

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Mr. Stead has been doing in America what we wish he would do at home:—submit "Julia's" writing to test inspection. Probably he is gaining confidence. "Julia" has been writing about automatic writing, and seems to draw a distinction between personal conscious minds and "the mind that is about us all, which can think and plan and remember." This brings us very near to a graspable thought of God. Concerning mistakes in automatic writing, she says:—

"When you get mistakes, they are due, first, to the intrusion of your own consciousness; second, to the fact that the unconscious mind was not living the same life exactly as the conscious mind, and may report as fact what is only thought; third, to the intrusion of other influences which may be mischievous and misleading."

It is somewhat confused, but there is useful matter in it. We shall probably have to deepen and refine our conception of spirit-personality.

Business is everywhere very bad in America, and there appears to be nothing to do except to find out why there is nothing to do. Here is a Radical preacher's report:—

What is it that makes times so hard and causes so much discontent among the people?

The manufacturer says it's the fear of free trade; the consumer says it's the tariff; the capitalists say it's the exorbitant demands of labour; the labourers say it's the greed of capital; the farmers say it's the low price of farm products; the silver men say it's Wall-street; Wall-street says it's the silver men; George Gould says it's hostility to corporations; the debtor says it's the creditor; the creditor says it's the debtor; the Republicans say it's the Democrats; the Democrats say it's the Republicans; the Populists say it's these old parties; the Prohibitionists say it's whiskey, and the preachers say it's the devil. What is it?

Now, we think it's ignorance, superstition, greed, and dishonesty.

After all, what a little difference it makes whether we say *London* or *New York*!

"The Light of Truth" (Cincinnati, U.S.) quotes Dr. Paul Carus respecting the late Parliament of Religions held at Chicago. He says:—

"From this date we shall have to begin a new era in the evolution of man's religious life. The religion of the future will be that religion which can rid itself of all narrowness and of the Pharisaism which takes it for granted that its own devotees alone are good and holy, while the virtues of others are but polished vices. There is but one religion, the religion of truth. There is but one piety, it is the love of truth. There is but one morality, it is the earnest desire of leading a life of truth. And the religion of the future can only be the Religion of Truth."

"This," says "The Light of Truth," "is the gospel of Spiritualism." We are quite agreeable.

How Time brings its revenges and revealings! Here, in the "Journal" of the Society for Psychical Research, is an article on "The Character of Mr. D. D. Home." The greater part of it consists of a letter to Mr. Andrew Lang from "an American lady of literary tastes," in which Mr. Home is very impartially dissected, and greatly in Mr. Home's favour. The writer of the article concludes with the strong statement that "neither Home's character nor his abilities, as represented either by friends or by foes, can be held to render it probable that he was a master of ingenious and undiscoverable mechanisms, and a life-long traitor to his dearest friends."

Now that we hear so much of hypnotism—as though it were something very new—it may be worth while to call attention to the following curious passage in Swedenborg's "Spiritual Diary," telling how something very like it is practised on the lower planes of the Unseen:—

I have seen and been instructed as to the state of the hells in general. Phantasies are what rule there, and they appear real to the life, because those who are there are in phantasies and have no other life than that of phantasies; if they had not that they would have none at all, wherefore their phantasies are to them as living realities, perceived with all fulness of sense, as I have learned by multiplied experience, and from having oftentimes conversed with spirits on the subject. They said they knew they were phantasies, to which it was replied that such was the fact, but still they perceived them with perfect sensation, and even with pain and torture; and although they themselves are mere phantasies, yet they cannot otherwise live, as the sum total of their existence is phantasy, inasmuch as they are not in goodness and the truth of faith; for good spirits and angels never perceive such things, inasmuch as they are in truth. The genera of phantasies are very numerous, and the species still more so. Indeed, there are as many hells as there are different kinds of phantasies, and all attended [on the part of their subjects] with living pain, torment, and perception. I have seen how they mutually torment each other in the hells by means of phantasies. One would bind another so tightly with cords that the spirit knew no otherwise than that he was actually bound as to his hands and feet, and was thus cast wherever the other saw fit. They would then turn him into a wild animal, a bear, or something else, and bind him by the neck and head, and even by the teeth, and draw him if he lagged, and that with sensible pain. I have seen also that they would project serpents, and the other party would crush them with his feet, and the gore would be seen flowing thence over the whole place where they stood; in this manner he was compelled to act. By these and such like phantasies one tortures another, and he who inflicts it is sent into similar tortures. The genera and species of phantasies are innumerable according to their hells.

But this vision of the "phantasies" may itself have been a phantasy, having truth behind it, but only symbolical as to picture and form.

It is no great matter to associate with the good and gentle, for this is naturally pleasing to all, and everyone willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.—
THOMAS A KEMPIS.

A GREAT MUSICAL MEDIUM.

Mr. Jesse Francis Shepard has been known for many years as the most extraordinary instance of musical mediumship that the world has ever heard of. The music which comes by his means is not the result of accordion playing—wonderful as that frequently was in the case of D. D. Home—but is of a character which is acknowledged to be utterly unapproachable by the greatest of living artistes. Professional musicians of high standing acknowledge it to be so, and declare it to be incomprehensible, unless Mr. Shepard is an artiste of a higher degree than has yet been known on earth. But Mr. Shepard in his normal condition can neither sing nor play, and has, it is said, steadfastly refused to learn, from a fear that he might, by doing so, lose the gift which he at present possesses. In former times he has given séances at most of the European Courts, and the custom then was for those attending his circles to make a ring around the piano and join hands, so that a complete cordon was formed, through which it would be difficult in the highest degree for anyone to penetrate without being observed, even if it were possible to procure a person within the limits of the globe to play and sing as his fingers and voice are made to perform. The medium seats himself on the piano stool, and, almost immediately after the lights are down or out, begins to play, and then there is music of a character such as human beings very rarely have the opportunity of hearing. Sometimes it is really like a piano, sometimes like a harp, and sometimes it is of a kind which musicians familiar with instrumentation of all sorts cannot describe without using language of a quite perfervid order. When he was recently in Paris, there were amongst his sitters musicians of considerable renown, and M. Bernardin Rahn writes regarding him as follows:—

"In my capacity of Professor of Harmony I was one of the chosen. It would be an impossible task to attempt to give a just account of Mr. Shepard's strange concert. How could I describe the refinement of execution, the beauty of tone which the master drew from a piano, of such lovely character, and of such power! The tones, sometimes soft, sometimes vibrating like the clear chiming of crystal, burst out now and then in explosions of power, as if the elements had broken loose. Then all sounds would appear to melt together in an indescribable whirlwind. It seemed as if the whole keyboard were governed by capable hands. It is astounding, and only a phonograph could reproduce the music. An ordinary professor of harmony cannot describe it, however much it departs from the prescribed rules of art. And all this is carried out in deep darkness, which makes the charm all the more fascinating, and the performance the more inexplicable! As for the singing, it is unique. There is no imitation of it possible. The compass of the voice can have nothing likened to it. A bass of profound depth, full of expression, is first heard. Thereupon it is answered by a soprano which attains the utmost heights with clear and thrilling notes. Brilliant shakes follow the most amazing staccato. We heard a clear tone begin *piano* and swell gradually far beyond the breath limit, finally bursting out like a flame, gradually falling down again by *sacades* and ultimately dying away."

This frank professional musician states that the effects which he heard are quite beyond the reach of our present musical knowledge, and winds up by saying that the matter is to him a mystery, before which he stands abashed, and he adds that the systems which could train such an inspired artiste as Mr. Shepard are not yet invented. The following note from Père Hyacinthe will also be read by many with much interest:—

NEUILLY, November 22nd, 1893.

Thank you, Sir, for the hour of art and worship which you enabled me to enjoy yesterday evening. For myself and for my friends who had the privilege to hear you it will always remain a precious memory. I am of those who know how to prize good and beautiful things, though they may not have any official seal upon them. As a token of my gratitude I tender

you a copy of a little book which I have written, and in which I have put much of my soul. Once more, thanks!

HYACINTHE LOYSON.

Similar strains of praise and confessions of inability to describe the marvellous musical phenomena which are observed in this medium's presence characterise all the reports of his séances that have yet come to hand. Among the great departed masters and artistes who have from time to time assisted and who still assist, may be mentioned Mozart, Beethoven, Meyerbeer, Rossini, Sontag, Persiani, Malibran, Lablache, and Liszt. Prince Adam Wisniewski, in the "*Vesillo Spiritista*," gives the following account of a meeting held in Paris on September 3rd last, at which he was present, and he vouches for the accuracy of the report:—

"After having secured the most complete obscurity we placed ourselves in a circle around the medium, seated before the piano. Hardly were the first chords struck when we saw lights appearing at every corner of the room. The great pianists and composers of all epochs arrived, some to perform, others to hear the music. The first piece played through Shepard was a fantasia of Thalberg's on the air from '*Semiramide*.' This is unpublished, as is all the music which is played by the spirits through Shepard. The second was a Rhapsody for four hands, played by Liszt and Thalberg with astounding fire, a sonority truly grand, and a masterly interpretation. Notwithstanding this extraordinarily complex *technique*, the harmony was admirable, and such as no one present had ever known paralleled even by Liszt himself, whom I personally knew, and in whom passion and delicacy were united. In the circle were musicians who, like me, had heard the greatest pianists in Europe; but we can say that we never heard such truly supernatural execution.

"A globe of light which appeared on the hand of Madame D— announced the arrival of Chopin. He always manifests his presence in this fashion. He executed a fantasia which recalled the duet of Adalgisa and Norma, with the mysterious arpeggios of crystalline and expressive tones which distinguish Chopin. On this occasion his spirit yielded most exquisite melodies with a *pianissimo* of diminished tone, and notes full of despair—a prayer to God for Poland. After him came Georges Sand. As I expressed my pleasure to find this genial soul in our midst she gave three powerful raps on my knee. Madame D— having said that she was jealous of this friendly sign, Georges Sand granted her the same favour. Then Mozart came and played with the agility and lightness of a sylph, with a variety of touch and a melodious style which were the invariable marks of his genius. But the most marvellous incident of the evening was the presentation of the spirit of Berlioz by his two chaperons, Liszt and Thalberg. That was the first time that Berlioz had played through Shepard. He began by saying that the piano was tuned too low for his music (Shepard is also clairvoyant and clairaudient), and he tuned it a tone higher himself. For ten minutes we heard the spirits working with the piano, *which was closed*. At the first sounds we observed that the instrument was about two notes higher. Then Berlioz played sweet, ideal music. It seemed as if we heard the little bells of a country church; as if we saw and heard a marriage procession descending the mountain sides, and entering the edifice; then a music which imitated to perfection the sound of the organ and continued *piano*, *pianissimo*, and *morendo*, as if indicating that the marriage was celebrated, and the procession returning to the mountains. This piece finished, Berlioz, with the aid of several other spirits restored the instrument to its first tuning and began playing on it in its ordinary tone while the lid was still shut. Several spirits came afterwards, speaking each his own language. Now, Shepard is English, and, in addition to French, knows no other tongue. Once in the trance, however, he speaks—or rather the spirits speak through him—in every living language. Thus Goethe has recited pieces in German; a spirit calling itself Isaiah has spoken in Hebrew; Mahomet in Arabic. Spirits have come and translated these speeches, and have promised to help us in our psychical researches, and indicate to us the persons with whom we shall put ourselves in communication. After this séance Mr. Shepard was much exhausted, and had to retire to rest.—(Signed) PRINCE ADAM WISNIEWSKI."

In the earlier sittings other instruments appeared to be moving about the room, and over the heads of those present

while the medium sat at the piano, and it has been said that Sappho herself has harped at these séances. Years ago Professor Kiddle, of New York, took the matter in hand, and had meetings in his own house for nearly a twelve-month, and found that not only was Mr. Shepard a highly gifted musical medium, but also a linguistic one of unusual attainments, as, while in the mesmeric sleep, he delivered addresses in French, German, Latin, Greek, Hebrew, Chaldaic, and Arabic, as well as in English, these addresses dealing with scientific, philosophical, and social subjects. The names of some of his musical controls have already been given, and they are undoubtedly great ones, but they are not greater in musical art than Lord Bacon and Aristotle were in philosophy, and both these distinguished spirits, and many others, are said to have manifested through Mr. Shepard. Indeed, on one occasion Professor Kiddle, in his own house, heard this medium playing, under the control of Mozart, a magnificent *impromptu* symphony, and delivering at the same time, under the influence of Aristotle, a learned philosophical dissertation. Physical phenomena of other kinds were also obtained, and there really seemed to be no limit to the medium's gifts. By and by he, to a certain extent, withdrew, it seems, from public work, and only left his pretty villa at San Diego, in California, to give a séance in a church or to a company of clergymen. He left America, however, four years ago, and has been receiving people in Paris under the auspices of the Duchesse de Pomar (Countess of Caithness). He was the other day in Apeldoorn, in Holland, then in Arnhem, and is now making a tour in the Netherlands. At Apeldoorn Mr. Van Straaten was present, and reports that they had the spirits of Malibran and Lablache. When the latter sang the "Agnus Dei" he was accompanied by Rossini; and Madame Persiani also sang at this séance. The Editor of the "Spiritualistisch Weekblad" says that he heard this finished soprano in Java more than twenty years ago, and perhaps Mr. Van Straaten has confounded her with some other distinguished *prima donna*, as Madame Persiani died in Italy in 1867. At the Arnhem séance there were present a number of clairvoyants who saw and described some of the visitants who controlled the medium. One lady—a Mrs. B.—says that when the last piece was played Mr. Shepard underwent a most extraordinary transformation. He seemed to become an old man, tall, and bent, with long grey hair, and he stooped as if leaning over the whole piano, and played in that fashion.

This exceptionally gifted medium was born in London of Scottish and Irish parents. It is said that he conducts his séances in the following manner: Persons who are animated by hostile sentiments are not admitted, neither are those who are known to lead what are called bad lives. If he violates these conditions his health suffers. He cannot give more than three séances per week.

DR. EDWIN D. BABBITT.

The Spanish journal, "La Irradiacion," gives an interesting account of this American Spiritualist, who was, during his first quarter of a century, an unwearied opponent of the science and philosophy to which he has now devoted his life. His father and grandfather were clergymen, and by his mother's side he is descended from the first Earl of Salisbury. When Judge Edmonds was carrying on his investigations, young Babbitt had some séances with Mrs. Staals, the judge's favourite medium, and these resulted in a multitude of proofs of spiritual communion with the Unseen. Dr. Babbitt is now sixty-five years old, and is the author of several well-known and important scientific works, among which may be mentioned his "Guide to Health" (1874), and "Principles of Light and Colour" (1878). The enterprising publishers of "La Irradiacion" have also brought out an excellent "Almanac" for 1894, which contains a vast amount of useful information in connection with Spiritualism, and they are now issuing in parts the works of Kardec in Spanish.

SPIRITUAL GIFTS AND POWERS.

Whilst I am perpetually assured, by observers, both within and without our ranks, that Spiritualism in its world-wide outpouring, as manifested some forty years ago, is "dying out," the magnetic conditions under which its resistless powers were exercised having "changed," "being dissipated," &c., &c., &c., I am well convinced that the causes which underlie the seeming recession, and lack of evidential force manifested in our present-day spiritual demonstrations, proceed solely from the human side of the movement.

Indifference on the part of the whilom active workers; unworthiness (in many instances) on the part of those who assume to conduct the movement; and pitiful incompetency on the part of those who (also, in many instances) pose before the public as "mediums," or would-be demonstrators of the power, are causes amply sufficient to account for the changed aspect of the truly divine movement which, thirty years ago, was the only demonstrative proof of immortality upon the face of the earth; and is now so feebly and insufficiently evidenced as to afford its antagonists the all too-welcome plea for affirming that Spiritualism is "dying out."

As one of the latest attempts to discredit the spiritual origin of the great outpouring is the baseless assertion that the early investigators were "taken by surprise," "became credulous, gullible, too easily imposed upon," &c., &c.—in a word, were much greater fools than the present-day sapient "Daniels," I beg to offer you a specimen of the methods of the spirits, through one of the earliest of the public workers in Spiritualism, and though the case I herewith cite took place as recently as 1889, I add that I have known Mrs. Ada Foye intimately as a public platform test medium during the past thirty years; also that the example I give is strictly representative of the powers that have controlled her during all those years. Thus, out of the hundreds of thousands of public as well as private tests she has given, she has never been known to make one failure, mistake, or aught that could incur the charge of fraud or error.

When English investigators can enjoy such opportunities of proving the existence of, and communion with, their spirit friends, the woful cry of "dying Spiritualism" may be met with the bold challenge of, "Prove it, if you can!" Mrs. Foye is still as active and as successful as ever before, in her mediumistic work.

The one case I quote is taken from countless similar ones, recorded in the Spiritual Encyclopædia I have prepared, and shall publish, when (if ever in my lifetime) the promises of subscriptions I may receive will reach the expenses of publication.

EMMA H. BRITTEN.

PUBLIC TEST MANIFESTATION THROUGH THE MEDIUMSHIP OF MRS. ADA FOYE, AT CONSERVATORY HALL, BROOKLYN, N.Y.

On the 21st day of May, 1889, Mrs. Ada Foye made her appearance in the City of Brooklyn, for the first time in twenty years. She arrived from Philadelphia at 6 o'clock p.m., and stepped upon the platform before a large audience at 8.

After a few telling tests the following "narration of facts" occurred. The communicating spirit was once a well-known lawyer who lived in St. Mark's-avenue, Brooklyn, whose name was Edward H. Spooner. The gentleman who received the communication is also a lawyer, a member of the Union League, and whose name is Herbert S. Ogden, residing at No. 1250, Pacific-street, Brooklyn.

The report of this wonderful séance has been copied into nearly all of the leading Spiritualistic journals and magazines in the world. It was republished in the "Unseen Universe," a magazine in Manchester, England, edited by the well-known public speaker, Mrs. Emma Hardinge-Britten. In a foot-note the Editor commented thus:—

"It is only proper to state that Judge Cross the eminent and well known legal gentleman and spiritualist, of New York,

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This exceptionally gifted medium was born in London of Scottish and Irish parents. It is said that he conducts his séances in the following manner: Persons who are animated by hostile sentiments are not admitted, neither are those who are known to lead what are called bad lives. If he violates these conditions his health suffers. He cannot give more than three séances per week.

DR. EDWIN D. BABBITT.

The Spanish journal, "La Irradiacion," gives an interesting account of this American Spiritualist, who was, during his first quarter of a century, an unwearied opponent of the science and philosophy to which he has now devoted his life. His father and grandfather were clergymen, and by his mother's side he is descended from the first Earl of Salisbury. When Judge Edmonds was carrying on his investigations, young Babbitt had some séances with Mrs. Staals, the judge's favourite medium, and these resulted in a multitude of proofs of spiritual communion with the Unseen. Dr. Babbitt is now sixty-five years old, and is the author of several well-known and important scientific works, among which may be mentioned his "Guide to Health" (1874), and "Principles of Light and Colour" (1878). The enterprising publishers of "La Irradiacion" have also brought out an excellent "Almanac" for 1894, which contains a vast amount of useful information in connection with Spiritualism, and they are now issuing in parts the works of Kardec in Spanish.

SPIRITUAL GIFTS AND POWERS.

Whilst I am perpetually assured, by observers, both within and without our ranks, that Spiritualism in its world-wide outpouring, as manifested some forty years ago, is "dying out," the magnetic conditions under which its resistless powers were exercised having "changed," "being dissipated," &c., &c., &c., I am well convinced that the causes which underlie the seeming recession, and lack of evidential force manifested in our present-day spiritual demonstrations, proceed solely from the human side of the movement.

Indifference on the part of the whilom active workers; unworthiness (in many instances) on the part of those who assume to conduct the movement; and pitiful incompetency on the part of those who (also, in many instances) pose before the public as "mediums," or would-be demonstrators of the power, are causes amply sufficient to account for the changed aspect of the truly divine movement which, thirty years ago, was the only demonstrative proof of immortality upon the face of the earth; and is now so feebly and insufficiently evidenced as to afford its antagonists the all too-welcome plea for affirming that Spiritualism is "dying out."

As one of the latest attempts to discredit the spiritual origin of the great outpouring is the baseless assertion that the early investigators were "taken by surprise," "became credulous, gullible, too easily imposed upon," &c., &c.—in a word, were much greater fools than the present-day sapient "Daniels," I beg to offer you a specimen of the methods of the spirits, through one of the earliest of the public workers in Spiritualism, and though the case I here-with cite took place as recently as 1889, I add that I have known Mrs. Ada Foye intimately as a public platform test medium during the past thirty years; also that the example I give is strictly representative of the powers that have controlled her during all those years. Thus, out of the hundreds of thousands of public as well as private tests she has given, she has never been known to make one failure, mistake, or aught that could incur the charge of fraud or error.

When English investigators can enjoy such opportunities of proving the existence of, and communion with, their spirit friends, the woful cry of "dying Spiritualism" may be met with the bold challenge of, "Prove it, if you can!" Mrs. Foye is still as active and as successful as ever before, in her mediumistic work.

The one case I quote is taken from countless similar ones, recorded in the Spiritual Encyclopædia I have prepared, and shall publish, when (if ever in my lifetime) the promises of subscriptions I may receive will reach the expenses of publication.

EMMA H. BRITTEN.

PUBLIC TEST MANIFESTATION THROUGH THE MEDIUMSHIP OF MRS. ADA FOYE, AT CONSERVATORY HALL, BROOKLYN, N. Y.

On the 21st day of May, 1889, Mrs. Ada Foye made her appearance in the City of Brooklyn, for the first time in twenty years. She arrived from Philadelphia at 6 o'clock p.m., and stepped upon the platform before a large audience at 8.

After a few telling tests the following "narration of facts" occurred. The communicating spirit was once a well-known lawyer who lived in St. Mark's-avenue, Brooklyn, whose name was Edward H. Spooner. The gentleman who received the communication is also a lawyer, a member of the Union League, and whose name is Herbert S. Ogden, residing at No. 1250, Pacific-street, Brooklyn.

The report of this wonderful séance has been copied into nearly all of the leading Spiritualistic journals and magazines in the world. It was republished in the "Unseen Universe," a magazine in Manchester, England, edited by the well-known public speaker, Mrs. Emma Hardinge-Britten. In a foot-note the Editor commented thus:—

"It is only proper to state that Judge Cross the eminent and well known legal gentleman and spiritualist, of New York,

the person for whom this statement was written, added also his own unqualified endorsement of the truth of the statement, and of the high and honourable character of the writer."

TO JUDGE NELSON CROSS.

No. 71, Broadway, N.Y., May 27th, 1888.

DEAR SIR,—At your request I write out what to me was a remarkable occurrence, and concerning which there cannot enter the element of uncertainty. To understand the matter thoroughly I will give a short introduction. You know that I am a lawyer in active practice in this city, and a disbeliever in all spiritual phenomena. A number of years ago I formed the acquaintance of a lawyer who occupied an adjoining office, a man much older than I, and between us sprang up a very close friendship. He was a cool, shrewd man: a disbeliever in all systems of religions, carrying his disbelief to the extent of denying the immortality of the soul and the existence of a God. He was truthful, honest, and lived and died without a blemish on his name. We were accustomed to argue on all subjects of current interest, and frequently would attempt the solution of problems in the realms of mental science. On one question, the immortality of the soul, we radically differed, and many an argument we had thereon, till one day we made the following agreement which was known but to him and me, viz., That the one who should first die should inform the survivor of the fact whether he was living after what we called death. My friend died about a year ago, and having the agreement in mind, I attended one or two Spiritualistic meetings as an experiment, and not with the slightest idea of receiving any communication. On Tuesday, May 21st, 1889, I received an invitation from a client to attend a meeting, and out of curiosity I accepted. We arrived late; the hall was crowded and brilliantly lighted; we took our seats at the rear, well to one side and almost screened from observation. After the lecture the speaker, whom I never saw or heard of before, invited those who wished to communicate with some departed friend to write the name on a slip of paper, fold it securely, so as to hide the name, and put it in the hat which would be passed around, I did so; wrote my friend's name on a slip I tore from a blank check, placed it in the hat, with, I suppose, a hundred others, and saw the hat placed upon the table. At this time the only sentiment that moved me was a kind of scornful curiosity, a pity for what I considered sentiment "run mad" and a sort of impression that the audience were about to be cleverly humbugged. After perhaps half an hour had passed and a dozen, more or less, communications had been received, which, to my mind, were very unsatisfactory—because, either through the thoughtlessness of the parties sending or receiving the messages, there seemed to me to be an unlimited opportunity for fraud or non-identification—the medium took up the slip unopened that I had sent up. Suddenly she stopped, hesitated, and without opening the slip said: "There is a spirit here, Spooner by name, who says that he has come to communicate with one who has long been anxious to see him." I then rose, and said, "Madame, I think that must be for me. Will you ask the gentleman for his Christian name?" She answered, "Edward." The unopened slip meanwhile was delivered to a stranger in the audience. I will now go on and give you the colloquy. Mind you, I was not in the slightest degree nervous; I was as cool and sceptical as when cross-examining a witness on the stand; and in fact, for the time being my professional instincts got the better of me, and I framed my questions accordingly. I now take up the questions. I spoke to him by name, as I would to a witness.

Q.—What was the middle letter of your name? A.—H.

Q.—What was your business in life? A.—Lawyer.

Q.—What city did you practise in? A.—New York.

Q.—On what street when I first knew you? A.—Broadway.

Q.—What number? A.—73.

Said I: "You are wrong." The medium hesitated a second, appeared to reflect, then replied: "The spirit says that he is right and you are wrong; you were in 71; he was in 73." This was true, but I had forgotten the fact; it was all one building and he was on the opposite side of the hall in No. 73, while I was in No. 71.

Q.—Where did you die? Plainfield, N. J.

Q.—Did you have a corporation for a client on Chambers-street? A.—Yes.

Q.—Name it? A.—American news company.

Q.—What kind of a suit did you have for them, in which I helped you? A.—A libel suit.

Q.—What was the result of the trial? A.—Appealed.

Q.—To what court? A.—Superior court.

Q.—What result? A.—Judgment reversed.

Q.—What was then done? A.—Appealed to Court of Appeal.

Q.—Give plaintiff's name. A.—Marie Prescott.

Q.—What was your belief when you died? A.—I believed in none of the systems of religion. I disbelieved in the immortality of the soul.

Q.—How did you come to attend here to-night? A.—I came to redeem the agreement you and I made that the one who first died should inform the survivor if he still lived.

I confess at this point I was startled. I felt that either my mind was an open book to the medium, or else I had called up "the devil." I said:—

Q.—What are you doing now? A.—I am studying, learning, teaching, and sometimes I assist you.

This was all. I knew no one there except the gentleman who attended with me, and he was as great a sceptic as I was. I was fully forty feet away from the medium, and between her and myself there must have been fully three hundred persons. As I said before, I never saw her, and never told anyone of the agreement, save the gentleman who was with me, and to him only on that night on our way thither. I have no theory on which to account for it, and leave to wiser heads than mine the solution of this incident.—Yours very sincerely, HERBERT S. OGDEN.

SAINTS AND MEDIUMS.

By C. A. PARRY, B. A.

VIII.—ST. FRANCESCA OF ROME.—(Continued.)

About 1414, Francesca, after some four years of her temporary widowhood and comparative solitude, completely broke down under the hardships both external and self-imposed, which she had borne so uncomplainingly. She passed through a dangerous illness, but, "after several months' prolonged sufferings, her health was completely restored. It was at this period that she had the awful and detailed visions of hell which have remained on record, and in which many salutary lessons are conveyed. She was rapt in spirit and carried through the realms of woe. What was once chosen as a theme for the highest poetic effort of man—a journey 'through the dolent city, among the lost people'—was given to the saint in mystic trance to accomplish. An angel led her through these terrific scenes; and an intuitive perception was given to her of the various sufferings of the condemned souls. So deep was the impression this tremendous vision left on Francesca's soul, that never while she lived could she speak of it without tears and trembling; and she would often emphatically warn those who, trusting too implicitly to God's mercy, forgot in their reckless security the terrors of His Justice." Some of the scenes of this trance-revelation were afterwards depicted in fresco in the convent of Tor di Specchi, which she founded.

The political circumstances of Italy now made possible a cessation of the destructive civil broils. The chief disturber, the tyrannical Ladislas of Naples, died near Perugia on August 5th, 1414, while marching on Bologna, to oppose the forces of the league which Pope John XXIII. and Sigismund, King of the Romans, had formed to deliver Italy from his intolerable yoke. The Pope, free from this source of anxiety, betook himself to Constance, where was to meet the great Council convoked by the Emperor Sigismund, which was eventually the means of annulling his election, and ending the great schism of the West by placing in the papal chair the illustrious Otto Colonna, under the title of Martin V.

With the pacification of Italy the sufferings of the Ponziani were at an end. They were recalled from banishment and their property restored. Lorenzo came back, broken in health, with his son Baptista, now their only child. Francesca gently consoled him, telling him how she had been visited by their lost Evangelista, and how one of his angelic companions was constantly by her side. "Taught by adversity, more than ever influenced by his admirable wife, Lorenzo henceforward adopted a more thoroughly Christian mode of life than hitherto; and, not content with praising her virtues, sought to imitate them." He withdrew more and more from publicity, refused the honourable posts a friendly Government pressed on him, and devoted himself almost entirely to the inner life.

One objective result of her intercourse with her angelic guide, which seems greatly to have impressed her contemporaries and

contributed much to her reputation for sanctity, was her faculty of thought-reading. "Her gift of reading thoughts, which had increased ever since the archangel had become her companion, enabled her in some instances to bring about conversions, several of which are related at length by her biographers. Among them was that of a young woman who lay dangerously ill in a hospital of the city. Francesca was attending the death-bed of a young man, when a piercing cry from an adjoining ward reached her ears. She hastened to the spot, and found a young woman stretched on one of the narrow beds and dying in all the agonies of despair. No sooner had she looked on the poor creature than her history was supernaturally revealed to her. She had some time before had an illegitimate child, and had destroyed it. The consciousness of this crime was driving her to despair, and she had not the courage to confess it." Francesca spoke to her in terms which showed she knew the cause of her anguish, and pressed her to seek relief in a complete and sincere confession. The sufferer resisted for a long time; but at last yielded to the saint's urgent pleadings, and shortly after, soothed and calmed, breathed her last in Francesca's arms.

Another instance is given as follows: "Among the saint's relatives was one Giovanni Antonio Lorenzi, a young man of extremely violent temper. Having been, as he considered, insulted by another Roman noble, he vowed he would have him assassinated. Francesca's angel revealed to him his criminal design, as yet confined to his own breast. She instantly sent for the object of his enmity and charged him, as he valued his life, not to leave his house for a certain number of days; and, without telling him the reason, obtained his promise. In the interval she disclosed to Lorenzi her knowledge of his project, and induced him to abandon all idea of revenge."

"Cecca Clarelli, also a relative of the Ponziani, is delivered of a little girl in apparently such good health that no one thinks of baptising her immediately; a grand ceremony for the purpose is preparing in a neighbouring church, to take place the following day; but in the middle of the night, Francesca arrives, and entreats that the child may be instantly baptised. The parents and the priest object, but the saint is urgent; she will take no denial; her request is reluctantly complied with, and no sooner has the sacrament been conferred than the infant expires."

"Another miracle was attested by Vanozza, who witnessed its occurrence. Francesca devoted all her leisure moments to prayer, but never allowed her delight in spiritual exercises to interfere with her duty as a wife. Her attention to Lorenzo's slightest wants and wishes was unceasing; she never complained of any amount of interruption or trouble his claims on her time might occasion. One day, as she was reciting in her room the Office of the Virgin, he sent for her. She performed the trifling service he required, then returned to her prayers. Four times, for the most insignificant purposes, she was sent for; each time, with unwearied good humour, she complied, and resumed her devotions without annoyance. On returning the last time this occurred, great was her astonishment at finding the antiphon she had four times left unfinished written in letters of gold. Vanozza witnessed the miracle; and the archangel whispered to Francesca: 'Thus the Lord rewards obedience.'

"As to mental prayer, we are told, her whole life was one continued orison; ever in communion with God, she never lost the sense of His presence. From this time (she was now thirty-two) her life grew more and more supernatural. The mystical wonders that have been manifested in so many saints were displayed in her in an eminent degree. When she approached the tribunal of penance, but, above all, in going to Communion, her body sometimes emitted a fragrant odour and a halo surrounded her head. Often and often, after receiving the consecrated bread, she fell into a long ecstasy, and for hours remained motionless and rapt in silent contemplation, unable to move from the spot save at the command of her director; the virtue of obedience overcoming even the mystic insensibility to all outward objects. Her intimate intercourse with Heaven during those moments, the prophecies she uttered, the manner in which distant and future occurrences were made manifest to her spiritual perceptions, testified to the supernatural nature of these ecstasies."

She received, too, the "crowning glory" of stigmatisation; though it was not complete in her, as it is said to have been in Francis of Assisi and others before and after him. "An intimate union established itself between her and the objects of her incessant contemplation. When she meditated on the glorious mysteries, on the triumphs of Mary, or the bliss of the angelic

spirits, an intense joy beamed in her face and pervaded her whole person. When she mused on the Passion of our Lord or the sorrows of his mother, her whole expression was changed and bore the impress of unutterable woe: and even by physical pains she partook in a measure of the sufferings of her God. The various torments of the Passion were rehearsed, as it were, in her body; and ere long a wound in her side manifested one of the most astonishing but indubitably established instances of the real though mystical share which some of the saints have had in the life-giving agonies of the Lord. None but Vanozza, who used to dress that touching and awful wound, and her confessor, Don Antonio, knew of this extraordinary token of union between the Crucified Redeemer and his favoured servant. She suffered intense pain while it lasted; but it was a joyful suffering; love made it precious to her. The relief was as miraculous as the infliction. In a vision she saw herself transported into the cave at Bethlehem and the presence of the infant Jesus and his Mother. With a sweet smile, the Virgin bade Francesca discover the wound which love had made; then she washed her side with water that flowed from the rock and dismissed her. When her ecstasy was over she found the wound was perfectly healed."

Soon after this, Francesca's dearest and most faithful friend, Vanozza, was taken from her. Her end was foretold to the saint in a vision, and she was able to follow her just beyond the verge of this world; for this fervent soul "was carried up to Heaven in a form visible to the eyes of her friend; a pure flame, enveloped in a light, transparent cloud, was the symbol of that gentle spirit's flight into its kindred skies." No "symbol" this, but the thing itself, a physical reality, as A. J. Davis and many another seer have testified.

"On the day of the funeral, Francesca knelt beside the coffin and, in the sight of the crowd, she was rapt in ecstasy. They saw her body lifted from the ground and a seraphic expression in her uplifted face. They heard her murmur several times, with indescribable emphasis the words '*Quando? quando?*' When all was over, she still remained immovable; it seemed as if her soul had risen on the wing of prayer, and followed Vanozza's spirit into the realms of bliss. At last, her confessor ordered her to rise and go attend the sick. She instantly complied and walked to the hospital she had founded, apparently unconscious of everything about her, and only roused from her trance by the habit of obedience, which, in or out of ecstasy, never forsook her."

"From that day, her visions grew more frequent and astonishing. She seemed to live in heaven; and during those hours of mystic intercourse with saints and angels, to obtain supernatural light that guided her in the foundation of her new congregation" (the convent of the Oblates of Tor di Specchi). The Virgin revealed to her that St. Paul, St. Benedict, and St. Mary Magdalene were to be its protectors; and Don Mattiotti, her director, Fra Bartolommeo Biondi, of the Order of St. Francis, and Don Ippolito, of the Olivetan obedience, her mortal co-operators, while to the first named a special message was sent. "Wonderful sights were given her to see in those long ecstasies; sometimes a speechless contemplation held all her faculties in abeyance; at others, in burning words, she described what passed before her mental sight. At times she almost wore the semblance of death; while often she moved about and performed actions in connection with the subjects of her visions. In the churches she frequented—in Santa Croce di Gerusalemme, in Santa Maria in Trastevere, in the chapel of the Angels in Santa Cecilia, in her own oratory—she is favoured with celestial visitants. The various ecclesiastical feasts bring analogous revelations: she spends her time in the cave of Bethlehem and the house of Nazareth, on the mountains where Jesus was wont to pray, and in the scenes of his transfiguration agony and death. She adores with the shepherds and the wise men; listens to his voice with the disciples and the multitude, suffers with the Mother of Sorrows and weeps with Magdalene at the foot of the Cross. The beauties of the world to come, the lovely pastures, the fresh waters, the bright flowers, the precious stones which typify its glories, are spread before her. Deeper revelations are vouchsafed, wonderful secrets disclosed under expressive symbols, and St. Paul is her guide through those regions to which he too was ravished in spirit while on earth. One day that she was in ecstasy, a voice of uncommon sweetness addressed to her these words: 'Thy path is strewn with thorns, Francesca, and many an obstacle will stand in thy way ere thy little flock can be gathered in one abode. But remember that hail does not always follow thunder, and that the brightest sunshine often breaks through the darkest clouds.'

OFFICE OF "LIGHT,"
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NOTICE TO SUBSCRIBERS.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London and all Booksellers.

Light:

SATURDAY, FEBRUARY 24th, 1894.

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

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

AN INSTRUCTIVE PSYCHICAL RESEARCHER.

Perhaps the funniest document ever written on occult subjects is a letter by Mr. Thomas Barkworth, occupying over six closely-printed pages of the February number of the "Journal" of the Society for Psychical Research. We say "funniest" advisedly. Mr. Barkworth is actually a member of the Literary Committee of this learned society, also a member of its Committee on Hypnotic Phenomena, also a member of its Council; and yet here he is, engaged in successfully setting up the greatest number of deterring bogies on the least number of shelves. In fact, his little shelves are crammed with bogies. You can hardly steer a sunbeam through them.

Let us glance at a few; first, however, noting that the exciting cause of this letter is the insertion, in the "Proceedings" of the Society for Psychical Research, of the "Experiences of Mr. Stainton Moses," which, says Mr. Barkworth, have "avowedly for their object the confirmation of Spiritism and nothing else." Hence Mr. Barkworth's counterblast—and bogies.

He calls upon us "to reject from consideration such of the statements themselves as can be shown to be contrary to the first principles of human reason"—a blessed phrase! "First principles of human reason"! Who would dare to question them? Will Mr. Barkworth kindly run over a few of them? Certainly. Here are three, which are also "axiomatic laws of nature and of thought"—another blessed phrase:—*The less cannot contain the greater: Two bodies cannot occupy the same space at the same time: Matter cannot pass through matter.* Here are his "first principles of human reason," "axiomatic laws of nature and thought," and (another blessed phrase) "immutable and impregnable laws."

But every one of these three immutables and impregnable is steeped in popular delusion, and saturated with misapprehension. What is "less"? What do you mean by "space"? What is "matter"? A lady's satchel is less than a lane full of London fog, but the lane full of London fog could be compressed into a tube that might be put into the satchel. A block of "solid" stone which seems to occupy two square feet of space could itself be occupied by a jug of water, without conjuring. And lastly, as a matter of fact, we *do*, in a "popular" sense, pass matter through matter every day, as any of Mr. Barkworth's scientific friends will tell him.

The fact is, matter is not solid; and though Mr. Barkworth's three "laws of nature" are, in a way, undeniable, in practice we seem to be continually knocking them on the

head. Why? Simply because, as we say, matter is not solid: granite and steel certainly are not. Mr. Barkworth solemnly says that we must not "embark upon experiments of this (Spiritualistic) kind without keeping a firm grasp upon first principles." (O that blessed phrase, "first principles"! How convincing it always seems!) But "first principles" are often only first prejudices or even first dogmatisms; and they are nearly always so when men shake their heads and talk of "immutable and impregnable laws," as a prelude to that comfortable word "impossible." Mr. Barkworth will not have any violation of the "axiomatic laws of nature," but what is an "axiomatic" law of nature? The nearest that we can come to it is that it is something concerning which somebody has made an assertion. And as for these "laws of nature," it will be time enough to say what impugns them when we have a catalogue of them: and it will be many a century before that sees the light.

But worse remains behind; and this may account for Mr. Barkworth's excessive feeling. He tells us that Mr. Moses gradually surrendered his life-long convictions on religious subjects, and "allowed himself to be driven from his orthodox moorings." What did that prove? Surely that proved Mr. Moses' honesty and loyalty to truth. Would Mr. Barkworth have a man lash himself to his "moorings" and stick there, come what may? That is what he suggests, and it explains his stubborn attitude towards Spiritualism. Indeed, he flatly says, "The thing is impossible, and there is an end of it." But there is not "an end of it": and nothing is "impossible" outside of the multiplication table.

But now, as to these "moorings." Mr. Barkworth is as certain about his "cardinal truths of Christianity" as he is sure of his "immutable and impregnable laws"; and concerning both he holds that we ought to steadfastly refuse to budge. If the early Christians had been of that mind where would the "cardinal truths" have been? and if the Master himself had shrunk from leaving the old "orthodox moorings" what need would there have been for the cross? Mr. Barkworth is so militant against the slowly adopted heresies of Mr. Moses that, in spite of his disbelief in spirit-communion, he actually invokes the old Jewish denunciations of it, and says, "No wonder that these same Scriptures contain express warnings against 'giving heed to seducing spirits and doctrines of demons.'" He does not appear to see, what is nevertheless so plain, that the Old Testament is full of cultivated and authorised spirit-communion, and that it only denounces certain foreign phases of it.

But to return for a moment to the phenomena. Mr. Barkworth seems to have the oddest idea of how to inquire. He actually says, "Instead of boldly dictating to the unseen agency the conditions under which it was to act, Mr. Moses seems to have weakly suffered himself to be led. &c." Just fancy: we ought to conduct a delicate experiment by "boldly dictating the conditions"! and we ought not to be "led"! We venture to say that this method, if adopted, would put a stop to all discovery, and even to all genuine inquiry.

In other respects, Mr. Barkworth is a useful specimen of the unbelieving Philistine. He actually says, "Everything which a disembodied spirit can do (being, so to speak, only half a man) a living man with the full powers of both mind and body can do *a fortiori*." A spirit is "only half a man"! a man in this "muddy vesture of decay" can do more than it! And yet Mr. Barkworth is hot in the defence of "the cardinal truths of Christianity," and thinks he believes in immortality. But we must bid farewell to this entertaining and instructive member of the Psychical Research Council. He is a useful window, through which looking, much is explained: and that is why we have detained him so long.

LONDON SPIRITUALIST ALLIANCE.

Mr. R. J. Lees has kindly promised to give an address to the members and friends of the Alliance at 2, Duke-street, Adelphi, at 7 o'clock, on the evening of Monday week, March 5th. His subject will be "Spiritualism in relation to Human Progress."

Next week we hope to publish some account of the replies given through the mediumship of Mr. J. J. Morse to questions put by the audience on Monday evening last.

MRS. BRITTEN IN LONDON.

Many of our readers will be pleased to learn that Mrs. Britten will next week pay a visit to London, and that while here she will deliver two addresses.

The first address will be given under the auspices of the Marylebone Society, at 8 o'clock on the evening of Thursday next, March 1st, in the Holborn Town Hall, the doors of which, in the Gray's Inn-road, will be opened at 7.30. Admission will be free, but a collection will be made at the close towards defraying the expenses. Mr. T. Everitt will preside.

For the second address Mrs. Britten's services have been secured by the South London Spiritualists' Mission. Mrs. Britten will speak at 6.30 p.m. on Sunday, March 4th, in the Surrey Masonic Hall, near the Camberwell New-road station, on the London, Chatham and Dover line, on "The Religion of the Future." Admission will be free, but tickets for reserved seats at 1s. and 2s. each may be obtained from the hon. secretary, Mr. C. H. Payne, at the Hall, on Sunday next, or of Mr. Long, 8, Orchard-row, Camberwell New-road.

MR. LILLIE'S "MODERN MYSTICS AND MODERN MAGIC."*

Mr. Arthur Lillie, with whose writings on Eastern Theology most of our readers will be familiar, has in this volume devoted his attention to the Mystics, or some of them, who represent various phases or aspects of the Theology, or rather Theosophy, of the West, in a series of sketches of Swedenborg, Jacob Boehme, Madame de la Motte Guyon, and the Illuminati in Europe of the later years of the last century. These papers (which are perhaps a little elementary) lead on without, it may be, to the general reader, any very definite continuity to an interesting biographical notice of the late—for late he must unhappily be to us—William Stainton Moses, whose acquaintance Mr. Lillie had the good fortune to make very early in his career, before, indeed, the former had become a Spiritualist, and whose friendship he enjoyed during the later years of his life.

Dean Stanley, not without an eye, perhaps, to the difficulty of expressing an opinion on a matter of which he knew little, advised a clergyman who had consulted him on the point that Spiritualism had nothing to do with religion. He excepted (not to do him injustice) some illumination it might throw on some portions of Scripture, but the spirit of his counsel was that his reverend brother had better have nothing to do with it.

We would venture to affirm that Spiritualism, if not itself religion—which we are far from desiring to see it—is the high road to it; and that few persons have steadily or persistently followed it out into its more interior phases without having found themselves face to face, or rather side by side, with some form or aspect of religion suitable to their needs and spiritual state of progress. It is this connection between Spiritualism and Religion that is illustrated in Mr. Lillie's sketches, and affords the clue to the juxtaposition assigned in them to names that might not, on a superficial view of the matter, appear to have much in common.

Stainton Moses was neither Mystic nor Magician, but few persons on this ground would take exception to the introduction of some account of him in this volume. Mr. Lillie has gathered pretty much all that has at present transpired in relation to his life and experiences, and has put the whole together in a very readable form and presented it in a very sympathetic spirit. The book is calculated to do good by presenting some knowledge of him and his remarkable experiences to a wider range of readers than might have been secured by a work addressing itself more especially to Spiritualists; and in this view we welcome it heartily and wish it circulation and success.

* "Modern Mystics and Modern Magic." By ARTHUR LILLIE. (London: Swan Sonnenschein and Co.)

"THE RIDDLE OF THE UNIVERSE."*

Mr. E. D. Fawcett's recently published work, "The Riddle of the Universe," ought to have a great interest for all those who ever think about the tremendous problems with which the author so manfully grapples. The great philosophical thinkers form a galaxy so far above the head of the ordinary man that the latter is apt to forget that speculations which concern the "world-order" are very nearly valueless if indulged in without reference to the labours of the metaphysicians. The value of the evidence for this or that belief must depend in last resort upon the nature and value of experience itself, which is the problem that metaphysics endeavours to solve. Metaphysics professes to interpret our experience for us, and thus to guard us from false inferences and erroneous conclusions concerning the nature and purport of existence.

We are blind to the necessity of a correct interpretation of our deeper experiences because we are satisfied with the rough working interpretations which we instinctively give to our ordinary and superficial experiences. It is only when the falsity of such vulgar interpretations is forced upon us, as when the theory of the revolving sun was shown to have been caused by a false interpretation of the appearances, that we begin to suspect or to amend our theories. A dog, when he sees another dog, unconsciously interprets certain sensations of sight as evidence that another dog is present; but if you place a looking-glass in front of him he will discover that his experience requires re-interpretation. He runs behind the mirror to find the other dog, and, discovering no other dog anywhere, if he be a philosophical dog he probably comes to the conclusion that all is vanity, and he himself a "Maya." In our busy life in the world, completely occupied with material things, our off-hand and superficial interpretation of ourselves and of our surroundings is sufficient for practical purposes, and it is only when we think of "spiritual" things that we find our current interpretations as wanting as our dog found his.

To many people the metaphysical question of the "Ego" seems a mere whetstone on which our philosophers sharpen their dialectic. They cannot distinguish between the empirical Ego, composed of body, mind, memory, and all the other things that "belong" to a man, and the "I am I" to which all those belong, and which is the seat or ground of consciousness, the "Subject" that *becomes conscious*. Even deep thinkers stumble here; for instance, as Mr. Fawcett points out, Du Prel imagines that his so-called "transcendental" self, which the researches of recent experimental psychology show to lie dormant in all of us, is the "Subject" in question, whereas it is but *another and slightly different phenomenal manifestation of the metaphysical Ego*, and by no means to be confounded with it.

Now, just as a man may live a good life and die happy without ever suspecting that he has a pancreas, so might he get on very well without even suspecting the existence of his underlying Subject, if it were not that without a knowledge of this Subject, and of all that it implies, he is apt so wofully to misinterpret his inner or spiritual experiences that he makes himself and others supremely unhappy by running off Nature's track. Did he not theorise and philosophise empirically, and make laws for human conduct in accordance with his short-sighted views; did he but simply follow his instincts like a respectable bull or goat, the mischief would not arise which calls for the interference of the Metaphysician; but, unfortunately, man *will* theorise, and he feels compelled to believe his theories; and the less he knows about the hidden nature of the things which it is the province of Metaphysics to reveal, the more contented he is with his superficial explanations, and the firmer is his belief in their "truth."

The discoveries of Modern Science have revealed to us a Universe of which our forefathers knew nothing, and the facts of which are almost as much at variance with the old interpretations as the dog's interpretation of his reflection in the mirror is with the laws of optics. We belong to a generation in which the old beliefs are fading out; and we are asking: "Has the wondrous stream of Universal History flowed in vain—the miseries of life been fruitlessly heaped upon us? Is man's expanding consciousness to disappear into nothingness with a waning sun or a freezing planet?" What, then, is behind experience? The Agnostic has, as it were, run barking behind

* "The Riddle of the Universe; Being an Attempt to determine the First Principles of Metaphysics, considered as an Inquiry into the Conditions and Import of Consciousness." By EDWARD DOUGLAS FAWCETT. 8vo, pp. 440. (London: Edward Arnold.)

the mirror, and finding nothing there that fits into his current experience, he declares that we must suspend our judgment about that other dog. The Theologian, fearing to be too inquisitive, remains in front of the mirror, whining and wheedling, assuring us that the other dog is a friend of his, and that he knows all about him. Only the Metaphysician can tell us what lies behind the mirror which we call experience; for Science deals but with actual and possible phenomena, and it is now perceived that Religion is nothing at bottom but a crude and faulty Metaphysic.

The first half of Mr. Fawcett's work is devoted to a critical survey of the great landmarks in the history of Modern Philosophy, chiefly in reference to their bearing on metaphysical, as opposed to merely psychological, and other, inquiries. Our author believes with Hegel that "the history of Philosophy in its true meaning deals not with the past, but with the eternal and veritable present," and that it is a connected and developing whole; he therefore begins with an examination of the ideas and theories of his great predecessors in the field of metaphysics—a critique that shows him to be not only thoroughly versed in their writings, but perfectly conversant with the subject itself, thus commanding the attention and confidence of the reader for what he says in the second or constructive portion of the book. In this second part Mr. Fawcett attacks the problem which theology has sought in vain to solve: "With what end or meaning is fraught the evolution of men and animals? Of what metaphysical significance are these units, often so terribly maltreated by events?" As this portion of the book is of more general interest than the first, we shall confine our remarks to it.

Having reminded us that metaphysical finality is a dream; that the Universe must necessarily take form for us according to our present senses and intellect, which are certain to be enormously transcended in the future; that "for the philosophical intellect Truth is itself fluid, the 'truth' of any given stage being abolished while absorbed by that of the next"; and that the ideal of Absolutism can be no more than progressive unravelling of the world-secret; our author, in the first and second chapters of this Part, exposes the fallacies of the extreme Materialists like Büchner and Vogt, of the scientific Materialists like Strauss, and of the "guarded" Materialists like Bain and Spencer. The endeavour here is not to anticipate the treatment of the *crux* as to what "Matter" really is, but to show that the varied phases of Materialism are untenable *even on the basis of their own, often crude, presuppositions*.

The next four chapters deal with "The Individual Subject or Ego," as external perception, and as mind, *i.e.*, thought, feelings, and volitions. It is this Ego which has appeared in so many systems of philosophy throughout the ages under the names of Self, Knower, Watcher, &c., and it is upon this Ego or Subject that hang alike the body, mind, consciousness—everything, in fact, that goes to make up the empirically known Ego, the ordinary "I myself," of which each of us has unbidden experience, and which the unphilosophical imagine to be all there is of them. On the actuality of this Ego or metaphysical Subject depends the survival of individual consciousness after death. "Bain dubs it 'a fiction coined from non-entity.' Spencer, with wondrous insight into the unknowable, proffers as substitute, 'that portion of the Unknowable Power which is statically conditioned in special nervous structures pervaded by a dynamically conditioned portion of the Unknowable Power called energy.'" To those who declare that the Ego is a mere flux of sensations, a mere synthesis of memory, and so on, Mr. Fawcett answers that without a metaphysically real Ego or Subject there would be no empirical Ego: "No Subject, no flux of sensations; no Subject, no order of sensations in space; no Subject, no memory, no expectation; no Subject, no introspection; no Subject, no explicit I-reference." The Subject is not conscious, but the *primum* of consciousness; and "as *primum* it is metaconscious virtuality or potentiality of consciousness, pure spontaneous spirituality that knows not itself, and what we name consciousness is merely its self-explicitation to itself through the dualism of mind and object, a distinction it shapes while transcending it." This Subject, though the underlier and evolver of "knowledge," "perception," "intuition," &c., is another thing than the transient "soul" in whose continued phenomenal existence upon other "planes" the Spiritualist believes, and which in its discarnate condition is just as much in need of a Subject to which to refer its states of consciousness as it was in the incarnate condition. Nevertheless, the continued existence of even the phenomenal Ego after death is believed by Mr. Fawcett to be inferable in several ways. "The true mystic, exulting in

his higher ecstasies, would be powerless to convey the public to the belief he holds; Philosophy must, therefore, step in and substantiate it by proofs that appeal to all. Now, on what lines is a future life to be established? I answer, only definitely by way of experience itself. Experience is sole and only reality for the Individual Subject. But, inferentially, by way of the following possible channels." Among these are "the channels indicated by Spiritists. As Von Hartmann has argued, the facts of Spiritism are beyond question; it is the problem of interpreting them that remains over."

The Subject is not a Hegelian "Universal Ego" or Hindu "One Self," but a unitary individual Monad, which realises itself in experience of various grades of consciousness, starting from the Metaconscious, and passing successively through the a-conscious (atom or subatomic monad), the sub-conscious (amoeba or worm), the conscious (mouse or ape), the self-conscious (man, as reflective), the intuitively conscious, and the fully conscious, it arrives finally at the supra-conscious. The last three of these eight stages are still before the Monad that has reached the human stage of self-consciousness. When the eighth stage is realised the Monad has become God—the "Deity of Renan." (Chap. xi., pt. ii.)

That man ultimately becomes God is a very old idea in Philosophy, but it is generally accompanied by the condition, so repugnant to many, that the individual consciousness shall be "merged" in the divine consciousness. Mr. Fawcett comforts us by assuring us that although we shall not remain as we are now for ever, we shall not turn into "The All." It is only the "Universal Subject" about which there is any possibility of doubt; the existence of the Individual Subject is guaranteed by our actual experience of it. Even a personal Deity as *primum* has no metaphysical standing; for the world-order is itself the Evolution of Deity. Persistence of individuals is persistence of *palingenetic* Monads with successive life dreams; and *palingenesis*, again, is the expression of the progress of the Universal Subject, or Metaconscious, to self-realisation through "monads." This self-realisation is the "immanent purpose" of the Universe, or rather, this purpose is only an *aspect* of this self-realisation.

The idea of the ultimate submergence of the individual in the divine seems to come in great part from our physical experience that we cannot increase the dimensions of the parts without increasing the size of the whole, whereas in this case we cannot conceive the All as made larger. Mr. Fawcett here introduces the idea of "interpenetration," which is likely to play a prominent part in the physics of the "fourth dimension," and which can be carried to an infinite extent; for every time we multiply a number by itself we introduce a new dimension, and every "power" of a number beyond the cube seems to point to some corresponding metaphysical potency which must be of the nature of interpenetration.

The concrete is the only "reality," and the progress from the Metaconscious to the Supra-conscious is a realisation of the individual monad, and of Deity, the sum total of the completely conscious interpenetrating monads. The essence of the monad is a spontaneity that ceaselessly strives with other monads for realisation in experience. There are no "laws" behind reality, only *mutually furthering and hindering monads*. The mass of human and animal suffering is only a chance-product. "Karma," "merit," "universal justice," "ethical causation," &c., are abstractions of no metaphysical value. The whole question of *Palingenesis* must be freed from its Eastern dress, and re-thought on the lines of the German thought and the new Monadology.

The human body, metaphysically considered, stands for an array of subordinate monads—the "atoms" (or possibly subatomic units) of the scientist, freed from their present *atomist* treatment, and transfigured and spiritualised in the light of monadology—the standpoint first shadowed forth by Leibnitz, modified by Herbart, Lotze, and other great German thinkers, and now elaborately developed on new lines by Mr. Fawcett. Mr. Fawcett lays his Monadology very fully and clearly before the reader, with its full bearing on the problems of "perception," "thought," "intuition," "telepathy," "clairvoyance," "pleasure and pain," "chemistry," &c.; and the proofs adduced, be they deemed valid or invalid, are of a quite novel order, *inductive* rather than "speculative" or theosophical (in the usual Alexandrian sense of the term), and these proofs will have to be resolutely faced by honest critics and votaries of truth, instead of being left to be ignored or misrepresented by the votaries of the shallow "University philosophy" at present in vogue, among whom not a few of those who undertake to review

original work like that of Mr. Fawcett seem unfortunately to belong. The "mirroring" of the lesser cerebral monads (a monad is *actual or potential*) in the central Monad or Subject is explained in detail, and, should the explanations prove valid, an important advance on the existing Monadist theories will have been made. The bearing of Mr. Fawcett's theories on current Free-will and "mind-body" controversies is striking. One consequence of those theories is the fact, ignored by the ordinary "re-incarnationist," that "the form of manifestation of human consciousness is a compromise between the activities of the Subject and the modes of feeling, thinking, and willing thrust upon it *arbitrarily* by the organism." "I incline," says the author, "to regard any given consciousness as predominantly a chance-product, the mirrored monads giving to a great extent a quite arbitrary filling to the Subject. This is, of course, at variance with any possible version of Oriental Karmic lore, but that is a detail which cannot, unfortunately, be helped. It may be asked, Was, then, selection of its organism by the astral monad arbitrary? Certainly not. Selection, however, implies a compromise; the organic monads are actualised in certain ways, and as such they must be mirrored. Further, the struggle for manifestation of the re-manifesting human monads—life at all costs—has to be allowed for." The struggle for existence of monads—a metaphysical Darwinism—is an all-pervasive feature of the book. It seems to explain even the time and space relations of monads.

R. H.

(To be concluded.)

REMARKABLE SEANCE WITH MRS. D'ESPERANCE.

Professor Max Seiling, in continuing his account of observations made during the progress of the séances with the above lady in Helsingfors in Finland, relates some circumstances of a most astounding character, one of which, at least, appears to have hardly a parallel in the history of Spiritualistic phenomena. In substance, his narrative, as reported in "Die Uebersinnliche Welt," is as follows:—

"At some distance from the cabinet there moved a tall female figure, who wore a far-gleaming diadem, which was first only visible to my wife and myself, as we sat during this séance exactly in front of the cabinet, while the wearer could only be perceived when she drew nearer. This was the form which kissed a lady on the mouth. In this one exceptional case, in which the materialisation appeared to be peculiarly complete, the medium at the wish of the spirit seated herself within the cabinet. I remark here that a lady, while the phantom was visible, took a glass of water to the medium, and convinced herself of the latter's presence in the Cabinet."

After one or two similarly convincing phenomena had occurred, Professor Seiling relates that he was about to grasp a hand which had been shaken by several sitters, when a gentleman near him who was just doing so cried out somewhat forcibly, as if in pain, and this deterred the Professor from carrying out his intention. Afterwards he learned that the hand was very cold and exceedingly unpleasant. At this same séance those sitting near him stated that they saw some particularly dark shapes moving in the vicinity of the medium. He was not himself able to perceive these, but he observed at that time that the gleaming brooch which the medium wore was not then visible sideways. With regard to the clothing of the apparitions, he has some important statements to make, and says that the veil played a prominent part in it. It was frequently to be seen and felt in masses, and, not seldom, the proffered hands were covered with it, and in the materialising of a form it seemed to be the first thing to appear and the last to disappear. Once a formless quantity of it came out of the cabinet in the vicinity of the medium, and was felt by the Professor's wife, but gradually disappeared again without developing any definite shape. Human touch, without previous arrangement and permission, seems to have some effect in this direction. The Professor eagerly desired to have a piece of this veil-like material, which felt so differently at different times, and was sometimes black and sometimes white. His wish was granted at the last séance. He sat once more in the immediate vicinity of the cabinet, through whose curtains a form several times showed itself, and he then made his request aloud, leaving it in the option of the apparition itself to cut off

the piece. After repeating his request several times and holding the scissors up in front of the opening they were taken in, but were soon returned again without any piece of the veil stuff; but after the lapse of a few minutes the curtain was re-opened and a hand extended, holding an end of a veil towards him, and allowing him to cut it. The texture had, in consequence of the excessive fineness of the threads and the absence of all dressing, such an irregular appearance that it was very difficult to recognise it as a simple woven fabric. Some days afterwards it was subjected to microscopical examination and found to consist of genuine silk threads. It also exhibited the characteristic colour-reaction of yellow when treated with iodine. The Professor considers this last sitting as in many respects the most interesting of the series. It looked as if the spirits wished to employ it for the purpose of expelling all doubt from the minds of those present. Above all, so great a degree of light was used that the medium could be seen pretty well by the most distant. Some direct writing was obtained, a hand from the cabinet whipping up paper and pencil from the medium's lap before she had time to adjust them for automatic work, and returning them—after the sound of writing was heard in the cabinet—with the written words, "I will help thee," in Swedish, on the paper.

Towards the end of a two-and-a-half hours' séance the following most extraordinary phenomena occurred. Mrs. d'Esperance requested the Professor to pass his hand over the seat of her chair, but to allow her hand to guide his during the action. To his great astonishment she drew his hand over the whole surface of the seat without his perceiving that he touched any portion of her body, although he saw and felt the folds of her dress hanging over the chair. On returning to his place he saw the lady on her chair as if entirely deprived of the under part of her body, while her dress hung over the chair in straight folds. In order to give another gentleman the opportunity to observe this phenomenon, he changed places with him, and was not, therefore, in so good a position to notice the return of the body as those sitting more to the side; but the Professor's wife was better situated, and she watched the gradual return of the bodily form to the normal state. Three male sitters in addition to the narrator saw this singular manifestation, and a lady, Miss H., has also described it in the Swedish "New Press." When Professor Seiling afterwards asked Mrs. d'Esperance why she insisted on guiding his hand, she told him that the mere thought of a movement of her chair brought the cold sweat to her brow, and if such a thing had happened it would have caused her great agony. She also added that that evening she was conscious of it for the first time, but that it was possible it might have occurred before. The previous year, when Herr Aksakow was experimenting with her, and she was sitting bound in the cabinet, her whole body disappeared. Usually, however, she only experiences a numbness in her limbs, and when this feeling passes she knows that the phenomena are finished for the nonce. After a séance she generally is about eleven pounds lighter than before it. Her controls prefer vocal to instrumental music at the sittings.

MARSHAL SERANO.

The Portuguese journal "Verdade e Luz" contains the following extract from a work published by the widow of the above distinguished Spaniard: After twelve months of great suffering the General's death drew rapidly near. Foreseeing the end, his nephew, General Dominguez, asked that his uncle's remains might be buried with the same privileges as the other marshals. Alfonso XII. refused the request. In the meantime the dying man's sufferings increased day by day, and he lay as if paralysed, through the effects of the morphia administered to him for the purpose of alleviating his condition. Suddenly he sat up in bed with a strength that seemed to be superhuman and exclaimed with sonorous voice in the silence of the night: "Quick! Mount an officer, and let him gallop to the Prado. The King is dying." He then fell back on his couch. They thought him delirious and administered the soporific, under the influence of which he slept a few minutes. Then awaking, he said in a weak sepulchral voice: "My uniform, my sword; the King is dead." These were his last words. After the Sacrament and the papal benediction he expired. The King was also dead. The Prado is a considerable distance from Madrid, and the whole city was buried in slumber.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—SAVONAROLA.

SOMNAMBULISTIC DISPENSING.

From the "Revista de Estudios Psicologicos" we take the following: Many natural somnambulists rise during the night and carry on business operations with as much or even more precision than when they are awake. Signor Soave, Professor of Natural History in Padua, cites the case of a clever dispensing chemist of that city, who got up during the night, went to his laboratory, kindled his furnace, collected his apparatus, and continued his experiments, handling the most dangerous substances, such as violent poisons, with an ability and prudence much greater than when awake. When the work was done he put everything in its place, extinguished his furnace, and returned to bed, all this being performed with his eyes shut. Dr. Esquirol also recounts a similar case of another chemist who arose in sleep and prepared the potions whose formulæ he found on his table, putting the required labels on the bottles, &c., ready for despatch. This case aroused some interest, and to prove whether the judgment acted in the somnambulist or his movements were made automatically, a doctor tried the experiment of placing on his table the following prescription:—"Corrosive sublimate, 2 gros. (168 grains); distilled water, 4oz.; to be taken in one dose." When the sleep walker and worker took it up, he read it several times, and uttered the following monologue which the author of the prescription, concealed in the laboratory, wrote down word for word: "The doctor must have made a mistake in writing his prescription; two grains would be a large dose, but it is clearly written 2 gros. Two gros, however, is more than 150 grains. It is more than is needed to poison twenty people. The doctor has undoubtedly made a mistake. I shall not send this out."

LETTERS TO THE EDITOR.

"Belle and the Dragon."

SIR,—Were Editors and critics to take notice of all who are made sore by their remarks, their time and space would be pretty fully taken up; but there are features connected with my late notice in your columns of "Belle and the Dragon" which make this case exceptional. Those features are, in the first place, the frightful collapse of price following such a very small prick as I gave the book; in the second place, the appearance in your columns (in the advertisement part, it is true) of extracts from other press notices of the book which credit it with the "fancy and imagination" that, to your reviewer, seem to be absent, if the reader himself does not "read them into" the text.

I propose, therefore, with your permission, to give one little extract from this work of Fancy and Imagination, an extract which I consider to be a fair sample of the whole, although it certainly is typical. And I should propose to the admirers of the work to find in the book a single passage of equal length which differs essentially in literary or in imaginative character from my extract. If you will give the publishers the opportunity of answering my challenge it may enable them to avoid the necessity of bringing down the price of the work in order that the public may judge for itself, no doubt a most generous and altruistic move on their part. On pp. 34 and 35 we read:—

"We need not despair of attaining that new life which consists in the perfection of environment. We were discoursing, my dear Gaddy, on the great question of amelioration. Our divine Melusine has grown weary of commonplace and frippery, and fine furniture, and new dresses."

"I am thankful to hear it; it's about time," said the Gaddy.

"Above all things, let us be gracious," urged the Mystic.

"Yes, indeed, let us be gracious, darling," pleaded Melusine mildly. "And remember the diamond necklace."

"The fripperies and fineries have cost me a pretty penny."

"I repeat, she is heartily tired of them."

"I wish she'd discovered that sooner."

"It was surely philosophically impossible. After all, experience is our chief teacher; they have been weighed in the balance of experience and have been found wanting. Melusine is thirsting ardently for the supreme realities of idealism. Can you minister now?"

"All moonshine!" said the Gaddy.

"Yes, it is indeed moonshine—moonshine that we aspire to better things—moonshine that we love poetry. Most true—moonshine."

The Green Dragon entered with an apologetic aspect and a lateral motion.

"I appeal to the Unpardonable Sin," said the Mystic. "Basilisk, your Queen-mother has decided to achieve idealism."

"Beautiful," exclaimed the Green Dragon, with an adoring glance at the Serpent Lady, who was scarcely her senior by a twelvemonth.

She paused in the middle of the room, stretched out one arm and uttered a yearning "Boo!"

"Poor Dragon," said Melusine compassionately. "There, no slobbering. Why don't you get a lover?"

"I am gratified to find," remarked the Mystic, "that you are in sympathy with this exalted motive."

"Yes, indeed," replied the Dragon rapturously.

"It only remains to be ascertained after what manner we shall arrive at it. What can you suggest, most noble Gaddy?"

"I can only think of a 'baccy shop,'" he answered, with a consciously incommensurate accent. "And then," he added thoughtfully, "I should eat up all the profits, especially when you came to see me."

"That is a real difficulty, and besides, we should be tainted with trade."

And so on, and so on, for nearly two hundred pages.

THE REVIEWER.

Mr. William Tebb and Daughter.

SIR,—When Mr. and Mrs. William Tebb (of London) were here some year or more ago, I sent you a short account of their doings, which I heard was of interest to the many friends who were solicitous for their welfare.

This morning Mr. Tebb and Miss M. C. Tebb called to see me, having come by the steamship *Gothic*, White Star line, on their way to New Zealand, Mr. Tebb being in search of health owing to the severe ordeals through which he has recently passed.

As the steamer was only going to remain a few hours we had not time to exchange many ideas, but I am pleased to be able to state that the voyage so far has proved beneficial to Mr. Tebb's health, as well as to that of Miss Tebb. The *Gothic* being one of the largest steamers that call here, I was persuaded to go on board and lunch with Mr. and Miss Tebb, and thus have an opportunity of seeing her.

My friends, having many little commissions to perform, left me and promised to meet me on board. I took Mr. Joseph Freeman (an old Spiritualist, and anti-compulsory vaccinationist, and well known in London) with me. He is now settled in this city and knew Mr. and Mrs. Tebb many years ago.

We found the *Gothic* a noble vessel, and well worth a visit. Mr. and Mrs. Tebb were a little late in getting on board, but were in plenty of time for lunch, which gave us a good opportunity of speaking about interesting topics. Mr. Tebb was agreeably surprised to meet another old friend (Mr. Freeman), who is within a year of his own age, in Cape Town.

Miss Tebb is not only a companion to her father but also acts as his amanuensis, he dictating his thoughts whilst comfortably reclining in his chair. She wisely refrains from troubling herself with the subject of Spiritualism, of which her parents have been pioneers, considering as she does that the facts are already well established.

I am happy to say that I have received my eight copies of the Memorial Edition of "M.A. (Oxon.'s) "Spirit Teachings," through my stationer, and have already distributed most of them. Mr. Tebb tells us that he brought out a copy with him and lent it out to read. I shall present a copy to our public library. Mr. Stainton Moses, in a hundred years' time, will be revered as much as any past saint. His life and works are a mighty evidence of spirit intercourse. With best wishes for 1894,

Cape Town. BERKS T. HUTCHINSON. D.D.S., L.D.S.

Spiritualism and Theosophy.

SIR,—Mr. Williams does not answer any of the points of my letter. Though he objects to my calling the Masters' teachings infallible, are they not practically believed to be so? Could any amount of evidence alter the usual theosophic attitude to Spiritualism? Could any amount of physiological science convince the Esoteric Section of the folly of asceticism? Does not the most recent convert to Theosophy deem himself to be the possessor of a divine revelation with regard to Spiritualism which makes him smile with scorn upon the conclusions of such men as Wallace, Crookes, Stainton Moses, or F. W. H. Myers, who have given many years of their lives to psychic study? The Higher Phenomena of Spiritualism are unfortunately quite unknown to the Masters' followers. They have had some glimpses of Spiritualism in its professional and public aspects; they have seen some of the crudest of the physical manifestations; and from these data they build up their various disparaging theories. Now the Higher Phenomena in all their glorious beauty are only revealed to those who know how to value them.

But some of us older mediums know somewhat about them, having been for years in daily communion with our spirit friends. The help, comfort, and guidance received from spirits cannot in their entirety be made public, dealing as they do with the most private affairs of life, and it pains me to hear them spoken of disrespectfully as mere "spooks."

The ancients, no doubt, erred when they worshipped as gods the manifesting spirits, but we flippant moderns have gone to the other extreme.

I have tried many things—religion, freethought, and theosophy—but whenever sorrow or sickness or any trouble has come upon me I have ever found real comfort only in Spiritualism, and in communion with, and the manifested presence of, the Guide whose continued instruction and blessed interventions are more real to me than anything else. Experimental Spiritualism, and not the unproven theories of Theosophy, will reanimate the dry bones of theology, and assist Science to fresh discoveries.

A. F. TINDALL, A.T.C.L.

Materialisations and Transfigurations.

SIR,—I was sorry to see in "LIGHT" of February 17th an article by a gentleman for whom I have long felt the highest respect, in which he uses the words "caught tricking" in reference to the medium through whom the great scientist, Mr. Crookes, F.R.S., had previously obtained his world-famed photographs of a materialised spirit, at his own house. Poor lady! Since the day that Sir George Sitwell seized her, she has naturally retired into private life, with no derogation of self-respect, we cannot but believe; for no one will dare to say that she was not in a trance when so seized, therefore not sensible of what she was doing; or that she was not transformed, therefore not her normal self. We have a photographic specimen of such transformation in the wonderful pictures of the same woman, called "the two Leonies," kindly furnished by Mr. Myers to the Christmas number of the "Review of Reviews" of 1891, where the flesh on the face of the hypnotised woman is not only greatly increased, but the skull, as shown by the forehead, is greatly enlarged. I believe, myself, that where there are tricks, in nineteen out of twenty cases the control is to blame, and if, in the twentieth case, the medium is the trickster, that he does not effect his trick, and that he cannot effect it, without the full co-operation of his control. The only difference between the two Leonies and a transfigured medium is that Leonie was hypnotised by M. Janet in the flesh, and mediums are hypnotised by beings out of the flesh.

I know nothing of the lady in question. I have never seen her, to my knowledge, in my life; but this I do know, from reading, that she, a well-educated young lady, was seized by spirits out of the flesh, when almost a child, like the Foxes, like D. D. Home, like Mr. Charles Williams, and many others—young people scarcely out of the age when "their angels always behold the face of God"; and was thus driven to mediumship, whether she would or not, by these controls, as the others were; and I never heard that she was deficient in moral sense, while I have read that controls sometimes are. I have personal narratives of both D. D. Home and of Mr. Williams, that were published, of how they both tried to fight against being made mediums, but utterly in vain.

Some years ago another great scientist, Dr. A. R. Wallace, wrote an article in which he said that he had seen a good many alleged materialisations; some he believed were genuine; but he believed by far the greater number of them were transfigurations of the medium, brought forward in trance, consequently without the knowledge of the medium himself; but which transfigurations, he justly added, he considered were only one step less wonderful than the materialisations themselves. I believe, from what I have read, that it is more easy for the controls to make use of this marvellous power of transformation of a medium than to work up the more marvellous materialisation; and also less hurtful to the medium; and thereby they (the spirits) justify themselves for the fraud, which they may be apt to effect unless sharply looked after, as Mr. Crookes took good care to do. But, unfortunately, there seems to have been no such watch kept when the untoward event above alluded to occurred.

Mr. Crookes is quite as much honoured in France as in England; and soon after these photographs were taken at the house of Mr. Crookes, I was able, fortunately, to obtain copies of two of them at the office of the *Revue Spirite*, in Paris. I value them greatly, as I do the photographs of Mrs. Mellen's

"Little Cissy," taken, when materialised, in full daylight. Not the least peculiar trait of "Little Cissy," the mulatto child so often seen materialised at séances, is that she has not changed her childish chubby face nor increased in height during the last twenty years. I have another photograph of Mr. Eglinton, fallen back in trance, and supported on the arm of his materialised control. These photographs I regard as safe and enduring records of facts, and prize them accordingly. One of the photographs I have alluded to represents Mr. Crookes walking arm-in-arm with the materialised form in strong light. Concerning this spirit, "Katie," Mr. Crookes wrote at the time: "Katie's skin is perfectly smooth to touch and sight, whilst on Miss Cook's neck is a blister distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, Miss Cook's is very dark. Katie's fingers are much longer than Miss Cook's, and her face is larger. Several little marks on Miss Cook's face are absent in Katie's. Miss Cook's hair is so dark a brown as almost to appear black, Katie's, a lock of which I have before me, is a rich golden auburn. I traced the hair to the scalp and satisfied myself that it actually grew there. Katie is sometimes six inches taller than Miss Cook."

W. R. TOMLINSON.

SUSTENTATION FUND.

We gratefully acknowledge the following contributions, and hope that our friends will all give what they can, whether much or little. We respectfully suggest that their remittances should be sent without delay to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. :—

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TO CORRESPONDENTS.

A.P.S.—We regret that your interesting communication must necessarily stand over till next week.

MORNING AND EVENING STARS.

Shine, ye stars of heaven,
On a world of pain!
See old Time destroying
All our hoarded gain!

Shine, ye stars of heaven,
O'er the rolling years!
See how time, consoling,
Dries the saddest tears!
—ADELAIDE PROCTER.

Our Vanished Roses.

EVEN for the dead I will not bind
My soul to grief; Death cannot long divide;
For is it not as if the rose had climbed
My garden wall, and blossomed on the other side?
—ALICE CARY.

* * * *

Play the Man.

EIGHTY years hence it will matter little whether we were
peasants or peers; but it will matter much whether we did our
duty and played the man.—STOFFORD BROOKE.

* * * *

Now.

HAS one a tender thought of me?
Speak it, I pray, O friend, to-day.
To-morrow betwixt thee and me
Like a shut door the grave shall be.
—ALICE BROTHERTON.

* * * *

The Marking in the Book of Life.

Do you think that when I mark my pupils in writing I would
give a higher mark to the boy who makes perfect work than
to the one whose lines are shaky and trembling with obvious
effort?—MAY C. DUFFIN.

* * * *

Escape.

No chamber of pain but has some hidden door
That promises release;
No solitude so drear but yields its store
Of thought and inward peace.
No night so wild but brings the constant sun
With love and power untold;
No time so dark but through its woof there run
Some blessed threads of gold.
—C. P. CRANCH.

* * * *

Begin Love and Reverence now.

It is a sad weakness in us, after all, that the thought of a
man's death hallows him anew to us; as if life were not sacred,
too—as if it were comparatively a light thing to fail in love and
reverence to the brother who has to climb the whole toilsome
steep with us, and all our tears and tenderness were due to the
one who is spared that hard journey.—GEORGE ELIOT.

* * * *

Sleeping and Waking.

I SLEPT and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream, then, a shadowy lie?
Toil on, sad heart! thy dream shall be
A noonday light and truth to thee.
—ELLEN S. HOOPER.

* * * *

The Veiled Days.

THE days come and go like muffled and veiled figures sent
from a distant friend; but they say nothing; and, if you do not
use the gifts they bring, they carry them as silently away.—
EMERSON.

* * * *

Hand in Hand.

COME, children, let us go!
We travel hand in hand;
Each in his brother finds his joy
In this wild stranger land.
The strong be quick to raise
The weaker when they fall;
Let love and peace and patience bloom
In ready help for all.
—G. TERSTEEGEN.

SOCIETY WORK.

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

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last we had a good meeting, when Mr. Emms delivered an eloquent discourse upon "Spirit Communion, the Basis of the Coming Religion." Mr. Percy Smyth and Mr. Mason commented thereon to the evident satisfaction of all present. Sunday next, at 7 p.m., Mrs. Spring, Circle. Tuesday, at 8 p.m., Séance, Mrs. Mason. March 4th, Mr. McKenzie. —J.H.B., Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E.—Meetings free, every Sunday, at 6.45 for 7 o'clock. Speaker for next Sunday, Mr. J. Veitch. We had a beautiful address by Kate Fox, through Mrs. Bliss. Partly reviewing her life, she deplored the harsh treatment she received, and exhorted us to thank God for the freedom we now enjoy in the public propagandism of our beliefs. Another control spoke pathetically upon jealousy among mediums, and remarked that they should meet at short intervals in one place for prayer and sympathy, with the view of bringing down the Father's blessing upon humanity. The clairvoyance was fairly successful; two recognitions were reported after the meeting dispersed.—J. RAINBOW.

SOUTH LONDON SPIRITUALISTS' MISSION.—At the Surrey Masonic Hall, Camberwell New-road, on Sunday next, a floral service will be held for the purpose of naming the infant daughter of Mr. and Mrs. J. Kemmish, at 6.30 p.m. Any gift of flowers (white if possible) will be gladly welcomed by 6 p.m.; full musical programme. On Sunday, March 4th, at the Surrey Masonic Hall, Camberwell New-road, Mrs. Britten will deliver a lecture on "The Religion of the Future," at 6.30 p.m., doors open at 6. The large hall, seating from 800 to 1,000, has been specially engaged for the occasion. Early application for tickets is necessary as the number of reserved seats is strictly limited. It is hoped that the Spiritualists of the metropolis will embrace this rare opportunity to hear this famous speaker and author.—CHAS. M. PAYNE, Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last, Mr. Andrew Glendinning deeply interested a good audience by a narration of some of his many experiences during his 30 years' acquaintance with Spiritualistic and other phenomena. The lecturer (who was listened to with rapt attention throughout) in the early part of his address gave several instances of phenomena which he had witnessed, and which could possibly be explained without the aid of the Spiritualistic hypothesis. He then proceeded to the relation of phenomena which he had proved, to his complete satisfaction, to be the work of discarnate human beings, who had not only convinced him of continued existence after death, but had in numberless cases proved to him that they were the same individuals whom he had known while they were still on this plane of existence. Mr. Glendinning was much appreciated by all, and we are much indebted to him for his very able and useful address, and are very glad indeed that he has so kindly consented to address the Marylebone friends again next Sunday evening, at 7 o'clock. Miss Morse gave a sweet rendering of the song "Gentle Faces" before Mr. Glendinning's address. Sunday next, at 7 p.m., Mr. Andrew Glendinning (second lecture). Sunday evening, March 4th, Miss Morse, "The Message of Spiritualism."—S.H.R.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Torestonson, Advocate, Christiania; Russia, Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

No fountain is so small but that heaven may be imaged in its bosom.—NATHANIEL HAWTHORNE.