

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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### NOTES BY THE WAY.

We regret to say that experiments of our own have almost led us to decide that Mr. Stead's great photographic find is not quite so good a thing as he thought. We have seen no sign of the secrecy or reticence suggested in 'Borderland.' In fact, the photographer has issued a card, inviting customers; and the name is no longer a secret. The card is a queer one, and runs thus:—

#### A NEW LINE OF PHOTOGRAPHS.

##### THEY ARE CALLED

##### 'SHADOWS ON THE BACKGROUND.'

THEY ARE NOT SPIRIT PHOTOGRAPHS, BUT SIMPLY DOUBLES, CAUSED BY FORCE THROUGH THE OPERATOR AND SITTER. NO CHARGE IS MADE, BUT TIME AND MATERIAL MUST BE PAID FOR.

We omit name and address. In conversation, the photographer freely talks about his pictures as portraits of spirits, and so flatly contradicts his card. There are some shady stories afloat about the whole business. But we are hardly prepared yet for a sweeping or final judgment.

'The Agnostic Annual,' for 1896 (London: W. Stewart and Co.), finds its way to us from the other camp. But we welcome it. The old slate still wants a good deal of cleaning, and the agnostics have their share to do. We observe that Mr. S. Laing's article on Mr. Balfour's 'Foundations of Belief' takes our view of its 'scope and argument.' He calls it, 'a Gospel of universal scepticism.' But that is inevitable. Mr. Balfour is a born sceptic about everything, and he looks at everything and turns over everything from the sceptic's point of view. Even his affirmations are not beliefs, but refuges. The other contributions, by J. Allanson Picton, W. Stewart Ross, F. J. Gould and others, are all interesting and useful.

'Ourselves,' a clever little East-End Theosophic Monthly, has some thoughtful remarks concerning suicide. They show how nearly Theosophy and Spiritualism approach, in relation to the deeper things of practical life. 'What,' it asks, 'becomes of the suicide after he has once severed the link that binds him to the body?' Here is the answer:—

Unquestionably he is not dead. Whatever may have been his object, he has but succeeded in rendering the body, of which he was erstwhile a denizen, unfit for his employment; he is as much, perhaps more, a living entity as ever he could be on earth. He has still a mind, though he is no longer able to use the brain that was its instrument; he is still possessed of the same desires for sensual gratification, though it is not now possible for him to satisfy them; in fact, he is the self-same man that he has always been, though, by his own rash act, he is condemned to work out the spell of life which yet remains to him in this, the land of unappeasable desire.

And he is dazed by this too sudden change which has come over him; almost unconsciously he seeks for those same means of action that were his but now, and it is long before he realises

that he is no longer in possession of them. The one thing that is now possible to him is the continual mental repetition of the act that he has just committed, and this, which is to him the most poignant of all torture, at the same time will urge him on yet further in his course of misery and crime.

Alive, yet dead to all the joys of sense, possessed with an unutterable longing to be able once again to stifle his remorse by the feverish excitement of the earth-life, he wanders hither and thither, seeking rest and finding none. And so, all unknowing and uncaring what the harm he wreaks, he fastens, vampire-like, upon the mind of the first man on whom he may chance to light. Then woe is to that man if he has not the power to cast out the evil influence! for it will grow and grow within him, tempting him on with like thoughts of self-destruction, until, unable further to resist, he too will rashly tear aside the veil that guards him from the shadows.

And so we come again to this, the oft-repeated, seldom-heeded maxim: Concentrate! Be master of your mind! Suffer not a thought to enter it unbidden. Uproot the evil that now therein finds lodgement. There is no middle course, for either you or it must be destroyed. The way is hard and long, the battle will be fierce, but victory at length will be assured.

'The Vegetarian Society, Manchester,' sends us a quaintly printed book by Mr. W. S. Godfrey, entitled, 'Against killing. In praise of Vegetarianism.' The writer is evidently a gentle soul driven, like Paul, to 'great plainness of speech.' We are willing to admit that he has reason and imagination on his side. On the other hand, we have custom and use, and a thin disguise,—O yes! and the doctors! It is a curious fight: but, at present, the combatants are very unequally matched,—almost an infant stripling and a huge, merry, but slogging giant. We are disposed to think that the truly spiritual will gradually drift to the stripling's side.

'The Story of the Year. A Record of Feasts and Ceremonies,' by the author of 'Light on the Path,' is the first or one of the first of what we hope will be a long and successful series of kindred publications, by the revived house of George Redway. We confess, however, that we cannot see our way through this book, small though it is. The 'feasts and ceremonies' are set forth as real ritual or ceremonials, but we assume that the whole of it is a forthshadowing of realistic symbolism. It is tenderly written, with a style as dainty as the tiny book itself, but, for the reason named, it is rather bewildering.

'The Medical News' (Philadelphia) does not believe in the possibility of the forms of hypnotism upon which so much of 'Trilby' turns. It says:—

In 'Trilby' we have a charming little story utterly wrecked and ruined by a baleful and ghastly shadow of hypnotic influence, which hangs over it like a pall. Like most such 'glooms,' it has, happily, no counterpart in real life, not even in the life of the hospitals. There are two absolutely essential elements lacking in the verisimilitude of Svengali's influence over Trilby: Willingness to submit to being influenced on the part of the subject, in the first place, and the original possession of the faculties which she exhibited at his suggestion in the second. Without the first requisite, hypnotism can never take place, though, of course, after the hypnotic state has been reached, the subject's actions may be entirely beyond the control of her



own free will. As to the second, an absolutely tone-deaf person, as Trilby avowedly was, could no more be endowed by hypnotic influence with the power of appreciating harmony and distinguishing shades of musical expression than she could be changed from a blonde to a brunette. Every physiologist knows that, no matter what her vocal powers might be, she would be utterly incapable of harmonious song, unless she could hear and correctly appreciate the tones of her own voice. Deaf-mutes, for instance, are dumb, simply because they cannot hear the sounds made by their usually perfect vocal apparatus, and consequently cannot regulate and combine them into articulate speech. No amount of suggestion or mesmerism can draw out of any subject anything more than was in them before. The popular idea that hypnotism is a sort of connecting-tube, through which the moods, will, impulses, and powers of the operator can be poured into the mind of the subject, is entirely unfounded. Finally, the mysterious decline and death of Trilby from the 'fearful drain upon her nervous force,' without pain or symptom of disease, are highly artistic, but extremely unnatural. People do not die that way at thirty-one, except in novels, or from that cause at any age. In short, we are thankful that the painful later experiences and early death of Miss Trilby O'Ferrall not only did not happen, but could not have happened; and we sincerely hope that Mr. Du Maurier will recognise the fact in his forthcoming sequel.

It is well-known that other medical 'authorities' take the opposite view.

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the Alliance will be held in the French Drawing-room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, the 29th inst., when Mr. Richard Harte will give an address on 'The Proper Limits of Investigation.' As Mr. Harte holds very decided views on this question his remarks will probably lead to a lively discussion. On December 20th the Rev. J. Page Hopps will give an address on 'Experiments with Miss Kate Fox, and an Experiment with the Psychical Research Society.'

#### SPIRIT PHOTOGRAPHY.

I have just heard a curious story of 'spirit photography,' which is worth recording in 'LIGHT,' I think.

A lady, Mrs. A., was the friend of a Mr. B. and his family. Mr. B. had been crippled by the amputation of both his legs, and spent his days chiefly in one room, and in one chair. About six months ago he died, and his family asked Mrs. A., who had taken up photography as a pastime, to photograph this room and chair for them. She complied, brought her camera into the room, and took the interior, in which, of course, the chair was a prominent feature. She sent the plate to a professional photographer to be developed. When he gave her the print he said: 'It has all come out very well, except the figure in the chair, which is very indistinct.' 'There is no figure in the chair,' said Mrs. A., astonished; 'I was quite alone in the room when I photographed it.' Nevertheless, on examining the print, there, beyond doubt, was a shadowy figure in the chair! *a figure without legs!*

This seems to me an example of what is called spirit photography which hardly admits of being explained away. Names and locality will, I believe, be forthcoming for your satisfaction, if you wish—though not necessarily for publication; and such further details as the readers of 'LIGHT' may reasonably desire will not be withheld.

I think one should know if Mrs. A. had ever shown abnormal psychical gifts; was, in short, mediumistic. Also if any of the B. family were so, and if the room had recently been visited by a medium.

It is remarkable that the spirit of the dead man should manifest with the accidental physical incompleteness of the human being.

That seems to be a reason for supposing that materialised spirits only assume for the moment the form by which they may be recognised, and that we really know nothing of their disembodied appearance. For we cannot suppose a spirit to be like a man without legs, or as perpetuating a disfigurement such as Miss Florence Marryat knew her child by.

M.B.

#### THE MYSTERY OF MISS DIANA VAUGHAN.

When Miss Diana Vaughan wrote the fourth (October) number of her 'Mémoires d'une Ex-Palladiste,' she little knew the shock she was about to give to her own credibility in the minds of even the most moderately well-informed in the history of occult literature and its authors. She has made what seems to be a fatal blunder. In a word, she has identified the mysterious seventeenth century adept, *Eireneus Philalethes*, with his contemporary Thomas Vaughan (from whom she claims descent), the supposed Rosicrucian author of well-known works, all published under the pseudonym of *Eugenius Philalethes*. This confusion has often been ignorantly made; in her case also it is apparently ignorant, but I do not see how it can be innocent.

For she professes to know all about *Eireneus*, to have the original MS. of his most famous work, 'Introitus apertus ad ocllusum Regis Palatium,' in her possession, with unpublished marginal notes by the author, giving the Luciferian interpretation reserved for perfect initiates, handed down to her by lineal family succession from himself—Thomas Vaughan! Of the books of *Eugenius Philalethes*, on the other hand, she seems to know nothing, and she actually charges Allibone, in whose 'Dictionary of English Literature' she has found an account of Vaughan, with a mistake in making the latter call himself *Eugenius* in his publications. She also contradicts him as to the dates of Vaughan's birth and death, and as to other particulars, having, it would seem, incautiously failed to observe that Allibone's authority is Vaughan's contemporary, Anthony à Wood, the historian of Oxford University, in his work, 'Athenæ Oxonienses.' She might also have noticed, had she looked more carefully, that Allibone distinguishes *Eugenius* from *Eireneus*, as he gives a separate enumeration of the latter's writings. There is one detail concerning Vaughan, however, which Wood gives, *but which is not repeated by Allibone*, namely, that Thomas and his brother Henry Vaughan (never mind whether they were twins, as Wood says, or whether, as Miss Vaughan alleges, Henry was two years the younger) were entered at Jesus College, Oxford, in 1638. Had she seen that date of an event exactly verifiable (for Vaughan became a Fellow)\* she would probably have understood that her correction of the date of Vaughan's birth (1612 for 1621) was open to obvious objection.

A large extract from Wood's account of Vaughan is given by Mr. Arthur Waite in the 'Biographical Preface' to his valuable reprint of Vaughan's (*Eugenius Philalethes*) writings. The following account of both writers (*Eireneus* and *Eugenius*) I copy from that very rare book, so full of learned and luminous information, 'The Suggestive Inquiry into the Hermetic Mystery':—

'Of all adepts that have flourished in latter times, the most celebrated and *facile princeps*, is that Anonymous who styles himself *Eireneus Philalethes*. The many works that have appeared under this signature indicate so excellent and perfect an artist, that his brethren, always speaking with admiration, unanimously award him the garland. Yet of himself, his name, and habits of life nothing is known;† no contemporary mentions him; Starky, indeed, professes to have been his servant once for a time in America, and to have assisted him in the art; and describes him as an English gentleman of an ancient and honourable family, then living on his own estate and rarely learned. "I saw," says he, "in my master's possession the White and Red elixir in very large quantity; he gave me upwards of two ounces of the White medicine of sufficient virtue

\* The Register of the University of Oxford has been for some years in course of publication. But as yet only two volumes have appeared, bringing the list of graduates down to the year 1622. There can be little doubt that Thomas Vaughan's name will appear under 1638 in Vol. III.

† Of his habits of life this much seems to be known, that he was a great traveller (he styles himself *Cosmopolitan Englishman*). The publisher of 'Ripley Revived' (not 'Ripley Revised,' Miss Vaughan, but that is probably a misprint) says in 1678 that he was then supposed to be about fifty-five years of age.



to convert 120,000 times its weight into the purest silver. With this treasure I went to work ignorantly and was caught in the trap of my own covetousness, for I expended or wasted nearly all this tincture, and did not know its value till it was nearly gone. However, I made projection of a part, and have tinged many hundreds of ounces by it into the best silver; of a pound of mercury I have made within less than a scruple of a pound of silver sc." It is also reported that Eirenæus was intimate with the chemist Boyle;\* but the rumours are all uncertain, and, as if to increase the mystery, he has been confounded with other English adepts, as Harprecht and Thomas Vaughan; and his writings also with those of Sendivogius, who has been identified with him under the name of Alexander Sethon and others. He himself informs us that he was born in England, somewhere towards the beginning of the seventeenth century, that he possessed the secret at a very early age, and was the victim of unremitting persecution.'

Then follows a list of his principal works.

'Thomas Vaughan,' (continues the author of the 'Suggestive Inquiry'), 'whose pseudonym of Eugenius Philalethes has, notwithstanding the very obvious distinction of his mind and style, caused him to be confounded with the foregoing Eirenæus, was the author of several luminous little treatises, bearing on the higher grounds of the mystic science, full of ideas and the recondite spirit of antiquity. In these Vaughan makes casual reference to the gold-making possibility, but is at little pains to attract in this direction, or indicate, as is usual, any sophisticated order of practical operation, and thus repelling impertinent inquiry, he leads at once to the true and only valuable speculation on the subject. Moreover, unless we are mistaken, the one Art and medium of vital perfectibility is more clearly shown in his writings, than in those of any other English author.'

That Eugenius and Eirenæus Philalethes were different writers appears about as certain as anything historically can be. And as to the identity of Vaughan with Eugenius, there seems never to have been any contemporary or later doubt of the fact. Nay, in the famous controversy of Eugenius with Dr. Henry More, the latter expressly entitles one of his replies, 'The Second Lash against Vaughan's Anthroposophia.'

I at first thought it might be possible to construct the hypothesis that Vaughan's supposed death in 1665 was simulated; that he then went abroad, slightly altering his *nom de plume*, and developing that side of his natural philosophy which he had suppressed in the earlier writings published under the name of Eugenius. It is the fact that I can find no work of Eirenæus of a date earlier than Vaughan's supposed death.† Moreover, there are circumstances which consist with this view, and would even favour it, were there any positive evidence to start with. Unfortunately, the account given by Miss Vaughan of the early life of her ancestor is wholly inconsistent with the known proclivities of Thomas Vaughan, and with other certain facts of his career. How are we to reconcile, for instance, the clergyman and Royalist obtaining from (or through) Cromwell the 'favour' of decapitating Archbishop Laud? (By-the-bye, does Miss Vaughan suppose that Laud was executed under the Commonwealth?) And the date of Vaughan's entry at Jesus College seems insuperable.

It is certainly not worth while to pursue this idea, at least in the absence of any elucidatory statement from Miss Vaughan herself, if that is to be hoped for. Even now I cannot bring myself to give her up altogether, so much have I been impressed by her apparent good faith, sincere devotion, and striking qualities, and I wish it may be possible for my belief in her to be renewed. But my present duty is to communicate at once to the readers of

'LIGHT' the grave doubt which has fallen on all the evidence I have lately been adducing in these columns from French sources. Certain cautious Catholics abroad have already, as she herself complains, withheld their belief in her, on the 'boue-émissaire' theory; that is, the theory that she is a scapegoat, an agent of Palladism sent into the enemy's camp to draw to a false head the suspicions of the public, which, being in her case triumphantly belied as soon as her statements have attracted sufficient attention, may be entirely allayed, with the result of a reaction against the supposed Jesuit or clerical conspiracy, of which she will then be represented as the instrument. It is said that in the constitution of Palladism there is express provision for such a device. It is fair to add that Miss Vaughan herself (or is it Dr. Bataille? I forget) calls attention to it. To my mind, the Jesuit conspiracy idea is the most untenable of all. But there is something wrong somewhere. C. C. M.

#### MR. MASKELYNE AND EUSAPIA.

Mr. Richard Harte has sent us the copy of a letter which he wrote to the 'Daily Chronicle,' but which the Editor of that paper declined to publish. We subjoin the most important part of it:—

SIR,—Mr. Maskelyne's long and instructive letter in Monday's 'Chronicle,' describing his late séance at Cambridge with Eusapia Paladino, is in some points open to objection by a *bonâ fide* Psychical Researcher, and in others is liable to be misunderstood by those who are ignorant of the subject of 'Occultism.' Perhaps, therefore, you will permit me, as an old and hardened 'inquirer' into such matters, to make a few critical remarks thereupon.

There is singularly little substance in Mr. Maskelyne's long communication. He has in no sense whatever 'exposed' Eusapia. From beginning to end we have no proof of fraud, nothing but conjecture and inference. We do not as yet know how the matter strikes the others who were present. The only real result of the séance appears to be that Mr. Maskelyne is confirmed in the disbelief he has always expressed regarding Spiritualism. He thinks that he has rightly conjectured how Eusapia performs her 'tricks,' and he is so confident that his conjectures are correct that he offered to return to Cambridge and try if he could not catch the medium in the act of cheating. When stripped of its verbiage, animosity, and egotism, those conjectures and that offer are absolutely all that remain in Mr. Maskelyne's communication.

Mr. Maskelyne asks us to accept his conjectures in the place of proof, because he considers a conjurer much better qualified to investigate an obscure natural force than those too credulous men of Science; and, in his superior perspicacity, he attributes the phenomena which have taken in and befooled the men of Science, to Eusapia's phenomenal strength, and to her exceptional cleverness in sleight of hand. I have never seen Eusapia, but none of the accounts of her that I have read mention these gifts; they describe her, on the contrary, as being an ordinary woman of the peasant class. If she has not those qualities, Mr. Maskelyne's conjectured explanation of the phenomena falls to the ground; if she has them, they are at present connected with the phenomena only by an hypothesis in Mr. Maskelyne's mind.

But, if Mr. Maskelyne is an expert in conjuring, he certainly is no authority on the nature of proof. He would hardly expect your readers to accept his prejudices, suspicions, and conjectures about Eusapia for proof of her guilt unless he himself believed them equivalent to proof; and that belief can only come from first arguing in his own mind that the phenomena prove her to be exceptionally endowed with strength and dexterity; and then arguing that her being exceptionally endowed with strength and dexterity proves that she produces the phenomena by those means. What this kind of logic is called at the Egyptian Hall I do not know, but elsewhere it is known as 'reasoning in a circle.' Mr. Maskelyne's whole letter is illogical, but he 'gives himself away' more completely, perhaps, in the following passage than in any other:—

Assuming the medium's hands and feet to have been thoroughly under control, the manifestations would certainly

\* Robert Boyle, one of the founders of the Royal Society. Another, by the bye, and a friend of Vaughan, was Sir Robert Moray, or Murray, who was also a reputed Rosicrucian.

† It seemed that 'The Marrow of Alchemy,' published in 1654-5, was an exception. It is enumerated in most of the literary histories—as also by the author of the 'Suggestive Inquiry'—among the works of the aforesaid Eirenæus. The distance of date from the dates of the other works of this author excited my suspicion; and I found, on reference to Wood, that it was, in fact, the work of yet a third Philalethes, and of another Eirenæus—of one Eirenæus Philoponus Philalethes!



appear remarkable. But, if there existed the possibility of her getting one hand, and occasionally one foot, at liberty, everything that occurred was readily explicable. The decision, then, as to whether the phenomena were normal or supernormal in their nature, must rest entirely upon first settling the question as to whether or not she had means of getting one foot at liberty.

The 'decision' by no means rests on the answer to any such question. There are two proffered explanations for the phenomena; one is that they are the manifestation of an occult power; the other is that they are vulgar trickery. So long as vulgar trickery is impossible, the legitimate inference is that they are done by occult power. Were it possible to be certain that occult power could not act in any particular case, the legitimate inference would be that they were then done by simple trickery; but when both explanations are possible, further tests are necessary, in order to determine the means by which the phenomena are actually produced. The liberation of the medium's hands and feet does not preclude the possibility of the manifestation of occult power, and therefore leaves the question of how the phenomena were produced an open one.

Again; Mr. Maskelyne seems to have had no experience of the behaviour of a person in a trance; for, in his ignorance of the fact that persons entranced find the contact of others intensely disagreeable, and unconsciously try to free themselves from it, he sees in Eusapia's restlessness when he held her a desire to get her hands free in order to cheat. But even were it admitted that Eusapia tricked in every instance in Cambridge, the published accounts of her séances elsewhere show that phenomena have occurred in her presence which she could not have fraudulently produced, even had her hands and feet been entirely free, and had she the strength of a Samson and the skill and cunning of a Maskelyne.

There is another reason why the investigation of the phenomena is not such a simple thing as Mr. Maskelyne supposes; and that is because, as all experienced researchers now recognise, the tendency to cheat must be considered to be a symptom, more or less frequent, of the mediumistic diathesis, just as it is of the hysterical. In every case this 'personal equation' has to be estimated and allowed for; but no real investigator would pretend that the manifestation of this symptom negatives or invalidates the other symptoms of mediumship—that, for instance, the fraudulent tapping on the table by the medium accounts for the raps at the other side of the room, or proves that they never occurred—which seems to be Mr. Maskelyne's line of argument. Mr. Maskelyne speaks of the 'question' being 'decided,' but he does not show that he understands what the question really is that calls for decision. His whole letter proves that the professed object of the late séance at Cambridge was to test the credibility of Eusapia, and it is necessary to remember that the reality or unreality of the 'psychic force,' or Spirit World, or astral plane, or whatever it may be that is to be inferred from the phenomena, does not depend upon the genuineness of any particular phenomenon or any individual medium. There are thousands of fully convinced Spiritualists who, under the pretext of discountenancing fraud, are ready to cry Hallelujah as loudly as any sceptic whenever an unfortunate medium is entrapped. Those Spiritualists think they can afford to rejoice when a medium is 'exposed,' because they believe they have abundance of other evidence of the truth of Spiritualism; and throwing stones at accused persons who have no friends is a simple and easy method for getting credit for superior virtue. Although real Spiritualists, these people ally themselves on those occasions with the avowed enemies of Spiritualism, because they know that investigators of the Maskelyne-Hodgson-Sidgwick type can never seriously injure Spiritualism; for all they can hope to do is successively to 'expose' a number of public mediums; and this, although it may discredit Spiritualism with the ignorant, has no other effect on Spiritualists themselves than to cause them to hold their meetings and séances in secret. This 'driving in' of Spiritualism is every day becoming more and more the case, and many Spiritualists think that the hunting down of public mediums is not a bad thing for the 'cause,' since it provides, in a mild form, the persecution which is proverbially conducive to the growth of new ideas and beliefs.

Two very different 'questions' present themselves to the Psychical Researcher: 'Is there a spirit world in touch with earth?' and 'Is the medium with whom I am sitting a trustworthy one?' Now, the testing of a suspected medium seems to act for some persons as a kind of red herring that takes them

off the track of the really interesting question, namely, the significance of such phenomena as are undoubtedly genuine. This has led to the appearance and toleration in the field of Spiritualism of a kind of sham or degenerate investigator, with whom an experience of eleven years of investigation into Spiritualism in the United States has made me tolerably familiar. This degenerate 'researcher' is known in America as the 'fraud-hunter' and 'medium-baiter,' and he differs from the genuine investigator in that, instead of seeking for genuine phenomena, and trying to learn the conditions that promote and facilitate the appearance of such phenomena, and endeavouring to conform to those conditions in the séance-room, he thinks only of discovering fraud; for which purpose he has recourse to every means, even to the most dishonourable and brutal, to obstruct and prevent the phenomena, and ruin the reputation of the medium; for the estimation in which he is held depends upon the number of mediums he has worried out of the field.

It is perfectly well known to *bond-fide* Psychical Researchers that the presence at a séance of even one inimically disposed person is sufficient to upset the psychic conditions, and render abortive the attempt to get phenomena; it is also well known that mediums are particularly sensitive to mental suggestion and telepathic impact; and, for my part, I cannot imagine how the sitters in the late séance at Cambridge could for a moment have anticipated anything but failure and fraud in the conditions they provided for their medium. There are only two satisfactory ways of investigating when the sitters do not thoroughly trust each other: either the circle should be held in the light, the medium sitting entirely unbound with the others; or, if darkness be necessary, the medium should be placed in circumstances that render cheating impossible. In the case of D. D. Home the former plan was adopted, and manifestations took place all over the room, the genuine nature of which was self-evident. In the latter case, an abundant experience has proved that the expedient of holding or tying the medium is utterly unsatisfactory, for however conclusive it may be to some, there are always others who dispute its efficacy. It has been lately reported that several mediums in the United States have successfully undergone a test, the convincing nature of which has never, I believe, been disputed; a solid cage of iron wire netting is placed over the medium, and then fastened to the ground; and while the medium is thus securely imprisoned the phenomena are said to occur as freely as if he or she were going about the room unbound. Why do not the members of the Society for Psychical Research adopt one or other of these alternative methods, instead of having recourse to the old and clumsy expedient of holding and tying, which exactly suits the fraud-hunter, because it nurses suspicion and leaves the result doubtful, thus enabling him to bring in his Scotland Yard methods?

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#### RECEIVED.

- 'The Spiritual Review,' for November. (London: 113, Edgware-road, W. Price 6d.)
- 'The Arena,' for November. (London agents: Gay & Bird, 22, Bedford-street, W.C. Price 2s. 6d.)
- 'The Wizard's Lute.' By DR. GEORGE GRESSWELL, M.A. Third Edition. (London: Griffith, Farran, Okeden & Welsh. Price 1s.)
- 'The Law of Expression; or, The Order of Creation.' By ALMA GILLEN. (London: Alma Gillen, 45, Longridge-road, W. Price 6d.)
- 'My Transcendental Experiences with Spirits, Mostly Through my Own Conscious Clairvoyance, Clairaudience, and Other Inherent and Developed Powers.' With four illustrations. By HENRY LACROIX. (Boston, U.S.A: Colby & Rich, 9, Bosworth-street. Price 25 cents.)
- 'The Christ Has Come.' The Second Advent an Event of the Past. An Appeal from Human Tradition to the Teaching of Jesus and His Apostles. By E. HAMPDEN-COOK, M.A. Second Edition; Fourth Thousand. (London: Simpkin, Marshall, Hamilton, Kent & Co., Limited. Price 1s.)

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'Isis.'—A new monthly magazine is announced, entitled 'Isis,' the first number to be issued in December next. Its object will be to promote the knowledge of Theosophy and to demonstrate its application to all the problems of life. The present general trend of literature towards Mysticism and things occult; the obvious necessity for strong efforts to turn this current of thought into altruistic channels; and the necessity for the demonstration of the actual radical identity of real Occultism and Altruism, have been the main causes determining the issue of 'Isis.' The price will be sixpence.



## Decease of Mr. J. Traill Taylor.

It is with deep regret that we record the sudden decease of Mr. J. Traill Taylor, a gentleman who was held in very high esteem amongst Spiritualists, and who did much for the Cause to which he was earnestly devoted, by his painstaking investigation of the perplexing problem of Psychic Photography—a work for which no man was better qualified than he. Mr. Taylor was Editor in Chief of the 'Photographic Journal,' and it is to the courtesy of the acting Editor that we are indebted for the following particulars.

Our friend had recently gone on a visit to Florida, where he possessed an orange grove, and it was at Lane Park, in that State, that he passed away on Thursday, November 7th, succumbing, as stated by cablegram, to an attack of dysentery. Letters that had lately been received in this country from him indicated that he was in good health and spirits, and looking forward to a speedy return; but a very short illness culminated in his death, at a spot remote from his relatives and the many friends among whom he had looked forward to passing the years of his well-earned retirement.

Mr. Taylor was born at Kirkwall, in the Orkneys, on January 23rd, 1827, and was thus a few months short of completing his sixty-ninth year. As a youth he was attracted to and practised the Daguerreotype process, and in the intervals snatched from the pursuit of his profession as a watchmaker developed great aptitude for the study of the chemistry and optics of the then very young art of photography. In Edinburgh he was brought into contact with Sir David Brewster, Henry Fox Talbot, Mungo Ponton, Piazzi Smyth, R. H. Bow, Thomas Davidson (the optician), and other noted workers of forty years ago, by whom he was highly esteemed for his knowledge of photography and his abilities as an experimentalist and writer. For some time, we believe, he was on the staff of the 'Scotsman' and other Scotch newspapers, and dated his first association with photographic journalism from about the year 1856, when he established an ever-circulating magazine devoted to photography, and called 'The Photographer,' many extracts from which will be found in the earlier volumes of 'Photographic Notes,' edited by Thomas Sutton, B.A., between whom and our late friend a warm regard subsequently sprang up.

It was in the year 1859 that Mr. Taylor became a regular contributor to the 'Photographic Journal,' and thus started a connection which was only to terminate with his death. Five years later—that is, in 1864—on the retirement of Mr. Shadbolt, he was appointed Editor, a position he filled for the succeeding fifteen years. In the early part of 1879 he vacated the chair for the purpose of taking a commercial appointment in the United States, and before his departure a numerous-attended farewell dinner and a handsome gold watch were offered to him as marks of the esteem in which he was held by the photographic public. Circumstances deciding him to abandon his new position about a year after his arrival in New York, he resumed his connection with photographic journalism, taking up the editorship of the 'Photographic Times' (New York), which rapidly prospered under his skilful direction, and also contributing to the 'Journal,' of which, together with its 'Almanac,' he once more assumed the editorship on January 1st, 1886.

Outside his journalistic labours the world of photography has cause to be grateful to Mr. Taylor for many efforts and labours in its behalf. Many photographic societies in America, in France, and other parts of the Continent, claimed him as a member. Until within the last year or so he frequently read papers, or gave what he loved to call 'short talks,' on photographic optics and allied subjects before several of the societies. Failing health, however, obliged him to largely forego a great many of his public appearances, and to resign a considerable share of his journalistic duties to other hands.

The popularity Mr. Taylor enjoyed among the many thousands of photographers with whom he came into contact during the course of his long career is not difficult to understand. He was ever genial, communicative, and kind-hearted, ready to help with advice, counsel, or information, the *beau idéal*, in fact, of natural *bonhomie* and good humour.

Mr. Taylor's wife passed away about five years ago, but he leaves three sons and one daughter, to whom their loss will bring the sincere sympathy of their own, and their late father's, many friends.

## THE OATH OF THEOSOPHY; OR, DARWIN'S MISSING LINK.

Professor W. J. Spratly, a gentleman whose name we do not remember to have heard before, delivered a lecture with the above portentous title at the Fitzroy Temperance Hall, Little Portland-street, W., on the evening of the 7th inst., the chair being taken by Mr. T. H. Holding, the editor of a London trade journal. Even did space permit, we should not feel warranted in giving a lengthy notice of Mr. Spratly's lecture, which, despite a certain pretentiousness of form, and a number of scientific allusions, threw very little light on the subject of which it purported to treat. A laboured attempt was made to show the possibility of an etheric origin of the cosmos, a theory by no means new, and not, so far as we could discern, specifically related to Theosophy. Then followed some vague references to the illusions of the 'astral plane,' which, under the lecturer's treatment, became an even more nebulous conception than we find it when dealt with by Theosophists. Moreover, the spectacle of a person attacking Theosophy from the Christian standpoint, and withal assuming the existence of an 'astral plane,' was certainly grotesque. The remainder of the lecture comprised a fine 'derangement of epitaphs'—the 'oath of Theosophy' and the 'wiles, dangers, and crimes' of occult practices; the positivity of the 'missing astral man'; and the negativeness of the historic civilised man, and so on. We have seldom listened to a more turgid and incoherent piece of reasoning, albeit, in his scientific speculations the lecturer was occasionally interesting and suggestive.

The real interest, however, began with the conclusion of the lecture, when a vigorous onslaught was made upon it by the Theosophists present, led by Mr. J. T. Campbell, F.T.S., whose keen 'heckling' soon reduced the unfortunate lecturer (now without his manuscript to rely upon) to a state of confusion and bewilderment.

The Theosophists present, said Mr. Campbell, had been attracted there that evening by the promise of a lecture dealing with Theosophy. He appealed to his friends amongst the audience as to whether any one of them had the faintest conception what the lecture meant. The lecturer had obviously no knowledge of Theosophy; he had stated that its teachings were atheistical and irreligious; what were his authorities for that statement? The lecturer had alluded to the oath of Theosophy. As an old Theosophist, he (Mr. Campbell) knew nothing of such an oath.

The lecturer was, unfortunately, unable to point to any particular statement in support of his contentions, not having 'Madame Blavatsky's book' with him. He, however, *inferred* from her book that an oath existed; he also relied upon the testimony of Mr. C. G. Harrison, who had written upon the subject, and from one of whose books he had quoted.

The Theosophists, now growing more insistent than ever, demanded to know who this Mr. Harrison was. Even if he were a member of the Theosophical Society, which they doubted, he was obviously not a recognised authority.

As the severe cross-examination of the Theosophical contingent continued, the lecturer's position became obviously uncomfortable. Fortunately the chairman was a firm and tactful gentleman, and his interposition somewhat relieved the tension; otherwise the lecturer would have had an even worse quarter of an hour. As it was, his discomfort was sufficiently painful. His acquaintance with Theosophy was obviously so meagre, and his remarks were so aimless and disjointed, that he 'went to pieces' at once under the pitiless questioning of the Theosophists—a dismal example of the rashness of entering upon a campaign with a lack of military skill and an insufficiency of ammunition.—D. G.

MR. ALEX. DUGUID informs us that 'the only direct monument to a Spiritualist was erected by the Countess of Caithness to the memory of D. D. Home. It is in the form of a beautiful fountain standing in the Canongate of Edinburgh.'

'OLD DIARY LEAVES.'—Some of the illustrations of Colonel Olcott's forthcoming volume of 'Old Diary Leaves' will be of a striking character. One, for instance, is a facsimile of the cover of a letter "phenomenally delivered," another is a 'flower-born gold box,' and a third represents a 'hybrid sugar tongs phenomenally produced.' The frontispiece is a reproduction of a bronze medallion of Madame Blavatsky, and elsewhere there is an illustration showing two locks of her hair. But perhaps the most interesting picture of all is one which represents a 'corner of a Mahatma's turban.' Messrs. Putnam will be the publishers.



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## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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### A PREACHER'S BLUE FIRE.

The Rev. F. B. Meyer, B.A., of Christ Church, Westminster Bridge-road, is an able and philanthropic man of whom we desire to speak with the greatest possible respect: but his opinions are frequently very provoking, and some of these we intend now to set forth and dissect. They relate to our own special subject, and appear in one of a series of cleverly-contrived 'Penny Stories for the Million.' These stories are issued by 'The Christian Herald,' and are beautifully baited to catch the lovers of 'Penny shockers.' When, however, the guileless reader has got to the end of his queer dose of forgery and fidelity, murder and marriage, he finds a sermon and some devout anecdotes which, let us hope, do good.

The number before us is, we suppose, a fair specimen. It is done up in a gaudy pink cover which has, in the centre, the picture so dear to the hearts of the growing youth of Old England,—a dead man lying on the ground, discovered by two men whose attitudes suggest that fascinating word *mystery*. There are other pictures;—one, a wreck of a man carried into a house by two policemen, and another, a gorgeous swell arrested in a ball-room for embezzlement and forgery;—a lovely story! And then, at the end, we come to

'Praise God from whom all blessings flow'  
and Mr. Meyer's sermon.

The sermon is on the Gadarene demons: and we must confess that it is cunningly dished up, in a way likely to lead the young 'shocker'-lover on to what looks uncommonly like Story No. II. Mr. Meyer starts right away with a picture of Satan and Jesus playing at chess, for a man's soul as stakes, and then plunges into his subject,—the possession of human beings by evil spirits. Somehow or another Mr. Meyer has found out that the man with an unclean spirit was possessed by 2,000 evil spirits. 'This man,' he says, 'was capable of holding 2,000 demons.' How he gets at it we do not know. Being questioned, the unclean spirit said, 'My name is Legion, for we are many.' But a Legion was a band of soldiers numbering 6,200 foot and 730 horse. Mr. Meyer, though getting on in years, is perhaps only young in story-telling, or he would have put in the whole 6,930, horses and all. But the young shocker-lover will be duly grateful for his 2,000; and really quite enough for any one to swallow, in more senses than one.

But what interests us most is that Mr. Meyer appears here as a voracious believer in Spiritualism—of a sort. Spirits are everywhere, he says. To them we must attri-

bute 'the filthy abominations of London'; and to them we may attribute a good deal of our disagreeable weather. He is almost certain that they have 'a great deal to do with atmospheric disturbances,' and thinks that 'the due recollection of this would solve many difficulties . . . the devil having acquired such power over this material world which we do not appropriately estimate.' We commend the suggestion (not the composition) of this very popular London preacher to the gentlemen at the Meteorological Office. For ourselves, we will only say that our brother Spiritualist over Westminster Bridge, goes rather too far and too fast for us.

But, to return to the 2,000. We must do Mr. Meyer the justice to say that he does not think 2,000 unclean spirits in one man is a common thing now. In fact, he had such a low opinion of his hearers that he told them this to their faces:—'I don't suppose there is a single man here who would hold 2,000 demons. One or two little demons are big enough to occupy the whole of your little soul!' This is not exactly complimentary. In fact, if Mr. Meyer is not careful he will produce an effect the very reverse of what he intends. This is an age of record-breaking, and the brightest candidates for record-breaking are the readers of the penny shockers. What if some adventurous young soul should sniff at Mr. Meyer's two, and go in for his two thousand, in the fond hope of making it two thousand and one? But seriously, should the young adventurer keep clear of that temptation, we are clearly of opinion that the discourse, from a moral point of view, may be useful.

But what does Mr. Meyer mean by his violent attack upon Spiritualists? He says, 'Man's nature is shut against that unseen world except he breaks down the barrier himself.' But how does he break it down? One would have thought that the breaking down would mean giving way to sin; but, no; Mr. Meyer at once says, 'By a period of special preparation, Spiritualists may succeed in breaking down the barriers of their human nature.' He had just said that the unclean spirits are at the back of 'the filthy abominations of London,' including drunkenness and brutality. Does he mean to suggest that Spiritualists break down the barriers that open the way to the drunkenness and brutality of London? Does he mean to say that those who delight in 'the filthy abominations of London' have gone through the 'period of special preparation' referred to? He cannot mean that. Then why did he say it? Our explanation is that these wild and prejudiced preachers are bound at times to be incoherent.

Now we will admit that the Spiritualistic 'special preparation' will break down the barriers; but it does not follow that we are open to Mr. Meyer's verdict, 'You will be a great fool if you do it.' Why 'a great fool'? Mr. Meyer tells us:—'You cannot build up the wall again, and, until you leave this world, you will be the cursed prey of the bad spirits, who will make you a taunt and a jest.' That is the worst of these preachers. They will sacrifice everything for the sake of a little blue fire. We will not cite a long list of names, but, among the 'departed,' will only mention William Lloyd Garrison and Mr. and Mrs. S. C. Hall; and, amongst those with us, William Crookes and Alfred Russel Wallace. Were and are these 'the cursed prey of bad spirits'? What good end can be answered by such reckless cant? and why should these pyrotechnic preachers always assume that good spirits are absent or powerless? To listen to them, one would think that this is the devil's world, and not God's world at all. It is unreasonable, and, though not so intended, is as dishonouring to God as it is degrading to man.

Apart from these pitiable blots, the sermon is calculated to do real good, but entirely on Spiritualist lines, and from a Spiritualist's point of view.



## THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. GEORGE SPRIGGS.

*(Continued from Page 532.)*

‘You have told me of the careful personal preparations for your Cardiff sittings, Mr. Spriggs. What sort of a room did you sit in, and how was the circle placed?’

‘The room used at Mr. Lewis’s was a fairly large apartment on the first floor; and a little inner room, opening only into the first, served as a cabinet. The circle sat in horseshoe shape, with the two ends about six feet away from the entrance to the cabinet, which was covered by a curtain hung from the top, the door itself being kept open. The forms would dematerialise about three feet in front of this curtain, in view of the sitters. The light was always sufficient for exact observation, and often full on, so that the smallest print could be read and every detail of the forms examined. The gas jet was shaded by a blue or a pink globe. The sittings were not always held at Mr. Lewis’s; and in such cases the cabinet was often nothing more than a curtain or table-cloth, stretched across a corner of the room.’

‘And as to the number of forms that were in the habit of appearing?’

‘We have had as many as twenty or more in one evening, men, women, and children, several out at the same time, and all entirely different from one another, exhibiting alike different physical peculiarities and marked mental distinctions. Kilted Highlanders, dusky Indians, priests, old men with snowy hair and beards, men of almost giant stature and men of giant strength, beautiful girls robed in ethereal garments, children fair and bright as angels—all most variously and some most richly and rarely dressed. Many of the figures wore a profusion of drapery, which sometimes, as they walked, extended in a train of several yards behind, without crease or fold, and immaculately white. It was noticeable that the male forms generally wore a drapery coarser in kind than the female, but some of the former, as, for instance, the Egyptian priest, already mentioned, were very gorgeously apparelled. Mr. Lewis once cut off a piece of silk, of a rich crimson colour, from a girdle worn by one of the forms. It began to fade after being kept a few days, but being taken back into the séance room, was manipulated by one of the spirits and restored at once to its original lustre.’

‘If materialising spirits would only leave behind them something that was not silk or satin, gauze or common linen, something different in make and appearance from anything we know, something that one could see at once was, if not certainly of spirit manufacture, obviously not of known human make, that would serve a useful purpose. No doubt they don’t because they can’t.’

‘No doubt. But unless observers surrendered their judgment to the spell of the hour, and imagined the thing that was not, they always declared that the beauty of the garments of the spirit forms was beyond that of the finest of mundane habiliments. In one of his written records, Mr. Smart tells of a stream of light coming in at a window and falling on a form with indescribable effect, the white garment glistening like purest silver; and its arm, raised to shade the spirit’s eyes, was of the ordinary flesh tint, with the veins plainly visible. One, with full beard and turbaned head, and having the appearance of an ancient priest, is described as wearing a magnificently coloured long robe, with what looked like a breastplate studded with precious stones which glittered and flashed with great brilliancy. The circle over and over again saw the material manufac-

tured, apparently, out of nothing before their eyes. Snow-drop, a little Indian spirit, in full view would produce yard after yard of beautiful soft white stuff, drawing it slowly, as it seemed, out of the air. Shawls too, as we called them, she used to make in a similar manner, some heavy and thick, some filmy and delicately fine; and at desire she would enlarge or diminish, or vanish and immediately restore, them with all possible ease. The manufacture of clothing, indeed, seemed the least difficult part of the materialising spirit’s task, and almost every imaginable kind of dress suited to the forms was from time to time exhibited. Mr. William Nicolson, for instance, records how, being a descendant of the chiefs of the clan MacNicol, believed to be extinct, six kilted Highlanders, in the colours of the clan, materialised one night when he was present, and, what is more, conversed with him in the Gaelic dialect.’

‘No one else in the circle, of course, had the Gaelic. Mr. Nicolson must have found that a good test.’

‘I question if he was quite satisfied even so. But tests were as common with us as blackberries in autumn. For example: One of the forms that came to a stranger gave him the Masonic grip and signs, and by that means entirely convinced him of its identity. I have since joined the craft, but was not at the time a Mason. By way of test, too—if not of identity, of powerful muscular development—the forms used frequently to perform feats of strength, some of a most remarkable character, the sitters declaring that in some instances these were beyond the natural ability of the strongest man. Zion, swarthy in feature, with dark piercing eyes, and over six feet in height (who was a constant and welcome visitor), would, they tell me, literally bound out from the cabinet, right into the centre of the circle, evincing much satisfaction in thus temporarily clothing his erect, stalwart and vigorous figure with the garments of our materiality. He would then go round the circle greeting each sitter with a handgrip, which was something to remember. Grasping the top rail of a chair with one hand, he would hold it out straight at full arm’s length, and then setting it down, melt promptly away in the sitters’ sight like morning mist, to return a moment later from the cabinet, or rise again from his ashes, if so you might call the handful of white vapour that remained on the floor. Here was a curious thing Zion would often do. Together with two or three other materialised forms he would twirl the curtain of the cabinet, and the forms would follow each other round the curtain so rapidly as practically to make a simultaneous appearance. Charity, a graceful female form, was another adept at materialisation, and also of notable strength when clothed in the flesh. She almost invariably made a point of beckoning forward the heaviest person in the circle to sit upon a chair placed in front of the cabinet, and then lifting both chair and occupant about a foot from the floor with the greatest of ease. As the heaviest person who regularly attended, and was almost always selected, weighed just sixteen stone, this was no slight feat. Charity was an Egyptian in earth life, and a most graceful dancer. Her drapery consisted of fold upon fold of delicate gossamer lace. At the sound of music she would whirl round the room in a most weird and picturesque fashion. Sometimes she would go to Mr. Lewis’s little grandson’s bedroom, take him out of bed, and dance with him in her arms with marvellously wild and rapid motion. She was also a bit of a conjurer, but there was no trickery about her feats—they were what they seemed to be. Coming forward, she would hold out her beautifully formed hands to the sitters, to show that nothing was on the fingers, borrow a gold chain, manipulate it a moment, and then reveal a gold ring on one of her fingers.’

‘Do you mean that the whole of the chain disappeared, or was reduced to the bulk of a ring?’



'No, the treatment consisted of laying the chain on the table, making passes over it, and, I suppose, in some way abstracting the particles from it which formed the ring. The chain remained on the table without any perceptible diminution, and the ring appeared on the finger. To show that it was solid, she clinked it at the gas globe, and pressed it against the sitters' hands. Zion and Charity were not the only ones who performed feats of strength. Shicu, a Hindu control, manifested a remarkable degree of power, and Mr. Smart records having on one occasion seen him lift up on to a chair, with the aid of the knee, a tolerably large harmonium, supporting it on the chair. It was not so much, remarked Mr. Smart, that these feats of strength were performed, as that they were executed with an ease and calmness that betokened real power. Joey, the spirit who had been a clown, and who appeared to many circles, was fond of startling the sitters by suddenly bounding out of the cabinet, jumping into a chair, and seating himself on the back, at the same time repeating his name.'

'By the way, Mr. Spriggs, that wandering about the house, and even going out into the gardens, which you mentioned—was it of frequent occurrence?'

'It occurred over and over again. A favourite point in the garden was a pear tree, a distance of ninety or a hundred feet from the séance-room. On one occasion three separate forms were clearly seen in the garden at the same time; one of them himself opened the back door to get out, and danced in the open air before those of the circle who accompanied him. Not only were the forms seen by the sitters, but by the next door neighbours, who were Wesleyans, and who angrily threatened Mr. Lewis with the police, having religious objections to what they regarded as dealings with the devil. It was Peter, the well known spirit, who, like Joey, appeared at so many circles, and whose curiously shrill voice will be remembered by many, that performed the feat of going into the garden with Mr. Rees Lewis and his grandson, and Mr. John Carson, of Melbourne, cutting a bunch of grapes in the greenhouse, and returning with it to the séance room, where he divided the fruit among the sitters. Peter it was, too, who, one night, went downstairs no less than nine times in succession. Finally, he dematerialised in front of the curtain, and from the white mist that remained, after numerous attempts and failures as shown by repeated risings and sinkings, due to lack of sufficient power, the figure of a little girl was at length evolved. Long absence of the form was found to occasion great exhaustion to me, and the same happened when strong light was thrown for any length of time on the form.'

(To be concluded.)

#### MISS X. IN REPLY TO MR. HAWKINS SIMPSON.

Miss X. begs to reply to Mr. Hawkins Simpson:—

1. That it was four o'clock, or thereabouts, when she and her friend approached the house.
2. The dog was their joint property. He is a 'Jack Russell' terrier of unblemished ancestry, a fact in which Mr. Simpson, writing from Devonshire, may see a degree of significance wasted upon the cockney reader.
3. The dog came back—being a good dog—because he was called.
4. He has never disgraced himself by any sign of fear before or since that moment.
5. She has witnessed many occasions when dogs, cats, and horses appeared to be conscious of the presence of something invisible to the human eye. They did not seem, as a rule, to like it.

JOHN PAGE HOPPS at the Queen's Hall, Langham-place (No. 2 entrance), to-morrow evening (November 17th), at seven. Subject: 'Does God Inspire His Men and Women Now?' All seats free.

#### THE LATE DUCHESS DE POMAR.

In the interests alike of human justice and of Spiritual truth, I desire to offer to the readers of 'LIGHT'—the special paper published in the English language which my late beloved friend the Duchesse de Pomar delighted to read, every column and every item—a few remarks, by way of correction, in regard to the mistakes, and wholly unfounded rumours, which are in circulation respecting the above-named most estimable lady's professed belief in the mysteries of the life hereafter. As a specimen of the contradictory and unwarrantable claims set up for the Duchesse's religious opinions, I herewith quote a special point in an article which appeared in the London 'Daily Chronicle' on the 3rd inst., in the commencement of which the lady is announced as 'the Spiritualist Duchesse de Pomar,' and at the close of the paragraph it is deliberately stated that the Duchesse was 'a devout Catholic.' Here is the article referred to, *in extenso*:—

Paris society, says our correspondent, will deeply regret the Spiritualist Duchesse de Pomar and Countess of Caithness, whose death occurred at her palatial residence, Holyrood, in the Avenue Wagram. Apart from her genial and not uninteresting fads, the Duchesse was a charming hostess, and her charities, though not always well-directed, were munificent and spontaneous. The once beautiful Maria de Mariatequi was of Creole origin, and her marriage with the Duc de Medina Pomar made her rich enough to be quite disinterested in her second marriage with the clever Scotch peer who invented the first road steam engine. Lady Caithness was seen at her best in her villa on the Riviera, dressed like Mary Queen of Scots, whose soul and individuality she believed that she possessed. Her review, 'L'Aurore,' was probably the most sincere organ of Theosophy, but the Duchesse was a devout Catholic, and the funeral will take place to-morrow at the little church of St. Francis of Sales. The remains will afterwards be taken to Scotland.

I believe it is now some twenty years since the Duchesse (then Countess de Pomar) called on me in London, and commenced a dear and highly prized acquaintance, which has been sustained both by an unceasing correspondence when I was abroad, and by almost annual visits, made by myself and my husband, to the Duchesse's various residences in Paris and Nice. Our last visit (then as always) at the Duchesse's earnest solicitation, was made a year ago last May at her palatial residence in Avenue Wagram, Paris, and it was only my beloved husband's sad decease since then which indisposed me to accept her tender entreaty that I would visit her during this year at her residence. I now refer to these twenty years of intimate friendship to express my astonishment at her being named in a prominent newspaper as 'a devout Catholic,' and her cast-off garment of mortal mould having to be consigned to the earth under the auspices of Roman Catholic ceremonies.

I presume this order of service may be enjoined by the desire of her noble and much loved son, the present Duc de Medina Pomar; still it belongs to me, the Duchesse's friend, frequent guest, and correspondent of twenty years' standing, to say that I knew her ever as an earnest Spiritualist. I lectured in her splendid palace lecture-room in Wagram-avenue, at her own earnest solicitation, in May of last year, and sat at her own spirit circles, at which an excellent and thoroughly honest rapping medium was professionally engaged each week. I knew the dear deceased had yielded to some extent to the influence of the French Theosophists, and by them was induced to accept of their favourite but utterly unproved doctrine of 'Re-incarnation.' Indeed, she has written a work called 'Old Truths in a New Light,' and other volumes of much merit, teeming with Spiritualism. Nay, more; she published a little work called 'A Midnight Visit to Holyrood' (a copy of which is now on my bookshelf), a work which represents her as spending some hours of a certain night, at Holyrood, in direct and audible conversation with her adored spirit friend and guide, 'Marie Stuart, Queen of Scots.' In no line of her writings nor intercourse with me, her familiar friend, could I ever trace the remotest shadow of evidence concerning her faith in Catholicism, or any other belief than in that of Spiritualism, which she so invariably professed to me and wrote of, spiced with a certain flavour of the Theosophic doctrine above alluded to.

As to any special theological rites that may have been performed over her cast-off garments of clay, I am quite sure, if such a performance pleased and satisfied the dear ones whom she has left behind, that satisfaction will be shared by the sweet and loving ascended angel in her spirit home. Still her



truth, and her noble literary contributions to the work of freeing the human mind from the fetters of dogmatic Theology, induce me, her old tried friend, to redeem her blessed memory from any mistake that may arise concerning her deep and abiding faith in Spiritualism.

EMMA HARDINGE BRITTEN.

The Lindens, Cheetham Hill, Manchester.

### 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.]

#### Mr. J. J. Morse's Departure.

SIR,—On the eve of my departure for the sphere of labour which awaits me in San Francisco, California, kindly permit me, in your pages, to bid a general adieu to my many warm friends throughout the country, and to add that, as the letters of sympathy and good wishes which have reached me are so numerous, it has been impossible to make individual responses to them, save in one or two special cases.

I am indeed truly grateful for all the kindness that has been extended towards me—far more, I fear, than any merit or service attaching to my life's work deserves—but the memories of the loving words, the fraternal hand clasps, and the tear-dimmed eyes of my friends who have bidden me adieu in person will for ever remain as sweetest and dearest among the memories of my life. The generous words of the honoured President of the London Spiritualist Alliance, Mr. E. Dawson Rogers, as already recorded, the wondrous sympathy of my valued friends at the Cavendish Rooms, and the more than kindly utterances of Mr. Everitt, the president, Miss A. R. Vincent, the mover, and Mr. Edwards, the seconder, of the cherished resolution passed by the congregation at the above Rooms, to say nothing of similar resolutions and good wishes from the societies at Nottingham, Liverpool, Newcastle-on-Tyne, Glasgow, and other places, too numerous to mention, are all valued most highly. The memory of them will help to cheer me when I am far away from home, and wife and daughter, and all my friends.

Again thanking all concerned, and especially, Mr. Editor, your good self, believe me to remain your faithful co-worker,

J. J. MORSE.

Florence House, 26, Osnaburgh-street, N.W.

November 8th, 1895.

#### Where Shall We Draw the Line?

SIR,—May I, as at once a Catholic and a Spiritualist, be allowed to say a word in answer to 'Bidston's' letter contained in the issue of November 2nd? I know not if Miss X. be a Catholic or no, but 'Bidston,' in trying to point out some of her errors, falls into what he calls 'a popular fallacy' himself: the fallacy of looking upon Catholicism as antagonistic to Occultism. He says: 'Possibly some of her (Miss X's.) difficulties are due to the orthodox Church "instincts"'; and further, 'The Church instincts seem to come in, to the exclusion of a rational conception of a future life.'

'Bidston' does not appear to realise the fact that Occultism, in all branches, was one of the most powerful instruments in the hands of the priesthood before the word 'Protestant' ever existed (in its present sense); and what is more, that a large percentage of the Jesuits of the present day use it in one form or another. It is so amusing to hear persons outside the pale of the Church telling Her what is sound doctrine and what is fallacy. Let me refer your correspondent to the writings of Père Lacordaire, Père Robert, Cardinals Wiseman and Newman, of the modern Roman Church; and to Canon Knox-Little of the Anglican Church. I may add that many of the Russian priests also defend Spiritualism. The two best friends I have among the priesthood of the Anglican Church are both ardent Spiritualists, both Psychical Research men, and they may frequently be seen at public séances in mufti. Perhaps also I should not be exceeding the bounds of truth if I quoted Florence Marryat and Madame Marie Corelli; I believe they, too, are Catholics, but am not quite sure; I know they were once. With regard to the vexed questions of Heaven and Hell, I am convinced that Holy Church *has* authority for teaching us that they are *places*; I am *not* convinced of 'Bidston's' authority for stating that they are not so.

For some centuries, members of the Church Catholic have been able to reconcile Spiritualism and the Faith; now we are

to be told that the Church 'invents theories to fit facts.' We are used to this sort of thing from Protestants in general, but one naturally looks for a little common-sense from Spiritualists. In my opinion Miss X. would do better to retain her 'Church instincts' than to accept the uninspired teaching of unordained and, in many cases, illiterate persons.

Where shall we draw the line? Why, at trying to add to the already existing two hundred and fifty different sects of religion, one more absurd than the rest; at trying to make a religion of what is really a science.

All Saints, 1895.

ANGLO-CATHOLIC.

#### Psychology and Conjuring.

SIR,—I have been greatly impressed by the suggestion recently made by the Editor of the 'Daily Chronicle,' that a conjurer is the most suitable person for investigating and pronouncing upon psychical phenomena. With your permission, I would like to contribute a thesis, in which I propose to prove that miners and quarrymen should be our best geological experts, and to demonstrate the great loss sustained by science in her persistent disregard of the claims of the lamplighter and the furnace-man to speak authoritatively on the nature of light and heat.

DAVID GOW.

[We will not trouble our correspondent for the thesis he (no doubt playfully) suggests. Our readers will be quite able to reason the matter out for themselves.—ED. OF 'LIGHT.']

#### Spirit Photography.

SIR,—Relevant to the above subject, I notice in the current number of the 'Literary World,' under the heading, 'Oils at the Institute,' a notice of a picture entitled 'Hallow E'en,' by the Hon. John Collier, 'of a girl looking in the glass at midnight for the face of her destined lover. According to the picture one face appears over her shoulder, but in the catalogue illustration no less than three are discernable.' The writer goes on to say: 'The phenomenon is probably due to one of the tricks that photography so frequently plays in revealing obliterated records.'

Now, it appears to me that that passage ought not to go unnoticed; not that it is by any means clear what the writer means, but as showing that something in the line of spirit photography is beginning to be recognised as a fact actually occurring. As to photography 'revealing obliterated records,' the idea is certainly suggestive, though I can scarcely see how a 'record,' or anything else that is 'obliterated,' can convey any image whatsoever. The question is, whence come these images? An occultist would say, from the astral light. True, but how do they get on to the sensitised plate? Is it not due to etheric vibration?

17, Great George-square, Liverpool.

C. W. SAVAGE.

#### Luciferians and Freemasonry.

SIR,—With reference to 'C.C.M.'s' letter, in your issue of the 2nd inst., I would like to state that, after reading 'More Luciferian Phenomena,' which appeared in 'LIGHT' of October 26th, in which also my first letter appeared (page 522), I am more fully convinced that Romish priests and Jesuits are at the bottom of the matter, wishing to bring discredit upon an ancient and honourable order. The following extracts will show that one of the spies was a Roman Catholic, and if he has been initiated into the Order he has committed perjury:—

My host was one of those who bore me no grudge for having crossed the threshold of the triangles, as a Catholic, to ascertain for myself their proceedings, *that I might combat them.*

I emphasised my doubt, in order to pique his Palladian *amour-propre*; for to witness the phenomenon of bilocation was a thing not to be despised.

I see no reason why a Roman Catholic should bother himself about the occult doings of any legally constituted order, but it is generally known that the Romish Church does so, and that Spiritualism has been over and over again anathematised—literally cursed—by various bishops; one of the long curses having appeared in 'LIGHT' many years ago.

To curse a person, or a community, as the Romish priests, Popes, and bishops constantly do, is nothing more nor less than 'Satanic,' for occultists well know that it is the exercise of black magic or sorcery, to which no true Christian would ever resort. Therefore, I, as a staunch advocate of the higher order of Freemasonry, and also a Christo-Theosophist, most emphatically beg to enter my protest against the interference of any



person, so long as we are loyal to our Sovereign or existing Government, are honourable and upright persons, and contributors to the support of the country in which we reside.

Individual Roman Catholics (I am an Anglo-Catholic) have my respect and sympathy; but whilst the Church resorts to cursing, and trying to terrify people who dare to dive into 'the hidden mysteries of Nature and science,' it will find that the exercise of sorcery and witchcraft—for anathematising is nothing more nor less than 'black magic'—will never succeed in stifling the truth.

Like all Churches having a priesthood and hierophants, the Romish Church ought to possess Theurgical rites, and its officials should be thaumaturgists of the first order, but with this proviso, that only 'white,' and very seldom 'red magic,' should be used. Jesus Christ said 'Love your enemies,' but the Romish Church venomously curses them from the hair of the head to the toe-nails, and if they could exercise the occult power, would cause hypnotic murders, &c.

'C.C.M.' deserves the thanks of the public for having translated extracts from 'Le Diable au XIX<sup>e</sup> Siècle,' and I quite agree with him that there would be a large and fashionable congregation if Luciferian worship was started in London, especially with any hint of 'phenomena.' It is to be hoped that 'C.C.M.' will try to induce some London publisher to bring out an English edition of 'Le Diable au XIX<sup>e</sup> Siècle.'

Lucifer is but another name for Light-bearer; and the world wants more light.

AFRICANUS THEOSOPHICUS, P.M., R.A.

SIR,—In common, I feel sure, with all other subscribers to 'LIGHT,' I have read with the greatest interest 'C.C.M.'s' articles on 'Le Diable au XIX<sup>e</sup> Siècle,' which deal with a subject of much importance to students of Occultism. May I, however, be permitted to make clear to such of your readers as are practically unfamiliar with the subject the relation in which the so-called 'high grades' stand to orthodox Masonry?

By the Act of Union of 1813, it was declared that pure ancient Masonry 'consists of three degrees and no more,' and nothing further is, therefore, recognised by the Grand Lodge of England. I cannot here enter into the merits, or otherwise, of the various high grade 'rites.' They have been compiled at different times by different persons, and are, unquestionably, very interesting, as many of the degrees are evidently the remains of various mystical societies which no longer exist in any other form. It must, however, be kept clearly in mind that though all members of the high grades must be Freemasons before they can be admitted, this is the sole connection that these bodies have with the Grand Lodge of England.

For these reasons, and in justice to the 'Blue Lodge,' I must venture to disagree with 'C.C.M.' when he alludes to the late 'Grand Commander' of the Scottish Rite, Albert Pike, as the 'acknowledged head of the whole Masonic body,' that being a position which no individual can possibly hold. He may, or may not, have founded the 'Palladic Rite'—on that subject we must still keep open minds—but I think that, meanwhile, there should be no mistake as to the connection between Freemasonry, as such, and the various bodies in this and other countries incorrectly termed Masonic.

CRUX, P.M., P.Z., 32.°

#### Messages by Type-Writing.

SIR,—My opinion of cabinets has been expressed in the article mailed to you last week. Will you permit me to now say a word on 'Questor Vitæ's' 'Messages through a Type-writing Machine without Human Contact?'

The audacity of this piece of jugglery is unparalleled. A cabinet constructed of 'wire netting' means 'working' the spirits by electricity. Every up-to-date electrical engineer in America knows that by an invention perfected and put in operation during the past twelve months, an operator in New York City, or at any other convenient point, can set type-writers at work 'without human contact' all over the country.

When I was in Brooklyn, some months ago, Mr. James Brady, a noted mechanical engineer of that city, invited me to visit his works, and see this wonderful novelty; Mr. Brady having at that time a contract for manufacturing the machines. It was a very remarkable exhibition. The operator sat at one type-writer, and simultaneously with the click of his instrument a dozen or more, located about the room in different places, clicked in synchronous concert; there being, to my eyes, no

visible connection between them. Of course they were connected by electric wires.

Mr. Maskelyne, with a knowledge of the invention I have described, would in my opinion do the wire cabinet trick in less than thirty days, and this, too, with no 'medium' padlocked next door to the machine.

Simon Maguses have no business inside the Spiritualistic ranks, and the sooner we close up our ranks against the whole brood of self-seekers and deceivers the sooner we shall get phenomena worth the seeking.

THADDEUS HYATT.

#### Curative Mesmerism.

SIR,—Some time ago, you very kindly published a letter of mine, advocating the establishment of a society of hypnotic, mesmeric, and magnetic practitioners.

Although the establishment of such a society is immediately necessary, no very energetic movement seems to have been instituted. Therefore, may I venture to once more ask you to insert an appeal to all engaged in the practice of Curative Hypnotism, &c., to combine for mutual protection, and with the object of preventing any particular body acquiring a monopoly? Such a combination might be given the title of the 'International Institute of Therapeutical Psychology,' or some other more appropriate name.

A society of this description would also tend greatly to the advancement of the study and application of Psycho-Therapeutics, on a much wider basis than at present, and be calculated to give the public more faith and knowledge in one of the least dangerous, yet most effectual, of healing agents.

In conclusion, will you allow me to say that I shall be pleased to receive the professional cards and opinions of those gentlemen who think well of this proposal, and who are at present engaged in the *bond-fide* application of Hypnotism and Magnetism to the treatment of disease? Perhaps, then, some preliminary arrangements can be made to discuss the question in a proper manner, and enable definite steps to be taken.

45, Havelock-road, Brighton.

A. W. LAUNDY.

#### Mrs. Titford's Mediumship.

SIR,—I cannot allow the letter signed 'Mrs. Titford' to pass without some notice being taken of it by myself, seeing that it is so misleading by reason of its many misstatements and misrepresentations. Insults and abuse are but poor weapons in the face of such serious charges, so I can afford to pass them by without comment. Our object is *not* to 'blast an honest reputation' (as suggested by Mr. Robertson) 'by attributing fraud to her *non-success*,' which would have been far preferable to 'spurious' phenomena. For mere failure we should have blamed no one, knowing that genuine phenomena cannot be commanded, but depend on conditions.

1. Now, in the first place, *one* sitting and not four was arranged to be given in our rooms, and Mrs. Titford's so-called expenses, if you please, were 11s. (from Stratford); and we understood our society was somewhat favoured by the medium consenting to come at Dr. Reynolds' request for so small a fee. It was only at the close of the sitting that the suggestion was made and adopted of engaging Mrs. Titford for the four following Wednesdays, as the strangeness of the conditions was suggested as a reason for her non-success.

2. To quote from Mrs. Titford's letter: 'On the night arranged for the first séance we (my sister Emily and I) found about *thirty* persons crammed into a very small room.'

Mrs. Titford, accompanied by her sister and two gentlemen, actually found not thirty but only *seventeen* persons, not 'crammed' but comfortably seated in a fairly large room, consisting of our two parlours, back and front, with conservatory in the rear, the room measuring 24ft. by 11ft. and 10ft. high.

3. 'The air was suffocating, reminding one of the Black Hole of Calcutta!'

Our rooms happen to be exceptionally well ventilated; windows always open. Considering the time of year (July) and number of persons present, with every ray of light, as far as possible, most carefully excluded, at the request of the medium, the air was not at all bad, and no one complained of its being close.

4. 'Two persons had to share one chair.'

Seating accommodation was provided for all, and there was no necessity for two persons to occupy one chair; and I am not aware that anyone, except Mrs. Titford's sister, had any occasion whatever to leave their own chair, after the final arrangement of sitters was made.



5. 'We started the séance in the usual way by singing a hymn, accompanied by two women who were giggling very audibly in the corner of the room.'

This is incorrect, the attention of all being *seriously* engaged.

6. 'A few *sarcastic* remarks.'

This again is incorrect, unless in reference to remarks jokingly made (I supposed) to 'Harry' (the spirit) by Dr. Reynolds.

Considering that all the sitters were Spiritualists, with the exception of perhaps one or two earnest inquirers, I thought the conditions would have been very favourable. We did our best to make them so. I must confess our patience was sadly tried in the first place by being kept waiting quite half an hour beyond the time fixed for the commencement of the sitting, owing to the late arrival of the medium, and then about an hour and a half before the sitters, under the direction of 'Harry' and Dr. Reynolds, could get properly arranged.

Finally a few words in explanation of that alleged 'impertinent post-card' of mine.

Shortly after the above sitting I got a curt note from Mr. Titford, stating that Mrs. Titford could not attend on the Wednesday following through illness. In reply I hurriedly wrote a post card asking if we might expect her on the Wednesday after, in order to communicate with intending sitters. No sane person could have construed that to mean 'demanding more séances.' This card I sent to the address given by Mr. Titford, the only one I had. It is, moreover, utterly incorrect to say that I wrote a letter threatening that unless she gave us more séances I should publish my suspicions. The only letter having the slightest reference to such publication was the last I wrote, a copy of which appeared in Mr. McAllan's letter to 'LIGHT' for October 26th. There it can be plainly seen that I stated that unless a 'satisfactory explanation' were forthcoming with reference to 'certain suspicious occurrences,' I should feel compelled to take that final step, viz., 'to publish an account of what actually occurred,' and I venture to affirm that no honest Spiritualist and truthseeker could conscientiously have done otherwise.

W. STANLEY,

Secretary, Clapham Society of Spiritualists.

32, St. Luke's-road, Clapham, S.W.

P.S.—I believe Mr. McAllan's version a thoroughly honest and correct one, and I heartily agree with 'Fairplay's' suggestion for a committee of inquiry to be held, I trust, in the 'very small room' above alluded to, of the size, &c., of which the committee can then judge for themselves.

[In addition to letters which we have already published we have received others in defence of the genuineness of Mrs. Titford's mediumship. But further testimony is altogether unnecessary and quite beside the mark. The allegation as put forth by Mr. McAllan and Mr. Stanley is that on a certain specified occasion Mrs. Titford's sister simulated some of the phenomena; and the truth or otherwise of this charge is the only point at issue. The genuineness of Mrs. Titford's mediumship is not in question, and certainly we ourselves can have no doubt of it, after the report of our Special Representative, published some months ago.—ED. OF 'LIGHT'.]

#### A Plea for Mediums.

SIR,—I have been an earnest Spiritualist for forty-two years, but I have long come to the conclusion that when mediums fail or fall it is almost always because they have been harried on to their fall by their brother and sister Spiritualists; and that, in fact, some persistent phenomena-seeking Spiritualists are about the most suspicious, heartless, selfish, money-grudging people in the world. Shylock-like, they will all have their pound of flesh; and, in their materialisations, more literally so than he ever dreamed of. Some wonder-seeking Spiritualists have no more feeling or mercy for a poor materialising medium, who gives up, on ordinary occasions, her flesh and blood to amuse them, and teach them, and show them the wonders of Nature, than a lion has for the stricken deer.

Everyone knows that success comes primarily from the other side, and does not depend on the medium. And yet, when success is not achieved, séance hauntings are more requiring on the mediums than they would be concerning a comedy or a tragedy that is promised in the play-bill. We read in the 'interview' with that very powerful and conscientious medium, Mr. Spriggs, in 'LIGHT' of October 26th, that he gave up materialisations 'because his power began to wane.' 'Virtue' cannot be always going out of a medium without some failure,

though it may be only temporary and for the nonce; or because a lot of uncongenial people are too expectant. Mr. Spriggs also tells of 'the remarkable extent to which objectionable persons affect the manifestations; and that even good sort of fellows and earnest Spiritualists may be perfect wet blankets' as sitters at séances, to spoil conditions. So one sees it is not all the poor suffering mediums, who are more anxious than any others that a séance should go off well, who are at fault.

We must remember, too, that, although the spirit is the initiator, it takes two to make a séance come off. The medium also plays a part; and it may just happen that the spirits, finding the futility of their own efforts, owing to there being an uncongenial lot of sitters to deal with, may make use of the medium's hands in order to give a first impulse, perhaps quite unconsciously to the medium himself just to set things going, though that too may fail. I remember that great medium, old Mrs. Marshall, as we two sat talking together in broad daylight, fully assuming that the spirits were moving a chair that she had hold of, when to me it appeared that she was moving it herself; if so, quite unconsciously, I do not doubt. I fancy that the conscious and sub-conscious intelligences sometimes get mixed, even in conversation; and people say or do the wrong thing, as Mr. Du Maurier so often points out in 'Punch.' MIRROR.

#### In Reply to 'Bidston.'

SIR,—I will always most cordially, and to the best of my ability, try to meet any objections to whatever I have written or may yet write. 'Bidston' asks whether the assumption 'that spirits can cause material objects to act in opposition to the law of gravitation is not a trifle premature.' Whether the spirits who taught me the theory of the how and why, mode and manner, of the production of spiritual manifestations, simply assumed to have the full knowledge of it, I am not prepared here to discuss. I found that theory so positive and rational, so wholly and completely covering the ground, that I have adopted it until I hear and learn of something better.

I thought the expression 'without any contact' would have been understood as conveying only the statement 'without any contact of the sitters.'

So far as I am acquainted with laws and matters occult, I can no longer admit that spirits disincarnated, which are imponderable corporeities, proceed in the same way as we, incarnated spirits in ponderable corporeities, to lift and carry about ponderable material condensed objects.

It has been demonstrated mechanically, and can still be established by proof of fact physical, that attraction and repulsion, say centripetal and centrifugal forces, are collateral phenomena of vibration. Two objects that vibrate consonantly attract one another; two objects vibrating dissonantly repel one another. Hence, instinctive, unvolitional sympathies and antipathies; also, magnetic polarities, chemical affinities, &c.

Earth—as all heavenly bodies, suns, stars, and planets, even as each man individually, as all things and beings—has its own asatariar form and number, rhythm and amplitude, manner, mode, and tense vibratory. Their outer forms are the expression and signature of them. Palmistry, physiognomy, phrenology, pootography, spectroscopy, &c., all are based on, and proceed from, that principle.

All objects ponderable on earth are overwhelmed by the intensity superior of the earth's vibration, made to vibrate as and with earth's vibration, consonantly, and, consequently, are ponderable, are attracted by earth to earth. The law of the square of distances, of falling bodies—in fact all laws physical and mechanical—are based on, and proceed from, that principle.

Spirits disincarnated are, more or less, not influenced by it, do not vibrate consonantly with it; have their own individual, asatariar form and number, rhythm and amplitude, mode, manner, and tense vibratory, according to their degree, grade, or plane of development, evolutionary and transformatory unfoldment, and, consequently, are, more or less, not by earth attracted, not earth bound; are more or less imponderable, as much as they are disengaged from earth.

Now, there is a heavy oak table on the floor, and sitters around. A spirit, or a band of spirits, all harmoniously vibrating together, actuate vibratorily the passive, harmoniously-united spirits of the sitters, and by means of their spirits, their bodies; and through the instrumentality of their bodies, the table; thus influencing it, bringing it more or less to vibrate consonantly with them, thus dissonantly with earth, and the law of gravitation is suspended, and levitation occurs. The laws



and rules for sitters and sittings are based on, and proceed from, that principle.

Whether incarnated or disincarnated, man acts on man in nature, nature acts on nature in man, consciously or unconsciously, ignorantly or knowingly. Mesmerism (magnetism), the occult sciences, are based on, and proceed from, that principle. Some can act at a distance; some yet have to touch their sensitives or, in the séance, their objects—a musical-box, for instance, moved by one spirit alone. And as to the line of light running along the top of the high window—light and heat and sound and flavour and perfume and touch—skin sensations, are all phenomena of vibration.

I have tried to give, condensedly, all the realism possible. Of course, to fully grasp the matter under consideration, one must be fully and intimately acquainted with 'nature in man' and 'man in nature.' If I am not boycotted out of 'LIGHT,' nipped in the bud, and if it should interest readers, and the Editor of 'LIGHT' will kindly afford me, now and then, the necessary room, I will try to make it, more or less, clear and comprehensible. And the sequel will show what my 'claims' are, whether or not I am an Initiate and have a right to sign, Ever respectfully to others, and expecting others to respect me,  
Paris. S. U. ZANNE, Hierophant.

#### 'Sonnets and Other Poems.'

SIR,—MRS. ISABELLA J. SOUTHERN, daughter of our departed friend, Alderman T. P. Barkas, of Newcastle-on-Tyne, has placed in my hands a parcel of her beautiful volume, entitled 'Sonnets and Other Poems,' for distribution among those Spiritualist societies possessing a library. The book is beautifully printed and handsomely bound in cloth, and is a volume of 260 pp.

The work will be sent free of any charge, except the sum of 3d. for postage, which must in all cases be sent with the application. One book will be sent to each society applying, on the above conditions, the application to be signed by the president and secretary of the society. The books will be despatched in the order that requests are received. All applications to be addressed to

26, Osnaburgh-street, London, N.W.

J. J. MORSE.

#### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

ISLINGTON, WELLINGTON HALL.—On Sunday last Mr. Rodgers opened the meeting by a reading from 'LIGHT,' entitled 'The Tables Turned,' after which he related some of his experiences, and was followed by other friends. The proceedings were of an extremely interesting and instructive character. Next Sunday, at 6.45 p.m.—A. W. T.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mrs. Walker's guides gave a very interesting address on 'Life and Work in the Spirit World: Its Pursuits and Punishments,' which was dealt with in a most able manner, and highly appreciated by a large audience. On Sunday next Mr. Bradly will give a trance address. 'LIGHT' can always be obtained at this hall.—E. FLINT, Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last 'The Philosophy of Control' was dealt with by Mrs. Bliss's guides in an able manner. Several forms of spirit manifestation were cited, and much useful information was given, to the great satisfaction of a crowded audience. The clairvoyance which followed was of a most satisfactory character; tests of identity of a remarkable nature were given to strangers of a materialistic turn of mind. Sunday next, at seven o'clock, address by Mr. R. Beal.—J. B.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last, Mrs. Hubert's controls gave an interesting account of the joys experienced in the life beyond the grave, followed by very successful clairvoyance. Mr. J. H. Brooks kindly presided at the organ. On Sunday next, at 7 p.m., Mr. Robson, trance and clairvoyance; Tuesday, at 7.30 p.m., Mrs. Mason; Saturday, at 7.30 p.m., spirit circle; Sunday, November 24th, Seth Leslie, clairvoyant and psychometrist from the North of England.—J. H. B., Hon. Sec.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday morning last, Mr. Martin Judge lectured on 'How Socialism Appeals to the Religious.' He maintained that the evils of society were the result of our system of living, and that society should be really an organism in which the misery or happiness of each individual should affect the whole. In the evening, Mr. J. H. M. Lapsley read an excellent paper on 'Thought,' in which he asserted that thoughts were real, substantial things,

and that the will should be predominant, encouraging good thoughts and transmuting the evil.—T. H.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday evening next Mr. Boddington will occupy our platform. Mrs. Burrell will be the medium for next Friday. Mrs. Wallis, of Manchester, will give a trance address, for the benefit of the West Ham Hospital, on Friday, 22nd inst., at 8 p.m., when the whole proceeds will be given to that institution. Friends are specially requested to accord a hearty welcome to Mrs. Wallis, and also to assist the hospital. Last Sunday Mr. Branchley gave a discourse on 'The Objections to Spiritualism,' which was greatly appreciated. The hall was crowded throughout, many being turned away, and we all hope when Mr. Branchley returns he will speak again on the same subject. Mrs. Branchley kindly gave us twenty clairvoyant descriptions, nearly all of which were fully recognised. We only wish our hall was as large again. We have started a building fund, any donations to which will be most thankfully acknowledged by Mr. J. Robertson, 13, Barwick-road, Forest Gate; or by the hon. secretary, at 23, Keogh-road, Stratford.—THOS. MACCALLUM, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, despite most inclement weather, a crowded audience welcomed Miss MacCreadie, whose guide, 'Sunshine,' has so often helped the Marylebone Association. On this occasion 'Sunshine' gave twenty descriptions of spirit people present, fourteen of which were immediately recognised, and at the close of the meeting one more description was fully acknowledged. Great pleasure and satisfaction were felt at the success of this meeting, and more than one inquirer expressed themselves satisfied with the descriptions they had had. Such meetings as these, which are conducted with order and decorum, have proved of great assistance to those inquirers whose circumstances will not permit of full private investigation. Recognising diversity of opinion, these meetings are arranged so as not to wound the susceptibilities of Christian or non-Christian Spiritualists or inquirers. As Miss MacCreadie afforded so much interest to the audience, our president, Mr. Everitt, elected to postpone his address upon 'Direct Writing' to a future occasion, when we feel sure all will be deeply gratified. Next Sunday, November 17th, at 7 p.m., Mr. W. E. Long, of Camberwell, will speak on 'Spiritual Gifts: How to Develop Them.' Mr. Long is always worth hearing, and we hope that this able worker will have a numerous, as he is sure to have an interested, audience.—L. H.

CARDIFF.—ST. JOHN'S HALL, ST. JOHN'S-SQUARE.—On Sunday Mr. S. Longville gave an excellent address upon 'Our Duties.' Looking abroad over the realm of human activities, as well as into that of the material universe around us, one great, central lesson is unfailingly conveyed to our minds, pointing to unfoldment, development, progress, as constituting the use, aim, and purpose of life; and man's first duty to himself may thus be broadly summed up in the one word, Progress! for by it alone can the latent powers and the various sides of his being be educated and perfected. But he also owes a duty to his fellow-man; by nature gregarious, he in turn influences and is influenced by them, and it behoves him to heed the monitions of the divinely implanted conscience within him, and see that his influence is on the side of right, goodness, and love. Coming to our special duty as Spiritualists, who have become convinced of the great, saving truths of Spiritualism, it devolves upon all such to hold up the light we have found for the guidance of those who stumble in the gloom of materialism, superstition, or creedal bias; each, according to his talents, sinking unworthy ends and selfish motives, loyally and determinedly working together in harmony to spread the glorious knowledge which Spiritualism, through its facts, reveals. Speaker next Sunday, at 11 a.m. and 6.30 p.m., Mrs. M. H. Wallis, of Manchester.—E. A.

MISS MACCREADIE'S CLAIRVOYANCE.—Mr. J. Kinghan, of 7, Lyndhurst-grove, Camberwell, writes: 'On Sunday evening last I had the pleasure of hearing Miss MacCreadie at the Cavendish Rooms. A description was given to a gentleman just in front of me, which description he failed to recognise. Beyond any doubt it was my father, every point being most accurate. I put up my hand, but the lady said, "Not for you, but for this gentleman," indicating the gentleman mentioned above. I have thought over this matter and am firmly convinced that it was my father, and believe that the error was in the medium attaching it to the wrong person. A lady friend who was with me and had only seen a photograph of my father, recognised the description, it was so clear, and the age was exact. I write this feeling that the medium should have the reward of her labours, and if anything is true we should, as true Spiritualists, be ready to admit it.'

'SPIRITUALISM AS A NEW BASIS OF BELIEF.'—By J. S. Farmer.—A copy of this book wanted. State price and condition of book, to B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

WHEN the world's account is summed up, we shall find that we owe more to Grief than we do to Joy, and that Sorrow has been the veiled angel of God come to teach us some of the deepest lessons which can ever be learnt by human students, —DR. PARKER.