity of convincing myself that there are more things in Heaven and earth than are dreamed of in my philosophy. And I feel with you that M. Aksakof was right in regard to his remark.

GILBERT ELLIOT.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.

—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville-street North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 663; India, Mr. T. Hatton, State Cotton Mills, Barooda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 106, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month at 7 p.m. Reception for inquirers. Also each Friday, at 8 p.m. prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Attention to these requirements often compels us to reject their contributions. No notice received later than the first week in Tuesday of admission.]

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—Next Sunday morning, at 11 o'clock, meeting. In the evening Mr. J. J. Morse will give an address on "Spiritualism: the Science of Faith and Fact." The chair will be taken by Mr. T. Everitt, President.—C.H.

CARDIFF PSYCHOLOGICAL SOCIETY.—Last Sunday evening the platform was occupied by Mr. Frank B. Chadwick, who delivered to a fairly good audience on the "Cross and its Story." Next Sunday, Mr. Wallis (Editor of the "Two Worlds") in the morning at 11, and in the evening at 6.30.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mrs. Treadwell's guides delivered a very instructive discourse upon the "Power of Spirit," followed by successful delineations of character. On Sunday next, at 7 o'clock, Mr. W. Wallace, the old pioneer medium; Mr. W. O. Drake, in the chair. On Tuesday, at 8 p.m., séance, Mrs. Mason. On June 11th Mr. C. White.—J.H.B., Hon. Sec.

23, DEVONSHIRE ROAD, FOREST HILL.—On Thursday Mr. G. Cootes gave illustrations of clairvoyance. On Sunday Mr. Gunn gave a reading, which was followed by a very instructive address from Mr. F. Dever Summers, who spoke of Spiritualism from an historical point of view. We hope to have him again with us on July 2nd. On Sunday next the guides of Mrs. Bliss will conduct a floral service at 7 o'clock, to commemorate the passing away into the higher life of Mrs. Harn, sen., one of our members. Members and friends are invited to kindly bring floral tribute. On Thursday, June 8th, Mrs. Bliss, at 8 o'clock, séance. Admission by ticket only, to be obtained of J. B. Sec.

311, CAMBERWELL NEW-ROAD, S.E.—On Sunday, at 11.30 a.m., circle; at 3.0 p.m., Lyceum. On Wednesday, at 8.30 p.m., circle for inquirers. On Sunday last a very pleasant meeting was held in aid of the piano fund; the tables were beautifully adorned with plants and flowers, and an excellent tea was prepared by the ladies of the committee and thoroughly enjoyed by a large assembly of members and friends, who gave a hearty welcome to Mr. Long on his return from his holiday. The evening service was a spiritual feast, displaying much interest in the addresses and in the able replies to questions. The annual outing will be held on Monday, July 3rd. The Forest Hill, Peckham, and New Cross Societies are heartily invited to participate. Meeting for delegates at 311, Camberwell New-road, on July 11th.—W. E. Long; J. Pzart, Assist. Sec.

PECKHAM RYE.—On Sunday last Mr. R. J. Lees gave an address on "The Ultimate of Christ's Religion," the subject having been suggested to him with an express wish that he would take it for his discourse. In dealing with it he gave a slight glance over his preceding discourses on "Christ's Teachings," pointing out the potentialities that lay within their wide area, embracing every department of human life, and fitted to meet the requirements of the race in whatever stage of civilization it might happen to be in, for its further advancement unto a perfect life. Dealing with the aspect of the subject as to the future of those who have passed away, not having benefited by the knowledge that each individual has to work out his own salvation here and hereafter, he took the position that the putting off of the present environment in no case meant loss of opportunity to still persevere in right, and to eventually attain unto perfection. It is becoming quite usual to have interested and quiet audiences.—J.C.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORDSWORTH HALL, WEST HAM-LANE, STRATFORD, E.—Meetings each Sunday, at 7 p.m. Several speakers will address the meeting on Sunday next. The annual meeting of the society was held on May 21st; the report showed that progress has been made in the extension of the work and in an increase in funds, stock, and membership of the society. The balance-sheet presented showed total receipts, £24 9s. 11d.; value of society's stock, £18 5s.; total expenditure, £13 18s. 7d.; cash in hand, £5 11s. 4d. The committee tender their thanks to all friends who have given their assistance during the past year, and hope that the 117 books which we have in our library may be useful to both members and inquirers. All the officers were re-elected, except three of the committee who have retired in favour of other members who will help us on committee. The retiring members will find even a larger scope for their energies, and they receive the gratitude of the General Committee for their past services.—J. RAINBOW, Hon. Sec.

In the higher world it is not as in our dark dwelling-places wherein sounds can be compared only with sounds colours with colours, and a substance only with that which is directly related to it. There all things are more closely related with each other. There the light is sounding; melody produces light; colours have motion because they are living, and the objects are all, at once sounding, transparent, and moving, and can penetrate each other.—ST. MARTIN.