

# 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.

Mr. Edward Clodd's Presidential Address, upon his re-election as President of 'The Folk-Lore Society,' is, on the whole, as scholarly and entertaining as it is racy and instructive; but he makes us smile when he draws his own portrait (in describing a Folklorist) as 'without bias, without assumptions of relative truth or falsity.' We should say, on the contrary, that Mr. Clodd is pretty nearly all bias, and what is not bias is assumption:—all pervaded, however, fore and aft, by learning, both subtle and wide. What we mean by 'bias' is, the set resolve to see everywhere what he wants to see—and *no more*. For instance, Madame Blavatsky is only 'that colossal old liar'; Eusapia Paladino is only a 'cheat,' and Professor Oliver Lodge and Mr. Myers are only 'befooled observers.' This Folklorist, in common with some Psychical Researchers, thinks that one apparently thin and limited trick should wipe out innumerable apparently genuine and complicated experiments. How is that for 'bias' and 'assumption,' or for scientific and patient inquiry?

Mr. Clodd has yet to learn the elementary facts of spirit-mediumship: as for instance, that a medium is not necessarily a saint; that a medium is a sensitive, and can be influenced by beings in as well as out of the flesh; that a medium can be manipulated by the evil as well as by the good; that a medium can be a silly trifler on Monday and a wonder worker on Tuesday, and be unable to properly appreciate the tremendous moral and intellectual difference.

We note that Mr. Clodd repeats the statement that Eusapia cheats as to her feet, by putting her boot toe on one sitter's foot and her heel on another's. If this is done, the silly sitters have only themselves to blame. What sensible person would think of securing a medium's foot by saying—Put it on mine? He would say—I will arrange for its being held, or I must put my foot upon it. As a matter of fact, Eusapia's feet were held when manifestations occurred. No wonder that some of 'the befooled observers' still 'mutter' (as Mr. Clodd says), '*E pur si muove*,' or that Professor Lodge maintains the reality of 'genuine phenomena.' Indeed, what has happened since the sinister Cambridge sittings abundantly strengthens that opinion.

We have yet to understand the ugly influence upon mediums of suspicion, obstinate bias, preconceived notions of fraud and of how the fraud is produced. A case, lately given by Captain Brady (Ohio, U.S.), is instructive on this point. He says:—

I must relate a sad case that came under my own observation. A medium in Ohio had been giving séances for twelve years or more; had been visited by thousands of people; had been frequently placed under the strictest test conditions by thoughtful scientists and shrewd business men; had led many infidels to believe in a future life; had led many away from the dogmatism of the Church, and had been suspected by no one. Mr. John C. Bundy visited her, and was satisfied. The medium was an uneducated countrywoman, and as little

used to the tricks and ways of the world as almost any person you could meet. Her séances were generally given at her own home in the country, occasionally going out to some of the neighbouring towns. This medium was finally induced to go to Buffalo, and there, surrounded by policemen, and persons bent upon mischief and ignorant of the rudimentary laws of spirit-return, she was most shamefully treated, and this treatment resulted in her death. A hundred years from to-day conduct of that character will be branded as foul murder. I saw this medium the day after she returned from Buffalo; her eyeballs were extensively protruded; she drooled at the mouth; her tongue, throat and left lung were partially paralysed; her tongue projected from her mouth, and for weeks she was idiotic. She got some better, and then grew worse and died. This medium found fault with her controls for allowing her to be placed in this trap. Her guides felt sad, and had great cause for regret, and from them I learned that they could not have prevented it. To be brief, they taught me that the mental forces of the mundane circle, in conjunction with some mischievous spirits, predominated. Of course there were persons engaged in that *expose* who thought they were doing God service! Oh, how ignorant! Shall I say ignorant and criminal!

We are informed that the small-pox scare, and therefore small-pox, is nearly at an end in Gloucester. This body-sodden human race has much to learn on the subject of 'contagion.' It is perhaps impossible to prove it, but we entirely believe that the run of small-pox in Gloucester had as much to do with suggestion as anything else. It is fairly clear that stigmatisation, once regarded as a trick or a lie, can be accounted for as the result of suggestion: and very high authorities tell us that one may readily frighten one's self into cholera, paralysis, eczema, and a dozen other miseries. The absolute immunity from small-pox of unvaccinated Leicester is puzzling England. Reliance upon sanitation may account for it, but Leicester's contempt for small-pox may have as much to do with it. There seems to be no nest for it.

We believe that a profound truth underlies the doctrine and practice variously known as 'Christian Science,' 'Faith Cure,' and 'Mental Healing.' Naturally enough, all sorts of sentimentalities and exaggerations have attended the emergence of this truth, but it is here, and it is here for a mighty work.

A pamphlet by Henry Wood on the question, 'Has Mental Healing a Valid Scientific and Religious Basis?' (Boston: Lee and Shepard), deals with this subject in a highly satisfactory manner. He takes us down to the deep truths, that the real ego is not a body but a soul having bodily expression, and that it makes all the difference whether the man or the body be enthroned in the consciousness. 'In the proportion that a spiritual self-consciousness is cultivated, there is a growing sense of command of the visible instrument.' As we just put it, we are a body-sodden race; or, as Mr. Wood puts it, 'The trickling rill of conscious thinking has rendered turbid the whole sub-conscious reservoir. The accumulated strands of the unconscious fear of generations have been twisted into the warp and woof of our mentality, and we are on the plane

of reciprocity with disease.' The kingdom of Heaven is indeed within us; Yes! and the kingdom of hell: and sometimes they strive for mastery in one and the same soul.

We are always interested in 'The Senate,' a very bright and racy though over pushful monthly. It is political, poetic, personal (the alliteration is sheer accident). A late number has a delightfully thoughtful Article on 'The Real Thing,' glorifying, not it at all, but the opposite. 'Illusions make earth habitable,' says this writer: 'the happiest men are a little blind.' Life is like a pretty face which

'Is but modelled on a skull.'

'From birth to death we comfort ourselves with illusions and dodge the real thing.' We cling to romances, we like to dress up life with ceremonials, as we decorate the body with 'dress,' and hide both as much as we can. The poets are our consolers and saviours, and we tire of them only when they are matter-of-fact. At the present moment we are drifting into 'practicality' and commonplace. The rage is for money, for things to play with and things to see. The glory is fading into the light of the common day. Heaven be praised for the old poets, artists, musicians, seers! We heartily agree with the writer of 'The Real Thing':—

Let us be thankful that the poets were our only historians of the golden age, for probably the real thing then was as disappointing as it is now. Let us be thankful we can never know; that one tract of dreamland is thus preserved to us inviolate for ever. No cheap excursions run to Arcadia; no man can ever go there and be disillusioned. Yet we have most of us been there, or seem to have been there, in the years when we were young, for the stories the poets have told of it haunt us like pleasant personal memories; we have a vague, delightful feeling that somewhere, no matter where, it still exists in all its pristine loveliness, and that somewhere still in the heart of it Sir Philip Sydney's shepherd boy is piping in the sunshine 'as if he would never grow old'; and, as other illusions leave us, we are grateful that this must always remain, and that, though Arcady has vanished utterly,

'Arcady's times are like the sheep  
That quitted the care of little Bo-peep  
—They left their tales behind them!'

We have received a long letter from the writer of the pamphlet noticed in our Article, 'Spirits and Co.' We challenged the writer to tell us what Spiritualist paper had said that 'amendment cannot take place in the other life,' and he refers us to 'The Morning Light,' a Swedenborgian paper. But he said his quotation was from 'a Spiritualistic paper.' We are sorry to say that the remainder of his letter is written in this vein of tiresome inexactness: we therefore do not inflict it upon our readers.

In the absence of the Editor, the writer of these Notes ventures to inform the readers of 'LIGHT' that Mr. Rogers and Mr. E. W. Wallis, the Editor of 'The Two Worlds,' are enjoying a holiday together in Switzerland. This is as it should be. Spiritualists ought to know no competitions and rivalries. May this united holiday be a symbol of union all through, the only 'provoking one another' being 'provoking one another to love and good works.'

Mr. Wallis will not object to our stating that his holiday is a presentation from about forty of his admirers and friends, who subscribed over £30 and packed him off for a thorough and well-deserved change. That is a pleasant incident, which is as creditable to Mr. Wallis as to his admirers and friends.

MR. SLATRE, whose arrival in England we have already announced, is here, we understand, for active work, not rest. His stay is uncertain, and it would be well if societies, desiring his services, would make speedy arrangements. Communications should be addressed to Miss Morse, 26, Osnaburgh-street, Regent's Park, London.

## MR. MORSE IN THE UNITED STATES.

'The Banner of Light' for May 30th contains a verbatim report of an able address by Mr. J. J. Morse, in San Francisco, on 'Psychology, Ancient and Modern.' The address covers a great deal of ground, and includes references to the old conflict between the Aristotelian and Platonic systems of philosophy, to Indian mythology and occultism, to the records in the Old and New Testaments of psychological activities, and to the great development of psychology in modern times. The following extracts will give some idea of the value of this thoughtful address:—

The history of the careers of the Apostles and their Master is but a record of such experiences, indicating the existence and action of psychical possibilities latent in man's make-up. Again, there is the same strong family likeness between the phenomena in Palestine and in India, Persia, Chaldea, and Egypt, to say nothing of Greece and Rome. In maintaining the reality of these facts it is not sufficient to claim them as miraculous and true when occurring in Judea, but rather that also it must be admitted that they are identical with the older facts, that there are possibilities of human nature everywhere, in no sense miraculous, or in need of being classed as distinct experiences, or confined to the territory usually described as the Holy Land.

It is impossible to read either the Old Testament or the New without realising that its principal personages were endowed with, or possessed and exercised, psychic faculties that depend for their existence upon conditions that are not found in the normal conditions of the human organisation, and which suggest there is a range of supernormal functions in our nature that pertain to the operations of consciousness upon planes we are not ordinarily familiar with; facts, too, that have always been recognised, and are so still, by the Romish Church, and not absolutely denied by the Protestant secession, as incidents in the lives of Luther, Calvin, Whitefield, the Wesleys, Swedenborg, Fox, and Irving, all testify.

In the mediæval period there is no doubt that in Europe psychic phenomena flourished considerably. Jung-Stilling, Paracelsus, Athanasius Kircher, Van Helmont, the famous Seeress of Prevorst, are names that persistently assert themselves in this connection, while magic, witchcraft, the evil eye, magic mirrors, cabalistic circles, signs, incantations, invocations, and evocations, were well-known incidents associated with the manifestations of psychic facts in the period now under notice. Undoubtedly much that was fantastic, grossly superstitious and erroneous, was mixed up with the real facts. But when all that has been handed down to us is examined in the light of our present understanding of 'suggestion,' 'auto-suggestion,' telepathy, subliminal consciousness, alternating personalities and the modern spiritual and theosophical phenomena of trances, thought-projection, supernormal vision, &c., there appears enough of truth in these quaint records of a bygone day to cause us to carefully pause ere we dismiss them as being all the results of ignorance and superstition, when dealing with facts that were undoubtedly true, though not properly understood.

Finally, let me sum up all that has been said in this brief presentation of an exhaustless topic: Modern psychical research is surely rescuing these hitherto considered weird and eerie experiences of human life from the ignorance, superstition, and charlatanism that have enveloped them, with the consequence that, ultimately, all the questions will be brought out into the clear light of day, to the infinite advantage of all concerned. I am bold enough to look to this land of freedom for good work in thus clearing away the darkness of the ages—for a people who taught the world what liberty and freedom are, who threw aside the political shackles of a thousand years, who have raised an empire literally out 'of the waste places,' who hesitate at no experiment that points to greater knowledge and wider progress, who have given the world some of the foremost thinkers of the times; a people from whom has come the glory of the grandest Republic of the ages, with its arts, industries and commerce, and that modern wonder known as Spiritualism. The keen intelligence, the quick wit, and the still undaunted courage of the people who are the descendants of the Pilgrim Fathers, still pulse in the lives of the thinkers of this land in the rugged East, the sunny South, and under the skies and in the sweet valleys of this golden

West. Such a people are, by nature and inheritance, and by mental aptitude, quite fitted to carry on the new psychology until they harmonise the old truths with the new facts, and so give to the world a roadway, safe and sound, over which the millions of after-ages shall walk up to that temple wherein shall be found the evidences that man is something more than matter, that mind is something more than brain functioning, that the grave is not a closed door, but a passage-way to the flower-decked haven of our hopes.

### OBSESSION—THE LAWS OF CONTROL.

The subject of Obsession has of late been brought prominently before the readers of 'LIGHT.' Unfortunately it has been presented from one point of view (editorial presentations of it excepted), and that not the best one, nor anything like it. By way of counter-active influence, I subjoin some extracts on the same subject from 'The Principles of Nature,' a monumental work of ideal mediumship that has no parallel in kind, no peer in quality, throughout the whole range of purely mediumistic literature, ancient and modern:—

There is a science of mediumship that is overlooked and disregarded in the great majority of cases of attempted development and control; and hence the disastrous effects that are so various which attend the exercise of this beneficent gift—beneficent only when developed and exercised according to the perfect law. Ignorance on the part of the many spirits who are ambitious to develop an avenue of easy approach to the material sphere, and the same on the part of those in that sphere who encourage that ambition, effects the same results as ignorance ever does; viz., propagates confusion of ideas, mistaken notions, gross errors, and hinders progress.

The lamentable lack of discrimination among adherents of the Spiritual Philosophy—people whose judgments could be safely trusted on other subjects—as well as more superficial thinkers, has produced its legitimate results in society; and today mediumship, with a large class, stands on a level with conjuring, and mediums with prestidigitators. False reasoning has passed for true in the matter of spirit manifestations, until it appears to many that there is no reason about them; and so they are classed with the epidemic delusions which have periodically afflicted mankind in various countries. So-called mediums have propagated false notions of everything that has passed under their review, until it appears to some of the best thinkers that there is nothing reliable about mediumship but its unreliability. It does not follow as a necessary consequence of mediumship that such things result. By no means; but as an effect of ignorance of its laws and requirements, as above stated.

The law of development, applied to individuals of different mental characteristics, operates differently. The mental constitution acted upon by this law for unfolding it in a natural channel, and preserving the equilibrium of its faculties, blooms and yields its fruitage like a plant transferred from a native soil where conditions are unfavourable to growth, to one where genial sunshine, warmth, and moisture combine to renovate its whole structure, and set it on the rapid road to the consummation of the object of its existence. On the contrary, by the perversion of this law it may become distorted, its capabilities diminished instead of increased, as the just law demands; it may become deranged to the stage of insanity, and wrecked too completely for redemption while in the flesh.

Circles, as usually conducted, are the breeding places of the disorders that so afflict the body of believers. Disorders of doctrine and practice are the unavoidable result of teachings such as are given by mediums, imperfectly developed as are the great mass that receive their impetus to discourse through circle magnetism. The element of disorder in such cases is the distracting and biassing effect of the psychological influence exerted by others than the controlling spirit, leaving out of the question the efficiency or inefficiency of the latter in the matter of dispensing thoughts through his subject, which is an important element to be taken into consideration in all cases of control.

The organism of the sensitive subject but partially under the control of the presiding mind, is like a sensitive sheet that takes impressions from the very breath of thoughts that exhale from surrounding minds, coming from some with a force that amounts to a will to be expressed by the speaker, and which

often are so expressed instead of those of the controller, from the fact that the latter has not developed the power over his subject to bring the latter into such close sympathetic relations with his own as to form an unbroken channel for his thought. This is possible by complete control; and to bring a medium to such a stage of development as makes this possible and easy, is the only safeguard against intrusive psychological influence.

The following truth—which is pertinent to this part of the subject of development—cannot be too often stated nor too urgently impressed upon mankind in the flesh; viz., that the demons or, more strictly speaking, the devils, who haunt circles, disturbing manifestations and obsessing sensitives, are the creations of the circles; that obsessed persons are victims of disordered conditions of the brain, induced by unwise efforts on the part of spirits to get and keep control of them; or they are subjects of epilepsy, whom spirits control to the best of their ability while the spasms are imminent, to seek to prevent or mitigate them.

In no case is this class of phenomena induced by malignant spirits, who are seeking to vent their spite against mankind or individuals through this channel of communication. The order of society in spirit life forbids this. . . . The order of the spirit world is based on intelligence and enlightenment, as that of human society in the flesh is, in civilised lands; and though devils as direful in strength and malignity as Milton's fallen angels, with his arch fiend at their head, should martial themselves for an onslaught on the world of poor mortals, they would be repelled back by a power as overmastering as that which hurled those into the abyss of despair.

Government originates with the intelligence of the higher spheres of life, and is propagated downwards with germs of intellectual life that are infused into minds struggling on the upward pathway of development, as ideas on all things pertinent to human progress are. The germs of institutions are sown among men as the grain is scattered on the soil; and they vitalise a soil that is of the proper variety to bring forth the proper fruit. Order is so much the law with communities in spirit life that they control the criminals that come to them in a way to effectually prevent their preying upon the morals of society at home and in earth life as well. Were it not so, the pandemonium that earth and the spheres would be is utterly inconceivable by mortals. No language is adequate to depict the conditions that would be propagated broadcast by the unnumbered multitudes of the depraved, who would delight in the miseries they could inflict, and revel in the work of demoralisation. The thought is injustice to the Wisdom that designed the order of Nature and made it the prerogative of the higher sphere to elevate the lower by its influence, and not depress it.

There is no supposing a case so opposed to law and precedent as that of a demoniacal spirit intervening his influence to disturb development or manifestations of any sort. The disturbance comes from a class of spirits—people like those to be found in every class of society—who mistake their capacities for certain kind of labour, and hence their callings; or they are those who unwittingly interpose their influence where it does mischief. Obsessions by this grade of spirits are common among the lower class of investigators, who hold circles for amusement, and to gratify an idle curiosity. Examples are not wanting where obsessions, in such circles, have ended disastrously for sensitives, who have acted the part of mediums under an influence they were unable to resist, which was of combined magnetic forces of spirits and sitters, that formed a battery so strong and so distracting as to craze the poor victim. . . . Strong men have been smitten with a species of madness that has developed into insanity and culminated, in some instances, in self-destruction by starvation or other means. The instances of this character that have occurred and are occurring among both sexes in consequence of the misapplication of the law of development are more numerous than is generally supposed by advocates of the harmful practice so much in vogue, although exaggerated greatly by some statisticians.

The harm wrought does not all appear so plainly on the surface as this. Much of it is of the insidious character that secretly saps the intelligence of sitters as well as subjects, for all alike in such circles are affected, though in different degrees, by the incongruous conditions.

The law forbids the trespassing on the domain of the brain and nervous system of all sorts of magnetic emanations that circles develop, and those most favourably constituted for with-

standing such conditions are not safe in hazarding the experiment of exposing themselves to them. . . .

The question is a very pertinent one, so often asked, as to why the great majority of spirits communicating convey the impression that evil spirits display their malignity through mediumistic subjects. 'Spirits ought to know, and facts speak for themselves,' is the common answer to all arguments against the theory that evil is propagated to mortal life from spirit life. The facts are just these: Phenomena adapt themselves to this theory, which is as old as the race, and has as strong a hold on the intelligence of a vast majority of religious minds and others having any faith in a future life, as any theory ever had on the human mind, based on phenomena of an uncertain character. Hence it follows that to a great majority of investigators, the phenomena that are or seem to be of a diabolical character have no other signification than as coming from spirits inflamed with passions such as are excited in subjects under what is termed demoniacal control. . . . The fact that this delusion has taken such deep root in the body of believers is to be accounted for, in part, on the principle that *spirits are misrepresented persistently through sensitives and mediums whose preconceived erroneous notions are not eradicated by spiritual development*; which means, by a thorough making over of the mentality—such a thorough educational and developing process as is rarely ventured upon with mediums for ordinary work, and which is efficient for overbearing all influences from earthly minds whose opinions are projected from them upon sensitives, with a psychological force that is (otherwise) overpowering.

To spirits there is no other way but to consent, for the time being, to a delusion which it is out of their power to confute successfully. Their hold of fleshly instruments is based upon such laws, so intricate is the science of control for teaching, and so liable are they to fall short of accomplishing what is, in their estimation, of the most importance, that they neglect details, as of doctrine and principles, where they cannot do these justice through their channels of communication. That this is the rule is shown by the teachings of inspired persons in all ages to the present, wherein the truth comes conspicuously to light. The Churchman is confirmed in his doctrines by the spirits that communicate through him or his children, or friends educated as he has been. The Atheist is equally strengthened in his views, through the same sort of channel; and the Spiritualist who has decided views on any subject finds them confirmed by his favourite mediums, who, perchance, may teach one thing in his presence, under his psychological influence, and another thing under that of another; and another still, when left free to the unbiassed control of the spirit prompter. (pp. 39-43, Vol. III.)

My difficulty in making selections from Mrs. King's great work is in deciding what to exclude on this occasion—so great is the *embarras de richesses*.

It is a standing and deep reproach to Spiritualists as a body, that it should be necessary for me or anybody else to quote from a volume that has been sixteen years before the public, as if it were a 'book of the month,' or one both archaeological and rare.

I am sorely tempted to add some extracts, of immense value, on the subject of mediumship generally, but must refrain, at least for the present. Those which I have given merit profound attention. And it may be remarked that they are here not because they had anything to do with the formation of my own views of Obsession, &c., but because they finely convey views which were established quite independently of them, and because they bear an authority to which I, of course, could not pretend.

W. BUIST PICKEN.

In the vast sweep of life through Nature, there must always be aspects of awful strangeness; great realms of mystery will remain unexplored and almost inaccessible to human thought; days will dawn at intervals in which those who love most and are nearest Nature will feel an impenetrable cloud over all things, and be suddenly smitten with a sense of weakness; the greatest of all her interpreters are but children in knowledge of her mighty activities and forces.—HAMILTON WRIGHT MERRILL.

The Subscription to 'Light' is 10s. 10d. per annum, post free. Remittances should be made payable to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C.

## ANIMALS IN THE SPIRIT WORLD.

The capacity for accepting evidence of things spiritual seems, to a large extent, to be a matter of temperament. Even amongst Spiritualists this question of the survival of the spirits of animals is quite a matter of opinion. And, though there has been a considerable body of information given to the world through mediumistic sources, telling of spiritual spheres as natural as this, with beauties of animal, vegetable, and floral existences far surpassing those of our own mundane state, we are still so much under the influence of the scientific incredulity of the age, which rejects every fact that cannot be brought within the range of positive materialistic demonstration, that even Spiritualists of some experience are extremely cautious, lest by believing too readily in so unorthodox and unscientific a theory as that of spirit animals, they shall lay themselves open to be scoffed at by the wisacres as dreamers or romancers. No doubt a wholesome scepticism in these things is wise and necessary, particularly in the case of mediumistic utterances which are divergent in their testimony upon several important questions, questions which might, upon the face of them, appear to be matters of fact rather than of opinion. When, for instance, a spirit, who is controlling a medium upon a public platform, is asked the question: Do animals exist in the spirit world? any one inexperienced in the ways of mediumship would naturally expect the spirit to be able to give a direct answer, affirmative or negative, and that all spirits who return would agree in that answer. But it is not so. We are, notwithstanding a great deal of valuable and reliable information received through mediums, still very much left by the intelligences of the spirit world to the devices of our own reasoning faculties. Wisely so, I think. Therefore, when a medium regards it as irrational to suppose that a favourite dog or horse may meet his master again in another world, and fears that if he admits those animals he may not be able to draw the line against the more objectionable creatures, the controlling spirit would find it extremely difficult to get a contrary piece of information through that medium's brain. Some of our mediums, for example, are bitten by the craze for scientific terminology and talk learnedly of evolution, monads, protoplasm, &c., and trace man's development through endless gradations back to the primordial forms of life. Therefore, to them, having such scientific opinions at stake, it cannot be that the animals, who have no *locus standi*, except as a kind of ladder upon which man has reached his individuality, should, like man, have a continued conscious existence in the non-molecular state of being. Thus it is that theories, which are at best but working hypotheses of materialistic science, become incorporated in mediumistic utterances, much to the confusion and bewilderment of the spiritualistic neophyte, to whom it is somewhat incomprehensible to find the spirits disagreeing upon simple matters of fact regarding the things of their own world. But the truth is, the knowledge which the spirit world is willing to transmit to this sphere can only be given as we are prepared by mental fitness to receive it—a fitness not necessarily implying the possession of the learning of the scientific schools. Inspiration is limited by the capacity to receive, and is tinged by the mental idiosyncracies of the recipient when transferred by them to others.

To the writer it appears to be not only a pleasant thought but a perfectly reasonable one, that in any human state of existence animals should have a place. And it is a reasonable expectation that we shall find in the higher life all those things that go to make up the sum of healthy and pure enjoyment here, the love and possession of animals being by no means the least of those pleasures. We hear much, through mediums, of the exceeding naturalness of the spirit world, even from those mediums who deny animals a place in it, and if we can mentally realise an unseen world, such as has been frequently described by mediums, from Swedenborg down to our own day, wherein are all the enchanting beauties of hill and dale, forest and meadow, crystal waters and broadly flowing streams, it surely does not require a very wide extension of the imagination to suppose that in such a very natural state there would be a place for the graces and activities of the animal creation, as well as the still life of trees and flowers. A disembodied spirit, supposing such a being to be still human, newly arrived in such a world from the earth, would certainly be puzzled to understand why so natural a world should be limited in its scope to

part only of the beauties of creation. It is extremely likely that, were that person a naturalist, he would soon wish himself back upon the earth again.

It is true some of our learned Spiritualists are kind enough to allow us the supposition that it may be possible for the spirit, by an act of will, to perpetuate for a time the life of his favourite dog. One wonders whether this will-power is equal to the task of perpetuating the trees and flowers also. Truly the will becomes a very potent force in the minds of some; but we have not yet had evidence of its power to create, except in the domain of illusions. I am afraid we are in danger of theorising ourselves into a pretty labyrinth by our penchant for the appearance of scientific profundity. It is still true to-day, as of old, that many things are hidden from the wise and prudent and are revealed unto babes.

WILLIAM HAUGHTON.

(To be continued.)

AN INTERVIEW WITH DR. HACKS.

Dr. Hacks was invited, he says, to join a 'number' of others in getting up this book 'Le Diable au XIX<sup>me</sup> Siècle.' He was then a bachelor, doing press work on the 'Petit Journal,' &c., and was glad to accept the exceptional remuneration offered. Since then he has married and set up in practice in a handsome set of rooms. He co-operated only in a minor part of the first volume. When he found that it was going beyond an amusing caricature and was being taken seriously by some people, and that it was entering into personal questions, he withdrew.

He has ceased to be 'Dr. Bataille,' which pseudonym is, however, still carried on, and embraces a multiplex and chameleon-like personality. Dr. Hacks, actuated by the dictates of professional honour, would reveal nothing with regard to his ex-partners. It was evident that he looks with great gusto to the financial success of the 'speculation,' and with enjoyment of the credulous folly of mankind.

Dr. Hacks affirms himself to be, and always to have been, an out-and-out materialist and an absolute disbeliever in the supernatural. His position in this respect is so firm that he announces that he has resigned his membership in the 'Société des Sciences Psychiques' because that body admits the possible existence of supernatural phenomena. It would be somewhat uncomfortable, it may be surmised, if the contents of the drawers of his desk happened to leak out into the papers. But of that there is no probability at present.

The vicar of one of the largest parishes in Paris, to whom I was introduced by a Canon of the Church, has taken some interest in this matter. Wishing to find out whether Diana Vaughan existed or not, he wrote to her at the address of the editors Pierret, saying that as his parish was indirectly associated with her conversion he would be glad to advise and help her. He received a reply, written in perfect French, free from any Americanisms, stating that she had withdrawn into a convent to work out her penitence, but that she could not tell where her refuge was, as she had decided to withdraw into peace and rest. He himself considers her existence to be mythical; but that, if she does exist, she must be mentally weak, and is used as a tool by unscrupulous speculators. He consulted the Bishop of Charleston as to whether the reported centre of Lucifer worship there had any basis in fact. The Bishop replied, after research, that as far as he could learn there was no basis for the rumour. A friend of the vicar's told him that he had dined with two of the leading contributors to this enterprise some time ago. They treated the whole thing as a huge joke. They, however, stated that they had dined with Diana Vaughan a few evenings previously, and they made statements with regard to her which cannot be repeated here, but which would entail the contradiction of one of the fundamental positions assumed. In spite of this, the vicar considers the whole thing to be humbug.

The author of 'L'Eternité et l'Immortalité,' of the 'Histoire du Diable,' and of the 'Great Days of Sorcery,' tells me that he considers that the supposed Diana Vaughan incidents have probably been compiled or imitated from 'The Confessions of Madeleine Bavent,' which may be said to be the prototype of those of Diana Vaughan. These confessions were written from her dictation while she was held prisoner at Rouen by Father Desmarost, of the Oratory, and were published in 1652, and reprinted in 1879 by Leon Deshayes, of Rouen, under the title, 'History of Madeleine Bavent, a Nun in the Convent of St.

Louis of Louviers, with her confessions, in which she declares the Impieties, Abominations, and Sacrileges which she practised and witnessed both in that convent and at the Witches' Sabbath.' The book of the Capucin Friar, Esprit de Bozager, 'History of the Possession of the Nuns of St. Elizabeth of Louviers,' may also have served a similar purpose. Michelet refers to this book in his 'La Sorcière,' and describes it as a work which will remain immortal in the records of human stupidity. The Friar Esprit, however, wrote in artless, simple belief in what he described, while the modern imitation by Parisian journalists is probably an 'up-to-date' quizzing penny dreadful.

From another source. It is stated that Dr. Bataille still gives consultations in the orthodox St. Sulpice Quarter, but now appears, or did, with a long beard (the chin of Dr. Hacks is shaved). It is affirmed that the 'fun' for the participants who fatten on the plunder behind the scenes is uproarious. It was also stated that the contributors included two ecclesiastics. It is evident that the cow that milks to the tune of £800 a month (20,000 subscribers at one franc) on this quality of food, will not fail to be well supplied. It is to be expected that similar works will still be forthcoming from the same prolific source, till the appetite of the special public in question becomes jaded with this strong food.

I fail to see that the further extracts from this mendacious compilation presented by Mrs. Bodington carry any greater probability of veracity than the remainder of the book. That Dr. Hacks has travelled much, and is a skilful romancer, is beyond question. But the confirmatory evidence presented under the cloak of the supposititious Diana Vaughan, since Dr. Hacks withdrew, evidently emanates from the same band of contributors.

The reason that the people attacked have not taken action against the publishers (as I have been told by several) is that the mendacity of the whole thing is too transparent to make it worthy of notice. The attention devoted to this affair in 'LIGHT' has been entirely exceptional, perhaps. Even the Freemasons who are most directly attacked, have treated it with contemptuous indifference. Dr. Hacks is not an ultramontane fanatic as Mrs. Bodington infers, but affirms himself to be a materialist pure and simple and a total disbeliever in the supernatural, and that he shared in writing this sensational penny dreadful simply as a piece of journalistic work; to order. The origin of the rituals have been traced, and their distortion pointed out. The existence of the Charleston centre is denied by one of the best authorities of that town, whose impartiality therein is self-evident. The existence of Diana Vaughan is considered, by those who have endeavoured to discover her, to be in every probability mythical, or if she does exist, to be most probably a diseased visionary. She is shown to be untruthful in her claim of having copied certain rituals at the house of the well-known occultist 'S.A.' Her claim of descent from Thomas Vaughan and the latter's identity with Eireneus Philaethes are shown to be an impudent romance. Q. V.

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In our healthier and better moments we know that pessimism is all wrong, that the world is better than it seems; that, at bottom, how the world shall look to us depends not so much on how it is, as on the kind of glasses our passing moods put upon our eyes. But the best cure against the dreary lack of faith in the goodness of men, against paralysing pessimism, is love. Love men, and you shall know them; know them, and you shall have faith in them.—IVAN PANIN.

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EDITOR ... .. E. DAWSON ROGERS,  
*Assisted by a Staff of able Contributors.*

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## Light,

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### SCIENCE AND THE INVISIBLE WORLD.

Professor Bixby, in 'The Arena,' writes an advanced article on 'Professor Röntgen's Discovery and the Invisible World Around Us.' We have already had our own say on this subject, and we are every day confirmed in our opinion that these subtle experiments and inquiries will, directly and indirectly, greatly help our spiritual faith. As Professor Bixby says, 'They supply another of those stimulating intimations of an invisible world which physical research has, in more than one domain, contributed to the encouragement of faith.'

A few years ago physical Science induced many (chiefly crude onlookers) to imagine that Science would make an end of Religion. To-day, Science insists upon nothing so persistently as that all roads lead into the Unseen; or, if it does not insist upon it, it is aware of it. It is the modern physicist who tells us most gravely that 'the things which are seen are temporal, and the things which are not seen are eternal.' It is Science which goes first in pushing into the invisible for the Alpha and Omega of all things. 'The discoveries of Science are daily reinforcing the acute saying of Pascal that all we see of the world is but an imperceptible scratch in the vast range of Nature.' If this be brought home to the common mind, what a revolution there will be—what a new point of view will be gained!

We have long insisted upon it that the first thing to be done is to bring home to the average man that his senses are ridiculously limited, that, in fact, they hide immensely more than they reveal; and this is being done in various ways, not by the clergy, but by the physicists. We are now able to turn round to the physicist and beat him with his own weapons. Says Professor Bixby:—

Certainly, it becomes not the men of science or those who accept it as their oracle, to shrug their shoulders whenever the Church speaks of the unseen world. If eye and ear are too coarse to discern the finer manifestations of matter, why should spirit be obliged to certify itself to them, or be dismissed as non-existent? If modern science, according to the accepted statements of its best trusted expounders, believes in an all-pervasive and externally persisting Force, undemonstrable, but yet necessarily assumed, as the ultimate reality of the system of nature; and from the phenomena of light and electricity, science deduces the existence of an invisible but infinite ether, pervading space, why may not the theist, with equal justice, infer from the dynamic phenomena of the world and the rational arrangement of its parts, an invisible, omnipresent Will and Mind, as the cause and sustainer of all? And if the one view is not to be declared a mere figment of the scientific imagination because it rests, not on direct observation, but on inferential and analogical reasoning and the intuitions of con-

sciousness, why should the other be rejected as a theological fiction because its foundations are of the same kind and order?

Everything visible we know is transient. If there be anything permanent it must be in the invisible sphere. In the progressive evolution of man, we see a continuous ascent from the material to the spiritual, a steady and fuller saturation of flesh by soul, until in man the process of development reaches a new plane, improving henceforth not the physical traits but reforming and elevating the mental and moral faculties. This new cycle of spiritual evolution in which man thinks the thoughts of God after Him and becomes a remoulder and finisher of the earth, a second creator, as it were, bespeaks for him a grander and more permanent future; bringing our race, as it does, into a closer union with the Author of our being, as the destiny and consummation of humanity. No less noble a sequel than this to the tragic story of to-day would properly interpret the struggles and pains of humanity or fitly conclude the drama of man's existence. Though the fleshly body decomposes at death and gives back to the earth the dust it has borrowed for awhile, it is perfectly conceivable that the soul that animated it has already organised for itself some subtler, interior organism, ready, with the decay of the grosser body, to step out into the unseen world where all its affections and hopes have long been centred.

It is the Spiritualist who has the greatest reason to be confident. The future is his; and all things work together for his justification. It is he, too, who can tell Science the meaning of its own most advanced achievements. The blessedness of this is well told by Professor Bixby:—

Not infrequently when the curtain of night is drawn about you, you have been summoned to the telephone, and putting your ear to the receiving tube, heard familiar voices issue out of the darkness, guided by the slender pathway modern science provides. The friends were miles away, perhaps, or you did not know at all where they were: you but recognised their voices, received their messages, and had no shadow of doubt about their continued existence. So when out of the cloud of mystery about us, significant voices and tender messages come to us by some strange telephony; prescient aspirations of the soul, comforting intuitions of the believing heart, marvels of the open tomb or the risen Christ, or modern miracles that demonstrate the superiority of mind to body and the thinness of the shell that shuts us out from the spiritual world, then let us receive them reverently and gratefully. We ought not to fear, but to rejoice in the advance of modern knowledge. This Saul of science has now become one of the prophets, for these latter-day miracles are daily making the hopes of religion seem less wild and fanciful. These fairy tales that science is turning into everyday prose, are showing us how much more marvellous than any Scripture miracle are the realities of God's universe. The invisible forces are the mightiest. Beyond the farthest range to which the telescope pushes the domain of the visible, stretches the invisible; and by its unseen energies, all this brave show that salutes the eye, is kept alive. In every inch of space, the fidelity of God, the wisdom of God, the power and love of God, are hiding. We rise to higher ranges of being as we match ourselves to these eternal rhythms and make our hearts the obedient conductors of these grander and invisible currents of force.

What is chiefly wanted just now is not knowledge but modesty; and it is precisely modesty which the new discoveries ought to give us. What we thought we knew, we are finding we did not know. Our large is becoming the small. Our old circle, which bounded 'the known,' is vanishing to a point, while vast, wonderful, unseen forces and unseen hands compel us to march on. It is the height of folly to think we are even now at the end. In reality we are only at the beginning. Nothing is what it seems to be. We are, indeed, living 'in a vain show,' but not in the old sense—not because all things are unreal. Men once thought that, but the reverse is true; and we have still height upon height to climb in the realms of Science before we can master the literal truth of Paul's stupendous saying, 'The things which are seen are temporal; the things which are not seen are eternal.'

If this is so with the flesh, with the humblest blade of grass, the tiniest bone, the thinnest veil that intercepts

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the sense of vision, what shall we say of the spirit—of that profound and subtle reality which is conscious, perceptive, responsive—the recipient of these revelations, the investigator of these marvels, who counts the stars, measures the heavens, and not only 'weigheth the mountains,' but the suns! Truly, of him (using the Revised Version of the Old Testament) we may say, 'Thou hast made him but little lower than God.'

#### THOUGHT PHOTOGRAPHY BEFORE THE SOCIÉTÉ DE MÉDECINE, PARIS.

I condense a recent article in 'L'Eclair' on 'La Photographie Directe de la Pensée Humaine':—

Only a few months since, and the following account given before the Société de Médecine at Paris, would certainly have been received with general incredulity, but the discovery of Dr. Röntgen has now accustomed us to the idea that objects invisible to the human eye are capable of reproduction on the photographic plate.

Thus it was with the most intense interest that Dr. Baraduc was listened to when he described the result of the researches he had for some years been engaged in, for the purpose of obtaining photographs of pictures emanating from the human brain. The idea of photographing *thought* appears at the first blush to be incredible, and yet Dr. Baraduc believes he has succeeded in obtaining a series of photographic proofs where 'there is something.' We may differ as to the interpretation of that 'something,' but nevertheless the *fact remains* that a sensitive plate, protected from all outside influences, has received and retained an image which the Doctor affirms to have been produced by the human will alone, manifesting at a distance, without contact, or any intermediary. Again I repeat, it seems incredible.

Without entering into the past experiments of the learned investigator for the purpose of proving that man is surrounded by a fluidic atmosphere, the nature of which remains to be determined, we will confine ourselves to the simple description of the experiences by which Dr. Baraduc proves that pictures formed in the human brain can be exteriorised, and without any external aid become fixed on the photographic plate. The picture was obtained under the following conditions, the operator and percipient being two Roumanian savants, Dr. Istrati and M. Hasden, Director of Education, who had long carried on curious researches in thought photography.

'There,' adds the writer of the article, 'for fear of any mistake in describing such an extraordinary experience, we will transcribe the exact terms used by Dr. Baraduc in his strange communication.'

#### A SINGULAR PHOTOGRAPH.

Dr. Istrati retired to Campana, after having arranged that at a given date he should appear at Bukarest on the photographic plate of the Roumanian savant, M. Hasden, the distance between the two places being about the same as that between Dover and Paris.

On the given date (August 4th, 1893) M. Hasden, on retiring for the night, endeavoured to evoke the spirit of his colleague, placing a photographic apparatus at the head and another at the foot of his bed.

Dr. Istrati, on the other hand, after a prayer to his Guardian Spirit, went to sleep in Campana, desiring with all the force of his will that he might appear on the photographic plate of the former. On awakening the next morning the Doctor exclaimed, 'I am sure I have appeared on the plate of M. Hasden as a small figure, for I have dreamt of it so distinctly.' He wrote at once to Professor P. de Bukarest, and the latter went with the letter in his hand and found M. Hasden engaged in developing the photographic plate.

We have before us a proof of this photo; on it is a luminous spot, on which we recognise the profile of the forehead, the outline of the orbit of the eye, the line of the nose, and the silhouette of the beard.

To convince us of the exactitude of this reproduction at a distance, a photographic proof, obtained in the ordinary way, was placed beside this psychic image, and the comparison of the two astonished even the subject himself. M. Istrati came to Bukarest and stood perfectly astounded before his own profile, the fluidic image being undoubtedly a more exact portrait than the material one.

Translated for 'LIGHT' by

ELIZA LUTLEY BOUCHER.

#### SPIRIT INTERCOURSE OR TELEPATHY—WHICH?

I may premise my simple account by referring to the fact that in the same house with us, though in another wing, resides a young English lady, between whom and my daughter there exists a very warm friendship. The former is extremely electrical; so much so, indeed, that on one occasion when they were together on the Swiss mountains during a violent thunderstorm, my daughter, happening to touch her friend's hand, received a distinct electric shock up her arm. Some years ago, this lady (Signora B.) lost a dearly-loved sister, and of whom she was constantly reminded by the presence of the only child of the latter, who, for several years, was brought up by herself and her mother.

During the past winter we were in the habit of having quite informal séances about twice a week, alternately at our own rooms and at those of some American friends, and very occasionally Signora B. would be present.

As we had been fairly successful on various previous occasions in evoking very interesting phenomena, we were naturally disappointed when we obtained nothing but the most ordinary table movements.

One evening, however, when we were sitting as usual at our American friends' house, *the Signora not being present*, my daughter felt the shivering sensation she so often experiences at séances, and also a strong impression of a presence behind her, which appeared as if striving to envelop her. She had the conviction that it was the sister of her friend, and on putting the question it was answered in the affirmative.

The influence being persistent, and following her to our home a walk of some length, she at last quietly put the following question: 'If you are really my friend's sister, will you give me a test by going to her to-night and impressing her in her sleep?'

The next morning, on awaking, Signora B. said to her husband, 'I have been dreaming so of my sister,' and noticed the fact particularly, as she had not dreamt of her for months previously.

I give this slight but significant account for what it is worth, every fact being of value in helping us to formulate a theory on these interesting but most perplexing subjects.

ELIZA LUTLEY BOUCHER.

THE LATEST "X" RAY ADVANCE.—The Berlin correspondent of the *Standard* records an advance in Röntgen-ray photography, rendering it possible to view the inner organs of the human body. The shadows of the organs in question were thrown on a fluorescent screen, so that they could be observed by several persons at once. Thus Professors Dubois Reymond and Grunmach were able clearly to see the larynx, the os-hyoideum, the stomach, the diaphragm, and the heart. Herr Grunmach was, moreover, able to discern the pathological conditions of those organs. The lungs of a man who had suffered once from pulmonary hæmorrhage showed a number of dark points—the calcifications of once tuberculous parts—whereas healthy lungs were invisible. This experiment is important, as it is the second stage in the utilisation of Röntgen's rays for the purpose of medical diagnosis.

## AN INSTRUCTIVE STORY OF OBSESSION.

(Continued from page 281.)

One day Varia came to me looking quite gay, and said, 'It is singular, but I am no longer afraid. If it is the will of God that men should be instructed through me, I am ready. May His will be done!'

Later on Varia came to me and I saw at once that she was under John's control.

'I have just returned from a journey,' he said, 'I went to the places where I lived and died. Varia meanwhile was taken care of by the other spirits. I found again some friends to whom I had been kind when on earth. They remembered it and for a long time have called to me, wishing to instruct me. I was deaf to their appeals. Now they have found me and are teaching me many things; for I was not bad while on earth, but too inclined to debauchery. I tried to urge Varia to evil, but could not succeed, and, thus resisting, she helped me onwards.'

'Why did you not try to grow better sooner?' I asked him.

'I could not move. I did not think at all. Are there not many like me amongst you now? It was very difficult for me to rouse myself to a consciousness of truth. Let us now try and sit round the table; perhaps we might produce something.'

'But Varia will never consent,' I said.

'Oh yes; we will urge her to it.'

During the winter a friend of mine, V. J. Pribytkof, of Moscow, came to St. Petersburg. I related to her all about Varia and John, and she was as much struck as myself with the transformations of Varia and John. One day I told her of John's wish that we should sit round a table, and he, speaking through Varia, as usual, told us we ought to form a circle of ten or twelve people, *all believers*. 'Where are we to find so many?' I asked. My friend proposed we should sit at once. We were four, my friend, Varia, a *Mdlle. M.*, and myself. We objected that there were no men.

'But we are three men here,' said John, 'two of my associates and myself.'

'Shall we have the *séance* in darkness?' I asked.

'In the dark. We hope to produce manifestations in the air and for that obscurity is necessary.'

'I will not remain in the dark for worlds,' cried V. J. Pribytkof. 'Evil spirits would then have power and I hate and fear them.'

John said sadly: 'Only spirits who are not wicked can produce manifestations in the air; what is there then to fear?'

'Let us try raps,' I said to John, but he replied:

'Evil ones can produce those also. All that, as a rule, succeeds best with the wicked ones; they are numerous on earth and around you; whereas the good are pure and rare. That is why there are so few *superior* manifestations. You mortals attract rather the inferior ones amongst us. And now, I must warn you that Bousinkof will try to stop us and play us some of his tricks.'

'We must drive him away,' said my friend.

'Why so? Let him remain. The time will come when he will change and then other work will be given him. Have I not been wicked also, before I was taught better, *by you?*' said John.

Our *séance* was not a success. Varia trembled so that her chair shook, and she told us they were whispering to her, 'Leave it, it is a sin.' Her hands slipped from the table with violence at last.

John said: 'It is difficult to do anything. A crowd of dark spirits prevent us, as well as Varia's fear.'

The next night I again found Varia in a great state of agitation. She related to me the following:—

'As soon as I went to bed Bousinkof began to frighten me but without succeeding; then he portrayed to me our *séance*; our hands, placed on the table, were dark. "Do not lie, this is how they looked," said the gentle voices to me; and I saw our hands were illumined by a stream of light which descended from the ceiling to the centre of the table. But Bousinkof and his companions would not be appeased and showed me all sorts of pictures. . . . Rough voices cried out "We will make her see still more frightful pictures. She, this virgin, shall see abominable things, if she does not disclose to her mistress—*what she really is.*" At that moment you came into the room.'

Varia burst into tears while I sat on her bed. Then, turning quickly towards me she confessed amidst her sobs:

'Maria Petrovna, (\*) forgive me! When I first came to you I stole sugar and nuts. Oh! what a sinner I am. *They insist on my telling you how intensely I loved the lad I could not marry.* I am ashamed to confess it to you, but *they* tell me it is better to pass through all such proofs while on earth and to repent of them! I was ready to follow him.'

'My poor child, calm yourself,' I said. 'Since you have conquered your passion now and resisted, do not cry any more, but sleep peacefully.'

She continued, however, to worry herself. 'Each time I took things of yours my conscience tormented me. I wished to confess, but shame restrained me. The days came and went, and you thought me perfectly honest; whereas I—'

'At any rate, now you have confessed! You have lightened your mind. Leave off crying, and try to go to sleep,' I said to this *great sinner*, who was so oppressed with grief. This enabled me to understand how good could come out of evil: these undeveloped spirits, whilst only wishing to frighten Varia, and do her harm, had thus brought her to repentance, and also caused me to reflect.

Next morning Varia said to me: 'The moment you left me yesterday the coarse voice shouted: "She has confessed. Now we can do nothing!" Notwithstanding that, apparitions passed before my eyes, but vague and incomplete, whilst the *gentle voices*, like music, interrupted their clamour saying: "We also rejoice and return thanks to the Lord for her. All is brighter around her now she has repented." "But you have not repented at all! Look at us!" cried out the dark spirits. And I saw a vast number of black creatures. Their groans and sobs tore my heart. "See how much we suffer!" they said. "There are others we do not show you, as they are too alarming! Whereas we are already asking for work! . . . for prayers. But impure as we are we cannot do higher work. . . . We have been useful to you! We also used to take other people's goods; we were haters, liars, evil-tempered." . . . And their cries increased while their sobs tortured me.'

Varia cried at the recollection of these sufferers, and then continued:—

'The spirits have ordered me to pass in review the whole of my life, even down to its smallest details. I see now how much wickedness there was in me! As a child, I remember tearing my dress in spite, and now reprimands wound me and make me angry. You see how bad I am. My God! I am afraid you will despise me, after all I have said.'

I thought to myself, what a good thing it would be if we all examined ourselves thus. What right had I to despise this *younger sister*, who had been placed, for some reason, by Providence on my road through life? . . . I went one evening into Varia's room and found her awake. She began at once: 'They are showing me all sorts of things. But by John's voice they tell me: "Do not be afraid; we are with you! *They* can do nothing to you, for your guardian angel is with you, as well as we. Though we are not as bright as he is, we hope to become as white. We are growing better. You see that we are not so black. A little light begins to brighten us. If you only knew what a consolation it is for us when you mortals only even speak of us. It solaces us. Pray for us!'

'Suddenly from this crowd came forth the old Prince Bayoukof. Oh, how black he has become! I was in his service for nearly five months. The year had been a bad one. This master, out of avarice, gave us rye bread, from which he had forbidden they should take the husk, which is so hard and pricks. He always stole part of our wages. Sitting in his armchair, he used to strike the floor with his stick in a threatening manner! . . . I ought not to owe him a grudge, however, for he was less severe with me, and told me: "You are a submissive girl!" But I left him, deceiving him meanwhile; for I promised to return, although I had no intention really of returning to such a place. He even made me a present of ten sous when wishing me good-bye. . . . Ah! *I deceived him.* You see what a sinner I am!'

Varia stopped, as if she was listening to something, then continued:—

'The spirits tell me that Bayoukof does not grudge my speaking thus of him. He is happy at having been kind to someone. "And it is because he was kind to you, in his way, that he has been allowed to come to you, so that you should think of him. He also asks for your prayers."'

(To be continued.)

\* Until now she had always called me Madame.

## AN ORCADIAN WITCHCRAFT CASE.

BY EDINA.

In a miscellany formerly published by the 'Abbotsford Club' there are to be found collected a number of peculiar cases of alleged witchcraft occurring in Scotland in the middle of the seventeenth century, and the one now extracted appears to me to be the most curious and interesting in the collection, (1) because the charges were of an unusually trivial and even ridiculous description; (2) because neither his Satanic Majesty nor any spirit of evil was alleged to be mixed up with the sorcery; and (3) because the case was one which was tried before a court of ecclesiastical jurisdiction, viz., the 'Kirk Session' of the parish of Stronsay. This ecclesiastical body consisted of the Minister and 'Elders' of the Kirk, and, at that barbarous period, these Church Courts were undoubtedly clothed with authority, or at least assumed to themselves the power of trying offenders within their bounds.

In the case now to be dealt with, the accused person appears to have been a sort of parish 'mendicant' named Marion Richard or Layland, who seems to have been regarded as a 'wise woman' in the district. The acts charged extended over a long period of years preceding the date of the trial, which took place in the Church of Stronsay, in March and April of 1633. A large number of persons appear to have been examined, and their evidence is recorded in the proceedings, at great length. As, however, the record is entirely written in the old Scottish vernacular of the seventeenth century, it cannot here be reproduced, but I shall deal as briefly as possible with the leading acts charged against this unfortunate woman.

A witness Fisher deposed to seeing the accused along with one Catherine Miller, sitting on the ruins of the old house of Howing Greinay, and between them was a black man; and that, on being discovered, Miller cried out 'Curse take hime, for he will tell upon us,' whereupon the accused said to her companion: 'Leave him alone, for he will not be believed.' Likewise Margaret Smeaton, spouse to James Fell, deposed and confessed that when the accused was 'in the stocks,' Catherine Miller (who seems to have been one of her close companions) came to her and said: 'The plague of God upon thy eye, for if ye had done that which I bad ye, ye had not been troubling us now.' It was further charged against the accused that she had washed the feet of a cat belonging to James Davidson, an Orcadian fisherman, in his 'bait water,' stating that thereby his fishing prospects would be improved for the year, and to that end the panel had thrown the water, in which the cat's feet had been washed, into the sea, after the said James Davidson's boat had set sail for the fishing ground. Another case of cat washing was also deposed to by one David Jok, who stated that having made complaint to the accused that he was not likely to have good fishing this year, the panel said to him, that would be 'easily mended,' and calling for the cat she washed its head and feet in the water wherein the bait was to be kept, and that thereafter she threw the water into the bait basket and over the said David Jok's head, saying when he came to sea he would get fish.

Two witnesses then came forward, named Margaret and Elspeth Sandison, who declared that five or six years previously, the latter having had a deadly disease which kept her 'senseless and mindless' for a long time, and this having come to the ear of the accused, she came to their house, and, taking a pail of water, went into the byre, where she took something out of her purse like unto 'great salt' and did put it into the water and did spit three several times into the dish, and did breathe on the water, thereafter sending it into the patient, saying if she washed her hands and face therein she should be restored to health again, at the same time cautioning the servant lass that took the water to her sick mistress that if she ever revealed this 'process of incantation' to anyone she would never thrive, and the report bears that 'soon after the lass revealed the story she died.'

The next charge went back to no less than a period of thirteen years preceding the trial, and was based on the evidence of Mr. Robert Drewer and his wife, with whom the accused had been living for some time, and was really one of the most trumpery and ridiculous charges in the libel. It appeared that a poor woman, then living in the same house as the accused, while in childbed, asked Marion Layland for a drink of milk, and this request being refused, Mrs. Drewer gave

her a drink, whereupon they declared that they at once lost 'all the profit of their milk.' Thereafter, they having complained of this calamity to the accused, she told Mrs. Drewer to go to the sea-shore and watch nine waves come in, and when the tenth wave rolled in, to take three handfuls of the water and pour them into a pitcher, which she also directed to be afterwards emptied into the churn, whereupon she predicted that the profit would come back again.

A large number of other charges were gone into upon the evidence of witnesses, including (1) the alleged curing of a family of the name of Keith, of intense and prolonged thirst by the simple expedient of making them drink 'one mutchkin of small ale,' whereupon they deposed the thirst of the household departed; (2) Marion, being refused alms by one William Fotheringham, the panel went to the door and said he would lose something ere long, and sure enough within eight days thereafter his best cow died; (3) that she cured the sick horse of one William Anock by putting some stuff into a sieve and shaking it over the horse's head, after which it recovered.

The last charge made against the accused was for being act and part in abominable superstition in respect that two or three years previous to the trial, and having come to Stronsay and asked alms from one Andrew Cooper, skipper of a barque, who lived there, he said to her he would get nothing; whereupon (the indictment says), 'you departed "very offendit,"' and the skipper having then put to sea and the vessel being under sail, he immediately 'run mad,' and would have leapt overboard, but was prevented by his son, who seized him by the arms and restrained him. No sooner had this happened than the madness left the father and went to the son. On this being observed by one of the crew of the barque, he immediately took a dog which was on the vessel, and, having bled it over the shoulders of the insane boy, the dog immediately became mad, and as the report frequently says, 'whereby those on the barque were saved.' The indictment then concludes by saying that this madness was all done by 'your witchcraft and devilry, which you cannot deny.'

The report then goes on to state that, as the result of the evidence and the proof given of the various acts of witchcraft above summarised, Marion Layland was found guilty by the Kirk Session of the Parish of Stronsay, and in accordance with the barbarous practice at the time, they sentenced this poor beggar woman to be 'worried' (strangled) at the stake and her body to be thereafter burned to ashes, which barbarous sentence was thereafter duly carried into effect.

Summing up this extraordinary story of persecution and malice, one can discern no trace of the elements which pervaded the major portion of the cases dealt with by me in my former articles on the Scottish witchcraft period, as, for instance, there was here no charge of trafficking with Satan or of communion with familiar or evil spirits; no raising of the Devil; no invocation of the name of the Trinity, as occurred in many of the other cases; in short, the whole case resolved itself into this—that, on two occasions the accused washed a cat for the purpose of improving the fishing interest in Stronsay; that she cured a horse; and that she rid a household of their great thirst by the harmless consumption of a mutchkin of small ale; and that even in the cases where she was supposed to have committed injury to man or beast she was always ready, by the use of a little stupid incantation or other harmless devices, to remove the alleged evil. One of the most curious features in the case is the alleged sudden insanity of the skipper of the barque, and its transference from the father to the son, and from the son to the dog. This incident, so far as known to me, is a unique episode in the annals of witchcraft. The case is also peculiar in respect of the number of years which elapsed between the several acts of witchcraft alleged to have been committed by this Orcadian beggar woman, who, to put it briefly, seems to have simply in the end paid the penalty for being (as old-fashioned Scottish people put it) 'no canny.' As pointed out at the beginning, this is one of the comparatively few cases on record where the crimes of witchcraft, sorcery and incantation were tried by a Court of Ecclesiastical Jurisdiction, as their activity at that period of Scottish history was usually limited to the passing of sumptuary laws, for the punishment of immorality, for Sabbath-breaking, and other minor offences; but at some time they undoubtedly possessed the power of trying cases of a more serious nature, sometimes involving the infliction of the death penalty. Superstition and intolerance have died very hard in Scotland; but in no part of the country have these lingered

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longer than in 'Ultima Thule,' where many ancient rites and customs still exist among these northern fishermen, 'Udallers' and crofters. The case I have dealt with shows the utter ignorance, superstition, and malice of the inhabitants of the parish of Stronsay, who formulated—and the intense ignorance and want of Christian charity which characterised the Kirk Session of the parish, who gravely recorded—the evidence before narrated, and in the end barbarously murdered this parish mendicant in the interests of religion and for the furtherance of Christianity.

#### PHOTOGRAPHING THOUGHT.

Dr. Baraduc has made a communication to the Paris Académie de Médecine, in which he affirms that he has succeeded in photographing thought, and he has shown numerous photographs in proof of his assertion. His usual method of proceeding is (says the 'Standard's' correspondent) simple enough. The person whose thought is to be photographed enters a dark room, places his hand on a photographic plate, and thinks intently of the object the image of which he wishes to see produced. It is stated by those who have examined Dr. Baraduc's photographs that most of them are very cloudy, but that a few are comparatively distinct, representing the features of persons and the outlines of things. Dr. Baraduc goes further, and declares that it is possible to produce a photographic image at a great distance. In his communication to the Académie de Médecine, he relates that Dr. Istrati, when he was going to Campana, declared he would appear on a photographic plate of his friend, M. Hasden, at Bucharest. On August 4th, 1893, M. Hasden, at Bucharest, went to bed with a photographic plate at his feet and another at his head. Dr. Istrati went to sleep at Campana, at a distance of about three hundred kilometres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr. Baraduc, that marvel was accomplished. Journalists who have examined the photograph in question state that it consists in a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man.

#### 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.]

Mr. Champernowne.

SIR,—I was pleased to see in 'LIGHT,' of June 13th, the portrait of Mr. Champernowne and accompanying article. I have not seen him for many years, but I recognised the same happy, honest, good-natured face I was familiar with some thirty years ago. I first met Mr. Champernowne at a Davenport séance, when he introduced himself and Master Turketine, a lad of about twelve years of age, who he said was a good medium, after the style of the Davenports. Mr. Powell, editor of the 'Spiritual Times,' and I soon afterwards paid Mr. Champernowne a visit at Kingston-on-Thames, and an impromptu séance took place. Mr. Pilborough, who lived close by, was sent for, and a quartette was formed. I do not recollect exactly what took place, but I remember that as we sat on a sofa with our hands joined, the medium sitting on a hassock, a concertina, with phosphorus upon it, rose above the table and gave forth a march tune in good style, the instrument swaying about as if in the hands of an accomplished player. The music, after about five minutes, suddenly ceased, and the instrument fell upon the table. I considered this an improvement on the Davenports, for in their case the instruments, when floating in the air, only sounded, whereas in this case a distinct tune was well played. I afterwards witnessed (at the Eddys') a similar feat with an important addition; a spirit carrying an accordion in the air, singing 'Home, Sweet Home,' and accompanying herself on the instrument.

On the occasion of another visit to Kingston on Thames I heard the little boy (Mr. Champernowne's son) chatter away most fluently and the fageolet played upon, and from what I witnessed I see no reason to doubt the occurrence of the extraordinary phenomena recorded in the same issue of 'LIGHT.' I saw Mrs. Champernowne's spirit drawings, but from what I recollect of them they did not possess any artistic merit, but were only interesting as curiosities. I have a photograph of young

Turketine as he was tied by spirits, which appeared to have been done in a very skilful and workmanlike manner.

Eastbourne.

ROBERT COOPER.

#### Our Elder Spiritualists.

SIR,—I was intensely interested in your representative's narrative of spirit power in the home of Mr. Champernowne, but I desire to correct the historical inaccuracy in stating—'He is, perhaps, the oldest Spiritualist.' I personally know three men residing near London who were active and well-known Spiritualists some fifteen years before Mr. Champernowne, and I know a cluster of persons, from five to ten years old, most of whom have had evidences of spirit life and power of no ordinary kind.

South Norwood, S E.

J. ENMORE JONES.

#### Good and Evil.

SIR,—In your issue of May 16th I read an article with the above heading from the pen of Mr. Newton Crosland, and in that article the following passages occur:—

But how can we reconcile the existence of evil with the government of an omnipotent, omniscient, all-wise, benevolent Creator?

This reconciliation can be effected on very simple and reasonable grounds. Here is the mental and logical formula:—

God only is absolute perfection; therefore, unless He re-makes Himself, all His works must be inferior to Himself; if inferior, then they are imperfect; if imperfect, then they are liable to influences opposed to perfection, in a word, to evil. Thus we perceive that God could not eliminate evil from His own Universe, as long as He organised and left it as a creation.

I would, sir, with your permission, like to ask Mr. Crosland one question with respect to the above passages. I was always taught that the word 'omnipotent' meant 'all powerful, able to do all things.' But assuming that this definition is correct, if there is anything that God cannot do, how can He be said to be 'omnipotent'?

Deal.

G. B. R.

#### An Unbeliever's Difficulties.

SIR,—So far as I can see, 'Icarus' has no difficulty to overcome except strong unreasoning prejudice. The material facts he puts in one category, and opposes to the other facts of science (not Spiritualism) which he prefaces with the qualification 'alleged,' are not in opposition at all; and when we show him this, and prove that the body is the vehicle of the mind, or rather of the power behind the mind, he says, 'Ah, that is just what has to be proved.' Well, hypnotism proves it, and there is no getting away from the proof. On the other hand, the idea that thought is the product of physical causes is a new theory. If, he says, the brain be rendered unconscious, thought ceases. I ask, what is his evidence for this? He really gives none at all. Knocking a man's head no doubt makes him cease usually to manifest consciousness, but it does not prove that he is unconscious. All the facts alleged by 'Icarus,' and accepted as true by reasonable men, do not touch the question at all. The proper scientific way to study the question is to see whether a man who is physically unconscious can see and think. The successful demonstration that this is possible puts an end to the materialistic theory once and for all, and it would have succumbed long ago but for the conservatism and narrowness of many scientific men, who have a vested interest in old and antiquated ideas, and hate to learn when they have come to regard themselves as authorities.

Why 'Icarus' should think a man who has ceased to be connected with matter or materialistic interests, should nevertheless interest himself in telling us who had murdered and robbed him, I cannot imagine. It is unreasonable to think a man who found himself very much alive could possibly complain of being murdered, or that finding he had all he required, he should consider himself robbed. Who told 'Icarus' that spirits could make an arm that was amputated grow on again? Someone who was certainly making fun of him. As to the levitation of sensitives, that takes place in all countries where sensitives exist, and has nothing, in my opinion, to do with spirits. It is a psychic fact. It is quite true that many Spiritualists believe phenomena of a psychical character is due to the action of spirits, when it comes from the psychical powers of the persons present in the body. But Spiritualism is merely a name for the scientific investigation of these inner powers of man, and Spiritualists have not, like materialists, any unreasonable

theory to maintain. All the investigators are Spiritualists whether they think the phenomena one thing or another, just as all men who investigate natural phenomena are natural philosophers, even although some should believe the earth to be flat and others that it is round. It does not invalidate natural philosophy that some people are unreasonable enough to believe that the earth is flat, or that brains make thought. Neither should it discredit Spiritualism that some Spiritualists are more believers than investigators. VIR.

SIR,—I do not consider that 'Icarus' has been sufficiently answered. He is, in fact, a victim of the 'Scholar's Mate' in the game of metaphysical chess.

It appears to me that the real solution of the problem he has stated—if we may dignify his superficial difficulty with such a high-sounding title—may be thus expressed:—

There are two consciousnesses—the physical and the spiritual. The physical consciousness can be extinguished by a blow; but under these circumstances the spiritual consciousness can only manifest itself when it is disentangled from its abnormal physical conditions.

This disentanglement can be accomplished in two ways, either by death or by mesmeric treatment.

We know that by mesmeric treatment physical pain and consciousness may be entirely suppressed, while the spiritual consciousness is in full activity.

The subject is very simple, and belongs to the A B C of spiritualistic philosophy. NEWTON CROSLAND.

SIR,—As long as 'Icarus' waits to find reconciliations between 'Science' as generally understood and the phenomena of Spiritualism, so long will he find himself sitting on the fence. Lord Kelvin avows that he knows no more of electric and magnetic force, or of the relation between electricity and ponderable matter, than he knew fifty years ago. Let 'Icarus' and all his school of researchers ponder that avowal. Lord Kelvin does not refuse acceptance of facts (in his domain of work) because he cannot understand the hidden subtleties lying under them; nor does he deny the transmission of messages through the Atlantic cable because he can find out nothing of the processes involved.

Spiritualists will be truly philosophical when they simply accept well-attested facts. At present we have nothing to do with the means productive of our phenomena. We receive evidence and are thankful, and are not so foolish as to reject it until a 'reconciliation' can be found.

As to Spiritualism being ruined by hypnotic and psychical researchers, I would only remark that hypnotism has about as much to do with Spiritualism as caligraphy with literature. M. A. I.

SIR,—The letter from 'Icarus' in 'LIGHT' of the 20th inst. recalls to my mind an incident I once read of in connection with a certain popular gathering in Hyde Park, when a quiet-looking individual, bearing a furled flag, endeavoured to make his way to the platform; the unsuspecting crowd making way for him and assisting him to mount. He then unfurled his flag, and lo! instead of the friendly emblem looked-for there appeared the banner of the opposition faction.

'Icarus,' in his first letter, makes an apparently unprejudiced request for information; in his second he shows himself to be a staunch 'Poduorian' burning for a fray! He asked how Spiritualists reconcile to their satisfaction the teachings of physical science, and the inferences drawn from the phenomena called spiritualistic, tending to prove that part of our complex organism survives the catastrophe called death; and some of us sympathetically pointed out to him the sources whence we had drawn our own conclusions—viz., a mass of recorded facts which appear as unanswerable as Galileo's 'alleged' telescopic discoveries, irreconcilable as they were with the scientific teachings of his time.

In his reply, 'Icarus' does not condescend even to state whether he has carefully considered this evidence—he simply attributes it all to 'mal-observation and false inference,' and apparently will not be satisfied until every steeple-jack possesses the psychic organism of D. D. Home, and the spirits of the murdered can give evidence at Bow-street! But surely we are not bound in self-defence to go over again the whole ground of controversy, which is still an open one as far as the general public are concerned. It has probably not been without a great ex-

penditure of time and patient study that most of us have as individuals arrayed ourselves on one side or the other of the opposing forces. On the one side are ranged not only many 'well-instructed people' but many men of the highest scientific standing who consider the chasm between matter and spirit already spanned, and that the revelations of hypnotism and psychical research, far from 'ruining Spiritualism,' are slowly but surely rendering the structure firmer. On the other side are those who either scorn the subject as savouring of superstition or who believe that the universe contains no room for any further discoveries.

We need not be anxious. Let 'Icarus' take plenty of time. C.C.B.

[We can insert no more 'Icarus' letters.]

#### The Resurrection of Miss Diana Vaughan.

SIR,—Miss Diana Vaughan (Waite, 'Devil Worship in France,' p. 279) seems to have promised the English occultists who were explaining her away a surprise, but they little thought that her tiny fist would be so heavy. At the very moment that Mr. Waite's book appeared proving her to be a thing of rude paint and tin, made to dance by the Italian organ-grinder Margiotta, and hold up her tambourine for the sixpences of the pious, she rushes at the poor Italian and breaks her tambourine over his head, exhibiting incontestable woman-life. The surprise is complete, amazing, and almost proves the existence of Lucifer as well as of Miss Diana Vaughan.

After this collapse there seems little chance of Mr. Waite's book being at once translated into French, as recommended by the critic in 'LIGHT'; indeed, it is not at all certain whether our acute neighbours, with Louis Blanc and the Abbé Barrecl on their bookshelves, would very warmly welcome a work which 'explodes' Robison and paints a Masonic lodge of the Revolutionary epoch as something between a restaurant and a Sunday-school. But I can give Mr. Waite's book a piece of genuine praise. He has indicated a possible connection between Eliphas Lévi and Albert Pike. Walder, a lieutenant of the American, and a friend of Eliphas Lévi, is said by a Palladist revealer, Leo Tasil, to have 'imported the New and Reformed Palladium from America into France, and assembling the disciples of Lévi, to have founded the Mother Lodge of the Lotus.' (Waite, p. 65.)

I have dogmatized wrongfully and hastily on this subject and I will dogmatise no more. I was struck with the fact that Eliphas Lévi announced that he acknowledged no God except this Azote, and called this God 'Lucifer,' and 'Baphomet,' just like the Palladists. Then I came, probably hastily, to the conclusion that Baphomet was in Martinism before the date of Albert Pike. Mr. Waite, as far as I can find, gives no date for the visit of Walder, and, indeed, discredits it *in toto*. And he attributes the palpable points of contact between Palladist rituals and Lévi's writings to plagiarism on the part of the former. But this only carries back the difficulty one step. Why should Eliphas Lévi stir up the ashes of burnt Baphomet-worshippers of three hundred years back, if Baphomet all this time has been buried with them? ARTHUR LILLIE.

#### 'Beware': 'Fraudulent Mediumship.'

SIR,—Permit me a few final words with reference to the 'Sunderland Exposure.' I have good reason for believing that J. Watson wrote to you before he knew the attitude I assumed with regard to R. Blacklock's first letter to you as to his recent experiences with a medium at his house. In your contemporary this week, Mr. Blacklock writes confirming what Mrs. Warren states in her letter which follows J. Watson's. My purpose in what I wrote (published by you May 30th) was to call forth candid statements from R. Blacklock. He did not give all the facts regarding Mrs. Warren.

He rather insinuated that she continued to act fraudulently the very same evening on which the exposure of another person occurred at Mr. Blacklock's. The version given in your contemporary some time after by R. Blacklock was quite different upon this point.

I drew your attention to the difference, but you doubtless thought enough had been published upon the point. But, sir, this subject, I venture to submit, is thought as much of at the present time as the question of 'Devil Worship,' and if I can say a few words to clear the doubts away in some minds in these

parts, I will thank you to afford me space for the attempt. My attitude is that of impartial observer and critic.

I hope J. Watson and R. Blacklock appreciate your article, 'Beware,' as I do. The last four paragraphs should be read and pondered over by all inquirers. I feel inclined to quote the whole four paragraphs, but your thoughtful readers will have done as I have—read them over and over again. But I must quote a few sentences: 'We surely go astray if we assume that "the other world" is entirely unlike this. Here the saint and the sinner tramp along the same road: and, if the doors are left open, saint or sinner may enter in.' 'It is as absurd to suppose that all mediums are saints as to take for granted that all spirits are angels. We are far, very far, from advising a sinister and suspicious treatment of mediums. From that no good can come. . . . But we do say that it is good to go all the way (my italics) with the deep significance of the words "medium" and "sensitive." And this, emphatically, I say is neglected by the people who rush into print with every item tending to 'expose' mediums or sensitives. You say 'The novice needs to be told that this is a very subtle and complex study, and that one should be prepared for contradiction, confusion, and perhaps some measure of perilous misleading,' and I would include materialisations of apparently fraudulent type. I would defend every medium from persecution.

What is a medium? J. Watson seems to me to have rather crude ideas. If he perused the article by 'Vir' in your issue of June 13th, he would find that there is reasonable argument against his supposition that satisfactory evidence may be expected at circles formed by delegates from each of the societies he refers to. What concern has the medium with any society? What rights have any society to be satisfied as to any medium? It is no reflection upon J. Watson or on R. Blacklock if I maintain that I have seen evidence in the presence of any medium that spirit power has been manifested through such medium to any one of my senses. I may make my statement; they may doubt it. And I have an equal right to question statements made by them.

J. Watson assumes fraud in all phases of mediumship. I do not understand the state of mind of people who hanker after evidence of the truth of continuity of life after the death of the body, speaking or writing as J. Watson writes.

'Sensitives' who develop their gifts are spoken of and written about as if they were a lower grade of mortals because of their mediumship. The blotting out is the educational discipline 'sitters' should go through.

It is, in my opinion, of greater importance to sift the wheat from the chaff among candidates for admission to seances than to incessantly carp at the medium.

Let this consideration come more to the front. Are all who seek phenomena imbued with sincere desire for truth? Are all, if sincere, qualified by reading and thinking to enter into the investigation in proper condition of health of mind and body? Evidence through a sensitive ought never to be invoked orally or mentally, or demanded. None of us can command it. If any evidence is offered it should always be earnestly and impartially examined. This can be done without assuming that the sensitive is a fraud.

June 20th, 1896.

JOHN LORD.

**TO INQUIRERS AND SPIRITUALISTS.**—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed in and from June 1st, and will re-open (B.V.) on October 4th, 1896.

## THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE STREET, ADELPHI, W.C.

**This Society of Spiritualists, founded for the** purpose, primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, occupies Chambers at the above address. There will be found an extensive library of works especially attractive to Spiritualists, the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited. Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises.

## 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. Inattention to these requirements often compels us to reject their contributions. No notices received later than the first post on Tuesday is sure of admission.]

**EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, N.**—Mrs. Brenchley being unavoidably absent, Mr. Brenchley gave an interesting address upon 'Joan of Arc,' which was much appreciated. Next Sunday, at 7 p.m., Mrs. Yeeles.—A. WALKER.

**CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.**—On Sunday last Mr. S. Longville gave a thoughtful address on 'The Mission of Spiritualism.' The after seance was kindly led by Mrs. Dowdall's 'Snowflake.' On Sunday next our meetings will be held at the Town Hall, at 11 a.m. and 6.30 p.m.; Monday, 29th, at 8 p.m. Addresses by Mrs. E. Hardinge Britten, of Manchester.—E. A.

**DAWN OF DAY SPIRITUAL SOCIETY, 85 (LATE 81), FORTES-ROAD, KENTISH TOWN, N.W.**—On Sunday last Mrs. Yeeles, through her guides, gave an inspirational address on the 'Basis of Spiritualism.' Also satisfactory clairvoyance, twelve descriptions being recognised in a crowded audience. Next Saturday Mrs. Yeeles will again hold a meeting at above address. Clairvoyance to follow at 7.30 p.m. On Sunday next, service, Mrs. Bingham; Mrs. Spring, clairvoyante, at 7.30.—M. ROBEK, Hon. Sec.

**SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD, N.W.**—Last Sunday Mr. Horatio Hunt lectured on a subject proposed by the audience. On Tuesdays, June 30th, July 7th, and July 14th, at 8 p.m., Mr. A. F. Tindall will deliver a series of trance lectures on 'White and Black Magic,' 'Luciferianism,' 'The Eastern and Western Schools of Occultism,' 'Spiritual Christianity,' 'The Spiritual Christ,' and 'Spiritualism as the Comforter.' Those wishing to attend can have free tickets by written application.—A. F. TINDALL, 15, Lanark-villas, Maida Vale.

**SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.**—On Sunday last Mr. Long dealt exhaustively with a long line of argument from a Christian opponent in his usual concise and emphatic manner, reminding our friends how much time and energy would be spared if they would but study what our position is before they seek to oppose it. Mr. Long has arranged to debate with this particular friend at our Thursday meetings at 35, Station-road, at 8.30. Inquirers welcome. Annual excursion to Keston by brakes, July 13th. Tickets 3s. 6d., including tea. Next Sunday, Mr. and Mrs. Brenchley.—A. E. B.

**NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.**—On Sunday morning last a successful meeting was conducted in Finsbury Park by Messrs. Jones and Brooks. On Sunday next, as usual, at 11 a.m., and at Wellington Hall, Upper-street, Mr. Brailey, at 7 p.m. The outing to Epping Forest on Sunday was much enjoyed. About sixty friends met at tea at High Beech. A service was held in the heart of the Forest, which was conducted by Mr. Brooks. We were indebted to Mr. Veitch for an excellent inspirational address, dealing with the creative potentialities of the spirit in its unfolding in the future. Messrs. Rodger, Emms, and Battell also addressed the meeting.—T. B.

**STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.**—The experience meeting last Sunday proved a great success, and was addressed by Dr. Reynolds, Mr. Wrench, Mr. Gozzett, Mr. Savage, and Mrs. Lambert. Mrs. Bosan, vice-president, occupied the chair. On Sunday next Mr. J. Veitch, at 7 p.m. Mr. Ronald Brailey will lecture and give clairvoyance every Thursday, at 8 p.m. Our annual excursion to Epping Forest will take place on Saturday, August 22nd. Tickets can be had from Mr. T. McCallum; adults, 2s. 6d.; children, 1s. 6d.; which must be paid for on or before Sunday, August 17th. The band of the society will accompany the excursion.—THOS. MCCALLUM.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday last some striking facts were given by Miss MacCreadie's control, 'Sunshine,' which, even to the most sceptical minds, must have gone a long way to prove the utility of clairvoyance as a means whereby the continued existence of man after the change called death can be demonstrated. Of the twenty-four descriptions given, twenty-one were fully recognised at the time of giving. Christian and surnames were given in some instances, comforting and convincing messages were conveyed, and the cause of physical death given in nearly every case. That the cause of Spiritualism has a faithful and earnest worker in Miss MacCreadie we have long known, and therefore it is most gratifying to be able to record the conspicuous success that has once again attended the exercising of the clairvoyant faculty through our friend's organism. The musical part of the evening service was effectively rendered by Mr. J. Edwards and the 'M. A. S.' choir. The chairman (Mr. T. Cooper) read a poem by Lizzie Dabon, entitled 'Outward Bound,' which was much appreciated. Next Sunday, Mr. W. E. Long (of Camberwell) will deliver an address, and Mr. John Slater, who has just arrived in London from America, will probably give clairvoyant readings.—L. H.