

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way	525	Messages through a Typewriting	
Why Draw the Line?	530	Machine without Contact	533
A Haunted House	530	Spirit Identity	533
My-teries of Mediumship	531	Letters to the Editor	534-36

NOTES BY THE WAY.

Of course, our London readers are bearing in mind the announcement that our good friend, Mr. J. Page Hopps, will speak on the evenings of Sunday next and two succeeding Sundays, in the Queen's Hall, Langham-place. Apart from the fact that it is always both a pleasure and a profit to hear Mr. Hopps, the subjects chosen give abundant promise that these addresses will be of special interest to Spiritualists, of whom there should be a large attendance. It is a thousand pities that Mr. Hopps cannot be heard in some central place in London every Sunday. High toned religious services, within easy reach, and such as Spiritualists would fully appreciate, are sadly needed.

'An interested reader,' in 'LIGHT' for last week, expressed a doubt as to cremation being one remedy for the horrors of premature burial. No one regards it as a perfect remedy. But we do not at all agree with the opinion suggested by his question, 'In what way would it advantage one to be burnt alive rather than buried alive?' Our answer is—In every way. If the person supposed to be dead is conscious, the period of agony would be ended at once: if unconscious, the frightful horror of a hopeless awaking in a coffin under ground would be all avoided. It really hardly bears thinking about, but a moment's consideration answers the question.

The 'Daily Chronicle,' on Monday last, came out with a large type notice of Eusapia Paladino's doings, headed, 'A modern miracle worker': 'Her methods explained': 'Séances at Cambridge': 'A remarkable story':—a kind of Monday shocker for which belated editors are often grateful. The paragraphs referring to 'Her methods explained' we, of course, looked for with chief interest. Will it be believed that these resolve themselves into the '*ridiculus mus*' of Eusapia's making two great men of science hold one of her hands while they think they hold a hand apiece, and in putting her heel on one great man's foot and her toe (of the same foot) on another great man's foot, in order to make them believe they are securing both her feet! Was there ever such vacant nonsense? Did the writer of the Article in the 'Chronicle' really wish us to believe that this explains the six days' conclusive séances at 'the island' in the Mediterranean? How ready the papers are to yell over an apparent fiasco, although they failed to whisper a word when Professor Oliver Lodge gave his intensely interesting and intensely appreciative report! That is worth considering.

The day after, the 'Chronicle's' Article a long descriptive account of one séance appeared, written by Mr. J. N. Maskelyne. Of course Mr. Maskelyne saw or imagined nothing but trickery. A perfectly unbiassed reader of his story, if keen enough, would see that the greater part

of his 'exposure' is his explanation of how this and that *must* have been done. The story is so written that ninety-nine people out of every hundred will take it to mean—I distinctly saw this and that; but this is not really so except occasionally, and even then there is more inference than sight. We remember Dr. W. B. Carpenter once saying to us, of certain things he had seen: 'I have no idea how the things were done, but of course they were frauds.' Mr. Maskelyne is in the same state of mind, only he has an idea how the things are done, and he is so sure of it that he says: And this was done so and so.

We do not say that Eusapia Paladino did not cheat; we only say that the whole matter is very far from being as simple as the 'Daily Chronicle' thinks. We suggested that, on the theory of telepathy and thought-transference, so dear to the hearts of the leaders of the Psychical Research Society, Eusapia's breakdown could be explained. Now that we know that two of the Maskelynes' vehemently suggestive personalities were added to Dr. Hodgson's and the rest, our suggestion is renewed with emphasis.

We hope the example of 'The Christian Commonwealth' will be followed by other papers, and that a useful protest will be made against the infernal contents bills of the London evening papers. Every evening we get the same spectacle, of 'Murder' or 'Divorce,' 'Brutal Assault' or 'Ghastly Details,' covering the whole of the bills. What editor will be the first to insist upon a decent contents bill? 'Echo'? 'Star'? 'Sun'? 'Evening News'? 'The Christian Commonwealth' says:—

It is evident that the devil does not have to pay much for advertising. Anyone who will take the trouble to notice carefully the contents bills of the daily Press will soon be convinced of the truth of what we have just said. A few days ago we were riding on top of an omnibus for a considerable time through one of the most populous parts of the metropolis, and were at once attracted by the sensational lines on the newspaper contents bill. During the whole of our journey we failed to see a single line which indicated the slightest good to any mortal, while murders, burglaries, and other evils were placarded at every news-stand. Why is this? Why is it necessary to use such means in order to sell the daily newspapers? Is there no attraction in good?

A short lesson on composition. The 'Daily Chronicle,' in one of its smart reviews, solemnly took to task a writer who had rather misplaced his commas or badly constructed a sentence. We turned a leaf and found the following in one of the leaders—the 'Chronicle's' very own!—

Nor could the companies for a moment enforce their by-laws but for the ridiculous indulgence of the public. Let them try taking off a few bus or tram-loads of guilty passengers who have torn up their tickets to the nearest police-station, and see what comes of it.

The 'Chronicle' did not mean to convey the idea that passengers were to 'tear up their tickets to the nearest police-station.' Our little lads and lasses might usefully employ a few minutes in properly writing the 'Chronicle's' slovenly sentence.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

'WHERE SHALL WE DRAW THE LINE?'

A Conversazione of members and friends of the London Spiritualist Alliance was held in the Banqueting Hall, St. James's Hall, on the evening of Thursday, October 24th, when Miss X., of 'Borderland,' gave an address on the question, 'Where shall we Draw the Line?' There was a large attendance, the company including:—

MR. E. DAWSON ROGERS, *President.*

Mr. Ewart C. Amos	Mr. Bernard Godfrey, Jun.	Mr. and Mrs. W. Stewart
Mr. Ed. Allgurn	Mr. J. Archibald H. Gray	Ross
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Miss Browne	Miss Bertha Garnett	Miss A. Dawson Rogers
Mrs. Hedderwick Browne	Mr. D. Gow	Rev. J. G. & Mrs. Raupert
Mr. H. E. Browne	Prof. Sydney Gander	Mr. and Mrs. C. H. Rushton
Miss Edyth Brown	Dr. Berks T. Hutchinson	Mrs. M. E. White-Rickard
Mr. Herbert Burrows	Rev. J. Page Hopps	Mr. & Mrs. J. H. Robinson-
Mrs. Herbert Burrows	Mrs. Hopps	Robertson
Lieut. Boger, R.N.	Mrs. J. Hall	Mr. George Redway
Mr. Harry Bolton	Mr. R. Harte	Mrs. Rowan
Miss Bolton	Mrs. Hart	Mrs. M. Rogers
Mrs. Ashton Bingham	Miss Hamilton	Mr. J. Barr Robertson
Mrs. Breasley	Miss Nellie Hamilton	Dr. W. T. Reynolds
Mr. W. Bash	Miss Gwynne Hughes	Mrs. Reynolds
Mrs. Boreham	Mr. and Mrs. T. Heywood	Mr. R. W. Reynolds
Mrs. W. Barker	Mr. W. E. Holmes	Miss Rutherford
Mr. E. Bertram	Mr. Henry Holmes	Mrs. Rowe
Miss Dora Bertram	Miss Holden	Mrs. Murray Rolland
Miss Bramston	Miss Holley	Mr. Archibald Rice
Mr. and Mrs. E. Booth	Mr. H. J. Hawkings	Mr. H. Rumford
Mrs. L. G. Bani-ster	Mr. and Mrs. Humphries	Mr. H. R. Romney
Mrs. E. Butler	Miss Heathcote	Mrs. Richter
Mr. J. Braund	Mrs. Hubert	Mrs. Ryder
Mr. and Mrs. Vincent Bliss	Mrs. Inglefield	Mr. Richardson
Mrs. Bradley	Miss Inglefield	Lady Coomara Swamy
Mr. F. Berkeley	Miss Blanche D. Jerome	Mr. Ananda K. Coomara
Mrs. Bell	Mr. J. Enmore Jones	Swamy
Mr. Brinkley	Miss Edith Jones	Mr. F. W. South
Miss Brinkley	Mr. and Mrs. J. C. Jones	Mr. J. de Solla
Mr. and Mrs. J. Butcher	Mr. and Mrs. E. Jackson	Miss de Solla
Miss Butcher	Miss Jennings	Mr. George Spriggs
Mr. Arthur Butcher	Mr. J. Jellis	Miss Spencer
Mrs. Butterworth	Mrs. Johnson	Mrs. Swanston
Mr. Blackman	The Misses Alice, May,	Mr. & Mrs. A. F. Sainsbury
Mrs. H. E. Beach (N.Y.)	and Frances Johnson	Miss Sainsbury
Mrs. W. Basan	Dr. Kingston	Miss Stannus
Mr. and Mrs. Box	Mr. J. Kinsman	Rev. C. J. M. Shaw
Mr. and Mrs. J. Bowskill	Mr. J. S. Kirkbride	Mrs. Shaw
Mr. and Mrs. J. F.	Mr. and Mrs. W. E. Long	Mr. G. H. Sutcliffe
Collingwood	Mr. & Mrs. W. J. Lucking	Mr. A. C. Sprange
Miss A. M. Collingwood	Mr. and Mrs. C. Lacey	Miss Schönberg
Mrs. Damer-Cape	Miss E. Levander	Mrs. Saxelby
Mr. and Mrs. F. Clarke	Miss Leete	Mrs. Parker Stanley
Sir James Coghill, Bart.	Mrs. Lockerby	Mrs. Stanley
Mrs. and Miss Caney	Mrs. Lightfoot (California)	Mr. Montague Smyth
Mr. and Mrs. H. Carter	Mr. and Mrs. J. J. Morse	Mrs. Slater
Mr. A. H. Carter	Miss Florence Morse	Mr. Sherman
Miss Cartisver	Mr. and Mrs. Morce	Mr. E. Scholes
Mrs. Castelli	Mr. and Mrs. Milne	Mr. W. J. Stuart
Mr. D. Chegwidon	Mr. and Mrs. Mahomet	Mrs. Stoney
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Dr. Ellen Collyer	Dr. T. C. Marsh	Mr. and Mrs. R. Palmer
Mrs. Collis	Mr. Marshall	Thomas
Mr. and Mrs. Cole	Miss Mercier	Mr. Wm. Theobald
Mr. A. Cole	Mr. T. Mathews	Mr. B. G. Theobald, B.A.
Signor Della Rocca	Miss M. Moore	Miss Minnie Theobald
Colonel Deedes	Mrs. Met	Miss Amy G. Theobald
Mr. and Mrs. J. T. Davis	Miss Morant	Dr. Lawrence Times
Miss Davis	Miss Martyn	Mrs. Lawrence Times
Mrs. Durnelle (New York)	Mrs. Millett	Miss Thornton
Mr. C. Dawe	Mr. Bates Maddison	Mr. T. Olman Todd
Miss Daltry	Miss H. E. Mace	Mr. and Mrs. Guppy
Miss Dart	Mr. E. March	Volckman
Mrs. Doorne	Mr. J. McGeary	Miss Rowan-Vincent
Miss Dickenson	Miss MacCreddie	Mr. Henry Withall
Mrs. Dennis	Miss McKibbin	Miss Withall
Miss Dixon	Mr. and Mrs. Nickenson	Miss H. Withall
Miss Nelly Dixon	Mr. Sidney Leslie Ollif	Mr. and Mrs. A. E. Waite
Mr. and Mrs. T. Everitt	Mr. & Mrs. Bulst-Picken	Mrs. Marion Winstanley
Mr. W. H. Edwards	Miss Picken	Mrs. A. Waddington
Miss Lillian Edwards	Mr. & Mrs. W. H. Parker	Mrs. Walton
Miss Mabel Edwards	Miss Sarah Parker	Miss Kathleen Walton
Mr. Elliott	Mr. John Parker	Mr. W. West
Miss Elam	Mr. and Mrs. Arthur	Miss Woodcock
Miss Eales	Playford	Mr. H. Wright
The Hon. Mrs. Forbes	Senor Prieto (Madrid)	Miss C. Wright
Miss K. Frisbee	Miss Peyton	Miss Mack-Wall
Mr. E. D. Fawcett	Miss Pursell	Mrs. Wastall
Mr. J. M. Fleming	Miss Porter	M. J. J. Whitaker
Miss Foster	Mr. Partridge	Mrs. Whittaker
Mr. and Mrs. Flint	Mr. Frank Vaughan-	Mr. E. Westlake
Mr. A. Glendinning	Powell	Mrs. A. Wedgwood
Miss Glendinning	Mr. A. Peters	Miss Western
Mrs. Graddon	Miss Peters	Mr. Wilsher
Miss Graddon	Mrs. Parsons	Miss X.
Mr. & Mrs. E. D. Godfrey	Mr. G. L. Purchase	&c., &c.

WHERE SHALL WE DRAW THE LINE?

MR. E. DAWSON ROGERS (the President), in introducing Miss X., alluded to the repute which she had gained as a facile writer and clear, succinct, and forcible speaker. Miss X., he said, was not a Spiritualist—not yet. She was, however, a lady of open and unbiassed mind, who had given her attention carefully and honestly to the questions which interested them as Spiritualists. It might be asked (in view of the fact that Miss X. admittedly differed from them on many points) why she had been invited to address them that evening. The reason was this: it had been felt that if there was anything to be said, any logical argument to be used, against

the Spiritualistic position, they had better have it. (Hear, hear.) They had endured a great deal of abuse, much of which had come from the Press; although he belonged to the Press himself he was bound to say this. Where argument had been used against them, it had been for the most part argument founded on ignorance. Now, they would have that evening arguments based on reason and good sense, and after having borne abuse and contumely for so many years with admirable fortitude, he did not doubt that the friends present would feel disposed to listen with respect and attention to such views as Miss X. might lay before them. He had no doubt they would all agree with the sentiment that amongst Spiritualists there were some who accepted as spiritual manifestations phenomena which were purely mental or subjective. While it was well that this should be pointed out he believed that the more their critical friends studied the Spiritualistic position, the nearer they would approach it. Spiritualists had been told that they were very credulous, but was it not strange that the very people who had been telling them this for years—people who had been examining the subject scientifically—were beginning to agree with Spiritualists on their main point—a belief in the fact of life after death and the possibility of communion with the departed? Differences of opinion on the little points involved in this great fact were of small moment. He trusted that although Miss X. was not exactly on their side, they would give her a cordial hearing.

Miss X., who was received with applause, then addressed the assembly. She had first to thank those present for the promise of their courteous attention, upon which she was sure she could depend. The chairman had alluded to her habit of speaking to the point; but her address this evening dealt less with points than with the question 'Where to draw the line?' In the second place, she desired to say that she had not come there to abuse them. She was there to express her sympathy with them to a very great extent—a sympathy which she trusted might become yet larger and more lasting. Mr. Dawson Rogers had expressed the hope that she might approximate more to their views; in her turn she ventured to hope that she might in some degree bring their opinions into closer harmony with her own. At all events they might approach each other without party spirit, for they had each the same aim—the discovery of Truth. The seeking of Truth was in all its relations with life a very important task. To those present it was, perhaps, a specially important one, for the truth they were seeking was the truth not about details of scientific accuracy, or methods of teaching, or education, but the facts of life, of death, of time and of eternity. It was not needful for her to dwell upon the importance of those facts. They would not, she trusted, be members of the Alliance if they were not already conscious of this. A society with such important aims was not one which any honest, self-respecting person had a right to join out of curiosity or love of excitement, or mere desire for emotional stimulus. She could not doubt that, in speaking to them, she was addressing persons who looked at the question each from some special point of view. The life of the world to come was important to all of them. It was important to those who had no hope in it; but it was doubly important to those who had great hope in it. It appealed to them the more individually that perhaps some of those who were investigating the subject realised its importance, not only as regarded themselves, but also in relation to those who had gone before. It was a question which each viewed from some special and individual standpoint, and bound up with which were some of their dearest hopes and aspirations. As to their differences, the President had told them there were some points on which she (the lecturer) did not agree with them, but while one was granting the whole it was surely not necessary to emphasize the differences in the parts. In her view, their differences were not differences of aim, but differences of method. The question at issue was rather one of hypothesis, a question of the explanation of the facts with which they had to deal. The questions which they were investigating were questions which had been a long time before the public. They had many hypotheses and much evidence to deal with. The Society for Psychical Research (to which she had the honour to belong) were always insisting that the evidence was insufficient, but at least much has been done of late years to add to its abundance. It was always possible to differ on any point short of exact science, and the more so that, while the evidence was continually growing, the explanatory hypotheses were increasing in number. It seemed to her that, more

important than the multiplication of hypotheses and the accumulation of evidence, was the investigation of the relation between them. It was upon one particular point—this relation between hypothesis and fact, that she desired to speak that evening.

At a social gathering, such as the present, it was natural that they should look back on the work accomplished in the past, and forward to the tasks before them in the future, of which tasks, it seemed to her, one of the most important was the solution of this question, 'Where to draw the line,' in distributing the hypotheses with which they had to deal. A few years ago, the only theory which they had to handle in the investigation of psychical mysteries was the Spiritual one. Since then, men of science, thought, and experience had established others; the theory of thought-transference, the sub-conscious revival of memory, the action of the subliminal self, and another with which only a small body of inquirers concerned themselves, viz., the multiplicity of consciousnesses and the alternating action of those consciousnesses. Many of these hypotheses (of which she had only mentioned a few) were comparatively new. Was it not natural to suppose that there might be other theories yet to be discovered, and, with this idea in their minds, would they not be justified in postponing judgment in the large number of cases constantly occurring, to which even these were inadequate? It seemed to her that they were in a waiting attitude; it might not yet be necessary to resort to the extreme hypothesis of spirit interference; they might not yet have exhausted all the possibilities of explanation; and what they had to do during their period of waiting, was to use every means in their power to advance the time when that waiting should be over. Of all possible hypotheses, undoubtedly the very simplest (in so far as it was the most inclusive) was the one known as the Spiritual. In the sense that she was a Churchwoman, she, too, was a Spiritualist; she believed in the Communion of Saints; she believed in the Life Everlasting. She was perfectly willing to accept the theory of spiritual intervention when the facts to be explained seemed to be in harmony with such an assumption, but the hypothesis, in her opinion, involved such tremendous issues, such a possible lowering of the standard of our reverence, such a dangerous attempt to confine the Ideal within the sphere of the Real, to express the conception of the Infinite in terms of the Finite, as to render it wholly disproportionate, in very many cases, to the purpose to which it is applied.

In illustration of her contentions (said Miss X.) she would cite some examples from her own experience. Many experiences of others were, doubtless, far more valuable and interesting, but at least those she would quote would have the merit of being related at first hand, and, as such, she would be the more able to deal with the possibilities which they involved than if she were to illustrate her arguments by the experiences of others.

PREMONITION.

They were all very familiar with the phenomenon of premonition. Personally, it was to her especially familiar just now, as she had lately been investigating the phenomenon of Second Sight in the Highlands, where she had encountered as many seers in one day as she might meet with in London in a whole year. Many of them were persons whose honesty and simple faith were beyond doubt, and in whom she had entire confidence. The phenomenon of premonition was one which continually suggested the question 'Where to draw the line?' She would offer for their consideration in this connection a pair of stories, alike so far as concerned the phenomena involved:—

'When quite a child I was returning home from the classes I attended, and by some accident was alone. On arriving at a certain point in my walk, a very strong impression seized me that I must not return by the usual way, and, accustomed to such directions, I turned into a very inferior street, which was the more unpleasant to me in that, as I have said, I was, contrary to habit, alone. I heard on the following morning that at the hour of my return a man had committed suicide by throwing himself under the steam roller, and that, had I passed along my usual route, I must have been a spectator of the horrible incident.' (See 'Proceedings of the Society for Psychical Research,' Part XVI.)

That was a simple story, but unless it were dismissed as a mere coincidence it involved an important problem. Had she witnessed the horrible incident referred to, it would undoubtedly have been a source of great pain and distress, from which the warning thus timely given had operated to save her.

It was conceivable that the monition came from some invisible friend—some guardian angel, let them say; for, again, as a Churchwoman she found herself bound to believe that God had 'constituted the services of angels and men in a wonderful order.' She would compare with that another story of quite a different character:—

About three weeks ago she was visiting an island to the north-west of Scotland. It was a bright, fine October morning; she had risen early to accompany to the boat a friend who was going off to the mainland, and the beauty of the sunrise decided her to occupy the interval before breakfast by taking a mountain walk. She had wandered some eight miles from home before it occurred to her to notice the time, and that she had unduly prolonged her walk. Beginning to feel somewhat tired, it was with a sensation of relief that she heard the sound of approaching wheels, as Highland hospitality might always be counted upon to offer a lift to a weary traveller. However, she soon perceived from the sound that the vehicle was approaching and not following her, and immediately a carriage, drawn by a pair of horses, came in sight on the crest of a hill about twenty yards before her, and she noticed that one of the horses had kicked over the trace, and the shaft of the carriage was broken. Having some acquaintance with the management of horses, both in riding and driving, her first impulse was to rush forward and endeavour to render assistance. This she was about to do, when suddenly carriage and horses vanished from sight, and she perceived that what she had witnessed was a vision. Two days later, the island was *en fête* owing to the celebration of the wedding of the daughter of an important land-owner. In the evening, many of the guests met together and began to discuss the incidents of the day. In the course of conversation, a lady present remarked what a good thing it was that the carriage accident had not ended fatally. On Miss X. inquiring to what she referred, the lady remarked, 'What, have you not heard of the carriage accident?' 'Do not say another word,' rejoined Miss X., to whom a sudden idea had occurred, 'let me describe the accident.' Whereupon she proceeded to give a minute description of the scene she had witnessed on the mountain road. 'That is precisely what happened,' said Miss X.'s friend, 'how did you know it?' Miss X. then communicated the fact of her vision, which was received with great interest, although the persons present were accustomed to stories of second-sight. One fact remained (said Miss X.) and that was to ascertain whether I had been right as to the *place* of the accident. Next day, therefore, in company with two other ladies, Miss X. drove over the same road and pointed out the scene of the accident as witnessed in her vision, which was found to be the identical spot where, two days afterwards, the actual catastrophe had taken place.

In their essential features (said the speaker) the two stories she had related were identical—they were both examples of premonition. But, whereas in the first case it was possible to suppose the interference of some invisible intelligence for a beneficent purpose, such a theory would be somewhat incongruous in the second case, inasmuch as no apparent end was served by the premonitory vision. What possible reason could there be for informing Miss X. of an accident, her knowledge of which could neither prevent nor mitigate the disaster? Again, if the Spiritual hypothesis were to be accepted in the one case, why not in the other? Yet, while the theory of spirit intervention might reasonably be held to account for the first case, that might also be explained by the theory of thought-transference from someone concerned. On the other hand, thought-transference would not suffice as explanation of the second example, and the Spiritual hypothesis seemed superfluously comprehensive.

CLAIRVOYANCE.

Miss X. next dealt with the phenomena of clairvoyance, and related two more of her experiences, as illustrative of the two sides of the question at issue. The first example has already been published, and is thus related by Miss X. in an article on telepathy in the 'Proceedings of the Society for Psychical Research':—

'On December 14th, 1885, I went about eleven o'clock in the morning to visit a friend. While waiting for her, alone in the library, I became suddenly conscious of a presence in the room, and, looking up, met the fixed gaze of my friend M., whom I knew to be in the East. The face which I knew as one more than ordinarily calm and bright in expression, bore a terrible look of pain and apprehension. I recorded it in my

diary the same day. . . . A few weeks later I received a few pencilled lines from M., saying that she was recovering from a severe accident in the hunting-field, but naming no hour nor date. She had been thrown in such a manner that her head was for some minutes between the horse's hoofs, while the animal was kicking so violently that it seemed almost impossible she should escape a blow which must have caused her death. My friend kept no diary, and was unable when asked to do so to furnish me with the date ; however, when in January, 1888, I communicated the case in this imperfect form to Mr. Myers, he urged me to endeavour to ascertain the exact date of the accident, by reference to the owner of the horse which M. happened to be riding. From him we learned that it occurred on December 14th, 1885, the date of my impression. The time was, at M.'s house, about nine a.m., and, therefore, taking it as five and a-half hours in advance of English time, the accident preceded my vision by more than seven hours. My friend was in a condition of acute suffering after removal to her own house, but was never unconscious at all.'

My friend M. (said Miss X.) is one of the most intimate friends I possess. She had helped to nurse me, in the winter of 1885, through a long and severe illness, and we had had some talk of the mysteries of life and death, which made it natural that her thoughts should turn to me at any time of danger or distress, and that my thoughts should go out to her at any crisis or period of suffering. I find it quite conceivable that some friend in the spirit-world, for the sake of softening any shock which might occur to me, should have intervened and have shown me the state of mind and feeling in which my friend was at the time.

The companion story related by Miss X. dealt with the vision of a portrait. Visiting the house of a lady in London upon whom she had never previously called, she was much interested in the portrait, new to her, of a distinguished author recently deceased, which stood on an easel in the drawing-room. The original of the portrait was personally unknown to Miss X., who, however, had seen his photograph and was thereby enabled to recognise the picture. Miss X., however, had no opportunity of remarking upon it to her hostess. Some days later, in another house, she saw a portrait which appeared to be exactly similar to the one she had previously seen ; and she discussed with a friend the question as to which of the two pictures was the original and which a copy. When next visiting at the house where she had first remarked the picture, having the subject fresh in her mind she made inquiries concerning it, and was much surprised to learn that her friend possessed no such portrait. 'But,' remarked Miss X., 'I saw it on an easel in your drawing-room !' The reply was that she must have been mistaken ; her hostess possessed neither portrait nor easel. From the point of view of clairvoyance this example stood on the same level as the other ; but while the first admitted of the theory of spirit action, this theory seemed hardly tenable in the case of the portrait. I am not dogmatising (continued the lecturer), I am merely putting once more the question 'Where shall we draw the line ?' If the Spiritual hypothesis were to be adopted in one case, why not in the other ? though so trifling a matter as that involved in the second example seemed to remove the probability of spirit interposition.

APPARITIONS.

To still further illustrate her points, Miss X. next related two personal experiences of apparitions or phantasms in which (as before) the first seemed not inconsistent with spiritual explanation, while the second seemed not to require so significant a supposition. These examples (both hitherto unpublished) are as follows :—

Miss X. had occasionally attended a certain church in London, the vicar of which, though personally a stranger to her, had commanded her respect and esteem by the nobility and sacrifice of his work among the poor. About two years ago he died, and it was not till some little time later that she again visited the church. On this occasion she was unfavourably impressed by some details in a procession, which appealed somewhat to her sense of the ridiculous. While watching its passage up the aisle, Miss X. suddenly noticed a surpliced figure moving away from the procession and coming down the church towards her. Her first thought was that some member of the choir or clergy had for some reason detached himself from the rest and was returning to the starting point. Soon, however, she observed that the figure, instead of passing westwards down the aisle, was apparently moving

through the seats and through the people, and she realised that what she saw was a vision. As the figure approached her more closely, the seer recognised it as the apparition of the late vicar. The face of the figure, which was turned towards her, wore a look of distinct disapprobation, and then Miss X. realised that she had been criticising the service in a wrong spirit. Commenting on this experience, Miss X. remarked that it was by no means inconceivable that a man whose duty it was to minister to the spiritual needs of a community should, after his removal from the scene of his earthly labours, return to teach a lesson needed by one of his flock. She considered this was a possible explanation, more especially as the presence of a large number of people dwelling affectionately on his memory, might have rendered favourable the conditions for the manifestation, though, of course, the externalisation of a sub-conscious idea of her own mind was equally conceivable.

The second example dealt with a visit of Miss X. to the house of a lady in London, upon whom she had never previously called. The lady in question happening to be aware of the psychical experiences of her visitor, it was natural that the conversation should turn upon occult matters. In the course of conversation the hostess remarked, 'If it were not that I know the whole history of this house I should be inclined to believe it was haunted.' Not a little to the surprise of her hostess, Miss X. remarked that she could quite easily suppose this to be true of at least one corner of the room in which they were sitting, that behind her own seat at the moment—a conjecture which was supported by one member of the household who believed it to be at least 'uncanny,' although he had never actually seen anything to account for the feeling that, late at night, when alone in the room, he would rather face than turn his back upon it. Miss X. explained later to her host how it was that she had been able so accurately to indicate the haunted portion of the room. She offered the explanation with some hesitation, as, from what she knew of the household, she felt that the facts of her vision would sound to them wild and improbable, and the apparition might not be one they would willingly entertain, being, in fact, that of no less a person than Madame Blavatsky, a lady whom she had never met, but whom she recognised from the portraits she had seen. What connection there should be between the late founder of the Theosophical Society and her friend's house, Miss X. confessed herself at a loss to understand. Such a relation, nevertheless, was found to exist. It appeared that a lady who was on intimate terms with Madame Blavatsky, had formerly been a frequent visitor to the house, though Theosophist views were not altogether acceptable to her friends. Now Madame Blavatsky, some time previous to her death, had promised this lady all the help in her power, even to the extent of consolation from beyond the grave should circumstances render such help desirable. I was told (continued Miss X.) that the lady had several times sat in this particular room, and with all the energy with which she was capable had called upon her departed friend for the promised counsel. No physical manifestation had ever occurred, and the lady was no longer a member of the household. The vision was susceptible of a very simple explanation. The intense desire in the lady's mind might have been telepathically conveyed to Miss X., who, being by habit a visualiser, had translated the idea into terms of sight, or, as some would express it, had created a 'Thought Body.' In this connection Miss X. stated that she considered her crystal visions to be externalisations, in terms of pictures, of thoughts vividly conceived in her mind. Just as a mental picture might be expressed externally in visual form, so it was possible that the thought of the lady had taken visual shape for Miss X. in the phantasm of Madame Blavatsky. She could see no necessity for supposing spiritual interference in this case ; and again the question arose, 'Where shall we draw the line ?' In the case of the first of these two narratives the Spiritual hypothesis seemed at least conceivable ; but in the second instance it was clearly superfluous. Again, the doctrine of thought-transference, adequate to the second case, seemed untenable in the first, unless one might suppose, as was not difficult, the possibility of thought-transference from the dead, as well as from the living.

CLAIRAUDIENCE.

Dealing next with the phenomena of clairaudience, Miss X. proceeded to relate yet another pair of stories. While travelling with a friend in the Highlands of Scotland, she received an offer of hospitality at a certain farm-house. As the offer afforded

them an opportunity of visiting a portion of the country far beyond hotels, and which they had not hitherto seen, Miss X. and her companion decided to avail themselves of the offer. Their journey to the farmer's house involved a walk of some eight or nine miles, in which they were accompanied by their dog. This dog (said Miss X.) was a very champion amongst dogs, having a high reputation for courage and sagacity. It was, therefore, with much surprise that, on approaching the house, they observed him turn tail with every appearance of fear, and tear past them along the road as fast as he could run, and their surprise was increased by the fact that on investigation they could discover nothing to explain conduct so unusual. The incident, unimportant as it seemed, became invested with significance when viewed in connection with subsequent occurrences. Miss X. and her friend were cordially received, and at night shared a comfortable room on the ground floor. It is not strange for me (said Miss X.) to hear sounds that are not objectively real, just as I see sights that have no objective existence, but on this particular night the other lady, as well as myself, was kept awake by a variety of noises for which we could not account—the dragging a heavy body across the stone floor, and the apparent moving about of heavy pieces of furniture. Inasmuch as the farmer and his family had retired to rest, and were sleeping in the rooms above, the origin of the sounds was not manifest, though we did our utmost to examine into all possible causes, and compared notes and opinions at intervals during the night, for sleep was well-nigh impossible.

On the following day they mentioned their experiences to the people of the house, who offered a common-place but palpably inadequate explanation. Some time afterwards, while on board one of the steamers that ply along the Scottish coast, Miss X. and her friend entered into conversation, on the subject of Second Sight, with a stranger familiar with the district they had lately visited. In the course of his remarks he incidentally inquired if they had visited the farm-house in question, which was commonly reported to be haunted, though the fact had been carefully concealed from the lady visitors. The place had long had an evil notoriety, on account of mysterious noises which were heard there, and which the present occupier of the place was anxious to ignore or to explain away; but as their informant justly observed, he did not think the noises would have gone on year after year, without cessation, had the explanation been so simple an affair. Some time afterwards, being once more in the North, Miss X. and her friend were again asked whether they had ever visited this house. On this occasion they were again informed that the place had for many years been in ill repute, having once been the home of a family of well-known wreckers, a family who were suspected, not without reason, of adding the crime of murder to their other offences. I do not propose, said the speaker, to attempt to explain away these circumstances. I think it extremely likely that after such associations there *would* be something uncanny about the house. The sounds we heard might have been sent to warn us, to protect us from some possible danger, and, as a matter of fact, we felt it impossible to prolong our visit, though cordially invited to do so.

The other story afforded another example of the clairaudient faculty. A friend of Miss X. happened to be staying in one of the southern counties, some seventy miles from London. One evening, in a crisis of trouble and perplexity, this friend (acting on some momentary impulse) called aloud twice the name of Miss X. Hardly had she uttered the ejaculations when the absurdity of the action forced itself upon her mind. Nevertheless, deeming that her impulse might have some significance not then apparent, she made a note of the circumstance. On the following morning Miss X., at that time in London, who was calling upon a common friend, observed, 'I wonder, by the way, if anything is the matter with G., because I heard her call me loudly twice last night.' The friend to whom she spoke was impressed by the story, and bore it in mind. Subsequently when Miss X.'s two friends met, G. remarked to her companion, 'I hope X. did not happen to hear me calling her the other night, because it might have disturbed her and caused her to think something was wrong.' 'Could you tell me what time it was when this happened?' inquired the other, and on comparing notes it was found that the times of uttering and hearing the name almost exactly corresponded.

Miss X. thought that this incident could be easily accounted for on the theory of thought-transference. The two stories she had just related were again alike in their essential details, but

while in the one the Spiritual hypothesis was conceivable, in the other it was distinctly excluded. Where was the line to be drawn? On the one hand they had a possible spiritual explanation—simple, clear, comforting, delightful. It would cover everything, but unfortunately it covered too much. On the other hand any one of the so-called scientific hypotheses, thought-transference, action of the sub-conscious self, multiplex personality—these were not inclusive enough. In each pair of stories she had narrated, one had been a case to which the scientific hypothesis did not apply, without at best some degree of strain, while the other was an instance which it covered with more or less adequacy. Now what was the proper attitude to adopt in investigating such problems? Where were they to draw the line? Were they to reject the one theory as too inclusive, or the other as not inclusive enough? It seemed to her that the only basis upon which a decision could be formed was the basis of internal evidence. But such a basis was unsatisfactory, as leaving the matter too much to individual judgment, and individual judgments were apt to differ. There might, for example, among these cases be some in which it would be urged that she had made the scientific hypothesis stretch too far and the spiritual hypothesis not far enough, and *vice-versâ*. It should be their task to endeavour to arrive at some decision as to some more precise standard of comparison and judgment of such experiences as she had narrated. Each experience admitted of possibly several hypotheses, but they wanted something more exact than individual speculation—they wanted some basis of explanation other than that of personal judgment upon internal evidence.

In conclusion, she would like to say one word that would be personal to herself. In bringing before them her hesitation in accepting the Spiritual hypothesis, she wished to be clearly and distinctly understood. She wished to say that when she rejected it, it was out of her faith and reverence, and not out of doubt or mere desire for complexity. She admitted that complexity was fascinating to the scientific or philosophical mind, and she sympathised with the many-sidedness of the scientific method. 'If I reject,' said Miss X., 'it is out of my faith and my reverence, and not out of frivolity or doubt—reverence for the Mystery of the Unseen, for the peace of the blessed Dead, for the hope that is in me of the *Rest* that remaineth.' (Applause.)

The REV. JOHN PAGE HORRS, in proposing a vote of thanks, said that Miss X. had shown them that night one thing most conclusively—that she was as good a Spiritualist as anyone present. He did not know if Miss X. had wished to convey the impression that she regarded Spiritualists as a body of people who used the Spiritual hypothesis to cover everything. If she did, he wished to say that this was quite a mistake. They did not 'draw the line,' and they did not want the line drawn. He believed they were living in a perfect ocean of the occult, and here and there they became aware of it. Neither Spiritualism, the subliminal consciousness, nor thought-transference would account for all they knew. They wanted not only these explanations, but about a thousand others, to account for the wonders amid which they lived and moved. They were all extremely grateful to Miss X. for her cheering, thoughtful, and agreeable address, and in moving a vote of thanks, he begged to add to it the hope that she would postpone this anxiety to draw the line. They did not want to draw any line or shut any door.

MR. ENMORE JONES seconded the motion, adding a personal expression of thanks to the lecturer.

The resolution was thereupon put, and having been carried by acclamation, the compliment was gracefully acknowledged by Miss X.

The remainder of the evening was devoted to music and social intercourse. The musical programme was very effectively rendered. Miss Minnie Theobald, as on a former occasion, charmed the audience with her brilliant violoncello playing, and Miss Kathleen Walton and Mr. Bates Maddison contributed a well-chosen vocal selection, which was listened to attentively, and highly appreciated. A fine rendering of Handel's 'Deeper and Deeper Still,' by Mr. Maddison, especially elicited much applause. Mr. Bertram G. Theobald, B.A., ably presided at the piano-forte. The grand piano used on the occasion was kindly lent by Messrs. Brinsmead.

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WHY DRAW THE LINE?

The brilliant audience which assembled at the St. James' Hall, on Thursday week last, must have been as gratifying to our friend, Miss X., as to those under whose management it was gathered and entertained. It is quite possible—we hope it is highly probable—that this very observant and discriminating lady has now an increased appreciation of the openmindedness and breadth of Spiritualists. The popular and rather foolish notion is that Spiritualists are an excitable and credulous set of people, given to seeing spirits in every incident, when they are not engaged in manufacturing frauds and setting traps for fools. We can well afford to let this sort of nonsense go on as long as it likes or as long as it can. 'Time tries all.' It is not weakness which makes Spiritualists, but strength; not nervousness but nerve; not narrowness but breadth; not fear but courage; not haste but patience. Hence some of us a little wondered at the subject 'Where shall we draw the line?' We should prefer to ask, 'Who wants to draw a line?'

The President began by asserting that Miss X. was not a Spiritualist—'not yet,' he added. But, in about twenty minutes, Miss X. was either converted by the atmosphere of the room, or she awoke to the fact that she had been a Spiritualist without knowing it; for she absolutely surrendered to 'the communion of saints' in the sense of spirit-communion, and gave several instances of it. 'And so far,' she said, 'I am a Spiritualist.' But that is about as far as the large majority of Spiritualists go. If, notwithstanding that, our friend prefers to stand aside, we have not a word to say. We want our scouts and free-lances also; and 'they also serve who only stand and wait.'

What seems to trouble Miss X. is that while some incidents strongly suggest or even practically prove spirit-suggestion, others are so trivial, or so unnecessary, or so purposeless, that one shrinks from assenting to spirit-agency in connection with them: and yet how can we distinguish—how draw the line? Surely the answer is that we do not need to draw the line at all. 'Why limit me?' plaintively asked the old gentleman when his dear boy, at his father's birthday, proposed his health, and added, 'Father! may you live to be a hundred!' So say we. There are, perhaps, a hundred causes for these curious experiences. But why limit us? As Mr. Page Hopps said: 'We are living in a vast ocean of the occult, and here and there we become aware of it.' The great majority are not aware of it at all. They are like the foolish fishes who said—'Nonsense! we have never seen the sea!' Here and there, what we call 'queer' things happen. Miss X. sees her deceased pastor come towards her in church, right through the pews

and the people. She sees, in detail, a carriage accident which did not happen till two days afterward. She knows where a friend's missing book is, although she has never seen it, and could not have known (what we call 'known') anything about it; and she sees Madame Blavatsky in a corner, after her decease, apparently without reason, but, as it afterward turned out, very much with reason. Some of these experiences may be traceable to clairvoyance, some to telepathy, some to the subliminal consciousness, some to spirit-suggestion, some to we know not what. But we might just as well say that they are traceable to A.B.C., and so on to Z, for we only say 'clairvoyance,' 'telepathy,' 'the subliminal consciousness,' &c., because we do not know what else to say: and the words mean not much more than 'Miss X.' Why, then, should we want to 'draw the line'? Our friend asks, 'If you accept the Spiritualist hypothesis for the one incident, why not for the other?' We reply:—Because the one is best explained by the Spiritualist hypothesis, and the other is—well, the other may as well be put on the shelf as a curiosity which there is no need to explain. It was almost touching to hear Miss X. ask over and over again, 'Where shall we draw the line?' We wanted, every time, to say—Why draw it at all, dear lady?

Miss X. made the interesting avowal that neither the Psychical Research hypothesis nor the Spiritualist's satisfies her. The one does not cover enough: the other covers too much. But it is important to see just what our careful friend means by 'too much.' And here we come to what we believe is the sole cause of her hesitation. Partly from temperament, and partly as the result of education and certain deep religious prepossessions, she has what we should call exaggerated views as to the sanctity and solemnity of the unseen and its inhabitants. She is fond of using the word 'reverence,' and such phrases as 'the communion of saints' and 'the hallowed dead'; and her whole attitude to the unseen is that which must make it extremely difficult for her to think of 'spirits' behaving like men, women, and children. It would more or less shock her to be told that, on the other side, there are jesters, conjurers, loungers, fools, as well as holy and adoring saints or 'miserable sinners'; and millions of busy and curious people who delight in trying experiments, some of whom, for all we know, might regard it as a most interesting experiment to try whether they could make her see the mind-picture of a carriage accident, or whisper to her mind the locality of a missing book. But why be in a hurry? Why draw the line? And may we not add;—Why assume that the 'dead' are all dwellers in a world where everything is sacred or solemn, and nothing 'trivial' or 'unnecessary' is ever allowed?

A HAUNTED HOUSE.

There have been rumours for some time of ghostly visitations at Clandon House, near Guildford, Lord Onslow's mansion, now in the occupation of Mrs. Blaine. A representative of the 'Surrey Times' has accordingly made inquiries on the spot, and has been informed that a 'beautiful young lady' has been seen by the servants in different rooms, attired in a cream-coloured evening dress, sometimes with a knife in her hand and sometimes a tumbler; while another 'ghost' appeared in the form of a female black dwarf. The reporter further states that according to the information given him, Mrs. Blaine invited Mrs. Merritt, 'a lady well-known in connection with Spiritualism,' to visit the place, and Mrs. Merritt, in company with the lady residing in the house, succeeded in interviewing the lady in the cream-coloured dress. It was a sad tale the poor ghost had to tell. A mother before she was a wife, she had murdered her innocent infant. Both facts came to the knowledge of the husband she afterwards married, and he employed his wife's attendant, the black dwarf, to poison her mistress. This she did, and thus the two murderesses still walk the earth—the lady in cream holding the glass from which she drank the poison!

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. GEORGE SPRIGGS.

(Continued from Page 520.)

'Before we get to the materialisations at the Cardiff sittings,' said Mr. Spriggs, when we met again after the conversation recorded last week, 'I will just give you one or two odds and ends that have occurred to me in thinking over the past, and of which I will unburden myself before they steal out of my memory's back door again. At Melbourne once, at the house of Mr. Samuel, father of the blind young lady who sang at the recent Conference conversazione, a number of different things were being conveyed into the room. A visitor asked that an oak tree should be brought. This was rather a tall order, as not only would an ordinary oak tree be about as big as the house itself, but oaks are very uncommon in Victoria, only a few growing in gardens. The control, however, promised to try, and within five minutes a perfect shower of acorns fell on the table. They had evidently been brought from the public gardens some distance off. Another story, told by Mr. Hugh Junor Brown, was published by him in Australia, and perhaps also in this country, for the peculiar circumstances caused some stir at the time. One of Mr. Brown's sons bought a yacht, and, accompanied by his brother and a man in his father's employ, went out from Melbourne for a Saturday to Monday sail. Mrs. Brown experienced unusual apprehensions about this trip, and begged the boys not to go, but her fears, which were so strong as to be almost prophetic, were taken little account of, as the man who accompanied her sons was an experienced sailor with a mate's certificate. Theyacht not having returned, and the mother being ill with foreboding, Mr. Brown asked me to give them a sitting on the Tuesday evening, not mentioning anything about the yacht or the boys' absence, and merely saying that his wife, whom I had attended in my capacity as medical clairvoyant, was not feeling very well. I went into a trance, under the control of Swiftwater, who said at once, "Oh, I perceive it is all about the sea. Give me something belonging to them,"—no mention of anybody having so far been made—"and I will endeavour to trace them." The absent boys' pocket-books having been placed in my hands, Swiftwater proceeded to trace them, from the time of their leaving home, till nine o'clock on Monday morning, when, as he said, the yacht foundered through the jib-halyard fouling in a squall, as the occupants were putting the vessel about on another tack. All three were drowned, and the yacht, having sunk in deep water, would not be recovered. I sat again with the Junor Browns on the following day, when both of the sons, and the young man who had lost his life with them, spoke through me, and corroborated the details already given, the latter begging Mrs. Brown's forgiveness for taking the lads out, and the sons stating that they experienced no bodily pain or shock in drowning, the one feeling which deadened all sense of physical suffering being that of remorse, when their mother's disregarded words of entreaty came vividly back to them as they found themselves in the water. A few days after this, the body of the younger son was washed ashore with one of the arms bitten off by a shark. Almost simultaneously, came a letter to Mr. Brown from another medium, a great personal friend of his at Adelaide, six hundred miles away, stating that the elder son had come to him, and had mentioned that part of his right arm had been torn off, and his waistcoat also swallowed, by a big fish, which might have been a shark, but was different from those he was acquainted with. Now comes the remarkable corroboration of the story,

which, so far, had come only through myself and another medium. Two days after the receipt of the letter, an immense white deep-sea shark, quite different from the blue sharks that infest the bay, was caught near Melbourne, and in its body was found the right arm of Mr. Brown's elder son, bitten off at the elbow, and also part of his waistcoat, containing in the pockets his gold watch, keys, and several coins. The watch had stopped at nine o'clock exactly—the hour I had stated the accident occurred. The articles were handed over to Mr. Brown by the local magistrate, and all the facts published in the Melbourne Press. Subsequently, I believe, Mr. and Mrs. Junor Brown frequently, but not through me, talked with their sons, and saw them in materialised form at séances, both in Australia and in the United States.'

'Tell me more of Skiwauckie, Mr. Spriggs. He seems a very interesting personality?'

'He is, indeed; the most attractive spirit I have ever known or met. He has winning manners, and speaks in a rich, mellow-toned voice very pleasant to hear. I was seldom unconscious when he talked in the direct voice with the circle, and myself joined in the conversation as freely as anybody. He never says "yes," but always "soh," for the affirmative, and by modulation extends that one expression to an almost infinite number of shades of meaning. You would never believe a single monosyllable could be made to imply so much, and so many things, till you heard Ski with his "soh." His speech is studded with expressions redolent of Indian life and thought, and he has a happy knack of applying to people most appropriate names of his own, often summing up their character in a single word. He is invariably truthful and reliable. I have never known him say a thing that was not fact, and never known him to make a mistake. His power of discerning the characters of persons, their thoughts, feelings, and wishes, is remarkable; and he is as accurate and thorough in reading what the future has in store as in seeing what has occurred in the past. At one of the sittings at Cardiff—the Circle of Light, by the way, we called it—I remember Ski, addressing Mr. Adams in the direct voice, described a young lady closely related to him who, although present, had not passed over to the other side, and whose face was enveloped with some kind of covering, but for what reason Ski could not make out. The description tallying exactly with Mr. Adams's sister, he wrote to her at Plymouth, asking where she was, what doing, and how attired at the time of the occurrence, but not giving her a reason for the inquiry. Her reply confirmed all that Ski had said, and it turned out that she was suffering acutely from toothache, and had her face bound up at the time, her thoughts, in intervals of relief from the pain, turning to her brother at Cardiff, whom she remembered as having suffered much from toothache when a boy. On another occasion a young lady, who was a perfect stranger to Cardiff and the circle, came to a sitting, and Ski, without introduction, proceeded forthwith to describe her occupation, her distant home, its inmates, and the decoration of its rooms, so minutely and exactly that the lady was filled with astonishment, and unreservedly admitted the complete accuracy of the description. Incidents like this were of almost nightly occurrence; in fact, so common, that after a while we ceased to think much about them. Ski not only was able to give descriptions of communicating spirits, but almost always both Christian and surnames, which added immensely to the interest exhibited by strangers, and brought conviction to the mind of scores who attended the séances.

'Some of Ski's expressions,' went on Mr. Spriggs, with a laugh at the recollection, 'were very amusing. He always called a letter, or anything written, a "scratch." Once, at Melbourne, I remember, when we were expecting Dr. Peebles from America, he told us a "quick scratch,"

meaning a telegram, was coming, and the next morning we received it. Ski used to speak to me in my bedroom in the direct voice, and one night my friend Smart, who was sleeping in the adjoining room to mine at Melbourne, heard him talking, and came in, telling Ski that he was out of work and down at heart. Ski bade him not be distressed, as in "half a moon," a fortnight's time, he would receive a "scratch" respecting some employment. He was to reply, but would not have any further communication for another fortnight, when he would be offered a place which he was to accept, as it would be good for him. All this came to pass exactly as prophesied, and Mr. Smart is in the same situation at the present time.'

'Does Ski continue this association, and talk to you as heretofore? I notice you speak of him in the past.'

'Yes, he is still with me, but it is only occasionally now that he makes his presence known. Since I have gone in for the medical work it has not been necessary. Talking about the direct voice reminds me of a curious thing that happened at Cardiff. A Mrs. M—well, her name must not be given—joined the circle, and brought her husband with her. Among others, her father spoke to her in the direct voice, and said casually, "Oh, Harry is here. He gives you his love." Immediately Mrs. M. became very much confused, and not only hurried her husband off directly after the séance, but never again appeared at the circle. I learnt subsequently that Harry was the name of a deceased child she had before marriage, and Mr. M. was not acquainted with the fact. You see, the spirit world does not make distinctions of that sort. A Roman Catholic priest, who was a frequent visitor at Cardiff—there is no harm, I think, in giving *his* name, the Rev. Father Butcher—was asked if he believed it was a direct spirit-voice he was listening to, and he answered impressively, "Yes; it is my mother I am conversing with. She has told me things that occurred years ago, and that were known only to herself and me." This reminds me of another Catholic priest, Father Backhouse, who used to communicate with us, and who always signalled his coming by showing a large brilliant light in the form of a cross.'

'It is more surprising to hear of a priest coming to a séance before his death than after it.'

'I fear it is. Father Butcher had his qualms. I think it was the very first night he came that the spirit of a nun materialised. Every time she passed him she bowed low. When she had disappeared Ski said to him, "You must not be conceited about that. It was not to you she was bowing, but to what you have in your pocket. Before you came here you prayed that if this thing was evil no spirit should appear, and as a charm against evil you put in your pocket some holy water and consecrated wafer." The priest acknowledged that this was true.'

'If Ski was always correct,' I remarked, 'he did not invariably satisfy everybody. Your friend Mr. Paynter has told me one or two interesting incidents within his own experience. Mr. Paynter says he brought a sceptic to you, and that Ski told him the spirit of a little child whom he had lost was by his side. "Boy or girl?" asked the visitor. "Boy," replied the control, "and he suffered frightful pains in the head just prior to death." "That's quite true," replied the sceptic, "but I don't believe in Spiritualism, all the same."'

'That gentleman,' said Mr. Spriggs, 'belonged to the class who do not believe though one rise from the dead, but I remember the incident, and he did condescend to admit that he was puzzled.'

'I wonder if you remember, too, the occasion of Mr. Paynter's introduction to you. No? Well, to vary the proceedings, I will tell you what he has told me. "I was on a short flying visit to Cardiff from Spain," said Mr. Paynter, "and one afternoon called on my old friend Rees

Lewis, quite unexpected by him. He asked me into a room where I saw two young men, and without any introduction by name or otherwise I sat down, and the interrupted séance went on. The medium, who was Mr. Spriggs, continued a conversation (apparently broken by my arrival) after shivering in a magnetic-shock kind of way, and then turning suddenly to me he said, 'You have not come alone,' and described the spirit who he said accompanied me. The description of my deceased father was perfectly correct. The spirit controlling Mr. Spriggs then said, 'I will go and have a look at your house and be back shortly.' On his return in about half-an-hour he said, 'Your house is quite different from those in England,' and went on to picture the sleeping alcoves forming part of the living room, the smoke issuing from a factory across the way, and other details, such as the number of persons in my family and their appearance. All this I thought at the time might be a kind of thought-reading, gathered from my psychic atmosphere, so to speak, but when I was told that at that moment my two children's dresses were being changed by two persons on whose knees they were sitting, they having just returned from a walk, I was incredulous, it not being the custom to allow young children to go out during the great heat of the early afternoons in July. Their dresses were then described, that of the girl being tied at the shoulder with a peculiar coloured ribbon of which I knew nothing. Upon my arrival home shortly afterwards, I learned that every item of information was scrupulously correct. The children had that afternoon been allowed to go to a church to witness some grand function, and the ribbon mentioned had been purchased after my departure for England. This," said Mr. Paynter, "entirely disposed of my thought transference theory."

'It ought to have done,' said Mr. Spriggs, 'Ski did not get his information at second-hand.'

'That is not all. At the same séance Mr. Paynter was asked to hand you any letter he might have in his pocket, without looking at it. He took one out, and, handing it over, heard from your lips a complete description of his wife, the writer, the one detail wherein it appeared to be inaccurate being that the hair was spoken of as very dark chestnut, whereas he had always taken it for black. He found out that the spirit was right, and he was wrong. The next letter resulted in a curiously mixed description of two persons, Mr. Paynter's wife and his brother, and it turned out that the letter had been written by Mrs. Paynter, and the letter addressed for her by his brother.'

(To be continued.)

MRS. HARDINGE BRITTEN.

We shall publish, next week, an interesting communication which we have received from Mrs. Hardinge Britten, containing reflections growing out of the 'alleged exposure' of Eusapia Paladino at séances recently given to certain distinguished members of the Society for Psychical Research at Cambridge. Mrs. Britten makes the incident an occasion for a very serious appeal to Spiritualists, and it need scarcely be said that her words are weighty enough to deserve the most candid and respectful consideration.

OUR FATHER'S CHURCH.—For spiritual religion, not verbal controversy. For delight in God, not fear. Three Sunday evening meetings will be held in the Queen's Hall, Langham-place, near Oxford Circus (entrance No. 2, Small Hall), on November 3rd, 10th, and 17th, 1895. John Page Hopps will conduct the meetings and will speak on the following subjects:— 'There is a river, the streams whereof shall make glad the city of God,' 'Children and Angels,' 'Does God inspire His men and women now?' The meeting will commence at seven prompt. Close before half-past eight. All seats unallotted and free. Voluntary offerings will be taken for the expenses. Persons who are willing to assist in the choir, or in any other way, are invited to send their names to Mr. J. Page Hopps, South Norwood Hill, S.E.

MESSAGES THROUGH A TYPEWRITING MACHINE WITHOUT HUMAN CONTACT.

BY 'QUÆSTOR VITÆ.'

An interesting experience was presented on Sunday, October 13th, to the First Society of Spiritualists, at Carnegie Hall, New York, presided over by Mr. H. G. Newton.

It appears that it has been claimed that messages have been transmitted through a Yost typewriting machine without human contact, in the presence of the medium, Mr. Rogers, the medium being three or four feet away from the machine during its operation. This fact having been disputed by some New York newspapers, it was arranged that an experiment should be made as to whether such messages could be obtained at a public meeting.

To facilitate the production of this phenomenon under the necessarily mixed conditions presented by a public meeting, Mr. Newton had lent for the occasion a cabinet which he had caused to be constructed for his own private use for materialisation séances in his own home. This cabinet was put up on the platform immediately before the meeting, in the presence of some of the audience who had arrived early to ensure good seats for themselves. I found, on inspection, that the cabinet was constructed of wire-netting, constituting two compartments, each about two and a-half by three and a-half feet square, and about seven feet high, divided from each other by a wire partition. One partition was roofed over by wire, and was closed in front by a door which could be padlocked, thus constituting a temporary prison; the front of the other partition was open, except for a loose black swinging curtain. This wire cabinet was placed on the platform and was covered with black cloth, in the presence of a part of the audience. As it thus stood on the platform the audience could see over the top of it.

When the meeting was opened Mr. Newton called upon the Hon. M. C. Smith (ex-senator) and Mrs. Dr. Mount to come on to the platform and constitute a committee with himself. The medium, Mr. Rogers, seated himself in the one division of the cabinet, which was then padlocked. The typewriting machine was then placed in the other partition; a sheet of paper, which had been endorsed by Mr. Newton with his signature, having been inserted in it. The curtain of that partition was then drawn, leaving the machine in one partition and the medium in the other, in darkness. The gas jets nearest the cabinet were then turned partly down. The medium's wife, Mrs. Rogers, who is herself a clairvoyant medium, then took her stand near the cabinet to give additional mediumistic power. The audience was requested to unite in singing, in order to produce harmonious conditions. In the intervals between the verses the machine was heard by the audience to be working. After some time it was signified that the message was terminated, when the sheet (bearing Mr. Newton's endorsement) was extracted and found to bear the following message, constituting thirty lines of perfectly written type-writing:—

THE VICTORY OF SPRITUALISM.

DEAR MORTAL FRIENDS.

By carefully observing the progress of your age, you will see that throughout the religious, social, and scientific world there is a turbulent and constantly increasing iconoclasm which indicates that within the integuments of society there is an active force which is at work for reorganisation and the establishment of more equitable and harmonious principles in the order of human life.

We see the decay of effete institutions, the fall of monarchical governments, the decay of fiduciary systems, creedal churches, and forms of sacerdotal allegiance; and the elimination of the old authority in dictation, with respect to the natural belief in Deity. All of this indicates that a mighty reconstructive power is at work for the elevation of mankind. Science has been the great enemy of dogmatic faith and tyrant religion; but Spiritualism has come with its revelation of super-intelligent entities, and now occupies a position to illumine the pathway of inquiring mortals in the mysteries of life. Spiritualism claims the victory now which was that of science; Spiritualism has dethroned all other powers, and is the irritant in the body politic which is moulding monarchies, governments, church and creeds, and every principle which opposes the freedom of the mind of man, who is the agent of God.

Spiritualism thus becomes far more than the opportunity to communicate with the soul-life, or a propagander; but is the commanding will of Deity as against human will or policy;

and the adversary of every power which is not occupied eternally with consummating man's glorious on-working, developing, destiny.—Yours for the good of all,

JOHN W. DRAPER.
HENRY KIDDLE.

Some more paper was then inserted in the machine by Mrs. Rogers, when several messages to people in the audience (and others) were written. Mrs. Rogers varied the entertainment by giving 'test' messages clairaudiently received by her, from forms clairvoyantly perceived by her, to people in the audience, who acknowledged publicly the correctness of the messages, &c., and also the fact that they had never met Mrs. Rogers on any previous occasion, nor did Mrs. Rogers know them. During a portion of the time that private messages were being printed on the typewriter, Mrs. Rogers held the curtain of the cabinet open. The Hon. Mr. Smith left his seat near to the cabinet and went and looked in, and saw the machine working of itself, without human contact.

When the séance was over, and Mr. Rogers had left the cabinet, I entered it myself, and found that while I could put my fingers through the wire-netting dividing partition, yet my fingers could not reach the nearest part of the machine by a distance of three or four inches; the keys being still further away. Also let it be remembered that the messages were printed in darkness, except during the time when the curtain was held up to show that the machine was working untouched by human hands.

I have carefully read the above description of the séance described, and it is a fair and accurate statement of the facts. I will add that I personally held the curtain back so that the audience could see the typewriter and hear the movement, while at the same time I could see plainly that the medium was confined in the other compartment of the cabinet, and that no mortal hand touched the machine.

MELVILLE C. SMITH.

SPIRIT IDENTITY.

BY EDINA.

A rather peculiar incident occurred to us at a sitting held on Saturday, October 12th last. A friend from the Border, who was on a short visit to the city, called, and we sat for a short time at the table to see if any messages would come. We often do this without results, so far as any table movements are concerned, but simply as a means of (as it were) 'gathering up the power' in the circle, and thus enabling our clairvoyant to see any spirit forms which may come on the scene. Very soon after the formation of the circle, which consisted of four persons, the table began to move, and one or two short messages were spelt out. With these it is not necessary to deal, as they were of no particular interest to your readers. Later on, the medium said, Professor Sandringham came, accompanied by a nice-looking old gentleman, whose appearance she carefully and fully described. At our request she asked his name, and he replied that it was McC., and that he had been a chemist and druggist, who had lived in West M.-street. I then 'audibly' put the question, 'Will you tell us how many years it is since you passed over?' The table tilted thrice, signifying 'Yes.' The medium, of course, owing to her infirmity, heard nothing of this, and I then said, 'Please tell us, by the table, how many years it is since you went away.' The table then tilted four times, signifying, I assumed, four years. Immediately thereafter the medium said, 'The Professor tells me it is eight years since Mr. McC. passed away.' I then said, 'Please tell us by the table the number of the street in which you lived.' In reply, table tilted eleven times, and I said, 'Was it No. 11?' The reply was in the affirmative; whereupon the medium said, 'The Professor tells me it is No. 21, West M.-street.' Here the communication ended, and it is matter of regret to me that it is in this case impossible to verify the personal appearance of this communicator, notwithstanding the particular and apparently most accurate description of face and clothing given. As, however, he was totally unknown to us in earth life, I have no means of doing so.

The next point was to discover, if possible, whether such a person, as was here mentioned, ever existed. An inspection of the Edinburgh Directory for 1886, which I got in the vaults of a library to which (in respect of my profession) I have access, disclosed the fact that in 1886 a person of the name of McC. carried on business as a chemist and druggist, at No. 20, West M.-street, and also resided in a house, No. 21 of the same

street (next door). The directory for the following year disclosed the fact that the shop, No. 20, was then occupied by a new tenant, also a druggist, while the house, No. 21, was tenanted by Mrs. McC., who, I am satisfied, is the widow of the gentleman who carried on business in the shop, No. 20, and resided in the house (No. 21) during 1886. The Professor's statement was, therefore, correct, while the message, as tilted by the table, was four years short of the date of death, and erroneously gave 11 as the number of the street in which he lived, instead of 21.

It is difficult to see how the subliminal consciousness of the medium comes in here; or how telepathy can account for the episode, seeing that none of the circle knew this person who lived and died, a good many years since, in a part of the town rarely visited by us. The incident would also seem to point to a lapse of memory on the part of the communicator, and to more accurate knowledge in the mind of the control. It is certainly the first occasion on which a correction was made to us in a communication while it was being spelt by the table, and that by a medium whose infirmity prevented her hearing the queries as they were put by me.

Of course the sceptic and the Psychical Researcher will have their reply ready, 'Oh, the medium saw the name in the directory and invented the message.' My reply is *cui bono*? Who was to benefit by all this? Certainly no one in the circle; and, in view of my former experiences, I do not intend to call on and enlighten the widow of the deceased as to her husband's reappearance. Besides, no directory of the date mentioned has ever been in the house. My copy is always kept at my chambers, and after being used for the year is thrown aside or sold as waste paper, and the particular volume examined by me, as I have said, was got in the receptacles of a professional library to which I have access. As I have mentioned at the outset, the incident appears to me to be an abnormal one, and, as such, is now given to your readers as another link in the chain of evidence going to prove spirit-identity. Why Mr. McC. came to us, and in company with the Professor, is at present a mystery. Should the control at any time inform me of the reasons, your readers will be duly enlightened on the subject.

LETTERS TO THE EDITOR.

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

Where shall we Draw the Line?

SIR,—I should like to throw out one or two suggestions to Miss X. in response to her invitation to the members of the Spiritualist Alliance, to help her to determine where to draw the line. Miss X. gives us two principal reasons for not accepting the Spiritual hypothesis:—

- 1st. The futility of certain phenomena.
- 2nd. Their unworthiness of the alleged agency.

Miss X. has, however, had some experiences which incline her to the belief in spirit intervention, as when she was warned off her accustomed route home by an inner voice, and found, subsequently, that she had thereby escaped a most painful scene. Here Miss X. finds the Spiritualists' explanation most natural and delightful. The warning proved to be timely and serviceable, and its suggestion of an unseen guardian altogether helpful and comforting. To illustrate the futility of certain phenomena, Miss X. related the vision of a carriage accident in which she was not concerned, and which she had no power to avert. This incident appeared to Miss X. to serve no useful purpose; but the suggestion I have to make with regard to it is, that it was part of the education to which she was, and is still, subjected. That Miss X. is an object of great interest to certain spirits, who see in her the means of carrying on the work they have in hand, can scarcely be doubted. In the first of these stories she was removed from danger. That was a splendid opportunity for displaying their watchful care of her. In the next case she happened to pass a spot where something startling was going to happen shortly. The spirits, ever on the watch, seized this further opportunity of bearing in upon her the impression of an intelligence at work other than her own. Herein, to me, lies the use of this occurrence.

Next, as to the worthlessness of certain phenomena. If we get spirit communion at all, we get it in conformity with natural law. Good and bad are alike subject to the same laws.

If we have communion of saints does it not follow that we must have communion of sinners also? Surely no phenomena need be rejected on the score of unworthiness? Nevertheless, it is objected, with a reiteration which becomes tedious, 'I could never believe a *spirit* would do that.' Popular fallacies die very hard.

Miss X. confesses herself a Churchwoman, and possibly some of her difficulties are due to the orthodox Church instincts, which lean to identification of immortality with heaven or hell, and spirit with God. If a spirit communicates or manifests in any sort of a frivolous or faulty manner, it is frequently rejected as an imposition. The orthodox would appear to draw the line at saints and sinners, and leave no margin for that large majority who are neither, but just ordinary folk.

Further, Miss X. drew attention to the number of different theories floated in recent years, arguing that it might be well to suspend judgment, lest our own should eventually be superseded. It is, however, not to be forgotten that these theories have been invented to fit the facts. Also that they fit some very badly, and many not at all. Our own theory fits them all, and fits them well; consequently, let us hold on to it until a better comes to light. The existence of thought-transference in no way undermines our position. It is the same spirit functioning in the flesh and out of the flesh; a diversity of condition rather than of gift. The whole process is educational. We are learning something further of what we are, as well as what we shall be. As for the doctrine of multiple personality, that can be left till called for!

Lastly, Miss X. concluded with the aspiration that, when the bar is crossed, we may find rest rather than activity. Here again, the Church instincts seem to come in, to the exclusion of a rational conception of a future life. What could be more terrible than the prospect of perpetual inactivity! Rather ten thousand times annihilation than a stagnant existence. I fervently hope and believe such is not the case, but that a fuller life by far awaits us, in which opportunities for learning more, and serving more, will not be wanting, and, could I choose my work, it would be to join the bright company of spirits now seeking to minister, amid stupendous difficulties, to the intellectual and moral needs of a somewhat perverse and thankless generation.

'BIDSTON.'

Luciferians and Freemasonry.

SIR,—I will not follow your correspondent, 'Africanus Theosophicus,' into the connection of ancient theosophies, Freemasonry, and Christianity, beyond remarking that, though not an advanced Mason, neither am I, as he seems to suppose, quite ignorant of the fact. To one who studies mystic philosophy, such connection is almost obvious; it belongs to the order of ideas, and no special initiation is required to divine it in principle. Moreover, a great deal has been disclosed on the subject. As to the presence of Phallic symbols in cathedral architecture, that is notorious.

Your correspondent's letter, though otherwise interesting, contributes nothing but an off-hand opinion (not based on any particular information, and certainly quite groundless in fact) as a reply to the query he quotes. 'This ex-Grand Mistress of the Palladium,' he says, speaking of Miss Vaughan, 'is evidently under the hypnotic power of Dr. Hacke, (Dr. Bataille) or possibly some wily member of the Order of Jesus.' All I can say is, that to believe this after reading the evidence, I should require to be myself hypnotised by 'Africanus Theosophicus,' or 'possibly some wily' Palladian! Nor, I must add, is so difficult a question of historical evidence as the guilt or innocence of the old Knights Templars, to be disposed of by the *ipse dixit* of your correspondent. Miss Vaughan expressly affirms in her 'Mémoires' that 'Baphomet,' the supposed original idol of the Templars, is preserved and revered in the Masonic temple of Charleston, and that on the occasion of her first 'presentation' to 'Lucifer,' that divinity took the place of the image. Explain the vision by hallucination if you can (and the account she gives of her preparation suggests that view, at least till we have read her own critical remarks thereon), but she tells us that the image itself had for years been familiar to her. With what consistency, then, can the Palladian custodians of the image, who honour it, and maintain the tradition, denounce as 'false and malicious' the principal charge against the Templars, that they, a professedly Christian Order, had betrayed Christianity, and set up an adverse divinity? Why, that is their very title to Palladian reverence! Nothing short of suggesting that the

whole story of Miss Vaughan's connection with Palladism is a lie from beginning to end will serve the purpose, if Luciferian worship and practices in Palladism are to be denied. And why should they be denied? This is an age of general toleration, and a Luciferian church in London would no more be interfered with than is the Oratory or the church of the Immaculate Conception in Farm-street. Probably there are many bitter Protestants who would much rather suppress these latter than the former, if it existed. There would soon be a large and fashionable congregation, especially with any hint of 'phenomena.'

C. C. M.

Luciferianism.

SIR,—Side by side with the very remarkable papers on 'Luciferianism,' by 'C.C.M.,' may be read, *very thoughtfully*, a paper by Mr. Leadbetter in this month's 'Lucifer,' entitled 'Jagannath.'

In the passage, p. 157, it is asked, 'If a heavy table can jump about in the West, why may not a heavy image do the same in the East?' Ay! *Why?* if, for all that the sitters at the circle *know*, *the very same force may be employed?*

Surely, in these days, when so much *can* be known, if only students desire to know, there is but little excuse for people who experiment in the infra-natural regions without first attempting some fundamental study in the matter. I fear it will be eventually found that ignorance, however pure, lofty, and desirous only for the truth, will not save anyone from entailed results. The 'innocent' victims of the 'Jagannath' can die on the wrong side all the same. They are of necessity engulfed by the fatal force of the great demon, whom the magicians invoked, and the populace 'ignorantly' worship. The whole paper is most instructive, and is, to me, a potent plea for 'Christianity.' It is quite clear (supposing the paper describes, as doubtless it does, the *real* meaning of 'Jagannath') that there is not sufficient magical power in India to subdue the demon; otherwise, it is probable, that unless the purpose of magic in India is occasionally evil, this 'Jagannath' demon would have been frustrated. But now the demon has to be appeased; in the words of the paper, 'the laws of magic require that strict justice shall be shown even to such an entity as this.' In other words, there is not sufficient power to crush this demon, and for centuries he still holds his devilish sway.

Now, it is very much the fashion to find fault with Christianity, and in many ways in which it is expounded there is much with which to find fault; but the greatest opponent of Christianity must admit that the evil it has to show as yet, is childish and trifling, as compared with the frightful evil of casting mankind into the powers of the 'blind,' *i.e.*, diabolic forces of nature; forces *below* humanity, and antagonistic to humanity, and over which we have a supreme right, did we but understand and exert our birthright; but *under* which forces man can easily fall to his everlasting death and destruction, if he do but tread, either in ignorance or in vanity, that of magic.

It is against evil magic that real Christianity wages tireless war—to save humanity, and for no other purpose. I will not attempt in this short note to do more than use the word 'Christianity'; let each read it for himself, so that he do but range himself as a soldier with the Captain of his Salvation. These words can be taken far more literally than is usually imagined. An enlightened soldier, a true occultist, will know why and for whom and how *that* 'Captain' fights, but it is not given to all, neither is it desirable for all, to be occultists; most people are very far from any such information, but they follow their intuitions, and shudder Pharisaically perhaps at 'heathenism'; still they *do* shudder, and it is best they should. That the cult of 'Lucifer' exists is historic; whether all that is related by Dr. Bataille and Co. is to be implicitly believed in detail is another matter, but that there is a demon who in the West has sought and found worshippers is doubtless frightfully true, and for all we know the future may have something terrible in store for us; *something* that is in the same realm as 'Jagannath,' who will also require 'strict justice'; a Jagannath who will say he has been 'invited' by willing devotees—explorers (ignorant, no doubt, but desirous) of his realm—and his realm opens, and engulfs.

It appears to me more and more clear that the old masters of Theology, the Fathers, the Mystics, and Initiates into these matters, have but the one story to relate, and that is of terrible warning to all trespassers that magic is a very real business. To deny its power has been the work of the adversary in these last

centuries. It has done its work, for from pure disbelief in *any* occult powers of Nature, multitudes investigate the phenomena of Spiritualism 'just to find out for themselves.' I am writing, I am aware, Sir, opinions entirely at variance with your own and most of your readers. I had my own time of 'investigation,' and am absolutely convinced of the phenomena. Happily, from psychical causes, no evil results followed, but my ignorance was no true safeguard. My great desire now is to advise all persons from entering in the field of magic; for innocent Spiritualism is but ignorant magic, unless lawfully, *i.e.*, with full knowledge of what they do, and whether *really* under the banner of Christ or Lucifer. For assuredly, the results will follow 'and strict justice be done' for good or evil.

The papers on 'Luciferianism' and 'Jagannath' ought to make us open our eyes, and pray to be guided *safely* in the right path to life everlasting, our *real* birthright. The Tree of Knowledge of Good and Evil (magic) must be approached with respect. In these days of the Kali Jug, catastrophes come quickly. 'It needs be that offences come, but woe to those through whom they come.' Lucifer is the Prince of the Powers of the Air; and we all know something of what science says of bacilli, 'microbes,' &c., for the good or evil of mankind. It need not be any effete superstition which tells us Beelzebub is god of flies, and doctors say influenza, &c., is from some material source in the air. We do *not* know the extent of our protection, or what would happen if it were withdrawn, and an invited 'Jagannath' appeared, and demanded 'strict justice.'

It is the part of a master mason to erect structures in the air. Anti-Christ is no dream.

We have to thank 'C.C.M.' for drawing our attention to the terrible fact, allowing for probable misrepresentation from a probable 'renegade,' that the cult of 'Satan' still exists, and doubtless the old Hussite password, 'May he who is wronged salute thee,' is not abrogated. All of which is a proof that the warfare is smouldering still, to break out for the woe of mankind so surely as the adversary gains his move.

ISABEL DE STEIGER, F.T.S.

Mr. and Mrs. Everitt.

SIR,—It would be difficult, if not impossible, to estimate at its real value, the service so willingly and earnestly rendered to the many inquirers into the subject of Spiritualism—with which the names of Mr. and Mrs. Everitt have been so closely and honourably connected for nearly forty years,—and now that they may fairly claim a well earned rest from their labours, they are still endeavouring to promulgate a knowledge of the facts which go to prove man's continued conscious life after so-called death. The well known rectitude and unimpeachable character of Mr. and Mrs. Everitt—added to Mrs. Everitt's varied and extraordinary gifts of mediumship—have been the means of convincing many sceptical inquirers of the truth of immortality, and let it be borne in mind that all the work so well done, has been done not only without payment, but at a heavy outlay of means on the part of the truly noble workers, whose reward is in the knowledge that they have done their duty.

The writer has been led into this train of thought through meeting Mr. and Mrs. Everitt in the neighbourhood of Liverpool last week, and being present at several sittings with private families.

The first of these took place at the house of Mr. D., at Seathforth; present—Mr. and Mrs. D., Mr. and Mrs. McL., Mr. and Mrs. N., and Mr. L. During supper, the heavy dining table was moved about, and raps in reply to questions were clear and continuous. After supper, when the circle was formed, which was very harmonious, although the majority were not Spiritualists, the lights and voices were clear and emphatic. But one feature of the sitting was, to say the least, striking. Mrs. McL., who is a Scotch lady, and a good singer, was requested to sing a Scotch song. On the lady commencing to sing a lively song, dancing immediately commenced by what seemed a party of the invisibles, who kept perfect time, and the footsteps caused the dining-room floor to vibrate so much that the furniture was shaken. All this occurred in full light. Two days later, a séance was given at the residence of Mr. McL., in Toxteth-park, with similar results.

Mr. and Mrs. Everitt, by special request, afterwards gave a sitting at the residence of a gentleman in Cheshire, who is the son of one of the best known clergymen in the North of England. This was an important event, seeing that the wife of the gentleman, whom I will call Mr. W., is a sensitive, and has

the gift of automatic writing. 'Zippy' had taken quite a fancy to this gentleman and his amiable lady, and responded readily to the questions submitted, by raps, lights, and the direct voice. A major in the Volunteers, and also Dr. M., who were present, were keenly interested in the power manifested.

A sitting was also given at the residence of Mr. S. S. Chiswell, fifteen being present, when the manifestations were very powerful. The strangers present were startled at finding the heavy mahogany table made as light as a piece of cardboard, and moved about as easily.

Taken altogether, the visit of our friends has been a most interesting one, and likely to set some, at least, thinking.

Mr. and Mrs. Everitt expressed regret that they were not able to favour some of the members of the societies with sittings, as they were compelled to leave, but they were good enough to promise to repeat their visit early next year, if possible. In the meantime the good wishes of all who had the happiness of making their acquaintance follow them. C. F.

Mrs. Titford's Mediumship.

SIR,—If Mr. McAllan thinks his letter will injure the reputation of Mrs. Titford and her sister with those who have known the family for years, he is entirely mistaken. Hundreds can testify how they have been convinced of the truth of Spiritualism by the wonderful phenomena evolved in Mrs. Titford's presence, while she has been in trance condition—often while being held by strangers, and under the most stringent tests. It is an easy matter to manufacture charges against mediums, and this is frequently done with no more truth than in the present instance.

It is well that Mrs. Titford did not give Mr. McAllan and his friends a second séance. She was disposed to do so, and I joined with others in urging her very strongly not to go again. The spirit displayed by Mr. McAllan shows that the advice was needful.

How painful it is that after Mrs. Titford's father has done so much for Spiritualism during many years, keeping open house once a week for a long period for almost all comers, his feelings should be lacerated by such a venomous attack on his daughters, and such attempted witticisms on his deceased son.

Hoping you will find space for these few lines on a subject regarding which I shall not again trouble you,

A PRACTICAL INVESTIGATOR,
(And for thirty-two years a Spiritualist.)

[We have been reluctantly obliged to omit a passage from our correspondent's letter, because the language was *too* strong.
—ED. 'LIGHT.']

A Test Séance.

SIR,—As you know, I am but a scholar in the science of Spiritualism, but an ardent one. Therefore I take advantage of any opportunity that offers to learn more. This was the cause of my going to Berlin, as an opportunity was offered to me there to see some physical experiments produced by an acknowledged medium.

As no doubt you are aware of, the 'Sphinx' Society, in Berlin, of which Mr. Max Rahn is the permanent secretary, counts among its members many highly scientific persons, and includes amongst its patrons some of the *élite* of Berlin's inhabitants.

It was the first time I was to assist at a regular séance, and being no believer on hearsay, I took every precaution, in giving to myself the full security that what I was to see was a genuine proceeding and no jugglery.

My opinion is, that any test, be it ever so small and minute, of exterior power ought to be brought to the knowledge of the public, as these, even more than superior ones, are entitled to belief by the public, though explanations may be impossible.

The medium, Mrs. Thekla Heine (not Heintze), from St. Nicolas, Mülsen, near Zwickau, in Saxony, is a humble woman of the working class. She was bound in the manner introduced by Mr. Schrapf, of the same city.

Around her upper arms, near the shoulders, were thin cords, running to the back of the chair on which she was sitting. Similar cords were fastened on both sides of the chair, encircling tightly the forearm, where the hand joins, leaving only a small space between both hands, placed, as they were, on the knees. A third cord was bound around the waist, so closely that not even a finger could be introduced between the cord and the body.

Each knot in the binding was secured by a small seal, with lead. Every precaution having been taken, the sitting began in a cabinet free on all sides.

Leaving out many other tests of minor consequence, I confine myself to the following, which seem impossible of explanation by the known natural laws.

Although, as I mentioned, a cord was running tightly around the body, on two evenings the bodice was taken off and laid beside the chair. A gold finger ring and two rings stamped out of thick leather, of the diameter of about twelve centimètres, the opening in the middle being about six centimètres, were threaded on the cord between the chair and the shoulders. A gold bracelet, whose arms were closed by a chain, was put on the arm behind the arm fastenings. In both cases the fastenings remained perfectly intact.

At the end of the last séance at which I assisted, the medium came out of the cabinet, free of bindings, still in trance, and addressed a religious speech to the audience. The cords and lead seals proved to be all perfectly intact.

Yesterday evening, after my departure, a séance was to be held under scientific test conditions before a small assembly of ladies and gentlemen, the latter belonging either to known scientific authorities, or to highly esteemed persons of the upper classes of Berlin.

Professor Virchow was also invited, but most likely he will not come, in accordance with a former declaration:—'I shall not believe in Spiritualism as long as I have seen no proof thereof with my own eyes; and as I will never go to see, I shall never be convinced.' Poor man! but: *E puo si muove!*

A full account of these séances will be given in next month's number of 'Die Uebersinnliche Welt,' paper of the 'Sphinx' Society at Berlin, accounted the first paper in Germany in regard to Spiritualism, besides 'Psychische Studien,' by Mr. Aksakoff.

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October 13th, 1895.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on the evening of *Friday, November 15th*, when Mr. Herbert Burrows has kindly consented to give an address on 'Spiritualism and Theosophy; their Likeness and Unlikeness.' Doors open at seven; address at half-past. The subject ought to be full of interest to our friends, and no one is better fitted to deal with it than Mr. Burrows.

WE regret to learn that Mr. Jesse Shepard has been visited by a severe domestic bereavement in the decease of his father. Doubtless this will necessitate the cancelling of his more immediate engagements.

MRS. PARNELL, the mother of the late Charles Stewart Parnell, states that before the death of her son in 1891 was communicated to her in the ordinary way, she was told of it by her son himself, who, at the time when he was lying dead in Ireland, appeared at her bedside in New York, and communicated the tidings to her, not by word of mouth, but by transference of thought.

PUBLIC SPIRITUALISM.—Dr. J. M. Peebles writes some weighty words in the San Diego 'Temple of Health.' Speaking of Spiritualism in the United States, he says: 'Certain Spiritualist societies are granting certificates and ordaining persons as Spiritualist preachers that positively are not educationally fit to teach ten year old children. They are—some of them—pretentious ignoramuses, and their spirit controls are no better. Their blunders upon the platform are pitiable; their logic abominable; their jerky jargon unbearable; and their haggling murdering of the English language is absolutely unpardonable. And yet, they've been ordained to preach of the scientific demonstrations and angel ministries of Spiritualism. Ordained—ordained! Language fails me. But says some one—'They are controlled by spirits.' Quite possible, and yet a fool out of the body is worthy of no more consideration than a fool in the body. One of the strongest proofs of Spiritualism is that it has survived the follies of Spiritists. Truth never dies.'—We wonder whether the doctor's censures apply in any degree to British societies as well as to American.