

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 718.—VOL. XIV.

[Registered as]

SATURDAY, OCTOBER 13, 1894.

[A Newspaper.]

PRICE TWOPENCE.

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## NOTES BY THE WAY.

Once upon a time a little three-year-old boy was left an orphan and friendless. Unfortunately, the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said: "But, darling, he is a Jew; and you wouldn't like a Jew for your little brother." She reflected a moment, and then said: "No, mamma; but couldn't you spank him, and make him believe in Christ?"

There is a good deal of experimenting going on in that direction in Society; and Society can "spank" in more ways than one, in order to bend people to its own way of thinking—or pretending. Mr. Podmore has told us that one of our finest spirits—Mr. Stainton Moses—possibly advocated Spiritualism in order to be petted by Society; but, up to now, Society would much sooner "spank" the Spiritualist than pet him. Let anyone think of the really "good things" Society has to offer, and then ask: How many of these—including even "the good things" in the Church which professes to believe in spirits—are open to an honest Spiritualist?

No; Society still tries to "spank" all kinds of heretics into believing in its anointed ones (and *they* are many).

However much we may be interested in "the other world" we are bound to take considerable notice of this. If we resolve to have nothing to do with politics, for instance, it will not be easy to persuade politics to have nothing to do with us: and the end of it may be that the path of the Spiritualist may not be as easy as it is now. Everyone is really deeply interested in what is being done in the name of "politics" and everyone should be deeply interested in the cleansing of the arena and the lifting up of the ideal. As to this, let us learn something from our American kinsfolk, who are teaching us a good many things (by way of warning) just now. Some of the noblest women in America are pleading for woman suffrage on very high grounds, bordering very closely on religion. "The Christian Register," referring to a meeting on the subject, says:—

What is it that makes politics disreputable and dirty? It is because they are too much mixed up with rum and tobacco smoke, because those great and sacred interests which relate to the life of the home, of the school, of the city and the nation, are trod in the mire of saloon politics. So it has been urged that women must not vote because politics are always and inevitably dirty, and women could not mingle in them without soiling womanhood. This is a low view to take of a lofty duty; and the larger aspect of it was presented by Mrs. Gannett in her

closing address: "Where now are new public measures, political platforms, and slates made up? Is it anywhere so often as at the corner store in the village, as the saloon in the city? The nation's weal and the home will not suffer when all this is changed and new measures grow out of household table talk, when the caucus shall be first held in the family, and the home be the true primary of all the land. Again, therefore, because I am a happy wife, because I am a mother, because home is the dearest spot on earth to me, and home cares the sweetest, let us share these duties and responsibilities, that we may thereby be better wives and home-makers, and better fit our sons and daughters for true citizenship, and that, on the other hand, we may add the home-maker's contribution to the common weal. The women need the ballot, and the State needs the women's vote."

To which every Spiritualist must, surely, in time say Amen.

"The Religio-Philosophical Journal" has a keenly thoughtful article on "The General Mind," a phrase of George Henry Lewes', meaning something more than what we call "Public Opinion" or "Common Sense"—a kind of *Common Mind beneath the Common Sense, the active result of habit, experience, and heredity*. Of course, this "General Mind" is open to change; but it is an open question whether what we call change is not often emergence, and whether the General Mind may not, after all, be, to use a homely simile, a general reservoir which we only tap for our several limited capacities and needs. If we were to follow that thought out might it not lead us to something akin to the thought of God? On this point, the writer in "The Religio-Philosophical Journal" (C. Staniland Wake) gives us the following fruitful paragraph:—

We may now ask whether the General Mind does not, in some sense, exist apart from the individuals who form the human race, and whether in fact it is not identifiable with the Universal Mind of the Cosmos. The answer to this question will depend on the origin assigned to the psychical part of man's nature. If this is, as there are strong grounds for believing, an offshoot of the cosmical mind, then the General Mind must have a similar relationship. It may be looked upon, indeed, as that part of the Universal Mind which is within the range and influence of the earth and its inhabitants, and which has become modified as the result of their experiences. Viewed in this light the General Mind is not only the medium of communication, unconscious but continuous, between the subliminal personalities of individuals, but is also the link which unites the psychical being of man with the Universal Mind of nature, and makes him one with the Cosmos. Nor are the results of this connection purely psychical. The psychical and physical natures are so closely associated that it is difficult to say where one ends and the other begins. Probably they are the same under different aspects, and, therefore, whether occult powers shall reveal their existence in a physical or in a psychical direction will depend on accompanying conditions or circumstances. In either case the ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all things and is all powerful.

GETTING ON!—"The Daily Chronicle," in a leading article on Mr. Frank Podmore's book, supplies us with a useful straw on the stream, and a straw well worth noting.



its opening sentence takes the men in Fleet street half way to the stool of repentance:—

It is not long since telepathy was classed with squaring the circle or rigging the thimble. Now it takes its place in a series of works upon "Contemporary Science," in the shape of a volume published to-day entitled "Apparitions and Thought-Transference," by Mr. Frank Podmore (London: Walter Scott). Among scientific men there is still a tendency to push-pouch the remarkable experiments of the members of the Psychological Research Society, and to disregard the strange traces of a world unknown to ordinary investigators, which these experiments provide. Such sceptics, however, must be growing rare in proportion as the evidence grows stronger, and we fancy that their number will be still further decreased if they read this volume.

We all know what that means. And, really, if the "scientific men" don't look sharp, the men in the street will leave them ridiculously behind. Facts are facts, and the robust world, with all its Philistinism, will have its facts, but the high priests of altars or crucibles say what they will. "The Chronicle" gives them a pretty hard push when it says:—

It may be taken as proved, however, that the transference of thought does take place between one person and another, both in the normal and hypnotic state, without the intervention of any of the known methods of such transference.

Precisely: but that is only half way. We shall invite "The Chronicle" to look at something further on, presently. We are delighted to find that it is "inquiring the way to Zion"; and we perfectly agree when it urges its readers to "observe," and says, "in this we can all share."

#### RECEIVED.

- "Chart of Spiritual Gifts." (Sunderland: P. O. Todd. 6d.)
- "The Idler," for October. (London: Chatto & Windus. 6d.)
- "Coming Day," for October. (London: Williams & Norgate. 3d.)
- "Theosophist," for September. (Adyar: Theosophical Society. 2s.)
- "Spiritualism," By JOHN WYNN. (London: Simpkin & Marshall. 2d.)
- "The Sonata," for October. (London: The Roxburghe Press. 6d.)
- "The Humanitarian," for October. (London: Hutchinson and Co. 1s.)
- "The Palmist," Vol. II., No. 10. (London: The Roxburghe Press. 6d.)
- "The Arena," for October. (London: Gay & Bird, Chandos-street, W.C. 2s. 6d.)
- "Popular Medical Monthly," for October. (London: The Roxburghe Press. 1d.)
- "Astrologer's Magazine," for October. (London: 12, Lugard-road, Peckham, S.E. 6d.)
- "Sphinx," for October. Edited by Dr. HÜBSE-SCHLEIDEN. (Brunswick: Schwetschke & Son.)
- "Spiritism the Keystone of Christianity." By A. M. CLERK. (London: Swan Sonnenschein & Co. 1s.)
- "Homeopathy—All About It." By J. H. CLARKE, M.D. (London: 12, Warwick-lane, E.C. 1s.)
- "Avalon—A Poetic Romance." By DORA STUART-MENTREATH. (London: James Elliott & Co. 3s. 6d.)
- "The Lyceum Manual," compiled by EMMA HARDINGE BRITTEN, ALFRED KITSON, and H. A. KERSEY; Fourth Children's Edition. (Newcastle-on-Tyne: H. A. Kersey, Eslington-terrace.)

**CORRECTION.**—A slight error occurred in our report of Professor Barrett's lecture. In the middle of the first column on page 471 occur the words "physical manifestations witnessed at a séance." The word "physical" is an obvious misprint for "psychical."

**ANSWER YOUR OWN PRAYERS.**—God wants us to act as well as pray. He wants to use us as instruments in carrying out His will among men. If we pray, "Thy kingdom come and Thy will be done," without lifting a finger to help that will to its fulfilment, we are mocking God as much as is the man who scoffs at Him. I believe God wants us to answer some of our own prayers. He has put it in our power so to do. He sternly rebuked the people of Israel, through Moses their leader, when, after having led them through divers troubles safely, they dared not take a step of themselves, but stood crying helplessly to the Lord. "Wherefore criest thou unto Me?" was His reply. "Speak to My people that they go forward."—JOSEPHINE RAND.

## SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

By J. PAGE HOPPS.

WE are getting used to the rumour in the air that Atheism is on the increase; and most strenuous exertions are being made to stem what is called "The tide of infidelity." But it is becoming very necessary to ask what the real Atheists are.

Now there are at least two kinds of Atheism; first, that which is generally known as Atheism—the intellectual denial of God; and second, that which is really the actual Atheism—the absence of the feelings, thoughts, and actions which we rightly associate with true faith in Him.

It is probably true that the form of Atheism which is the intellectual denial of God is on the increase. A variety of circumstances have led to this result. Thought has become unspeakably more free; Science has upset all imaginable kinds of Theology; the Church has not at all kept pace with the world; urgent mechanical and material interests and needs have accustomed the modern mind to see only Force and Law where, in other days, men saw Will and Caprice; and, above all, the unreasonable and unworthy ideas attached to the ecclesiastical conception of God have alienated the modern mind and made it unwilling to cherish old beliefs. On the other hand, there is a vast amount of heartless, mindless, purposeless assent to the doctrine of God's existence—an assent unaccompanied by real thought, and unproductive of moral and spiritual results.

This, however, is distinctly noteworthy—that intellectual disbelief is, to a large extent, the result of, or is accompanied by, earnest thought, brave inquiry, and even beautiful reverence, while much of what passes for belief is apt to manifest itself in self-righteousness, dogmatism, and a spirit of uncharity. Scientific men who hesitate about God, or give up belief, often seem to occupy a far higher intellectual plane than the bigots who damn them in the Father's Name. It is, indeed, a significant sign of the times, calling for careful consideration.

In the end, we shall probably agree that real Atheism is not so much an opinion as a state of mind—a mental, moral, and spiritual condition of Godlessness, having, necessarily, little or no relation to opinion. To be "without God" in the world is surely to be living without the thoughts, feelings and tendencies that are naturally related to a belief in Him, but that may exist in seeming separation from Him. In other words, real Atheism is a tendency of spirit, and not a conclusion of the intellect. The real Atheist is one who is impelled by an unloving, callous, sensuous spirit. He lacks something, but that something relates, not so much to speculative conclusions, as to spiritual impulses. He is not one who denies God; he is one who is "without" God. Hence the very priest at the altar, who says "I believe," and without hesitation damns his brother for disbelief, may be a real Atheist, as a narrow bigot, or as one whose heart is barren as to interest in God's great, real, human world; while the man he damns, who can come to no conclusion on the subject, or who even denies the existence of God, may, by reason of his loyalty to facts, as they appear to him, his purity of motive, and his love of truth, be a true Theist and a devoted doer of the will of God.

What can it matter what I think, as compared with what I love? The material thing is what I write in the record of my life, not the name I write in my dedication or endorsement. My thoughts are nothing in so far as they are unrelated to actions; my very prayers are nothing in so far as they are unrelated to life; my taking of God's Name on my lips in the church may be a taking of God's Name in vain—aye, even though there be no conscious hypocrisy.

We classify men according to confessions and creeds, but God's dividing lines cut right across ours, and find sheep and goats in unexpected places. Nay, but a man's



Atheism may be the result of a real Theism, the revolt of a true worshiper from the idols of the cave. For what do we know of God apart from the beautiful, persistent, vital and harmonious Order of the Universe? God Himself we only know by what He does. If then, men attribute low and ugly things to Him, some of those who best love the beautiful, the persistent, the vital and the harmonious, will be led to deny Him; but, in their denial, they will be most loyal.

They see everywhere "the light that shineth in the darkness"—the life that is like a living soul in every atom—the strange persistent tendency in Nature which so strangely resembles thought and will. They may say that all this is only the mystery of Matter, and by no means the mystery of God. Be it so; but they see as much of God as any of us are ever likely to see: and, if they do not see signs of mind, and will, and intention, and forecasting, which "makes for righteousness," it is a loss; but it is not really the loss of God. So then, belief in God may exist only as reverence for what is highest, admiration for what is loveliest, confidence in what is surest, obedience to what is most harmonious, hope in what is most gracious, and devotion to what is best.

*Reverence for what is highest.* How clear it is that doubt or even denial concerning God may have, for its root, this saving grace! To the natural man, not far advanced, it is easy to believe in God just in proportion as the conception formed of Him is human, limited, earthly. In the early stages of Theism, the difficulty is, not belief, but limitation of belief. The gods threaten to be as numerous as the devotees, and they are often neither wiser nor better. As knowledge increases, and as the Universe reveals its true proportions, the old gods get thin and hollow, and vanish away. If, then, a man, keener and wiser, or more alert and more courageous, than the rest, live in days when the process is rapidly going on, when religion is becoming superstitious, and faith has become intellectual degradation, what will be the character of his unbelief? Surely, he is really a truer Theist than his brethren; precisely as Dean Milman said, in his "History of Latin Christianity," "The early Christians were charged with Atheism, the charge to which in all ages those are exposed who are superior to the vulgar notion of Deity."

To this pass have we come to-day. The old unworthy notions of God are being outgrown, and the process of dissolution is going on; and it is inevitable that they who can no longer stand by the old beliefs must be considered Atheists by those who are satisfied with them—but who are satisfied with them only because they occupy the lower plane. Mr. Huxley and Mr. Tyndall, for instance, were driven into active conflict with the Church only because they were confronted with its old-world puerilities; and even militant unbelievers like Colonel Ingersoll and Charles Bradlaugh were really forced into the fight as Theists (though they never knew it). It is really reverence for what is highest that leads such men to strike their tents and leave the old camping-ground of an effete belief.

In one age, or in given circumstances, then, a man's reverence may make him a saint; in another age, or in other circumstances, it may make him an iconoclast; but in either case he who has reverence for what is highest is, and perhaps without knowing it, a seeker after God.

The same is true of *admiration for what is loveliest*. Belief in God has often been associated with anything but beauty: and, in His Name, the ugliest passions have been cherished and the ugliest deeds have been done; and, in our own day, numbers who would hate an Atheist find their Theism quite compatible with a very sordid kind of life; while, on the other hand, many who do not see their way to believing in God have the very deepest dislike of all meanness and the very purest love for all loveliness. Now surely the truth is that the feeling which links us to the

beautiful is not only akin to but is the feeling that links us with God. This feeling of admiration blends with that of reverence, inasmuch as it lifts the subject of it above himself, to something higher and purer. When, then, before the beauty of matter or the beauty of mind—before the silent loveliness of mountain, meadow, sea, or sky, or before the active loveliness of human thoughts, feelings, and affections—the heart is thrilled with delight or the eye is refreshed with a sense of beauty, the feeling that results is one that necessarily links the sensitive soul with God. We may not image to ourselves a face beyond the heavenly splendour or a person behind the mighty force; we may not trace all this glory to intention, or see love in all this loveliness; but, if the pure feeling of admiration is there, we rise up to God and touch Him even though it be in the darkness. But, if we make much of our belief in God and feel horrified at doubt, and yet feel no thrill of pleasure before Nature's infinite beauty, and find all our wants satisfied in money, and food, and such poor pleasures as money can buy, we may be really farther from God than the Atheist we despise.

So again with *confidence in what is surest*. What is called "trust in God" is not always a very noble thing—is sometimes not even a very trustful thing; taking rather the form of an expectation of interference than of faith in constancy. Now what is trust or confidence in God? Paul speaks of being without hope and without God in the world; and the two things do seem to go together. But, if belief in God is only belief in an interfering person who sometimes steps in to mend what we have marred, the hope founded on that is of a very questionable character; but if, in the absence of belief in God, there is a sustained calm trust in the mysterious harmony of the universe, a deep confidence in the sure order of Nature, then is the hope firm and peaceful and abiding; and then, even though the confiding spirit does not know it, God is trusted; for what do we know of God apart from this very harmony and order? And in what way can we trust Him but by trusting in the harmony and the order that rule our lives and guarantee the future of all our hopes? Wherever, then, there is this confidence in the mighty Order of the Universe there is no real Atheism. What matters it that no face is seen, that the law-giver's hand is not perceived, that the watchful eyes are out of sight? The trust, the confidence, of the soul in that which is abiding is itself trust and confidence in God—a trust far more devout, a confidence far more noble, than that which can only find justification for itself in the presence of a God of perpetual interferences.

*Obedience to what is most harmonious* is another sign of real belief in God. "God is love," says the Bible. "God is harmony" is only another form of expressing the same thing; and he who is observant of the harmony of Nature, and obeys her therein, is as near to God in practice as anyone can get. If you say "I believe in God," what more can you do than observe His will as indicated in the harmony of Nature's laws, and obey? And in the absence of such obedience, of what avail would it be to say: "I believe in God?" Jesus said: "Why call ye me 'Lord, Lord,' and do not the things which I say?" And so might the Almighty Lord of Nature say: "Why call me 'God,' and then live as a discord in this harmony?" Obedience, then, is of the very essence of Theism, and disobedience is of the very essence of Atheism. If you see no harmony and obey no higher law, you are without God, whatever you may affirm as to God; but if you do see and feel that harmony, and if you are striving to fall in with it, you have God and are His, whatever you may deny.

And, as with obedience to what is most harmonious, so with *hope in what is most gracious*. To be without God, says the Apostle, is to be without hope. So it is; but are we "without God" if we see gracious ends, far-reaching issues, great persistent laws, and the glorious evolutions of



a million years! How many earnest spirits there are who, though doubting God's existence, have a deep and pure content of heart, rooted in nothing but the hope they derive from the gracious tendencies in Nature, which ever work for virtue, happiness, and progress! I cannot call these Godless, even though they deny Him. I would far rather call these Godless who think of God only as a hard and narrow-minded Being who will crush His enemies, and torment myriads of His children in hell. These really are "without God," and, except for themselves as the elect, they are also "without hope in the world." But they who trust that "somehow good will be the final goal of ill," and who go on their way rejoicing, hoping in the unseen and unknown Power that has made this world what it is, have really in them the very essence of all Religion.

Last of all, there is in true Theism devotion to what is best. By "devotion," here, is meant surrender for service; and, wherever this is present, there is true, though it may be unconscious, faith in God. Can he be "without God in the world" who spurns all the baser ends of life, and strives with all his heart and strength for what is best, giving himself to a dream, an aspiration, an ideal, not for selfish ends, but purely for the realisation of the highest good in life? Compared with that, what is it to talk glibly of God, to use His name, to say "I believe," to hate the Atheist for his denial!

Of all these, then, who reverence what is highest, who admire what is loveliest, who confide in what is surest, who obey what is most harmonious, who hope in what is most gracious, and who are devoted to what is best, we may say—

There is no unbelief!

Whoever plants a leaf beneath the sod,  
And waits to see it push away the clod,  
Trusts he in God.

There is no unbelief!

Whoever says, when clouds are in the sky,  
"Be patient, heart! light breaketh by-and-by!"  
Trusts the Most High.

There is no unbelief!

Whoever sees, 'neath winter's field of snow,  
The silent harvest of the future grow,  
God's power must know.

There is no unbelief!

Whoever says, "To-morrow," "The unknown,"  
"The future," trusts that steadfast Power alone  
He daren't disown.

There is no unbelief!

The heart that looks on when the eyelids close,  
And durns to live when life has only woes,  
God's comfort knows.

There is no unbelief!

And day by day and night unconsciously  
The heart lives by that faith the lips deny!  
God knoweth why.

**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, 1d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

**"THE NEW AGE."**—We have received the first number of "The New Age—a monthly magazine of Spiritual Knowledge and Psychical Research," price 4d., published by Mr. Alexander Duguid, 25, Springwell-place, Dalry-road, Edinburgh. Mr. Duguid says that since 1889 he has answered 40,000 letters of inquiry on the subject of Spiritualism, and he prefers to carry on his work by this magazine rather than by replies to individual questioners. The first number contains a number of interesting articles, which, however, for the most part, manifest a decided want of literary taste and experience, but these are faults which time may remedy. Mr. Duguid apologises for the get-up of the first issue, the type for which, he says, has all been set by hisson, while all the editing has been done by himself. But, in truth, no such apology was needed, as the work has been creditably done. We cordially wish our friend every success.

## OBJECTIVITY OF AURAS.

TRANSLATED FROM THE "ANNALES DES SCIENCES PSYCHIQUESES."  
(Continued from p. 434.)

The second of the applied principles already referred to is—

(b) Refraction of light which permits of the separation and analysis of luminous rays with regard to their wave-length, or what comes to the same thing, with regard to the number of their vibrations per second. For this purpose we employed a spectroscope composed of a collimator, a prism, and a telescope. Placing a white light before the slit of the collimator, and turning, by means of a pinion, the eyepiece to the left, we could bring into the field certain portions of the spectrum. If we turned it to the left, we could isolate the red rays; if to the right, we had then only the blue and violet rays. It was then easy to control, by the position of the eyepiece, the kind of colourations which the subject said he saw when we placed before the slit auras of sufficient intensity. To understand what follows it must be explained that the same subject does not always attribute the same colour to the same aura, nor, in general, to any luminous source whatever among those which an individual in the normal state can perceive. This colour varies according to the condition of the subject and his degree of fatigue. Thus the north\* pole of the same magnet will sometimes be blue, sometimes red, in the different series of experiments. In the same way, the spectrum, viewed directly, or projected on a screen, is perceived sometimes in the normal fashion, sometimes reversed, with the violet in the place of the red, and reciprocally. (See the *Third Question*.) This explained, the following are the experiments which we have carried out with the spectroscope. For all of them we had the place semi-dark, as more favourable than complete darkness for the subject L—'s perception and description of the auras.

For a first series we arranged in front and a little below the slit of the collimator a bar-magnet of medium strength. The subject saw nothing. The bar-magnet was replaced by a gas-lamp; he then saw the spectrum, but reversed. We turned the eyepiece so as to isolate the blue and the violet; L— saw red. We then isolated the red; L— saw violet. This experiment, repeated several times in succession, gave always the same result. While the subject looked into the telescope, the eyepiece being so arranged as to receive only the real blue and violet, M. de Roches placed the extremity of his fingers in front of, and a little below, the slit of the collimator. L— said that the red light which he saw had become violet. The position of the fingers was, unknown to L—, slightly altered so as to change the direction of the aura and to divert it from the field of the slit. He then declared immediately that the light had become red again. This experiment was repeated several times, always with the same result. Now, this substitution of a violet sensation for a red one cannot arise unless a blue or a violet is added to the red; we must deduce from this that the atmosphere at the extremity of the fingers emitted rays giving to L— blue or violet sensations; that is, in fact, verified by the descriptions of the subject, who saw the extremities of the fingers in blue, more or less tinged with violet. One can even go farther: Since the actual position of the eyepiece only allows the perception of really blue or violet rays, one has a right to conclude from this experiment that the atmosphere at the extremities of the fingers actually emits rays, whose wave-length is near those of blue and of violet. We were thus brought to think that, if the subject saw nothing in the spectroscope with a magnet of medium strength, even when the slit was opened as wide as possible, it was, without doubt, because the auras of that magnet (to which L— attributed a length of only from one to two centimetres) were not sufficiently intense for the relatively moderate degree of the subject's sensitiveness. The experiment was, therefore, renewed at another séance, employing this time a very large horse-shoe magnet, composed of nine plates, and capable of supporting a weight of rather over a quarter of a ton. The spectroscope was, at first, placed in such a way as to have the axis of the apparatus slightly over the north pole, the slit of the collimator being

\* What we in this country call the north and south poles of a magnet are, in France, called the south and north poles respectively, i.e., their names are reversed, although the magnetisms are the same. The translation being literal, the French names are retained. The Chinese also follow the French, as do some important authorities here.



brought a few centimètres in front of the prolongation of the anterior vertical face of the magnet, its two limbs being vertical. In these conditions, if there was any aura, it ought to be vertical above the pole, and play, in regard to the spectroscope, the same rôle as a flame. A semi-darkness reigned in the place, and a dull black cloth, stretched at the other side of the magnet, arrested all foreign rays which might otherwise have got into the apparatus. We first of all verified that the normal eye placed in front of the eyepiece could receive no light, even when white paper was placed before the slit. The details of the observations are as follow:

The subject looked into the telescope; we moved, by means of the pinion, the eyepiece to the right. The subject said he saw a very bright blue. The eyepiece was then turned to the left; the blue faded, and the colour tended to a weak red.

While the subject had his eye at the instrument we slightly shifted the apparatus, so that its axis passed by the side of the aura; the subject stated immediately that he no longer saw anything. The movement was continued, and the axis of the apparatus was passed above the south pole. The eyepiece was then to the left. The subject stated that he saw a brilliant red. The eyepiece was turned to the right; the red faded and gave place to a weak blue. We returned to the north pole, passing between the two limbs, and the same results were obtained. The spectroscope was removed, and the subject taken before the magnet, where he described two auras from eight to twelve inches high, the one blue above the north pole, the other red above the south pole. The subject was then awakened for a few minutes' repose, again hypnotised, and the experiments repeated, with the same results. F.

## WITCHCRAFT IN SCOTLAND. 1570 TO 1663.

By EDINA.

### IV.—THE "LEE PENNY."

In connection with some of the cases of alleged witchcraft in Scotland at this period we find more than one reference to the "Lee Penny," a coin which formed the basis of one of Sir Walter Scott's novels, "The Talisman." The history of this coin and its application in curing various diseases, forms an interesting episode in the witchcraft prosecutions in Scotland. It appears that the good Sir James of Douglas in the fourteenth century organised an expedition for the purpose of conveying the heart of King Robert the Bruce to the Holy Land. When the Douglas fell in battle with the Moors in Spain the command of the Scottish forces devolved on Sir Simon Lockhart of the Lee, near Lanark, who brought home the remnant of the Scottish forces along with the heart of their late King and the remains of Douglas their heroic leader. In the contest with the Moors in Spain, Sir Simon Lockhart had the good fortune to capture a prince, or powerful nobleman, whom he held to ransom. The wife of the prisoner brought the ransom in money, but in delivering it she dropped a jewel, which she eagerly picked up and tried to conceal. Sir Simon, however, who had observed the incident, desired that the jewel should form part of the ransom. The lady was most reluctant to part with it, but Sir Simon insisted, and she had no alternative but to hand it over, at the same time informing her husband's captor that it possessed miraculous virtue in curing diseases, both of men and cattle. This jewel is the celebrated "Lee Penny," and is still carefully preserved in the custody of the Lockharts of the Lee. It consists of a stone of a heart shape, slightly fractured on one side, semi-transparent, and is now set in a shilling of the reign of King Edward I., with a silver chain and ring attached, for the purpose of fulfilling its employment, which was simply by dipping it for some time in water contained in any vessel, the contents of which were afterwards drunk by the patient.

In our day, when the virtue of an agent like this in curing disease would be scouted as superstition, or worse, the "Lee Penny" has lost all its prestige as a curative agent; but it is stated that there is one curious fact about it which has been well attested; viz., that if two glasses are filled with water, and the penny dipped in one of them, a person who has not witnessed the operation can always distinguish the latter by the taste. There is not the slightest doubt, however, that a firm belief in the efficacy of the "Lee Penny" as a curative agent of great power existed in Scotland and England for centuries. For instance, when the plague visited Newcastle it was borrowed from the family of Lockhart by the inhabitants, who deposited

a large sum of money (£6,000) as security for its safe return, and so satisfied were the people of that town of its efficacy, that they desired to retain it, and forfeit their deposit; but to this proposal the Lockharts turned a deaf ear. In 1817, a gentleman and his son came from Northumberland to Lee Castle on horseback, each of them carrying two small casks at his saddle bows, to contain water in which the "Lee Penny" had been dipped; and it seems to have been a condition of using the water that the casks should not be allowed to touch the ground while on their transit back to Northumberland. So late as 1824, a gentleman came from Northumberland to Lee Castle, and carried away a quantity of medicated water to cure his cattle from the bite of a mad dog; and there is a tradition afloat in the district that a Lady Baird, of Saughton Hall, recovered from the effects of the bite of a mad dog through drinking copiously of the water, and bathing frequently in it, after the penny had been dipped therein, even though the preliminary symptoms of hydrophobia had developed themselves. The people in the locality had a belief that the proper way to medicate the water with the jewel was to give it "three dips and a swirl," which made it more effectual.

It was hardly therefore to be expected that during the period when witchcraft prosecution was so rife in Scotland, this talisman for disease should escape some notice from certain bigoted and superstitious persons; and accordingly from a minute of the Assembly of the Kirk, held at Glasgow in the sixteenth century, we find that one, Gavin Hamilton, had preferred a complaint against Sir Thomas Lockhart of the Lee, anent "the superstitious using of ane stone, set in silver, for the curing of diseased cattel," which the complainer (a neighbouring landlord) "contended could not be lawfully used." The Assembly finding, on inquiry of the Laird of the Lee, that the custom was only to cast the stone in some water, and thereafter give the diseased cattle thereof to drink, and as the same was done without using any words such as charmers used in their unlawful practices, and considering that "in nature there are manie (many) things seen to work with strange effect frof no human wille can give a reason, it having pleased God to give a special virtue to stones and herbes for the healing of many infirmities in man and beast," they advised the complaint to be dropped, but at the same time recommended the Laird of Lee to be very circumspect as to its use in future. Would that all courts of civil or ecclesiastical jurisdiction at that dreadful period had taken such a broad view of matters of this kind as did this Glasgow Assembly of the Kirk, and in that case the domestic annals of Scotland would have contained a much smaller catalogue of cruel and shameful prosecutions and burnings of innocent, or at worst, of misguided people.

Another reference to the "Lee Penny" occurs in the criminal records for 1629, when we find that Isabel Young, spouse to George Smith, Portioner, East Barns, in Haddingtonshire, was burnt for witchcraft, having been accused and found guilty of curing various diseases. From the details of the case, it appears that she and her husband had sent to the Laird of Lee to borrow his "curing-stone" for their cattle, which had a disease called the "routing ill." Lady Lee declined to lend the stone, but gave flagons of water, in which the "Lee Penny" had been steeped. This water, having been drunk by the cattle, was, it is stated, believed to have effected their cure. From this latter case it appears that the Courts of Civil Jurisdiction were much more strict and uncharitable than the Assembly of the Kirk, for the latter rather commended the use of the "talisman," whereas the former found it to be one of the "counts" of the indictment against a poor woman for witchcraft that she had used the medicated water in which the "Lee Penny" had been dipped to cure her diseased cattle. The ecclesiastical courts were merciful and charitable; while the judges of the criminal tribunal were ignorant, ruthless, and bloodthirsty.

Having recently been on a visit to the district, I made some inquiries as to whether the aid of this historic "jewel" had of late years been invoked for the cure or amelioration of disease, and was somewhat surprised to learn that quite recently a letter was received at the Lee Castle from an afflicted person in Newcastle who was suffering from an affection of the lower extremities, and who had utterly failed to get relief from doctors, asking that some bottles of water in which the "Lee Penny" had been dipped should be sent to him. This request was complied with, and my informant, who was quite cognisant of the whole matter, informed me that the afflicted person, when last heard from, had quite recovered the use of his limbs, and was now walking about as usual. Whether this was due to the use of the "medicated water," or to the effects of other remedies recently applied, I am, of course, unable to state. I merely chronicle the fact as given me from a most trustworthy source, that the water was sent and the recipient thereof has since recovered.



OFFICE OF "LIGHT," 2, DUKE STREET, ADELPHI,  
LONDON, W.C.  
SATURDAY, OCTOBER 13th, 1894.

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

## Light.

A Journal of Psychological, Occult, and Mystical Research.  
PRICE TWOPENCE WEEKLY.

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COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co."

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### IS SPIRITUALISM A RELIGION?

Once more the question is being raised, "Is Spiritualism a Religion?" The answer must be both Yes and No. "Yes" because its theory of spirit-life, based upon actual knowledge, inevitably leads, sooner or later, to very definite conceptions of duty and destiny, including all that has been hoped and feared in relation to God and the Future Life; and "No," because it is not conditioned by any opinions or church whatever. To be a Spiritualist is not to be a believer in doctrines however reasonable or spiritual; it is to be convinced of the reality of a life beyond this that is spent in the tabernacle of the flesh; and the conviction that this is so may go hand in hand with any creed—or none. A good Secularist may be as truly a Spiritualist, in the primary sense, as a good Catholic; but *only as one who is at a preliminary stage of his march on*. There is really no reason why anyone should desert his Church just because he has become a Spiritualist. He may have to do so at a later stage, when the consequences of his Spiritualism are clear; but the Spiritualism may be compatible with every kind of faith, at all events, for a time. Hence, in the ordinary sense of the word, Spiritualism is *not* a Religion. But, for all that, we agree with Mr. De Gournay, who lately wrote as follows in "The Light of Truth":—

No man who has drunk at the fount of Spiritualist philosophy can deny the religious teaching it contains. He who looks upon every man as a brother, tacitly recognises the Fatherhood of God, and, if he be imbued with the true principles of Spiritualism, those terms are not to him empty sounds; if he loves his brother, he will not wrong him; and, doing no wrong to man, he honours God and insures his own happiness. Thomas Paine, the "Infidel," said: "To do good is my religion." Does Mr. Talmage, who denounces Paine, know a better way to serve God than this "doing good," so full of meaning? You can't do good if you are selfish; selfishness is the basis of all evil; it is incompatible with charity; charity is love and love is of God. So teaches Spiritualism. Is not this religion?

We are persuaded that to this we must come at last. The Religion of the spirit is the Religion of the future. All else must become as "sounding brass and a tinkling cymbal." Besides, the Religion of the Spirit is the only practical Religion; and, when Spiritualists are masters of their mighty faith, they will see that one of the essential conditions of the healthy enjoyment of Spiritualism is service. It cannot properly be assimilated in selfish isolation. The essence of Spiritualism is communion. It will one day be known as the great uniter. Why? Because it carries us down to that which lies beyond all our external differences—the common spiritual nature or selfhood. The coming of the Kingdom of God is simply the coming of the era of life for the spirit and for the things of

the spirit; and the soul of that is service. The Spiritualist is too often the most reticent of beings, but he ought to be the supreme propagandist. His gospel is, in a sense, the one thing needful. The world is atrophied for want of it. It is wonderful to think of this—that men will "compass sea and land" to make a proselyte to a creed, while they who have "the pearl of great price" say but little about it. That would, perhaps, be excusable if the pearl could be only possessed by the finder, but the magic power of this precious pearl is that it multiplies with longing and grows with acceptance. They who already have it should never rest in self-satisfaction. Every one should be an apostle in his way and degree.

In any case, whether Spiritualism is a Religion or not, it is certain that an increasing number of persons, having their eyes open to, and their minds broadened by, the general truths of Spiritualism, will gradually lose their taste for the conventional teachings of the Churches. What, then, is our duty? Clearly, to provide a haven of some kind for these—not only for the unveiling of signs and wonders, but for teaching. We shall not want fresh churches. The demand will best be met by free platforms and open halls.

This, of course, means an increased demand for persons able to assist at meetings or services, or to conduct them. This must be so if, as we hold, a demand for teaching and philosophy will follow the experience of phenomena. Indeed, there is a sense in which teaching and philosophy are more necessary and enlightening than phenomena. If this is true, we cannot too soon impress upon all concerned the urgent need for systematic training. Even a trance-medium is but an instrument: and, when we talk of "inspirational mediumship," it must be remembered that there are many grades of such mediumship, from mere hysteria or ignorant conceit to the gift of true seership and prophecy. But not one grade is entirely independent of conditions in the medium. A medium is an "instrument," we say. If so, how clear it is that the instrument should be clean, in fine condition, well toned, and ready for use! What is that but to say that the medium should be cultured, well-read, mentally refined, and morally toned! Rhapsody needs watching: it may easily degenerate into rant. Want of preparation is never safe when a duty has to be discharged, and is a poor compliment to pay even to the Holy Ghost. The angels themselves could not play finely on an organ that swarmed with rats and that had lost half its stops and keys.

AGENTS FOR "LIGHT."—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep "LIGHT" for sale, or are willing to do so.

THE HON. ALEXANDER AKSAKOF.—We are greatly grieved to hear that Mr. Aksakof is in very ill-health, and is so nearly blind that he cannot read or carry on the literary work in which he has been so long and so actively engaged. Mr. Aksakof's services to our cause have been so conspicuous for many years that we are sure that all Spiritualists will extend to him their fullest sympathy in his present trial.

TWELVE YEARS IN A STATE OF COMA.—The Paris correspondent of the "Daily Chronicle" telegraphs that a woman named Marguerite Bouyenval, who fell into a state of catalepsy on May 25th, 1882, is still alive and asleep. Her parents refuse to allow her to be transferred to the Salpêtrière. The story would be scarcely credible if not attested by medical authority. Marguerite Bouyenval was delivered of a male child, which died two days after its birth. Suspicion was aroused, and a magistrate, accompanied by two gendarmes, visited the cottage of the Bouyenvals at Thenelles, a village near Saint Quentin. The girl's fright was so great that she had a terrible fit of hysteria, followed by cataleptic coma, in which condition, notwithstanding the efforts of doctors and electricians, she has remained for more than twelve years. On several occasions she has moaned audibly. She is fed on milk and peptone, and removed once a day from one bed to another. In 1893 an American showman offered a large sum to be allowed to take Marguerite Bouyenval to the Chicago Exhibition. The parents at first agreed; but they were eventually dissuaded by the parish priest and local doctor.



## THE MYSTERIES OF MEDIUMSHIP.

By OUR SPECIAL REPRESENTATIVE.

MRS. RUSSELL-DAVIES.

*(Continued from page 476.)*

My séance with Mrs. Davies is spread over two interviews, which for the purpose of description may be dealt with as one sitting, but which naturally divides itself into three distinct sections. First there come essays at clairvoyance, then interesting talks with the controls, and finally some physical manifestations.

Clairvoyant descriptions are not necessarily either totally wrong or mainly inaccurate because they do not happen to be recognised, and one good delineation balances fairly against a considerable number of apparent failures. I and my companion-sitter get several excellent pictures from Mrs. Davies, which we recognise without difficulty, and if the other descriptions, in the proportion of, perhaps, three to one fail to strike any responsive chord, that may be the fault of our memory, or the necessary outcome of our ignorance, but is certainly not to be laid in blame at the door of the medium.

"I can only describe what I see, and as I see it," Mrs. Russell-Davies explains. "There is a constant procession of spirits, each one eager to be made known and pressing his claim to attention, and they are come and gone so quickly that I get confused sometimes and, perhaps, mix them up in my mind."

Let us, then, take the cases where bull's-eyes are scored, just glancing at one or two shots within the ring, and passing over those that miss the target altogether.

William W., a little old gentleman, appearance described, had "something to do" with Swedenborgianism. Recognised immediately by my companion as an old friend, long since passed over to the majority. William W. says he is now working with, and has great respect for and sympathy with, John R. John R. elaborately portrayed by the medium; should be a relative, but my friend does not recognise him.

Next, a spirit, about twenty, no name, claiming close relationship with my friend. Thin, sunken cheeks, fair, glittering blue-grey eyes, very clear voice, light brown hair, narrow shoulders, would be pretty if stouter, suffering from severe pain in chest. Believed by my companion to be his daughter, who died of consumption.

Then a young man, giving the medium a sense of suffocation, comes within her vista. Was drowned a few years since; and says he was fonder of me than I of him. This is one of the outer ring hits. A brother lost his life some ten years ago whilst crossing a swollen river in Queensland.

Immediately following comes another young man, stating that he died twelve or thirteen years ago of heart disease, and is the son of my friend. This is correct.

Then, "Mr. R., did your mother die of dropsy?" "She had dropsy, but I do not know that it was the immediate cause of death." "Well, she is here. She speaks slowly, as if with an effort, and she tells me she has not hitherto been able to communicate much with you, but she hopes soon to do so."

More relatives of my friend come on the scene, this time cousins who belonged to the market town of D., in Norfolk. "The names of John and William," says the medium, "are literally shouted into my ear, and there is also a young widow." This is a good case. It turns out that there were cousins at D., one was named John William, and another was a young widow.

Yet another case, almost better than the last, because of the uncommonness of the name, and because my companion only recollected some of the facts as tallying with the medium's statements some time after the sitting. A big man, named Robert Lushington, with sister named Mary Ann, acted as foreman or manager at a large iron or steel works—no, was very intimate with the proprietor of the ironworks, but was himself the manager of a kind of breeding farm. All this my companion assented to, except that he could not remember Lushington's Christian name, or his sister's, and he added that Lushington was constantly at a large agricultural machinery works, but left that part of the country to take charge of a poultry farm.

Next, the medium speaks of my other brother, giving his name Willie, and the fact of his passing over as a child, and mentioning other details, such as a malformation of the hand, which I do not think are correct. She also speaks of my grandfather, same name as myself, describing his general

appearance with accuracy, and making statements as to his last illness and death not within my knowledge, but since to some extent, corroborated by inquiry. Thus my three nearest relatives in the spirit world, and those most likely to be interested in me, are mentioned, two correctly by name, the violent death of the third, and the approximate age of each brother.

So much for these descriptions. On the whole there is decidedly "something" in them. Mrs. Davies proffers also some information respecting living persons. Thus, to my companion: "There is a lady somewhat connected with you who is ill and in a very dangerous state. She is not actually related, and her illness touches you more as a matter of sympathy than of relationship." This is quite true. Again, to me she gives details respecting a very near relative, whom she has never seen or heard of, that throw new light on puzzling circumstances which, viewed in that aspect, seem to confirm her statements; and seeing my little girl for a moment she immediately declares that the child is suffering from a complaint, quite unsuspected till now, but shown by a day or two's observation to be actually present, and gives directions for treatment.

Let me briefly divert here to the physical manifestations. They occur at another sitting, with a circle who are all poor help for this kind of phenomenon. One of them, indeed, is a trance medium in process of development, and whilst she herself exhibits a marked advance—thanks admittedly to the proximity of Mrs. Davies—a good deal of power is in this way used up. So that the manifestations are few and somewhat disappointing, being confined to raps—these in plenty—and some energetic movements of the little table, which rises in the air once or twice, and in one case deposits itself on the medium's lap.

A chat with either Ned or Dewdrop is a refreshing experience. They are both thoroughly original and delightfully unconventional. I don't know that I have met an instance where the personality of the medium is so completely merged in that of the control. This is especially the case with Ned. Even looking at the medium's face all the time, one never for a moment loses the impression of an entirely different character from her own—of a rough, uncouth Lancashire working-man, hearty, good-natured, with strong likes and dislikes, and sometimes embarrassingly plain-spoken. Ned has evidently altered little since he quitted this mundane plane. The ladies of the circle are all "lassies" with him, the men "laads," except in the case of an elderly gentleman, whom he slaps heartily on the back and addresses familiarly as "owd chaap." To one young lady he is complimentary: "Ah likes t' luik o' thee, lass, that Ah do. Tha't a guid lass, tha' is." We ask Ned what his occupation is in the spirit world, but he is indisposed to furnish information on that point. He tries a subterfuge. "Ah were noan too fond o' wark afore Ah kem 'ere, an' tha' may be sewr Ah doon't do moor'n Ah can 'elp noo." The chuckle which follows this indicates that it is regarded as a choice bit of humour. "That won't do, Ned, you know," we say, "you don't get off without work of some sort where you are." Ned reflects, and then gravely assures us that he is not permitted to tell us what he is engaged upon, because it is connected with what will happen here later on. Beyond this he is immovably obstinate. He condescends, however, to give some details as to the management of a séance from his side, which is "nowt so easy as it luiks." It has a great deal to do with "coorrents o' light." The motion of these, their strength, their effects, how they are "perjuced"—all have to be carefully studied; more than this, inquiry has to be made into the mode of life of each individual siter, the influence of his surroundings, the conditions of those he is in contact with, and the best and quickest way of using the magnetic forces of each person. "Every one o' these 'ere fowk 'ere give off a differnt coorrent, and Ah ha' got t' see how this 'ere chaap's coorrent affects t'owd chaap oppersite"—in fact, how every person's magnetic influence affects every other siter; work which, Ned assures us, gives him plenty to do when a séance is in progress. Then he launches into a disquisition on the state of health of the various vital organs of one of the circle, as indicated to him by the colours, density, and force of the magnetic rays proceeding from them, and shows how from these signs he deduces weakness of the heart, poor circulation, and inefficient action of the lungs. The prescription includes vigorous matutinal "roobbing and scroobbing" of the skin. Turning to another siter, Ned, with shrewd insight, portrays the characters and dispositions of his



children, gives homely but sound advice as to their training, and promises a successful career as an architect or engineer for one boy, a "constructive and destructive little chaap," who will pull a useful thing to pieces in order to contrive an ingeniously useless thing of its parts. "Gie 'un an owd clock to practise on," recommends Ned; "there's nowt like an owd clock for that."

Discoursing upon Spiritualism in general, and London Spiritualists in particular, Ned bluntly refers to them as a "sleepy owd lot," adhering strenuously to this description as expressing his sentiments, to which he sticks against all protest. Mr. Stead he much approves of, and assures us that the little harm that gentleman may have occasioned "don't count agin the guld" he has effected. Considering that Mr. Stead was "flying off at a target" (we suggest "tangent," but Ned insists on "target" as equally appropriate), he desired his medium to convey to that gentleman some wholesome advice; but the medium recommended him to perform the duty himself. Finally, Ned tells us of the successive waves of force with which the spirit-world is seeking to influence the dwellers on earth. The last wave was directed against the writers, the journalists, the novelists, the poets, with the result that everyone has seen. "Them fowk 'll never drop it. Bimeby, they'll find it pay to own up to t'revvylation what's has coom."

Next, the doctors and scientists are to be attacked and made to acknowledge the true origin of the phenomena for which they are inventing explanations and complicated definitions. "We'm gowin to take the choppers, an' 'ackers, an' wivisectionists, the jawbreakers, an' the 'nuculationists," and prove to them that the spirit is the life, that they have each a spirit themselves which cannot be ignored and which cannot die, and when they understand this they will study themselves and begin to understand their Maker. We may be certain, Ned assured us, that during the next two years there will be a big business in this way performed.

Ned's time has now come to an end, but he is manifestly reluctant to depart. At intervals during the conversation he has expressed satisfaction in such terms as "Ah likes this; Ah'm at hoom yere, Ah am," "Ah'm very coomfortable, Ah moost say," occasioning no small amount of amusement to the circle by his genuine demonstrations of complete contentment with his quarters and surroundings. "A'h moost goo noo, Ah s'pose," he says slowly, and with comical unwillingness, "but Ah caant say as Ah likes clearing oot, tha' Ah doon't, Ah'm very coomf'able as Ah am, Ah'm quite at hoom; well Ah'll goo noo, but Ah'm very 'appy."

If Ned is a character, Dewdrop, who now appears on the scene, is even more so. She is completely unconventional, alike in idea, expression, and language; and rattles on at a record-breaking rate. Even when most embarrassingly outspoken she is always entertaining, and does not fail to impress her hearers with the keen observation, shrewd insight, and general good sense which give point to her remarks.

Some of her expressions are exceedingly quaint. A circumstance of which she takes small count "don' sniggerify, not nuffin' at all." The late president of the Alliance, of whom she had a great admiration, is "Missa Moses, Mesquire." She intends soon to have her "pottingarf" taken. A certain person doing injury to the Spiritualist cause she proposes to "play ole goo'berry" with, and "take her down several onces." Exception being offered to one of her assertions, she retorts sharply, "Don' you capsize yo'self upsiddidums"—an illustration derived, apparently, from the practice of paddling one's own canoe. An incident, which occurred some years since, took place "long was while go by."

Dewdrop has much to say of the earnest band of spirit-workers who are trying just now to influence the world. Stainton Moses and Colonel Bundy have recently joined them; and, though he was not altogether favourable when he went over, Sergeant Cox was soon "trapped" by the band, of which he is now a zealous and indefatigable member. We shall see the effect of Moses's work before very long, in less than "twelve moons" in fact. A great medium there as here, he is peculiarly constituted for carrying on the same work, but with much extended influence, and more fruitful result, that he began on earth. Imperator, his control, was one of the greatest spirits that have ruled this planet, and has mediums at many important epochs in the world's history. Mr. Moses, she continues, is with us at the present moment, glad

to take an opportunity he has long sought; and she then gives us a message we know can come from him alone, as it concerns an important secret known only to himself and two or three persons still in the flesh. Her medium, Dewdrop solemnly declares in response to our inquiry, knows nothing whatever of the matter referred to. The message, I should say, is given only to Mr. E. Dawson Rogers and myself when we are sitting alone with Mrs. Davies under control.

The forthcoming conferences, Dewdrop assures us, are to be immense successes. As to the funds and where they are to come from we need not "capsize ourselves never so bit at all." All has been arranged in the "'pirit worl'." Dewdrop, like Ned, has a cheap opinion of the modern Spiritualist, who does not second the efforts made on the other side with much earnestness or long-lived energy. We must wake up a lot, develop more interest, shake off our selfish sloth, if the cause is to make the progress it might and should do. Each one is too much for himself, and there is dissension where there should be brotherly good feeling and co-operation. But in all the discord Dewdrop sees ultimate harmony; in the disappointments and depression, final achievement and joy; and after giving us a good rating she winds up brightly: "I was funny one, eh? Yo' not spec I talk yo' like Dutch uncle! Nebber mind, I say; share up, it all come right soon."

#### FLORENCE MARRYAT'S "THE SPIRIT WORLD."\*

In these days of bigotry and intolerance it was a bold venture on the part of a lady who had made for herself so good a name as a popular novelist, to risk her reputation by publicly proclaiming herself a Spiritualist. But Miss Marryat found her justification in the conspicuous success of her work, "There is no Death." Of course that success might, in some measure, be attributable to mere curiosity, but in her new book, "The Spirit World," she makes it abundantly clear that she has evoked a large amount of interest in the subject amongst people of all sorts and conditions who were not at all likely to be reached in any other way.

Whether, in all that Miss Marryat has written in this book, she has invariably exercised a wise discretion, is a question in regard to which there will doubtless be, even amongst Spiritualists, some differences of opinion; but credit must certainly be given her for honesty of purpose and for the candour with which she gives expression to her convictions. In dealing with the mass of inquiries called forth by "There is no Death," she avails herself of the opportunity, in "The Spirit World," of plainly stating her opinions as to what Spiritualism really is, and for what purpose it is permitted, and she gives some shrewd and sensible advice as to the best methods of investigation. At some length she justifies Spiritualism by appeals to the Bible, and strongly censures the Churches—her own Church (the Roman Catholic) included—for their attempts to keep the people in darkness as to "the possibility of the return of those we call dead."

Miss Marryat also continues the narrative of her exceptional experiences. Whether these are told with literal exactness of course we cannot say, as we have no means of judging. We hope they are; but it is only right to state that, in regard to some matters with which we happen to be familiar, there are manifest errors which a little care would have enabled Miss Marryat to avoid. Here, for instance, is a case in which the mistakes should be rectified, if only for the sake of accuracy in history:—

On pages 145-6 of "The Spirit World," Miss Marryat refers to Mons. Tissot's beautiful painting, which he entitled "L'Apparition Medianique" (she erroneously calls it "L'Apparition Mediumistique"). This painting, which represented two forms materialised through the mediumship of W. Eglinton, was exhibited in the Paris Salon, and Miss Marryat speaks of herself as one of "a favoured few" of Mons. Tissot's friends who received an engraving of it; but it should be known that, as a matter of fact, the "mezzotint" has been freely sold, from the first, at two guineas per copy to any person who chose to order it, and that many copies have been procured through the London Spiritualist Alliance, at whose office it may be inspected.

Miss Marryat states that the male figure in the picture is John King, and that the portrait is exactly as John King appeared to her through various mediums! But it is not the por-

\* "The Spirit World." By FLORENCE MARRYAT, author of "There is no Death." (London: E. V. White and Co.)



trait of John King. It is the portrait of Ernest, Mr. Eglinton's chief control.

The female figure in the picture Miss Marryat speaks of as the portrait of Mons. Tissot's first wife, to whom he was tenderly attached. This reference to Mons. Tissot's first wife implies that he had a second. But we have it on indisputable authority that Mons. Tissot never had a first wife to whom he was tenderly attached—that in truth he was never married at all. The portrait is that of a young lady friend, who during her earthly life, was specially dear to him.

Of course Miss Marryat did not make these mistakes intentionally. But there they are—which is much to be regretted.

### APPARITIONS AND THOUGHT-TRANSFERENCE.\*

Mr. Podmore has done us a service by the publication, in the "Contemporary Science Series," of his book "Apparitions and Thought-Transference." The strange facts which he chronicles can no longer be ignored, for they are forcing themselves on the public. Hitherto the world has pertinaciously shut its eyes to them, and it has done so professedly from unbelief, but in reality from fear—fear of ridicule on the one hand, fear of the unseen world on the other—fears which this book will do much to allay. It matters little what names we give to things so long as we thereby designate realities, and although our friends of the Society for Psychical Research commit the little *bévue* of professing to be dispassionately searching for a true theory of certain appearances, and yet employ an eminently "question-begging" nomenclature, still it is, apparently, only on these terms that the public will listen to them. After all, the general public is, in this case, in the seat of the judge, and Spiritualists, Occultists, and Psychical Researchers appear in the witness-box to give their evidence; and if we talk of "spirits" and the Occultists speak of "elementals," why should we not allow Mr. Podmore to attribute the strange phenomena to "collective hallucination" or to a "subconscious telepathic impact," if these terms convey as definite a meaning to his mind as those which other witnesses use convey to theirs? O'Connell is said to have vanquished a Billingsgate lady by calling her a "parallelepipedon," but it is not likely that the entities of the "fourth dimension" will allow their equanimity to be much disturbed because they are occasionally dubbed "veridical hallucinations."

The perusal of Mr. Podmore's interesting work reminds the writer of "these presents" of an incident he once witnessed. A mother brought a dose of medicine to a sick child, saying, "Now dear, take this medicine; you won't taste it, because I have put it into lemonade." The child, with a look of mingled entreaty and disgust, exclaimed, "Oh, mamma, don't call it medicine, please call it lemonade, and then I will take it." If the world will "take" its facts disguised in Podmorean phraseology and hypotheses, surely there is cause for rejoicing! The same may be said of the microscopic exactness demanded by the Psychical Researchers. If such minutiae enable broad facts to lodge in the minds of prejudiced people, they are very useful; although they remind one, somehow or other, of the old story of the witness who was asked in cross-examination how he knew that the distance between the kitchen door and the pump was exactly ten feet and a quarter of an inch, and who replied that he expected some fool of a lawyer would ask him, and so he measured it! If the quarter-inch obtains belief for the ten feet, we cannot reasonably object to it. Moreover, Mr. Podmore does not write for those who have had such experiences as would be likely to rise up of their own accord against him. The cool way in which he dismisses spiritual phenomena shows the class of readers for whom his book is intended: "That in general the so-called physical phenomena of Spiritualism are due to self-deception and exaggeration on the one hand, and to fraud on the other, is a proposition which to most readers, it is likely, will seem to need little demonstration."

"Apparitions and Thought-Transference" is a kind of résumé up to date of the evidence on the subject collected by the Society for Psychical Research. Mr. Podmore says: "The thesis which these pages are designed to illustrate and support is briefly: that communication is possible between mind and mind otherwise than through the known channels of the senses." So long as the author confines himself to his legitimate subject,

"Apparitions and Thought-Transference"; an examination of the evidence for Telepathy. By Frank Podmore, M.A. (Walter Scott, publisher. Pp. 395; price 3s. 6d.)

he both interests and instructs, and may well be congratulated on the admirable way in which he does excellent work; but he holds a general brief for Thought-Transference, and apparently thinks it incumbent on him to endeavour to bring every kind of unusual manifestation under that head. A "veridical hallucination" which talks out loud, and slaps a lady on the back, and tells things that no one present knows, and makes itself visible to a number of people at once, or which moves about articles of furniture, ought, one would think, to exhaust the powers of even so wonderful an hypothesis; but Mr. Podmore tells us that the facts already accumulated by no means "exhaust the possibilities or indicate the limits of telepathic action." Perchance, in a few years, people will be advertising for a veridical hallucination as general servant in a small family!

The fault of method into which it will probably strike Spiritualists that Mr. Podmore falls is that of treating every theory of the phenomena, except Telepathy, as "residual"—something that need not be examined on its own merits, if, by any possibility, the facts can be accounted for by adding suppositiously to the already almost complete omnipotence of Telepathy. Why should not Telepathy itself be considered a "residual" cause, to be called in only when the existence of spirits or elementals is inadequate to afford an explanation? Mr. Podmore seems to think that by speaking of the phenomena of Telepathy as those of *mind*, not of *brain*, he has avoided "prejudgment of the question"; but this is settling matters only with the Materialists, and leaves the Spiritualists still aggrieved, because, for them, Mr. Podmore's nomenclature is a begging of the whole question. Not only in the matter of his "residual" phenomena theory does Mr. Podmore seem to look at the question through the wrong end of the telescope. He says that much of magic was Telepathy; if he said that much of Telepathy is magic—which seems to be at least equally true—he would perceive that there may be a good deal more mystery in some of the telepathic phenomena than he now seems to suspect. Failing to do so, no vistas of marvellous possibilities open themselves up before him; and when he discusses the question whether the telepathic faculty is the vanishing survival of a power possessed by primitive man, or the budding of a new development of our natures which, when it blossoms, will be of transcendent importance to mankind, he seems to take the former view.

Even if they get a little out of patience with Mr. Podmore's desperate matter-of-factness, our readers will find "Apparitions and Thought-Transference" an exceedingly interesting work, in case, at least, they are not familiar with the publications of the Society for Psychical Research, from which many of the instances and stories are quoted. The book is well suited for lending to some wise friend who knows that "the whole thing is humbug"; moreover, it will undoubtedly give the slipshod observer an excellent lesson in the attentiveness and accuracy necessary for these investigations.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, REGENT'S PARK, N.W.—The winter course of Friday evening meetings for Spiritualists and inquirers was resumed as above on Friday evening, October 5th, under the management of Mr. J. J. Morse. Upwards of forty friends assembled in the library and reading room. Mr. W. T. Cooper, vice-president of the Marylebone Association, occupied the chair. The occasion was devoted to a trance address, through Mr. Morse, the subject "Tien" selected being: "Mediumship: Its Physiology," the first of two lectures upon "Mediumship." The lecture, a lengthy but admirable exposition of the theme, was listened to with closest attention, and most cordially commended for its lucidity and exhaustiveness. The topic for the meeting of this week—Friday, the 12th—is "Mediumship: Its Psychology," while on Friday evening, the 19th, Mr. Morse will hold a reception to commemorate the completion of his twenty-fifth year of public mediumship, for which admission will be free, by invitation cards only (early application, enclosing a stamp for postage, is requested); music, vocal and instrumental, addresses; and refreshments will be provided. The ordinary meetings commence at eight o'clock every Friday evening, and they will continue until April 26th, 1895.

We do not in our day (unless we happen to belong to the Salvation Army) talk much about "saving souls" in the old Evangelical sense; and I, at least, hold very strongly, and have even preached to the purpose, that every human soul is "doomed to be saved," destined by irrevocable Divine love and mercy to be sooner or later, in this world or far-off worlds to come, brought like the Prodigal to the Father's feet.—FRANCES POWER COBBE.



## 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.]

## Message from a Departed Mother.

SIR,—In looking over my notebook I have found something which may interest your readers.

At a séance held on August 14th, among the regular attendants was Professor S., a gentleman very widely known in the medical world.

It was the evening before the anniversary of the birth of his mother, a French lady.

He, mentally, asked that he might have a message from her, and almost as soon as the thought was formed there came, through the hand of our agnostic medium, the following message in French, in very small, distinct letters.

The medium had a slight knowledge of French, but, as she confessed, not enough to enable her, unassisted, to write such a message; she said that it gave her more food for thought than all else she had written heretofore.

Toujours le même; je t'aime toujours; que je suis heureuse de vous voir, tous; ne m'oubliez pas, mes chers enfants; je veille toujours sur vos vies; dans mes prières je ne vous oublie jamais; nous serons réunis dans l'éternité; je vous aime. C'est votre mère qui parle. Courage! Croyez en Dieu. Au revoir, mes enfants adorés.

A brother of Professor S., who was not present at this séance, on being afterwards shown the writing, exclaimed that it was his mother's.

Dresden.

(Dr.) H. M. HUMPHREY.

## A Word for Mrs. Williams, of New York.

SIR,—*Apropos* of the letter of my old friend, Mrs. M. E. Williams, I think that the medium that Mons. Engel alludes to must be Mr. Hough, who, with his mother, Mrs. Grey, gave séances in New York some years ago, and for all I know may do so still. "Joan of Arc" was one of their "cabinet spirits"; and the first half of their séances was in total darkness. I took Professor Barrett once to one of Mr. Hough's séances, as no other materialising medium was giving a séance on the only evening he had to spare. There is a certain flavour of unsatisfactoriness about the séances of those mediums, owing to their carelessness about taking obvious precautions to satisfy their sitters in regard to possible fraud; but anyone who goes to them several times cannot, I think, avoid acknowledging their genuineness. As to Mrs. Williams, I had exceptional opportunities of thoroughly investigating her mediumship, for I rented a room in her house and occupied it for several months, and I willingly bear testimony to her complete honesty and sincerity. I only wish she would make a journey over here and put herself in the hands of such men as Professors Barrett and Oliver Lodge; but, although Mrs. Williams takes a more philosophic interest in the subject than any other medium I have ever known, her guides object to the tying, sealing up, and other "insulting" processes with which scientific men seem to think it necessary to supplement their natural powers of observation and inference.

RICHARD HARTE, F.T.S.

Savile Club, October 8th.

## Spiritualism and Theosophy.

SIR,—Will you kindly allow me to reply to Mr. J. T. Campbell? In his last communication he demanded chapter and verse from the writings of H.P.B. Having complied with the request he naturally refers to his "Isis," and finding what I stated to be true, he now denounces the work of his glorified chief as a "chaos of disjointed and often paragraphic tit bits." It looks very much as though Mr. Campbell had ascertained what kind of a book "Isis Unveiled" is, merely through my answer to his challenge. As to what H.P.B. "refrained from stating" I have no concern with it, as quite enough mischief has accrued from what she has stated.

The end of Mr. Campbell's first paragraph, viz., "It is not too late for my friend to prove his learning," is very cool. I have stated that in the main the Theosophical terminology has been taken from the writings of Paracelsus. Once more I will endeavour to justify that statement. If Mr. Campbell will turn to Franz Hartman's "Life of Philippus Theophrastus," on page 27 he will find, there commenced, a Glossary of terms which are now used by the modern Theosophist, and which were first printed at Basel in 1526. It is a matter of common know-

ledge that the works of H.P.B. have been shown to be compilations from other writers, over and over again. Mr. William Emmette Coleman can satisfy him on that point, if desired. To me, the teachings of Theosophy are simply a belief in a new superatation; while Spiritualism, on the other hand, gives the only soul-satisfying comfort which the whole human race hungers for. Let Mr. Campbell read some of the works of a Spiritualist Adept, or Master, Andrew Jackson Davis, for example, "Death and the After Life" will do, and then compare his knowledge with the theories of H. P. B. and her awful round of re-incarnations. I think that, at least, he will hope that A. J. Davis's version is the correct one.

W. H. EDWARDS.

## Spooks—or Spirits?

SIR,—I want to know if it is not nearly time this question of "spooks *v.* spirits" was settled one way or the other. On the one hand we have the Spiritualist, who, mounting his platform, aggressively appeals to certain alleged unimpeachable facts in support of his contentions; on the other side we have the Theosophist, who, strutting about with his nose in the air, sniffs contemptuously at the doctrines of the Spiritualist, and condescends occasionally, in the course of a vaporous treatise on Astral Sublimations, to express his pity for the ignorance of that benighted and fatuous person.

We have had a great deal of sparring, fencing, and long-range firing, but the opposing sides do not yet appear to have come to close quarters, and grappled on a clear issue. Hence I was disposed to welcome the controversy over the alleged portrait of the Cyprian Priestess, which was lately started in your columns, for it seemed to me that the contending parties had now a definite point of contact, and that at last something significant would be elicited. From present appearances, however, I am afraid that this matter will hardly reach the position of a settled question. I have long been convinced that the Theosophic theory traverses the whole of the Spiritualistic position, and that there can be no common standing ground. If one is true, the other is false. Either we have human beings living a rational life in the stage of existence which succeeds this, and communicating with those whom they have left behind; or we must admit a race of semi-intelligent spooks, astrals, elementals—what you will—who falsely represent themselves to be identical with human personalities who once lived here.

This is a rough statement of the position, and the sooner the question is definitely settled the better for a great many bewildered inquirers. Personally, I deprecate any paltering with the differences involved, any attempt to reconcile them by mutual concessions or metaphysical quibbles. Neither of them should need handling with kid gloves. If one or the other cannot stand hammering, so much the worse for it. Moreover, there can be no compromise between the truth and a lie. Let us have the battle fought out *à outrance*, and we may make our minds easy as to the result. The truth will survive.

D. GOW.

## The Fourth Dimension.

SIR,—Mr. Alfred R. Wallace, in his letter on this subject in "LIGHT" of September 29th, denies that we know space as dimensional at all, and seems to consider that that disposes of the "fourth" dimension. I would respectfully point out to him that the question of abstract "infinite" space is not directly in issue. If it were, I should infer from his statement, "Space has no definite number of dimensions, since it is necessarily infinite, and infinite in an infinite number of directions," that he does not really so much deny four, as insist on any number of, dimensions. It may be improper to say we know "space" as three-dimensional, but we do know objects in space as having length, breadth, and depth, which is all that is meant by three-dimensional space. And the question I raised is whether any perception could give an object either without depth (or without both depth and breadth), or an object which would not be sufficiently defined in general as to its directions in space by saying that it had length, breadth, and depth; an object which, could it be perceived, mathematicians or geometers would describe as four (or more) dimensional, just as they now describe our objects as three-dimensional. But if, arguing the question as one of "space" in the abstract, by its "infinite number of directions," Mr. Wallace merely means the infinite number of distinct lines



which can be conceived horizontally and vertically, then he himself limits space to those directions which we know—that is, to our knowledge of it—and so begs the question. The mathematicians who are—rather improperly, it seems to me—called anti-Euclidians suppose an “absolute” space which is not limited according to our knowledge of it by directions horizontal and vertical. This conception is really that of the ideality of space, a conception which agrees with the metaphysical account. The more “dimensions” known, the more is this ideality apparent. It is already apparent in the fact that to our percept essentially belongs the *relativity* of terms which we can only think as “limits,” not separately perceive as “parts” of the object. The surface is ideal for us; we know it only as the “limit” of the solid. We find, then, that the general condition of perception in space is that the object shall be a magnitude ideally defined by limits. But surface—as also line—is itself such a magnitude. I, therefore, infer that surface and even line are *possible* percepts. When I am told that the plane surface is a mere “abstraction” out of relation to the vertical surface (third “dimension”), I agree that it is so—for *our* consciousness, and I neither know nor can conceive “space” out of relation to *any* consciousness. But I can easily conceive—though not imagine—a percept giving superficial without vertical magnitude. And I should describe such a percept as simply a disintegration of our own, presenting as sense-real a magnitude which for us is a relation in a higher objective or space-integration. Similarly, I can conceive—but not imagine—a higher sense-consciousness than ours for which our sense-real or space object would be a mere abstraction out of relation to the higher perceptive synthesis, or integration, of such consciousness. And, ultimately, I not only can conceive, but do most assuredly believe in, a consciousness supremely integrative, the objectivity of which is entirely rational and ideal, the relationally differentiated expression of its own unity, such a system of relations being the formal and infinitely modifiable harmony of a “nature” perfect and divine.

A divine (or truly *universal*) nature cannot consist of an unrelated, or only externally related, multitude of isolated things, but must have integral unity, so that no part is independently “without” the rest; in other words, just that internal relativity which constitutes our own unit of objectivity (or single object) must comprehend all nature, so that all nature should be one in essentiality of relation, or a complete organic universality.

According to this conception of what universal nature really is, it can only be the defect of our cognition of it that sunders the relativity, or breaks up the cosmos into separate objects with no apparent essentiality of relation *inter se*, but in a mere extremity one to another. It is only a consciousness raised to harmony with the divine, and reflecting it, that could perceive the true unity of a nature which is the divine objectivity or manifestation. True, the conception of additional “dimensions” can only give us the general idea of that unity in so far as we see that the individual unity of our particular natural objects is due to the relativity which we call dimensional. But unity in relation is the imperative demand of reason, being the final term of its own logical process, and the unity in relation of the world of space can only mean for us the highest degree of that ideality which already for our experience partially redeems nature from chaos and makes it suggestive of a cosmos. And that ideality is the “dimensional” constitution of the spacial object. What it would mean for the unitary integration of all objectivity, how in universal relation it would be raised from spacial formality to higher significance, we only cannot say, because our self-consciousness is as abstract as our percepts, not knowing ourselves as we are known, in the sum of relativity.

But this view can never be appreciated till we learn to *reverse* our present conceptions of “abstract” and “concrete,” and to see that what is really abstract is the self-sense, and the percept, and that the integrational idea *from* which these are abstractions is the only concrete. Every percept, indeed, is *pro tanto* integration, and, so far, real or concrete. There can be no cognition which is not. Just, therefore, do we rightly call line and surface “abstractions” if considered out of their relation in the solid. What we fail to see is that we are in the middle place, so to speak, in cognitional degree, and that these relations in our percept we call abstract and unreal if considered apart, have, nevertheless, potential independence for a yet more abstract sense than our own. In other words, the possibility of such a more abstract sense than ours, is only

denied because we do not entertain the conception of our own sense being itself abstract in relation to one more integrative. As soon as we do entertain that most rational conception, we see at once that our solid must have the same general rank and character, as “mere” limit or relation, in the object of higher integration, as have line and surface in our solid. And the presumption of a more abstract sense than ours, corresponding with line and surface percepts, immediately arises. There cannot be an objective *point* consciousness, only because an “object” has always a related content and is so far integrational. For the consciousness in which subject and object are discriminated there must always be differentiation *in the object*, because self-consciousness is the reflection of the relating, of the unity in differentiation. The point represents only the potentiality of consciousness. The point going out from itself into the line is the differentiating consciousness which then recovers its unity in this process, as the “self.” C. C. M.

SIR,—Thanks are due to Mr. J. M. Mahoney and Mr. Alfred R. Wallace for their lucid and vigorous exposition of the impossibility of a “fourth dimension,” but Mr. Wallace must permit me to say that I think he is a little too “previous” in his remarks on Space. The word is susceptible of more than one meaning. There is infinite space, and there are limitations in space. These limitations may properly be termed space or spaces.

I believe every geometrician holds, axiomatically, that a line is a space of one dimension, two lines properly related to each other are a space of two dimensions, and a third line in connection with the other two forms the third dimension.

When we speak of space, I see no reason whatever for riding off into infinity. The difference between the beginning and the end of a century may be called a space of time, and the distance between two hills is a space.

I object to have words unnecessarily curtailed in their significance.

October 6th, 1894.

NEWTON CROSLAND.

#### Intuitional Knowledge.

SIR,—Mr. Maitland and “*Quæstor Vitæ*” are apparently at loggerheads over the meaning and nature of what is called intuitional knowledge. Each appears to me to have right upon his side; but I think that they are respectively talking about two different spiritual forces going by the therefore ambiguous term “intuition.” Let me explain. Long ago there seemed to me to be a great uncertainty in the meaning of the word “intuition” when applied to the “looking within” method of gaining knowledge, of ascertaining conviction, or of communing with conscience as to what was right or wrong. Superficially, all these may be termed intuitive operations, but prolonged meditation on the nature of Soul and its methods demands that what was previously generically termed “intuition” should be differentiated into at least two species; and that the basis of the differentiation should be two certain aspects or powers of Soul, on the operation of which the species depend for their existence.

Species A. is a kind of vitalised intellect. (Intellect here means the power that observes, compares, contrasts, and then judges.) Intellect pure and alone, *i.e.*, in its typical action, is slow and deliberate. It carefully observes and verifies its facts, and from them induces, with great care and circumspection, a judgment, or theory, which may, or may not, be confirmed by further observation. Or, on the other hand, it assumes a principle, and by equally careful deduction proves or disproves the principle assumed; or arrives at a judgment modifying it in some way or other. Intellect has for its goal the ascertainment of truth regarding the matter which may be in question. And as all men are ever exercising this faculty either for the purposes of trade, of science, or of religion, it is the one attribute of soul that is ever being trained in the human period. That is to say, all men are ever exercising the “truth-finding power” of their souls; whence it follows that this “truth-finding power” must be continually growing in strength.

Alongside this “power,” however, in the human kingdom of nature, others are developing which have their influence on the intellect, and gradually instil into the “truth-finder” a force and rapidity, as well as a certainty, transcending the comprehension of ordinary intellectual men. The forces which produce this effect are several. One is the sense of beauty of form and colour, which, when trained, leads the person to perceive what is wanting in any given picture or panorama to render it more perfectly harmonious, or pleasingly contrasting; and this in increasing degree as the power is cultivated. Another is the aspiration towards higher and higher ideals, leading one to perceive what is wanting to continually increase the perfection of the ideal, and to strive to realise it as nearly



as may be. These exercises lead men to develop what one may call a "sense of perfection," which, when strong, and united to an equally strong "truth-finding power," enables the man to jump to conclusions from certain data with an ever-increasing percentage of false leaps. This I take to be the form of intuition known by "Quæstor Vite." It is simply a vitalised, or spiritualised intellect, by which the earlier laborious logical deductions and inductions are superseded, by a process becoming ever more rapid and certain as time and practice go on. This form of intuition is fairly common among the more advanced men when regarded from the spiritual standpoint.

Species B., however, is not so common, for it depends upon a higher power of soul than A., and, because the power on which it depends is so much in advance, there are but few gifted souls who can use it; and one may say that may be called unerring certainty. Species B. depends on the power of remembering the past. It is the power by which angelic beings and some very advanced men, the prophets, are enabled to recall their passed experiences. Yet, although this memory is not the property of us all, for the simple reason that we have not all lived long enough and striven hard enough; nevertheless its beginnings are seen in all of us in our inborn instincts. The careful study of these instincts in one's self, and in one's children (these two sources for observation are the best we can get) will soon lead one to the conviction that we come into the world with characters already formed, with habits of thought already acquired, with an instinctual knowledge of principles acquired previous to this life; in short, with "gifts." These "gifts" are presents which we have given to ourselves. They are the eternal property of the higher self, our highest Ego, gained by its own labours and aspirations in the ages past; and they become the property of each successive personality inhabited by the Ego as he goes on. And as he goes on he continually adds to his store of "gifts" in every department of knowledge and experience. The continual piling up of gifts and the endeavour to understand their nature, together with the cultivation of certain psychic powers (foreshadowed in Professor Denton's "Soul of Things"), give the divine man on earth, the man who is approaching Christhood in this incarnation, the power of remembering in greater detail the origin of these gifts; and of actually beholding in Spirit Vision the events and circumstances among, and by, which he made them his own.

This is the intuition spoken of by Mr. Maitland.

P. S.

P.S.—There is another force the effects of which are also, but wrongly, termed "intuition"; and is of a nature similar to, or foreshadowed by, thought-transference. This is probably what is meant by Theosophists when they speak of the coming sixth sense. This form is not included, therefore, in the body of my letter.

### SOCIETY WORK.

132, ST. JOHN'S HILL, WANDSWORTH, S.W.—Mrs. Ashton Bingham will be glad to see inquirers every Thursday evening, from 7 till 10. Admission free.

53, GROSVENOR TERRACE, CAMBERWELL GATE, S.E.—Sunday, at 7 p.m., clairvoyant séance; Tuesday, at 8 p.m., clairvoyant séance; Monday and Thursday, at 8 p.m., developing circles.—W. G. COOTE.

245, KENTISH TOWN ROAD, N.W.—On Thursday last, we had a full meeting, when Mrs. Mason's controls gave very accurate descriptions of spirit friends, all being again recognised. Sunday next, at 7 p.m., Mr. J. Humphries; Thursday, at 8 p.m., Mrs. Mason, séance; October 21st, Mr. H. Towns.—J. H. B., Hon. Sec.

14, ORCHARD ROAD, ASKEW ROAD, SHEPHERD'S BUSH, W.—At our service on Sunday last, Mrs. Treadwell's guides gave us an inspirational discourse upon the hymn "Nearer, my God, to Thee." Mrs. Mason and Mr. Davy gave "Impressive Invocations." Miss Tarrant kindly presided at the organ. Sunday next, at 7 p.m., Mr. W. Wallace. Tuesday, at 8 p.m., séance, Mrs. Mason. October 21st, Mr. I. Hector Bangs.—J. H. M., Hon. Sec.

CHESHAM HALL, HIGH STREET, PECKHAM.—On Tuesday, the hall was inconveniently crowded for clairvoyant descriptions and healing, but good results were obtained in both departments. There is a great drawback, however, to this part of our work. Although large numbers come, the collections are very small; and it is discouraging to those giving their services solely for the benefit of the cause, that they should meet with such poor financial support. Frequently the average of the collection is less than 1½d. per head; and as, for the most part, the attendants are not members of our society, it is clear that the question will have to be seriously considered unless matters improve. A great deal of good can be accomplished by the outlay of a few pounds, not the least of which would be a supply of books for our library. Will those members who have been written to recently kindly let us know their intentions? On Sunday, Mr. Edwards gave an interesting address on Paine's works, "The Age of Reason" and "The Rights of Man." Extracts were also read from the "Crisis," the famous pamphlet

published by Paine during the War of Independence, to show that nothing could be farther from the truth than to call him an Atheist—a common error, usually indulged in by those who know nothing of him. Next Sunday, by request, Mr. Edwards on "President Lincoln's Spiritualistic Experiences, and the Great War." On Tuesday, circle (Miss L. Gambrill, medium), and magnetic healing by Mr. Edwards.—W. H. E.

CAVENDISH ROOMS, MORTIMER STREET, W.—An address, entitled "Spiritualism Corroborated by Science," was delivered on Sunday evening last, by the scholarly controls of Mr. J. J. Morse to an overflowing audience, which manifested very keen appreciation of the lecture. We believe some notes were taken of the address, which may shortly be reproduced. Miss Daniels and Miss Morse rendered solos in an effective style. The large attendance was very encouraging, not only as a tribute to the powers of the lecturer, but as an evidence of the progress made by the Marylebone Society, and as testifying to the wisdom of the step recently taken in securing a fresh meeting-place. Next Sunday evening, October 14th, at 7, Miss Rowan Vincent, "A Spiritualist's View of the School Board Elections." October 21st, Mr. W. E. Long; 28th, Mr. Darby; November 4th, Mr. J. J. Morse. Kindly note the secretary's address, Mr. Leigh Hunt, 82, East-street, Marylebone-road, W.—L. H.

23, DEVONSHIRE ROAD, FOREST HILL.—On Sunday last our rooms were crowded, when the ceremony of baptism was performed under the guidance of the spirit controls of Mrs. V. Bliss and Miss Young. The ceremony was preceded by a social tea meeting, and after an interval Mrs. Bliss opened the proceedings with prayer, followed by an address from Mr. Bertram on "The Antiquity and Universal Practice in all Ages of Baptism by the Laying-on of Hands." Mrs. Bliss then sang a solo, "The Better Land," accompanied by Miss Turpin. An inspirational address was then given by the controls of Miss Young, setting forth the responsibilities of parents and the possibilities lying undeveloped in an infant, and how it behoves parents to direct the development of these latent powers for good. Mrs. Gunn then sang a solo, after which Vigo (a spirit control of Mrs. Bliss's), an old friend of those who attend services at these rooms, performed the ceremony of naming the children through her medium. These children were thus initiated into our spiritual union, with beautiful and appropriate spirit names and blessings—Reginald Thomas Elphick, son of our respected president, as "Sunbeam of the Home," Helen Marguerite Dunlop Day as "Rosebud," Richard Richardson as "Guiding Star." The infant son of Mr. and Mrs. Elphick was presented with a silver knife, fork, and spoon by Mrs. Turpin, and also a silver cup by Mrs. Bliss. We tender our thanks to the friends who so kindly assisted in providing the tea and also the floral decorations. Sunday next, at 7 p.m., Dr. Reynolds, followed by a members' meeting. Thursday, at 8 p.m., Mr. G. Coote, "Psychometry."—J. B.

### THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.

—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternalidad" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Locke-street, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Toresten, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne. The following meetings will be held at 13, Berkeley-terrace, White Post-lane, Manor Park, in connection with the above society, for experiments in the various phases of mediumship from October 7th to May 26th, 1895. Sunday, at 11 a.m., students' and inquirers' meeting; also the last Sunday in each month at 7 p.m. Monday, reading-room open at 7 p.m. for the study of Spiritual literature; and 8.30 p.m. experimental circle for inquirers. Thursday, at 8 p.m., for Spiritualists only, the study of mediumship. All meetings free. The tea and social meeting for members and friends will be held as above at 5 p.m. on Sunday, October 28th. Will friends who desire to be present at the tea kindly communicate to the above address?—J. ALLEN, Hon. Sec.

SEVERAL communications are necessarily omitted because they reached us too late.