

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 774 — Vol. XV.

[Registered as]

SATURDAY, NOVEMBER 9, 1895.

[a Newspaper.]

PRICE TWOPENCE.

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### NOTES BY THE WAY.

Careful readers of 'LIGHT' will have noticed our set resolve to serve up to our pious critics a hot dish of *tu quoque* when they accuse us of 'superstition.' We are glad to see the same resolve in 'The Harbinger of Light.' At the close of a thoughtful article (translated from the Italian) on 'Levitation in history and hagiology,' it says :—

The opponents of Spiritualism, however, are as consistently illogical as they are perversely blind to the most convincing of facts. Professedly hostile to superstition, they are its abject slaves. Their minds are under the thrall of the silliest and most childish of superstitions—namely, that science has nothing more to reveal, and that whatsoever lies outside the boundary of their own extremely limited experience must be therefore discarded and discredited. As to the testimony which is borne to the truths of Spiritualism by the Scriptures, the history and the sacred and secular literature of all nations, it is—they hold—quite unworthy of credence, simply because it happens to clash with their narrow prejudices, their very crude opinions, and their inveterate and fondly-cherished stupidity.

Mark Twain can be very serious indeed ; and, for some time, he seems to have been serious about occult things. His latest story, in 'Harper's,' is very clear and convincing. We give the substance of it :—

Several years ago I made a campaign on the platform with Mr. George W. Cable. In Montreal we were honoured with a reception in a long drawing-room in the Windsor Hotel. Mr. Cable and I stood at one end of this room, and the guests entered it at the other end, came up the side in file, shook hands, and passed on. Presently I recognised a familiar face among the throng of strangers drifting in, and I said to myself, 'That is Mrs. R.' She had been a great friend of mine in Carson City, Nevada, in the early days. I had not seen her or heard of her for nearly twenty years ; I had not been thinking about her : there was nothing to suggest her to me, nothing to bring her to my mind ; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her instantly ; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them and they remained in my mind. I was impatient for her to come. In the midst of the hand-shakings, I snatched glimpses of her, and noted her progress with the slow-moving file across the end of the room ; then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere, and would come at last, but I was disappointed.

When I arrived in the lecture-hall that evening someone said : 'Come into the waiting-room ; there's a friend of yours there who wants to see you. You'll not be introduced—you are to do the recognising without help if you can.'

I said to myself, 'It is Mrs. R. ; I sha'n't have any trouble.'

There were perhaps ten ladies present, all seated. In the midst of them was Mrs. R., as I had expected. She was dressed exactly as she was when I had seen her in the afternoon, I went

forward and shook hands with her, and called her by name, and said :—

'I knew you the moment you appeared at the reception this afternoon.'

She looked surprised, and said : 'But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour.'

It was my turn to be surprised now. I said : 'I can't help it. I give you my word of honour that it is as I say. I saw you at the reception, and you were dressed precisely as you are now. When they told me a moment ago that I should find a friend in this room, your image rose before me, dress and all, just as I had seen you at the reception.'

These are the facts. She was not at the reception at all, nor anywhere near it ; but I saw her there, nevertheless, and most clearly and unmistakably. To that I could make oath. How is one to explain this ?

We, perhaps, ought to be ashamed to say that we very seldom see 'The Present Truth' ; but some friend has sent us a rather recent number, containing a severe article upon our 'thing.' The word is that of 'The Present Truth,' which informs us that 'the thing itself is as old as the demon worship of Nineveh and Babylon.' We are grateful for the information. We are sometimes told that Spiritualism is a modern fraud, and we are always glad to be told that it is some thousands of years old. We do not for a moment deny that the great fact of spirit-communion has been variously used ; and we admit that 'devil worship' is not a bad description of some forms of spirit-communion. But the same could be said of Religion. All the way from 'devil worship,' to the worship of the Father in spirit and in truth, we trace the working out of the primary fact of Religion. It is all a question of plane and stage. We are all on the march.

'The Present Truth' is much disturbed by Canon Wilberforce's championship of Spiritualism, and quotes, with a sort of comical despair, the following :—

Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine religion or to render obsolete the teaching of Christ ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be gained from no other source ; that its manifestations will supply deists and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists from scepticism to Christianity.

All it can say is, 'Satan himself is transformed into an angel of light,' following this up with the remark that 'the manifestations of spirit life in Spiritualism can be none other than those "spirits of devils, working miracles" which the prophet declared would come in the last days.' 'Can be none other' is a very large and sweeping conclusion, and reveals a deep animus against which it is hopeless to contend. In one matter we agree with 'The Present Truth.' It assures us that Spiritualism 'is quietly taking possession of the outworks of the popular religions of Christendom.'

'The Progressive Thinker' publishes a sensible letter from Alice C. Barry on the prosecution of mediums in Philadelphia. The writer is indignant with the frauds,



'who are a disgrace to themselves and the public,' but calls for some distinction between these and the honest mediums who are doing their best to teach, elevate, and console their fellow-creatures. Some of those who were arrested could show 'Papers of ordination granted by the First Association of Spiritualists of Philadelphia,' but, says this writer:—

It is evident that the ceremony of spiritual ordination is without value in the eyes of the law, and always will be while there remains upon the statute-books a law making the acceptance of remuneration for the practice of mediumship a crime; yet men are occupying theological pulpits in every city of our land, whose acrobatic eloquence (minus logic or reason) is delicately interspersed with many prophecies concerning this life, and the future abode and state of those who fail to believe, for which these men receive thousands of dollars yearly.

It is difficult to believe that these prosecutions take place in America, and in Philadelphia, too!

The following, from the 'St. James' Budget,' is worth recording. It is Mons. Massenet's description of a new work lately performed at Leeds. He entitles it 'Visions,' and calls it 'a symphonic poem':—

There is something more or less experimental in the work, and I want its first hearers to have no preconceived ideas about it at all. I will tell you the story of its genesis. I was travelling across the Simplon not very long ago, and, having reached that little hotel right in the middle of the pass, thought I would spend a few days in quiet there. Well, I settled down for a little rest, but the very first morning, as I was sitting quite alone in that wonderful mountain stillness, I heard a voice! Was it real? I cannot tell. What did it sing? I cannot tell. But always this strange, spiritual voice sang in my ears, and a dream took possession of me, born of the voice and the mountain solitude. That dream, that vision I have recorded in the symphonic poem they are going to give at Leeds. . . . No details at present, except that I use the ordinary orchestra and the human voice. The singer will not be visible. I will not even allow the part, or the singer's name, to be put in the programme, and I have not supplied the usual analysis of the work. I wish very much that I could go to hear it, for I am very curious to know what impression it will create. I want the audience to say, not 'There is the voice—there is this or that combination of instruments,' but 'Is that a voice? What are those instruments?' I want to recreate the impression—the illusion, if you will—of which the piece is a record.

'Saladin,' in 'The Agnostic Journal,' vigorously attacks the growing folly of splendid tombs, especially in America. The cases cited, if passably reliable, deserve the ghastly satire of this writer, and we hope it will find its way to some of the vulgar millionaires, who, it appears, have built their 'stately mansions' and still delay tenancy. 'Saladin' says:—

Now, it seems to me that a rich man does not make the best of his opportunities for good when he spends thousands, or tens of thousands, of pounds in raising a sepulchre, in which, by and bye, his corpse is to crumble, bone by bone. The revelation of life is serious enough, urgent enough, that on it we should spend our means. Why so spend on the mystery of death? Why should any man have a mansion to rot in, while his brother man he leaves behind him has not a hovel to live in? Why should the living child not have the bare essentials for growth while the dead dotard has a mausoleum for decay? Does not a green turf, with a rose on it, or even a dock and a nettle, harmonise better than carved marble and lettered brass with the stern simplicity of death?

BRISTOL.—A few friends in Bristol are just starting a circle in Clifton for investigation and development, and are desirous of two more ladies to join them. Address 'F. P. B., Post-office, Bristol. To be called for.'

EVERYTHING that increases true knowledge, everything that multiplies the power for good, everything that promotes true usefulness, brings nearer the ideal of a divine manhood. A healthy body, a contented mind, a sympathising heart, a disciplined will, a cultured conscience, and a regally enthroned reason—these are the aims alike of science, philosophy, and the higher Spiritualism.—San Diego 'Temple of Health.'

## ALLEGED FRAUDULENT SPIRITUAL MANIFESTATIONS.

In the London 'Daily Chronicle,' of October 28th, appeared a prominent article appealing to the reader's special attention, under the attractive heading of 'A Modern Miracle Worker, Her Methods Explained,' &c., &c. In this article it is claimed that at certain *séances* held in last August at Cambridge, in the presence of Professors Sidgwick and Oliver Lodge, Mr. F. W. Myers, and other members of the Psychical Research Society, Eusapia Paladino, a Neapolitan spirit medium, already widely celebrated for her wonderful powers as an instrument for spiritual manifestations, was deemed by the above-named eminent personages to have been guilty of fraudulent practices. On the strength of the opinion thus given the 'Chronicle' report says:—

She has been found out. Her miracles are exploded. At least the Cambridge group of investigators declare that the *séances* which took place there represent nothing less or more than fraud. They satisfied themselves that Eusapia's doings in their presence were merely tricks, and they mastered the general lines on which she proceeded. They do not—at least not unanimously—brand her whole career in the occult as fraud, for that would be going outside the sphere of what they have themselves ascertained. To do that it would be necessary to deal with evidence extending many years back, and involving opinions on Eusapia by such men as Lombroso and Schiaparelli. Simply they say—'What we have seen at Cambridge has been fraud, but there is not complete agreement as to the inferences to be drawn from it.'

Now, I do not write at present with any intention of defending the medium in question against the still very obscure and doubtful charges of fraud alleged, though *by no means proved*, by the high dignitaries of the Cambridge circle. Nor do I attempt to measure them against the high and what have been called 'indisputable' proofs of Eusapia Paladino's 'truthfulness and wonderful mediumship,' repeatedly published during the past few years by numerous Continental investigators, fully as shrewd, acute, and discriminating as the Cambridge Professors, and of no less high authority.

My object in noticing the Psychical Research Society's charges at all, is to call the attention of the Spiritualists themselves to another evidence of the folly they commit when they lay themselves open to any statements or counter-statements that may be brought against their mediums, by their determined practices of holding dark circles. If spiritual manifestations had never been given except in the darkness, or, at most, in some such obscure light as to render close observation impossible, I, for one, should never have been a Spiritualist, and I am confident I may make the same allegation for many, many thousands of investigators, no less earnest than myself.

To all my frequent appeals, both to investigators and to mediums, to give up the too popular practice of holding dark circles—that is, *when they are formed only for the purposes of investigation*—I have been answered 'that powerful spiritual manifestations can only be made either in darkness or very subdued light.' This, I declare emphatically, is not true.

For the first few years of the great Spiritual movement, I insist that not a single dark circle was ever held in America, the birthplace of Spiritualism. Arriving in America, and literally seized upon, and converted by powers from which there could be no appeal, within ten years after the initial opening of the great movement, I visited circles in hovels and palaces; in splendid *salons* and the humblest 'upper rooms'; amongst the ruins of the lost races, and in scenes where the manifestations exceeded in stupendous power anything ever witnessed in this country, save through American mediums. In all these ceaseless and world-wide travels I never sat, or needed to sit, in a dark circle. In Sanson-street Hall, Philadelphia, whilst I



was lecturing at twelve o'clock at noon, in the presence of a thousand people, Henry Gordon, the most famous Spiritual medium of his time, was lifted up by spirit power, and carried above the heads of the audience for some twelve rows of seats, and then let gently down again. J. B. Conklin, and Ada Foye, amongst the most inimitable rapping and physical test mediums of the century, gave their tests for years, as detailed in my own historical volumes, always—night and day—in *broad light*. My most constant and fraternal friend, D. D. Home, never, to my knowledge, sat in darkness, and yet he was frequently lifted by spirits to the ceiling, and I often saw him at the Howitts' and the Halls', sitting quietly under the gas-lights whilst the piano, organ, and other instruments were played by invisible hands any airs asked for. I *know*, therefore, for I have proved it hundreds of times, that to inquirers, his manifestations were always given in the light, and under such conditions as all present could investigate clearly and conclusively.

Katey Fox—poor Katey!—with so many temptations to impose, had she dared to yield to them, was paid by Horace H. Day, a wealthy merchant of New York, twelve-hundred dollars a year to sit free for all comers, and this she did for nearly three years, and every morning from ten till one she sat, giving off thundering raps, whilst the poor, tired girl sat, half asleep, repeating the alphabet, spelling out names, and giving thousands of test communications to a ceaseless influx of strangers, and all this in the light, and whilst the medium was in full view of every inquirer present.

One of my earliest and most esteemed of American friends was the eldest of the Fox sisters, Mrs. Leah Fox Underhill. This lady was, as all thorough investigators of the early Spiritualistic movement will acknowledge, one of the most powerful physical mediums of the age, as well as an almost unparalleled test medium. I was a frequent guest at dear Leah Underhill's house, and often late at night, *after* all the other visitors had retired, we, of the family, would sit round the old Rochester dining-table, as friends might, and often do, in dark circles. But this custom was never practised except in family gatherings, and when no inquirers or strangers were present.

For some years, when I happened to be in New York City, Mrs. Underhill and I gave winter evening weekly receptions, at which there were often present in the spacious and handsome parlours, such visitors as William Lloyd Garrison, Robert Dale Owen, Fennimore Cooper, Washington Irving, Horace Greeley, the noble poet Longfellow, and many other no less distinguished, and by no means *credulous*, devotees of the Spiritual faith, and yet, in brilliantly lighted rooms and in the presence of some fifty or sixty guests, loud rappings, and constant slidings and floatings in the air of heavy bodies—including even the motions of a large grand piano, with stalwart forms sitting on it—testified to the fact that the spirits joined in our delightful gatherings, and that darkness was not an inevitably necessary element for the production of physical manifestations.

The next and most special demand which I would urge all *capable* investigators to make in connection with the spiritual manifestations—whether the power is displayed through physical force, trance-speaking, writing, or any other mode—is for *direct-test intelligence*. In the course of over thirty years I have myself travelled thousands of miles, made twenty-six ocean voyages, and visited lands in many countries in promulgation of what I *know* to be spirit communion and revelation—and all under the guidance and direction *only* of spirit voices. Sometimes these dear guides advised me that I should meet with the bitterest opposition; that 'howling mobs would surround and follow me,' and that I should even see, from the platforms on which I was to speak, the light of the torches

waiting with pitch and tar barrels to lynch me. Still these beloved inspirers bade me go on, assuring me that, *though enemies should bring a park of artillery against me, they could not harm a hair of my head*. All these promises have been fully redeemed—all this, and far more.

In a word, although I wait for an opportunity to publish my own written, autobiographical, and *wonderful* evidence of spirit power and protection over spirit mediums, or, failing the means to do so, to leave the record to posterity as my funeral sermon, I still insist that our ascended spirit loves see prophetically far more of the inevitable panorama of destiny than our blind eyes can descry, and can and do guide us through life's mighty and fitful race of being on earth, if we only take the right and rational methods to be *assured* that we can approach them. I know that the false, the evil, and the abandoned souls of humanity pass out of the earth-form, and, as 'earth-bound souls,' may and do strive to repeat their poor, unreformed, earthly proclivities as 'communicating spirits.' But let reason, sense, judgment, and true religious impulse to good, and abhorrence of bad, prevail in our minds, and such spirits can do no harm.

As to the silly stuff, now put forth under the newly-invented titles of 'telepathy,' 'subliminal consciousness,' &c., &c., I have neither time nor interest for searching out meanings of words which are evidently only intended to signify, 'Read our books, despise all other claims of enlightenment than we, the priesthood and the schools, can give, and you are all right—whether you go to heaven through the merits of the one good Being who died to atone for the failings and sins of all who worship Him, or sleep in the ground until the changing processes of earth convert your old body into clay, and possibly into bricks and mortar.'

But to all the autocratic priesthood—whether of antique barbarian religions, or of modern scientific know-all schools—we say: Can we deny the plain facts of a spirit communion that we have seen, heard, felt, tried, and proved with our senses, and the truth, love, and prophetic far-seeing powers we have tested, thousands of times, in many past years over and over again? Not at your bidding, Messrs. Priests and Schoolmen, so long as *light, truth, reason, and evidence* assure us that we are communing with a higher and better world than earth, and that those whom we have known and trusted in this world are in spirit life, like the everlasting angel of old, who declared, 'I am he who liveth and was dead, and behold, I am alive for ever more.'

EMMA HARDINGE BRITTEN.

The Lindens, Humphrey-street, Manchester.

#### QUESTIONS FOR MISS X.

Will Miss X. kindly give fuller information upon a few points connected with her visit to the farm-house in the Highlands of Scotland, described in her address, as reported on page 529 of the current number of 'LIGHT'?

1. Was it full daylight when she and her friend approached the house?

2. Does the dog belong to herself or to her friend? and, of what breed is it?

3. How was the dog induced to come back, if he did return?

4. If he stayed with them in the house, did he show signs of fear at the times when the noises were heard in the night by herself and friend?

We often meet with instances of dogs and cats showing *terror*, as if threatened by some being which cannot be discerned by human ordinary sense of vision; but I am unable to recall a case in which a dog or a cat has appeared to be *pleased* with attentions proceeding from an invisible being no longer connected with a physical body.

If a line *has* to be drawn, perhaps a dog or a cat may assist in the settlement of the question.

Budleigh Salterton, South Devon J. HAWKINS SIMPSON.



## EUSAPIA PALADINO.

We have received from an esteemed correspondent the following very sensible and pertinent remarks on the case of Eusapia Paladino :—

Few things are more unpleasant than ridicule. Few are harder to bear than misconception. Few are more inspiring than a vision of the beautiful and the true. As Spiritualists, we are well acquainted with the effect of all three, and we stand our ground in unshaken fidelity to our highest and holiest convictions, saying, 'Thanks be unto God for His unspeakable gift.' We remain, therefore, absolutely untouched by the recent attempts to discourage a belief in super-normal occurrences, and we regret that some whom we had thought competent to investigate the working and operations of laws only recently recognised, and, as yet, not at all understood, should have displayed their unfitness for the task in so conspicuous a manner.

It appears to us that very few schoolboys would have been imposed upon so easily as were the scientists of the Cambridge sittings. Consider for a moment what their confession amounts to. A party of gentlemen, in the prime of life, possessed of not less than the average amount of common-sense, and educated considerably above the average height, with all their senses quickened by the apprehension of fraud, actually fail to successfully hold and guard the hands and feet of one small woman! And this, although one of the party was permitted to go under the table for the purpose! It is almost incredible, and what we should have hesitated to believe; but they say it themselves, which leaves us no alternative.

It may be an excellent plan to set a thief to catch a thief, but we had supposed the object of the Cambridge sittings was to endeavour to elicit genuine phenomena rather than to seek for evidences of fraud. No séances are required for that purpose. Every man, woman, and child knows that public mediums are frequently guilty of fraudulent behaviour, as well as that a good deal of genuine phenomena is frequently attributed to fraud, by the ignorant and suspicious. What apparently, is *not* known, however, is that in hundreds and thousands of private families in London and elsewhere, at this very moment, spirit communion and manifestations are taking place in the sanctity of the home circle, without the aid of professional mediums, dummy hands, or phosphorescent paint. And this, moreover, among the highly intelligent, refined, and well educated. But we do not admit mere conjurers to our sittings, or those whose antagonism is only matched by their ignorance. Neither have we any desire to convert such people. We are as the 'man in possession,' and can very well afford to wait, knowing that truth is bound to prevail in the end. We are, perhaps, more in danger of being puffed up than cast down, and will do well to recall the words of St. Paul: 'And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.'

And now, is there any useful lesson we can learn from these recent and disagreeable events? Perhaps one or two. First of all, is it desirable to court the appreciation of the men of science? Possibly not, for the simple reason that they are not their own masters. There is always a certain risk in consulting a specialist. He is so unable to look into your case with an unbiassed mind. We hold that the average intelligent Spiritualist is a more competent observer of our phenomena than the ordinary man of science. Bias in this case has been disowned, but it is pretty generally understood that Mr. Maskelyne has long cherished the hope of dealing a death-blow to the cause which has brought peace to the tempest-tossed, faith to the faithless, and wisdom even to men of understanding. In the next place, are we likely to learn anything useful from attending the meetings of the Society for Psychical Research? Many Spiritualists will feel inclined to sever their connection with that society; but it must be remembered that, side by side with the pronouncement of fraud on the part of Eusapia Paladino, comes Dr. Hodgson's straightforward and manly declaration that his long experience with Mrs. Piper in America has led him to the belief that some, at least, of the phenomena occurring through her are due to the agency of the spirits of the departed. So long as we have occasionally such fearless expressions of belief in our hypothesis, as has been given quite recently by men like Dr. Oliver Lodge and Dr. Hodgson, and previously by Mr. Crookes, Dr. Russel

Wallace, and Professor Barrett, we are not called upon to part company with a society which, on the whole, has done our cause infinitely more good than harm. If, however, we are to add to our knowledge of the great unseen universe which lies beyond us, and to enter into yet closer communion with the pure who have passed behind the veil, we shall do so, not by the aid of conjurers and detectives, but by the projection of love, and sympathy, and aspiration after that which is above and beyond us, bearing in mind always that 'the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'

'BIDSTON.'

## CABINET SEANCES.

Until Spiritualists cease to play into the hands of Spiritualistic tramps, cheats, and tricksters, they deserve no better treatment than they are getting at the hands of Mr. Maskelyne and the 'Daily Chronicle.'

The dark séance business and cabinet trickery have no rightful place in Spiritualism. I remember perfectly well when they first came in. Prior to the visit of the Fox family to New York City (and, to the best of my recollection, for a considerable time prior) two jugglers were regular performers at Barnum's Museum, then at the corner of Broadway and Park-row.

The Fox family came to New York City from Rochester, in or about the year 1854, as nearly as I can now remember. They were quartered in a public hotel, one of the best in the city; the Howard House, at the corner of Broadway and Maidenlane. Had they even been disposed to trickery, there was no chance here. But they were honest, and knew as little as anyone as to what caused the 'raps.' To their absolute freedom from all guile at that time, I can bear ample testimony. They never refused to give any test required; and always with simple modesty and graceful willingness. Everything, too, was in the open; broad day and sunlight.

Naturally I was deeply interested in the new Spiritual manifestations and became a frequent visitor at their rooms; often when the family only were present. It was at such a time one day, when the thought suddenly occurred to me of asking them to give me a test down in the public parlour (their rooms were above). Neither offended nor disconcerted, the two girls went willingly with me, and standing upon the heavy thick carpet that covered the great room, I said to them as I laid the flat of my hand upon the carpet 'Now make the raps come against my hand.' The words were scarcely out of my mouth when the palm of my hand was struck with dull thud-like sort of raps that seemed to come through the carpet from underneath it.

In the same way, on another occasion, when present in their séance room, where some twenty persons were seated around a long extension table, from end to end of which the raps were running back and forth—and in broad daylight, mind you—I, standing away from the table and at a distance from Mrs. Brown (the eldest of the girls) full fifteen feet or more, I suddenly exclaimed, as the thought struck me, 'Could you make the raps come on this door?' pointing to the door of a large cupboard near me, the door of which was standing ajar. The raps were not only instantaneous, but they came with such violence that the door, as large as an ordinary room door, quivered and shook under my hand laid upon it, as though pounded by the fist of a giant.

Those were honest, open-day Spiritual manifestations, when as yet the gross materialistic brain had not hatched out that convenient fad for jugglers, 'materialisation.'

I can never forget my astonishment when the two jugglers put in their first appearance as 'mediums' among the elect, bringing with them, however, the same old paraphernalia they had so long employed as jugglers at Barnum's Museum. From that day to the present, Spiritualism has been blighted and cursed by dark séances, cabinets, and the convenient 'materialisation' fad, to an extent that makes one wonder how it has been able to survive at all. A demand for darkness and the tools of jugglers is to my mind *prima facie* evidence of fraud and deception; and I can find no words to express my amazement that any man of science would consent to investigate under such conditions. Had I not been born a 'sensitive' with Spiritualistic phenomena running through my life; with daylight, waking, and open-eyed vision of spirit substances and spirit forms; and with frequent and long clearly heard warnings, and other communications, I should years ago have turned away from it all in despair and disgust.

1, Hamilton-road, Ealing

THADDEUS HYATT.



## THE THEOSOPHICAL MONTHLIES.

In 'The Theosophist' for October, Colonel Olcott continues his early history of the Theosophical Society, and it is curious to find that an accusation of attempted poisoning, such as was recently brought by one leader of the movement against another, is no new thing among Universal Brothers. In 'Old Diary Leaves,' we read :—

On reaching head-quarters (from Ceylon) we found as pretty a moral storm-centre in action as any household could wish for its dearest neighbours. Miss Bates and Madame Coulomb were at daggers drawn, and all sorts of charges and counter-charges were poured into our unwilling ears by these two irate women. Miss Bates charged Madame Coulomb with having attempted to poison her, and the latter paid her back in kind. I should have liked to sweep them both out with a broom, and it would have been an excellent thing if we had, as things turned out.

As a foil for the President's merciless exposure of the sins of Theosophists, 'Old Diary Leaves' is followed by an article on 'Mahatmas and Saints,' the argument in which is that the one is an Eastern variety of the other; and, to make the contrast between practice and theory complete, this is succeeded by an article on 'Brotherhood,' which leaves nothing to be desired. Alas, Theosophists are turning out to be only human after all, as we always suspected! Perhaps they are even a little more human than other people!

Those who take an interest in Indian religion and metaphysics will find several articles in the October 'Theosophist' of much interest, such, for instance, as 'Selections from the Jain Adhyatma Sataks,' 'The Ethical Significance of Ramayana,' and 'Jnyana and Bhakti Misunderstood,' all written by men competent to handle their subjects, but with which it would be impossible to deal in the columns of 'LIGHT.' In the last named article we are told that 'The Theosophical doctrines as given out by the Masters through H. P. Blavatsky are the old teachings of the ancient Rishis.'

Turning to 'Lucifer' for October, we find a continuation of the two valuable articles, 'Orpheus,' by G. R. S. Mead, and 'Early Christianity and its Teachings,' by A. M. Glass. Mrs. Besant concludes her interesting series of articles on Karma, of which doctrine we may say 'Se non è vero è ben trovato.' Mrs. Besant also concludes 'The Doctrine of the Heart,' which consists of quotations from letters of Indian correspondents. To some people these lucubrations might seem too high-flown and a trifle windy and oily, and to students of Mabel Collins's writings they might appear to be unconscious burlesques of that lady's peculiar literary style and mode of thought. They contain, however, typical specimens of the kind of composition which (rightly or wrongly) is dear to the Theosophical heart, and a quotation from them will, perhaps, do more to explain the true inwardness of Theosophy to our readers than whole pages of comment and criticism on Theosophical doctrines :—

You will now see that whole-hearted devotion is a potent factor in promoting the growth of the soul, although it be not seen and realised for the moment; and you will not blame me for having told you to leave aside all thought about phenomena and spiritual knowledge, psychic power, and abnormal experiences. For, in the serene sunlight of peace every flower of the soul smiles and grows rich in its peculiar radiant dye. And then, some day, the disciple looks with amazement at the beauty and delicious fragrance of every flower, rejoices, and in the rejoicing knows that the beauty and radiance emanate from the Lord he has served. The process of growth is not the hackneyed, detestable article known to dabblers in pseudo-occultism. It is a thing mysterious; so sweet, so subtle, that none may speak of it, but may only know by service.

Here is another specimen :—

You have tasted some drops of the ambrosial waters of Peace, and in the tasting have found strength. Know now and for ever that in the calm of the soul lies real knowledge, and from the divine tranquillity of the heart comes power. Experience of celestial peace and joy is, therefore, the only true spiritual life, and growth in peace alone means growth of the soul. The witnessing of abnormal phenomena by the physical senses can but arouse curiosity and not promote growth. Devotion and peace form the atmosphere in which the soul doth live, and the more you have of those, the more life your soul will possess. Rely always, therefore, on the experiences of your Higher Self as a test of your own progress, as also of the reality of the spiritual world, and do not attach any importance to physical phenomena which never do, never can, form the source of strength and comfort.

Nevertheless, a very little bit of 'psychic power' goes a very long way in the Theosophical Society. The whole of H. P. Blavatsky's phenomena put together would easily go into one good séance, and yet what a fuss was made about them! We learn that Mr. Leadbeater's fantastic little book, 'The Astral Plane,' has been eagerly devoured by the faithful, grotesque as that work undoubtedly must appear to those who, instead of coddling their souls, have studied the literature of Spiritualism. Even this very number of 'Lucifer' affords evidence of the interest which Theosophists take in phenomena when they are not in the ecstatic condition. From her 'Watch-Tower' Mrs. Besant cries :—

When the President was last in Paris he was shown by Dr. Baraduc the results of a most interesting series of experiments on the photographing of 'vital force.' The doctor has been for more than two years engaged in attempts to photograph what he calls the vital human fluid, the cosmic vital force, and other super-physical manifestations of energy. The human fluid possesses the quality of passing through glass, and it can thus be separated from electricity, of which glass is a non-conductor. This human fluid impresses itself on a photographic film as dappled-clouds, showing vibrating points like stars surrounded by a zone; the cosmic vital force shows a cellular tissue, like frog-spawn.

Here is a chance for Mr. Maskelyne to further advertise himself, by going to Paris and finding out whether Dr. Baraduc has not something up his sleeve, with which he makes these marks on the plate!

Mrs. Besant, from her Watch-Tower, goes on to notice other matters of 'Borderland Science,' as she names it, such as 'C. C. M.'s' descriptions in 'LIGHT' of Luciferian worship, just as if she did not know that phenomena are such soul-destroying things!

It is strange how everything is cyclic! Any curious student of 'Hypnotism' may find most of the recent 'discoveries' of the hypnotisers forestalled by the old mesmerisers. In 1843, our now venerable friend, Joseph Rodes Buchanan, wrote to Dr. Elliotson :—

The *nerveura* radiates and passes through the atmosphere, but with less facility than through good conductors, as flesh and metal. There are very few non-conductors of the *nerveura*. Hair, bone, feathers, beeswax, and a few other substances have the best claims to that title. Glass is a pretty good conductor. All forms of cerebral action, whether thought or feeling, admit of radiation and conduction from the brain. I have no doubt that impressible constitutions may be found capable of catching and describing these radiations.

One other article in 'Lucifer' must detain us for a moment. It is called 'Jagannath,' and in it Mr. Leadbetter gives us the legend of the famous image, in the solemn processions of which so many fanatics were said to commit suicide by throwing themselves under the wheels of the ponderous car. It seems that Jagannath (or Juggernaut) is one of the aboriginal gods, but was adopted into the Hindu pantheon by a kind of compromise, to the effect that if he would give up his frightfully bloody diet of human beings he should not be abolished, but get a victim or two occasionally, and continue to be worshipped. Every seven years, we are told, three new figures of the god are carved and consecrated, and then placed in the temple instead of the old ones; and it is the carpenter who carves these images and the priest who consecrates them that are the septennial sacrifices. They are killed in secret by the god, in some awful and mysterious manner, which the writer does not divulge—thus very inconsiderately leaving his readers with their hair standing painfully on end!

NOT KILLED BY EXPOSURES!—I persevered, despite all the suspicious, and more than suspicious, circumstances I observed, because I also witnessed things of such a character as left the evidence that they were 'genuine' only formally incomplete upon barely possible suppositions. I got it complete at last by an accident which could not have been foreseen, the phenomenon itself being such as no preparation would explain, as witnessed. And within a few days, I think, the power being unusually strong in a large circle, another absolutely conclusive fact was afforded. This experience is only worth mentioning now because it is typical of that of hundreds or thousands of other investigators, explaining the fact, so puzzling to the general public, that so-called 'Spiritualism' has not been killed by exposures. There is, indeed, nothing for which those who have studied the subject with some degree of inwardness have a greater contempt than 'exposures.'—MR. C. C. MASSEY, in the 'Westminster Gazette.'



OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI.  
LONDON, W.C.  
SATURDAY, NOVEMBER 9th, 1895.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

### O SCIENCE, HEAR US!

That Eusapia exposure does not really clear as the days go by. The 'Daily Chronicle's' slightly rowdy, but very readable, article was followed by an exceedingly long document, written by or for Mr. Maskelyne, in which, with many flourishes, he posed as the great explainer of the subtle Eusapia's secret; and this, again, was followed by a letter from Mr. Maskelyne, in which, with an amusing mixture of praise and pity, he dismisses the men of science who could be so easily taken in, while it needed the matchless Maskelyne to draw near and make all plain.

He showed a merrily-screaming world how it was all done; and what he did not see he quite as easily imagined. In fact, he might just as well have written his romance at the Egyptian Hall without troubling to go to Cambridge. He had his theories all ready. You work your liberated foot or your released hand, or, if feet and hands are all truly held, you throw your head back and throw tables about with your teeth. It is true I did not see it, says the great illusionist, but of course that is how it is done!

Now for the exposure of Mr. Maskelyne. Writing at Liverpool, Dr. Oliver Lodge, goaded by taunts as to the uselessness of scientists and the superiority of the great conjurer, has been telling tales out of school; and the result is that the conjurer's gas-bag collapses like a blown-up paper bag. This is what Dr. Oliver Lodge says:—Mr. Maskelyne had nothing to do with the exposure of Eusapia. He attended only the first séance, and seemed favourably impressed, but proposed some tests. The week following, his tests were not ready. The week after that, he was engaged. By that time, the despised men of science had found out the fraud, and Mr. Maskelyne was written to, to say that there was nothing now to test; but he could come and see for himself, if he liked. He did not like. Hence Dr. Oliver Lodge's formidable statement: 'In reality, the detection was performed by others at other sittings, by observations to which Mr. Maskelyne's visit happened to contribute nothing.' This is a deadly shot for our old conjuring friend, and both he and his trumpet are just as discredited as poor Eusapia—with perhaps less chance of re-establishment.

At the same time, we must admit that the great god Science, upon whom so many have so long been calling, is itself a good deal damaged, if Dr. Hodgson and Professor Sidgwick are right in their conclusion that Eusapia's fraud is retrospective, and that 'the island' performances must

be counted out. Here, for years, we have been challenged to submit the phenomena to 'Science.' Here and there a few cried out, 'O Maskelyne, hear us!' but the main body called on Science. Well, it got Science. Science went to its lonely island. It had everything its own way in its own cave. It organised its holders, its watchers, and its recorders, and it went at it day after day with as much gravity and thoroughness as though it were trying to find the North Pole. What was the result? Strong conviction of the reality of the whole thing, on the part of two such trained observers as Dr. Oliver Lodge and Mr. Myers, and qualified endorsement by even Professor Sidgwick. We cannot hope to ever get Science better represented. And yet, so we are told by most, these able men were all cheated by this one lonely and closely-guarded woman. What will the effect of this be? Instead of solutions, we have simply got confusions. The strong suggestion now is:—If you have excessively stringent tests, you will detect nothing; but if you let tests hang loosely you will find out the fraud. That is a grotesque conclusion to come to, but it is the legitimate one, from the premisses. And what does that suggest? It certainly suggests that 'O Science, hear us!' is a vain cry. We do not say that is our last word, or that this will be the final conclusion. All we say is that we are landed just now in the ridiculous inference here stated. We have always been told that the loose tests of the Spiritualists favoured cheating, with impunity, and that therefore we ought to call in Science with its tests; and now, having done so, all the world is laughing at the wise men. We do not think it ought to laugh: we only record the fact. It is the old story in a new field. The great man from the city came with his three guinea rod, his tackle, his book of flies, and his wading boots, and did not get a bite, while the young rustic, with his pole and his pin, did the trick and hooked his supper. We have often wished that these great men of Science could chance to be in the way when, in the little back parlour or homely kitchen of some poor despised Spiritualist, things are done which have forced from us the old saying—'Thou hast hidden these things from the wise and prudent and hast revealed them unto babes.'

And yet we are strongly in favour of Science grappling with this subject—not because we think Science is the umpire, nor because the ways of Science are the ways of the Spirit, nor because we need the endorsement of Science; but simply because Science has enormous influence. At the present moment Science has done Spiritualism harm, not because it has found out all about Eusapia (*for it has not*), but because its doings are enormously overrated, and because we have to pay dearly for its escapades, and to carry the cross for failures that are really its own.

### THE MYSTERIES OF MEDIUMSHIP.

In consequence of the great pressure on our space we are reluctantly compelled to hold over, till next week, the continuation of our Special Representative's Interview with Mr. Spriggs.

### 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 next, 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.

JOHN PAGE HOPPS to-morrow evening (November 10th), at the Queen's Hall, Langham-place (No. 2 entrance), at seven. Subject: 'Children and Angels.'



## WHERE SHALL WE DRAW THE LINE?

## FROM TIEN'S POINT OF VIEW.

On Thursday evening, October 31st, in the French Drawing Room, St. James's Hall, MR. J. J. MORSE delivered a trance address on the above subject to the members and friends of the London Spiritualist Alliance. The occasion drew together a large audience, in spite of the inclement weather which prevailed, and the meeting had an additional interest, by reason of the impending departure from England of Mr. Morse, who leaves for San Francisco on the 9th inst.

MR. E. DAWSON ROGERS (the President of the Alliance), who was in the chair, briefly commended the lecturer to the attention of the audience, explaining that the subject chosen for the lecture had been suggested by the recent address of Miss X., reported in last week's 'LIGHT.'

MR. J. J. MORSE, speaking in trance, said that in responding to the request preferred by the President of the Alliance, that he should consider on this occasion the question of 'Where to draw the line,' he approached the subject with a full consciousness of its importance, and a very deep sense of responsibility. The difficulty of satisfactorily treating a subject involving such multifarious issues, and of such comprehensive application as Spiritualism, was, he admitted, very great; but a proper understanding of the subject, its parts and their mutual relationships, was essential to the progress of spiritual science, and to a knowledge of the things pertaining to man as an embodied, as well as a disembodied, spirit. The problem that evening was to draw a line differentiating the phenomena associated with Spiritualism into two separate classes, placing on the one side those belonging to the human spirit during its mortal existence, and on the other those produced by the human spirit after its departure from material conditions. Alluding to the attitude of a student of psychical facts and phenomena, who took up the study of the subject from some personal standpoint, the speaker referred to the tendency of such a person to specialise his investigations, to endeavour to find the solution which he deemed most correct, reasoning altogether in the particular department he chose to examine, and ignoring all matters outside the range of that branch of the subject he was engaged in exploring. Such an investigator was primarily concerned in finding a material solution for the phenomena presented to his observation. The physical phenomena that Spiritualists were familiar with exhibited a series of remarkable facts in the realm of Nature that required to be accounted for, and the hypotheses of various kinds of unknown natural forces, which had been christened with fantastic names, might sufficiently explain a few of these things; but to accept a hypothesis that explained the minor departments of the subject as explanations of the whole was not the most commendable form of reasoning. The whole question really rested upon two issues—the reality of certain alleged phenomena, and the reality of certain possibilities called mediumship. The phenomena themselves might be broadly ranged under three heads: (1) Physical Phenomena, *i.e.*, those occurrences which took place in the presence of a given person; (2) Phenomena which took place *through* a person, that is to say, phenomena which were due to outside agency operating upon the person; (3) Phenomena which might be considered as taking place *in* a person, arising from the latent powers and possibilities of the person's own nature. The differentiation to be made was to discover how far in each of these three departments the results were due to purely natural causes, and how far they were produced by extra-natural causes, *i.e.*, forces beyond the ordinary laws of nature and the normal functions of the human being. So long as there was no definite indication of intelligence in the production of any part of physical phenomena, it might be reasonably concluded that some unknown force, either in nature or man, was the producer of the result witnessed; but when the question of intelligent direction intruded upon the problem, then the origin of that intelligent direction had necessarily to be sought for. This was equally the case in regard to phenomena which took place in the personality of the individual: and, further, the quality and character of the intelligence involved became an important issue in the problem. In regard to the purely physical phenomena, it might be granted that there were unknown forces in nature (no one could pretend to have completely explored the Universe), but Spiritualists had over and over again observed that the most astounding, as well as the most trivial, phenomena

had an intelligent direction controlling them. A hazy idea prevailed in some minds that such facts could be explained by the theory that some unknown powers of the human mind became in some way involved with equally unknown natural forces. The practical investigator wanted something more definite than fantastic suppositions of this kind. He saw there was an intelligent direction, and the question arose, how to draw the line between the activity of latent human possibilities and the activity of possibilities belonging to spiritual beings.

Clearly, if the intelligent direction proceeded upon lines entirely foreign to the consciousness, the memory, desires, and will of those witnessing the experiment, and in opposition to those witnessing the experiment, they were bound in reason to suppose there must be a cause external to the parties concerned. The only power that could act intelligently, and act intelligently in opposition to intelligence, was Mind. If there was intelligent direction, there was Mind behind it somewhere. If that Mind was opposed to the collective mentality of the investigators, then that Mind must be outside of the assembled sitters. The line would be clearly drawn by insisting that the evidence of intelligent direction must be clearly and distinctly apart from the wish, will, and desires of those conducting the experiment. But they had not yet got to the point that it was the intelligence of what, for convenience sake, were described as 'spirits.' To define the nature of those beings on the other side, was the point at issue. Here, the lecturer alluded to the inadequacy of the theory that the latent consciousness or subjective mentality of the sitters could be the intelligent force at work, since it postulated the division of the experimenters into separate personalities whose two mentalities were contending against each other, in an arena common to them both. To carry the argument a step further—suppose, not only results in direct opposition to the desires of the sitters were obtained, but communications entirely beyond the intelligence or experience of those conducting the experiments. The only thing that could definitely express an idea, make a special statement, as well as operate intelligently, was Mind, in either case; and, properly regarded, it would be seen that the manifestations indicated not only the existence of mentality, but its necessary concomitants, individuality and personality, as well—consciousness, in a word, with all that consciousness implied.

Having enlarged upon this position, the lecturer observed that one method of 'drawing the line' would be by ceasing to make the physical phenomena—phenomena produced by spirits—a drawing-room pastime, a means of gratifying hungry and thirsty wonder-seekers, and by rigidly confining them to their proper use—the scientific demonstration of the operation of an outside intelligence for the one purpose of proving the individual existence of the intelligences producing them. These physical phenomena would vindicate themselves on the spiritual side of the line whenever they demonstrated indubitable evidence of the identity of the conscious personality of some departed human being. On one side of the line there might be facts susceptible of explanation by the occult or unknown laws of nature. On the other side of the line there remained the substantial facts which Spiritual investigators had brought before the world.

The lecturer next dealt with the phenomena taking place through the person of the medium, and entered upon a consideration of the nature of mediumship, tracing the relationships subsisting between the material and spiritual natures pertaining to man, and the links which unite them, and whereby the spirit, on the spirit side, is enabled to come into communication with the man on the material side. The spiritual nature of man related him to the spiritual universe, thus establishing the required nexus between himself and the dwellers in the spiritual realm. It was conceivable that, occasionally, under certain circumstances or conditions, this spiritual part might make itself manifest through the man's material nature, rendering unnecessary the hypothesis of outside spiritual agency; but there were many examples, in the class of phenomena under consideration, where the action of an outside intelligence was definitely established. For example, let them consider the case of a medium who makes a certain statement concerning matters of which the recipient of the statement knows nothing. Let it be supposed that the medium through whom the statements came, cannot possibly know anything about it, and the only person who could have known anything is dead; in such a case, the evidence was decidedly in favour of the Spiritual hypothesis. Such evidence, *i.e.*, evidence of the



existence of a consciousness possessing knowledge, memory, and intelligence apart from, and distinctly alien to, the consciousness through which the message was transmitted, was obtainable, had been obtained in multitudes of cases, and could be obtained over and over again; and with such evidence there was no difficulty whatever as to where the line might be drawn.

Coming to the phenomena classified under the third heading, viz., phenomena taking place in the personality of the medium, the lecturer dealt with the latent possibilities of man's psychical nature as explanatory of supernormal experiences, apart from the hypothesis of the intervention of external agency. Such phenomena, as a rule, did not involve the suspension of consciousness, and only a slight alteration of the normal condition of mind and body. The more unthinking Spiritualists frequently attributed such experiences—which included visions, impressions, and other subjective matters—to their spirit friends, ignoring the inherent faculties of their own spiritual natures. It was true, however, that in many cases the latent powers of the individual might be stimulated or evoked by the agency of spirits for educative or other purposes.

Narrowing still further the issues involved in the question under consideration, in regard to subjective phenomena, the lecturer reminded the audience that, if the experiments in thought-transference and telepathy were to be relied upon, there was certainly a method of communicating thought and impressing ideas, apart from the ordinary methods of motion and speed. This suggested the existence of a spiritual atmosphere in which thought travelled, even as the undulations of forces rolled through the ethers of space. In this psychic atmosphere there might be, passing and re-passing, myriads of thought-waves which, striking sensitive minds and brains, set up corresponding undulations, reproducing there the matter that originally set those waves in motion. Even this would help them to draw the line; to recognise that there was in man a dual nature, possessed of spiritual functions which he was capable of exercising, under certain more or less known conditions, while embodied in the flesh, and that the utmost care was therefore necessary to draw the line between those phenomena which took place in the individual, as belonging to himself, his own subjective powers of personality, his subjective relationship to the subjective side of material life, and his relationship to the spirit side of life and its inhabitants. Here again the same rule would hold good—where there was actual evidence of outside intelligence and direction, there and there only could they safely distinguish where the personality of the psychic ended and the external agency commenced.

Dealing with the question in its larger aspect, the lecturer affirmed that spiritual science was an inclusive term. It had been objected that the Spiritual hypothesis was *too* inclusive. One might as reasonably object to the universe on the same ground, since it contained everything. It had been suggested, on the other hand, that a process of reasoning, known as reasoning by exclusion, might be best adopted as a means of arriving at a satisfactory solution of the question. He quite agreed with the method that excluded all *irrelevant* matters in such a consideration, but too frequently the argument by exclusion ended in the exclusion of everything relating to the subject. 'We grant you,' said the speaker, 'all the points that may be urged by the opponent of Spiritualism—the latent forces of nature, the latent possibilities of man, and their conjoint combinations under exceptional conditions. We grant you that brain and nerves may play you strange tricks under certain conditions of body and mind, but we ask you to stop there. These are all matters on the threshold of the inquiry. These things *do* take place. Men are affected in these peculiar and diverse ways. But there are things said and done that the occult forces of man's nature and the unknown forces of the material universe never will be able to account for. It is an explanation of the unaccountable that is required—not an explanation of things that can be accounted for.'

They had heard that the life beyond should be a life of rest. Possibly it might be for the weary and sad, for those worn out by toil and trouble; but to think that a few brief years—thirty or forty years of mortality—could exhaust the capabilities of the human soul, or satiate it with knowledge and experience, was to display so poor a conception of the vast possibilities of human nature, that it seemed strange that such an idea could be entertained by a thoughtful person.

In conclusion, the lecturer desired to urge, not the necessity of drawing the line, but the necessity of interpreting every

phase of experience by a comprehensive application of the facts of existence universally considered, and when this had been done, and the points brought together into one focus, it would be seen to what extent the immortal spirit, embodied or dis-embodied, was the agent concerned in the production of the phenomena, and how often the phenomena had their origin in the unseen world, demonstrating the relationship between the two states of being and the existence in man of the spiritual nature which could and did continue into the life beyond.

The PRESIDENT, after referring in complimentary terms to the philosophical interest of the discourse, observed that there were still some points which he thought required elucidation. The lecturer had practically admitted the point for which Miss X. had contended, viz., that there was no possibility of drawing the line. There were certain phenomena which they had no difficulty in ascribing to the active intervention of spirits; but there were other events which they had great difficulty in classifying, and which (according to the lecturer's statements) might be possibly the outcome of our own inherent psychical powers. The President here narrated two examples of psychical phenomena, one of which, as serving a definite and useful purpose, suggested the possibility and probability of spirit interposition, while the other, although intrinsically remarkable, had no particular significance, and was, therefore, apparently independent of such an explanation. He had himself, on more than one occasion, had the experience of seeing an event just before it came to pass, while Miss X. had told them of a carriage accident which she saw in vision two days before it happened. It would be useful if the lecturer could give some explanation of this faculty of prevision. How was it possible to see an event before it came to pass?

The Lecturer, in reply, said that in a very real sense it was true that 'coming events cast their shadows before them.' Could they see life from the point of view of a spirit-being, much of the difficulty involved in prevision would disappear; but it was very difficult to make such things clear to minds in the physical condition. It might be laid down as a principle that every event was the logical sequence of all preceding events. The events of to-day were relative and contributory to the events of to-morrow, and it might happen that a certain kind of coming event, operating with a definite strength, would project itself far ahead of the actual occurrence of the event, into the psychical atmosphere. If a person were sensitive to that psychical atmosphere, and could be affected by its vibrations, then the vibrations of that projection would most certainly affect the brain of the sensitive, and would be transmuted into an impression of the event that was to take place.

The PRESIDENT then alluded to the approaching departure from England of Mr. J. J. Morse. His absence would be a matter of deep regret, for it would be difficult to supply his place. At the same time, he congratulated Mr. Morse on what would doubtless be a beneficial change, and looked forward to seeing him return strengthened and invigorated. He was sure that when Mr. Morse did return, he would meet with a very cordial welcome from them all. He then moved the following resolution:—

'That we, as members and friends of the London Spiritualist Alliance, desire to express to Mr. Morse our cordial wishes for his welfare during his visit to California, and at the same time ask him to convey to the Spiritualists of that country our fraternal greetings, and our congratulations that they have been able for a time to secure Mr. Morse's valuable services to the cause in which both they and ourselves are alike so deeply interested.'

MR. NICKENSON seconded the resolution, and referred in eulogistic terms to Mr. Morse's character and work.

The resolution having been put to the meeting and carried with great cordiality, Mr. Morse replied in feeling terms, acknowledging his deep sense of the general feeling of kindness and appreciation evoked by the announcement of his departure. He heartily reciprocated the good wishes expressed, and he hoped to return to them, strong in body and mind, to render them yet further services in the cause whose welfare they had so deeply at heart.

The proceedings then terminated.

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MR. J. J. MORSE desires to state that Mrs. Morse's Hotel, and Morse's Circulating Library and Reading Rooms and Book Agencies, will be carried on as hitherto during his temporary absence in California. The usual particulars will be regularly found in our advertising columns.



## DECEASE OF THE COUNTESS OF CAITHNESS.

Marie, Dowager Countess of Caithness and Duchesse de Pomar, passed away at her residence in Paris on Sunday night last, at the age of sixty-five, her death being attributed to disease of the heart. She was the only daughter of Don Antonio José Mariategui, of Santa Catalina, Macuriges, and was born in 1830. In 1853 she married her first husband, General the Count de Pomar, who died in 1868. The issue of this marriage—Manuel Maria Medina de Pomar y Mariategui—was created Duke de Pomar by Pope Pius IX. on his coming of age in 1875, and the title was recognised and confirmed to him and his heirs by King Alfonso XII. of Spain on his accession to the throne. The Duke de Pomar's mother married, secondly, in 1872, as his second wife, the fourteenth Earl of Caithness. In 1879 Pope Leo XIII. extended to her by letters patent the title and rank of her son, and she, therefore, became Duchesse de Pomar. She also received the Grand Cross of the Order of Noble Ladies of Maria Luisa of Spain, and the Order of the Holy Sepulchre. Lord Caithness, her second husband, was well-known for his mechanical inventions. After his death, in 1881, his widow settled in the Avenue de Wagram, in Paris.

The Paris correspondent of the 'Daily News' says of the deceased: 'Lady Caithness was a woman of singular administrative ability. She entirely managed her large fortune, kept no housekeeper, had a large household, and lived in a style becoming her rank and wealth. She did not dismiss a servant for more than twenty-five years. Her manners were wonderfully soft and sweet, but she had a firm will and did not like to repeat her orders. Her kindness was very great. Where she was peculiar was in the forms in which her Spiritualistic beliefs shaped themselves. She believed herself to be the medium of Mary Stuart, and used to write for hours in a clear, plain, business-like hand, betraying neither neurosis nor imagination, communications from Queen Mary of Scotland. She had a whole bookcase filled with these writings. She took up Madame Blavatsky and gave her £1,000 to spread the doctrines of Theosophy. Lady Caithness called her palace here Holyrood. It contained the finest hall and concert-room in Paris, where she used to gather her friends and their friends to hear scientific, literary, and religious lectures. MM. Frédérick Passy, Flammarion, and many professors of the Sorbonne and College of France, used to lecture there. Mrs. Besant, in a Hindoo dress, gave, in Lady Caithness's ball-room, an exposition of her Theosophist views. The same season Mrs. Weldon got up there an exhibition of Louis XVII. relics, on which M. Laguerre held forth for an hour on a gilded platform draped with red velvet. Lady Caithness gave magnificent balls in the season. She did her best to fuse the philosophical with Catholic and aristocratic society, and had a cosmopolitan *salon*, in which celebrities from all parts met. One saw there Generals Dragomiroff and Annenkoff, whom Queen Mary, the hostess said, "warned"; Swedes claiming the gift of second sight; Rajahs on their way to London; Cardinals who forgave Lady Caithness her heresies; and Protestants of pulpit fame. It was all highly interesting and did not strike one as extraordinary, though it may seem most eccentric to those who read of it. The Countess of Caithness was most charitable. Truly she did not let her left hand know what her right hand did.'

A REMARKABLE TESTIMONY. — The people who pity Spiritualists seem to have no idea of how Spiritualists pity them—and not without reason. But we need not go so far as the Spiritualists. For instance, a late number of the 'Journal' (of the Society for Psychical Research) gave a full report of a series of experiments conducted by Professor Oliver Lodge, Mr. F. W. H. Myers, Professor Richet, Dr. J. Ochorowicz, Professor and Mrs. Sidgwick, M. Berretta, Dr. Charles Ségard, and others. This report, presented by Dr. Oliver Lodge, was of enormous interest. It was followed by discussion, in which the well-known scientist, William Crookes, took part. His speech was in every way a remarkable one. Many years ago, in his own house and laboratory, he carried through a long series of experiments which fully convinced him of the reality of what are called the phenomena of Spiritualism; and he has seen no reason to change his mind. He vindicated, with superb courage, the character of the much defamed D. D. Home. We only wish this speech could be so floated as to 'go the round of the Press'—a splendid rebuke, by one who knows, to the scoffers who, knowing nothing, have hardly any right to an opinion, much less to denial.—'The Coming Day.'

## OBEAH WANGA.\*

A highly interesting pamphlet on Obeah-Wanga, or West Indian negro magic, has reached us from Port-of-Spain, by 'Professor Dr. Myal Djumboh Cassecanarie, Sc.U.D., &c.,' who styles himself 'Professor of Pneumatics in the T'changa Wanga University, Consulting Quimboiseur to H.E. the ex-President of Haïti,' and so on. This savours strongly of burlesque—an impression which is strengthened by the preface. The text, however, is animated by a much more serious spirit. The writer says:—

The people of the West Indies, whose grandparents were recruited from nearly every tribe living on or near the West Coast of Africa, have, like the people of European countries, inherited an almost unvarying belief in many queer things of the sort known to the vulgar as 'superstitions.' These are, for the most part, comprehended under the titles of 'Obeah' (or *Wanga*) and 'Voudou' (or *T'changa*). . . . No one need doubt that in West Indian Obeah we are face to face with a still living and active system of 'Magic.'

'Obeah' can be performed by one person, while T'changa requires the united powers of a man and a woman, acting in the presence of a Totem or Fetish, in the shape of a Sacred Snake. Obeah means *killing*, and Wanga means *incantation*. In this pamphlet the learned 'Professor-Doctor' deals only with Obeah. Obeah is concerned with three kinds of entity:—

'Duppy' or 'Revenant,' the ghost of a dead person or animal.

'Jumbie' or 'Zombi' (a) a 'nature spirit'; (b) the 'spirit' of a living person; (c) in many places synonymous with Duppy.

'Hag' or 'Souquinant,' the conscious 'spirit' of a living person appearing and acting elsewhere, and separate from the empty 'skin' or entranced body.

Obeah, for the most part, is based upon the use of the spell or charm, and some psychical processes, mostly in connection therewith.

The author gives an account of an abortive 'initiation,' which happened to an acquaintance of his in 1878:—

He (an African, the initiator) directed me to meet him at a certain place on the banks of the Platte River, at twelve o'clock on the following Wednesday night. There he was to take me to a large stone which he knew of in the bed of the river, at that season nearly dry. Under this stone I was to put my hand, which would be grasped hold of by another hand. That hand would pull mine, and I was to haul against it at the same time with all my strength. However much it hurt me I was not to give in. The seventh haul was to be the last, and so strong as to nearly pull my arm out of the socket, but it was to leave in my hand a small white stone, and a little of some slimy substance, both of which I was to put in a clean little bottle (which I was to bring ready with me) and to cork up securely. This bottle I was to take great care of, and the 'fellow' who held my hand under the stone was always to be at my service when I shook up the bottle, and would do, or get me, anything I wanted. . . . But when the time came I was too much afraid, and did not keep the appointment.

The true Obeahman does not accept money for his services, but the generality of Obeahmen take payment, and are chiefly employed in protecting fields and houses from thieves. This they do by depositing articles such as bones, rags, eggs, and so on, in conspicuous places with various incantations, the idea being that serpents will hatch out of these, and pursue the thief. Occasionally the Obeahman 'sets on' a jumbi to injure someone, causing loss, disease, or death. At other times he 'tricks' the animals of those whom he is annoying, that is to say, causes them to do mischief to their owners. These things he does by pronouncing certain spells, composed of words without apparent meaning, the vowel sounds in which appear to be the efficacious magic agents. As in all 'black magic,' the hair, perspiration, and blood of the person to be acted upon are used to make a psychic *rapport*.

'The Dirty Clothes oracle' is the rather unpleasant name given to a very curious phenomenon:—

Immediately after the funeral of anyone who is supposed to have died in consequence of some Obeah operation by some unknown enemy; or of anyone who is supposed to have left money buried and no directions where to find it; or who has left property and no directions for its division and bestowal; the relatives and friends of the deceased assemble in the house and, procuring a board about five or six feet long,

\* 'Obeah Simplified, the True Wanga! What it really is, and how it is Done.' By Prof. Dr. Myal Djumboh Cassecanarie, Sc.U.D., &c. 'Mirror' Office, Port-of-Spain.



appoint four relatives of the deceased to carry it on their heads. On the board is placed a bundle of the yet unwashed garments the deceased died in. This being done, the board bearers are directed to march with it round the house, against the sun, and then to come in. Then, if the necessary power is present, it manifests itself by the bearers being unable to speak, and reeling about with the board on their heads as if intoxicated. Then questions are addressed to the board by the name of the deceased, which are answered by it—through its bearers bowing with it towards the questioner; or by the board and its bearers hunting out any person or thing, like a thought-reader after a pin.

The 'Bella-bella,' or Jumbi dance, is performed by men and women who dance and sing, the song being composed of spell words; when they have worked themselves up into a state of frenzy, one or more of the dancers fall down in a fit, and when interrogated, answer in the exact voice and accent of the deceased, whose jumbi is supposed to be speaking.

The 'Hag,' who may be of either sex, goes out of his body by repeating a spell, and travels in the shape of a ball of phosphoric light, meeting at 'sacred' places for a kind of witches' sabbath.

Very extraordinary stories are told by the author of the performances of celebrated Obeahmen, especially of a certain Congo Brown, an Arab slave, who lived sixty years ago, and who seems to have been an adept in Obeah-Wanga. It requires a certain amount of courage to even repeat these stories, but they all contain some element which is suggestive of one or other of the marvels of hypnotism—suggestion, repercussion, clairvoyance, &c. But what are we to say of the 'Fair Maids,' or 'Mamans l'Eau,' also called 'Friends'? 'There are some Obeahmen,' the author says, 'who have dealings with high-grade Nature Spirits, whom the Obeahmen do not dominate, but who dominate them.' Those Obeahmen stand apart from the rest, and are particularly uncommunicative. These 'Fair Maids' are described as beautiful white women, and they differ in two important respects from every other entity connected with Obeah-Wanga, in that 'they dominate the people connected with them, while the latter are conscious; and they are "informing spirits," against whom, to their honour, no single item of evil can be alleged—their fancy for carrying off a mortal now and then notwithstanding.'

Lack of space obliges us to refer our readers to the learned 'Professor-Doctor's' pamphlet itself for an account of 'Kanji Stones,' rain-making, haggings, vampires, 'Vituas,' and various other persons and objects of interest that are dealt with therein. We must be content with giving a sample, in the shape of one of Congo Brown's minor performances:—

Congo Brown, having committed some offence, was tied up to be flogged. Brown took the matter very coolly, and told the manager that he had better not flog him, in case the flogging hurt the wrong person. However, the flogging proceeded, and about three lashes had been given, at which Brown only laughed, when piercing shrieks were heard from the 'Great House' (manager's residence), which was close by; upon this the performance was suspended, and it was ascertained that the shrieks were uttered by the manager's wife, in the house, on whose back, it appears, those three lashes had simultaneously fallen. Brown got off the rest of that flogging, and it seems that the manager's wife who suffered was in some way the cause of the punishment being administered.

By-the-bye, the author has forgotten to state that 'Obeah-Wanga' is a revised edition of five articles which appeared in the 'Theosophist' in 1891.

**MR. MASKELYNE.**—Everyone who is interested in psychical research must be weary of the *crambe repetita*, 'Oh, but Mr. Maskelyne can do all these things.' But, as a matter of fact, one need not be acquainted with the mechanism of a 'vanishing lady' or a card-playing automaton to know positively whether one is or is not adequately holding a person's hand. The possibility of elaborate mechanical devices in Eusapia's case was eliminated by a most careful and thorough search beforehand. Hence I maintain it is simply an impertinence to describe *savants* of established reputation as 'dupes whose simple souls have been at the disposal of the Neapolitan wonder-worker and other tricksters of slighter quality.' It is absurd to talk about 'well-meant but amateur experiments' in the case of Professors Richet, Lombroso, Schiaparelli, Lodge, Sidgwick, and others. Most, if not all, of these gentlemen entered upon the investigation of the Eusapia phenomena with a distinct bias against the possibility of their genuineness. The majority of them are still convinced that despite some fraud, which they themselves detected, there exists a residuum of genuinely supernormal occurrences inexplicable by trickery or deception.—E. N. BENNETT, in the 'Westminster Gazette.'

## 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.]

### Mrs. Titford's Mediumship.

SIR,—To prevent any misconception, I deem it necessary to state that I adhere to every word written by me regarding the séances in Edinburgh with this gifted medium, and my opinion regarding her absolute *bona-fides* remains unimpaired, notwithstanding the charges of alleged fraud contained in Mr. McAllan's letter to 'LIGHT' of October 26th. Mrs. Titford returns here as soon as she is able to leave London, and will receive a warm welcome from her numerous friends in the North. EDINA.

SIR,—Will you allow me space for a few lines in your valuable paper, the distinguishing feature of which always seems to me to be that you endeavour to give contributors thereto fair play?

I think we Spiritualists are under great obligations to Mr. Stanley and the Society he represents, for the honest manner in which he has behaved, and I hope his letter may help towards the discouragement of paid mediumship for promiscuous circles. I could myself make some unpleasant statements about paid mediums, but as my position is a waiting one, I will only say this, that my experiences therewith have been ghastly. Paid mediums are a great hindrance to the progress of Spiritualism. Numbers of investigators have assured me that they are deterred, not encouraged, by paid mediums; they go to them, but are not thereby prepossessed in favour of our great cause. And I think such investigators are themselves nearly as much to be blamed as the medium; for high-minded people realise that their highest aim should be to secure a veritable Pentecost, and that is not to be had for the payment of half a guinea or a guinea sitting, but can be *personally* secured by the union of a pure mind with a prayerful heart. God grant that His nineteenth century revelation of His will may not be marred in its effects by the mischief which comes of paid mediums.

'Messina,' Redhill, Surrey.

NELLY STAMM.

SIR,—Like many other friends of Mrs. Titford's, I was pained at the appearance of Mr. McAllan's letter. It is quite evident from that letter that the proper elements for a successful séance were not present at Clapham, and it is little wonder that Mrs. Titford did not make a second appearance; but to characterise the results as a 'fraud from beginning to end' is totally unwarranted. If we have the desire to make reliable mediums hide their valuable gifts, no surer method could be adopted. Mrs. Titford, for years past, has ever been at the service of her friends, and many, like myself, have enjoyed the great privilege of witnessing the startling phenomena which take place in her presence. I, for one, feel certain that if ever there was a genuine and reliable medium for materialisation, it is this lady. It would be too long a story at present to set down all I have seen, but most certainly I have looked into the faces of those forms which were built up, scanned the features thoroughly, and been satisfied that I was looking at faces of those who had gone onwards, and all this, at times, without cabinet, and always under such circumstances as precluded the possibility of fraud. Materialisation has never been satisfactorily demonstrated if it has not been done through Mrs. Titford. I have sat with her often when the 'clever sister' Emily was present, and have been in the habit of holding both her and the medium's hands, and never had any reason to suspect either. I have sat also with Mrs. Titford when no clever sister was present. Mrs. Titford was alone when she came to Glasgow. The meetings were held in my own house, where she resided, and here the manifestations were almost equal to what I had repeatedly witnessed in London. I know of no one who was present but who was satisfied of her genuine honesty and the reality of the materialisations. The friends with whom she sat while in Edinburgh could repeat the same story of genuine satisfaction and much of consolation to some. Week after week you record the fact that the presence of certain persons, whether Spiritualists or not, are adverse to the production of spiritual phenomena. Mr. Spriggs is clear on the point in one of your recent issues. Mr. Traill Taylor has said the same thing regarding spirit phenomena. Do the Society for Psychical Research meet with the same success with mediums as do many Spiritualists? Is it any wonder, then, that Mrs. Titford did not succeed at Clapham, and is there the slightest reason for seeking to blast



an honest reputation by attributing fraud to her non-success? I am not surprised at her failing to answer the secretary's letters; she would feel deeply wounded at the suspicions, and could not repeat her visits under what would have been worse conditions, as the element of suspicion had been aroused.

I only hope that Mrs. Titford will not be affected by the publication of Mr. McAllan's letter; her many friends know her too well to be affected by such shadowy suspicions as are breathed by him.

Glasgow.

JAS. ROBERTSON.

SIR,—Perhaps, you will allow me to say a few words on Mr. McAllan's letter, which appeared in 'LIGHT' of October 26th. I was persuaded by Dr. Reynolds to give this so-called Spiritualistic society four sésances, my expenses to be paid. On the night arranged for the first sésance, we (my sister Emily and I) found about thirty persons crammed into a very small room. The air was suffocating, reminding one of the Black Hole of Calcutta. Two persons had to share one chair. Seeing so many people crammed into so small a place, I thought of refusing to sit; however, we started the sésance in the usual way by singing a hymn, accompanied by two women who were giggling very audibly in the corner of the room. After the singing, giggling, and a few sarcastic remarks being passed, some alterations were made in the position of the sitters. My sister, who had been balancing herself on the arm of a chair, was placed next to me, or I should say, placed on my chair, she preferring to share my seat than with a strange lady, or, perhaps, gentleman. We scarcely had any manifestations, *although my sister was at my side*. I was not controlled the whole of the evening. The few manifestations we had I would not swear to their genuineness, as this man confesses to having his hands free all the evening. I believe several very earnest ladies and gentlemen were present, but the majority seemed to be trying to find out what his neighbour was doing. In all my experience I never saw the conditions necessary for spirit phenomena so utterly disregarded. I put this sésance down as quite a failure. A few days later, Mr. Stanley sent my husband a *post-card* to our place of business demanding more sésances, and he was so annoyed at receiving such an impertinent *post-card* that he would not answer it; and then followed a letter, threatening that, unless I gave them more sésances, he would publish his suspicions. Did anyone ever hear of such impudence?

I have very recently returned from Scotland, after staying there three weeks, during which time I had some very successful sésances, always under *strict test conditions*; and my sister was not with me; I went alone. I put the successes down to the kind and sympathetic treatment I received during my visit; and wherever there is this want of kindness and sympathy there will be failures at our sésances.

The outside public look on Spiritualists as either liars, fools, or knaves. I certainly must possess the whole three qualifications, if I have sat at sésances as a private medium for the sake of deceit, during fourteen years. I never received any remuneration in the way of fees or expenses, and it is very recently, when my means would not permit my continuing to do so, that I have received expenses, and I have given as many as five or six sésances in one week under all sorts of test conditions. I have proved my mediumship years ago, and can afford to treat this letter of Mr. McAllan's with contempt. So-called Spiritualists of Mr. McAllan's type do more harm to the cause than fifty *honest* opponents. As you have found room for his letter, I trust you will find a place for mine.

407, Hackney-road.

MRS. TITFORD.

SIR,—I cannot but think that the friends of Mrs. Titford, in advising her to ignore the temperate and reasonable letters of the Clapham Society of Spiritualists, fell into a grave error of judgment. If she is condemned by any of your readers who do not know her personally it will be, not so much because of Mr. McAllan's accusations, couched as they were in language that must alienate thoughtful sympathy from his side, but because of her strange and ill-advised silence under circumstances that demanded a frank and unhesitating avowal; and so far she may well have prayed to be saved from her friends.

It is no answer to the present charge that others have found satisfaction at previous sittings. She has only recently become a professional medium, taking money for what formerly she gave without price, and is, therefore, now on a different footing altogether.

Let me suggest, sir, in the lady's own interests and with your approval, that she should ask you, or the Council of the London Spiritualist Alliance, to nominate a committee of one or two unbiassed and experienced Spiritualists to thoroughly sift the charges made against her. Presuming her innocence, she need have no fear for the result. It is highly desirable that the matter should be set at rest one way or the other, and the course I recommend would appear to offer the best chance of a satisfactory solution.

FAIRPLAY.

#### Reunions for Psychic Development.

SIR,—As some general interest and sympathy seem to be taken in my scheme for Réunions for Psychic Development, the notice of which you published lately, would you permit me to use your columns to answer the many inquiries regarding the methods of procedure we are intending to adopt as our first experiment?

I must say at once, to clear off misunderstandings, that I do not intend these réunions to be exactly on the lines of the developing circles or sésances at present usually adopted, but rather as a school of self-preparation or self-development, which shall fit one better to sit afterwards in circles, and seek for signs and inspirations from the world of unseen intelligences that encompass us.

Our first experiments will be based on certain premisses, and I venture to hope the success of the experiments will tend to prove the truth of these premisses, viz. :—

1. That the methods adopted by the unseen world to inspire, impress, or control us are similar in principle—though perhaps more advanced in experience—to the methods which the advanced schools of the human incarnated race are now establishing for the same purpose. Therefore, that anyone who is schooled to rapidly receive impressions or reject impressions from the latter, will be better adapted to receive or reject them from the former.

2. That consciousness, like a globe, has two sides, which are antipodal. In proportion as one recedes the other advances—as day does in regard to night, or melting water to ice. One side is the flowing in of sensation from the external or material, which causes the personal feeling to be concentrated or solid. The other is the flowing in of sensation from the internal or ideal, which causes the personal feeling to be fluidic, and gives a sense of being rather than existing. The realisation of this fact is the key to all psychic development. For instance, we can reject an unpleasant impression from within by increasing the sensation or realisation of some pleasure in the world without, or *vice versa*. The object of our education will therefore be to start habits and practices which will help us to realise this double flow and flux of consciousness, and the divine power of the human self to turn the tide this way and that way by acquiring the power over the direction of his thoughts through the sustained will to look this way or that way.

3. That there are two very different kinds of mediumship or of putting oneself in rapport with the other world, each useful in its way and in its season. The one is to make yourself impersonal and to let the denizens of the other world come down to your level or plane and manifest themselves there (and this they can only do by divesting themselves partly of their full individuality and making themselves, on their side also, partly impersonal or entranced). The other is to let the other world, by filling you, raise you up to their own level, while you retain enough consciousness by training to carry back some recollection of things seen, heard, or sensed. The first practice benefits our outer nature and makes us Spiritualists, the second, our inner nature and makes us spiritualised. The word 'medium' is generally applied to the first kind of developed communicant; the second kind wants an appellation. The title Mage is too grand; perhaps Psychic might be used.

4. That the secret of acquiring psychic skill and power is like that of acquiring music and other worldly accomplishments and arts, viz., by beginning with the very easy and gradually proceeding to the more difficult.

5. That the power of becoming a psychic lies in the power of inducing and maintaining certain 'frames of thought'—and this power can be practised, not only in retired privacy and seclusion, which is best, but also in odd moments of busy active life and work. What is wanted is the habit of directing ideas and feelings, and this habit is best started in company and under direction. True 'development' is not confined to the sésance room as many seem to think, but goes on all day and possibly all night.



To carry out these principles, I have arranged the following method of practice for the Psychometry Réunions.

Each meeting will consist of two parts. In the first part there will be practised in rotation :—

- (1) The sensing of material essences or magnetisms.
- (2) The sensing of mental moods and characters.
- (3) The sensing of relics of the past or the distant.

In each case experiments will, every time, commence from the easy and proceed to the more difficult, step by step. For instance, on the days when the sensing of material essences is practised, pungent powders, salts, spices, or medicaments well known to common experience, will first have to be distinguished, only the names being given, and afterwards to be named without such assistance. At first they will be enclosed in paper or cloth bags—afterwards in cardboard boxes, lastly in block tin boxes. Precautions will be taken against discovering the nature of the articles by senses of smell or touch. Thought-reading will also be guarded against. No one in the room must know what the boxes contain ; no one utters aloud an impression, but silently records it in a note-book—each having a different object to diagnose.

The second part of each psychometry meeting will be a sort of modification of the willing game. Each member in turn will act as an operating agent, practising concentration of visualisation or imagination, and determination and fixity of will, and in turn, as a percipient or recipient, will have to sense what another is willing. On other occasions the operators will practise imparting a special impress, or impulse, or magnetism to objects in the room, and the percipients shall try to sense them.

The proceedings at the Clairvoyance Réunions will be on the following plan : In the first part—

(1) A certain time will be devoted to acquiring the power of rejecting the tide of external impressions and becoming passive recipients of the inner, by various methods of passive attention, as

- (a) Gazing into crystals, or water bottles, or at bright coins.
- (b) Gazing into globes of ink or Bhattah mirrors.
- (c) Gazing, with eyes shut, through the forehead or back of head.
- (d) The same, with eyes open.
- (e) Listening to hollow shells.

(2) At other meetings, in rotation, instruction will be given how to acquire the passive mood by Dr. Fahnestock's method of statuvolism, viz., the fixing the attention on distant places (it being best to select those of happiest association), and the gradually realising oneself in astral body, observing and listening in the astral world. I mean by that phrase, the world that appears to clairvoyance as luminous and vaporous—flashing into shape and subsiding back to mistiness by a constant flux or pulsation, and changing, like Proteus, from form to form, unless held by the iron grip of an Aristæus.

The meeting will, at the commencement, be divided into two groups—one of passive gazers, the other of active gazers. While the first group are occupied as above, the second will be acquiring the power of intensifying the visual conception of things by actively gazing at them for a few minutes, then shutting the eyes, and continuing to look at the mental picture in the brain ; then re-opening the eyes and comparing the mental picture with the sight ; and continuing alternating the inner and outer vision until the two become equally distinct. After ten minutes practice by each group, the active seers will try to impress the visualised object on the mentality of the passive seers, and then the parties will reverse positions. In order to make ourselves most adapted for receiving the impress of communicating spirits and to become clairvoyants useful for giving tests, the objects gazed at and visualised will be those that spiritual beings generally require to impress us with, in the following order of their difficulty :—

1. Flowers and simple objects.
2. Pictures of landscapes.
3. Portraits.
4. Letters forming Christian names. (Coupled with a system of associating each Christian name with certain notions or ideas.)
5. Letters forming surnames. (Association not being so feasible, this practice is more difficult. Public clairvoyants fail in this point through want of some system of training and practice.)
6. Imagined moods, pleasures, pains and states of mind.

At the réunions for Automatic Writing there will not be much novelty. We shall use all the invented aids, and also the

simple holding of pen or pencil, but each one, during some part of the meeting, shall assume the rôle of a controlling intelligence and try to force a recipient to write some word mentally projected, or to cause a movement of hand this way or that.

The réunions for Automatic Utterance will be limited to a very few sitters—each earnest, and sympathetic to the others, and in turn, undertaking to resist no impulse to utterance.

Clearly established cases of the gift of tongues are some of the strongest evidences we have of the objectivity of spirit impression, and we want more chances of developing this gift than that presented by the ordinary developing circle, where promiscuous development goes on.

Hertford Lodge, Albert Bridge, F. W. THURSTAN, M.A.  
Battersea, S.W.

Mr. Herbert Burrows and Theosophy.

SIR,—As I anticipated, Mr. Burrows does not respond to the invitation in my letter in 'LIGHT' of October 12th. He, doubtless, knows the quality of his 'evidence,' and knows that there are still some persons in the Theosophical movement who would examine and judge his statements on their merits, in the light of reason and common-sense. The possession of these faculties by some of the members of the Theosophical Society has caused much inconvenience to both Mr. Burrows and Mrs. Besant, and has greatly interfered with their schemes. Both have tried to saddle the society with their pet fads—Mrs. Besant, her Hinduism, and Mr. Burrows, his own peculiarism—to which I cannot give a designation. Both have failed. For there is a very strong party which will at all cost proceed on Theosophical lines, and keep alive this creedless movement where both opinion and expression are absolutely free.

The question in 'Lucifer,' asked by me, which Mr. Burrows quotes, is a paraphrase of words used by Madame Blavatsky, and addressed to members of the Theosophical Society. The correct import of the question can only be understood by a full quotation. 'H. P. B.' says : 'Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the character of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the society, will that power exact the account for its hindrance ; and he is a rash and ignorant man who opposes his puny self to it in the execution of this appointed task.' And then I ask the question quoted : 'Are *you* a rash and ignorant man, ready to oppose your puny self to the mighty force of the Theosophical Society, in the person of its leader, W. Q. Judge?'

Mr. Burrows apparently considers that the question is applicable to himself. Certain it is that the Karmic power is making itself manifest in his direction. Not only is he no longer in the Theosophical Society—a sufficiently distressing circumstance to one who has acted in the past as he has—but a worse calamity so far as he, personally, is concerned has happened.

In 'Lucifer' for June, 1891, Mr. Burrows and others, speaking of Madame Blavatsky, say : 'We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and her integrity spotless. It is because we *know* this that we were and are proud to follow her guidance, and that we desire to place on *public* record the fact that we owe to her the noblest inspirations of our lives.' (Italics mine.)

Now, in 1895, only four years after, we find this same gentleman defaming, to the best of his ability, one whom he calls his 'spiritual mother, his loving, patient, and tender guide,' accusing her of deception, the particulars whereof he hesitates to give. The student of Karmic Law will at once perceive its working, and it will be readily seen that the two quotations in no way clash, as Mr. Burrows tries to insinuate. H. P. Blavatsky merely says : If you do a certain thing, a given result will ensue. Mr. Burrows is a standing witness to the truth of her statement, for he was one of the most active persecutors of W. Q. Judge.

In conclusion, I wish to deny Mr. Burrows' statement that I 'blame Mrs. Besant.' I do not blame anyone, not even Mr. Burrows, and in my first letter it is specially stated that, for the reason there given, 'no blame can be attached to Mrs. Besant.

59, King Henry's-road, THOS. GREEN, F.T.S.  
Primrose Hill, N.W.

#### TO CORRESPONDENTS.

We have several interesting communications in hand for which we have no room this week, but we hope to deal with them in our next issue.