

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 712.—VOL. XIV. [Registered as] SATURDAY, SEPTEMBER 1, 1894. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	409	Spiritualism Suggests a Way .....	414
Witchcraft in Scotland .....	410	Mysteries of Mediumship .....	411
Strange Experiences .....	411	The Fourth Dimension .....	417
The Roman Seances .....	413	Letters to the Editor .....	418-20
"Etudes Scientifiques sur la Terre" 413		Society Work .....	420

## NOTES BY THE WAY.

We have lately again gone through Andrew Jackson Davis's curious book, "The Diakka and Their Earthly Victims; Being an Explanation of Much that is False and Repulsive in Spiritualism." A considerable portion of the book, devoted to "A Diakka's Story of His Visit to the City of Notsob" (Boston spelt backwards), is itself rather uselessly repulsive, being a mere burlesque of certain cliques and characters in Boston society. But, omitting this, we are bound to say that there is much in the book which might be usefully recalled. There is hardly a paragraph of it which is really pleasant, but, none the less, may it be profitable.

It *must* be true that millions go into the life beyond entirely unprepared for a spiritual career, and that multitudes of these readily drift into the sphere of "the morally deficient and the affectionally unclean." If so, and if these are able to communicate with us, obsession, deception and mischief-making are only too likely to occur. It is at once a solemn lesson and a needed warning; but it supplies no abiding and solid reason for attempting to close or desert the avenues which open from the unseen to the seen.

"Free America" again. "Unity" is responsible for the following record:—

W. B. Capps, a quiet, orderly citizen living near Dresden, Tenn., is being made the victim of what appears to be a case of religious persecution, the only charge against him being that he performed some work on the first day of the week. Mr. Capps was arrested June 8th, 1893, and at his trial before the circuit court of Weakley County, June 27th, 1893, he was fined 10 dollars and costs, amounting in all to 51 dollars 80 cents. His case was appealed to the Supreme Court of Tennessee, which affirmed the judgment of the lower court May 24th, 1894, at Jackson, fixing the costs at 58 dollars 65 cents, making as a grand total the sum of 110 dollars 45 cents to be served out at the paltry rate of 25 cents a day. This will necessitate the confinement of the prisoner 442 days, or one year and nearly three months.

Mr. Capps has a wife twenty-four years of age, and four children, the eldest being only six years old, and one of them sick at the time of its father's imprisonment. His family is left all alone in the woods a quarter of a mile from any house. He is a poor man and unable to support his family during his confinement. He does not deny working on Sunday, but did so because he had rested the day before, according to the Bible; because he recognised his God-given right to labour six days in the week, beginning with the first, as did his Creator; and because in acceding to the demands of the State to rest on Sunday he would be denying his Lord. Hence he refuses to pay the fine and costs, regarding them as unjust, since the State is attempting to enforce upon him a dogma of religion, with which it can of right have nothing whatever to do. Therefore

he has gone to gaol, though a physician stated that he would never live in that unhealthy place the time required by the enormity of the State's assessment.

To an ordinary Englishman, accustomed only to the ways of this "despotic old country," that looks impossible. If only for the sake of the fight that would follow, we should like to see somebody try that sort of thing here. America really must try to better deserve its good name—and its boast as "the land of the free."

Mr. Spratly, in his book "The Scientific Basis for a Future State; or, Darwin Developed" (London: Digby, Long, and Co.), has produced another of the minor signs of the times pointing to the general increase of interest in our subject. But he also is in the fashion; for he has never studied it at first hand! He calmly says he has not been "possessed of sufficient curiosity or leisure to investigate the actuality, or the reverse, of Spiritualistic manifestations," and yet, two pages after, he mourns the "scarcity of these authenticated manifestations," and suggests that "much value" should be placed upon such as we have. But then, in the same section, he rather loftily says of Spiritualism that "it would not be fair or prudent to ignore its pretensions altogether,"—a very back-handed bit of aid and comfort!

But, for all that, Mr. Spratly is practically with us. In a summary of his first Part he says:—

To epitomise the substance of what has been already postulated it appears that there is much elemental science in all faiths; that scientific formulæ are copiously impregnated with imaginative assumptions; that the records of history, and the general beliefs of all modern nations, establish the universality and antiquity of hope in a hereafter existence; that the wondrous activities and possibilities of man's psychical nature prove him to be an august being, unto whom the grave should be a mere receptacle for a cast off garment; that the unimpeachable reality of infrequent apparitions demonstrates the passage of the soul from material surroundings into a state of existence purely spiritual; and that there is evidence, though meagre in quantity, to show that a greatly restricted intercourse between man and his ancestors or guardian angels is within the possibility of acquisition.

Still they come—another new Monthly; this time in Australia. "This World and the Next" is the title of this latest venture. The first number suggests a chatty, personal, social paper; but eight small pages for threepence hardly promises success.

"The Banner of Life" usefully draws attention to the following resolution passed by the Legislature of Massachusetts not longer ago than 1853:—

Resolved, That the Committee on Education consider what legislation, if any, is necessary to protect the ignorant and credulous from the delusive acts of "Spirit-Rappers" (so-called), whose blasphemous assumptions are fearfully engrossing the minds of a large portion of the community, producing insanity, robbing men of their property, destroying domestic happiness, and filling the hospitals for the insane with the

dupes of this popular humbug; also that the same committee take into consideration the expediency of making it a penal offence for the owner or lessee of any buildings, in any city or town in this Commonwealth, to let the same or any part thereof for the purpose of holding the blasphemous meetings of "Spirit-Rappers," with full powers to send for persons and papers.

We sometimes think we make no progress, but we do not put our measuring line far enough back. We think we have done a good forty years' march since that resolution was passed.

The prettiest part of this reminiscence is thus set forth by the writer in "The Banner":—

This resolve was offered by Mr. Cogswell of Bedford, who very soon afterward became a firm believer and supporter of the cause he sought so earnestly to destroy. I was present at a meeting held in Harmony Hall, No. 101, Court-street, Boston, at the time occupied by the Spiritualists as a conference-room, in which weekly meetings were held, when the author of the "resolve" was present, together with a Dr. West, of Philadelphia, who also had been a bitter opponent of Spiritualism and a lecturer against it.

Mr. Cogswell arose and confessed to the audience that he was the member of the Legislature who offered the resolution referred to, and apologised for it by saying that at the time he offered it he was totally ignorant of the whole subject of Spiritualism, and fully believed that it was his duty, as a member of that body, to stay its further progress by legislative enactments; but since then he had become fully convinced that it was a sacred truth, and could only say that "whereas I was once blind, I now see."

Dr. West also explained that he opposed it conscientiously, through ignorance, and had now become convinced of its truth.

A little book by Ellis Ethelmer, on "The Human Flower: Being a Brief and Plain Statement of the Physiology of Birth and the Relations of the Sexes," calls for mention. Its title fully indicates its aim. Those who do not want to look at anything of the kind can easily leave it alone; but there are many very thoughtful parents who have the uncomfortable feeling that their young people are growing up in crass ignorance in relation to this profoundly serious subject. We believe the writer is a woman, and we are inclined to think that it might be safely read by young people of almost any age,—perhaps the sooner the better. But the parent can easily form a judgment. The little book is only one shilling, and Mrs. Elmy (Buxton House, Congleton) sends it post free.

#### CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The next *Conversazione* of the members and friends of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on the evening of Thursday, September 27th, when Mr. W. F. Barrett, F.R.S.E., Professor of Experimental Physics and Dean of the Faculty in the Royal College of Science for Ireland, has kindly promised to deliver an address. Further particulars will be published in due course.

ONE of the most eloquent writers of our age, Lord Lytton, affirms that while "the grandest thinkers have sanctioned the hope of the humblest Christian—the man who has no faith in religion, is often the man who has faith in a nightmare," and he quotes the instances of Julius Cæsar, and that type of the elegant sceptic, Lord Herbert of Cherbury: Julius Cæsar, who publicly denounced a belief in hereafter, and rejected the idea of a soul and a Deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted the omens: Lord Herbert, "writing a book against revelation, asking a sign from heaven to tell him if his book is approved by his Maker; the man who cannot believe in the miracles performed by his Saviour, gravely tells us of a miracle vouchsafed to himself!"—S. C. HALL.

## WITCHCRAFT IN SCOTLAND, 1570 TO 1630.

BY EDINA.

### I.

No student of psychology can peruse the records of the witchcraft prosecutions in Scotland during the sixteenth and seventeenth centuries without coming to the conclusion that, although in most instances the confessions of alleged complicity with Satan, or trafficking with evil spirits, there recorded were due to the frightful tortures inflicted on the accused, yet there remains a residuum of evidence going to show the possession of abnormal gifts by some of the unfortunate victims of ignorant superstition in that direful period of Scottish history. I propose in this and the following articles briefly to examine several of the leading cases of alleged witchcraft to be found recorded in the criminal annals of Scotland, with a view to show how ruthlessly and infamously all mediumship, or, in fact, the possession of any abnormal gift, was stamped out at that period by our ignorant and superstitious forefathers; so much so that for a couple of centuries of our history the "sacred fire" was almost quenched out of existence.

Among the earliest cases to be found on record is that of Elizabeth, or Bessie, Dunlop, of Lync, in Ayrshire, which occurred in 1576. So far as is disclosed by the somewhat meagre details of the case, Bessie Dunlop appears to have possessed the gift of healing, and to have been a psychometrist of some little power. Her control seems to have been one "Tom Reid," who had been killed at a battle fought at Pinkie about the year 1547. Her intercourse with the deceased person appears to have given her little surprise, as she gave the whole details of her conversations with him with great coolness and self-possession.

On being charged with the crime of witchcraft and with holding communion with the spirit of the deceased "Tom Reid," she was first interrogated regarding his personality. She declared as follows: "He was ane honest, weel, elderly man, gray-beardit, and had ane gray coat with Lombard sleeves of the auld fashion, ane pair of breeks (breeches) and white stockings, gartered aboon the knee, ane black bonnet on his head, close behind and plain before, with silken laces drawn through the lips thereof, and ane white wand in his hand." Interrogated as to how, and in what manner of place, this Tom Reid came to her, she stated that being on her way between her own home and the yard of Monk-castle, crying very sore for her cow that was dead, and her husband and child lying sick and ill, and she herself being very weak from a recent confinement, this Tom Reid met her by the way, took her round the neck and saluted her, saying, "Gude day, Bessie"; to which she replied, "God speed you, gudeman." "Sancta Maria," said he, "Bessie, why makes thee so great dule (sorrow) and sair greeting (crying) for ony worldly thing?" Upon this Bessie replied, telling him of her catalogue of misfortunes, whereupon Tom Reid informed her that she must have in some way incurred God's displeasure ("crabbit," or irritated God, as it is put in the report), and he, therefore, counselled her to mend her ways to God; at the same time informing her that her child would die, as also a sick cow, before she returned home; that two of her sheep should also sicken and die, but that her husband would recover; all of which duly came to pass. After this interview, she said her ghostly visitor suddenly passed from her view while in the yard of Monk-castle, and it seemed to her that he vanished through a small hole in the Dyke; whereat she states she was "somewhat frightened."

Thereafter Bessie stated that from time to time she consulted her ghostly friend about cures of sickness on all occasions when her skill was required; and at times Tom Reid gave her out of his own hand something like beetroot, from which she made either a powder for persons to swallow, or a salve for wounds or external use. Among other exercises of the healing art the report quaintly says that she "mendit John Jack's bairn, and Wilson's of the town; and her gudeman's sister's coo."

Being asked if she could tell about anything lost or any events to come, Bessie replied that she could do nothing of herself, but just as Tom told her; but that many people in the country side came to her to get news of "gear stolen from them," as, for instance, the Lady Thirdpart, in the Barony of Renfrew, sent to her, and speerit (asked) at her "wha it was that had stolen frae her twa horns of gold and ane crown of the sun out of her purse." Bessie stated that after conferring with Tom,

within twenty days she sent her (Lady Thirdpart) word "wha had them, and she got them again." The accused, being further interrogated, informed her prosecutors that Tom had asked her to go with him to "Elfame," *i.e.*, Fairyland, and that his usual time of visiting her was at noon. She had seen this spiritual personage once in the churchyard at Dalry, and once in the High street of Edinburgh, on which last occasion he had smiled to her. Having gone once with her husband to the Port of Leith to assist him in bringing home a cargo of meal, and while engaged in a field near Restabrig Loch, tethering one of their horses, there "came a company of riders bye, that made such a din, as if heaven and earth had gone together," and then, "incontinent these persons rode into the loch with many a hideous rumble." On inquiring of her spiritual friend as to who these were, he informed her that it was the "gude wights" (good people) riding in "middle eard" (*i.e.*, into the earth).

It is scarcely necessary to add that after this confession of trafficking with a spirit, even although much temporal benefit appears to have resulted from his good offices, Bessie Dunlop was found guilty of "sorcery and other evil arts," and consigned to the flames. The commentator, in dealing with this case, assumes it to have been one of pure hallucination; but there are elements in it which, in my judgment, and in the light of our knowledge of spiritual phenomena, make it look extremely like a case of clairvoyance on the part of Bessie, and control on the part of the spirit of Tom Reid. The use of the herb in healing, both as a powder and a salve, makes it appear very like some of the cases with which students of psychology are quite familiar, of a psychic having no knowledge of the healing art, and yet being controlled by an unseen physician and prescribing a very simple herb for bodily ailments with marked success. Such cases have more than once come within my own personal experience.

(To be continued.)

#### WHAT THE PRESS IS SAYING.

As an example of how the press here and there is beginning to think "certain obscure facts" worthy of notice, we give the following extract which a foreign contemporary has culled from "La Fraternité." Much of it is of a very elementary character, but it has its uses:—

If several persons of any age and of either sex place their hands on a table around which they are sitting, after a few minutes the table begins to creak, seems to tremble, and, rising on two feet, leans over and oscillates, then returns to its original position. That is the easiest to obtain among Spiritualistic phenomena. The experiment always succeeds, especially when the precaution is taken of asking aloud "Is there a spirit at the table?" This is a cheap diversion which anyone can procure who is owner of a table which still has a leg or two. The spirit having thus revealed itself, it may be agreed that one tap will represent the letter A, two the letter B, and so on. This means of communication, convenient enough if a little slow, allows it to formulate its reply to the questions put.

By-and-by the article proceeds to explain how these different things are done:—

After death, the soul departs from the body. The body decomposes. The spirit keeps its intelligence, its moral faculties, its knowledge, but having lost the bodily organs it cannot communicate with us who are in the flesh. It has, however, preserved a semi-material envelope which it already had while in the body (and these discoveries have recently been verified at "La Charité"). This envelope is called the "perispit." It is fluidic, and can pass through matter as magnetism or electricity does. Not consistent enough to replace the lost muscles, it can, nevertheless, with the aid of the animal fluid emitted by mediums—and everybody is more or less a medium—find for a moment sufficient force to cause material objects to move. That is the means by which tables, baskets, and pencils are animated, speak, write, and design in a sufficiently reasonable manner.

From this point the writer proceeds, in a very readable fashion, to unfold an almost complete theory of the universe, and though "not as deep as a well, or as wide as a church door," it may serve for some.

The dignity of labour is not what it fetches in the market, but what it develops in the man.

#### STRANGE EXPERIENCES OF PASTOR BLUMHARDT.

A biography of Pastor Blumhardt was published at Zurich in 1887, written by a friend who had observed closely, and with great interest, the extraordinary experiences through which the pastor passed in the course of an eventful life. So far as we know the biography has never been translated into English, so that a summary of the contents of the book will be all the more welcome to our readers.

We are told that it was after the subject of the narrative had resided five years as pastor at Möttingen, a village situated on the borders of the Black Forest, that his first remarkable experience occurred to him. A parishioner of his, named Gottlieb Dittus, a young woman of a very pious disposition, was unable to keep any of her situations as servant on account of her bad health, and the severe sufferings which resulted. As a girl many uncanny things had happened to her which she attributed to witchcraft, always declaring that she had only escaped the worst consequences of the evil influences through her faith in God. In 1840 she, with her brothers and sisters, changed her dwelling, and had no sooner got into the new house than Gottlieb began to hear and see strange things, and at the first meal fell insensible to the ground. After this the noises that were heard in the house increased so fearfully that they attracted the attention of the neighbours. One night Gottlieb's hands were seized by some invisible power, and she constantly saw figures and lights; in short, all the usual phenomena that occur with mediums. At the end of a couple of years the matter caused such an excitement in the neighbourhood that Pastor Blumhardt determined to thoroughly investigate the subject. Accompanied by a magistrate and four other men, he spent one night in the house, and the party soon convinced themselves of the reality of the sounds. Gottlieb asked him if she might address any spirit that appeared; but Blumhardt forbade her to do so as he attributed all apparitions to witchcraft, and thought that they ought not to be encouraged to come by speaking to them.

Soon afterwards another home was found for Gottlieb, but the strange noises followed her thither, and she soon became the victim of the most frightful and violent convulsions. When Blumhardt saw her in this condition he decided that some demoniacal influence was at work, and possessed with this idea, he one day seized Gottlieb by her wrists and commanded her to place her hands together and implore the help of Jesus, adding, "We have seen long enough what the devil can do, let us now see what Jesus can perform." She at once awoke from her trance, repeated the words suggested, and the convulsions immediately ceased.

This was the turning point in Blumhardt's life. He now realised more vividly than ever before what the lifting of the heart towards God could do, and henceforth resolved, by devoting himself to prayer and fasting, to do his utmost to cure the case. Whenever Gottlieb fell into these convulsions he came and commanded her to repeat the same prayer, and it was invariably followed by a cessation of the attacks for some hours, the length of time between them gradually increasing. The same spirit, however, whom she had seen in her former home, again began to haunt her, and this time she announced the name of her ghostly visitor, which was that of a widow who had died two years before at Möttingen. At the same moment the spirit entered into possession of Gottlieb and spoke through her, confessing that she had murdered two children, and therefore could not rest in peace. At last Blumhardt commanded the obsessing spirit to leave the girl, and it obeyed.

Up to this time Blumhardt, who had thought much on the question and studied the Bible thoroughly, had decided that those persons who suffered as Gottlieb did were possessed by devils oftener than by the spirits of the so-called dead, and he therefore considered it best not to have intercourse with them except to command them to depart. The unfortunate young woman grew worse, and seemed a prey to fiends who threw her into the most furious fits, during which she was often driven to strike the bystanders, though on no occasion was Blumhardt ever touched. His friends implored him to give up the case, but he refused to do so, for, as he said, if he did it would seem to him like desertion, and would be an acknowledgment that the devil was stronger than Christ.

These fearful scenes continued for months, and once the evil spirits upbraided Blumhardt for driving them away with his "eternal prayers." For a long time he refused to listen to their

supplications for help to free them from the bonds of Satan, but after much prayer and thought he reflected that since they made such a request it proved they must have hopes of release, and he accordingly resolved to enter into communication with them. The first one whom he addressed proved to be the spirit of the woman who had so long infested Gottlieb. She told him that his prayers had helped her greatly, but warned him that if he had used any other means than prayer he would have been lost. She again asked for his prayers and promised to leave Gottlieb alone, but implored to be allowed to remain in the pastor's house. To this he would not consent, and so she contented herself with his permission to haunt the church, and there she was seen by the medium, who, having been in a trance condition at the time, knew nothing of the compact.

Another spirit whom Blumhardt had commanded to depart, said: "Ah, what would we not do to you if there were no God!"

At last, as the pastor related, since these possessions seemed inexhaustible, he prayed God most earnestly to drive them away so that the works of the devil might be brought to naught; and at last, after many days of conflict, the victory came.

In the final scene (December 24th to 28th, 1843) it was the brother and sister of Gottlieb who were seized by the evil influences, whilst she herself remained free. Through the sister (Catarina) it was apparently no human spirit who spoke, but one who called himself the angel of Satan and the chief of all witchcraft. Suddenly, at midnight, the medium uttered a horrible cry of despair, which continued for a quarter of an hour, when a frightful fit of trembling seized her; and a "demoniacal voice" shouted a challenge to God to perform some miracle, so that he might not sink below like other sinners, but return to hell with some especial sign of distinction! At two o'clock in the morning Catarina's head and body became convulsively twisted, while a voice twice exclaimed: "Jesus is conqueror!" Then the evil power gradually succumbed, and by eight o'clock the woman was left in peace. And thus, after forty hours of prayer, fasting, and waking, the work was accomplished.

Gottlieb, who had suffered so fearfully for more than two years in mind and body, became a healthy, amiable, and useful member of society. She entered the household of her revered pastor, and undertook the care of his children, for which she showed an especial fitness.

After 1842 a strong wave of spiritual awakening swept over Möttingen and its neighbourhood, so that people came from far and near to Pastor Blumhardt to confess their sins to him. He invariably received them kindly, and did his best to comfort them and assure them of God's forgiveness to repentant sinners. These people soon found that they were relieved at the same time of any bodily illness from which they might be suffering, and when this was realised the numbers who crowded into the village were enormous.

Amongst many other cases of spiritual trouble recorded one deserves special notice, as it is, in a measure, an answer to those who say that the apparently dead who come to life again never speak of where they have been. A woman who persisted in trying to commit suicide was brought to the pastor by her relatives. Blumhardt took her into his house, where he had her carefully watched, but, notwithstanding every care, she managed one morning to hang herself. She was given up as dead, but the pastor continued to offer up prayers for her. The authorities came and certified her decease, and still Blumhardt continued his supplications. He then breathed upon her, and she heaved a sigh. Later on there issued from her mouth a hideous, continuous, "animal howl," which the authorities wisely declared was "merely a physical effect, since life was extinct." The cry ceased, and some hours afterwards, as the watcher was singing a hymn, the supposed dead person broke forth with the words, "The pastor is a good man." Later on, as she came more to herself, she told them that she had been to hell, and since she had been saved through prayer from such an awful place she would never again do anything to deserve such a fate.

All this marvellous spiritual work, we are told, created a great commotion, and Blumhardt wrote much to defend the position he had taken up, but in the end the authorities forbade him from "going outside his duties as a pastor, and taking the healing of the sick out of the hands of the doctors."

Blumhardt regarded it as his duty to submit to this decree, and therefore was obliged to refuse to receive those who came to be healed of their maladies, though he considered himself

justified in still speaking to them from the pulpit. It caused him keen sorrow to see many around him whom he was sure he could cure, if he had not felt obliged to refrain from doing so. Some time afterwards he resolved to leave Möttingen and find another living, but decided at last upon going to the Baths of Boll which were especially adapted to his needs, since that place possessed many large buildings which offered accommodation to a great number of visitors, as they had originally been erected for a Sanatorium, and thus a chance was offered him of receiving all those who wished to come to him for healing. Friends came forward and means were found to enable him to establish himself there, and there he remained until his death, which took place in 1882. He spent his time in the service of those who were sick in mind and body, aided in all his efforts by his wife and Gottlieb.

To give an idea of the Pastor's marvellous powers one more story may be selected. A gentleman whose mind was unhinged came to him and was lodged in a room above the Pastor's study. Late one evening, Blumhardt heard sounds which alarmed him, and going up at once found to his dismay the room empty, the window open, and the wretched man outside clinging on to the window-sill by his hands. Blumhardt, whilst realising that no time must be lost, raised a prayer to Jesus for help, seized the unfortunate man by the arms and by one effort swung him into the room with no more difficulty than if he had been a feather.

These stories give, however, but a faint idea of the good work that Blumhardt is said to have really performed, nor of the extraordinary influence which he exercised over those who came to invoke his aid for themselves or others. It was a saying of his, that "The early gifts and powers will return to us, and I believe that in order to restore them, the dear Saviour only awaits our prayers." Faith and prayer were the cornerstones on which all his works were built.

#### PAIN IN AN AMPUTATED FINGER.

At the Biological Society in Paris they sometimes have strange experiences. This time those experiences concern a young man—a miller—of twenty-eight, who has had the little finger of his right hand amputated. He is very easily hypnotised, and when he is so influenced he is afflicted with a singular *renaissance* of the amputated finger's sensibility. In other words, if any one simulates a puncture or an incision of the absent member, the subject experiences sharp pain. But the experiment must be made at the exact spot where the finger would be had it not been removed. The subject's eyes are bandaged and every precaution is taken to prevent deceit. The miller feels the acute pain at the precise moment when the instrument used reaches the place of the missing finger. More surprising results are also produced, such as the swelling of the arm, erysipelas, &c., and these troubles endure for hours after the patient awakes, when he remembers nothing of what has occurred. Several members of the Society have repeated these experiments with equal success. "L'Etoile Belge," from which "Le Messager" of Liège copies these particulars, thinks that unless the recently propounded theory of the possibility of exteriorising sensibility be admitted, it will be difficult to account for this phenomenon, and it proposes to wait for further orders before discussing at greater length this experiment by Monsieur Luys.

We may point out that it has been a frequently observed fact that subjects of amputation experience for some time, and without hypnotising, the sensation as if they still possessed the missing limb, and if experiments such as Monsieur Luys describes had been carried out in such cases, it would probably have been found that similar results were obtainable. We hope this will not give an impetus to the practice of amputation for the mere "love of science."

"If, as is claimed, there be a 'preternatural element' involved in the manifestations, what fact more important could be established? The question of a death-defying principle in man, an invisible body, the continent of his individuality, of his entire self, unimpaired by the wreck of matter or by the transition to another stage of being? Were it a question of the discovery of a beetle, distinguishable from all other known varieties by an additional spot, what respectful heed would be given to it by specialists like yourself, and how patient would they be of all details!"—EPES SARGENT ADDRESSING PROFESSOR TYNDALL.

## THE ROMAN SEANCES.

Some additional particulars of these interesting meetings appear in "Die Ubersinnliche Welt," and the curious treatment which one of the mediums suffered at the hands of a representative of Science is not unworthy of notice. The weak, red light was sufficient to enable those assembled to distinguish each other, as well as the objects in the room.

The three mediums, Giacomo, Boella, and Cecchini, sat at a long, heavy table, and between, and flanking them, were the following gentlemen: Professors Richet, von Schrenck-Notzing, de Siemiradzki and Dr. Santangelo; while associates of the Academy took the other places. Immediately after the circle was formed Signor Boella fell into a deep magnetic sleep, and the table became very lively. It sprang with a leap out of the circle and was swung, over the heads of all, against the opposite wall where the red lamp was attached. Professor von Schrenck-Notzing, who doubted the genuineness of the medium's trance, stuck needles into his hand without causing the least movement. When Boella came to himself again he looked with astonishment on his bleeding hand, but good-naturedly accepted the Professor's apology when the latter explained that he had done it "for love of science." The phenomena observed at this seance were acknowledged by all those present to be genuine.

At the following seance, a piano which was in the apartment was closed, and the key handed over to the keeping of Professor Schrenck-Notzing. The instrument was then securely bound with cord and sealed by the same gentleman with his own seal. After forming circle, Signor Cecchini became entranced, and, although closely watched, securely held, and steadily observed by the Professor, the medium's cuffs were seen, in the fairly good light of the lamp, to fall from his wrists on to the table. Then began the moaning and convulsive shivering, and Cecchini fell forward on the table, but was, apparently by some invisible power, set back again on his chair. After a second or two he sprang up and rose, floating free from the floor, pretty high, so that Professors Richet and von Schrenck-Notzing were able to verify the movement as an actual case of levitation. The medium then slowly floated back to his chair, which was shaken and drawn backwards and forwards by invisible hands. Professor de Siemiradzki sprang towards it and placed his leg between the chair legs so as to hold it fast. Professor Richet at the same time held Cecchini's hands and legs, but in spite of all, the chair glided up to the piano, which was then opened, and the medium, in a deep sleep, while the professors still controlled him, played a magnificent dreamy rhapsody, which charmed every one. The savants were astounded.

At one of these seances Señor Scammacca, the Portuguese Consul at Catania, was present, and had the happiness to see a complete materialisation of his departed daughter Graziella. Countess Mainardi, who sends these particulars to Berlin, arrived in Rome a few days after the materialisation, and although fifteen different individuals who were present and saw it assured her of the truth of this phenomenon, she was not satisfied until she had the following confirmation from Señor Scammacca himself:—

"Dear Countess,—I am much obliged and honoured by your kind note, and shall at once reply to your inquiry regarding the materialisation of my Graziella. This occurred in a sublimely beautiful way, under the auspices of Professor Hoffmann in the Roman Academy. My dear child appeared bright and shining, in presence of fifteen persons, embraced her mother, laid her head in her lap, and sat for several seconds on my knee. When Professor Hoffmann persuaded me to cut a lock of her hair, she rose hastily, ran round the table, dipped her hands in a pail of water, and sprinkled some over us, making to me the sign of the cross. I can only add that all you read in "Lux" is the solemn truth.—(Signed), BERTUCCIO SCAMMACCA."

On May 25th a further communication was sent in the following terms:—

"Dear Countess,—Certain of being able to give you joyful news, I take this liberty of informing you that after the materialisation seance in Rome, at Professor Hoffmann's, my dear Graziella manifested here in Catania also, at the sittings which I regularly have at my house every Monday, Wednesday, and Friday. Our medium we found in Graziella's governess, Maria Bianchi, who is a powerful sensitive. Our company is not numerous, but of an earnest composition. At the third sitting Graziella removed her teacher's necklet and watch and placed them on the table while we all sat in circle with joined hands. During the night of May 22nd and 23rd she played heavenly melodies on the closed

piano. We hope to obtain as great manifestations as we had in Rome, and I shall have the honour of informing you of them.—(Signed), BERTUCCIO SCAMMACCA."

## "ETUDES SCIENTIFIQUES SUR 'LA TERRE.'"\*

In these Scientific Studies Monsieur Lucien Gueneau analyses the contents of a book called "La Terre," published last year by Monsieur Emmanuel Vauchez, from which many extracts have from time to time appeared in the pages of "La Revue Spirite." As the book itself has not reached us we are unable to say whether or not this analysis is either accurate or exhaustive. Even, however, without taking for granted that Monsieur Gueneau's brochure fairly reflects the spirit of the larger work, it may safely be said that "Etudes Scientifiques sur 'La Terre'" will well repay some of its readers for the brief time required for its perusal, although there will doubtless be others sorry to see in its pages a revival of that ancient abecedarial glossology which consists in trotting out "Origen contra Celsus," in regard to the parentage of Jesus Christ, &c. It appears that Monsieur Vauchez has extracted the principal quotations which the Christian writer makes from the "True Discourse" of Celsus, and has called this collection "A Fifth Gospel," while our analyst selects among others for citation the passage in which Celsus endeavours to throw discredit upon the mother of Jesus. We should have thought that a careful student of Origen would not have failed to perceive that the points on which the Epicurean is tripped up are not so much related to the crude assertions about the birth of Christ as to certain peculiarities in the language of the supposed informant Jew, which plainly show him to have been a sham—a stuffed Jew, in fact, from which the sawdust rapidly escapes through the openings made by Origen. In the time of Celsus, when early Christian doctrine and practice were becoming probably extremely annoying to him and his colleagues, one can understand the avidity with which he might swallow a hoax of this kind—supposing that he was not himself unscrupulous enough to invent the tale—although the story which the so-called Jew tells about Christ's mother is throughout so hopelessly irrelevant that it is not worth a moment's attention from any point of view one cares to take. But no Jew would have employed such an expression as "the Son of God" in describing the Messiah whose advent the Hebrew prophets predicted. That is how Origen lets out the stuffing. A dainty probe here and there, and the thing is done! Writers claiming to be impartial should not lose sight of these points.

Some thirty years ago an Italian author published a book on similar lines, so far as concerns the portion dealing with those religions of the world which have been derived from the Bible, and there is a striking resemblance in the method of the two books. Indeed, it is possible to find almost identity in the form of expression when alluding to the same circumstance, but the Italian work does not treat the matter from a Re-incarnationist standpoint, as does Monsieur Gueneau and as, we suppose, Monsieur Vauchez does. There is with them no mincing in this respect. On page 178 we read: "The moral education of youth is summed up in this simple expression, to comprehend the law of re-incarnation and, through it, the solidarity of generations mutually preparing the best conditions for return to earth." There is no doubt about the simplicity of the expression. The truth of it, is where the difficulty lies. But apart from all this, the book is eminently readable. It comes to us like a pilot fish hinting at the probable advent of the larger denizen of these dialectic deeps. It is full of enthusiasm for the wealth of methodic knowledge displayed by the author whom it seeks to illustrate, and lucidly expounds what appear to be the doctrines taught by Monsieur Vauchez, who has elsewhere been called the "distinguished populariser of the anthropological problem"—whatever that may mean.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

Do not despise the day of small duties or small powers. The clock that is not content to strike one will never strike twelve.

\* "Etudes Scientifiques sur 'La Terre.'" Par LUCIEN GUENEAU, Paris: C. Reinwald & Co., 15, Rues des Saints-Pères.

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

## Light :

SATURDAY, SEPTEMBER 1st, 1854.

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.

### SPIRITUALISM SUGGESTS A WAY OUT.

The Pope and the Grindelwalders have issued their appeals for Christian Union, and, though nothing concrete may come of their overtures, we may at all events hope that there may be some spiritual result, at least in the direction of making good people less content with the old isolations and maledictions. Some day, perhaps, Christendom will at last wake up to some sort of practical belief in the first principles of its heavenly founder, and recognise but one flock and one shepherd. As time goes on every one will have his own re-union scheme. The Pope has his already. Blandly standing at the door of his venerable Church, he invites the weary world to come in. It is simplicity itself. The Grindelwalders preach co-operation, but insist on dogma. Who next?

Spiritualism has long had its remedy for "the confusion of tongues," and for what Mr. Gladstone has just called "a very Babel of claimants." Its practical new discovery of the Spirit-world for those who merely believed in it, gives the key to every Bible and every "revelation" of ancient or modern times. It does not refute the sectarian creeds; it explains them; it condemns no Church, but accounts for every one; it sets itself against no "revelation," but points out the source of all; it does not admit infallibility, because it knows how very diverse are the messages or "revelations" that come from the Unseen; it knows no finality, because it everywhere finds indications of unfolding, advancing, growth.

Sooner or later the main fact as to the nearness of the spirit-land, or, better still, the inter-penetration of the seen by the unseen, will revolutionise every creed in Christendom; but it will revolutionise them, not by destroying but by combining. And, curiously enough, it will be seen that the Spiritualist and the Scientist join hands; for both will proclaim the sublimest truth of the age, that nothing is finished, not even creation, but that in whatever sense God ever created the world and man He is creating them now. If so, we are entitled to the inference that in whatever sense He ever guided and inspired man He guides and inspires him now. The history of the human race is a history of ceaseless development, and the future hides in it unspeakably higher stages of advancement. Hence it comes to pass that every age must have its pioneers, its restless souls, its questioners, its mental and spiritual rebels, its mental and spiritual voyagers and discoverers, upon whose more receptive spirits fall the first intimations of the coming glory. These are the prophets, seers, poets, reformers of every age, whom men too often first revile, or even murder, and then adore.

The prophet Joel predicted a time when all should be seers and prophets. Said he: "Your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions"—a splendid forecast of the spiritual progress of the race, not yet fulfilled. All distinctions are to disappear. The prophets shall not be a class; the seers shall not be exceptional. At

both extremes of our common life the glorious influence shall be felt; young and old alike shall feel and see. Nor is this gift of seership confined only to the sphere of what is called Religion. It will be only a developed faculty that shall serve for all the affairs of life. The dreamer is always apt to be the guide. Indeed, even now who has ever been worth anything has been in some way a seer—a seer of what is, and a seer of what is coming. "Coming events," we say, "cast their shadows before." Yes, and they cast before them their magical splendours too. "There are fresh ideas in the air," we say. Truly; but only the receptive spirits can be aware of them. With these, the heavenly truth is not a matter of argument, it is a matter of insight. What sort of a world will it be, then, when the prophecy of Joel shall come true?

We do not know what sort of a world it will be; but we do know what sort of a world it will *not* be. There will be no place for popes, and priests, and dogmatists, so far as these represent hard finalities and harder communications; and the religion of the free human spirit will dissolve the old sectarian barrier walls. The custodians of the keys fancy we have already had the final revelation. That is the fatal error which accounts for all the confusions of Christendom. The spirit-world is pressing upon us now, and its subtle revelations come to earth every day. The end reached? No, but we are only just about to begin. When the mighty oratorio is about to commence, we know what goes on with the scraping of violins, the piping of clarionettes, the growling of bassoons, the carolling of flutes, the shouts of trumpets, the clamour of the organ. But, after all, comes: "From mighty kings He took the spoil," or, "Hail, Judea, happy land," or, "See, the conquering hero comes," or, "Hallelujah! for the Lord God Omnipotent reigneth."

And that is the history of the world; and as yet we are only tuning up, as even the Pope and the Grindelwalders know. But presently God's oratorio will begin, and His children will learn this living truth—that He was never far away; that, when we thought He was speaking only by dead men and from distant ages, He was "not far from every one of us"; that in Him we all "live, and move, and have our being"; and that the spirit-world is in ceaseless communion with all bright, teachable, and receptive souls.

### FORTUNE TELLING—OR CLAIRVOYANCE?

We take the following very sensible remarks from the "Newcastle Daily Leader":—

"A middle-aged woman, named Margaret Yeeles," to quote the words of the reporter, was fined 10s. and costs by the North Shields magistrates for fortune telling. She pleaded that she was a clairvoyant, that she was not a fortune teller, and that she could not deny herself her religion, even although she were prosecuted for it. She made no charge, and the two men who gave evidence against her and who had applied to her to unravel their future gave her sixpence each. She will not have much profit by the transaction. But why should we fine poor women for "fortune telling"? Is it not a relic of the old and detestably cruel foolishness as to witchcraft which used to drag so many poor creatures to a horrible judicial death? If it be a species of fraud, it is a fraud which people ought to be able to protect themselves against at this time of day. If men and women choose to have their "fortunes told," why shouldn't they? And if the person who tells them should accept a gratuity it is surely one of the smallest of offences against the moral code. It seems to us that the police and the magistrates might be better employed than in enforcing a somewhat puerile yet oppressive statute. It is only a day or two since we had to state that the police of this city had been using clairvoyance for the purpose of finding a murderer. Was anybody fined for that!

MADAME GRECK.—A correspondent asks us to inform our readers that Madame Greck, the well-known medium, has just removed from 41, Redcliffe-road, to 46, Finborough-road, South Kensington, where her sances are held as usual. The house is in the same neighbourhood as her former address.

## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. TITFORD.

*(Continued from page 405.)*

"There just comes to my mind," pursued Mr. Davis, "in connection with the conveyance of things through walls or closed doors, a rather interesting circumstance that occurred at Mr. Glendinning's house one evening when my two daughters were sitting with his family. A quantity of flowers wet with dew were brought into the room from the garden, as well as several large sprigs of ivy, and a crown of ivy was woven round the head of Mr. Glendinning's daughter. On going into their garden in the morning they found a bare patch on the wall where the ivy had been taken from. It has frequently happened, too, that things of ours have mysteriously disappeared and been returned to us by our spirit friends. On one occasion I lost a presentation snuff-box, and about a month afterwards, at a séance five miles away from our house, the table was tilted towards me at an angle of forty-five degrees, and on it, in front of my eyes, suddenly appeared the snuff-box, which must have been held in position by some occult means, as in the ordinary course it would have slipped off and fallen to the floor."

"Have I not heard something about watches being engraved at your sittings?"

"Oh yes, that has frequently occurred, and many friends could show you their watches or rings with the names of spirits engraved on them. It is all done in the twinkling of an eye, and very well done into the bargain. The article is placed on the table, the light turned out, a slight scratching heard, and the job is completed. This ring," taking a gold signet from his finger, "is engraved inside, as you see, with my wife's name. Another ring, octagon-shaped outside, was engraved in a second or two on each of its eight facets with the name of a friend on the other side."

"I think, Mr. Davis, direct writing was mentioned in your list. Has this phenomenon been of frequent occurrence?"

"We have had an immense quantity of direct writing in almost every language, even Chinese and other tongues, for which strange characters quite unknown to us are used. I kept a book, lent and lost now like many of our treasures of this sort, in which the spirits would write messages to us. I have seen a materialised hand writing on a piece of paper in the full light. Another phenomenon somewhat allied to this is direct painting. We have had many pictures produced through Alice's mediumship, more or less artistic in conception and finish, and quite as often less as more. At one period we always kept paints and brushes ready; and on a certain night when we were sitting at a friend's house some distance off, the materials were asked for, and the spirits finding we had left them at home fetched what they wanted themselves in a trice. The backs of all the pictures on the walls of our room were at one time and another painted on by our spirit friends."

"One of the most usual manifestations with us," said Mrs. Titford, "has been, I think, the playing of music of all kinds. The piano and the organ are both frequently played with the lids closed; and the spirits and my father between them have, as you see, worn nearly all the colour off this concertina. Sometimes the music is very beautiful; at times, but fortunately not often, the only object seems to be to make a noise, and once in a mischief-making mood they got every instrument in the house together and made such a din as I never wish to hear again. My spirit brother, Tom, used to play the concertina very nicely, carrying it over our heads in the air as he did so, and sometimes resting it on the head of one or other of the

sitters whilst he was playing it. Besides having our musical box frequently going, we have had an experience with it which I have not heard of in connection with any other medium. It is set to Scotch airs only, and father one night said to my spirit brother, 'Harry, can you play your mother's favourite hymn?' 'That is too bad, Mr. Davis,' said a gentleman who was present. 'How can he do that when it is not set to any hymns?' But Harry did it; and did it very well too. At one of our sittings the spirit of Haxby asked a lady to sing 'Robin Adair,' and taking a flute from the table he accompanied her right through without a hitch. The musical-box has played, besides its tunes, a considerable part in our séances. It has been started and stopped by spirit hands repeatedly at request, and floated in the air near the ceiling whilst playing. The weight of the box mostly used is eighteen pounds, and its course is made plainly discernible by means of a patch of luminous paint on its under surface. On one occasion whilst 'Home, sweet Home' was playing, Haxby, in materialised form, asked for a piece of paper, which he folded, and by touching the teeth of the comb with it produced very pleasing and perfectly harmonious variations. I have tried this myself and utterly failed, and I cannot imagine how such effects could be produced on the stiff teeth of the comb by a soft slip of paper."

"Has no mischief ever been done in floating so heavy an object over the sitters' heads?"

"No, I only remember one occasion when a gentleman got a rather severe rap on the forehead from a corner of the box. In a moment, he told me, a soft hand stroked the injured part, and the pain, which was sharp at first, at once disappeared, nor was there any subsequent sign of a bruise."

"Some good tests," resumed Mr. Davis, "have been obtained in connection with the production of musical sounds by spirit agency. A clergyman, a Canon of the Church, was here once, and his late organist came and talked to him. 'If you are my friend, as you say, play me something of your own composition,' the Canon asked. Several pieces were at once played on the organ; and the Canon was silent awhile with emotion, and then he told us that those pieces were his friend's own composition, and that there could be no doubt the spirit was the organist and no other. Another similar case was that of Mr. Doré, an organist. Mr. Lowden, assistant organist, I think, at the time at Westminster Abbey, was with us when Doré came and repeated facts in connection with his death, which had occurred through a fall from the organ loft, that were within Mr. Lowden's knowledge, and then, in compliance with the latter's request, played several compositions of his own, leaving his identity beyond question in Mr. Lowden's mind. In fact, in one way or other, and usually in the most unexpected fashion, people constantly got the most convincing evidence. For instance, an American lady not long since came over to the death bed of her son, and having heard of us she called. She was of course a perfect stranger, and not only did she not tell us of her son and his death, but she was not even dressed in mourning. Well, the son came, and on her asking his name immediately gave Robin. That was good enough for her, as she told us that her son was really named Robert, but that his pet home name was Robin, as given. Such cases could be multiplied indefinitely; they are of the sort that occur almost daily in the experience of a developed medium."

"Not only," went on Mr. Davis, "have persons visiting us seen, or had messages from, friends not lost but gone before, but, in one case at least, a gentleman received a warning that probably saved his life. Sitting with us one night, he was told not to walk next morning to his office near the river on the usual side of the street, but to take the other side, as an accident would happen. He laughed,

and made light of the matter; but in the morning—as your sceptic will often do—he thought he might as well follow the advice given as not, and just as he came abreast of it, a heavy crate of crockery, with crane and ironwork supporting it, all came down with a crash on the opposite paving, just at the spot where he would probably have been passing had he followed his usual route.”

“You have mentioned materialisations as being the most important of the phenomena associated with your powers, Mrs. Titford?”

“Oh yes, that is undoubtedly so. Not a friend of ours that has passed over to the great majority but has at one time or other, and in most cases very frequently, visited us in visible and tangible form. We have seen them in the dark, when of course they produced their own light to enable us to do so; when the gas was low, in the twilight, and even in the broad light. Sometimes several have been in the room materialised at the same moment, of different sizes, heights, sexes, nationalities. But as a matter of fact I see less of the materialised forms than any of the family, as I am nearly always in a trance when they come. To tell the truth, I am exceedingly nervous; the sight of one gives me the creeps, and the touch of one makes me jump in cold terror. Why it should be so I don't know; but I am glad to be ‘away’ when materialisation goes on, and they tell me the manifestations are always better when I am entranced, so that the arrangement is one convenient on all sides.”

“The spirit that most often visits us and materialises,” said Mr. Davis, “so often, in fact, as to be as much a living presence among us as if he were still in the flesh, is my son Harry. He was nine months old when he died, and although that is many years since he has always appeared to us about the same height and size. Once when he came and was playing a tune on the concertina, I took out my tape and measured him, and found his height to be just eight inches more than two feet. He varies in size according to the conditions. He has dematerialised before our eyes in full gas light in order to interest us with an exhibition of his wonderful control over matter. Gradually getting smaller, melting away I might call it, he has shrunk into a mere little shapeless heap in the middle of the floor like a pocket-handkerchief thrown down and not a bit bigger; and then from this nucleus has built up his form again, growing little by little and slowly taking human shape once more, until he has stood before us in his usual dimensions and likeness. I know this phenomenon has been witnessed at different times by others besides ourselves; but the wonder of it has never lessened in my mind, and I don't think anyone who has seen such a sight can ever cease to marvel at it. As to Harry, he laughs and treats the matter as quite an ordinary occurrence of no special account. A gentleman friend who has been a frequent sitter with us for some years seldom fails to bring with him a packet of sweets, and Harry does not often omit to search his coat-tail pockets for them. Then, seated at our friend's feet, he would hand them out one by one to the sitters, selecting the biggest for his favourites, or he would walk round the circle putting a goody into the mouth of each member as he went along, and sometimes for fun cramming several in at once.”

“Harry is a dreadful little tease,” said Mrs. Titford, “and up to all sorts of tricks. It wasn't long since that I bought some very cheap stuff, a few pence the yard, and made it up into a dress, congratulating myself on being very economical. Would you believe that at the next sitting, when several strangers were present, the little rogue recounted the whole circumstance with the greatest glee, describing in the minutest detail the purchase of the material, price per yard, and the exact cost of the made-up garment, filling me with confusion and annoyance? He used to be a useful check on us when we were youngsters,

as he would not hesitate to tell of any mischief we might have been up to, and we knew we were never at any moment safe from oversight. One night we went to a friend's for a séance, leaving my sister at home to mind the house, and Harry told us how, as soon as we had left, she dressed and went out, took the tram, and paid a visit to the theatre. On our return she had changed her dress, and was assiduously practising her scales at the piano with the most innocent possible air. She was greatly annoyed when she found we knew all, and exclaimed, ‘That little wretch has been telling on me again!’”

“You must not think,” interposed Mr. Davis, eager that a wrong impression of his son should not be taken away, “that Harry is all fun and frolic. He can be, and is, serious at times. He passes easily from the one mood to the other, and when asked sober questions as to conduct, or as to the great mysteries of here and hereafter, replies in well considered words of wisdom, giving counsel and encouragement and describing in eloquent terms the privileges and responsibilities of the spirit life. Besides Harry,” continued Mr. Davis, “many other members of our family who have passed on frequently visit us in tangible shape. My wife has often treated me for asthma, mesmerically, making the passes, which have a wonderfully healing effect, in full view of everybody in the room.”

“Your experience no doubt has been similar to that of others with undeveloped spirits. Have you been much disturbed by them?”

“Never, under any circumstances.”

“You are indeed fortunate; few with any experience at all could say as much.”

“Yes, we are grateful for the good guardianship we enjoy. I do not know of a single instance where we have been troubled in the least degree. Our sittings are invariably characterised by the most perfect harmony.”

Here, to conclude the present section, is an extract from a letter describing a séance with Mrs. Titford some while since, and written at the time by one of the circle to a friend: “Annie F— was with us, and her mother came [materialised] clear and distinct, and very bright. The peculiar appearance of her face, with its scar somewhat like a burn, was the same as in earth life, and we all recognised her at once. Annie was overcome by the joy of seeing her so plainly, and could only say ‘Oh, mother, mother!’ She pressed Annie to her bosom, kissed her again and again, and seemed most unwilling to leave her. Our little Teeny came, too, put her drapery over me [her mother], and kissed me. She did the same to her father, and, accidentally knocking off his velvet cap, picked it up and replaced it on his head. Our son John also materialised, and clasped me firmly round the shoulders and kissed me. Harry, Mr. Davis's spirit son, was with us most of the time very merry and chatty as usual.”

(To be continued.)

SPIRITUALISTS demand to be heard on the ground that their antecedents are such as to justify confidence—confidence in their integrity and in their capacity for arriving at correct conclusions based on the evidence of their senses, sustained by their intelligence; because they have subjected Spiritualism to such tests as the Almighty has given them by which to detect error and to discover truth; because these things are not done in a corner; because alleged facts are attested by tens—nay, by hundreds—of thousands, who have witnessed them at various times, in several places, now in one company, now in another: testified to, not by “ignorant and unlearned men,” but by men and women of capacious minds, and of great experience in all the affairs of life—sound and practical thinkers; and they affirm that if their testimony on *this* subject is not to be accepted by just and intelligent judges, it must be considered worthless for any purpose by any public or private tribunal—that they are unfitted for the discharge of any of the duties of citizens, because of either cupidity, deliberate imposture, mental incapacity, or continuous self-delusion.—S. C. HALL.

## THE FOURTH DIMENSION AND MIRACLE.

BY REV. W. ROUTH, M.A.

In discussing the existence of a Fourth Dimension, it is here taken for granted that the equal possibility is included of a fifth and sixth dimension, and so on without limit.

The only reason for specially considering the first of these is that the state of existence under such conditions must border most nearly upon the state of which we have experience.

As at present constituted, we are fully conscious of three dimensions, but totally powerless to imagine more than three: in fact we cannot help thinking, so far as we think about space, in terms of three dimensions, and no more. And we can only think of magnitudes of two dimensions, or of one, as of pure geometrical abstractions, and not as objective realities. But it does not appear why the number *three* should be the only possible number on which ultimate conceptions of physical existence should be founded: nor why a system of things involving more or less than three should not appeal to the ultimate conception of natures differently constituted.

Our conceptions of space are founded upon, and formed in accordance with, certain principles inherent in the mind itself, and necessary to it. These principles are independent of evidence or external proof and take the rank of axioms, because, being themselves the foundation underlying all possible knowledge, we cannot, of course, found them upon any part of that knowledge.

Among these fundamentals is the fact that *we perceive* three dimensions and no more. But to other existences, which may start with different inherent principles, we cannot refuse the possibility of perceiving more than three.

In fact, we cannot reason, except by analogy, as to how the facts of nature may present themselves to such beings.

The analogy to be sought for is found in looking downwards, so to speak, and imagining the perceptions possible to beings whose fundamental concepts are of a lower order than our own, and then in comparing the necessary limitations of such beings with the limitations which we ourselves experience. It seems reasonable to conclude that if there exists an order of beings higher than what our senses tell us of, then the perceptions, and also the powers, of beings of this higher order must be related to our own, just as ours are related to those of beings conscious only of a lower order.

Now, we cannot certainly realise or picture to ourselves any existence except in space of three dimensions; but yet we can deduce from strictly logical principles what must be the experience, in some respects, of beings whose minds only permit them to think of a number of dimensions smaller than three. Were such beings supposed to be visible to us they would, of course, appear to us to exist in three dimensions, while they themselves, owing to the constitution of their own minds, would be unable even to think of three; as we are of four.

Physical life apart from dimensions of any kind is of course impossible, because such existence implies magnitude. But we may easily reason about an existence conceiving of one dimension only. There, the sole idea of space would be that of *forward* and *backward*. Whether the motion were possible along a straight line or along a curve of a single branch, matters nothing, so that curvature need not be considered. Nor does it signify, except from a metaphysical point of view, whether we consider one-dimension existence to have absolutely no breadth or height—in which case it becomes a geometrical abstraction to us—or to possess any breadth and height of uniform but small magnitude; provided only that the minds of the beings in question are entirely unable to conceive of these dimensions. So that for them there would be no sideways, nor up and down; such directions of motion would be not only impossible but unthinkable, because the constitution of their minds would forbid such conceptions.

It is singular that in our own conception of another ultimate fact—that of time—we have an exact illustration of this state of one-dimension existence. We are able to think of time backwards and time forwards, that is of time past and time to come, but no other direction in time is imaginable to us at all, that corresponds to the notion of sideways or up and down in space.

Suppose creatures to possess intelligence, in this position with regard to space. It is obvious that, unless mutually permeable, no one being of this sort could ever pass another. And, since permeability implies the passage of particles across each other, the idea of sideways is here connoted, and the

question may be dismissed. Thus, individuals of this class could never change their positions, nor the order in which they occurred; and one of them could never come into contact with any others, except its two immediate neighbours in either direction. Life, in fact, would present to it much the same possibilities of interest as it, perhaps, does to a worm in a sealed tube.

To such one-dimension-existence, a being moving in, or rather conceiving of, two dimensions, would possess powers apparently miraculous. For, by moving along the second dimension, then forwards, and then returning to the original line, he would be enabled to pass his neighbours at will by means inconceivable to their faculties. Similarly, by bringing into the line matter which lay previously out of it, he would render it cognisable to them for the first time, and so would, apparently, create matter, and by withdrawing it from the line he would seem to annihilate it.

Again, if an area of invariable size were passed slowly across the line, the one-dimension beings would only be conscious of the intersection of it made by their own line: they would therefore observe its shape appear, gradually change, and ultimately vanish. This might explain to minds of a higher order than theirs the strange phenomena of birth, growth, decay, and disappearance, into and out of the lineal world of existence.

Since the geometry of a single line is of the simplest, while that of two dimensions is, as we know, far from simple, it would follow that the mental calibre of beings capable of thinking of two dimensions would have to transcend by far those of mere lineal beings.

Almost exactly analogous relations would exist between beings conscious of three dimensions, as we ourselves are, and such as know of only two, existing in what may be called "flat-land"; except that these latter would certainly possess the power of changing the order of succession among themselves as completely as any higher number of dimensions would give them. But, excepting in this point, their limitations would be relatively much the same. For if a being that is aware of only two dimensions be imagined as placed within a closed figure of any shape, it is impossible for such a body to get outside of the figure without breaking through it somewhere; yet by moving it for a moment along the third dimension, and then back again, it could be made to reappear on the other side of such a boundary, and leave it unbroken.

This appears quite simple to a third-dimension being, but to a flat-lander it would be nothing short of miraculous. Again, solid bodies can be moved so as to be intersected by a given plane, and others moved so as to be intersected. Since the area of intersection is all that a denizen of flat-land could be sensible of, this action would be equivalent to him to the creation and annihilation of matter.

Similarly, too, the phenomena of birth, growth, decay, and disappearance, in flat-land, might be occasioned by the gradual passing of a constant solid of three dimensions across the plane in question: its sections made by that plane varying from time to time.

Carrying, then, the analogy observed so far a single step farther, will enable us to deduce the relations existing between existence in four dimensions and in three. If it is on record, for instance, that a body within a completely enclosed room has escaped from it without visible opening, what is to prevent our supposing that, as in the case of one or two dimensions described above, this result may have been produced by moving along another or fourth dimension, although our faculties no more allow us to conceive of that dimension than a flat-lander can conceive of a third?

If we are told of solid matter being brought into existence, or driven out of it, why should we not suspect that this too has been brought about by a movement one way or other along the fourth dimension, or, as before, that the life of an individual in three dimensions may consist of a passage of a four dimension existence through this particular section of it which we are conscious of?

The term "section" is used here as applicable to a solid; for, just as a section of a solid is a plane, so a section of a body of four dimensions must be a solid of three dimensions.

Of course the same analogy could be repeated *ad infinitum* with respect to the relations existing between beings of the fourth or fifth orders, or between the fifth and sixth, and, in fact, between those of any order and that next above it. And just as the existences of the fourth order must possess intelligence surpassing our own, so those of the fifth must equally

transcend theirs. We thus obtain some conception of an infinite hierarchy of existences, each of which would possess the power of producing by natural means results inconceivable and miraculous to all the orders beneath it, and this without real breach of law or of continuity, though appearing to be so to members of the lower orders, owing to the inherent limitations of their minds.

Throughout the entire range of history, the present not excepted, there are on record, on apparently insurmountable testimony, a series of occurrences that seem to set all known possibilities at defiance. The class of "miracles" referred to is not of such as consist merely in the anticipation of knowledge which has proved discoverable later on by natural means, but of such as appear to involve the absolute contradiction of our fundamental ideas. It is conceivable, at any rate to the writer, that these may be isolated indications of the possibility of interference taking place along a fourth or higher dimension. Such interferences must, of course, for ever remain miraculous to us in our existing state, owing to the necessary constitution of our minds; but, while to us subjectively miracle remains, yet to beings of a higher order there may be no such thing as miracle.

By the reception of any such idea as to higher dimensions, therefore, we should not be placed in the position of understanding miracle for ourselves in any degree; we should be enabled, rather, to see how these things never can be intelligible to us. But we should be enabled to understand how higher beings may be able to understand them.

#### MR. STUART CUMBERLAND AT CAPE TOWN.

Mr. Stuart Cumberland has been giving some of his amusing entertainments in Cape Town, whereupon our old friend, Mr. Berks T. Hutchinson, a highly respected resident of the place, has seized the opportunity—and he never misses one—of turning the event to good account in the interests of Spiritualism. We quote the following from a letter addressed by him to the "Cape Times":—

MY reason for asking you to insert this letter is that, having been invited on the platform to have it proved to me that it was a most difficult thing to locate sound by the aid of the ear alone, which I had apparently denied from my seat in the body of the hall, I wish it to be understood that my emphatic "No," following Mr. Cumberland's statement of that fact, was a denial of the general statement of which that was the concluding sentence—that in what are called spirit raps it was impossible to locate them, and therefore the investigator might be easily cheated. I had in my mind a case where the raps were made on some sheets of paper held in the hand of the investigator, in broad daylight, some feet distant from any object in the room, the sounds being accompanied by movements corresponding thereto, which were both seen and felt, these sounds conveying intelligent answers to questions outside the knowledge of the medium. The facts of what are known as spirit manifestations are now too well established by men of science, and the experience of all who take the time and trouble to inquire into them, to be explained away even by so clever an entertainer as Mr. Stuart Cumberland. Speaking of the £100 challenge offered by that gentleman at the meeting in question, surely he knows that in England, where there are several good physical mediums at hand, there has been for the last twenty years, and is still, as far as I know, a publicly advertised offer of £500 to any conjurer or other person who will produce by trickery the raps, under the same conditions as they occur in the presence of a physical medium. As far as I am aware, no one has even attempted to earn the money. I have seen very good counterfeits of a coin of the realm; the unwary may be gulled with them, but, like spurious spirit-rapping, it is only those who are unacquainted with the subject who can be deceived by even clever imitations, which those exhibited on the occasion referred to were not.

There is ample evidence that mediumship is frequently encountered where it is least expected: in private families where none of the marvels of Spiritualism have been seen; sometimes among those who are so alarmed as to shrink with terror from its display; and occasionally among such as have never heard the word Spiritualism at all. Those who imagine there are only professed mediums are greatly in error. All persons are mediums, more or less; with different gifts.—  
S. C. HALL.

#### LETTERS TO THE EDITOR.

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

##### Clairvoyance.

SIR,—If you think it would interest the readers of "LIGHT" to read the following instances of clairvoyance, will you kindly allow it admittance in your valuable paper?

Not long ago I received a letter from a friend in America, with whom for some time past I have corresponded upon Spiritual matters (though I have never seen him, nor has he ever been in England), telling me that an Indian woman, a very faithful servant of his, had for months past been begging him to ask me to give her a certain pin which she saw upon the pin-cushion on my dressing-table, and which from her description, as a man-servant of his said, must be a Scotch pin.

He added that the woman had so set her heart upon it that he had at last consented to mention it to me, in case the pin were really on the pin-cushion, and of no intrinsic value.

Well, true enough, that pin, a Scotch shawl pin of agate set in silver, has been for years past on my pin-cushion, though not used by me, and being the only one of that kind I possessed, there was no mistaking it. So I sent my friend the pin for the clairvoyant Indian woman, whose delight at seeing and recognising it, was, he wrote me, really unbounded, and the gift had made her the happiest of women.

As a test of true clairvoyance, you may think this worth recording.

"Lily."

##### Psychic Photography.

SIR,—With respect to Madame de Steiger's letters, I find that Mr. J. W. Brodie-Innes will not return to Edinburgh till September 7th. As soon as I have seen the photograph which Madame believes to be the same face as in the frontispiece of "The Veil Lifted" I shall take notice of her letters.

Mr. W. A. Anderson has shown exemplary promptitude in trying to probe to the bottom the other two charges referred to in his letter in "LIGHT" of August 11th. Number one seems to have no bottom, no foundation. It was made by a gentleman who believes he saw the same portrait in a tobacco shop—he cannot remember where; he has searched for that tobacco shop for three years without success. Charge number two is also made by a gentleman who thinks he saw the portrait in a tobacco shop. He has searched for the shop and cannot find it. Readers of "LIGHT" will know how to estimate charges of that nature. In order to assist these two gentlemen I have shown the photograph to wholesale and retail tobacco merchants, English and French, and they say they have never seen the portrait on any show cards or boxes connected with their trade.

"Vir" gives it as his opinion that to make spirit photographs all that is necessary is the presence of a materialising medium. The medium's double, "Vir" thinks, will do all that is wanted. Clever double! When "Vir" tries the experiment he will find out his mistake.

Several photographs have been obtained of the portrait referred to, at different times, by different persons; two of these have been obtained under test conditions. Mr. Duguid has often seen the spirit clairvoyantly, she has attended the Hafd circle occasionally during the past twenty-five years, and the minute-books of that circle contain records which purport to be the history of her earth-life. Her pet name has been given to the public by Mr. Stead, but the question of her identity cannot be profitably discussed till publication be made of the statements concerning her which have been given through the medium. With respect to the method of production of these photographs, there are strong reasons, based on practical experiments, to conclude that in some of the photographs the abnormal images have been formed, as "G. A. K." suggests, by a process analogous to direct writing. It is to be borne in mind that negatives of psychic portraits have been obtained under test conditions, on dry plates, without a camera or lens, and without exposure to light until after they were developed. Also, that Mr. Traill Taylor obtained, during his experiments, psychic images which were not formed by his lens. (See "The Veil Lifted," pages 33 and 34.) The conclusion arrived at by Mr. Traill Taylor was fully confirmed by another experiment, in which he obtained two abnormal portraits along with the portraits of the sitters, viz., one on each of a stereoscopic pair of plates. In one of these the face of the spirit is

in front of the face of one of the sitters; while on the other plate the positions of the two heads are reversed—that is to say, the face of the sitter is in front of the face of the spirit. Yet both plates were exposed by Mr. Taylor at the same time, and were in the same slide in his stereoscopic camera. The plates were his own, and were handled by no one but himself; but he conducted the whole operations (both before and after the exposure of the plates) under my immediate and continuous observation, the medium, Mr. David Duguid, standing passively beside us in a normal condition. These latter photographs were described by Dr. Alfred Russel Wallace, F.R.S., as the most wonderful of all those obtained by Mr. Taylor during his experiments with Mr. Duguid, and it seems evident that one plate was operated upon by the unseen experimenters, previous to its exposure in the camera, while the companion plate was operated on by the same unseen persons, after it had been exposed in the camera.

August 25th, 1894. EDITOR OF "THE VEIL LIFTED."

P.S.—Since the above was in type I have received a letter from Mr. Brodie-Innes, in which he states: "I do not return till the middle of October." He declines to send his photograph entitled "Night" to London, but adds: "I expect to be in London either at the end of October or the beginning of November; and, if possible, I will bring the photo with me, when you can see it, and bring any friend to see it, at my chambers."

Madame de Steiger states that the face is well known at printshops. That is not so. I have taken my print to the likeliest firms; they do not know the face, and cannot tell me where to obtain the photograph. There was only one firm of print-sellers in Fleet-street in 1873 and 1874. That firm is not now in existence. It is now the duty of Madame de Steiger to produce the photograph, or a copy of it, on which her insinuations of falsity are founded, and if she has a regard for truth and fair play, as I do not doubt she has, she will at once obtain her friend's consent to let her employ a photographer to make a copy of the print and send it to be seen at the office of "LIGHT."

#### "An Ancient Egyptian Heretical Pharaoh."

SIR,—Out of the fairly heavy list of misspellings which I pointed out in his article on "An Ancient Egyptian Heretical Pharaoh," Mr. Oxley only attempts to defend one solitary case. He pleads for this, diversity of practice; but granting this, when we have Professor Sayce's statement (to which I duly referred) that the local pronunciation sanctions the spelling "Tel el-Amarna," I do not see how we can avoid the conclusion that "Tell-el-Amarna" is simply "a pedantic inaccuracy."

Mr. Oxley excuses himself for any other errors on the ground that his article was a "popular" one, "written, not for Egyptologists, but for the readers of 'LIGHT.'" I do not however, understand why a popular article should not be exact, nor should I imagine that the readers of "LIGHT" would care for inaccuracy. As Mr. Oxley has quoted a familiar proverb in his letter, I will venture, in my turn, to remind him of another—"What is worth doing is worth doing well."

Our other point of disagreement is the phrase *ankh em maat*. Mr. Oxley confesses that he is not able to translate hieroglyphics himself, but relies on the translation of the phrase in question given by "such an authority as Dr. Petrie, Professor of Egyptology in the London University." (It is curious that Mr. Oxley should have been guilty of another inaccuracy in this sentence; the Edwards Professorship of Egyptology is attached to University College, London, and not to the University of London itself, which is an entirely different body.) Professor Petrie is beyond question an authority of the highest eminence in certain branches of Egyptology, but the language is not one of those branches in which he excels. The greatest English authority on that particular subject is generally admitted to be Mr. Renouf, who has dealt with the phrase *ankh em maat* in his Hibbert Lectures (see reference in my previous letter), and whose translation I have followed. Until that translation has been proved incorrect it must be accepted as the verdict of Egyptology. Mr. Oxley, it is true, appears to distrust Mr. Renouf because he is President of the Society of Biblical Archaeology, a reason which I do not understand. But Mr. Oxley, being ignorant of hieroglyphics, can hardly be well fitted to estimate the linguistic attainments of an Egyptologist. Perhaps if he were better acquainted with the subject he would have a greater respect for Mr. Renouf's scholarship.

ALFRED C. BRYANT, B.A.

238, Northumberland-park, Tottenham.

#### A Rectification.

SIR,—In your editorial notice of the new magazine called "The Unknown World" is a reference to an article of mine, marked by characteristics from which "LIGHT" is usually so free that it is a double shock to me to find them there. Those characteristics are inaccuracy and ill-nature. The writer betrays an acquaintance only of the slenderest and most superficial kind with the work represented by me when he gives a personal application to the expression "Clothed with the Sun," and charges me with setting up a cultus of my late colleague. For our teaching throughout is an emphatic protest against precisely such a substitution of persons for principles as that would involve, and an emphatic affirmation of the duty to "Worship God only." And following this rule we declare the mystic woman of Holy Writ, to whom, in the Book of Revelation, the expression "Clothed with the Sun" is applied, to be no person at all in the ordinary sense of that term, but to be the Soul and her Intuition, these constituting the feminine factor in man's spiritual and mental system. And it is in that sense that the expression is fitly made the title of a book which represents, in a measure transcending any other known to literature, the soul "Clothed with the Sun" of full illumination by the Divine Spirit, undimmed by the intrusion of lower elements, and constituting a full revelation from the spheres celestial, at once for the interpretation of the Scriptures of the past, and for the preservation of the world from errors arising from the delusive experiences of the present, such as those which, pretending to be spiritual, are spiritualistic only, and not of the soul and the celestial, but of the phantom and the astral, and such as, "were it possible, would deceive the very elect."

Another instance of his inaccuracy, is the statement that I believe the channel of this revelation to have been an Egyptian priestess, &c. Whereas, she knew both positively by means of her own psychic recollections, and by assurance of her own indwelling spirit, that in one of the numerous incarnations which qualified her for the great work of her recent life, she had been a male initiate of the Greco-Egyptian mysteries, in times long anterior to the days of Moses. And it was in virtue of the knowledge then and there acquired that she was able, under divine illumination, to recover the memory of them in such wise as at once to demonstrate the supreme doctrines of the reality and immortality of the soul, and of a multiplicity of earth lives as the essential condition of regeneration, and to reveal the sources from which the Bible writers largely derived both their doctrine and their diction. And seeing that a recovery such as this involves, by reason of its nature, an identity of phraseology as subsisting between the Bible and the sacred mysteries in question, it is only criticism of a most perverse and superficial kind that could make such identity the ground of the allegation implied by your reviewer. To take a single instance, one of many, the recovered Hymn of the Mystic Exodus, or flight of the soul from the power of the body. While it is easy to see how readily this hymn could be transformed into the quasi-historical story of the Exodus as told in the Bible—a story impossible in the literal sense of the narrative—it is impossible that it should have been constructed out of that story, if only for the reason that it required a new revelation to disclose the spiritual nature of the Exodus concerned, and to interpret the symbols employed in its accomplishment, and thus to disclose it as one of those allegories of the process of regeneration, and therein of the process of the Christ in man, to which Jesus referred when, "beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself," as the typical man regenerate, none of which things have been found there until this new revelation of the meaning of Scripture made through Anna Kingsford. So that, apart from any extrinsic testimony, the intrinsic evidence is of itself sufficient to establish the claim to priority of the recovered Hymn of the Mystic Exodus. And so, with the numerous other restorations of the original ancient Scriptures comprised in our work. They constitute a veritable "New Gospel of Interpretation," surpassing in value the highest anticipations that could have been formed of what such a Gospel should be—so tremendous are the problems solved by it—and one the very method of which constitutes a positive demonstration of God, the Soul and Immortality, and of the manner of the realisation by man of the divine potentialities belonging to him in virtue of the divinity of the constituent principles of existence. And whereas they were one and all received exactly as they are printed, without the change of a single word, and were in no sense or

degree the result of any conscious process of ratiocination—having been largely received in sleep—they constitute for the “experimental psychologist” a “study” which is indeed “curious,” but not in the unworthy and derogatory sense imputed by your reviewer. In view of the liability of divine things and their accredited exponents to be dealt with in such fashion in “LIGHT,” it cannot be said that “The Unknown World” has made its appearance a moment too soon.

It is with unfeigned regret that I find myself under compulsion thus to address you, after a sympathetic association of so many years, but the obligation to vindicate both my work and its instruments is imperative, especially in view of the numerous attempts which are being made by those “haters of the sacred mysteries,” the “dwellers of the threshold” of the astral, to injure and destroy it. The circumstances being what they are, it is impossible for me to write of them save under a bitter sense of having been “wounded in the house of my friends.” And I take it to be clearly by grace of a supervising providence that a poison so insidious should find antidote so effective as the presence on the other side of the same page of the review of that striking Greek recognition of our work, “Light from Within.” Not that I am thereby relieved of the obligation of this rectification.

August 25th.

EDWARD MAITLAND.

[It is possible—indeed it is very probable—that our Reviewer does not fully comprehend Mr. Maitland. On the other hand, it is more than likely that Mr. Maitland has found in the Reviewer's words a meaning which they were not intended to express. But when Mr. Maitland attributes to him ill-nature and perversity he is certainly in error. Everybody who knows anything of Mr. Maitland respects him too highly to indulge in intentional misrepresentation of him or his work; and we regret that his feelings should have been wounded by anything which has appeared in our pages.—ED. “LIGHT.”]

#### Books Wanted!

SIR,—Do any of your readers know whether a book called “The World of Spirits,” by the Rev. Richard Baxter, author of the “Saints' Rest,” is anywhere to be found? The latter devotional work is often met with on old bookstalls and other places, but I have never seen the former.

I should also like to know something of a work by the Rev. Robert Kirke, a clergyman of the Church of Scotland, and which was entitled

“Essay on the Subterranean and for the most part Invisible People, heretofore going under the name of Elves, Fawnes, Fairies, or the like.”

This work is referred to by Sir Walter Scott. It appears to have been printed with the author's name in 1691, and reprinted in 1815 for Longman and Co. It seems that the “for the most part invisible people” revenged themselves on Mr. Kirke, for, while walking one evening in his “nightgown” (what we call a dressing-gown nowadays), near his favourite fairy ring or mound, he suddenly died of what the medical profession called apoplexy; but his parishioners knew better! He was, they said, taken off to fairyland for having dared to betray the secrets of that land! The rev. gentleman afterwards appeared to a relation, a certain General Grahame, saying this was really so, and instructing him what to do in order to deliver him from fairyland. But that warrior was so taken aback by invisible foes that he failed to perform the ceremony properly, and so the Rev. Robert remains with the “Elves, Fawnes, Fairies, and other invisible folk” unto this day! These books, if they are out of print, are worth reprinting. C. D. GALBRAITH.

#### TO CORRESPONDENTS.

R. C.—Thanks for your letter, which shall appear next week.

E. N.—You may attach the fullest credit to the assurances of the gentleman you name.

W. W.—Be kind enough to forward your MS. We can make no promise to accept it, or otherwise, till we have had an opportunity of seeing it.

J. L.—We have no doubt the Council of the Alliance will give full consideration to the suggestions you have been kind enough to make in regard to the proposed Conference. We will place your letter in their hands.

QUERO.—No, our own views do not coincide with those of the writer to whom you refer. But the views of many of our readers do, and we must be fair to all. On essentials we agree; on questions of minor import we can afford to differ.

#### SOCIETY WORK.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—We had a good meeting on Sunday, when Miss S. Boddington, Mr. Davy, Mr. Long, and Mr. H. Boddington gave addresses, which were listened to with interest, the general topic being that by investigation the fact of life enduring beyond physical death might become assured to all. Sunday next, at 6.30 p.m., spirit circle.—CHARLES M. PAYNE, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday Mrs. Stanley gave us quite an intellectual treat, dealing with the “Old World and the New,” showing how the old fads are dying a hard death and new and tolerant notions taking their place. Sunday next, September 2nd, at 7 p.m., Mrs. Mason, clairvoyance. Silver collection. We hope to see a good attendance. Thursday, at 8 p.m., open circle.—J. B.

SPECIAL ORGAN RECITAL.—Mr. J. G. Robson will give a recital of inspirational music (pieces in various styles) on the fine organ in St. Luke's Church, Rosemary-road, near Southampton-street, Camberwell, S.E., on Monday next, September 3rd, at 7.30 p.m. punctually, the use of the church and organ having been kindly given by the Rev. H. B. Chapman, the vicar. Admission free. Inquirers into Spiritual phenomena are particularly invited to be present.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—We had a good meeting on Sunday last, numerous strangers being present. Mrs. Mason's guides gave us an inspirational discourse on spiritual development, followed by very successful clairvoyance. Sunday, at 7 p.m., Mr. G. Davey; Tuesday, at 8 p.m., séance, Mrs. Mason; September 9th, Mr. Wyndoe. Owing to numbers being unable to gain admission on the last occasion, Mrs. Mason will give a séance on Thursday next, at 8 p.m., at 245, Kentish Town-road. Tickets, a limited number only, to be had of Mr. Warren and Mrs. Mason.—J. H. B., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—On Sunday last Mr. J. Veitch lectured on “Spiritualism: Its Purpose,” pointing out how the churches of to-day are losing hold of the people on account of their lack of evidence. He said that the purpose of Spiritualism is to propagate “truth,” based upon the fact of spirit communion, and to bring about a more noble idea of God than has hitherto been held. The whole of the lecture was deeply impressive and instructive. Dr. Reynolds occupied the chair. Dr. Reynolds next week.—E. J. GOZZETT.

86, HIGH-STREET, MARYLEBONE, W.—“Is Spiritualism inconsistent with the Teachings of the Bible?” was the question which formed the foundation of Mr. W. T. Cooper's excellent discourse last Sunday. The objections of orthodox opponents were ably met and shown to arise from a misunderstanding of the matters at issue, though too often ignorance and superstition are most apparent. Next Sunday, September 2nd, at 7 p.m., Mr. J. J. Morse, trance address, “Spiritualism, a Vindication of Religion, Science, and Common Sense”; September 9th, Mr. A. J. Sutton; 16th, Mr. J. Edwards; 23rd, Miss Rowan Vincent; 30th, first meeting at Cavendish Rooms, address by Mrs. E. H. Britten; October 9th, Mr. J. J. Morse. All communications to be addressed to Mr. Leigh Hunt, Hon. Secretary, 82, East-street, Marylebone-road, W.—L. H.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday evening Mr. Edwards gave an address on “Theosophy v. Spiritualism.” A definition of terms having been given, the lecturer sketched a brief outline of the inception of Theosophy in New York by five persons having for their object the study of Occultism, his authority being one of its founders. An examination of the terminology of modern Theosophy showed clearly that it was obtained from the writings of Paracelsus or Theophrastus, the mystic of the Middle Ages, a Swiss, born in 1493. The whole of the tenets and philosophy of Paracelsus appeared to have been taken over by Madame Blavatsky, and given out to the world as a new philosophy revealed by the Masters or Adepts. A comparison of the phenomena of the so-called Adepts with those of Spiritualists through their mediums showed the former as being trivial and commonplace compared with those of the latter. With regard to the teachings of Theosophy and Spiritualism, the former, he contended, revealed nothing better than a hopeless round of reincarnations, a disintegration of the principles and faculties of man, and a belief in states, conditions, elementals, and elementaries. On the other hand, Spiritualism taught the object lesson of “life,” the sure and certain existence of our beloved who had passed over and who communicated with us, not as delusive spooks, shells, elementaries, &c., but as the emancipated beings who have to an extent beheld the glorious design of the Creator. The lecture, which lasted an hour and a half, was well received, but no questions were asked, although invited, Mr. Campbell, who had promised to attend for that purpose, being absent. A violin, with pianoforte accompaniment, was a pleasing variety. On Tuesday, Mr. Robson (referred to in the columns of “LIGHT” last week) took the circle and gave some good tests. On Sunday next, at 6.30 p.m., Mr. Butcher, trance address; on Tuesday, at 8.30 p.m., circle (Mr. Robson, medium), and magnetic healing for incurable cases, by Mr. Edwards. Silver collection.—W. H. E.