

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

"The Agnostic Annual" is certainly a good sixpenny-worth, and people who like to dwell on the shady side of the street, or who want to know how it feels, would do well to invest in it. But let us be perfectly just. The *pièce de résistance* this year is more eclectic than agnostic, in the form of a sort of symposium, bringing in such men as Dr. A. R. Wallace, J. A. Picton, Professor Momerie, Leslie Stephen, Max Müller, and Edward Clodd, to discuss the question: "Why live a moral life?" The discussion is, of course, a bright and instructive one; and, oddly enough, the Agnostics seem to have the best of it here and there—or, let us say, the believers occasionally seem to be more devout than sensible, as, for instance, when Dr. Momerie argues that if there is no immortality virtue is a losing game, and "devotion to goodness is the crowning folly of the race." This seems to us to be mere rhetoric, and rather nonsensical and ignoble rhetoric too, to which Mr. Spiller's poem on "The Old Faith and the New" is a good, if an unintended, reply.

We very much agree with Mr. Charles Watts in his neat little article on "Agnosticism: What it seeks to Destroy;"—a very harmless proposal to slaughter dogmatism, arrogance, assumptions of superiority, the notion that belief in certain doctrines is obligatory, mental coercion, social ostracism, and fanaticism. But one need not be an Agnostic in order to be against this list of minor vices; and we are sorry to add that one may be an Agnostic and still be not entirely free from them. Mr. Watts mentions other objects of Agnostic aversion, such as the notion that we possess a revelation from God, and belief in the supernatural and in Immortality. Of course we here part company with him, though false meanings lurk behind both the words "revelation" and "supernatural." We hold that all manifested things are revelations, and that all is natural. As regards Immortality we do not understand that Mr. Watts includes this among the objects to be destroyed, though many Agnostics seem to take pleasure in destroying—or trying to destroy—this beautiful, helpful, and consoling hope.

It may be as well to give one instance of the tiresome limitations, one-sidedness, and real unfairness of Agnosticism. On the last page we find this amazing sentence,— "The natural man does all the good, the Christian man takes all the credit." But, for all that, "The Agnostic Journal" is cheap at sixpence, and worth reading just once.

Dr. Hensoldt, in "The Arena," writes an article which reads like a chapter from a new "Arabian Nights' Entertainment." Its title is "Occult Science in Thibet," and

its immediate purpose is to give an account of an interview with the Dalai Lama, or chief of the Buddhist hierarchy in Lhasa, the sacred city of Northern Buddhism. The Dalai Lama is always a child who dies or disappears about the age of twelve. The present one, at the time of this interview, was about eight or nine. He is always an incarnation of Sakhya-Muni, and is endowed with supernatural insight and wisdom. When he disappears another is somehow always found.

This "divine child," who accorded Dr. Hensoldt the very rare privilege of an interview, overawed him with his ineffable beauty, gravity, and penetration. He says:—

What startled me most were the eyes. Could such eyes indeed be those of an eight-year-old child? It would seem impossible; verily the Dalai Lama was no ordinary mortal.

The Dalai Lama's gaze was that of the adept of the highest order, and, as I encountered those wonderful eyes, I knew and felt that I was in the presence of one who could read my innermost thoughts.

But that may have been a sentimental or æsthetic impression. Much more wonderful is the following:—

He addressed me in my native German, and, moreover, in a dialect which I had not heard for many years and which he could not have acquired by any process known to ordinary mortals. This is all the more remarkable when it is considered that I had taken special precaution to conceal my nationality.

The reader may well imagine that the Dalai's addressing me in provincial German filled me with amazement; for even if I had been suspected to be a white man, how could my closer nationality have been discovered, and how could the mysterious youth have acquired a knowledge of the German language, which was absolutely free from foreign accent, and, moreover, of a dialect which is limited to a small district of the Fatherland?

Dr. Hensoldt reports a most abstract and subtle conversation with this wonderful child, but suddenly suggests the doubt whether the conversation was not an illusion. He says:—

It may be that we are here dealing with a modification of hypnotism, and that the apparent marvel resolves itself into a species of telepathy or mind reading. I have pondered a great deal over this problem, and although I have not arrived at any satisfactory solution, I am inclined to believe that adepts who possess the wonderful power to speak any existing language are really mind readers of an advanced type, and that they can direct their will power so that the message, received by the other brain, appears to be conveyed in the manner of ordinary speech, and that the language is entirely left to the imagination of the subject. Indeed, the highest-grade adepts not only possess the power to read the thoughts of any given person, but are able to communicate intelligence by mere mental effort, without the utterance of a syllable, although the lips may seem to move and the language to be well characterised.

We do not desire to throw any doubts upon Dr. Hensoldt's extraordinary story, but it is not easy to credit it. If a man can stand before a child and be hypnotised into thinking that the child talks in a tongue that he could not normally know, and on subjects far beyond the depth of any child ever born, he might possibly be hypnotised



into believing that he had gone to see the Dalai Lama, when, all the time, he had been in the courtyard—or in bed.

The heart-searching over Mr. Gladstone's article on "Heresy and Schism" goes on. A priest, writing in "The Month," nails the old, old flag to the mast. He says:—

God founded the Catholic Church with the intention that all should join it, and there is a consequent Divine commandment, under pain of sin, that all should join it. The commandment exists, and it follows that no properly informed person can remain outside the Church without endangering his soul. At the same time, since no commandment binds until its existence is certified to the subject, those persons in invincible (that is, inculpable) ignorance of the commandment, are not committing sin by disregarding its injunctions; and as they are not guilty of sin, they do not place themselves out of reach of salvation. They are great losers indeed, being deprived of the many and potent aids to salvation which only the Catholic Church can offer to them; of her Sacraments, of her Sacrifice, of her salutary teaching and government. Still, although they have far fewer aids and graces than are given to Catholics, they are not altogether deprived of aids and graces.

If all this is true, would it not be real kindness if the Romish Church did not "certify" to us that God commands us to join it?

Attention has deservedly been drawn to an article by Professor Moulton in "The Outlook" on the Bible, which he describes as "Literature smothered by reverence." This is pungent and true, but "reverence" is hardly the word, though "smothered" is good. We are strongly inclined to think that an excess of what Professor Moulton calls "reverence" has done more to deprive us of the Bible than to elevate it and honour it. The Bible is a thrillingly interesting book, if read naturally,—if we allow ourselves the discriminating faculty,—if we escape from the strange delusion that God dealt with Bible characters as He will never deal with us. In fact, this excess of "reverence" takes away the reality of everything, deprives us of the perspective and the chiaroscuro. We draw sharp lines between sacred and secular things. The Bible does not, except in relation to the old Jewish ceremonial: and, even in relation to that, much of its sanctity only symbolised the deeper sanctity of the national life as set apart for Jehovah.

The Bible is truly called "a Literature." It is a kind of little library, whose chief value disappears the moment we regard it as all alike, all supernatural, all consistent, all true in the same way. Professor Moulton is wholesomely frank in the statement that the Bible includes

national anthems of Israel in various stages of its history, war ballads with rough refrains, hymns of defeat and victory, or for triumphant entrance into a conquered capital; pilgrim songs, and the chants with which the family parties beguiled the journeys to the great feasts; fanciful acrostics to clothe sacred meditations or composed in compliment to a perfect wife; even the games of riddles which belong to such social meetings as Samson's wedding. With the single exception of humorous literature, for which the Hebrew temperament has little fitness, the Bible presents as varied an intellectual food as can be found in any national literature.

Perhaps when the world learns this much-needed lesson, it will awake to the discovery that the records of spirit-intercourse in the Bible may be matched by similar records to-day.

THE PEOPLE'S LEAGUE, the establishment of which (at 43, High-street, Peckham) is due to the untiring zeal and energy of our friend Mr. R. J. Lees, will be formally opened on Sunday next. The dedication service (at 11 a.m.) will be conducted by Mr. Lees. There will be a concert of sacred music in the afternoon at three; and Mr. Lees will also conduct a service to be held at seven in the evening. On Monday evening, at eight o'clock, there will be a public meeting, when addresses will be delivered explanatory of the various phases of work undertaken by the League, the list of speakers including Alderman Ben Tillett, Rev. J. Page Hopps, and other friends of the movement. We cordially congratulate Mr. Lees on the gratifying success with which his arduous efforts have been crowned.

## SPIRITUAL SOLUTIONS OF PRESENT PROBLEMS.

By J. PAGE HOPPS.

SCIENCE ON THE  
MARCH.

Robert Buchanan in one of his earliest poems, "The Book of Orm," pictures the children of earth crying, "Father! Father! Art Thou there?" And the wise men and the men of Science try to find Him, but they fail. None of their instruments encounter Him. Then they turn away and moan

Bury us deep when dead—

We have travelled a weary road,

We have seen no more than ye.

'Twere better not to be—

There is no God!

But that will not be the last verdict of Science:—certainly it will not be the last verdict of the soul. Science, though it has made wonderful strides and achieved mighty conquests, is still new to its work. In our own time, it has burst into a practically new world, and its discoveries there have thrown much discredit upon many old thoughts of man concerning God. Its unbelief does not measure its infidelity but its fidelity. It says that the God of the book of Genesis is a scientific impossibility, just as, in the main, the Jehovah of the Old Testament is a moral impossibility. The old Theology is bankrupt, and Science has found it out. This is all that has happened. It still remains to find a surer basis for belief in God, and to find a God more worthy of belief: and this will be assuredly done.

Besides, Science is, for the moment, passionately in love with its present tests and tackle. It is like an enthusiastic lad with a new chest of tools or wonderful assignment of chemicals. His father's house and orchard will be lucky if they escape strong traces of the magician's hasty and irreverent hands. That lad is Nineteenth Century Science. It has got into our orchard, and we can see it and smell it all over the place. But this is a stage of transition. The tools and the tests will, in time, know their limits and their place: and Science will learn that these are not of much use in determining the existence of God or the secret of the life of man.

It has been a trying time for the modern man. He seems to have come into a large scientific fortune; and he stands, half amused and half indignant, before the old keepers of the keys. But it will all come right. Science will learn something from "divine philosophy," and recognise the reality of a psychical as well as of a physical realm. The soul will be discerned as having its sphere as well as the microscope, with its own insights and evidences. Besides, Science will itself come upon the boundless realm of spirit beyond the sphere of matter as we have known it. It will be irresistibly floated into the unseen spheres, on its own voyages of discovery. Already it has on its lips the saying of that great evolutionist, Paul, "the things which are seen are temporal, but the things which are not seen are eternal."

Science, by its very name and spirit, and vocation, is pledged to knowledge. It can know no limits, and Nature is seeing to it that it shall have none. The strange revelations and suggestions of Hypnotism, for instance, have already effectually made antiquated, as final tests, the methods, the instruments, and the limits of twenty years ago. And then, beyond Hypnotism, lie the colossal phenomena identified with Spiritualism, which Science will no more be able to ignore than it has been able to ignore the facts of Hypnotism or the germ theory of disease.

Science, then, with or against its will, must become the explorer into regions about which theologians and priests have only talked: and it is perfectly conceivable that the surest basis for belief in God, and the sanest conceptions of a Future Life, may come from the laboratory and not from the Church at all. To-day, it has amongst its common-places, forces, methods, and processes which would have



seemed miraculous to the men of fifty years ago; and we have data to go upon when we confidently say that Science is to-day in possession of clues which may, at any moment, lead to the discernment of the possibilities of personal existence in alliance with a body that may be invisible, or even to the demonstration of that.

We may, indeed, be as far off as ever,—in a sense, farther off than ever,—from any conception of the personality of God: we may have to admit that His personality must be so utterly unlike our own that we can form no idea of it, and that we ought to say nothing concerning it: but we shall assuredly come up with facts—we are coming up with facts—so wondrously suggesting intention, persistence, foreknowledge, and continuity, as to compel us, by what Tyndall called, “an intellectual necessity,” to infer some Unit of Intelligence adequate to it all. And why should we not call that *Father, The Eternal, God?*

It was Tyndall who told us that, even in relation to physical experiments, the capacity to go beyond the vanishing point of matter, and to so fall back upon what he called “the picturing power of the mind” as to make the imagination a trustworthy guide beyond that point, makes all the difference between the mere man of routine and the man of genius. In his delightful lecture on “Crystalline and Molecular Forces,” he describes an experiment up to the vanishing point, and then bids us follow, and draw inferences concerning the unseen. “You imagine where you cannot experiment,” said he: and then he talked about a scientific entity as “intellectually discerned,” and said, “The man who cannot break the bounds of experience but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher, and can never reach the principles that bind the facts of Science together.” What difference is there between that and Paul’s superb remark as to things that are “spiritually discerned”?

What then if we apply Mr. Tyndall’s favourite method, and, building upon the mightiest facts of experience and the most recent and most subtle conclusions of Science concerning matter, draw inferences concerning the existence of mind in the unseen, adequate to the apparent indications of it in the seen, and concerning man’s persistence—the persistence of the thinking self—beyond the incident called “death,” shall we be rightly exposed to reproof? In any case, we could not rightly be exposed to the charge that we drew conclusions larger than our premisses, for in such a Universe, with its depth beyond depth, and fold within fold of potency and suggestion, no conclusion could be too large, no inference too splendid, no hope too bright, concerning God or man.

#### RECEIVED.

- “The Idler,” for November. (London: Chatto and Windus, Piccadilly, W. 6d.)  
 “Sphinx,” for November. (Braunschweig: C. A. Schwetzchke and Son. 2s. 3d.)  
 “La Revue Spirite,” for November. (Paris: 24, Rue des Petits-Champs. 1fr.)  
 “The Lyceum Banner,” for November. (London: J. J. Morse, 26, Osunaburgh-street, N.W. 1d.)  
 “The Coming Day” for November. (London: Williams and Norgate, Henrietta-street, W.C. 3d.)  
 “Essai de Spiritisme Scientifique.” Par D. METZGER. (Paris: Librairie des Sciences Psychologiques, 1, Rue Chabanais.)  
 “The Popular Medical Monthly.” “The Nurse and Childhood,” 1d. “The Palmist,” 6d. “The Senate,” 6d. (London: Roxburghe Press.)  
 “The Haunted House of Ben’s Hollow and Other Ghostly Stories.” By A. M. STEIN. (London: James Elliott and Co., Temple Chambers, Falcon-court, Fleet-street, E.C. 1s.)  
 “The Transcendental Universe.” Six Lectures on Occult Science, Theosophy, and the Catholic Faith, delivered before the Berean Society. By C. G. HARRISON. (London: James Elliott and Co.)  
 “The Prince without a Heart.” A fairy tale for old and young. By the COUNTESS ADELA WURNBRAND-VAY and CAROLINE CORNER OHLNUS. (Colombo: Darley-road.) (In a language with which we have no acquaintance.)

## THE MYSTERIES OF MEDIUMSHIP.

DAVID DUGUID.

SPECIALLY WRITTEN FOR “LIGHT” BY MR. JAMES ROBERTSON.

(Continued from page 524.)

### THE DIRECT DRAWINGS.

When “Hafed” was ready for publication, the sitters were told by the controlling spirits that they would endeavour to give direct illustrations for Hafed’s communications. A number of cardboards were procured, and the several sitters numbered the cards, and signed their names on the back of each. The hands of the medium were firmly tied behind his back, the gas was put out, and after a few minutes, on re-lighting, the pencil drawings were found complete. As copied by the lithographer, very few of the pictures printed in the book can compare with the originals. Upwards of one hundred illustrations were obtained in the manner indicated. Two sitters who were present were close personal friends of mine, whom I had known for several years, men of probity, and careful observers of what transpired. On the publication of the volume, the publishers of “Cassell’s Illustrated Bible” said that some of the drawings were done upon the lines of their artists, and Mr. Duguid admits that he had looked over the pictures in “Cassell’s Bible.” The tests adopted made it impossible that the medium’s hands played any part in their production, and yet here, apparently, was evidence that pictures on his brain had influenced the production of the drawings. The same thing has frequently occurred in connection with the direct paintings; many of the scenes painted on the cartes are known to him, and have probably been transferred from his mental atmosphere. On the other hand, however, sitters from America and Australia have had pictures of their own land which the medium had neither seen nor heard of. Those who have seen the volumes which were published by Mr. William Oxley, of Manchester, several years ago, entitled “Angelic Revelations,” must be familiar with the symbolical pictures which illustrate the text. These drawings were procured in the same manner as the illustrations to “Hafed.” In the circle at Manchester the sitters were told that the necessary pictures would be got by Mr. Oxley on his visit to Glasgow, and so, at each several visit to the “Hafed” circle, a direct drawing was furnished to Mr. Oxley. The Glasgow sitters or mediums were not interested in Mr. Oxley’s work, nor had they his “Angelic” ideas, and yet the unseen workers were able to gratify his wishes and supply drawings of quite another cast than Mr. Duguid’s circle had been familiar with. Messages or quotations in as many as five languages have been found on one card, all of which were afterwards translated. I have taken them to scholars who had no difficulty in reading the Greek, Hebrew, and Latin sentences set down. In 1872 a direct card was produced, of which the medium afterwards painted an enlarged copy in trance, which hung, till lately, in the Spiritualists’ meeting place in Glasgow. On this card, in a sea of clouds, are sentences in Greek and Hebrew characters, with the interpretation at the side, showing that they are quotations from Daniel, Genesis, and Colossians. They read, “The Ancient of Days,” “The image of the Invisible God,” “The Head of all principality and power.” Under the Greek and Hebrew are several sentences in Latin. None of the other sitters knew any language but English, and so could not tell what was the rendering, but towards the close of the painting of the large sheet, which was nailed to the wall of Mr. Duguid’s parlour, the latter found one morning on the extreme edge of the bottom part the following translation of the Latin lines, written in pencil, evidently by the same hand that had executed the various Latin and English direct writings: “When death comes it is conquered, though before its coming it be continually feared. Virtue is content with a little, but nothing can satisfy vice. Venus approaches with bewitching smiles, but sorrow comes as soon as she retires.”

A short time since, I had the pleasure of receiving a statement from Mr. Oxley, testifying to the genuine character of these phases of Mr. Duguid’s mediumship, and as this statement has direct relation to the matter on which I am writing, I think it appropriate to introduce it here:—

### TESTIMONY OF MR. WILLIAM OXLEY.

“I was introduced to Mr. David Duguid by the late Mr. Eadie, of Glasgow, in the spring of 1875, and for several years had the pleasure of sitting at the ‘Hafed Circle,’ as it was



called, when on my commercial journeys to the North. I have many so-called 'direct' drawings, and one oil painting, 13in. by 6in., all of which I preserve as souvenirs of—to my mind unquestionably—discarnate human spirit agency. In these days of psychical research and experiment, the result of which is, as a rule, to leave the researchers where they began, it is refreshing to the unsophisticated student of spiritual laws and action to look on these, among others, early outcomes of the great Spiritual movement, knowing that they are the work of Beings who are in states of self-conscious life in other conditions than ours; who one and all persist in the declaration that they were once men and women who lived on the same earth that we now inhabit. After more than thirty years' study, research, and experiment, during which time I have witnessed every phase of Spiritualist phenomena, I have come to the conclusion that the common-place verdict that they—of course, where genuine—are what they are claimed to be—i.e., the work of spiritual beings; and, as such, the question of personal and individual life beyond the grave is satisfactorily solved, and in this all-important work my old friend David Duguid will ever be remembered as a faithful and loyal instrument of the 'Spirits,' against whom not a breath of suspicion can be raised. The evidence of this to myself, by what I have seen and heard in his séance room, is simply unquestionable. More it is needless to say.

"Soon after my introduction to Mr. Duguid I was presented with the oil painting before referred to. It is a real or imaginary loch scene, with a bold foreground, trees at the side, and mountains in the distance. The drawing and perspective are good, and the colouring harmonious; but the painting naturally exhibits a want of finish which is not surprising, considering the time and manner of its execution. The picture is framed, and has the following inscription: 'Oil painting by Mr. D. Duguid, Glasgow, done in a state of trance, the outline being drawn in perfect darkness: the whole was completed in about an hour, in presence of Messrs. Nesbit, Bowman, Eadie, and Oxley, on Thursday evening, March 25th, 1875.' The evidential value of some abnormal power at work consists in the fact of the outline and part of the colouring being done in total darkness, and it was only to relieve the tedium of such a condition that we asked for a small gas jet to be lighted.

"After this, I was favoured at different times with a series of drawings, ranging over two or three years, some of which are copied and form the frontispiece for a work entitled 'Angelic Revelations,' which I was then engaged in editing and printing. The first of these, which is the best of the series (numbering fifteen altogether), was produced on April 30th, 1875, in a most extraordinary manner, as I am assured, for I was not present on that occasion. Mr. Duguid was the medium and sat at some distance from Messrs. Nesbit, Bowman, and another gentleman. One of these put half a sheet of plain note paper, folded in three, in a sealed envelope, and each of the three gentlemen, standing, held it by the corners between his thumb and finger. The gas was then turned off, and after holding it thus for three minutes, on a signal given the gas was re-lighted, the envelope was cut open, and lo and behold! the drawing was found on the blank paper. Accepting the word of these witnesses, here is evidence of the action of some abnormal occult power, for Mr. Duguid did not, as I was informed, touch the envelope or its content.

"I was not present at all the sittings at which these drawings were given; but at several of them I had some plain cards marked with my own and another's names, and the card selected from the lot was shown to all present, the gas was turned off, and the card placed on the table, away from Mr. Duguid; and in about three or four minutes, after the usual signal, the gas was turned on, and there lay the same marked card with the drawing upon it.

"On one occasion, March, 1876, I had personal evidence which I can vouch for as absolutely true and correct. One of the plain cards was used and placed on the table along with some paints and brushes. Messrs. Nesbit, Bowman, and myself sat near the table and Mr. Duguid was placed on a chair at least six feet away from the table. Owing to a glare from the outside street gas lamp we could not darken the room, and I was doubtful as to the result; but, as Mr. Duguid said it would be better 'to try,' we arranged ourselves, and I sat with the table between myself and the window, and could see everything that passed. Mr. Duguid appeared to go off into a trance state, when I immediately saw a man's hand, with about three inches of wrist and arm, certainly not more. The hand took the pencil and then one or two brushes, and very rapidly manipulated the

tools for about three minutes. The usual signal being given, the hand suddenly vanished and the gas was turned on, when a very fair drawing in colours was seen of an interior view of "The Temple of Wisdom" (allegorical), with a crowned figure seated in the sanctuary, and a great number of figures ranged on each side watching the entrance of a figure through the portal, guarded by two angelic forms. When exposed to view the colours were still wet, and I had to borrow a box to preserve the drawing from damage when I took it to my hotel. What better proof of occult power than this can be desired I cannot imagine. I plainly saw Messrs. Bowman and Nesbit, and Mr. Duguid the whole time, and not one of them moved during the painting, and, even had the medium done so, he could not possibly have accomplished the feat of producing such a drawing in the incredibly short period of three minutes.

"Strange to say, the medium's 'control,' Jan Steen, when I questioned him as to the meaning of the symbolic pictures, could only give rigmorle replies which darkened rather than enlightened the listeners; but I can say that the allegorical pictures, interpreted by the laws of symbolism as I understand them, were in orderly sequence and in strict accord with the principles underlying the system of thought contained in the work alluded to, then in progress, of which I have good reason to know that Mr. Duguid, and those meeting with him, had little or no knowledge, and it is this factor that causes this series of 'direct' drawings to be so unique. On several of them are found Hebrew characters, quite correct and known to some members of a certain Occult Society, which characters have been translated to me, and I have yet to learn that Mr. Duguid has any knowledge of Hebrew.

"WM. OXLEY."

#### D. D. HOME AND DAVID DUGUID.

About the year 1866 Mr. Duguid was called to London in connection with his business, and was there cordially received by the many Spiritualists who had heard of his painting in trance. Here he met Mr. and Mrs. Everitt, who, happily, are still to the fore, working with the old devotion to make others familiar with what has gladdened their own life. D. D. Home also became his close friend, the friendship ripening and keeping warm to the close of that noted medium's life. When in London, Mr. Duguid and Home had sittings with many people high in the social scale. When Home came to Scotland David was his constant companion, and Home pointed out the house in Kelvinside where he was brought up before going to America, though we find no statement of this Glasgow residence in his "Incidents of My Life." Home gave David on several occasions some of the most convincing tests of spirit presence he had ever received, the features and characteristics of his departed children being portrayed with perfect accuracy.

#### THE FIRE TEST.

D. D. Home was giving readings in Glasgow and neighbourhood in January and February, 1870. Séances were given by him at intervals in the house of Mr. Hay Nisbet and others. At one of these gatherings Home took the red hot coals from the fire and placed them without any injurious effect in the hands of some of the sitters. Mr. Duguid asked that the pieces might be placed in his hands, but Home in trance said he could lift them out of the fire for himself. When the circle had broken up and Home for a little while had retired upstairs, Mr. Duguid in his normal state felt a strong impulse come upon him, and he went to the fire, took out a blazing handful of coals and walked through the room with them. This was his first experience of phenomena which I have witnessed on several occasions since. When David has been entranced I have had the glowing pieces placed in my own hands and on my head, and seen the same thing in the case of my friends repeatedly.

(To be continued.)

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

SPIRITUALISM teaches that humanity belongs to the stars, not to the dust, and that age by age it is becoming lifted nearer to its divine abode. Spiritualism is full of cheer, hopeful, instructive, a blessing to the race. It points to the angel in every human breast. Covered up and clouded though it be, Spiritualism with its optimistic light insists that the angel is there and that it can be brought to life and power for grand and noble ends.—*Light of Truth.*



## WITCHCRAFT IN SCOTLAND. 1570 TO 1663.

By EDINA.

(Continued from p. 508.)

## VI.—THE CASE OF ISOBEL HALDANE.

One of the strangest and most puzzling cases of the witchcraft period has always appeared to me to be that of Isobel Haldane. Though appearing in a somewhat fragmentary form, and only in the shape of a confession, the details given are so full, and the depositions of the witnesses so circumstantial in regard to many of the occurrences, that a lengthened summary of the case seems desirable.

It has to be noted in the first instance that, so far as appears from the record, no torture was used to obtain the confession, which appears to have been freely and voluntarily emitted by Isobel Haldane, before an Ecclesiastical Court, viz., the Kirk Session of the parish of Perth, in the year 1607. In the second place, it has also to be observed that no indictment or charge of witchcraft was preferred against her; all that is given in the record is her confession, and relative depositions of witnesses.

Isobel being interrogated by her ecclesiastical "inquisitors" as to whether she herself had any skill in curing disease "in men and bairns," declared that she had "nane"; but being specifically interrogated whether she had cured the child of a man named Duncan, she said that, accompanied by one Alexander Lockart, she had brought water from "the Turret Port" to Duncan's house and there on her knees and invoking the name of the Father, Son, and Holy Ghost, she washed the sick child in the water, after which she took the child's sark (shirt) and accompanied by Lockart cast it into a burn, but as she had spilt some of the water in its transit, she said that if anyone chanced to come into contact with it harm would ensue. Interrogated whether she had ever conversed with "the fairy folk," Isobel deposed that some ten years prior to the date of her confession and while lying in bed "she was taken forth, whether by God or the devil she knows not," carried to a hillside, and the earth having opened, she entered in, and remained there three days. Then a man "with a grey beard" came to her, and brought her forth again. Regarding this grey bearded man, I find that the commentator in a foot note states that there is little room to doubt that he was the same person as was described by Bessie Dunlop in the first case of the series, and whose name was given as "Tom Reid," who, as I have previously endeavoured to show, may have been the spirit controlling that unfortunate woman.

At this stage of the confession the record states that one John Roch appeared, and stated that, being in John Christie the Wright's house getting a cradle made, Isobel Haldane came by and told him not to be so "hastie" in getting the cradle, as the child would not be born to him for five weeks; that this child would never lie in a cradle, although it would be born and baptised; yet would never suck; that it would then die and "be taen away," all of which duly came to pass; whereupon, Isobel being asked if the statement made by Roch was true, stated that she did not know this of herself, but that "the man with the grey beard" told her to say it. Another person named Buchanan now came forward and stated that he heard Isobel speak to one named David Rhind, who was then in the best of health and strength, and tell him to "mak for death," i.e., prepare for his demise, "as by the following Fasterns Een he would be taen away, and so it was." Isobel being interrogated as to the truth or falsity of this statement, admitted that she had warned Rhind of his impending death; but again declared that it was "Grey beard" who had informed her of this.

Thereafter, one Patrick Ruthven appears to have come before this Court of ecclesiastical jurisdiction, and made the following statement regarding Isobel and her powers. He averred that, having been "witched" by a witch named Mary Horniescleuch, he went to Isobel Haldane for relief; that by her desire he lay down, and she "straucht herself on him, her hand to his hands," and so forth, and "mumblit" some words "he knew nocht (nothing) aboot," with the result that he (Ruthven) was completely cured. Isobel, on hearing this narrative, at once admitted its truth, and averred that she had by the above process cured Ruthven of his witchcraft.

The next person compearing on the scene was one Stephen Ray, of Muretaune, who averred that three years previously Isobel

Haldane had stolen some bere (a species of barley) from the hill of Balhousie; that he had followed her and taken the stolen grain from her; whereupon she had "clapit" him on the shoulder, and said, "Go thy way; thou shalt not win thyself one bannock of barley (cake of barley bread) for a year and a day;" whereupon Ray solemnly avowed that for that space of time he had "dwynnet (pined away) without cause." On this charge being put before Isobel, she admitted having prophesied evil regarding her captor; but declared that she used these words, "He that delivered me from the fairy folk will make amends on thee." The personage here referred to appears to have been the control, Tom Reid before referred to.

This concluded the specific charges made against Isobel Haldane; but following upon these she appears to have confessed to the following abnormal manifestations:—(1) The making three small cakes, each composed of nine handfuls of meal, which she had got from nine women who had been marryit "maidens" (virgins); that she had made a hole in each of the aforesaid cakes, through which orifice she had passed a child three times backwards, using the name of the Father, the Son, and the Holy Ghost. (2) That she went to the Water of Ruthven (which seems to have been a kind of Holy Well) and brought water, wherewith she washed John Gow's bairn, and left part of the child's sark (shirt) in the water; performing a similar office to the child of another person named John Pourie. (3) That the child of one, David Moris, being pining away, she made its parents gather some bog-star grass, and make a decoction of it for the child to drink, and the record states that after the "ressait" thereof "the bairn died."

The report is silent as to the fate of Isobel, after making this extraordinary and specific confession of abnormal practices; but she must have been an extremely fortunate woman if, in this superstitious and bloodthirsty era of Scottish history, she escaped death at the stake for sorcery, incantation, and witchcraft.

Summing up this extraordinary case, one is tempted to ask, Was it all hallucination on the part of Isobel, and superstition and imagination on the part of the several confessors, who came forward to testify to her abnormal acts and incantations? I hardly think so. The probability is that this woman may (like her sister in adversity, Bessie Dunlop) have been controlled by Tom Reid, and have been able to forecast one or two of the events before spoken to. As regards the washing of the children with water taken from certain wells believed to possess miraculous virtue, and the leaving of portions of the patients' underclothing in the water, I find numerous traces of similar acts in some of the minor cases at this period. The invocation of the Trinity also occurs in some of these cases; and, altogether, I incline to the opinion that Isobel Haldane did possess a certain amount of magnetic or healing power, combined with clairvoyance, and that she had really performed all the acts and used all the words charged against her in connection either with the healing of disease or the redress of any real or fancied wrongs she had suffered. As I have noticed, torture does not appear to have been used towards her, and the voluntary confession got from her, corroborated by the statements of the several persons mixed up with the various abnormal acts and manifestations, seems to point to only one conclusion, viz., that Isobel Haldane was to a certain extent a medium, but one who largely over-estimated her powers, and combined with them a good deal of superstition and incantation. The whole case is, I must confess, strongly redolent of the ignorance, superstition, and credulity of the seventeenth century.

I next deal with the case of Bartie Paterson, of Newbottle, 1623.

We have had a call from Mr. W. P. Bechervaise, of Ballarat, who has recently visited Montreal, Canada. He tells us that Spiritualists and inquirers are very numerous in that thriving city. Circles are regularly held and lectures delivered on the subject. He was invited to lecture, and a good and attentive audience was got together in a few hours. Mr. Ernest J. Craigie, the chairman, is one of the most enthusiastic workers there that our informant has ever had the pleasure to meet, and there are several others, both ladies and gentlemen, who are always to the front when needed. These, with Mr. Craigie, are working hard for the cause, in season and out of season. We are pleased to hear such encouraging news of our Canadian friends.

To stand still with the great surging tide of life bubbling around, hurrying men hither and thither, cannot be. Such a thing as stagnation is impossible; there must be a movement backward or forward.



OFFICE OF "LIGHT," 2, DUKE STREET, ADELPHI,  
LONDON, W.C.  
SATURDAY, NOVEMBER 10th, 1894.

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

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### CITIZEN SUNDAY.

October 28th deserves to be specially remembered by all who cherish the hope that citizenship will, in time, be sanctified by real religion, and that real religion will be made fruitful in the sphere of citizenship. It was a great event that some hundreds of ministers of religion "of all denominations" should unite for one day in the service of God through the service of man. This is, indeed, to get beyond the letter to the spirit; and we hope it will do all these teachers good—at all events in the direction of showing them what could be done to at least shake hands over the barrier walls.

Mr. Stead's burning suggestion or question: "If Jesus Christ came to London!" really went to the heart of the movement, let the Agnostics say what they will. This uprising is the result of a stronger throb of the general human heart—the result, perhaps, of a stronger flow of spirit-force from the unseen. We are getting rightly ashamed of so much misery, and wholesomely impatient of so much squalor; and Citizen Sunday was really a manifestation of that. Besides, we are getting cured of our selfishness and unconcern, of our ignorance and waste, and are honestly anxious to set our house in order, and give civilisation a push on. In brief, the modern man is developing his sense, his conscience, his taste, and, best of all, his sympathy.

There we have it. The key to all our most characteristic modern movements is sympathy; and we venture to say that sympathy is going to be the twentieth century saviour of the world. That will suit the Spiritualist well, because it finds in the inner self, and not in any external machinery, the remedy for our ills. Mr. Stead, as usual, hit the nail on the head, and hammered it in, when he sent forth his splendid watchword—"The union of all who love, in the service of all who suffer." That is perfect. It finds the fountain of all the healing streams within.

We think this is applicable in every direction,—even in relation to personal character, which, after all, lies at the heart of all social reform. "Why live a moral life?" is the question which occupies nearly half the pages of the new "Agnostic Journal": a question which eleven clever men try to answer. Is it not clear that the very asking the question betrays our weakness at the start? What should we think of a learned discussion on,—Why should we delight in our friends? or, Why should a child kiss its mother? There is no answer. Dr. Alfred R. Wallace very acutely shows how powerless are nearly all the usually cited motives for living a moral life. And why are they so powerless? Simply because the only bias towards goodness must be within. In fact, here again sympathy is at

the heart of it. One might almost say that there are some moralities which are disagreeable, as unfruitful for good as they are empty of joy. Dr. Wallace cites the common incentives to morality:—

(1) A natural upright and sympathetic disposition, to which any act hurtful or disagreeable to others is repugnant, and is, therefore, avoided. (2) The fear of punishment, or the condemnation of public opinion, leading to ostracism by the society in which they live. (3) The influence of religious belief, which declares certain acts to be offensive to the Deity, and to lead to punishment in a future life. (4) The belief expressed in the saying, "Honesty is the best policy," and expanded into the general principle that the moral life is, emphatically, the happiest life.

The first of these he dismisses as outside of the inquiry "Why live a moral life?" There is no process of reason in it, he says. It rests entirely on feeling. This is, in a way, true; but surely the disposition is itself a motive, as is the quality of it, or the effect of giving in to it or resisting it. The second motive is a powerful but a rather mean one, and we are inclined to think it is the cause of as much that is mean as of that which is moral. The other two motives have, as Dr. Wallace says, "very little influence on conduct." Hence, in the absence of sympathy and of a right disposition, there is for the Rationalist and Agnostic (and, we may add, for the conventional religionist) no adequate motive for living a moral life.

In this dilemma our friend comes triumphantly in with his Spiritualism, and in that he finds a strong motive for living well and for building up a pure inner self. The passage in which he sets this forth is a notable one:—

The uniform and consistent statements, obtained through various forms of alleged spiritual communications during the last forty years, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to obtain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply.

That is undoubtedly true: but, apart from a right inner self, the facts of Spiritualism will be as impotent as the truths of Religion, or the maxims of the world. No: try as we will, we are driven back upon the great lesson of Citizen Sunday. We must *want to be good and to do good*: we must "hunger and thirst after righteousness": we must hate to see people miserable or to make any one wretched: we must be able to say: "I delight to do Thy will: Thy law is within my heart."

### LONDON SPIRITUALIST ALLIANCE.

The next fortnightly meeting of members and friends of the Alliance will be held at 2, Duke-street, Adelphi, W.C., at 7 o'clock on the evening of Monday, the 19th inst., when Miss F. E. Samuel, lately of Melbourne, Australia, has kindly promised to give an address on "Spiritualism in Daily Life."

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.



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MRS. M. E. WILLIAMS of NEW YORK.

### ALLEGED EXPOSURE

BY

SPIRITUALISTS IN PARIS.

#### SEIZURE OF PUPPET, WIGS, AND DRAPERIES.

It is our duty, as Spiritualists, to defend honest mediums against the aspersions of those who condemn without knowledge. It is no less our duty to expose fraudulent pretenders, whose infamous deceptions inflict incalculable mischief on our Cause. Whether Mrs. M. E. Williams, of New York, who has just paid a visit to Paris, is rightly classed under the latter category our readers will be able to judge from what follows.

Mrs. Williams had for many years enjoyed the reputation of a famous medium for materialisations in New York, and, having heard that she had arrived in Paris, we were naturally desirous that "Our Special Representative," who has reported the several "interviews" which have recently appeared in "LIGHT," should witness for himself some of the many marvels which were said to occur through her mediumship. We accordingly wrote to her, asking whether she would be willing to grant him an interview, and give him introductions to her séances. On the morning of the Wednesday of last week, October 31st, we received a letter from her "business manager," Mr. A. G. Macdonald, acceding to our request; and on the same evening our Representative agreed to proceed to Paris on the following day, Thursday, November 1st. On the afternoon of that very day the telegram came to hand, which we published in last week's "LIGHT," announcing that our friends in Paris had, as they believed, already proved Mrs. Williams to be a "fraud"!

When our Representative reached Paris he did not find her there. Much to our surprise, on the morning of Friday, the day after our receipt of the telegram, Mrs. Williams and Mr. Macdonald called upon us at our office in London. They were emphatic in their protestations of

innocence, declaring that the so-called "exposure" was a got-up affair on the part of enemies of Spiritualism, who had not hesitated to import the wigs and other paraphernalia into the séance room in order that they might pretend to find them there! We told them that our Representative was in Paris pursuing his investigations, and that his report would be published; but, as an evidence of our desire to deal justly with them, we offered to print at the same time any statement in their self-defence which they might desire to make, suggesting that they might either tell their story in an interview with our Representative, on his return, or, preferably, might draw up their own version of the Paris episode. Mrs. Williams, with expressions of gratitude, accepted the latter alternative, and here is the statement with which she has accordingly furnished us:—

#### MRS. WILLIAMS'S STATEMENT.

SIR,—It was more in sorrow than in anger that I read in last week's "LIGHT" that you had stopped the press in order to insert an anonymous telegram\* from Paris, to the effect that I had been caught cheating, and warning people against me. The secular Press will eagerly use that telegram against Spiritualism; but my friends in America will, I think, remember my honourable record of seventeen years of mediumship, and will be indignant at the treatment I have received. I venture to affirm that they will not believe that I have been caught with masks and wigs; but that they will say that the new Editor of "LIGHT" has been betrayed into an action not only unjust and cruel, but very ill-judged; for he has played into the hands of the enemies of Spiritualism, and even into the hands of the least scrupulous and most cowardly and brutal of those enemies—the "fraud-hunters" and the "spirit-grabbers." From what I have heard, Spiritualism in England is hardly in so vigorous and healthy a condition that it can afford to allow its leading organ to do that kind of thing.

It is my intention, and also that of my business manager, Mr. Macdonald, immediately to make an affidavit of what actually occurred in Paris; and these affidavits, accompanied by all the documentary evidence connected with my coming to Europe, and followed by a brief account of my mediumship, will be published in pamphlet form as soon as possible. In the meantime, I request you—as I think you will acknowledge to be only fair—to allow me to state as briefly as possible in your columns how it is that I came to Europe, and how I have been treated here.

In the spring of this year I received from Mr. Herman Handrich, Secretary to the Swiss Consulate in New York, a letter dated March 12th, informing me that he had been commissioned by Mr. Max Rahn, Editor of "Die Uebersinnliche Welt," on behalf of the "Sphinx" Society of Berlin, to find a materialising medium who would go to Europe, and visit Germany and Russia under his (Mr. Rahn's) guidance; and asking me to accept that work, as being "the only reliable medium for your grand phase."

I accepted; and Mr. Handrich, who is known to a large circle of literary friends in Europe and America, kindly sent me a copy of his reply to Mr. Rahn, in which he says of me, "Mrs. Williams is a medium just as independent as she is appreciated above all others. The phenomena as to full form materialisations have never been surpassed through any other instruments, nor even reached by others to an extent as witnessed by me," &c.

By a subsequent mail I received a letter from Mr. Rahn, dated April 1st, thanking me in the warmest terms for my resolve to leave my work and my home in New York in order to go to Berlin in the interests of the Truth; and I received another letter, dated June 9th, from Mr. Rahn, begging me to arrange to stay at their disposal there for three months.

It was thus that I became engaged to the scientific investigators in Berlin. But, on August 12th the Duchesse de Pomar wrote a letter to Mons. Leymarie, the Editor of the "Revue Spirite," saying that she would be glad if he could persuade me to put off my Berlin engagement and go to Paris first, so that she might see me before going for the winter to Nice, as I was, she said, "a better and stronger medium than Eusapia

\* The telegram was not anonymous. We knew the name of the sender, but did not deem it necessary to give it. For Mrs. Williams's satisfaction we may say that the sender was Madame de Laversay, who was present at the séance.—ED. "LIGHT."



Palladino," and offering her drawing-rooms for my séances during my stay in Paris.

On August 15th Mons. Leymarie wrote me a very cordial and pressing letter, enclosing that of the Duchesse de Pomar to him, and saying that if I came to Paris I would always be a welcome guest at his table, and that "Madame Leymarie would greet me as a sister in the holy cause."

On the same date Mons. Leymarie wrote to Mons. Bloche, a mutual friend in New York, offering his services to me if I would go to Paris as the Duchesse desired, and saying that he would use his influence with the Press to make me known in France, "although my reputation is established" in America.

On September 21st, in reply to my acceptance of the proposal, Mons. Leymarie again wrote me a cordial letter, saying that I might count upon him, and mentioning several houses in Paris where I would find comfortable apartments.

On September 22nd, the Duchesse de Pomar wrote me a long letter, saying that I should choose whichever room in her "palace" I thought best fitted for séances, and reiterating her promise of hospitality and protection. "Be sure of this," she wrote, "that you are coming among friends, and friends of the cause you represent so wonderfully."

When I was leaving New York, two farewell addresses were presented to me; one of them signed by Henry J. Newton, President of the First Society of Spiritualists of New York, and by all the trustees and officers of that society; the other by members of the "Fox Memorial Association," of Brooklyn, and by personal friends, including many of the most respected names in American Spiritualism. A copy of each of these addresses was sent to "LIGHT," and they will be published with the other documents in my forthcoming pamphlet.

It was thus that I came to Europe; and as I was due in Paris on October 15th, I came direct to Havre, without passing through England. On reaching Paris, I was met by Madame Leymarie, and another lady, whom I afterwards found to be a devout Catholic, and to whose house I was taken, that house not being one of those recommended by Mons. Leymarie—the accommodation provided being a large room, in which, if necessary, I was told I might hold séances.

Two séances were held in the palace of the Duchesse, who was so ill as to be only able, much to her regret, to attend one of them, into which she had to be carried. I fully appreciate that lady's kindness, but, unfortunately for me, she was not in a condition while I was in Paris to accord me "protection." As for Mons. Leymarie, he was absent from Paris all the time I was there; nor have I set eyes on him, or received a single line from him, since I landed in Europe.

Neither my agent nor I speak French, and I found myself completely at the mercy of "the office of the 'Revue Spirite,'" whence tickets were issued to I knew not whom, these tickets giving a right of admission to my séances on payment at the door of a fee that was fixed in accordance with the wish of the Duchesse.

All my séances were to have been given at the palace, but when the Duchesse became too ill for their continuance there, they were transferred to my apartment. Three successful séances were given in my room on the dates previously fixed for séances at the palace, and a fourth was fixed for the 31st ultimo.

Fourteen persons came on that evening, about half of whom were young men, who came in a body, with a son of Mons. Leymarie at their head. I noticed when I gave my little preliminary "address," that these young men seemed inclined to be misbehaved, but relying on the assurances I had had that I would be among friends, I had no suspicion of foul play. What happened after I became entranced will be related in the affidavit of Mr. Macdonald; suffice it here to give a brief account of the outrage, and to say that it occurred just after the séance had begun.

Among the first things that usually happen at my séances is the appearance of two forms at the same time in front of the cabinet, a brother and sister, who both speak. The brother addresses the sitters in some such sentence as this: "My friends, there is no death; if I live and can return, you shall also live"; after which he sinks into the floor, repeating the words "there is no death," until his head sinks out of sight. On the 31st ultimo these forms appeared, and just as they were about to dematerialise young Leymarie and his friends sprang forward to "grab" them. They caught nothing, however; so they tore down the curtain that formed the front of my cabinet, and jumped at me sitting entranced in my chair.

They had already torn off part of my clothing and my shoes, when I recovered consciousness, and their evident intention was to strip me naked, and expose me in that condition to the audience, as their fellow-ruffians have frequently treated mediums in America and elsewhere in bygone days. I was, however, fortunately, strong enough to resist successfully, although not without a violent struggle, as my bruised and scratched arms and shoulders still testify.

At the same moment that the attack was made on me three of the conspirators seized and held Mr. Macdonald; but he saw some of the others throw things into the little closet that served me for cabinet, and I also was aware that this was done. These things were, no doubt, the masks and wigs that were very naturally found there by those who threw them in. Mr. Macdonald nearly succeeded in capturing a wig which one of the grabbers had left under his chair, but it was torn from him after a struggle. The other sitters expressed the greatest indignation at the dastardly outrage, and some of them offered, if needs were, to accompany me to the police bureau, where the young men at first declared they were going to take us.

How these young ruffians behaved after this—how they threw my things about, shook their fists in our faces, danced round, raved, cursed, howled, demanded money, and so on, will be told in our affidavits. I shall, therefore, only say here that after they had all been paid back their entrance fees, under threat to us of immediate arrest, they took from me, almost by force, a further sum of one hundred francs, which they declared had been paid by friends of theirs at my previous séances. Then the woman of the house demanded and received a hundred francs as "compensation" for the disturbance in her place; and, to cap all, the young blackmailers then offered to hush the whole matter up for a hundred francs more!

You will allow, I think, that my experience of the editors of Spiritualist journals in Europe has not, so far, been very fortunate. One of them, after most cordially promising help and protection, disappears and leaves me in the lurch, while a foul conspiracy to ruin me is concocted in his office, and carried out in the very house where his wife had taken me, their invited guest, professing that I would there be among friends. Another editor inserts anonymously in his paper, in the most conspicuous manner, without any attempt at verification, and with what might easily be mistaken for indecent haste and undisguised glee, a statement that I had been proved to be a fraud, and a warning against me—things calculated to do me great harm here, and which might have done me a serious injury with my friends in America had my reputation as an honest medium been less firmly established there. But, indeed, those who know my mediumship are aware that no amount of wigs, masks, and dolls would account for the phenomena that occur at my séances—the deep bass voices, for instance—even were I allowed to fill my pockets with such things before entering the cabinet.

In my opinion the roughs of Paris, and all their aiders and abettors, owe a very full apology not only to Spiritualism, but to Science also, for their shameful treatment of me. As for myself, I should like to continue here my labour for Spiritualism, and to cause you, sir, when you know me better, to regret your hasty action in the matter; but I feel so thoroughly disgusted with the treatment I have received that this wish is almost counterbalanced by a desire to get away from a part of the world where mediums are still served in so cowardly, brutal, and senseless a manner by the very people whose interest it is to protect them, and who are bound in honour to do so.

One thing, however, is certain—that I shall never again trust to specious promises of "hospitality and protection," whether from Paris, Berlin, St. Petersburg, Rome, or Vienna. Let your European cities find mediums at home to outrage and insult, since that is your idea of investigation.—Yours truly,

M. E. WILLIAMS.

London, November 5th, 1894.

P.S.—A copy of this letter will be sent at once to every paper devoted to, or interested in, Spiritualism.—M.E.W.

While writing the above Mrs. Williams, of course, had no knowledge of what our Representative would report as the result of his visit to Paris. Neither did our Representative know what Mrs. Williams has said in her defence. Each, therefore, has written quite independently of what has been said by the other.



## MRS. WILLIAMS OF NEW YORK.

## THE STORY OF HER SEIZURE.

BY OUR SPECIAL REPRESENTATIVE.

I came to Paris expressly to "watch" Mrs. Williams of New York; but found that the bird had flown. The word "watch" I use advisedly, since, although I carried in my pocket a very cordial invitation from her, I am bound to confess that I went not only as interviewer, but in some sense as a detective also, communications of a confidential and serious nature having reached me in London, pointing to suspicions that the lady was not all she represented herself to be. Any unpleasant duty in this direction was, however, saved to me. Mrs. Williams of New York had already been caught.

Just before I left England on Thursday night a telegram came to hand from Madame de Laversay, which was published as a stop-press in last week's number. To this lady's residence I made my way first on arriving in Paris. Madame de Laversay, who speaks English like a native—of America, is one of the leaders of the Spiritual movement in France, and has made a careful and patient study of the subject. I found her full of the sensational occurrence, and willing enough to tell me everything she knew.

## MADAME DE LAVERSAY.

"Of all the audacious, clever, scheming impostors," she exclaimed, "that woman is the most impudent I ever heard of. How she has escaped detection all these years passes one's understanding altogether. Do you know, we all, or nearly all of us, thought she was Bessie Williams, about whom Miss Marryat wrote in her book?"

"Mrs. Russell-Davies? Impossible, surely. How could such a delusion possibly have got a footing?"

"I don't know. It surprises me now I know differently, and see how absurd the notion was. The similarity of names probably started the idea, which Mrs. Williams, as soon as she saw our mistake, carefully fostered in every way she could. I think that Mrs. Davies should write a disclaimer to the French Spiritualist papers, as there are many here who will believe it was she who was exposed unless they are corrected on the point."

"Were you present when the exposure took place?"

"Yes; but I had not the slightest idea what was coming. The secret had been very well kept. It was on Wednesday night, at the *pension* of Madame Raulot, in the Rue Hamelin, not far from here, where this horrible woman and her confederate were staying. I attended a *séance* given at the same place on a previous evening, and feeling suspicious took with me my little daughter Susanne, who is a medium perfectly clairaudient, and through whom I receive much valuable information. I was rather struck by the number of young men present, young men who did not look of the sort likely to care much for a Spiritual *séance*, and wondered why they had developed this sudden interest. Mrs. Williams went into the cabinet, wearing an elegant silk dress of the latest fashion. The lights were turned out, leaving a feeble glimmer from a lamp at the far corner of the room. Before retiring, Mrs. Williams gave a short address of a religious character, claiming that all she did was by the direct assistance of the Almighty; and by her directions we were kept singing pretty much all the time. After a while her guide came out, just visible in hazy white outline, and gave us a blessing in a deep masculine voice. Susanne whispered to me that it was an imposition, and that there were no spirits in the business at all. Then more forms came out, singly or in pairs, and as they gained confidence advanced a good way into the room. Finally, a pair came out, who, Madame Raulot exclaimed, were Mr. Cushman and his daughter. Suddenly the young man by my side—it was Mons. Leymarie the younger, of the 'Revue Spirituelle'—sprang up and pounced upon 'Mr. Cushman,' who struggled violently in his grasp and emitted scream after scream of decidedly feminine shrillness. At the same moment another man jumped up and took possession of 'Miss Cushman,' who made neither resistance nor sound. Two other men simultaneously seized Conductor Macdonald; and a fifth struck a light! My goodness! what a sight it was that met our astonished eyes. There was Madame Williams in most extraordinary attire, struggling violently in

the grasp of Monsieur, screaming her loudest, with one hand grasping his throat and with the other hitting out wildly at him. He was between her and the cabinet, clasping her from behind, and evidently not strong enough to master such a big powerful woman. My first impulse was to jump up and protest, as I knew what fearful mischief might be done by sudden seizures of mediums in this way, but the spectacle of her astonishing 'get up' rooted me to my seat. She was dressed in black tights, with a man's short lounge jacket, white collar and front, and some dark material across her breast to do duty for a waistcoat. Her bunch of false hair—"bang" it is called in America—was off, and on her head was a tight-fitting black cap, which kept the hair close down, and appeared to be tied with a string under her chin. She had also a small black moustache attached to her upper lip, and, finally, was without boots. Anything more comical than the appearance she presented it would be impossible to conceive. As for Miss Cushman! a glance sufficed to reveal that she was nothing but a great doll, a painted mask, with a lot of flowing white drapery attached to it, and evidently held out by Mrs. Williams at arm's length as she advanced into the room. Turning to the Conductor, who had sat at the corner of the room farthest from me, I saw him struggling in the clutch of a couple of men, and flourishing in the air a chair, which at the first alarm he had snatched up with the idea of defence. All was in the greatest confusion, and in the midst of the screams and shouts Madame's voice could be heard exclaiming that it was a plot to ruin her, and that the doll had been brought into the room by Mons. Leymarie. Escaping from his grasp, she tried to snatch the doll and tear it, but was prevented. Then she set to work to destroy the cap and moustache, but these were taken away from her; and then, seeing there was no hope and that she was undone, with a wild cry she broke away and darted out at a small door that led to the kitchen; and, escaping by means of the *service* exit, ran down the stairs. With the greatest presence of mind Madame Raulot jumped to the speaking tube and whistled down word to the concierge to shut the outer door. Down five full flights of stairs ran the creature in her tights, to find all exit closed to her when she got to the bottom."

"What happened then?"

"She just came back again. Mrs. Williams is not a fool, I can assure you, and no doubt by the time she got to the last flight of steps she had reflected that it was better to face the ills she knew of than fly into the street and be captured by the first 'gendarme' and carried off to the nearest asylum as an escaped lunatic. So she came back. By this time things upstairs had quieted down a little. Madame was allowed to put on her dress, which hung on a peg in the cabinet, and then all the people began to demand back their money. Some had paid ten francs, some twenty, some more. Hands were held out on all sides. People who had been at the previous sittings and who had been invited by Madame Raulot to come for the exposure, which had all been carefully planned, crowded into the room, and clamoured for what they had been defrauded of. 'Fillon—Give me back my twenty francs!' 'Voleuse! Return immediately the eighty francs I paid to see my poor dead daughter.' Such exclamations one heard on every side. Macdonald had already given up every sou about him, and when he declared he had got no more a big heavy money bag was brought out of Madame's trunk, and for some minutes there was the sound of counting out the francs, mingled with execrations and threats from the angry victims. Finally, all were satisfied, and the Conductor—such a solemn, unctuous hypocrite as he had been, but now so crestfallen, so woebegone—looked sorrowfully at the lightened bag and sighed, and gazed around at the angry faces with a look that said, 'In spite of all, I forgive you.' As long as I live I shall never forget that night."

"And Mrs. Williams?"

"She never ceased to protest that she was the victim of a plot, but nobody paid the least attention to her—in fact, Madame Raulot, another lady, and I were the only persons in the room who could understand what she said; and you may be sure that after the tights, and all the rest, her protestations had no influence upon us except to make us laugh. The end of it all was that Madame and her confederate were turned out of the house that very night, to go where they might, leaving behind them as spoils to the victors the doll, draperies, white and black wigs, beards, wire, and I cannot tell you what. But come, I will take you to Madame Raulot, and you shall hear her story from her own lips."



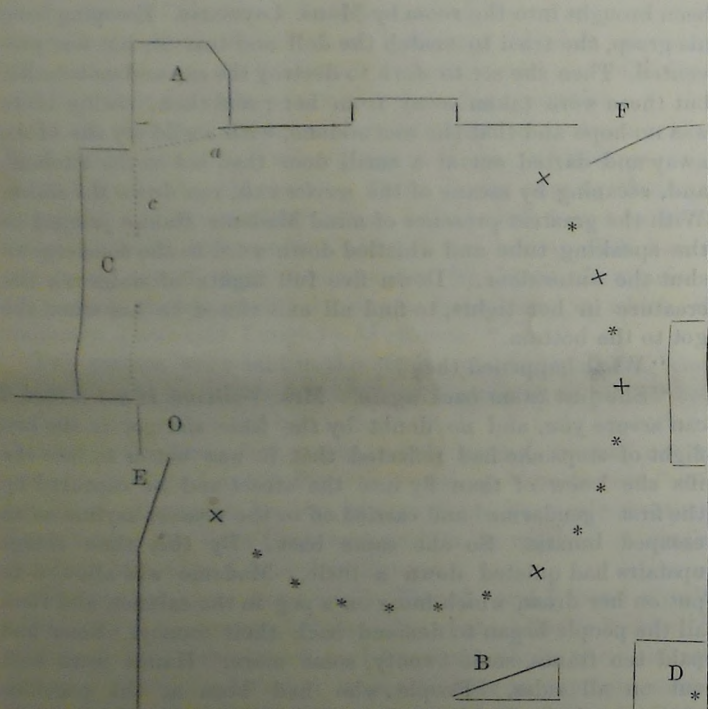
## MADAME RAULOT.

To the Rue Hamelin, No. 46, a few streets away, we accordingly at once proceeded. Madame Raulot was at home, and although a day and a half had elapsed since the great event she was still under the influence of its excitement.

"Ah! mon Dieu, what a woman! Who would have believed it? So clever, so quick, such *audace*, such ready resource! And after seventeen years of swindling, after the smart Americans that know everything take themselves in with her for seventeen years, to be outwitted by one little Frenchwoman. Oh! it is so good! Monsieur, I am proud!"

"So, you seem to have been the cause of her detection, Madame Raulot?"

"Yes, indeed. Let me tell you. Madame comes to my *pension* a week ago last Sunday. She is brought to me by Madame Leymarie, because I, too, am a *Spiritualiste*, and, therefore, Madame and her Barnum—pardon, I should say her *conducteur*; but we call him Barnum since the *exposé*—will be so comfortable with me. Madame has one, two *séances* at the palace of the Duchesse de Pomar, and the second time I go. There are thirty persons or more, and there is so little light that you can scarcely see a thing. The spirits come out in ones and in twos, and one speaks in deep voice, so—" Madame Raulot imitates both voice and style—"and another squeaks, so; and Bright Eyes comes out and speaks, and slowly melts away before our eyes, and moans 'Mou! mou! mou!' fainter and fainter,



PLAN OF ROOM IN WHICH THE SÉANCE WAS HELD.

A—The dressing-room used by the "medium" as a cabinet; (a) curtain in front of cabinet; the door of the dressing-room has been removed. B—*Armoire à glace*, with mirror, placed by Mrs. Williams opposite the cabinet. C—Casement window; (c) curtain. D—Table, over which is bracket with lamp. E—Principal door. F—Door to ante-room.

The sitters and their position are shown by the semicircle of stars and crosses. The crosses represent the persons engaged in the seizure. The position of Mrs. Williams's assistant is represented by O.

till she is gone, and the last little 'Mou' come up from the floor, while Mons. Barnum says, so *sympathétique*, 'Poor thing, it hurt her much, you see, to *dematerialise*.' Many others come, Docteur Holland, Mr. Cushman, and Miss Cushman, and I cannot tell you how many. And all the while Monsieur le Duc laughs, and the more the spirits come out the more he laughs. Mons. Barnum gets quite *furieux*, and says 'Hush, hush! You spoil the *séance*. You must be serious. The spirits will not tolerate.' Well, it comes to an end and I go home. After a little time Madame comes back and exclaims, 'Oh, the dear Duchesse! We have so grand *séance*. The spirits come in dozens, and so many recognise their friends. We have sent cable to America to say how great success we have. Ah, poor France is in darkness, but we shall show her up and let her see there is a life beyond the grave.' A day or two pass, and then Madame come and says, 'Oh, the poor Duchesse! She is so ill, she live on milk. The *docteur* forbid all *séances* for long time.' Madame persuades me to consent that the future *séances* shall be held in my house. She soft-soap me, says it do much good for the cause, and that people come to my

house and get to know me, and that means many lodgers. She has her eye on the *appartement*, it make so fine *séance* room, and more of same sort, till I consent. Madame spends one whole day getting ready the room; she hang the curtain she has brought in front of the *cabinet à toilette* just this style, as you see, so that she can come out here, *si*; or creep round the window curtain, *comme ça*. She nail carpet over the parquet floor, so that no one hear her steps, and she do not slip; she move the *armoire à glace* away from the corner to where it now stands, so that she can see her *reflexion* in the mirror when she come out; she put the lamp here so that she see every movement of the sitters, but they cannot see much of her; she arrange the chairs in a ring, as far as possible away, so that there is plenty of room to masquerade and play her tricks without detection. You see, she overlooks nothing, all is so clever, so nicely arranged. Then the people come. They pay all prices. If they are willing to give twenty-five francs, the *conducteur* takes it; if they will only pay ten francs, he says, 'Very well, we let you in cheap as a great favour, because the spirits take a fancy to you.' One old gentleman has pay eighty francs—think, eighty francs—for private *séances* to see his daughter, because they tell him if he pay that she is certain to come. And when he sees the *poupée* he think he recognise his dear, lost child, and speaks so loving to her, and cries. Mons. Barnum sits here, and says, 'You must be still as little mice; must not move one inch, not at all, unless the spirits tell you, and you must be serious, so serious, but you may talk and sing, because that gives the spirits power, and they show themselves then.' Every time a form comes out he makes a little move forward, and what for, you think? To pick up the string Madame throws to him, so that he can make the doll move its arm; *comme ça*. You see? My mother has been a medium for fifty years, and in a few minutes she whispers to me, 'It is a deception, surely. This is no spirit; it is that wicked woman herself, who pretends and deceives us.' Before long we are satisfied quite that it is a swindle. Madame shows too much light, and we see that Bright Eyes is a *poupée*, a mask. That is enough. As soon as the *séance* is over, I run over to Madame Leymarie and say, 'This is an adventuress. She is deceiving us all. She must be exposed, and stopped in her little games.' We talk long, for Madame Leymarie and her son are very sorry to make a trouble and think there will be much scandal, but with consideration they agree that it will be for the best, so that if she is found out after, people may not say we were all in collusion with her. Everything is carefully planned. When I cry, 'It is Mons. Cushman,' two of the gentlemen whom we have made our *confidants* are to jump up and seize her, two more are to take charge of Mons. Barnum, and another is to strike a light. One of these gentlemen is the Prince de—. But they are disappointed. It is their own fault. They come late, and when I take them in a hurry into the ante-room and whisper the last instructions to them, Mons. Barnum, whose eyes are as needles, comes in, sniffs round, and walks out, saying to himself, 'Ho, a *conspiration*! We must be one too many for this.' So he squeezes the whole five of them up in a corner, so tight, like sardines, they cannot move one inch, and puts all the other sitters in front of them, so that there is no chance of doing a thing at all certain. This night, too, the manifestations are very weak. Mons. Barnum explains very grave that there are adverse influences present—very bad influences, he is so sorry—that the spirits cannot do what they would have liked. Only one or two forms show themselves, and do not come further than the curtain. But Madame provides us with some entertainment. 'Ah,' she says from the cabinet, 'dear Bright Eyes tells me she cannot appear to-night, but wait!' Presently a light is seen. It takes the form of a butterfly, fluttering up and down in front of the curtain, so pretty. Madame speaks again: 'There is dear Bright Eyes. When she cannot show herself, she always appears as a dear little butterfly. Look!' Soon another butterfly shows itself, and the two flutter together for a few moments, and disappear. So natural, so pretty, believe me; I do not know how she could make them. But for the rest, it is disappointment. Next night, however, we catch her. The first five gentlemen lose their money, and another five have to be found. This time there is no suspicion. They arrange themselves as they wish, and are not changed in position. Yes; the American falls into the trap. The guide, Priscilla, appears and speaks. Then Bright Eyes shows herself, and 'Mou! mou! mou!' sinks to nothing into the floor, dematerialises before the eyes of all, and





The Doll or Puppet (*Poupée*) captured at Mrs. Williams's Séance. (From a photograph.)

Docteur Holland come with his bald head and white hair, and, then — I hold my breath. The moment is at hand. Mons. Cushman? Yes, there is no doubt. It is he, leading his little daughter by the hand, and stepping boldly into the room. I give the word quick. Up jumps Mons. Leymarie in a moment, up jump the others, then screams, shouts, match struck, and *viola!* The whole fraud is *exposé*. There is Madame, so fat, so *furieuse*, in her black tights, and her *plastron* and cap, and with her moustache, kicking, screaming, and shouting out that she is victim of *conspiration*; and there is the *poupée*, so funny, so comic; and there is Monsieur Barnum foaming at the mouth and waving the chair over his head. *Mon Dieu!* I think I shall die of laughing. I shall not recover myself for a week. The gentlemen push Madame into the ante-room and turn the key and think they have her safe; but no, in a moment she is off, round by the kitchen, and down the stairs, squealing all the way. But we are too quick. When she reaches the door she finds it shut and locked. The concierge has such a shock. Madame thinks better and comes back. You see she think we have police with us and is *affreuse*. But she plucks courage, and she says to one gentleman in whisper, 'What you want? How much will you take?' We say: 'We will take what you cheat us of; and think yourself lucky you get off so cheap.'

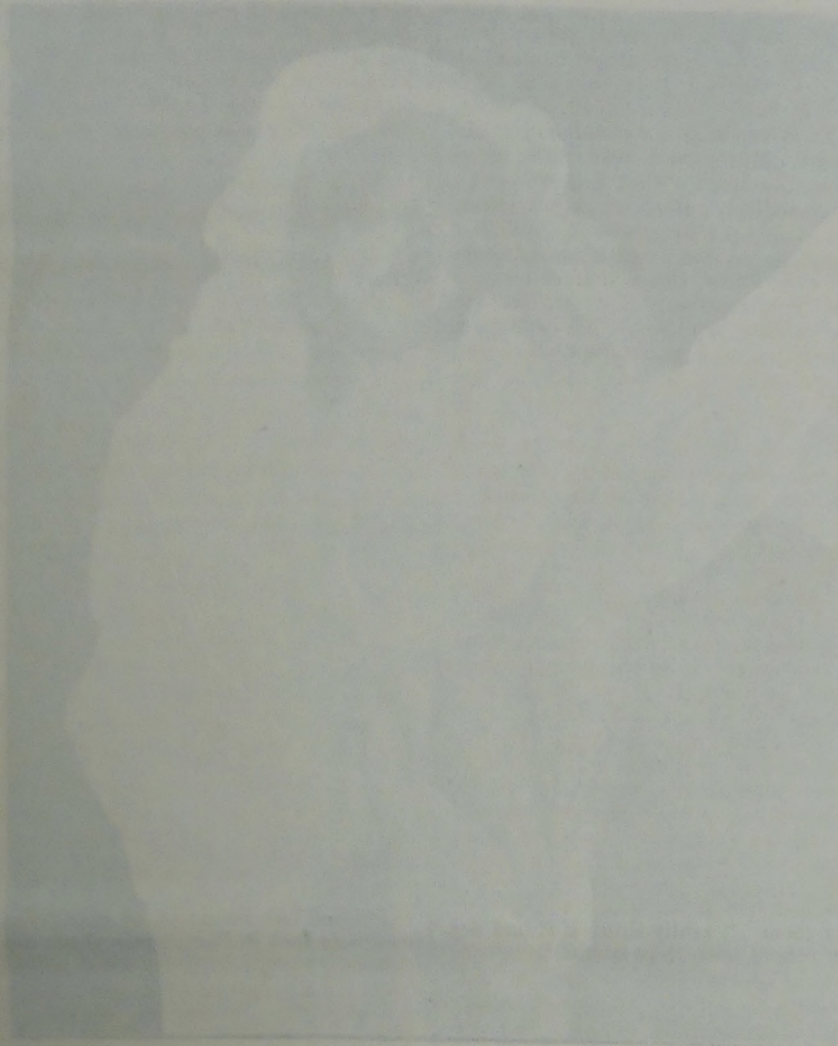
Madame Raulot then described with much picturesqueness the scene that followed, and told how the people who had paid to attend the séances got back their money; how the doll, drapery, wigs, and other paraphernalia, together with the bag in which Mrs. Williams carried them strung to her waist, were impounded, and how in the end the pair, with their

trunks, were at midnight unceremoniously bundled out of doors, going Madame Raulot cared not where, so long as they were not any longer under her own roof. I was also shown the room in which the séance was held, and of which a diagram is here given to show the arrangements. The diagram explains itself, but I should state that the lamp, which was brought by Mrs. Williams, was placed near the ceiling on a bracket, also her own property, with a screen in front of it, composed of yellow paper pasted together in varying thicknesses. To this contrivance a cord ran on small pulleys across the ceiling to the cabinet, and by this means Mrs. Williams was enabled to regulate the strength of light to suit her purpose, which was invariably to raise it when nothing was on view, and suddenly to lower it just before a form came out, the form disappearing before the sitters' eyes were accustomed to the change. Mrs. Williams, by the way, claimed that the spirits manipulated the cord.

#### THE DUC DE POMAR.

Before I left Madame Raulot, the Duc de Pomar was announced. The Duke came to learn the facts of the case, and very readily told me all that was personally known to him of the matter. He laughed at the later séance because he had already discovered the fraud at the first sitting at the Duchesse's palace, plainly seeing the gilt chair in the cabinet without an occupant when Mrs. Williams was masquerading outside. Unfortunately, said the Duke, there was not time to cancel the engagements for the next sitting, and the Duchesse, although exceedingly suspicious, thought it best under the circumstances to give Mrs. Williams the benefit of the doubt, and allow the sitting to come off. This





second séance settled the matter so far as the Duchesse was concerned ; and being really very ill at the time, and unequal to any excitement, she was able to employ the circumstance as a convenient excuse for getting rid of the adventuress. The Duchesse had extended her hospitality and patronage to Mrs. Williams in consequence of the remarkable reports that came over from America about her, which pointed to her being, not only a very wonderful, but a perfectly honest, medium ; and was exceedingly upset to find how grossly she had been imposed upon. The Duke, too, singularly enough, had been under the impression that their guest was the famous Bessie Williams, and he noted as significant, and as showing that she wished to foster the wrong impression, that in a communication he had seen she signed herself Elizabeth Williams, omitting the "M." It should be added, however, that neither the Duchesse de Pomar, who subsequently received me, and conversed for a considerable time on the subject, nor Mons. Leymarie, the Editor of the "Revue Spirite," ever entertained the same idea, being perfectly well aware that there was no identity, nor any sort of connection, between the two mediums.

MADAME LA GÉNÉRALE V—.

Another lady who was present at the séance, Madame la Générale V—, also kindly accorded me an interview, prefacing her remarks with the information that Professor Lombroso, the Italian savant whose experiments with Eusapia Palladino have aroused such widespread interest, had just journeyed from Rome on purpose to see Mrs. Williams, and was now in Paris. Madame V— paid her ten francs on

entrance, and before the proceedings commenced got into conversation with one or two of the party, including an old gentleman, a French Professor of some standing, who told her with tears in his voice that through Mrs. Williams he had had communications from his daughter, whose loss had been the grief of his life, and had come that evening to see and speak with her again. Mrs. Williams invited the sitters to go into the cabinet and see for themselves that it was perfectly bare, and that there were no contrivances or properties of any sort for deception. She wore a very elegant and rather close-fitting black silk dress. Proceedings were commenced with a short address from Mrs. Williams, who was very fervid and very impressive.

"It was easy to see," said Madame V—, "that she considered herself on very intimate terms with the Almighty, and desired us to understand that she was peculiarly favoured of Heaven. Without God, she told us in earnest tones, she could do nothing ; it was He who used her as a humble instrument by means of which He sent back our dear lost ones to comfort and console us, and she besought us to comport ourselves with reverence and with a befitting sense of the solemnity of the occasion. I am not very impressionable, but I must say that her words and manner had a great influence over me ; I began to feel quite sentimental, and I can easily understand how impulsive and simple-minded people had been gulled by her. From this point the proceedings took the character of a mixture of farce and tragedy. Mrs. Williams drew the curtains and retired from view, but we soon heard her voice shrilly reproaching the unfortunate Macdonald for not making the



lamp work properly. For some minutes the circle were kept hard at work singing, for the purpose, of course, of hiding any noise she might make in undressing and getting ready for her performance. Anything more ludicrous than the singing could hardly be imagined. There were Germans as well as French and Americans present, and between the lot they could only muster three pieces, the German National Hymn, a music-hall song popular just now in the Paris streets, beginning 'J'ai du bon tabac dans mon tabatière,' and one of Sankey's songs, 'Hold the Fort.' I think. For want of greater variety these three things were sung over and over again in the three languages, constituting, as you may imagine, a musical entertainment of a unique description, but 'I have some good tobacco' went decidedly the best. Unfortunately for me, I was placed up in a corner where I could see nothing and hear little more, and it was only just before the seizure that I moved to a better position. I was immediately selected for spiritual favours, and was told from the cabinet that certain disembodied relatives would show themselves to me. Although I have no translated relatives that I ever knew, the announcement, of course, gave me considerable gratification. Then we saw the form of a tall and apparently middle aged gentleman stand in front of the curtain. He told us, in a masculine but husky voice, that he was the late Senator Cushman. By his side was what looked like a little girl, with much white drapery about her, who spoke in a very unnatural squeaky voice. Whilst Cushman was talking there was a sudden rush and a terrible uproar, and, when the light was struck, young Mons. Leymarie and another gentleman were seen struggling with the woman in front of the cabinet. She was dressed like a man, with a 'dicky' and collar, and jacket, and had on black silk pants that fitted tight to her legs. Struggling violently and screaming, she was hurried into the back room and locked in, but I understand, though I did not know it at the time, that she got away through the kitchen exit, coming back when she found she could not escape from the house. Then the men went into the cabinet and found a lot of things, such as a doll and wigs, and a bag full of all sorts of odds and ends used in 'making up.' The silk dress hung on a peg. Feeling sorry for the woman, notwithstanding her badness, I went into the back room, where she was crouching in a corner, the picture of rage, mortification, and shame, and said: 'Mrs. Williams, I don't approve of anything you have done, but I am sorry to see any woman in such a position, and if there is anything I can do to help you I will do it.' She accepted gratefully, and by my direction the serving man fetched her dress, which she put on and then went into the other room. I really think if it had not been for me and one or two others that they would have torn her in pieces. For the time they became mad people, without mercy or reflection, and attacked her in the most savage manner. She turned to Madame Raulot and accused her of fabricating the things, declaring that they did not belong to her; and Macdonald shook his fist in the lady's face, and said, 'You are at the bottom of it all.' He had been giving out money to the people, who were holding out their hands on all sides and threatening him, and



Mrs. Williams, as she is believed to have disrobed in the Cabinet, showing position in which the bag is supposed to have been carried.

as he had come to his last sou, Mrs. Williams fetched a bag of money from her trunk and paid out to the sitters just what they demanded, without seeming to know what she was about. I believe if I had told her to give me five louis she would have paid it without a protest. The poor old Professor got back his eighty francs. He was terribly upset, and said between his sobs, 'It is not the money I mind—you might keep that; but the cruel outrage on my affections is more than I can bear. You have played with my most sacred feelings—I, a desolate old man—seeking consolation in my affliction. May God forgive you!' Thereupon all the others shook their fists at her, and

menaced her so savagely that I feared they might fall upon and do her personal injury, crying 'Yes, how dare you come between us and our sacred dead! You charlatan! You vampire!' Well, the end of it all was they got their money back, and by degrees left the house; whilst Madame received an hour's notice to quit. Her and her manager's belongings, that were lying loose in their rooms, were all bundled together pell-mell into one of the trunks, and in a very short time they had wiped the dust of the apartment in the Rue Hamelin off their feet for ever. Thinking that the police might get interested in the matter, and that if she stayed longer on French soil she might be put in prison, I advised her to drive straight to the St. Lazare Station, stop the night at the hotel, and go off to London by the morning's train, which she



Appearance of the Doll (*Poupée*), as held before the curtain. The arm supporting it was, of course, not visible.

expressed her intention of doing; and if Mrs. M. E. Williams ever sets foot in Paris again there are some who will feel surprised. I ought to say that an American artist, who was present, also took her part, and expressed his intense astonishment at the discovery, stating that in New York Mrs. Williams had a reputation that was everything respectable, and that, so far as he knew, no human being had ever doubted her powers."

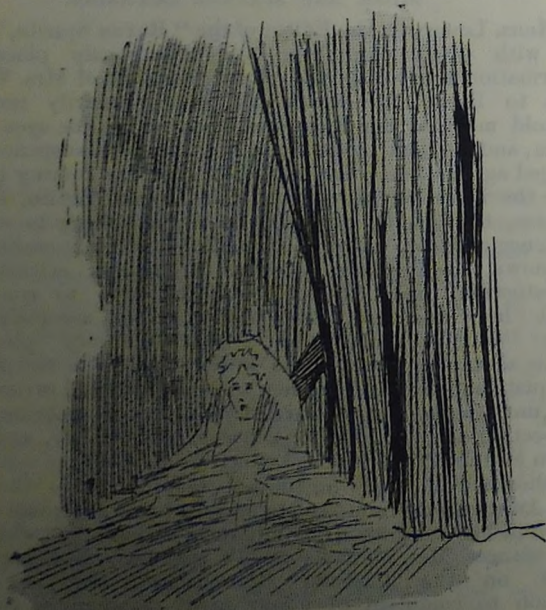
#### MONS. AND MADAME LEYMARIE.

Mons. Leymarie, the Editor of the "Revue Spirite," received me with great cordiality, and courteously placed every information at my disposal. In explanation of Mrs. Williams's visit to Paris, for which he was primarily responsible, he told me that her fame had been before his eyes for some years, and he had never heard anything of a suspicious nature alleged against her. Hearing that she was coming to Europe with the intention of visiting The Hague, Berlin, and other centres, he thought it would be a good thing to secure her presence in Paris, where good mediums for materialisation are unknown, and where several prominent scientists now investigating the subject would be able to conveniently meet her and test her powers. He ascertained from Mrs. Williams that she would be very pleased to make a stay in Paris if she was assured of a reception and adequate support, and he then sent her a formal invitation, but not until he had made careful inquiries of American friends respecting her. All the reports were satisfactory, and most of them enthusiastic. Mons. Leymarie broached the matter to the Duchesse de Pomar, who showed great interest in the advent of the American medium, and expressed her willingness to place a *salon* in her house at Mrs. Williams's disposal, in which to give her séances. Mrs. Williams made a very favourable impression at first on the Parisian Spiritualists, and she had no reason to complain of either tardy hospitality, coolness of interest, or inadequate pecuniary support on their part. At the second sitting at the Duchesse de Pomar's, for example, she netted upwards of 800 francs. The first two séances were held at the Duchesse de Pomar's palace, under circumstances and with the result already detailed, the Duchesse making her illness an excuse for disposing of Mrs. Williams as soon as her suspicions were strong enough to justify her in doing so. After what had occurred at the Duchesse's Madame Leymarie and Mons. Leymarie, junior, were, in some measure, prepared for what Madame Raulot told them subsequent to the first sitting in her house; but it was only after more than three hours' discussion and consideration that they made up their minds that the right course was to take part with Madame Raulot in the contemplated action, with the result already known. Mons. Leymarie told me that he himself was away from Paris at the time.

Mons. and Madame Leymarie then showed me the spoils of the attack. These consisted of a capacious bag, with tapes



attached, which was found hanging on a peg in the cabinet by the side of Mrs. Williams's dress, and which it is conjectured she carried suspended from her waist and concealed beneath the folds of her skirt. The bag, which was of the commonest material, much patched about, was amply large enough to hold the whole of the captured paraphernalia, including the article known as the "Doll." At first glance, the impression this object gives one is of extreme surprise that any person could possibly be deluded into imagining it to be anything else than it is, a clumsily constructed and ill coloured mask of coarse white canvas, with a plentiful attachment of flowing drapery. But let it be seen as, by way of experiment, I saw it, with wig, and muslin arranged in graceful folds over the head and shoulders, held out in the darkest corner of a room lighted to the dim religious degree, and given the motion of gently gliding forward with arm upraised, and the illusion is marvellous. I have thought it worth while to have a photograph taken of this fair apparition—(she is supposed to have so many aliases that it is difficult to decide what name to call her by, though Bright Eyes is believed to have been her most frequent and favourite impersonation)—and show her portrait, as one may say, "from the life." It will be observed that Bright Eyes' expressive countenance is illumined by a sweet seductive smile that predisposes one in her favour at first sight. I soon found that a little pinch in one way will broaden this smile into a very pronounced grin, whilst a pinch of another sort will immediately dismiss the smile and spread an aspect of pensive sadness, or crushing despair, over her most mobile features. It all depends upon the pinch. In the struggle for her possession Bright Eyes received a good deal of rough buffeting, which no doubt considerably disturbed the contour of her facial lines, and she sustained at least one fracture—a compound fracture it was, too—for I found an end of wire sticking through the corner of her nose. Some reminiscence of the struggle may be found in the swelling, suggestive of toothache or mumps, that shows itself on the lower part of the right cheek. She is here represented with a flaxen wig, but in what might be described as her natural appearance she exhibits a wavy fringe of her own black hair, which consists of puckered black muslin sewn round the top of the mask, while two strips of the same material, hanging one on each side of her face and reposing gracefully on her silken bosom (I should say that besides the muslin black and white, her wardrobe includes a frock of white silk), do duty very well for curly locks of raven hue. The structure of the "doll" made the process of dematerialisation an easy and effective proceeding, and several of the sitters say that the appearance produced was actually that of gradually melting away and disappearing through the floor. Bright Eyes' head is not altogether empty. It contains a hood of some dark brown material drawn in with elastic at the edge, which can be brought out and pulled over the head of any person disposed to half stifle himself for the sake of appearing



The process of "dematerialisation" before the curtain.

to be what he is not. This is my description of Bright Eyes; Mrs. Williams's is better, briefer, and a good deal wittier. She said at one of the sittings to the interested circle who were to witness Bright Eyes' advent: "This is not impersonation; this is not materialisation;—it is ETHERIALISATION!" For the rest there are wigs dark and wigs fair, wigs with bald tops, wigs curly and wigs straight, beards, moustaches and whiskers. They are not, I am informed, of French manufacture; and one of the sets of whiskers, making a long scanty frill round the throat from ear to ear, might be American or English, but such a style is, I should think, practically unknown in France. There are also several coils of wire of different thicknesses, two or three pieces of muslin, black

and white, and a small bottle of white powder, with a phos-  
phoric odour, and embossed "Magic Pocket Lamp Co.,  
New York." Practically, this comprises the stock-in-trade  
of Mrs. Williams, or all of it that was captured; and I may  
add that Mons. Leymarie is very kindly sending me over  
the collection, with a view to the articles being exhibited  
to those who may feel interested in them. A last word



Appearance of Mrs. Williams at the moment of the seizure.\*

as to the sketches. These have been made by a French artist, a friend of Mons. Leymarie, from descriptions given to him by witnesses, and, whilst cleverly drawn, are decidedly French in style. Their purpose is to make clearer than written description can do the methods supposed to be employed by Mrs. Williams, and her appearance when seized.

SIR,—The wig and mask theory of Mrs. Williams's phenomena is on a par with the clicking toe-joint theory of the raps; it seems ridiculously inadequate to anyone who knows the facts. If Mrs. Williams is driven back to America by a combination of friends and enemies of Spiritualism, you will have lost a chance that may not recur of witnessing phenomena of the most astounding kind. If Mrs. Williams will stay and give developing séances (she has before now produced extraordinary results as a "developer") it will, I venture to say, infuse new life into the movement in England. What we want is something more than "talkee-talkee," and I feel confident that a course of séances for development by Mrs. Williams would sow the seeds of mediumship widely in the by no means spiritually arid soil of England.

RICHARD HARTE.

November 4th, 1894.

SIR,—The following notice was written and sent to the "Medium and Daybreak" by me, and inserted in the issue of that paper for October 26th:—

#### MRS. M. E. WILLIAMS IN EUROPE.

Mrs. M. E. Williams, of New York, the renowned medium for Materialisation, is at present in Paris, where she is giving a series of séances. Some of these will be reported by our representative who will go to Paris for the purpose of being present at some of the sittings. Mrs. Williams will probably meet the Spiritualists of London prior to her return, and requests that those interested in her mediumship will communicate with Mr. J. Burns, jun., 56, Great Queen-street, Lincoln's Inn Fields, with as little delay as possible, in order that the arrangements for séances may be completed in readiness for her arrival.

The result was an eager response from a large number wishing to have an opportunity of witnessing the phenomena of materialisation. Since its publication, however, certain information has come to my knowledge which renders it necessary for me to withdraw from any association whatsoever with the matter referred to, and, assuming that many of your readers may have seen my announcement, I will ask you to be kind enough to afford the space in your columns for this statement.

J. BURNS, JUN.

London, November 5th, 1894.

\* \* \* All communications in regard to Mrs. Williams must now be confined to the single issue—the bearing of events in Paris on the question of her innocence or guilt.—ED. "LIGHT."

\* The artist has, by mistake, put shoes on Mrs. Williams's feet.



## SCIENCE AND SPIRITUALISM.

ADDRESS DELIVERED AT ST. JAMES'S HALL, LONDON, ON SEPTEMBER 27TH, 1894, BEFORE THE MEMBERS AND FRIENDS OF THE LONDON SPIRITUALIST ALLIANCE, BY PROFESSOR W. F. BARRETT, F.R.S.E., &c.,  
*Professor of Experimental Physics in the Royal College of Science for Ireland.*

LADIES AND GENTLEMEN,—I am here this evening, though not a member of your Association, in response to the earnest appeal of your President, my friend, Mr. Dawson Rogers, who has so long and so courageously kept burning that portion of the manifold Torch of Truth which you as a body meet together to cherish. You have thus contributed your share to the growing circle of light which is slowly pushing back the darkness that encompasses us. Moreover, you have taken care that the prevailing fashion of the day, which happens to prefer light of another colour, has not extinguished—as it has tried its best to do—the light you have so wisely and jealously guarded. To drop the metaphor, the idea you have cherished is now beginning to fructify. As the great philosopher Fichte said: "Everything great and good upon which our present existence rests, and from which it has proceeded, exists only because noble and powerful men have resigned all the enjoyments of life for the sake of ideas."\*

What a man *affirms* is the idea he has made his own, and this is always interesting and generally worth listening to; and what a society of men affirm and continue unshaken to affirm through years of opposing prejudice, or may be of persecution and personal peril, is certainly a matter to which every honest lover of truth should give some heed. On the other hand, what a man *denies* (unless the denial be a concealed affirmation, such, for example, as the denial of perpetual motion, which is only another way of affirming the law of the conservation of energy), or what a body of men agree to deny, is either quite valueless or, at best, simply evidence of the rarity or novelty of those things which others affirm to exist. Thus for a man, or a hundred thousand men, to deny the existence of, say, the telephone (as some eminent scientific sceptics in 1877 did in my hearing) is of no importance compared with one competent witness who declares he has seen and heard the telephone.

Now, I take it, your Association affirms the truth of Spiritualism; either you have had in your own experience indubitable evidence of the existence of phenomena entirely new to the science of to-day—phenomena which receive their simplest solution upon the hypothesis of a spiritual world and of intelligent beings therein, able through certain channels at times to communicate with us—or you have satisfied yourself on this point by careful study of the abundant evidence that exists, or by the combined testimony of persons on whose judgment you rely and whose word you respect, in the same way that you believe America exists, though you may not have been there, or that you believe iron exists in the sun, though you may not have been able to repeat the experiments or even to follow the reasoning which has led to this conclusion.

But it is not only the large and thoughtful body of men and women you represent that has arrived at this belief; multitudes of men and women in all parts of the world have come to a similar belief. As our honoured friend, the great naturalist, Dr. A. R. Wallace, has stated in an article in "Chambers' Encyclopædia," "Spiritualism has grown and spread continuously till, in spite of ridicule, misrepresentation, and persecution, it has gained converts in every grade of society and in every civilised portion of the globe. It has its full proportion of believers in the foremost ranks of science, literature, and art, and in all the learned professions." This does not, of course, *prove* it to be true any more than "the theory of

phlogiston" is true, or "the emission theory of light" is true, or the theory of "the immutability of species" is true, though these things were held as fundamental articles of faith by the chemists, the physicists, and the biologists of a generation or two ago. To believe these theories to-day would expose a man to the same scorn as to deny them would have done a century ago. And rightly so, for we have now evidence that was wanting then, and other beliefs, more in accordance with our present knowledge, have taken their place.

No such change has, however, taken place in the belief you hold; it stretches back to a remote past;† it has grown in strength and definiteness with the accumulating evidence that has been forthcoming from year to year and from place to place. Neither the blazing light of public opinion, nor the exact and rigorous methods of modern scientific research, have destroyed it. Nor has first-hand evidence of the phenomena been restricted to wayfaring men and fools; it has been obtained by some of the acutest intellects of the day, who have unhesitatingly avowed their belief in what you profess. I do not need to remind you of those eminent men still living who hold your faith. Others no less eminent held it in the last generation, such, for example, as the venerable German philosopher and nobleman, Hermann von Fichte (son of the more famous Gottlieb Fichte from whom I quoted just now), who in the full maturity of his powers, said: "I feel it my duty to bear testimony to the great fact of Spiritualism"; or our own great exposé of fallacies and paradoxes, De Morgan, who wrote in 1863: "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called *spiritual* which cannot be taken by any rational being to be capable of explanation by imposture, coincidence, or mistake."‡ Similar testimony, as you know, has been borne by men eminent in all departments of learning or mechanical skill.‡

Let us, then, ask ourselves why in an age pre-eminent for its fearless inquiry, and for the daring advance that has been made in regions where ignorance has for centuries reigned supreme—why has not more advance been made in a direction which would appear to be so important? Surely the supreme problem for science to solve if she can, is whether life, as we know it, can exist without protoplasm, or whether we are but the creatures of an idle day; whether the present life is the entrance to an infinite and unseen world beyond; or "the Universe but a soulless interaction of atoms, and life a paltry misery closed in the grave." And although the province of religion is the region of faith, yet, surely, as a handmaid to faith, the evidence afforded by Spiritualism ought to be welcomed by it. Yet, strangely enough, it is these two great authorities, Science and Religion, which have hitherto blocked the way. And when we ask the leaders of thought in each to give us the ground for their opposition, we find their reasons are mutually destructive.

Our scientific teachers deny the possibility of mind without a material brain, or of any information or knowledge being gained except through the recognised channels of sensation. But our religious teachers stoutly oppose this; they assert that a spiritual world does exist, and that the inspired writings contain a system of knowledge supersensuously given to man. Both views cannot be true, yet both are urged in antagonism to Spiritualism. Their

\* Cf. Myers' "Classical Essays," p. 83, et seq. See also Howitt's "History of the Supernatural," Vol. I., Chapter IX.

Deitzsch, in his "Biblical Psychology," Sect. XVII., shows that "table turning" was practised in many Jewish circles in the seventeenth century; the "table springs up even when laden with many hundred-weight." In a work published in 1614 this is denounced as magic. Zebi, in 1615, defends the practice as not due to magic but to the power of God, "for we sing to the table sacred psalms and songs, and it can be no devil's work where God is remembered." To which the obvious rejoinder is St. James, ii. 19.

† Preface of "From Matter to Spirit." Longmans, 1863.

‡ An admirable summary of the statements made by distinguished individuals who have been led to a belief in Spiritualism, is given by Dr. A. R. Wallace in his "Miracles and Modern Spiritualism."

\* Fichte's Werke, Vol. VII., p. 41.



common ground is that all extension of our existing knowledge in their respective departments must only come through the legitimate channels they prescribe; in the one case the channel is that bounded by the known senses, and the known properties of matter, and in the other the channel is that sanctioned by the Church. Everything outside these channels is heresy, and must be discredited. I am, of course, speaking generally, for we all know eminent men, both in science and theology, who take a broader and more rational view. Albeit, there is a great deal to be said on behalf of orthodoxy. It is by no means a misfortune that for the sake of peace the world generally adopts the advice Douglas Jerrold gave the rising generation:—

Opinions current in the world  
Adopt with deep respect;  
New fangled thoughts and things, at once,  
My prudent son, reject.

The inertia of Conservatism is useful, nay, even necessary, in helping to suppress rash or hasty deviation from the recognised order of things; hence mere aberrations of intellect meet with a steady resistance, but that which is true, however novel it may be, has a resiliency which grows stronger the greater the resistance it encounters, and finally wins its way among our cherished and enduring possessions.

Before passing from this part of my subject, however, let me say that I think there *are* fair reasons both science and religion might give for their opposition to this subject (nor has the effect of their opposition been by any means an unmixed evil). In an address which I will refer to more particularly later on, the Rt. Hon. A. J. Balfour has well stated one of these reasons. He says: "If we took it by itself we should say that scientific men have shown in connection with it \* a bigoted intolerance, an indifference to strictly scientific evidence, which is, on the face of it, discreditable. I believe that although the course they pursued was not one which it is very easy rationally to justify, nevertheless there was a great deal more of practical wisdom in it than might appear at first sight." He then proceeds to show that as no nation or age can do more than the special work which lies before it at the time, so natural science, during its comparatively short life, has had enough to do in building up the whole body of the natural and experimental sciences, which within the last century have been reconstructed from top to bottom. If science had at first attempted to include in its survey not only physical but psychical phenomena, it might for a century have lost itself in dark and difficult regions, and the work of science to-day would then have been less, not more, complete.

I quite agree with this. Not only had our knowledge of nature to be first learnt, but the foundation of our *scientific faith in the undeviating order of nature* had also to be laid, by the investigation of the laws of matter and motion and the discovery of the orderly evolution of life. What science has now established, and holds as eternally true, is that the universe is a *cosmos*, not a chaos, that amidst all the mutability of visible things there is no capriciousness, no disorder; that in the interpretation of nature, however entangled or obscure the phenomena may be, we shall never be put to intellectual confusion. The magnificent procession of phenomena in the midst of which we stand; the realms and magnitudes above us, too vast for the mind to grasp; the molecules and movements around us, too minute or too rapid for the eye to see or the mind to conceive, are all marching to the music of a Divine and Eternal order. On this system of the orderly government of the world, our faith in a Supreme Being is rooted; on it are founded the arguments of Butler and other philosophers. The progress of modern science has made this faith an integral part of our daily life, whether we regard the Supreme as an im-

personal power or as a beneficent Father. Now, if instead of investigating *natural* phenomena (I use that term in its common meaning, all phenomena are, of course, natural—only the Deity is *supernatural*) science had first grappled with supernatural phenomena, I doubt whether it would have yet emerged from the abyss; certainly it would not have reached its present assured belief in a reign of Law. We believe that law governs these obscure phenomena as it does those of chemistry or physics, but the appearances are so elusive, the causes so entangled, that we need the steadying influence of the habit of thought engendered by science to enable us patiently and hopefully to pursue our way.

And so with the Hebrew religion. The seers and prophets of the Old Testament were the statesmen and men of science of their day: they were in advance of the people, because their thinking was based upon a philosophy illuminated with the Divine idea,—the idea that through all the strife of nature and men one eternal purpose runs. And from Moses to Isaiah we find them united in warning the people against meddling with psychical phenomena. *Divination*, i.e., clairvoyance, and augury by different methods; *enchantment*, probably mesmerism; *sorcery*, i.e., mediumship, dealing with familiar spirits; *necromancy*, or the attempt to hold communication with the dead, were condemned in unmeasured terms. These were prohibited—as a study of the whole subject undoubtedly shows—not only, or chiefly, because they were the practice, and part of the religious rites, of the pagan nations around, but mainly because they tended to obscure the Divine idea, to weaken the supreme faith in, and reverent worship of, the One Omnipotent Being, whom the nation were set apart to proclaim. And the reason was obvious. With no knowledge of the great world order which we now possess, the intellectual and moral sense of the people would be confounded by these psychical phenomena. Still worse, a sense of spiritual confusion would probably ensue. Not only might the thought, the industry, and the politics of the nation be hampered or paralysed by giving heed to an oracle rather than to the dictates of reason, but the calm unwavering faith of the nation in an infinitely wise and righteous Ruler of all might be shaken. Instead of the "arm of the Lord" beyond and above them, a motley crowd of pious, lying, vain, or jibbering spirits would seem to people the unseen; and weariness, perplexity, and, finally, despair would enervate and destroy the nation. As a learned and suggestive theologian has recently said: "Augury and divination wearied a people's intellect, stunted their enterprise, distorted their conscience. Isaiah saw this and warned the people: 'Thy spells and enchantments with which thou hast wearied thyself have led thee astray.' And in later years, Juvenal's strong conscience expressed the same sense of the wearisomeness and waste of time of these practices." \*

With this, I am sure, many of us can sympathise, as we have felt much the same in the quest of these elusive phenomena. But beyond this weariness, which in the search for truth we must endure, the perils which beset the ancient world in the pursuit of psychical knowledge do not apply to *scientific* investigation to-day; which, as we have seen, is based on the acknowledged omnipresence of order, whether in the seen or the unseen.

It is true there still exists very widely among Christian men and women a deep repugnance to the whole scope of our inquiries. This feeling I wish to treat with the deep respect which I feel for those who entertain it, many of them dear and honoured friends, whose shoe-latchet I am unworthy to unloose. The aversion so felt is based, I believe, partly upon the warnings contained in the Scriptures, to which I have alluded, and partly upon the more general ground that our investigations are an attempt to

\* Mr. Balfour is here speaking of mesmerism, but the remarks equally apply to Spiritualism.

† "Proceedings of the Society for Psychical Research," Vol. X., p. 4.

\* G. A. Smith's "Isaiah;" Vol. I., p. 199.



force an illegitimate entrance into the spiritual realm, a presumptuous effort to draw aside the veil, which both Scripture and our most sacred feelings have closed over the portals of death. What have we to say to this? I think it largely arises from a misconception of our position. I have already dealt with the ground upon which those magnificent men, the Jewish prophets, so strenuously forbade all psychical inquiry—grounds most wise and rational then, but inapplicable now. In the New Testament the ground, to some extent, changes; unmistakable warnings are uttered of the spiritual dissipation and danger which the early Christians would suffer if they allowed their religion to be degraded by the spiritual thaumaturgy still prevalent among neighbouring nations. The civilised world of that time believed in the existence of demons or spirits in the air, and the illuminated spiritual insight of the Apostles saw (and I, for one, believe we shall all see this more clearly as our knowledge grows) that the unseen was full of spiritual creatures (not only discarnate men), whose influence was sometimes good but more often evil; that it was necessary to try the spirits; and further, that the foundation of religious life, which consisted of *faith* in a risen Lord, was seriously imperilled when the seen was substituted for the unseen, the phantasms of the spiritualistic séance for the realities of the Kingdom of Heaven. But what has all this to do with *physical science*, the very business of which is the study of phenomena? At the present day I fancy the most ardent wish of a theologian is that science might demonstrate the existence of a personal devil, whom the physiological would proceed to dissect, and bring a paper about him before the British Association and the Royal Society.

Before leaving this part of my subject, perhaps I may be allowed to say a few words which may help still further to clear away the misconception existing in religious minds. Let us remember that there are two wholly distinct aspects in the study of Spiritualism. One is the question of fact, the other is a belief and a hope founded on the facts. The first is the region of science, the second is that of faith; for faith, as we are told, "is the assurance of things hoped for, the proving of things not seen,"\* whereas science, as John Stuart Mill defined it, "is a collection of truths:—the language of science is this is, or this is not; this does or does not happen. Science takes cognisance of a phenomenon and endeavours to ascertain its law." Now the function, to some extent, of your Association, and wholly of the Society for Psychical Research, is strictly scientific; its business is to apply known scientific methods to the study of the whole range of obscure psychical phenomena hitherto neglected by any organised society. The caution with which it proceeds is characteristic of all scientific investigation, and is doubly necessary in a region where there are so many pitfalls for the unwary. But if it builds up slowly it builds securely, and next to the addition of fresh knowledge within its domain, it welcomes most heartily that investigator who can prove that any of the conclusions at which it has arrived are incorrect. We have no retaining-fee on behalf of telepathy or of ghosts, no vested interest in the supernormal. Theories, however plausible, that do not cover the whole of the facts observed must be rejected; superstition reverses this process, but science should know nothing of prejudices and prepossessions. As Sir John Herschel has well said: "The perfect observer will have his eyes, as it were, opened, that they may be struck at once with any occurrence which, according to received theories, ought not to happen, for these are the facts which serve as clues to new discoveries;" and he even adds elsewhere: "The true philosopher should hope all things not impossible, believe all things not unreasonable."†

(To be continued.)

## SPIRIT MANIFESTATIONS.

The first meeting (for the present season) of the members and friends of the London Spiritualist Alliance was held at the headquarters of the Alliance, 2, Duke-street, Adelphi, W.C., on Monday last, 5th inst., when Mr. J. J. MORSE delivered a trance address under the above title, the purpose of the lecture being to set forth (*inter alia*) the distinction between the real manifestations of independent spirit action and those which are only such apparently. A few introductory remarks were offered by the PRESIDENT (MR. E. DAWSON ROGERS), and then the medium, under influence, took up the subject of the evening. After an allusion to the scope and operations of Spiritualism, and the methods of investigation which it was most desirable should be followed by students of the subject, the lecturer said it was, perhaps, wise that from time to time they should enter upon a process of discrimination, that they might differentiate the various departments of such knowledge and allocate to each department those experiences which appertained thereto, putting on one side the plain and palpable facts of spirit intercourse, and on the other side the evident facts and possibilities of man's own inherent spirit powers. Such phenomena as owed their production to fraud and chicanery might be put aside, since they did not concern the present inquiry, which related entirely to legitimate phenomena. The human being might be divided into three separate degrees—the external or physical organism, the spiritual or psychical, and the innermost or essential soul, the eternal consciousness. The real man was the self-conscious Ego that persisted after the change known as death; next, and in association with, the Ego was the spirit personality, or body, which became the psychic, fluidic, or astral form in the world to come. Every expression of intelligence, power, or will that might be met with must be referable to one or other of these three divisions of human existence. In their harmonious action and interaction there was presented a co-ordinated relationship between the conditions of the universe and the latent possibilities of man's own nature. If it was assumed that spirits held communication with mortals, it could only be because there were points of contact between their world and this. If it were a question of moving a table, there must be some means whereby the spirits could move the table, and as they lived in a state as much under the control of laws and conditions as this, a state, too, in which the laws and conditions differed from those prevailing on earth, it was necessary that there should be some link or point of contact between the table and the spirit operator. The lecturer then gave a graphic description of the methods by which this link of contact was established, and the process by which the spirit-being, entering into material conditions, was enabled to manipulate physical objects, this description involving a short digression upon the quality and constitution of matter, which may perhaps be quoted here. Matter, said the speaker, was merely a conditioning of a certain something which might be called the sub-stans of being; in fine, matter was in reality another aspect of spirit, the divine substance of existence conditioned into various degrees of development. Realising from this that matter, instead of being dead and inert, was a living and vital reality, its susceptibility of manipulation by the dwellers in spirit life would be the more readily appreciated. It was not, however, to be inferred that such power of phenomenal manipulation was confined to disembodied humanity. There were instances, though such were extremely rare, of peculiarly constituted human beings who, while still incarnated, were gifted with the power of establishing that subtle relationship with atomic and molecular forces necessary to produce those manifestations identified with independent spirit action. Such instances exemplified the power of the spirits while yet associated with the physical body, and although they were so rare, amongst the Western races, at least, as to be virtually a negligible quantity in the great body of evidence in regard to supernormal manifestations, yet they formed an example of psychic phenomena not produced by the agency of external intelligences. It would thus be seen that, because in the presence of a certain person a table might be caused to move without physical contact, there was no positive proof of the operation of an outside agency. When, however, such movements were accompanied by intelligent communications disclosing facts and evidences of identity, not within the purview and beyond the consciousness of the mortals present, then there was ample justification for assuming the action of discarnate spirit beings. *En passant*, it might be mentioned that such manifestations, when associated with the action of an incarnated

\* Heb. xi. 1 (Revised Version).

† "Discourse on Natural Philosophy," secs. 5 and 127.



spirit, disclosed some of the latent possibilities of the embodied soul yet to be developed by the processes of evolution. But the most difficult class of manifestations to adjudicate upon were those of the subjective or mental order. It was only by the most careful and critical examination, only by the most extended comparison, that a judgment could be formed, since in the realm of human consciousness there were so many unexplored by-ways and side-paths. Even in those cases where what is indubitably a disembodied spirit has controlled a medium, it was incorrect for the investigator to suppose that under such circumstances he speaks with the spirit, face to face, since the entranced medium represented but the reflected consciousness of the operating intelligence, a consciousness that is frequently only partial and imperfect, since it is impossible that the physical body of the medium can form a perfect correlative to any spirit but that of the medium himself. Hence the misstatements, discrepancies, and defective indications of personality that so frequently baffle inquirers. In short, the phenomenon of entrancement was simply an inversion of the ordinary mesmeric process; a mesmeric or hypnotic experiment conducted from the interior, instead of from the exterior, as amongst human beings in the flesh. Even (said the lecturer) in materialisation you have not "caught your spirit." The materialisation that the Spiritualist too frequently regards as an actual human being is but "the visible body of a transitory manifestation," and not the form associated with the real personality. Before you can come into actual contact with a spirit-being, asserted the lecturer, you must yourself pass through the experience of death. Turning to the subject of clairvoyance, it was explained that the seer's vision might be described as a picture flashed on the sensorium. The peculiarities in the garments and general appearance of the spirits cognised by the clairvoyant, were not necessarily real, but simply assumed for purposes of identification. It did not, however, follow that such distinguishing characteristics of spirit-friends were wholly illusory, since whatever became part of the consciousness and memory of the spirits was never lost and could under certain conditions be reproduced. The spirit voices heard by clairaudient persons formed another example of the hiatus between the spiritual and material sides of existence. The spirit voice was never actually heard by the medium. Its vibrations set up within his own spirit certain sensations that were reproduced, by correspondence, in his material organism; they were simply externalisations of the subjective experiences and not actual and direct effects in themselves. Remarking that the apparent evidence of spirit phenomena, which are really due to the exercise of man's own latent powers, was always a point to be reckoned with, the lecturer proceeded to deal with the phenomena of dreams. There was every reason to suppose that during sleep the spirit led an active existence on its own plane of operation; hence came certain experiences which in his waking state man remembered in a vague and fleeting fashion, and which sometimes tended to relate him in his physical consciousness to the spirit world, and thus to result in other experiences that concerned the action of his own spirit and not that of any outer agencies. Writing and healing were other phases of mediumship that were sometimes unassociated with the operation of discarnate beings, and merely the result of the medium's own subjective faculties. The safest test of the presence and activity of spirit operators was the introduction of matters outside the capacity and consciousness of the experimenters; this being obtained, they might safely assume the fact of intercourse between the dwellers in the two states of being.

Some little discussion between the lecturer and the President took place at the close, which, although of an interesting nature, we have not the space to record. A vote of thanks to the speaker closed the proceedings.

"A SPIRIT INTERVIEWED."—Under this title Mr. J. J. Morse has done us the honour of reproducing from our columns, in the form of a pretty "brochure," the reports which we gave a short time since of "Interviews" with himself and his controlling spirit Tien Sien Tie, adding a lecture which embodies some experiences of the control in both earth and spirit life. This little book comes very opportunely, just at the time when Mr. Morse has completed the twenty-fifth year of his very valuable work in the service of Spiritualism; and his many friends should secure copies as appropriate mementoes of the occasion. We should add that portraits are given both of Mr. Morse and of Tien Sien Tie. Orders may be sent either to Mr. T. O. Todd, publisher, Sunderland, or to Mr. Morse, 26, Osnaurgh-street, London, N.W.

## EVIDENCE FOR SPIRIT IDENTITY.

In the hope that it may be of service to the cause of true Spiritualism, I give you a description of the trance-scenes with which our circle has been blessed for the last eight months.

We had the great good fortune to find an excellent medium, a young man of most trustworthy character, whose time is daily occupied by office work, by which means he earns a living for his old mother and himself.

One evening every week he spends in our circle, which has all its meetings at *our house*; and during these few months we have had such results as we could never have expected, and which I shall take the liberty to describe to you. I hope that they may help to clear up the question of the real personality of the spirits, which seems to me, in these latter times, to be rather too much doubted!

One of the first spirit-visitors who spoke through our medium was a physician, who called himself "Dr. V—," spelling his name, which was perfectly unknown to all of us. He also told us the name of the provincial town where he had lived and died, and several particulars about his life. His voice was full and sonorous, easily recognised by us every time we heard it again at our sittings.

Immediately after our first acquaintance with this spirit-friend I wrote a letter of inquiry to a person of the highest authority in the town where he told us he had lived. This person happened to be an old acquaintance of mine, which made it so much easier for me to address myself to him, and very soon I got the following letter in reply:—

I am quite happy to give your ladyship the desired details about the life of Dr. V—, for which you have done me the honour to ask. Dr. V— lived here at the town of N— for the last five years of his life. He was a very able and distinguished physician, popular, and trusted by all who knew him. He died in March, 1889. His widow and three grown up children are living at Copenhagen, &c., &c.

Hoping that your ladyship will address any further questions to me, if you should want to be still more enlightened on this subject,—Ever your ladyship's obedient servant,  
&c., &c.

Further on, we made the acquaintance of a poor sinful and suffering spirit, whom we had to console and fortify through the most terrible mental sufferings, caused by remorse for a misspent life.

It is a peculiar trait in our meetings that the more elevated spirits find it so much easier to be understood by the spirits of the miserable and erring sinners, after these have been brought under our human influence. In the lower stages of spirit-existence our voices reach them much more quickly, and we find an easier access to their understanding than would be possible for the purer spirits. Afterwards, these find the ground broken up, and the progress of the poor forlorn creatures is very much lightened by a short intercourse with our circle.

The above-mentioned poor sinner suffered most acutely from having left his wife in a state of the utmost poverty. He wept while talking of her and of her sufferings, and he told us that she, at the same time, was ill of cancer, and that from this cause she was laid up at the parish hospital. He wanted us to write and ask for some particulars about her.

Needless to say, we agreed with his wish, and one of the ladies present, who is connected with the chief magistrate in the town where our poor friend had played out the drama of his life, wrote and made all the inquiries for which he had asked. I must add that the name of our friend (K—) was unknown to us as well as to the medium. I subjoin the answer:—

MADAM,—I hasten to answer your letter which I received yesterday.

Mr. K— left earth-life by a sudden death on September 18th last year. He left a considerable fortune and a very fine country place; but it was soon evident that he had cheated the bank, of which he was the director, of a larger amount than the fortune which he had left, and his widow has been obliged to give up her whole property, her place in the country, and, in fact, everything she possessed, in order to cover the great loss sustained by the bank.

She is at this moment a patient in the parish hospital, having for the third time undergone an operation for cancer. She is suffering from other ailments besides.

We hope to be able to procure for this poor lady a small annuity, by which she may barely be able to subsist.—Yours truly, &c., &c.

At the following sitting we had our usual visit from this poor spirit, whose voice is so very easy to recognise, as he has the defect of speaking with a sort of nasal twang which sounds



somewhat arrogant and conceited. I need not say that this has a very tragical effect when it is joined to tearfulness and lamentations. We *dared* not read the whole letter to him, feeling, quite as we should have done with a person still living in the flesh, that it would be more than he could bear in his miserable state, and we told him only the essential points about his wife's illness and about the hopes there were of her getting a small income by the help of her friends.

Certainly, to us, this poor spirit had a perfect personality, or we should not have felt the absolute necessity of treating him with the same earnest regard as we should have done with any suffering individual still living amongst us.

I must here add the confession that our exalted leading spirit, whose spirit name is "Light," has several times had occasion to rebuke us, in his mild but earnest way, for the too lenient manner with which we treat the confessions of sinners who come to us or are brought to us for guidance and advice. "Light" evidently wants us to strengthen their repentance by pointing more seriously at the deep-rooted evil of their transgressions, as he explains to us that, without the deepest repentance and self-knowledge, there is no hope of rising and advancing to a happier state.

I have still to mention another case which, to us, seems quite as interesting as those I have already recorded. This is the case of another physician, who died at a much more advanced age than our friend V——. The first time this one broke in upon our sitting, we were quite startled by his exceedingly loud voice. Later on we got to know, by his own telling, that he had been very deaf towards the end of his life, and that his deafness had been caused by the bursting of a cannon on board a man-of-war on which he had been a surgeon. Dr. L—— has come to be one of our most appreciated visitors. Nothing can equal his honest and warm-hearted character, especially now that a certain bitterness and roughness of manner has worn off during his very quick development in spirit-life. He has never been really unhappy since he entered the other life, but he began by being a perfect unbeliever in a continued existence, and great misfortunes had embittered his character.

It was during this period that we made his acquaintance, and the only thing he wanted from us was to get some particulars about his daughter, who was still living on earth, and whom he had completely lost sight of. We made some inquiries according to the directions he gave us, and we soon found a lady who knew the daughter and was willing to send her a letter of inquiry. At one of our next meetings we were able to read aloud to our spirit-visitor a beautiful letter from his daughter, and it was really a treat to see the deep interest with which he listened to every detail, and to the loving words in which the daughter spoke of her deceased father.

By this small act of kindness we obtained quite an influence with our loud-speaking friend. We had many conversations with him about the existence which he was leading, and which, according to the expressions of some more advanced spirits, though harmless, was quite unworthy of the high possibilities of his character.

Most wonderful is the progress which has been made in a very short time by this, our dear friend. Always helpful and kind, he now seems to lead a very happy and active life, and his manner of expressing himself has undergone the same beneficial change. Of course he has really no deafness in his new state, but his voice, in talking with us, continues to be very loud. We have, in fact, the impression that the spirits, when speaking through the medium, always make use of the same tone which has served them in earth-life, and I am sure that their friends would recognise them immediately on hearing their voices, just as we know them again as soon as we have spoken with them once or twice.

Having given these proofs of *spirit identity*, I shall only take up a little more of your space in telling you of our small but well-assured success in obtaining manifestations of lights and luminous forms during the last few evenings.

We explained our wishes for some signs to the exalted spirit who leads all our sittings, and whose present name is "Light." He was reluctant at first to listen to our desires, knowing very little about the production of manifestations and rather exaggerating to himself the dangers to the medium. But he has brought us another spirit, who has much more experience in the means of producing manifestations. According to the advice of this new friend we now sit in the dark, and, on the last occasion, he succeeded four times in showing us something luminous about the room.

We were most grateful, and sought to assist the spirit by diligently singing hymns. This is of the utmost importance for the preservation of harmony in the circle, and it serves at the same time to keep off the great crowds of dubious or even malignant influences, which at all times are ready to push themselves forward.

If it would interest your readers, I shall later on continue the description of our sittings. The results are perhaps not very startling, but our spirits have throughout shown themselves very trustworthy, and often very much in need of our sympathy and good counsel. We could never think of regarding all the now so well-known and dear friends as "Spooks or Shells"!

THE EDITRESS OF THE MONTHLY SPIRITUAL JOURNAL,  
Copenhagen. "FLA DE TO VERDENEN."

## THEOSOPHICAL LITERATURE.

With the October number the "Theosophist" opens its sixteenth year. The "Theosophist" frequently contains able articles on Eastern philosophy, and translations of Eastern works, and it deserves to be more widely known; but the editor tells us that the Theosophist "does not advertise," and he seems to be proud to confess to this want of enterprise. The way not to be known is not to let it be known that you exist!

In "Old Diary Leaves," Colonel Olcott opens a Second Series of papers relating to the history of the Theosophical Society, which will include its period of adolescence after leaving New York for India. The chief value of these reminiscences of the surviving founder of the Theosophical Society, apart from their intrinsic interest, is that they will effectually break up and scatter to the winds the "worship" of "H.P.B.," in which some of the other "Leaders" had begun to indulge. We sincerely congratulate Colonel Olcott on his straightforward and courageous handling of the history of the Theosophical Society.

Three articles in this number ought to interest Spiritualists; a translation of Du Prel's "Clairvoyance" (continued); a translation from the Russian of N. S. Lescoff of an account of Black Magic in Russia; and an article on Bhutas, Pretas, and Pisachas—three classes of evil spirits postulated by modern Hindus. The Black Magic in question consists in casting a spell over virtuous women, and causing them to run away from home, and lead utterly depraved lives; the peculiarity of the thing is that the fit or attack of viciousness is periodical, and the woman, while it lasts (weeks or months), seems like a different being. Do Bhutas, Pisachas, and Pretas really exist? Perhaps, like tigers and cobras, they are local evils. It becomes an immense puzzle when we remember that millions of people believe that they have conclusive evidence of the existence of such creatures, and yet that those who inhabit other regions, and who have never heard of them, do not get any such evidence. Perhaps it is necessary to believe in these psychic entities before they make themselves manifest. What they may be, is a question that arises only after the previous question, "Do they exist?" has been answered.

"Theosophical Siftings,"† Vol. VII., No. 9, contains a curious article on "Plethora," by R. C. Fisher, an American M.D., which has been written in the interests of humanity, and at the request of Countess Wachtmeister, but which sounds very like a puff of Dr. Fisher's starvation system, and of his marvellous specific against hunger—by taking little doses of which a person may fast for five, ten, twenty, fifty, even eighty days! Were the good doctor to make his secret public, he would have more than half solved the social problem! To gain health and strength, and at the same time save board expenses, would indeed be a mighty boon! "Freewill and Karma," by W. Kingsland, in the same number, is a good example of the "home-made metaphysics" which Theosophists supply to each other on co-operative principles. Mr. Kingsland is one of the most intelligent of the Theosophical writers, but to prove that we are free and not free at one and the same time, as a proper reading of the doctrine of Karma seems to necessitate, is rather more than he can accomplish, at least with lucidity. The real aim of the writer seems to be the realisation of the "higher indifference" advocated in the Bhagavad Gita. Theosophists seem to forget that the Bhagavad Gita is a poem; they quote it as authoritative, just as if it were really what the Hindus believe it, a sacred or inspired book.

\* "The Theosophist," Madras, India. Conducted by H. S. Olcott. Subs. price £1 a year.

† "Theosophical Siftings," Theos. Pub. Soc., 7, Duke-street, Adelphi, Price 3d.



"Philosophy and Ethics of the Zoroasters," by Alexander Wilder, forms No. 10 of "Theosophical Siftings." It is a very scholarly and able review of the doctrines of the Zoroasters, for Professor Wilder regards that name as the title of the High Priest of the Euranian religion, not as the proper name of one or more individuals. The High Priest was regarded as the inspired successor of the original Spitama, much as the Popes are of Peter, or even of Christ. We recommend this number of "Theosophical Siftings" cordially to our readers.

#### NOTABLE SERVICES OF MR. J. J. MORSE.

Mr. J. J. Morse, who has been associated with Spiritualism in Cardiff for the greater part of his twenty-five years' public advocacy just completed, being here in fulfilment of an engagement on October 21st and 28th, opportunity was taken, in the form of a *conversazione* at St. John's Hall, on Wednesday, October 31st, to testify the appreciation by Cardiff Spiritualists of Mr. Morse's work.

A portion of the musical part of the programme having been gone through, the President of the society,

Mr. E. ADAMS, spoke as follows:—The central figure around whom our thoughts and felicitations all cluster this evening, is our honoured guest, our good brother and co-worker in the vineyard of spiritual truth, Mr. J. J. Morse. With consistent devotion to the claims and conditions of his vocation and with signal ability, Mr. Morse (veritably "hand in hand" with his illustrious guides) has held our banner aloft, and, during the quarter of a century now completed, has proclaimed the message of the spirit-people with resistless force and masterful ability to countless thousands of listeners in various parts of the world, and enlightened the mental and spiritual darkness of hearers, as we are convinced, not only in the body, but out of the body also. To all who have minds trained to think, and hearts to feel, the wondrous "feast of reason and flow of soul," with which the grand old "Tien" regales his listeners, is at once a revelation and a prophecy. It is a revelation in that it throws a flood of light upon questions all too long considered to be sealed up in impenetrable mystery, and to be beyond the ken of human research: it reveals that the Sun of Truth—shining all the time—when man shall break through the environments in which ignorance, superstition, and priestcraft have fettered his soul and intellect, will penetrate the hearts and minds, and kindle the healthy glow of a rational, spiritual life in mankind from pole to pole. It is also a prophecy; for all who, listening to those inspiring orations, can, with the finer perceptions of the soul, see underneath and behind the visible exterior of Mr. J. J. Morse, and get to speak *en rapport* with the spirit that moves him, must perceive that, however capable, experienced, and efficient Mr. Morse may be, and is, normally, there is a wider, deeper, grander grasp of the various problems dealt with than any man of ordinary mould can compass within the tiny span of a mortal existence. The prophecy shows us what limitless possibilities are open to every soul for future development, and therein establishes a bright and lasting hope for all mankind. It is sometimes said that the race has made a retrograde movement from giants down to pigmies; but, to the confusion of materialistic pessimists, we know that any decrease in corporeal bulk has meant increase in mental power and intellectual stature. That there must be, and are, intellectual giants "over yonder" is attested by the life-work of Mr. Morse, and this is an index of infinite promise for the future of the race. Another feature of the "controls" to which I cannot refrain from referring, is that frank and open modesty which—although consummate skill and mental grasp are shown—yet does not dictate, is never dogmatic, and never imposes any barriers upon individual judgment. With all the intellectual acumen and oratorical excellence exhibited, the divine principles of Wisdom and Love are always blended and interwoven; that Love which, "like Chrysostom, golden-mouthed . . . doth attune the words of common speech to sweet accord, and gives significance to simplest things." In thus dwelling upon the labours of Mr. Morse's honoured guides—although they modestly deprecate allusions to their personal work and characteristics—I want to convey the conviction to our good brother, Mr. Morse, that the work to which (under favourable or adverse circumstances alike) he has for twenty-five years so faithfully devoted his life's energies, is not only appreciated here and now, but, from its unique character, is a power and a force in the cause of Spiritualism that will continue to live

and grow and bear fruit not only in the present generation but in many generations yet to be.

Mr. F. B. CHADWICK then gave a short speech in which he referred in able terms to the mission of Spiritualism to the world and to the lengthened period of honourable service therein, fulfilled by Mr. Morse.

Mr. REES LEWIS, who is now eighty-five years of age and may well be called the father of Spiritualism in Cardiff, then read a short speech giving many interesting references to his association with the movement, especially in relation to a number of noteworthy spirit messages given through the mediumship of Mr. George Spriggs, and making the suggestion—which is worthy of consideration—that they be published by the Cardiff society.

The PRESIDENT then, on behalf of the members of the society, asked Mr. Morse to accept, as a slight token of their personal regard, and of their high appreciation of his able advocacy of our philosophy, a handsome marble timepiece, bearing a suitable inscription.

Mr. MORSE, in an able and practical speech containing many wise reflections and interesting references to his work, feelingly acknowledged the gift, which he said would always be highly valued by him and his, as an embodiment of the warm regard and appreciation of Cardiff friends.

Mr. MORSE then left, having to make a night journey to London in order to answer a call to serve as jurymen on the following day.

Refreshments were then partaken of, the arrangements being ably managed by Mrs. Billingsley and Mrs. Goadby, after which the remainder of the programme was proceeded with, a dance bringing a most enjoyable evening to a close about midnight.

The musical programme was capitably sustained by the Misses Morgan (3), Miss R. Cooper, Mesdames Calomel, Williams and Goadby, and Messrs Cooper, Goadby, Stubbs and Longville.

E. A.

#### MISS FLORENCE MARRYAT AND MRS. RUSSELL-DAVIES.

Miss Florence Marryat, in her recently-published book, "The Spirit World," described a scene at a ball, at which she and Mrs. Russell-Davies were present. In regard to this description we stated, in "LIGHT" of October 20th, that we had received a letter from Mrs. Russell-Davies in which she said that she did not wish her controls, "Ned" and "Dewdrop," to be regarded as "a couple of mischievous mountebanks," and, therefore, desired us to state that certain stories which Miss Marryat had told about them were pure fiction. Miss Marryat has since sent us a rejoinder to Mrs. Russell-Davies, but the greater part of it deals with matters to which no reference has been made in "LIGHT," and with which we have no concern. The following portion of her reply is, however, more to the point, and it is, therefore, clearly due to Miss Marryat that we should give it publicity:—

To come to the description I have given of the ball. He (Mr. Stead in "Borderland") says it is such a "discreditable episode" that he made a point of asking Mrs. Davies whether or not the scene had ever taken place, and she said at once "*there was not a word of truth in it*," and that the story is "*utterly destitute of foundation*." I affirm there is not a word of truth in her disclaimer. She sat by my side during the whole evening—the description of what Dewdrop and Ned were doing I had from her own lips—the words that Dewdrop spoke I had through her own mouth whilst under control—the vulgarity and romping of the barn dance I could see for myself. The only excuse I can make is that Mrs. Davies was under control almost all the evening, and, therefore, unable to personally observe what took place, although she commented pretty freely on the circumstance at the time. After all is said and done, however, it is only her word against mine—the medium's against the sitter's—Mrs. Davies' against Florence Marryat's; and I am willing that my readers shall decide which is the most likely to have been clear-headed on the occasion. Mrs. Davies is always, more or less, under the control of Dewdrop. Her own people hardly know when she is acting on her own judgment or that of the spirit. I repeat that the scene took place as I described it, and if Ned and Dewdrop did not take part in it, then what Mrs. Davies utters under control is not to be depended on.