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SWITHINIAN DEPOSIT

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way	585	General Lippitt on 'Direct Spirit Writing'	591
Spiritualism in Paris	586	Black Magic	592
Immortality (Debate)	587	Free Will and Necessity	594
Professor Falcomer's Address	588	Blindness Cured by Colonel Olcott	595
Physical Medium Wanted in Berlin	589	Transmigration and Evolution	595
The Saints	590	The Holy Shroud	596

NOTES BY THE WAY.

Our respected contributor, Mr. John Scouller, strangely misunderstands Darwin and the drift of his teaching; and his play upon the word 'descent' almost amounts to the grotesque. Before evidence, we should not have believed that a reader of Darwin could possibly have contrasted Darwinism with the theory of the ascent of man. Darwin, of course, uses the word 'descent' only in the ordinary sense of coming after ancestors; but his whole argument is a demonstration of man's *ascent*. Mr. Scouller puts himself 'out of court,' and right across the road as well, when he says:—

Thus we find that Darwinism stands in direct opposition to the science of biology, the one speaking of *descent* in connection with the evolution of living beings, while the other speaks of 'ascent.' . . . From all which, the conclusion must be that, instead of being a *descent* from animal progenitors, man is the very highest product, the crowning glory, of Nature.

But, as we have said, the very essence of Darwinism is the doctrine of the rise of man.

Mr. Scouller is a little over positive, surely, when he says that if we adopt the theory of the soul's beginning with the body 'the conclusion is irresistible that it must also perish with the body.' But this conclusion is by no means irresistible. On the contrary, it appears to us to be the merest assumption, and therefore eminently resistible.

But it is difficult to follow Mr. Scouller through all his curious assumptions. One other, however, we must mention. He says:—

Does it not seem a monstrous thing to imagine that a mere physical act on the part of a pair of humans could have the effect of so arousing the Divine Creative Energy that an entirely new immortal soul is at once created and despatched into our world, it may be, very much to the grief and shame of the unworthy parents?

Of course such an imagination would be 'a monstrous thing' if anybody harboured it. But we never met anyone who did. All we say is that man, by natural law, transmits what he has and is, whatever that may be. The law of heredity covers all, just as the doctrine of Evolution accounts for all,—a doctrine which, by the way, so far from supporting the notion of reincarnation, undermines it.

'Reynolds' Weekly Newspaper' is not exactly an authority on refinements of philosophy, but it can be very sensible in a robust and breezy way. Its deliverance, on the British Philistine's prosecution of the Christian Scientists, is not a bad specimen of its tonic sense. Here is a bit of it:—

Let us then see what the Bible says about faith-curing. In the Epistle of St. James it is written: 'Is any among

you sick? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of Faith shall save him that is sick, and the Lord shall raise him up.' Now, inspired by this doctrine, down to the reign of George I. there was a regular Church of England service, in which the monarch, as the head and High Priest of that Church, laid hands on sick persons. After quoting from the sixteenth chapter of St. Mark the words, 'They shall lay their hands on the sick and they shall recover,' the book of the Ceremony proceeds to say:—

'Then shall the infirm Persons, one by one, be presented to the King upon their Knees, and as every one is presented, and while the King is laying his Hands upon them, and putting the Gold about their necks, the Chaplain that officiates, turning himself to his Majesty, shall say these Words following:—

"God give a blessing to this work; and grant that these sick Persons, on whom the King lays his Hands, may recover, through Jesus Christ our Lord."

Well there is plenty of Scriptural authority for all this, both in the Old and the New Testament. When, therefore, a Christian Scientist, or a Peculiar Person, is charged with manslaughter, his witnesses before "kissing the Book" . . . ought to ask the Judge if he believes in the texts on which these practices are founded. If he replies 'Yes,' as a conscientious man he ought to direct an acquittal; if 'No,' then of what value is an oath or a trial under such conditions?

At a recent inquest, the 'Christian Scientist' who had attended the deceased to pray and exercise that faith which the Bible tells us is capable of removing mountains, was censured by the jury, who, apparently, did not believe in Biblical recommendations, for not having used 'material means' for the recovery of the sick one. But why persecute these Bible believers so long as we are printing every year millions of copies of the Bible, circulated amongst all countries, through the agencies of the Missionary Societies, and to such an extent, it was reported not long ago, that their leaves are being used by Eastern peoples to make papier-mâché tables? If the Bible believers are to be discredited for not using 'material means,' what shall be said of the hypnotists, whose operations the eminent Sir William Broadbent approves? They don't employ 'material means'; they cure by 'suggestion' and 'thoughts,' just like the Christian Scientists.

Mr. E. Howard's arresting and impressive book, 'To-morrow: a peaceful path to real reform' (London: Swan Sonnenschein and Co.), ought to secure the attention of all spiritually-minded persons who long for better conditions of life for 'the masses.' It is an undoubted fact that the exodus from the country to the towns and cities of England is an appalling phenomenon, socially at all events, and economically also, in all probability. No one can yet tell to what England is drifting, or what her next century's work will be; but assuredly, beneath the surface, a tremendous change is going on, and many of the truest seers are keenly urgent that 'Back to the country' should be the foremost cry of the coming century.

Mr. Howard is deeply impressed with the need of some practical plan, and, in this book, he works it out on entirely practical lines. His dream of ideal communities can be and is translated into the formulas and methods of business. Whether the country is ripe for the first experiment is doubtful. We appear to be too eager about annexing populations and territory abroad to trouble about the shocking anomalies of our population and our wasted lands at home. But the true Spiritualist, who can never cease

to be in sympathy with every effort to humanise and uplift life, will wish well to every thinker or worker who can throw any light upon the greatest problem of our time.

We cannot but think that men like Mr. Howard are moved by the higher powers, and that, in some way, their work will tell.

We have just been reading Helen Wilmans' new book, 'A search for freedom.' It is the story of her own life, told with captivating brilliance, smartness and humour. It beats the mere novels on their own ground, and has all the additional charm of truth. Mrs. Wilmans is the editor of that most original and spirited paper, 'Freedom,' the author of several clever Mental Science books, and a well-known healer. We gather, too, that she expects to win the game against death, and to go on living indefinitely in her beautiful Florida home. That expectation is all of a piece with her extraordinary life.

Incidentally, the book gives us some vivid character sketches, and many exceedingly clever reflections upon the thousand life problems which push themselves under the eyes of everyone who really counts; but the charm of it is its abandonment, its homely but brilliant outpouring of personal experiences and observation. It is nowhere great, but it is everywhere amusing. It nowhere thrills, but it everywhere compels one to read on. It is to be had from Mr. C. C. Post, Sea Breeze, Florida, U.S.A., and its price, we believe, is 1.50dol.

By the way, we often find 'Freedom' very breezy and sunny, and even its romping unconventionalities are piquant and pretty. There is a great deal of good sense in it, too. The following, for example, is not exactly profound or dignified, but it is uncommonly wholesome, and is not without philosophical value, notwithstanding the absence of hard words:—

To-day at the dinner table I asked Mrs. Bernard if any one ever told her what a beautiful laugh she had. This turned the conversation to the subject of laughing, and to the effects of laughing generally. Mrs. Bernard told of a man who was in some sort of position where he had to listen to a good many complaints. Those who went to him with long faces came away with round ones. He had the capacity of laughing trouble and perplexity out of sight; and his laugh was so infectious that other people caught it immediately.

I suppose few have considered the cash value of a laugh. I am acquainted with a man who—if his laugh has not made him rich—it has at least contributed so largely to his success that I am sure he would never have made nearly the wealth he possesses without it.

This man is a 'store keeper' in Georgia. If any one says 35 cents is too much for a pound of coffee, he gets a few ripples of soft laughter in return, while the pleasantest face ever seen looks at him over the package being done up. The purchaser is reconciled and does not feel himself wronged.

It is very little use for a man to cherish resentment against such a man as this. He may be angry behind his back, but there is something that never fails to banish anger when in his presence.

We have noticed with a good deal of satisfaction that a book to which we drew attention a long time ago and of which, until now, little notice has been taken, has at last come right to the front, and has received the honour of public condemnation at a meeting of the clergy and laity held at Worcester. The book we refer to is 'Creed and Life,' by the Rev. C. E. Beeby, B.D., Oxon., Vicar of Yardley Wood (London: Simpkin, Marshall and Co.). The subject is the so-called 'Apostles' Creed,' which is discussed in a series of remarkably original sermons, as noticeable for their splendid courage as for their scholarly grasp and simple frankness. The concluding sermons on 'The Life Eternal,' 'St. Paul's doctrine of Resurrection,' and 'The general grounds of our belief in life beyond death,' are very convincing, and the last is as beautiful and consoling

as it is convincing. We are glad to report that the book has reached a second edition.

From the writer of 'The New Orthodoxy' article on Indian magic, we have received a protest respecting our note on pages 562-3. We applied the word 'ignorant' to the identification of Spiritualism with supernaturalism. But it appears that the writer of the article was quoting some one else, although he did not use quotation marks. The article did not warn us that when the writer said 'I' he meant some one else. It is true that he said he gave his illustrations 'on the authority' of another, but he appeared to speak for himself. We recommend a less economical use of quotation marks.

'The Citizen's Advocate' says:—

The last Legislature abolished the use of the Bible in the Maryland courts in administering the usual oath. A most sensible thing; it should have been done long ago. Within a few more centuries the human race will be, comparatively speaking, free from a great many drawbacks which handicap its progress at present. The use of the Bible for such purpose is a relic of superstition and ignorance. The name of God should be left out altogether in oaths. Man cannot be made a truthful creature by the calling upon God to witness his declaration, any more than he could be made a good man by confinement in a prison. Freedom, education and liberty make men truthful and honourable. Those who have an improper conception of right and wrong cannot be taught those principles by force.

LONDON SPIRITUALIST ALLIANCE.

A social meeting of Members and Associates will be held on Wednesday evening, December 21st, in the Banqueting Room, St. James's Hall (entrance from Regent-street)—the French Drawing Room, in which these gatherings have usually been held, not being sufficiently commodious.

Admission will be *by ticket only*. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. 6d. each.

SPIRITUALISM IN PARIS.

The group of men, including Dr. Encausse, G. Delanne, A. Dubet, and M. Durville, who founded the Spiritualistic Press Syndicate, have now instituted a society for lecturing on Spiritualism. It will meet at the building of the Sociétés Savantes, 28, Rue Serpente, Paris, on the fourth Friday of every month, at 8.30 p.m. Dr. Papus delivered the first lecture on November 25th, followed by discussion. Representatives of other schools will speak on subsequent occasions. Inquiries may be addressed to the secretary, M. Alban Dubet, at the above address.

The Spiritualistic Press Syndicate continues to do useful work by drawing members of the different schools together at their monthly dinner, and thus breaking down the barriers of prejudice which have held the several groups of students apart in the past.

The committee have under consideration the organisation of the 'Congrès Spiritualiste Internationale,' which is to be held in Paris in 1900. It is probable that Dr. Encausse, G. Delanne, and M. Durville will constitute a committee representing the Hermetists, Spiritualists, and Magnetists respectively. It appears probable that each school will constitute an autonomous section, all meeting in a general hall; each section holding its meetings on alternate days. The central committee would, however, act for all three unitedly. The Theosophists, though consulted, have not yet given their adhesion. It would be advantageous if the Société d'Etudes Psychiques and some of the leading authorities on hypnotism participated, which may be expected, as the Birmingham address of Sir William Crookes has had considerable influence on some leaders of that movement, as acknowledged by Dr. Bérillon.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbitz, 18, New Kent-road, S.E.

THE IMMORTALITY OF MAN.

CHRISTIAN OR SPIRITUALIST—WHICH?

A debate upon this question took place at the Surrey Masonic Hall, Camberwell, on Monday evening, November 21st, between MR. W. E. LONG, the leader of the South London Spiritualist Mission, and the REV. A. J. WALDRON, lecturer for the Christian Evidence Society. The REV. J. HUTCHINSON occupied the chair.

The debate was opened by MR. WALDRON, who stated the grounds of his belief in immortality as held by the philosophical thinkers of Christianity. He held first by the authority of the race; the belief in immortality was world-wide, and had existed from the earliest times, and he claimed that man was a thinking, personal, volitional being, and as such possessed an instinct of immortality. He referred to the great world teachers, poets, and prophets, as holding and teaching the doctrine. The death and resurrection of the greatest of these world-teachers—Jesus Christ—was the crown of their hope and the foundation of their faith as Christians. He founded his interpretation of immortality on the teaching of Christ, and that was the platform on which he stood.

The speaker then proceeded to draw a distinction between the manner of Christ's return from the dead and the specious and tricky manifestations of Spiritualism, the calling up of disembodied spirits, slate-writing, and legerdemain. The coming back of Christ was in actual bodily shape, not as a spiritualistic materialisation that dissolved with the turning on of the gas light.

The final platform for examination was the human consciousness; it was on the primary facts of human consciousness, where deceit, trickery, and sham became absolutely impossible. Having referred to the fallibility of the senses, and the intuitive perception by the mind of axiomatic truth (as shown by our unquestioning acceptance of Euclid's axioms), Mr. Waldron proceeded to develop the proposition that Christians knew that Christ lived by the testimony of human consciousness.

He next dealt with the scientific aspect of the question. Negatively considered, science had never been able to demonstrate that death ends all. Positively, science asserted that nothing could be annihilated. The difference between his position and that of Mr. Long was that he claimed that 90 per cent. of the alleged phenomena of Spiritualism could be accounted for by hallucination and by trickery. As for the genuine residuum, he contended that this was on the astral, not on the psychic, plane, and thought transference, the subliminal consciousness and hypnotism were causes largely associated with it.

Another objection to the claims of Spiritualists was the lack of evidence and demonstration. For extraordinary assertions they were logically entitled to ask for extraordinary testimony. His position was that this extraordinary testimony had never been given. He quoted the report of the Seybert Commission against the interpretation given by Spiritualists to their facts, and added that Sir William Crookes was in reality not a Spiritualist.

In his concluding remarks Mr. Waldron stated that every committee of investigation which had gone into the matter had pronounced dead against the spiritualistic interpretation of the phenomena. The most prominent mediums in Spiritualism, he said, had been detected in fraud, and he quoted the remarks of Mr. Harrison D. Barrett at the recent International Congress of Spiritualists regarding the fraud and trickery which prevailed in American Spiritualism. He (the speaker) stood on that platform believing in immortality, but not to a greater extent than he could prove. If Spiritualists wished to prove their case, they should produce their phenomena in the light of day, under conditions that would make trickery absolutely impossible.

MR. LONG, in replying, remarked that Mr. Waldron had wandered from heathen philosophers to science, but had (he suggested, discreetly) left the Christian idea of immortality out of the question. He admitted that a belief in immortality was almost universal, but it differed in character and degree with different places and times. In Christian England some people believed their dead had gone to the skies, while others thought that the departed

lay asleep in the grave. That was because their idea of immortality was a matter of belief and not a matter of knowledge. He stood by the phenomena which had converted him from Secularism to Spiritualism, and not by mere rhetoric or poetry. He did not care what the Egyptians or the Chaldeans believed, and his qualifications were that he knew, not through the mediumship of another, but through his own unfolded mediumistic state, that immortality was a fact. Theories were only good so long as they agreed with the facts. There were matters which could not, he contended, be brought into the realm of Euclid. Columbus would never have discovered America by a process of reasoning. He had to go there. In the same way Spiritualists had to adopt practical means of becoming acquainted with the existence of the spirit-world. He defined immortality as the birthright of every soul, irrespective of creed, colour, or country; it was the natural sequence of life here, continuing the orderly growth of humanity into the full stature of Divine Manhood.

The problem, Mr. Long contended, was one that must be solved by the senses, but Spiritualists claimed more than the five senses. They claimed that man was a spiritual being with spiritual senses, and if his opponent preferred the materialistic position that man is a creature of five senses, then that would be one of the points upon which they must disagree. He affirmed that man possessed spiritual senses, which proved his relationship with the spiritual world, and that his spiritual nature conferred upon him an immortality which was universal, natural, and progressive, in contradistinction to the partial, conditional, fixed and non-progressive immortality taught by the Churches, to which, however, Mr. Waldron had omitted to refer.

Mr. Long expatiated upon this position at some length, citing the scriptural teaching regarding spiritual gifts, and dealing with the cardinal principles of existence in the light of spirit teachings. The very purpose of life was the development of character, and character was the only credential in the spirit-world. Salvation was attained by deeds, not creeds; by the life, not the death, of Jesus. Belief was purely a geographical accident: goodness was the same all the world over.

Dealing with Mr. Waldron's contention that after his resurrection Jesus Christ appeared in actual bodily form, Mr. Long said if this were the case, how was it that he could appear and disappear at will? If he appeared in the same form as before his death, how was it that he was on several occasions not recognised by his friends, being in one instance mistaken by Mary Magdalene for the gardener? How was it he could come into a room when the doors were shut, and could appear in different parts of the country?

In conclusion, Mr. Long reiterated his position as one who possessed direct personal evidence of immortality. It mattered nothing to him what Sir William Crookes or anyone else said on the subject. The existence of a life beyond and the conditions of that life had been revealed to Spiritualists by the despised means that some people in high places saw fit to condemn without understanding.

THE CHAIRMAN then announced that the debate would continue for another hour, the disputants being allowed a quarter of an hour each alternately.

For the sake of brevity the points made by the two speakers in their concluding addresses may be briefly summarised as follows:—

MR. WALDRON said that his opponent's position might be briefly stated in the words, 'I am convinced.' He asked for evidence. Spiritualists claimed that disembodied souls came back. Let them bring the spirits back, and he would provide in London a representative audience or committee, and a professional photographer to photograph the spirits. All he asked of Spiritualists was that they should provide the ghosts. He and his friends would do the rest. Referring to Mr. Long's denunciation of the doctrine of eternal punishment, he quoted to the audience a passage from Mr. Stainton Moses' 'Spirit Teachings,' in which was taught the final extinction of spirits who persisted in evil courses. A doctrine like that was one of the blackest that had ever been preached. It proved that all that Spiritualists could claim was survival and not immortality. Dealing with Mr.

Long's challenge to him regarding the 'spiritual gifts' mentioned in the Bible, he described these gifts in the words 'faith, hope, and love, and the greatest of these is love.' As to the future of the spirit after leaving the body, he honestly admitted he could say nothing. Spiritualism, although in one sense modern, was as old as the world. It belonged, not to the days of the world's enlightenment, but to the days of its childish ignorance, when man attributed every natural phenomenon to spirits. With the march of science the spirits had been driven out. Christianity was based on Christ, and the Christian's belief in immortality stood in no need of slate-writing. He believed in the communion of saints, not by moving tables, nor by the trickery of spirit-writing, not by the dark séance, nor by the abominable frauds which pervaded the history of Spiritualism.

Mr. Long, in the course of his reply, said that his opponent had spoken of calling up the spirits. That was the first confession of ignorance. They could not be 'called up,' but they came, nevertheless. As to the accusations of fraud, who were the greatest expositors of mediumistic fraud? Why, the Spiritualists themselves. He (the speaker) had unearthed one of the biggest frauds of this kind in the Masonic Hall. If Mr. Waldron wanted evidence, let him do as he (Mr. Long) had done. He had taken ten years to perfect his powers of mediumship. He had attained his knowledge by personal investigation, and no man would be a Spiritualist on any other basis. Mr. Waldron, in his remarks on spiritual gifts and their meaning, had deliberately misled the audience. The verse quoted ran, 'And now abideth faith, hope, and charity, these three; but the greatest of these is charity.' This passage did not refer to 'spiritual gifts' at all, and Mr. Long proceeded to read the passage in the twelfth chapter of Corinthians in which St. Paul had dealt with the subject, and had described the various gifts, which included the 'discerning of spirits,' the 'gifts of healing,' 'divers kinds of tongues,' and the 'interpretation of tongues.' The effectiveness of this rejoinder was thoroughly appreciated by the audience, more so than by Mr. Waldron, who rose to a point of order, claiming, that the subject was 'new matter,' and appealed to the chairman, who ruled that the matter of spiritual gifts as now explained had not yet been introduced, and was out of order.

Referring to his opponent's challenge to him to produce his evidence, Mr. Long claimed that he was in the position of an unbiassed witness to the facts of which he testified. He was a prejudiced investigator into Spiritualism, who had been convinced of its truth. He was not there to give demonstrations, but to testify to his experiences. He referred to the fact that on a public platform in 1884, independent slate-writing had been produced on locked slates through the mediumship of Mr. Eglinton.

In conclusion, Mr. Long said that Spiritualism was a science in the sense that it was a means of investigation. It could not be proved by any process of argument; it was a matter of personal investigation and experience, and he had that night presented the net results of his own investigation and experience. 'Truth,' said Mr. Long in closing, 'is eternal, therefore what has been, is, and will be. If spiritual gifts were realities in the past, and God is the same yesterday, to-day, and for evermore, then that which was true, is true, and will be true in the future.'

The debate lasted some two hours, and was a rapid and frequently brilliant piece of intellectual sword-play, both speakers being skilled dialecticians. Necessarily, where so many points were raised and so much ground covered, it is not possible in the limited space at our command to reproduce more than a bare outline of the discussion. Naturally the representative of the Christian Evidence Society was hampered by the continually shifting position of present-day theology, which has discarded or modified many of the doctrines and dogmas of a generation ago, and is still undergoing a process of transition necessary to bring it into line with the newer light and inspiration of a progressive age. Similarly the champion of Spiritualism found himself embarrassed by his opponent's evasion of these old-time points of doctrine, untenable alike in the light of science and of reason, and also by the wide divergence between the thought and teaching of the early Church and the ecclesi-

asticism of to-day, to which the 'spiritual gifts' of St. Paul are a dark saying, to be vaguely explained as parables or figures of speech. The vigour and animation of the debate was reflected by the audience, who applauded the points of each speaker vehemently, and occasionally interrupted them with comments of a more or less polemical character, provoking now and again a smart repartee from the platform.

The meeting terminated with a vote of thanks to the chairman for his able conduct of the proceedings.

SEANCES FOR SOMNAMBULISTIC AND MEDIUMISTIC PHENOMENA.

By M. — T. FALCOMER,
Of Alessandria, Piedmont,

Licenziato dalle Sezioni Magistrale e Consolare della R. Scuola Superiore di Venezia.

Professore titolare di scienze giuridiche nel R. Istituto Tecnico di Alessandria Già nominato Console onorario di Hawaii.

Translation of Address written for the International Congress of Spiritualists, held in London on June 19-24, 1898.

(Continued from page 577.)

As I said before, the two series of sittings were interrupted by a three months' interval. On my suggesting a renewal of them to the Countess, we began the second series on January 29th, 1888, in the evening. The Countess fell into her usual mediumistic condition in which she was wont to write. She appeared, however, to suffer whilst doing so. We were alone; no one besides ourselves. I did not ask any question, I only called upon the Ego who mostly manifested and who pretended to be my friend, though he never, so far, had given any precise data so as to enable me to recognise him with any certainty. This is what the medium's hand wrote:—

(a) 'So at last, you have remembered me, my friend; you are ungrateful towards me, who always think of you! Do not forget, dear friend, the hours we have passed together; do not forget our world; from here will proceed the light which will dispel all the darkness and shadows in the midst of which you live. Pray and work. If you had not thought of me, I should have found a means to remind you of your friend, who will yet be able to do much for you. Good-bye; we must not tire the medium, who might suffer.'

Though I was not to ask any more questions, I managed to retain, by an effort of will, the invisible agent, asking him to help me in a professional matter which worried me a good deal at the time and which turned out well, but not without trouble. The invisible one added:—

'Try to write; you will then be able to receive messages yourself, and in this way you will be more convinced of the truth of my words. Have courage in this struggle, in which you will gain the victory. Be patient, however, I will assist you. I am your friend whom you forgot; do not do so any more. Good-bye.'

(b) In the ensuing report of the eleventh séance, I must not omit to state that the reproaches contained in the message were addressed to me:—

'I ought not to consent to your wish to communicate with me, since you do not believe me your friend. I shall be able to assist you, but do not ask me how. I shall never tire of recommending prayer and work. Do not fear to speak openly of us, and to profess your belief; thus you will become an apostle of the truth of Spiritism (?). Your faith must not again grow weak, as has been the case with you; you are an unworthy apostle if you act in this way. Do not continue for fear of the medium falling into sleep.'

(c) At the thirteenth séance there were two or three other persons besides ourselves. No questions were asked. An Ego, unknown, manifested spontaneously, addressing us in a simple, humble way:—

'Dear friends, how happy I am to see you united. May your voices soon spread the new science far and wide for the improvement and happiness of mankind.'

'I want your assistance, I need your counsels and advice. God permits me to come to you for this reason. Yet, I can myself be of use to you. If you will be guided by my words you will be the better for it. I feel happy in this atmosphere of sympathy. There are amongst you powerful mediums, though their faculties are as yet undeveloped.'

'Whilst I shall improve by your contact you will be benefited also.

'I have suffered much in the sphere of darkness where I lingered. God has permitted me to come to you for my own improvement. Do not abandon me; I await your prayers and your counsels.

'I do not name myself, but remember that I am your friend, who takes the name of "Giovanni." I am not the real Giovanni, though. He is happy; I am not so, yet.'

(d) At the fourteenth séance there were besides ourselves the two persons, already mentioned, whom we had hoped to convince and with whose assistance we expected to obtain physical phenomena; but after one fruitless attempt, they left, uttering some cheap judgments on the spirits who had communicated. Left to ourselves, we continued our séance and received at once the following messages:—

'In a short time longer you would have attained results. There was an excellent medium amongst the new comers who is in ignorance of the fact and cuts jokes on Spiritism. However, when we discover one gifted in this manner, we take every means to secure him for our cause, and what has escaped from us to-day will soon be recovered.

'Our state cannot be defined because you cannot grasp certain ideas, and then you speak too much either of our elevation or of our ignorance.

At this moment entered the Signor Cav. De Angelis. We interrupted the séance, of course, and were soon engaged in an animated conversation on different problems, discussing the messages, their authors, &c. If there were various opinions they were at any rate expressed in courteous language. On resuming the séance, the medium wrote spontaneously the following communication. This language, betraying proud contempt and anger, was a striking contrast to the previous message, remarkable for its peaceful and modest tone:—

'How many things you pretend to know, and yet you understand nothing—presumptuous men! Of what use is it to you to know how to disintegrate matter? You fancy yourselves so clever, and you do not know even how much superior is a spirit of the lowest degree of our world to you, great scientists of earth!

'The perception of our ideas is altogether above your small intellect. But I will stop—I might go too far.

'Be careful how you judge things erroneously. However, as I said previously, you are so presumptuous! Be satisfied with us inferior spirits, and pray God that you may even resemble us when you shall have left the earth.

'Good-bye. A friend who does not deceive. Act up to my words. I advise you not to insist on any more writing for fear of the medium falling into catalepsy.'

Who was this Ego who penetrated into our circle without being invited or having been previously announced? His rebuke may have been deserved by our judgments, but by whose permission did he use such language to us who never failed in courteousness? Who was it who called himself my friend, though there was nothing to make me recognise him as such? The phenomenon was not a case of suggestion. Could it be the effect of the unconscious Ego, or did we stand before a genuine spiritistic fact, which means a correspondence with the beyond?

(e) The language of the seventeenth communication again differed entirely. There appeared in this manifestation an obvious tendency to frighten the medium; also of inducing her to write on topics which were entirely private, and concerned none but herself. She would of herself never have written them in the presence of strangers. I had prepared for this sitting several questions concerning reincarnation, and some others relative to my endeavours to write psychically, &c. While reading them out loud, the answers were transmitted to me in the following terms: 'Why do you lose your time in reading to me things which I already knew you were going to ask?' And the invisible continued, writing nine lines on the afore-mentioned private matters. Much annoyed at this, I stopped her hand deliberately for a few minutes. When I left her free to resume the writing, the message continued at once:—

'Do not interrupt the communication, because you risk to do worse yourself. Yes, I repeat, the medium cannot live much longer, she suffers too much.'

I asked if he did not intend to say, 'Write longer, instead of live longer?'

'I said *live* and not *write*. The fact is the medium suffers too much. You must give her courage. I understand that God lets us suffer on account of . . . but soon she will

return to our world, and she will have her reward. This is why she communicates easily with us: having few links binding her to the earth her spirit is nearer to us. When she has joined us, which will be soon, then *you* will become a writing medium. You will be happy then. But you have yourself much to expiate, many faults and imperfections of former existences.

'I cannot answer your questions on reincarnation. You cannot know your other existences: it is not permitted to mortals.

'I tell you again that you have written under my guidance, yet do not think of making much progress as long as the medium remains on earth. In a short time she will come to us, then you will take her place.

'God does not permit the remembrance of the past. These incarnations are a means of improvement; the oftener you are incarnated the nearer you rise to perfection.

'The medium does not suffer, but soon she will die a violent death. Remember my words. Good-bye.

'GIOVANNI.'

In every psychical communication there is something to be learned—some grain of gold to be gathered by him who observes critically, comparing, and forming unprejudiced judgments on the various messages. The genuine phenomenon, be it refined or vulgar, is always of value. It can lead to new researches and to new discoveries as to the cause of the ever-returning question.

As may well be imagined, the Ego calling itself 'Giovanni' was greatly discussed amongst us, which to him seemed a matter of perfect indifference. This we were given to understand at the three last séances. At the seventeenth there were three of us: the Countess, myself, and a youth; at the eighteenth there were the same three, joined by Major Ungher; at the nineteenth assisted the Countess, Signor Hoffmann, Major Ungher, and myself.

(f) During the seventeenth sitting the manifesting intelligence wrote:—

'It is of no use your calling me, since you do not believe my words. I may be low and ignorant, but I came to be taught. You meet me with contempt. This is mean of you, it is not good.

'Think what you like. If I say I am Giovanni you do not believe it, neither do you care if I call myself your friend.'

(g) During the eighteenth séance, held the same evening, I had again occasion to observe how foolish was this Ego, as amidst his usual silly prose he began uttering thoughts about God, about the medium, about himself, or about me.

'In a short time she will return to us. . . You shall soon follow her. God has permitted me to tell you of this, that you may prepare yourself. . . Do not think that I deceive you,—I say this by the permission of God. . . I am a spirit who lived on earth a great many years ago. . . My name is Notomele, Notomele, Natomele; I am a Jew. Notomiele, Notomiele, Natomiele.'

All this nonsense and humbug was of course his own; there was in it no reflection of my thoughts or the thoughts of anyone else.

He stuck to us as the bee to the honey—left suddenly as he chose with a short 'I am going,' and reappeared at the next séance:—

(h) 'It is still I, but you will not get me to say "I am ignorant." I can but repeat what I said before: The medium will die soon, but you will not believe me. . .'

(To be continued.)

WANTED—A PHYSICAL MEDIUM.

Mr. Max Rahn, of 16, Eberswalderstr., Berlin, secretary of the 'Sphinx Society' of that city, and editor of the *Uebersinnliche Welt*, writes us that if any test medium for physical or materialising phenomena is willing to visit Berlin, he shall be pleased if such medium will communicate with him at the above address. The 'Sphinx Society' would be willing to pay a fee and travelling expenses, and to entertain the medium during his or her stay. Any medium willing to thus far oblige the 'Sphinx Society,' should write at once to Mr. Max Rahn, sending terms, references, and information as to the character of his or her mediumship. We believe that mediums may place themselves under the guidance and protection of Mr. Max Rahn with the most perfect confidence. Letters may be written in English.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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THE SAINTS.

It is a common error that the saints of the Roman Catholic Church were either romantic or more or less unwholesome characters. This is a mistake. It is true that the saints varied greatly in their characteristics and uses, but, as a rule, they had to win their exalted rank by hard service and tremendous self-abnegation, with but little thought of saintship. They were the truly great men (or women) of the Church; and yet, as M. Joly takes special care to point out, they greatly differed from those we are accustomed to call 'great.' The life of the world's great man is set upon external affairs and public triumphs; but the life of the saint is an interior life. The one seeks for applause and depends upon it: the other, as a rule, affronts it and despises it. The one lives in the light of publicity: the other shrinks from that, and works upon the affections and the will from the privacy of personal feeling and thought. 'Simplicity is ever a characteristic of the saints, even when raised to the most extraordinary states,' and few things are more distasteful than the display which the 'great' either affect or have thrust upon them.

In the possession of certain characteristics, however, the saints of the Catholic Church have often been its advance guard, its strenuous shapers of policy and controllers of affairs. In most cases, faculty has been a distinct saintly characteristic. M. Joly is a little impatient with those who cherish the old delusion that the saints were a set of lackadaisical or hysterical persons who had no sort of affinity with the world or utility in it.

They were very varied, indeed, in their leading characteristics. Some, as M. Joly says, personified active love and tenderness, and some personified energetic action and the spirit of eager propagandism. 'We contrast St. Francis of Assisi and St. Dominic, St. Bonaventure and St. Thomas Aquinas, St. Vincent of Paul and St. Ignatius, in the same way as we contrast Bossuet and Fénelon, or even Raphael and Michael Angelo, Mozart and Beethoven'; but, as a rule, they all had that excellent gift of faculty. Their life was the outcome of thought. If they were brave and patient; if they could endure hardness in conflict, or wait calmly in enforced idleness; if they could deal successfully with knotty problems or adroitly manage unruly persons, all this was because they were disciplined, and personally qualified by thought and long watchfulness. Says M. Joly, 'The active strength of the saints is due to their state of mind and to their firm and enlightened faith. . . . The saint neither doubts nor hesitates, once he has begun to act, precisely because, before acting, he has hesitated, doubted, and reflected.' The sceptic or opportunist may double about, or worry, or give up: the saint never.

Very frequently, too, the saint was an excellent administrator,—shrewd, patient, far-seeing, firm, strongly practical, and ready enough to take the initiative. Often enough, the saint was really a reformer, an adventurer, an innovator, a bit of a heretic. An eminent Jesuit psychologist said: 'When God has some extraordinary mission in store for one of His creatures, He nearly always bestows natural gifts upon him which create in him a great aptitude for the work.' What is that but saying that faculty finds its way and its work by a law of its own life? But on this subject M. Joly makes a pregnant remark: 'Saints, undoubtedly, need power from on high, to influence, as they do, men and the things of this world. But it is not by any means clear that this power is not bestowed upon natural gifts which must needs exist before they can be metamorphosed by sanctity. . . . Why should not goodness be a matter of intelligence?' True; but it would be interesting to follow this gleam into the more hidden sphere of mediumship, where it is so easy to slip into the habit of ascribing everything either to God or the Devil, while all the time we are still only in the presence of 'natural gifts.' Even M. Joly might profitably remember that.

That remark at once brings us to what is, we believe, a condition of saintship,—the possession of what we should call the gift of mediumship, in some form or another. Many were familiar with clairvoyance, clairaudience, gifts of healing, or ecstasies, though all these were, by the choicest saints, carefully watched, and even quietly suspected or jealously restrained. Undiscriminating surrender to these occult powers, or the zealous pursuit of them, does not seem to have been a characteristic of any superior saint. 'First and foremost, the saint holds that the gift of miracles is absolutely worthless, that it is either an illusion or else the greatest possible danger to its possessor, if it is not completely under the control of two virtues which are of far greater value; charity and humility.' This is a judgment of very great value, and it applies to every form of mediumship. We hope that, in time, the distinction here suggested will take the place of the old distinction which postulates God or Satan where we ought to see only charity and humility, or self-love and pride. St. Theresa said, very wisely, 'that we must never judge of a phenomenon, or a state of soul, or a way of life, by its beginning, but only by its continuation and principally by its end.' And again: 'The revelations which are from God are recognised by the great spiritual treasures with which they enrich the soul.' 'When a soul is truly humble, even if a vision came from the Devil, it would do her no harm. But if she is wanting in humility, a vision, which had God for its author, would do her no good. If, instead of humbling herself for having received such a favour, she is puffed up by it, she will be like the spider, which turns all it eats into poison, whereas, by humility, she might imitate the bee, which converts all it takes into honey.' Truly a profound and judicious deliverance!

Generally speaking, then, the saints were sensitives, or, as we should say, mediums. Telepathy was common amongst them, so were second sight and the peculiar sensitiveness for which we want a name,—the sensitiveness which makes one aware of the thoughts and real feelings of others. In the case of the saints, this faculty or power was, we may grant, 'the effect of a sympathetic charity which dominates the entire being, and which is itself full of the Divine Spirit.'

If anyone feels disposed to say that we have taken a rather one-sided view of 'the saints,' and that there is a seamy side which we have ignored, we are not prepared to deny it; but the point of view we have occupied is one which has long deserved a turn; and the view from it, so far as it goes, is true and clear.

DIRECT SPIRIT WRITING.

BY GENERAL LIPPITT.

A long series of hindrances, not necessary to be related, has prevented till now the fulfilment of my promise to report to you two experiments made by me in 1894, affording conclusive evidence of direct spirit writing, and one of them of spirit identity also.

On July 23rd, 1894, arrived at Onset the Bangs sisters, independent slate-writers from Chicago, which is distant from Onset about 1,200 travelling miles. They had never before visited this part of the country.

The facts I am about to give are merely introductory to my account of the experiments.

The day after their arrival I had a sitting with Miss May Bangs; it being the first slate séance they gave at Onset. I was a total stranger to them both; and, according to my invariable custom, I did not give her my name either orally or in writing; nor did I write the name of any spirit; choosing to take my chances as to what might come. Nevertheless, at this séance and at all the subsequent ones communications came to me from departed friends and acquaintances, giving their names, and sometimes referring to facts of which the medium never could have heard. One of them was from a friend who died in France in 1834.

The séances were all held in broad daylight, at a table in the middle of the room, in which we were entirely alone. In every instance I first carefully examined the slates, always finding them perfectly clean on both sides; and the writings were both heard and felt by me whenever the slates were held by us jointly. The slates never left my hands for an instant, except when I placed them on a chair at a distance or on the floor near our feet, or under them. Once the signature to a communication was the name of a historical personage whom I had personally known in life, a name familiar to most American children. On seeing it Miss Bangs manifested entire ignorance as to who he was. On my expressing my surprise, she explained that she had been a public medium since she was five years old, and 'had had very little schooling.' And at another séance a slate was covered with a message to me, in a beautiful Spanish hand, and in *pure Castilian*—a language I have been long acquainted with.

But in all these séances the slates were the medium's own; and, as some sceptic might suggest the possibility of the writings having been prepared beforehand, to meet the objection I devised the two experiments I will now relate to you.

EXPERIMENT I.

My object was to obtain direct spirit-writing under conditions that would exclude all possibilities of fraud, and in

connection with this, to obtain a spirit photograph of my daughter, who entered spirit life in 1882. With this view, on August 29th I had had a sitting with a spirit photographer who knew nothing of me but my name. I purposely refrained from looking at the negative, or at the developed picture, until I should have had a séance with Miss Bangs, in order that, whatever response might come, it could not be attributed to thought transference or a reflection from my own mind. My hope was, when sitting for the picture, that my daughter might appear on the plate. No other spirit was in my mind for a single instant, until the experiment was completed. Obviously, if any other spirit should appear, my mind could have had nothing to do with it.

The next day, at my lodgings, I tore off a sheet from a tablet of unvarnished paper, and wrote on it in pencil as follows:—(N.B.—Whenever the letters O—D— appear in print it must be understood that the *entire words* of a pet name I sometimes addressed to my daughter in her last illness, were written in full; and that no living person but myself knew what those words were, or to whom they were applied.)

(COPY OF WRITING
MARKED 'A.')August 21st, 1894.
O—D—

Did anybody I knew appear on my picture taken yesterday morning? If so, who was it!

I then roughly tore off a piece from the sheet (marked 'B') as a means of ascertaining whether there had been any change in the paper. The part I had written on—first folding it in two—I placed in an envelope, which I carefully gummed. The next forenoon I had my sitting with Miss Bangs, at which I told her that, as an experiment, I had written a question on a piece of paper which was in a gummed envelope, to see if any spirit answer would come on it. She said she would not be sure that the experiment would succeed, but she was willing to try. She then handed me a pair of slates, between which, by her direction, I myself placed the sealed envelope. She then put round them a rubber band, and, standing up, hung the slates on a loop suspended from the ceiling at about six feet from the floor. She then resumed her seat, which she did not leave till the experiment was concluded.

In about twenty minutes, more or less, she said she thought that something had been written on the paper; then, standing up, she took out the slates from the loop and handed them to me. Removing the rubber band, I opened the slates and took out from them the envelope, still gummed. Miss Bangs was curious to know whether the experiment had succeeded, asking me to open the envelope, which I declined to do. She was about to take it from me in order to hold it up to the light, but I stopped her, saying she must not touch it; but I allowed her, holding it on my own hands, to look through it while she held a lighted match on the other side, and she seemed confident that something had been written on the paper.



GENERAL FRANCIS J. LIPPITT.

Returning to my lodgings I brought down into the parlour the piece of paper torn off for the purpose of identification. The only persons present were Colonel Mallory, U.S. Army—since deceased—and Mr. Charles H. Young, our *proprietor*. They were both disbelievers in direct spirit writing, but on my opening the envelope and showing them that the two pieces exactly matched, they frankly admitted that there could not have been any change in the paper. I send them to you herewith inclosed, marked 'A' and 'B' respectively.

(Mr. Young resides, I believe, in Lowell, Massachusetts; but a letter addressed to him at Onset, Mass., would no doubt reach him, if he is still living.)

The paper on which my question was written was still folded in two. Under my question was written in pencil as follows:—

(COPY.)

MY DEAR FRIEND,—The friends were all present at your trial yesterday morning. And we tried to give you a surprise that if developments prove successful will bring to you the recognition of one of great friendship and guardianship. Therefore await the results patiently.

I am yours, as ever,

O— D—

Now the writer evidently did not know who O— D— was; and at first blush it would seem to be a false personation. But it must be remembered that most of these spirit writings are manifestly written under dictation; the writer often, but improperly, affixing the signature of the communicating spirit; and even sometimes adding matter of his own. And it should be noted that in this case, as will be seen, the answer was substantially true.

The important fact now to be added is that at the foot of the answer is appended, in a different hand, a writing which reads as follows:—

Papa, I subscribe my lines to you this morning.

CARRIE.

That is to say, that my daughter, to whom my question was addressed as O— D—, as if to indorse the substance of the answer, comes and identifies herself as the veritable O— D—.

It was not till after this that I went to the photographer to look at the picture. Several faces were on it, but none that I recognised.

A few days afterwards, at a séance with Mrs. Bliss, before the séance commenced, I placed the photograph on the floor of the cabinet, expressing my hope to the manager that some spirit would come and tell me whom the rather singular figure on the right of the picture represented. In the course of the séance my daughter came to me, materialised, saying, 'Papa, the figure on the picture is Mrs. Riddle.'

I send you herewith the picture in question, marked 'D.' Mrs. Riddle's home was in Washington, and she had never been at Onset. She had entered spirit life some five years before. Now, although she had been for many years an esteemed friend of mine, both of us being in full sympathy as earnest Spiritualists, and several times since her departure had come and given me proof of her nearness to me, it was difficult for me to recognise the face, it not corresponding to my memory of her.

Having obtained a duplicate of the picture, I mailed it to A. G. Riddle, Esq., a leading lawyer and well known author, in Washington, D.C., with a few lines simply asking if he recognised any face on the picture. Mr. Riddle and his daughters had always been more or less sceptical as to spirit manifestations. After the lapse of ten days, I received a letter from Mrs. Florence R. Bartlett, dated Whitestone, Long Island, which (marked 'E') I now, with her permission, enclose to you. It reads as follows:—

Whitestone, Long Island.

August 31st, 1894.

F. J. LIPPITT, Esq.

DEAR SIR,—Your note accompanying spirit photograph was forwarded to my father, A. G. Riddle, who had been with us but had then gone to Ohio. We shall keep it until he

returns to us next week. The photographs being unsealed we looked at them, and were so startled that we also opened your note for information. Pending my father's return, I write you that we recognise the face to your right as that of our dear mother, Caroline A. Riddle, who left us five years ago. It is very like her last photograph, only fuller and fresher in the outlines. Thank you very much for sending it to us, and if not too much trouble, I should like to know the circumstances attending your sitting for the picture. I am sure father will write you on his return. Thanking you again for your kindness, believe me, very respectfully yours,
(Signed) FLORENCE R. BARTLETT.

I had never before heard of the writer, whose letter showed her to be a daughter of the Mrs. Riddle in question. Let me now state, in passing, that I afterwards received from Mrs. Bartlett six letters on the subject, all showing unabated interest in it; that in one of them she states that her father, on his return from Ohio, fully recognised the face as that of his deceased wife, and that I afterwards met Mrs. Bartlett and her sisters in Washington, who all declared their recognition of their mother's face in the picture, and manifested great interest in the account I gave them of the circumstances under which it appeared.

In answering Mrs. Bartlett's first letter I asked if there was any picture of her mother in existence showing the three-quarter view of her face as appearing on the picture. Her answer was a decided negative, and was accompanied by the last photograph of her taken in life, which was a full face. I received it in the White Mountains, and took it, together with the spirit photograph, to the professional photographer of the place. He was a decided sceptic as to 'spirit photographs,' and assured me that he could make any number of them himself. I submitted both the pictures to his examination. After deliberately examining them with the aid of a magnifying glass, he said: 'All I can say is that the two pictures are of the same person.' I then asked him, if any photographer had in his possession the picture with the full face, would he be able, from it, to give the three-quarter view as seen in the other photograph? His answer was 'Decidedly not.'

I enclose herewith my letter of September 22nd to Mrs. Bartlett (marked 'F'), which, at my request, she afterwards returned to me, and to which is appended the photographer's certificate to the accuracy of what I have above stated.

Three results were obtained by this experiment:—

1. Proof of direct spirit writing made under conditions precluding all possibilities of fraud, or, on the other hand, of thought transference.
2. The identification of the portrait on the picture as being that of Mrs. Riddle by all the members of her family.
3. Proof of my daughter's identity by her recognition of herself as O— D—.

EXPERIMENT II.

The story of this experiment is much sooner told. I report it simply as an instance of direct spirit writing, and an illustration of the ease with which the invisibles can overcome physical difficulties.

On August 25th, 1894, in my lodgings at Onset, I tore off eight sheets from the same tablet I had used in Experiment I, and cut them in halves, thus making sixteen sheets in all. I showed them to Colonel Mallory and Mr. Young, who saw that they were all blank on both sides. In their presence I put them in an envelope which I carefully gummed. I then went to have another séance with Miss May Bangs. As before, it was about 10 o'clock a.m., and, as before, we were alone in the room during the séance; and, also as before, Miss Bangs handed me two slates, between which, by her direction, I myself put the gummed envelope. Then, as before, she put a rubber band round them, and standing up, placed them on the loop I have previously mentioned suspended from the ceiling at about six feet from the floor. She then resumed her seat, not leaving it for some twenty minutes, more or less, when she again stood up, took the slates from the loop, and handed them to me.

Opening the slates I took out the envelope, still gummed. On opening the envelope I found writing on every one of the sixteen sheets, which I send you herewith, marked respectively *a b c d e f g h i k l m n o p q*.

On returning to my lodgings I showed the sheets to Colonel Mallery and Mr. Young, who admitted them to be the same sheets they had seen me put in the envelope, and that 'the whole thing was unaccountable.'

It is worthy of remark that the handwritings were all different. Were they the work of sixteen spirits? Who knows? Again, are the signatures *all* forgeries? Who knows? As for myself, I do not feel quite certain that they are. The writing signed 'Bessie' (paper 'l'), who died in 1859, strongly resembles her handwriting in life. 'Ella Morris' (paper 'c') will recall to my revered friend Alfred Russel Wallace the conclusive proof of her identity given through a medium in Washington when he was in this country. Now, Ella Morris came but a few times after Dr. Wallace's departure and I had rarely thought of her since; and certainly not since the arrival of the Bangs sisters at Onset. That name, therefore, could have not been copied from my own mind. Then from whence did it come? The writing 'Many thanks to you my friend,' signed 'Windom,' (paper 'm') requires a word of explanation. At a prior sitting with Miss Bangs early in August, there came to me a writing between slates signed 'Windom, Secretary of Treasury.' Mr. Windom had recently departed this life; and the writing expressed great anxiety as to how the Government would treat certain financial problems sure to arise (and which *did* arise). From the style of the writing and the earnestness it displayed, I felt satisfied of its authenticity, and immediately sent the slates, accompanied by a statement of the circumstances under which the writing came, to the 'New York Herald,' which promptly published a facsimile of it; and it was to this that his thanks evidently referred.

Finally, as to the signature of 'John Quincy Adams' (paper 'a'). He was President of the United States from 1825 to 1829. When I was a small boy, I was presented to him at the White House; but I have no reason to believe that he ever heard of me before his death. So that it was wildly improbable that he should come and write his name for me through Miss Bangs.

But it is a matter of knowledge with many Spiritualists that parents, after entering spirit life, do not usually lose their interest in the children left behind; that on the contrary, they often visit them in some mode or other; and that this is sometimes the case with grandparents. Now for those who entertain this belief the fact I am about to state will somewhat diminish the *a priori* improbability of the signature being genuine. For many years past one of John Quincy Adams's grandsons has been a warm personal friend of my wife's daughter (and mine from her infancy); the intimacy beginning long before his wife's death, when she was a frequent and welcome guest of the family, and continued to the present time.

But leaving all this aside, I have compared the signature with John Quincy Adams's signature to an autograph letter of his on file in the Congressional Library, which, with Mr. Spofford's kind permission, I have just had photographed, together with the writing in question. I send you herewith the photograph (marked 'C'). An examination will show, I think, a *general* resemblance in the handwriting, with two or three slight discrepancies, the most important of which are the A's in the autograph and in the signature in question. Now the autograph was written in 1821, in ink, with a broad nibbed pen, while the writing now in question is written in pencil; but after seventy-three years would there not probably be a slight difference between his former and his latter signature? Nay, would it not be deemed marvellous if there were none?

On the other hand, if the spirit writer, for the purpose of deception, had access to the signature of 1821 (which is not impossible, so little do we know of the means of intelligence on the other side), would he not have made a perfect *facsimile* of it in carrying out his design?

I trust that, on the whole, these experiments will be deemed to have some value, for it is only by a great

accumulation of testimonies that the genuineness of spirit phenomena can be established.

FRANCIS J. LIPPITT.

Washington, D.C., October 11th, 1898.

[All the papers, &c., referred to by General Lippitt are lying at the office of 'LIGHT,' and may be inspected by any friends who may wish to see them.—Ed. 'LIGHT.']

BLACK MAGIC: ITS FACTS AND FICTIONS.*

The facts of Modern Spiritualism may be said to create a certain presumption in favour of the old histories of magical art, which art, taken in its practical aspect, relates, in the main, to a method of communicating with spirits, according to a prescribed mode. The conditions of such communication vary with times and places, but have always general features of resemblance. Whatever real results may have proceeded from it, and assuming even that the will of the operator, fortified and exalted by ceremonies, perfumes, and incantations, did exercise a certain control over some sorts of spirits, it is not less sure that the practice is grounded invariably on a theory more or less repugnant to modern reason. The doctrine of an inherent virtue in certain words and signs to which ceremonial magic is by its nature committed, will occur to most of us as offending in this way. We observe here one important difference between the method adopted in the *séance-room* and that of the magical oratory. If there be any way in nature for communicating with unseen intelligences, that adopted by Spiritualists seems to be Nature's own. If there be one which, possible or not, does violence to the sanity of Nature, it is that of magic, as it is given in so-called rituals and grimoires. As in procedure, so in the results recorded, the distinction between Spiritualism and magic is all in favour of the former. The purpose of the one is to establish a bond of union between the two great families of humanity, that which has been gathered into the house of the Father, and that which is still on the way. The purpose of this other has no such human interest to justify it. It makes no real claim to enter into communion with the departed, for even what is termed necromancy seems to deal only with the ghost, shade, or semblance of humanity, and not with the real man. As a rule, magic, *ex hypothesi*, is occupied with non human entities, of which there are many kinds recognised in the 'hierarchy,' and, in spite of certain claims, we discern nothing approaching the justification which gives its warrant to Modern Spiritualism. Finally, the most unprogressed visitants to the *séance-room* are human, are still our brethren, and their faults bear our own likeness; but magic, still *ex hypothesi*, deals with virtually unknown beings, is always anticipating danger from the experiment, always on its guard against it, and by the common evidence of its entire literature seems to have no certain, or at least only some conventional and arbitrary, way of distinguishing between good and evil. Add to this that a very large branch of magic is dedicated to deliberate communication with evil spirits, and this brings us round to the work on Black Magic and on Pacts which has given occasion to these informal remarks, and in which much of their warrant will be found.

It may be difficult to say whether Mr. A. E. Waite has made his most important contribution to the study of occult literature in this his latest book, but it is at least the most elaborate in treatment along its own lines, as it is also the most sumptuous in appearance. By its somewhat sensational title a correct idea of the subject is scarcely afforded. Mr. Waite, as it is needless to say, does not intend to provide a course of specific instruction in the practice of diabolism. What he does give us is a very close and exhaustive study of the printed literature of 'theurgic ceremonial,' as it is called in technical phraseology, with sidelights from rare documents in the British Museum and elsewhere. The result is, in the main, historical, critical, and bibliographical, as regards its first part.

In the second part Mr. Waite collates, digests, and furnishes in a homogeneous form, nearly all the known varieties

* 'The Book of Black Magic and of Pacts, Including the Rites and Myteries of Goetic Theurgy, Sorcery, and Infernal Necromancy.' By Arthur Edward Waite. With about 200 illustrations. Crown 4to. London: Geo. Redway, 1898. Price 42s.

of goetic rituals and grimoires. Here, again, it is unnecessary to say that he does not design to facilitate the practical application of such processes, nor does he, indeed, come before us as an advocate of the efficacy of the ceremonials, though he writes from the occult standpoint. To cite his own words, 'the chief purpose of the present investigation is to place within reach of those persons who are "transcendentally inclined," the fullest evidence of the vanity of ceremonial magic, as it is found in books.' We are therefore dealing neither with a revised and enlarged grimoire, nor with a mere compilation, but with a learned inquiry which has an interest outside that of the bibliophile. Mr. Waite's own position is that true magical procedure, the existence and validity of which, where properly approached and understood, he cannot well challenge, as a student of 'the occult,' is the 'secret' of the esoteric fraternities, and he carefully classifies and distinguishes the elements, true and false, which have entered into the ostensible literature of the subject.

It is difficult in a brief space to give a summary of the results of the inquiry, and much of it, of course, lies outside the interests of practical Spiritualism. We may cite, however, a few of the points which he establishes. So far as regards the literature, he entirely dissolves the time-honoured distinction between black and white magic. All extant rituals, he tells us, are 'tainted with black magic in the same way that every idle word is tainted with the nature of sin. The distinction between white and black magic is the distinction between the idle and the evil word.' The affirmation here quoted from the preface is the subject of a special section in the body of the work, and the evidence in support of it is there given at length. In fact, the removal of this interesting distinction may be regarded as the thesis of the work.

Over and above this, there are, however, many important points of a bibliographical character. Mr. Waite takes in their order nearly all the known rituals and 'grimoires' of magic, under the three heads of transcendental, composite, and goetic, and devotes much research to their literary history, with a view to determine their origin. The most famous of all is, no doubt, that which is known under the name of the 'Key of Solomon.' Some of our readers may remember that this work was edited from several MSS. by Mr. S. M. Mathers, who accepted (a) the Hebrew origin of the ritual, and (b) its ascription to the King of Israel. Mr. Waite, while doing full justice to the pains which were taken by Mr. Mathers in preparing his edition, disposes altogether of these particular views. Another well-known document is that called the 'Enchiridion of Pope Leo,' which was accepted as the work of that Pontiff by no less an authority on occultism than Eliphas Lévi. Here Mr. Waite's experience again enables him to demonstrate the spurious nature of this supposititious collection. The 'Magical Elements,' or 'Heptameron,' which ever since the fifteenth century has been ascribed to the famous astrologer and physician, Petrus de Abano, is also shown to be a late forgery, subsequent and intentionally supplemental to the fourth book of Cornelius Agrippa. On the other hand, the last treatise, which has always been rejected, Mr. Waite seems to regard with indulgence, and is inclined to discredit hostile criticism concerning its claims.

Finally, Mr. Waite admits that his researches deal with a curious but not reassuring page in the history of human vagaries, 'nor has it been,' he adds, 'wholly a pleasing exercise which has thus sought to make it plain once and for all.'

D. Gow.

TO CORRESPONDENTS.

SEVERAL COMMUNICATIONS already in type are, we regret to say, necessarily held over for want of space.

'NEW CHURCHMAN.'—Kindly oblige us with your name and address.

'X.O.'—You will see that the subject on which you write has not escaped attention.

WE earnestly advocate more and more an affirmative constructive policy. The belligerent spirit is never the highest or most successful spirit. Tirades of abuse hurled against churches and other existing organisations do not raise the tone of professed Spiritualism anywhere, and it frequently happens that people have to go to some church to hear Spiritualism preached in places where there are Spiritualist societies.—W. J. COLVILLE.

FREE-WILL AND NECESSITY.

Mrs. Besant gives the theosophical solution of the Free-will problem in the November 'Theosophical Review.' As she always does, she writes very eloquently and fervently, and she evidently believes that she has found the true solution, and that it lies in a nutshell. We fear that in this, as in some other matters, Mrs. Besant is a little too sanguine.

Her argument briefly stated is this: Our feelings tell us that we have liberty of choice, but reason shows us that we are compelled to choose certain things by our desires, against which our will struggles in vain. Will and desire, therefore, are different things. Desire belongs to the lower nature; will to the higher. Desire is engendered by, and deals with, the things of this world; but will is the attribute of Deity. Every man has in him a spark of Deity, and consequently possesses a spark of that attribute of Deity. The chief characteristic of will is 'spontaneity,' while the chief characteristic of desire is that it compels us to act against our will, or without our will. Desire fetters us; will makes us free. Now, as man develops and progresses, he gradually ceases to be absorbed in material things; and desire, which relates to those things, becomes feebler, and loses its power of coercion; while at the same time, the divine spark in him constantly grows brighter and bigger, and therefore will—'spontaneous,' Godlike will—increases. The end of the process, and the theosophical solution of the problem, being that Desire, the cause of compulsion or Necessity, finally disappears, leaving Will, which is by its very nature 'spontaneous' and free, in undisputed possession of the field.

This decrease of desire and evolution of will may be quite true, but it does not touch the problem of Free-will; in fact, it would almost seem that Mrs. Besant does not quite understand that problem, if she really means to present her thesis as its solution. The crux of the difficulty in regard to Free-will is now seen to lie in the origin of 'motives,' and the whole matter is frequently put into the short statement that we are free to choose how we shall act, but not free to choose the motives which actuate us. We are free to choose as we like, but not free to like as we choose. It is left to us to select the means, but the ends are shaped for us by the very nature of our bodies and minds. Now, it is a somewhat remarkable thing that Mrs. Besant does not employ the word 'motive' at all, nor the word 'purpose,' which has in this case a similar reference. Motive and purpose are inseparable, both from wishes which spring from our animal nature, and from those which come from our higher or spiritual nature; and had Mrs. Besant employed those terms she would have been bound to perceive that the wishes or cravings of our higher natures, which she considers matters of will, furnish us with purposes, just as much as those of our lower natures, which she refers to desire; and that spiritual wishes and cravings are just as much motives, and the actions to which they prompt just as little 'spontaneous,' as in the case of the most earthly of desires.

But if we are not free to select the motives that influence us in 'freely' choosing one thing rather than another, what is it that determines those motives? Necessitarians say that when we ask that question we take the first step on an interminable ladder of cause and effect, at no stage of which within our reach is there the least indication of freedom or of the absence of some pre-existing motive which causes us to choose one kind of thing rather than another. Mrs. Besant apparently thinks that she avoids the necessity of climbing this ladder by asserting that the human will becomes finally of the same nature as the divine will, which she characterises as 'spontaneous,' or unfettered by desires; in other words, not actuated by motives and purposes. Unfortunately, spontaneous action, action not caused by motive or purpose, is precisely what we understand to be the action of an idiot; and it does not seem possible to avoid the conclusion that any being, even a God, who acted without motive or purpose, would necessarily have to be considered idiotic.

The fact is that Mrs. Besant makes a curious mistake at the very beginning; for she confounds will with energy.

Energy, as far as we can judge at present, is 'spontaneous,' and acts without motive or purpose; and she transfers that attribute to will, the very essence of which, in reality, is motive or purpose. Not to will something when one wills, is a contradiction; since to will nothing is not to will at all. This mistake is not unlike saying that the expansion of the steam in the boiler of a locomotive is the engine-driver, and yet that this driver pulls the levers and opens the valves 'spontaneously,' or without motive, since he is perfectly free to do anything. Surely the coining of such phrases as 'directive energy' and 'spontaneous will' neither hides nor excuses the confounding of energy, which is conceivable only as impersonal, with will, which is inconceivable except as the attribute of a personality.

Mrs. Besant, when she makes energy directive, and will spontaneous, simply recurs to the ancient and rather shaky metaphysics that made 'intelligent energy' synonymous with 'divine will,' both of them being theological postulates, hypotheses put forward by priest-philosophers in order to explain the inexplicable. But even if those things exist, and are one, that fact does not save the theosophical Deity from the necessity of acting with a purpose, or from a motive of some kind—the triumph of the Theosophical Society, the establishment of the Brotherhood of Man, the evolution of all Nature, or some other controlling purpose that would be 'adequate' to account for his action, and thus save him from any impious suspicion of idioey that Mrs. Besant's solution of the Free-will problem might unfortunately suggest.

THE BLIND SEE.

In his 'Old Diary Leaves,' in the November 'Theosophist,' Colonel Olcott gives an interesting account of how he restored the sight of a blind man by mesmeric treatment:—

Here (at Bhagulpur) I met Babu Baidyanath Bannerji, my blind patient of Calcutta, whose sight I restored, as the reader will probably remember. Well, I found him again blind. His restored sight lasted only six months and then faded out, and the pall of black night again descended upon him. As before, a boy now led him into my presence, and he looked up into my face with that inexpressible touching expression that one finds in the eyes of the sightless ones. I felt very sorry, and not altogether hopeful of being able to do any good. However, I drew him into the room, kept him standing, and began the same course of manipulation that I had employed so successfully two years before. I touched my finger-points to his closed eyes, sometimes those of one hand, sometimes of both; when it was the former it was the right hand that I held to the eyes and the left was laid on the nape of the neck. Then I made passes before the eyes and the brow and, finally, breathed gently on the eyeballs through a glass tube. All the while, of course, I was willing with my whole strength that the sight should be restored. Thus keeping on for a half hour, I was at last rejoiced to hear him ask: 'Is that a table behind you?' It was, and thenceforward and by degrees the blessed light came back into his darkened orbs, until he could at last distinguish every object in the room. Ah, if you could have seen the heavenly smile that spread over his features then! You would have stood there, as I did, amazed at the discovery that you had this sort of divine gift of healing, and that it needed but a few passes of your fingers and a few breathings over a blind man's eyes to draw him out of midnight gloom into the sunlight of sight, with the whole panorama of surrounding objects opened before him.

This case of Baidyanath teaches a great scientific fact, viz., that blindness, when due to suspended nerve action, may be removed by mesmeric treatment, provided that the right conditions as to mesmeriser and patient are given; that the sight, thus restored, may fade out after a time, when, presumably, the nerve-stimulus has subsided for lack of renewal; that, even after an interval of two years, the sight may be again restored, and after even a very brief treatment. The reader will recollect that when Badrinath (or Baidyanath) Babu was first treated by me at Calcutta and elsewhere, after ten treatments he was able to read fine

print with one eye and see a bed of flowers at some distance with the other. On this second occasion, two years later, I made it possible for him, after a bare half-hour's treatment, to read the smallest type in a newspaper and, of course, to distinguish every object within the range of ordinary vision. It is true—as I learned subsequently—that his sight failed him a second time, but only after twice the number of months that it had before. This made me believe that if I could have had the patient under constant treatment for, say, six months, the optic nerves would have been restored to normal function, and the cure completed. The lesson to professional healers is that they should never despair if there should be a relapse after a first success.

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.

Transmigration and Evolution.

STR.—Mr. Scouller invites attention to certain arguments in favour of the doctrine of reincarnation, and although many may think with St. Augustine of old that it is not given to 'mortal man' to know the truth, yet it may possibly be the duty of 'mortal man' to try and find out. At all events, it must be his duty to carefully examine the evidence brought forward by those who at least think they know, either *pro* or *con*. Mr. Scouller says, and very truly, that 'the origin of the human soul has been much debated from the time of the early Christian Fathers,' and then proceeds to express his disbelief in some theories and his confidence in others. Mr. Scouller remarks that he does not know if the opponents of reincarnation have any definite theory as to the origin of the human soul, but that 'if they adopt the theory that the soul originates with the body, then the conclusion is irresistible that it must also perish with the body.' Mr. Scouller knows that the latter does not happen, however, and continues, 'hence, we have presumptive evidence that it must have had a prior existence.' This is one of Mr. Scouller's reasons for believing in reincarnation, but is it of much moment, for are we not all agreed that there is but one source of life—the Everlasting Father? That the entire universe throbs with life! That there is no death! That what has been ignorantly termed death is but a change of form? That it is the particular environment which dies—or changes—and not the life itself! That it is the environment which determines the life manifestation? That all individualised life, as springing from one eternal source, may be said to have had a pre-existence?

Parents undoubtedly transmit life to their children, but Mr. Scouller says the idea that they transmit the souls also 'is untenable.' He does not tell us why, unfortunately, and he may be right; but can anyone, and of ascertained knowledge, sharply define the difference between life, soul, spirit? Presently Mr. Scouller informs us that we 'must look upon the world as a living, sentient being, of whom man is the highest product, of whom, in fact, humanity may be regarded as the soul.'

This almost suggests the transmission of soul from father to son.

One word in defence of Darwin. Mr. Scouller quarrels with his use of the word 'descent,' and pronounces his doctrine to be 'radically wrong.' Does Mr. Scouller suppose that Darwin conceived man to be an inferior creature to the ape? His remarks lean to that conclusion. Do we not speak of our descendants without attaching any thought of inferiority? Ascent and descent are, in this connection interchangeable terms.

And now, as to the school question and its bearing on reincarnation. A wise father will certainly keep his son at school as long as he thinks it desirable; but not at the same school, and not in the same country very often, knowing the advantage to be derived from sojourning in a strange land. The change from earth life to spirit life may surely be regarded as accomplishing something in this direction, and even as doing more (possibly) for the soul than a repetition of the earth life, since it appears that all recollection of

previous incarnations is as a rule blotted out, and the individual has no remembrance of past follies or mistakes to profit by.

Lastly. 'If Jesus did not teach the doctrine of the pre-existence of the soul, what did He mean when He said to the people: "Before Abraham was, I am"?' Well, can we be quite sure that this somewhat ungrammatical phrase ever fell from His lips! I cannot; and even if uttered, it may have had some other significance. Jesus may have meant that the truths for which He stood, of which He was the embodiment, had existed from all time. 'BIDSTON.'

Immortality—or Not?

STR.—As one who was present at the debate between Mr. Long and Mr. Waldron on 'The Immortality of Man,' reported in your columns, I crave a little space to deal with one point in that discussion.

Mr. Long's opponent got perhaps his most effective weapon against Spiritualism from the armoury of Spiritualism itself. He quoted from Mr. Stainton Moses' 'Spirit Teachings' the statement that by continued persistence in evil the spirit may undergo final and absolute extinction.

I care not who teaches such a doctrine, I think the majority of Spiritualists will be with me when I stigmatise it as immoral, irrational, and unscientific. It is a gross piece of atavism, and has apparently passed into spiritualistic tenets in the same way as, in the past, fragments of old ritual and belief were retained by newer religious systems, as a concession to the converts from the older faith. It is a mere sop to the clerical Cerberus.

Your able correspondent 'Q. V.' has shown that the doctrine is illogical from the standpoint of advanced spiritual science, and the sooner it is expunged from the teachings of Spiritualism the better. It gives the lie to the gospel of immortality for all, and even on the ground of policy is an offence, for it affords occasion to the enemy, as in the debate referred to. D. G.

SOCIETY WORK.

LONDON SPIRITUALIST CONFERENCE.—On Sunday next we shall hold a conference in the Temperance Hall, Whitepost-lane, Manor Park, E. In the morning, weather permitting, an open-air meeting, to commence at 11 a.m.; conference at 3 p.m.—M. CLEGG, Secretary.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—The platform was occupied last Sunday by Miss MacCreddie, who gave a stirring address, full of good advice, followed by sixteen clairvoyant descriptions, fourteen of which were fully recognised. On Sunday next our platform will be occupied by Mr. Davis, Friday, Mr. King, Theosophist.—H.B.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BEOMPTON.—On Sunday morning last the guides of Miss Porter, Mr. Lowenthal, and Mr. Sherwood furnished a very instructive and pleasant evening. Next Sunday, December 4th, at 7 p.m., Mr. Sherwood will lecture on the law of healing, with demonstration; psychometry by Miss Findlay; music. Silver collection.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD (end of the passage).—At the Sunday morning meeting the subject considered was 'Premature Burial.' In the evening, Mr. Jones presiding, 'Faith and Imagination' was dealt with by various speakers. Helpful clairvoyance was given by Mrs. Jones. On Sunday next, at 11.30 a.m. and 7 p.m. Tuesday, at 8 p.m. Wednesday, at 8 p.m., members' circle.—T. B.

BRISTOL, 24, UPPER MAUDLIN-STREET.—The meetings held on Thursdays and Sundays continue to attract good audiences. Last Sunday we had an excellent address from Mr. Oaten, *senr.* Next Sunday, at 11 a.m. and 6.30 p.m., Mr. Oaten, *junr.*, and Miss Johnson, of Cardiff, will give addresses and clairvoyance, when all interested in our cause are earnestly requested to give their support.—W. WEBBER.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Willis gave a reading from Gerald Massey's lectures on 'The Pre-Christian Sayings ascribed to Jesus Christ.' Mr. Brencley spoke ably on the Lord's Prayer. Next Sunday, at 7 p.m., Mr. Brencley will take for his subject, 'Materialism and Spiritualism, with Life of Charles Bradlaugh.' Thursday, at 8 p.m., circle for members only; medium Mrs. Brencley.—C. D. CATTO.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MAHE-STREET, N.E.—Last Sunday our platform was occupied by Mr. and Mrs. Weedemeyer, both

sincere workers in the cause. The former delivered an earnest address on the subject of Capital Punishment. Mrs. Weedemeyer gave advice on health to several friends and another control described a number of spirit people among the audience, nearly all of whom were recognised. Next Sunday, Mr. J. Adams and Miss Pierpoint.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our Sunday morning circle was well attended. At our evening meeting, which was crowded before the hour announced for commencement, Mr. Long spoke on 'Dr. Coit and Common-Sense Telepathy,' and showed the audience that Dr. Stanton Coit, when dealing with telepathy, was speaking on a subject concerning which he had yet much to learn. Next Sunday, at 11 a.m., public circle as usual; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, 'Can a Soul be Damned?'; at 8 p.m., circle for members and associates.—VERAX.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N. (near Alexander Theatre).—On Sunday last, our President, 'Evangel,' gave an excellent address, followed by an experience meeting for members, which proved very helpful. Next Sunday, Mr. Peters, Monday, at 8 p.m., at 51, Bouverie-road, circle for members; medium, J. A. White, Thursday, at 8 p.m., at 59, Barratt's-grove. On Wednesday, the 7th inst., at 7.30 p.m., an entertainment and dance will be given at the above hall; chairman, T. Everitt, Esq. Mrs. Everitt, Mr. and Mrs. Morse, Mr. and Mrs. Vango, Miss MacCreddie, and Mr. J. Robertson (from Glasgow), amongst others, are expected to be present. Tickets, 1s., to be obtained at 37, Kursley-road, or at the Hall.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent delivered an address before a crowded audience at these rooms on Sunday last, taking for her subject, 'Spiritualism: Imposture, Delusion, or Fact.' Miss Vincent reviewed some of the so-called explanations of the phenomena, and with her accustomed ability and completeness showed how lamentably the explanations (!) fail to adequately account for these phenomenal occurrences of the seance room, which plainly evince an outside governing intelligence. During the course of her address the speaker referred to her experiments with the 'Ouija,' and read an interesting communication which she and a friend had received by the Ouija board. At the conclusion of the address, Miss Vincent gave twelve clairvoyant descriptions, the first five of which were immediately recognised and of the remaining seven three were pronounced accurate. The audience showed their hearty appreciation of the able efforts of Miss Rowan Vincent, to whom the Marylebone Association are once again much indebted. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address: 'Spiritualism: Phenomenal, Educational, and Religious.'—L.H.

THE HOLY SHROUD.

The Holy Shroud of Turin is reproduced in two supplements to the Christmas number of 'The Photogram.' The larger supplement is 20in. by 5½in., and is intended for framing. The Holy Shroud has been preserved for centuries in Turin, is now in the Chapel Royal of Turin Cathedral, and is believed to be the veritable shroud in which the body of Christ, after the descent from the cross, was wrapped by Joseph of Arimathea. When solemnly exposed on May 25th last, the shroud was photographed by Signor Secondo Pia, a lawyer of Turin, who was surprised to find the negative show a distinct face and figure, which have been described by the Paris 'Univers' as follows: 'Nothing is more attractive than the countenance, truly divine, striking in its beauty and sweetness, its majesty and love, even in death.' The large reproduction in 'The Photogram' shows the shroud as it appears, with the distinct impress of the front and of the back of the body. The smaller (full-page) reproduction shows the face and front of the body as it would appear on Signor Pia's negative.

NEW PUBLICATIONS.

'Is Spiritualism True?' Being a full report of a debate at Leeds between A. J. Waldron & G. H. Bibbings. Leeds: J. W. Lowrey & Co., 3, Grafton-street. Price 6d.

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