

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

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[A Newspaper.]

PRICE TWOPENCE.

NOTES BY THE WAY.

Mr. Conybeare is repeating in London his Oxford lectures on 'Demonology'; and, curiously enough, for so learned a man, he is introducing us once more to our old friend, 'The play of Hamlet without Hamlet.' He has not told us, and he does not seem inclined to tell us, what a demon is—or ought to be. But the reason is obvious. He does not believe in demons. He frankly told us this, in saying that, led by 'the spirit of modern enlightenment,' we may dismiss them. The people who believed in them, eighteen hundred years ago and more, were ignorant. That being the case, as the chairman at the first lecture indicated, and, as Mr. Conybeare showed, nothing remained but to deal with the delusion as a sort of hallucination, and to trace the effects of it upon certain subjects of dead and living interest.

By all means; but let us know where we are. It will not be Mr. Conybeare's fault if we do not know: for, in a perfectly masterly way, he set in array the references to evil spirits in the New Testament, and showed us that these references related, not to the fringe, but to the stitching and to the very stuff of which the various parts of the whole Book are made. Take out the Demonology of the New Testament, and nothing is left but a 'thing of shreds and patches,' as disconnected as they are fragmentary. Or leave in the Demonology, and we have, according to Mr. Conybeare, a book of religion honeycombed with superstition, if not with lies. That is not how Mr. Conybeare puts it, but that is what it comes to at once: and we may as well be frank.

But the most noticeable fact about this really important course of lectures is, that Mr. Conybeare is trying to treat as a subject that which is only part of a subject. Why 'Demonology'? In the New Testament, Demonology is not in any way a subject by itself. It is there only as part of a much greater subject; and we maintain that it cannot be understood, and ought not to be pronounced upon, by itself. It is only part of the great subject of Spirit Life and Influence; and it is as absurd to discuss the dark side of that, while ignoring the bright, as it would be to discuss shadow without light, or to determine what shadow is, and what influence it has upon art or health, while ignoring the sun.

Again we say: By all means; but let us know where we are. If the demons of the New Testament had no existence, it will be impossible to maintain that the angels had; for it is all only one question, of good spirits and bad; and, when 'the spirit of modern enlightenment' has quite disposed of the one, it will be found that we have lost the other. Truly, if we must, we must, and there's an end of it. But let us be quite sure that we must. And we shall never know, by Mr. Conybeare's route, whether we must; for his discussion of demons will come to nothing by itself.

A good deal of what is called 'the spirit of modern enlightenment' is only a rush of reaction against an excess

of occultism, or sheer bewilderment; and a better name for it would be *Agnosticism*. We shall get over it. In the meantime, instead of using 'modern enlightenment,' modern bewilderment, or modern agnosticism, to knock the New Testament to pieces, would it not be better to use the New Testament to explain many queer things that are happening now?

We have received from several correspondents lately, strong and tender expressions of belief in the survival of (dare we use the phrase?) 'the lower animals' after death. Perhaps that belief keeps pace with the fondness for such animals here. It is probably a matter of temperament—or, perhaps, only of accident and circumstance. Here, however, is an extract from a charming letter by a dear old friend, whose real love for his living, and whose deep sorrow over his dead, dog we failed, and fail, to understand:—

I wrote to one of my mediums in America, very far advanced, to give me some light, if possible, on the condition of animals after their passing away; and, a day or so ago, received the following: 'I asked at once of someone from the unseen world whose knowledge I could trust. He said: "No ray of life sent from out the Infinite is ever extinguished. Evolution does not belong to the human plane alone. All life unfolds to higher and higher expression, and your friend will be with his pets again if their lives be unfolded to corresponding planes."'

There you have it. But outside of this, I have always felt that the mutual love of man and beasts will never know annihilation. In all the long years, he has been my constant companion; and we have learned to understand each other completely and to love each other dearly; so I look forward to the time when my eyes shall open in the next life, not hoping only, but believing, that I shall find, not only my dear child by my side, but Bijou caressing my hand as a welcome, as he used to do in this life.

The writer of this is a Doctor of Medicine, and one of the finest cultured men we know. Is it not interesting to see how 'extremes meet'? Pope pictures his 'poor Indian,' with 'untutored mind,' hoping for bliss in the great Hereafter, and believing that:—

Admitted to that equal sky,
His faithful dog shall bear him company.

And here is one of the latest products of modern civilisation hoping and believing the very same thing!

Another valued friend writes:—

The sufferings animals endure at the hands of men (I say nothing of those that come to them through the laws of Nature) are, in my eyes, one of the greatest stumbling-blocks in the way of believing in a good and loving God. The men who inflict the suffering may often not be guilty in doing so; their consciences may not be awakened in this direction. But that makes no difference whatever to the victims; and the Creator of men and beasts must have known what the sufferings of the latter from the former would be. And things don't mend for the animals as men advance in civilisation. Our scientists are worse than the Swaziland savages, whose sacrifices were described by a spectator the other day. One can see no imaginable good to the creatures from all this man-inflicted suffering, and can only cling to the hope that, at least, there is rest and peace for them on the other side.

We should like the 'Westminster Gazette' to know, with our compliments, that we welcome its series of Articles on 'Superstitious London.' It made a commencement with a real or imaginary showman, whom it locates at 599, Marylebone-road, and produces the usual dish of spiced meat expected when such things are to be served. Probably about half of what is set down bears some resemblance to the truth: the remainder we suspect is—trimmings and sauce. And, even then, we are bound to say, the result is neither very attractive nor very strong. We hope for better things.

Talking of 'superstitions,' we cherish the hope that the 'Westminster Gazette' will not forget the churches and chapels. The Brompton Oratory would make a good subject; or, on occasions, St. Paul's or Westminster Abbey, or even the House of Lords. The poor mediums are not the only people who cant, or rant, or talk indigestible nonsense. If the 'Westminster Gazette' will go thoroughly into it in London, it may as well engage its man by the year. He has a long patch to hoe.

MRS. BESANT'S BATHING IN THE GANGES.

Here is another version of the story about Mrs. Besant's bathing with the pilgrims at Allahabad. It is given in the 'Inquirer,' in a letter from Allahabad written by Mr. J. T. Sunderland to the Secretary of the British and Foreign Unitarian Association. Mr. Sunderland says:—

At certain seasons the number of pilgrims who come here to bathe at that pre-eminently holy spot where the two rivers unite their waters and become one, is very large. . . . The long stretch of sand where the bathing is mainly done is in plain sight from the fort. I stood a long time on a high bastion and watched the bathers. It is a strange, and, when one stops to think what it means, a melancholy sight. A leader in the Brahma Somaj who accompanied me, told me that when Mrs. Annie Besant was in Allahabad, a year or two ago, she went to this 'holy place' in the river and very devoutly bathed with the pilgrims, as she did also at Benares. He asked her why she did so. She said, to wash away her sins and purify her soul. He asked her how spiritual purification could be effected by mere physical bathing. She answered that the water here had extraordinary spiritual qualities. Great numbers of holy men had bathed in it, and thus communicated to it their holiness, which was communicated to her in the act of bathing. He replied, that as he understood the matter, most of them that came there to bathe did so on account of their unholiness, not their holiness. They bathed to wash away their sins. If then the holiness of the good is communicated to the water, is not also the sinfulness of the still more numerous bad? How, then, could bathing make her holy? Would it not be much more likely to increase her sin? She did not seem able to answer. Our Brahma friend might also have reminded her that the water which holy men had bathed in at that spot was no longer there, but was far down the Ganges, or in the distant sea. Why then was she seeking its sanctifying qualities here? Mrs. Besant has just been in India again the past winter. I do not know whether she bathed in the sacred Ganges again at Benares and Allahabad, or not, but she spoke in a number of the principal cities. She was at Calcutta at the same time with myself. Was she allying herself with the Brahma Somaj and the social and religious reformers of India? I am sorry to be obliged to answer, No. On the contrary, she everywhere gave these the cold shoulder or openly opposed them, and lent the support of her powerful eloquence to the defence of Hinduism, caste, and those religious superstitions which have been for centuries such a blight and curse to the Indian people.

When the mystic raps, with intelligence behind them, were first heard, idiots giggled, doctors said it was 'toe joints,' wiseacres said 'another nine days' wonder,' and oily-tongued priests, like the Rev. Brown, of San Francisco, said it was the 'devil.' Opposition only stimulated investigation; and believers multiplied rapidly. Its literature and its advocates are now found in all enlightened countries. The brainiest men of the world to-day are Spiritualists.—Dr. PERKINS.

Members of the London Spiritualist Alliance and subscribers to 'Light' who have not yet paid their subscriptions for the current year are respectfully asked to do so without delay.

PUBLIC CLAIRVOYANCE.

The question has arisen whether the attempt to exhibit clairvoyant gifts in public is altogether wise, or, indeed, whether it is sufficiently successful to justify the effort. Some of our friends believe that—except, perhaps, in the case of very specially gifted mediums—the recognitions of 'forms' described are so few, as to show conclusively that the possibility of clairvoyance cannot be satisfactorily demonstrated in the presence of a mixed assembly. Others, again, maintain that there is no wonder the recognitions are so frequent, inasmuch as the descriptions are for the most part so general and so vague that they are sure to fit some one or other of the departed friends of the particular persons to whom they are given. And, yet, again, there are those who contend that the descriptions are often very clear and very minute, and the recognitions sufficiently numerous to prove the medium's clairvoyant capabilities beyond all reasonable doubt; and that the apparent failures are not always really such, inasmuch as it often happens that the person to whom the description is addressed, though he does not recognise it at the moment, does so after he has had time for reflection. To assist our readers in arriving at some decision on the question, our reporter took shorthand notes of the descriptions given by Miss Rowan Vincent at a recent meeting of the London Spiritualist Alliance. Copies of these notes were sent to all those whom Miss Vincent had addressed, with the request that they would be kind enough to say whether the descriptions had been recognised, and if so to what extent. We subjoin the result without comment—except that it is only fair to Miss Vincent to state that she said at the time that she was not in such good 'form' as usual:—

MR. A.—I think that the person I am about to describe is with you, although sometimes I find that the friends appear to locate themselves close to a lady or gentleman when they belong to someone else. It may be for someone else in this case, though I believe it is for you. I see with you a tall man, with dark hair, dark eyes, broad forehead, rather a large nose, full lips, dark moustache, and a little whisker—not much; the teeth are rather pointed, the complexion is dark—seems to me a little tanned. He seems to have passed away in some other country. I should fancy he had for some time lived in India, or a country as warm as that. I get a tropical surrounding, which leads me to imagine that that would be the country. I should think he passed away through a fever (there is every symptom of that in my own feelings) when he was about middle age. He has rather long hands, the knuckles show very plainly, and he left behind him two people, whom he was deeply attached to, who, I think, were not at the time in the same country as that in which he passed away. He is a very fine-looking man; appears to me as if he were born to command. I should think he had a very adventurous life—travelled a good deal; and, if he did not pass away in that country, at all events, he lived there for a considerable time.

Mrs. A. writes that the description is not recognised.

Mrs. E. A.—With you there are two people, one a lady and the other a gentleman. They passed away, I should think, within a very few years of each other. The gentleman is of medium height, rather broad-shouldered, with short features, full chin, and grey hair. He gives me the idea of being of a very generous nature, and kind to most people; at the same time I believe he used to have gusts of temper at times, but they were very soon over. I believe he passed away rather suddenly. There is a lady with him; whether she was his wife or not I do not know, but she comes close in his surroundings. She has brown hair, very clear brown eyes, rather thin features, and pale complexion. The corners of the mouth droop considerably. The teeth seem very regular. She is thin and frail in figure, and seems to have been ailing for several years. She comes very close to you, and seems to have great affection for you. She passed away with an internal complaint, and a long time ago. You would be quite young when this happened. She appeared to have lived in the country.

Mrs. E. A. reports that of the two clairvoyant descriptions given her by Miss Vincent she can only recognise *one*, that of the gentleman. The description of this man, who passed away very suddenly and little more than a year ago, is, Mrs. A. says, quite accurate enough to be recognised unhesitatingly.

Mr. W.—Behind you, sir, stands a very fine young man; full eyes, clear complexion, fine frank smile; the teeth are very regular; the chin is oval; the brow broad and high; slight flush on the cheek; broad shoulders; and a very graceful way of walking. A very fine young man, altogether. I should think that he had, just before he passed away, a disappointment that prevented him, perhaps, having quite as much strength to get through the illness that overtook him, as he otherwise would have had. I do not see the nature of the disappointment. The only thing I can see is that he seems to have chosen a certain career, and something occurred which prevented him from being able to work along the groove he had chosen. Whether he had ever mentioned this disappointment that he suffered from I cannot see, but he gives me the impression of being fit for one condition and being placed in another. I believe he would, as nearly as I can see, have been about twenty-six or twenty-seven when he passed away. I believe, after he had passed away there were several letters found in his possession which threw a great deal of light upon the trouble that afflicted him. It is now some time since he went, and I believe he suffered with the heart, and also with the lungs.

Mr. W. writes that both he and his daughter are unable to conceive to whom the description refers.

Mr. P. T.—Between you and the gentleman next you stands a gentleman in military uniform. He gives me the impression of having passed away a long time ago. Rather thin features, longish nose, eyes rather sunken, eyebrows clearly marked; and forehead high. He is rather narrow between the brows; that is, the brows are inclined to meet, but not quite. The lips are finely formed, and he is a fine-looking man altogether. He gives me the impression of having been mixed up in some very stirring events, and I should fancy that he had been wounded in an engagement, and that, although he may not have passed away at the time, yet that was the cause of his eventually doing so. I believe that he had also lost some of his dearest friends in and through a conflict between the natives of a distant country and our own people. I am not quite certain, but should fancy he was connected with the (Indian?) Mutiny, as nearly as I can get it. He stands there trying very hard to impress upon you who he is. Whether he is a relative or not I cannot say, but I get all the surroundings and horror of the Mutiny. (Mr. P. T.: 'Can you see the uniform?') It seems to me to be rather dark in colour, as near as I can get it; and I should fancy he was in a position of command, for he seems to have a sort of epaulette on the shoulder. Whether I get him in mufti or not I do not know, but it is rather dark in colour. He seems to have lost some of his friends in the mutiny—ladies.

Mr. P. T. says: Though I am unable to say that Miss Rowan Vincent's description was absolutely accurate, it would pass, in certain particulars, for a relation of mine who died about twenty-four years ago. The gentleman in question commanded the 2nd Battalion of the 60th Royal Rifles. At the time of the Mutiny he was a major, and was present at the taking of Delhi, and was one of the officers who formed the court-martial that tried the King. The personal description is, in the main, correct; but, though wounded, it was not in action, and this wound, which was in the face, had nothing to do with his death. The death of his wife was reported during the Mutiny, but the report was incorrect. The uniform of the 60th is a very dark green, and no epaulettes are worn, though it is possible that the badge denoting a colonel might be mistaken for something of the sort.

Mrs. B.—With you there is a young girl, very fair, very delicate in features. I should think she had passed away when quite a child, although she shows herself as a young girl. The lips are delicate; small, well-formed mouth; eyes clear, and, I think, hazel, as nearly as I can get it; hair soft, complexion extremely clear. But, of course, I think you only know her as a child, although you may have heard of her since being grown-up. She had beautifully-formed shoulders; I get the dimples in the shoulders and like a little cord round the wrist. Although

not by any means a plump child, she was so beautifully formed that it would give that impression from the description I give.

Mrs. B. says: The description clairvoyantly given by Miss Vincent of a child standing beside me would apply exactly to a little daughter of mine who passed over some years ago. I am not able to select any particular feature in the description by which I might identify her, as the whole delineation is correct, with the exception of the cord on the wrist, which I do not understand.

Mr. F. B.—With you there are two persons—an old gentleman and an old lady. The old lady is very much bowed, and her hair seems to have a kind of wave in it, and is grey. The nose is rather prominent, and the lips compressed. It is not that they fall in, but they have a compressed look, as if pouting. The complexion is fairly clear, but very wrinkled and drawn round the eyes, nose, and mouth. I should think from what I can get of her character that she was an amiable and kindly-disposed woman, but that she had had a great deal of care between the ages of twenty and thirty. It looks to me as if the struggle in her life had taken place more during those years than at any after-time. She seems to have passed away in a kind of fit, or something like that. The gentleman who is with her is of a more burly build. He walked rapidly, and was of a bustling nature. He gives me the impression that even if he had to walk with a stick he would get along at a really wonderful rate of speed. He is broad-shouldered, of florid complexion, full eyes, broad forehead, some hair round the chin—in fact, all the way round. Throat full, hands plump, and he gives me the idea that he had been a great deal in the country—engaged in country life. He might have had to do with agriculture, perhaps; he seems to have such a country atmosphere about him. He seems to have passed away suddenly, and I should think he was laid up with bronchitis—something to do with the chest—some time before he passed away.

Mr. F. B. says: I regret to say that I fail to recognise the descriptions. I might, on inquiry, connect the resemblance of the female spirit with some person, but this might contradict other particulars of the description rendered. Could the initials, Christian and surname, be given me, I should have ground to work upon. The male spirit, too, I can in no manner call to my memory.

Mr. F. C.—I see with you a lady, tall, rather fair. The hair is quite white and very soft, the nose straight; small mouth, small ears, very clear complexion, slight pink flush; very sweet smile, and, I should think, very amiable, although suffering a great deal. She seems to have been for several years suffering very deeply, and yet to have borne it with great patience and resignation. Very delicate hands, which she places one on each of your shoulders, and gives me the assurance that she must belong to you. I fancy that a few years before she passed away she lost a member of her family who was very dear to her. She gives me the impression that she was exceedingly sensitive, very fond of everything artistic, and loved to make all around her look beautiful. I should fancy she left a great void in her home when she passed away. She comes to you a great deal and endeavours to help both you and yours. I should think she was closely related to your family.

Mr. F. C. says: The description fails to afford to my mind evidence of identity, although in general features it well answers to the personality of my mother, who died fifty years ago. It would fit many others, no doubt, and, therefore, needs some particular sign to distinguish it for recognition.

Miss S. J. G.—With you there is a lady. She has rather dark eyes—I should think brown. They look full, and they also give me the idea of velvety softness. The eyebrows are in a waving line and well marked. The brow is very ruffled across, as though she continually contracted it in pain. The lines are deep on each side of the nose; lips well shaped, the ears medium-sized and lying close to the head. The hair seems to be grey—I don't think white. She seems to have got very thin with suffering. She gives me the idea of having had to bear terrible pain. I have through my body a sensation of burning heat, as if from some internal complaint. I should think that, excepting when she took a narcotic, she did not know what it was to be free from this terrible pain. I should think she was very closely related and very dear to you. She put her arms

round Miss W.'s neck [that of a friend sitting next to Miss G.]. I should think she suffered from cancer, and she gives me the idea that one of her parents had the same complaint.

Miss G. writes: On comparing the description sent with my own recollections and a photograph of my aunt, I find it tallies in the following particulars:—Her eyes were rather full and of a soft brown. The lines about the forehead and by the side of the nose, the form and setting of the ears, as also the colour of the hair would be correct. But my aunt's eyebrows were not very distinctly marked. In her later life she lost all her teeth, which rendered it difficult to determine the shape of her lips, but from my childish recollections I should say they were well formed. She had grown very thin, and suffered for years from a cancerous ulcer on the wrist, which caused great pain. I seem to remember that she used to complain of a burning sensation, but beyond that her health was fairly good. With regard to her parents I do not know that either of them suffered from any form of cancer, but they passed away some time before I was born.

Miss S.—I see with you a gentleman, who I should think suffered from paralysis. He seems to be unable to move his limbs. I see him sitting in a chair; he seems quite helpless. He is rather broad across the cheek bones, and I should think his face was full in youth, but it became decreased as he grew older. The eyes are fairly full, and the lips especially so. The mouth, I think, is small, but over-lapping. The complexion was a little pink, not a flush in one part of the face, but all over. The shoulders fairly broad, considering that he was thin. He gives me the idea of suffering a great deal with the chest. The tubes of the chest seemed choked. At the same time he was not actually ill, because he was able to talk and take an interest in everything about him, although suffering from paralysis of the limbs. He comes very close and gives me the idea that he sympathised with you through a deal of trouble that has come to yourself. He gives me the impression that for some few years a certain amount of shadow and cloud has been over your family, and I fancy he would like to tell you how much he has sympathised with you, and how he feels that perhaps, after all, he himself might have done something towards dispelling that shadow if he had had the opportunity, but he was not able to do so, or, perhaps, neglected to do so, and it has caused him a certain amount of sorrow.

Miss S. says: Very soon after Miss Vincent had commenced her description the impression came to me very strongly that she was describing an old friend who suffered from paralysis, had entirely lost the use of his legs, and had to be lifted from one chair to another. The description is also strictly correct in other particulars, for, as Miss Vincent said, he was 'rather broad across the cheek bones,' his 'face was full,' his 'eyes were fairly full and his lips especially so,' the mouth was 'small but over-lapping,' the complexion was 'a little pink' all over the face; and he was 'able to talk and take an interest in everything about him, though suffering from paralysis.' I do not understand the reference to a shadow over my family which he might have done something to dispel. Otherwise the particulars so accurately given are sufficient, I think, to establish identity.

Miss E. E.—There is a very tall man—a very fine-looking man—standing behind you. His hair is grey; he has a long moustache, and he seems to me to have a little grey whisker. Rather broad shoulders, rather straight and flat in the back. Complexion a little florid, lips full. He seems to me to have been about in the world a great deal, and I should fancy, too, he had taken a very active part in some kind of public affairs. I do not know that he is very closely related to you; he may be, for he comes very close to you, wishing to impress you with his presence. I should think he died very suddenly from heart disease, or something of the kind, as I see him fall back while I am speaking to you. He seems to be from forty-five to fifty, as far as I can see. I am a bad judge of ages, and he might be this or more. The eyebrows are very well marked, and he has intensely clear grey eyes. I should not say he had passed away very lately—perhaps some two or three years ago.

Miss E. E. writes expressing regret that she is unable to recognise the description.

Miss C. R.—A young lady comes with you, very slim in figure, but not tall. Thin face, bright complexion, blue grey

eyes, sharp cut features, rather firm mouth. I should think she was about twenty. She might be even less or a little more—I cannot say—but she is quite young. She gives me the idea of having suffered a great deal with her chest, and, I should think, passed away in a decline. She comes very close, and seems to try to draw your attention to her presence, and also to some things belonging to her. I get one as being a small fancy box that might bring her more closely to your memory. She seems to have taken it about with her and kept her trinkets in it. It seems to have little claws at each corner. Either you have the box or some friend you know. She holds up the box as though she were trying to impress me with the fact. I should think she had a certain amount of literary ability, if she had the opportunity of exercising it, for she seems to be of a poetic nature, and at the same time had a fine fund of humour. She died in a decline. She was young when she passed away, and she seems to me to wear something like an ornament of coral. She has several things she shows me. She would give a number of incidents. She brings some ornaments also in her hand, and one seems to have some corals about it. I get the name of Alice. I also get the impression of a young man, rather dark; bright-skinned. It seems as if an accident had been the primary cause of his passing away. He has dark hair, dark eyes, bright complexion, straight features, pointed chin, and a little moustache—not much.

Miss C. R. writes: The young lady described by Miss Vincent reminds me of a friend who died of consumption. We were associated in music and singing (*not poetry*), but I do not remember anything relating to the box, &c. The name of Alice was not her name, but a dear friend of that name passed over about a year ago, and she impressed me, before going to the meeting, that she would be with me. The gentleman described, I think, was my pastor. He died in a London hospital, but I cannot say if from accident or not.

THE W. H. HARRISON FUND APPEAL.

	£	s.	d.
Amount already acknowledged	45	16	0
'Photographer'	2	2	0
Members of the Brixton Camera Club (first donation)	2	2	0
Joseph Swinburne, Esq.	2	0	0
J. Ellerthorpe, Esq.	1	1	0
Sir Charles Isham, Bart.	1	0	0
A. E. W.	0	10	0
	£54	11	0

Further contributions will be thankfully acknowledged by Frederick H. Varley, 82, Newington Green-road, London, N.

NEW PUBLICATIONS.

- 'The Mystical World,' for May. London: H. A. Copley, Canning Town, E. Price 1½d.
- 'The English Mechanic and World of Science,' for May. London: 332, Strand, W.C. Price 9d.
- 'The Photogram,' for May. London: Dawbarn & Ward, Limited, 6, Farringdon Avenue, E.C. Price 3d.
- 'What the Cards Tell.' By MINETTA. London: Downey & Co., 12, York-street, Covent Garden, W.C. Price 2s. 6d.
- 'The Woman and the Law.' A Series of Four Letters. By Mrs. WOLSTENHOLME ELMY, Congleton, Cheshire. Price 1½d.
- 'A Scientific Demonstration of the Future Life.' By THOMAS JAY HUDSON. London: G. P. Putnam's Sons, 24, Bedford-street, Strand, W.C. Price 6s.
- 'The Palmist and Chirological Review,' for April. Price 7d.
- 'The Senate,' for April. Price 6d. London: The Rotherburgh Press, 3, Victoria-street, S.W.
- 'Life in Two Spheres; or, Scenes in the Summerland' By HUDSON TUTTLE, with Portrait of the Author. Thomas Olman Todd, Publisher, Sunderland. Price 1s. 6d.
- 'The Cruciform Mark; the Strange Story of Richard Tregenna, Bachelor of Medicine' (Univ. Edin.). By RICHARD STEPHENS, M.B. London: Chatto and Windus, Piccadilly, W. Price 6s.
- 'Ye Thoroughbred.' By NOVUS HOMO. Three Interviews— I. Man as an Animal. II. Man as a Magnetic Battery and an Electro-Telegraphic Machine. III. Man Americanised. 'The Great Republic: Its Status, Dangers, Duties, and its Future,' Being No. 1 of the Health Culture Library. Issued quarterly. New York: The Health Culture Company, 30, East Fourteenth-street. Price 10d. per annum.

ALLEGED APPARITIONS OF THE PRINCIPLE OF EVIL.

(Continued from page 202.)

In the Masonic Temple at Charleston is a Sacred Labyrinth, into which seven gates open, and the neophyte aspiring to the highest grades of Freemasonry is asked to choose by which gate he will enter. If he choose that which bears the inscription *Porte Ignis*, he finds himself, after passing through a richly gilded door bearing the device *Quare et invenies*, in the Sanctuary of the True Light, or Oratory of the Elect of the Good-God. Where the altar would be in a Christian church is, instead, the altar of the divinity of the Palladium, above which is a magnificent statue of Lucifer, with outspread wings. He appears as if descending from heaven, bearing a flaming torch in one hand, and in the other a cornucopia, or horn of abundance; and one foot is poised on a three-headed crocodile. The marble slab of the altar bears the inscription, 'Introibo ad altare Dei Optimi Maximi,' the first words of the White or Luciferian mass of perfect initiates.

In Luciferian meetings the recognised number of officiating members is *seven*, and if the 'deity' manifests himself he makes the *twelfth*, and the ritual purports to be in honour of a Good-God. In Satanic meetings, in which there is always a blasphemous travesty of Christianity, there are always *twelve* officiating members, and the Spirit of Evil—addressed as such—is the *thirteenth*. Both forms of ritual seem to end in equally evil practices, but the descent to Avernus is more gradual and more carefully concealed in the Luciferian rite; and it was possible for a pure and high-souled woman like Diana Vaughan to believe for many years that she was worshipping the true Good-God when she was adoring Lucifer. As is well known, the first rift in the lute appeared when Diana Vaughan was required to stab a consecrated Host. The act seemed to her not wicked, but utterly senseless and foolish, yet the refusal led by slow degrees to her enlightenment as to the true nature of Luciferian worship.

Dr. Bataille gives a very long and minutely detailed account of the ceremonies attending the reception of a Mistress-Templar; it extends from p. 192 of 'Le Diable au XIXme. Siècle' to p. 232. The horror of the whole thing, the blasphemous catechisms and prayers, would seem like maniacal intentions, were they not confirmed by the experiences of other eye-witnesses of similar initiations. Dr. Bataille relates the scenes he witnessed after the reception of Miss Arabella D. as a Mistress-Templar. These scenes all appear to me to come well within the capacity of a powerful magic lantern and of other scenic and juggling contrivances; and are in the greatest possible contrast to the calm of those scenes where the enemy of mankind himself is said to have appeared.

It seems too soon to frame a theory as to these things. Dr. Bataille's theories are those of a furiously bigoted Ultramontane. He hates the English and all their works and ways, and his ideas as to the governance of the world would make his God worse than any demon that it ever entered into the mind to conceive. His convictions are that all the Hindus and all the Chinese, in their hundreds upon hundreds of millions, in past ages and at the present time, are utterly given up to the devil, and, with the exception of the infinitesimal few who have been converted by Roman Catholic missionaries, will be tortured to all eternity in hell. I presume that this orthodox and amiable view extends to all savages, Red Indians, negroes, &c., &c., and to all the nations of antiquity as well. This Deity is conceived of as possessing unlimited power; therefore he could have prevented the existence of these millions upon millions of people who are to be damned for no fault of their own. The devil at least is not conceived of as bringing the people into existence whom he wants to lead to his own state of evil. If a Deity exist, such as is conceived of by excellent Catholics like Dr. Bataille, and excellent Calvinists like the once celebrated Cotton Mather, the answer is simple. Such a Deity it would be impossible to worship, or do anything but shiver. As he is imagined as all knowing, he would know our secret thoughts about him, and we should certainly have to join the innocent millions condemned to eternal punishment, though no fault of their own. But perish so horrible, so blasphemous a thought! That Power working for righteousness, which for ages has wrestled with the spirit of man to lead it into all good, can be associated with no other attribute than that of Perfect Love. But, as the old Zoroastrian religion

taught, there has also been a spiritual work striving to lead man into all evil; and our hope and trust must be that in the end it is Perfect Love which must be triumphant; and that our efforts, weak as they are, can aid in that great warfare between Good and Evil.

New Westminster,

ALICE RODRIGOS.

British Columbia, Canada.

(To be continued.)

HAPPINESS VERSUS DISEASE.

A case has come under my personal observation where a man, becoming the victim of an unusually complicated heart trouble, was at different times pronounced dying by the leading specialists. This man had the faculty of appreciating the power of his own mind for readjustment and triumph over death. To the surprise of all he has by sheer exercise of will made himself a new man, whose body is now fitted to meet the exigencies of the abnormal heart. This power of self-confidence may be awakened, as in the case just quoted, by auto-suggestion, or it may be inspired by the vocal utterances of those who come into direct or sympathetic contact with the invalid.

Remember this, men and women who call upon friends in their hours of physical weakness: Throw out to them thoughts that will encourage and strengthen their confidence in 'will' and their own power to control weakness. Say to them that which will force upon them the knowledge that they need not despair or even admit the possibility of being conquered by disease. You can do this, every one of you, when you visit a sick friend, and in so doing you may have the conviction that you are surely accomplishing more good than could possibly avail through drugs. Your attempt cannot work harm, and it may—nay, *will*—accomplish untold good.

Have you ever considered that perhaps the general tone of your conversation may sometimes aid disease in its battle with the sensitive organism of a friend? Few are aware that this is a fact; yet in our extreme caution, in our very love for our friends, we sometimes, unthinkingly, set in motion a train of thought which proves a potent auto-suggestion. It may prove a gigantic factor in bringing about the most undesirable results.

A few 'don't's' and a few 'do's' are appended. A trial of their enforcement will benefit you and those with whom you come in contact:—

Don't suggest that this weather is too damp to be healthful.

Don't suggest that pneumonia is prevalent.

Don't say, 'Why, how pale you look!'

Don't say, 'I am so sorry you are not looking stronger.'

Don't ask your friends if they are 'not afraid of catching cold in this draught?'

Don't suggest that perhaps the drainage is bad.

Don't sigh, nor look depressed and pitifully sympathetic.

Don't flaunt mourning in the face of those in trouble, nor suggest that the symptoms are just the same as in your dear husband's last illness.

Don't think, suggest, nor look unpleasant or unwholesome things at any time, in any place, under any circumstances.

Do—

Do smile as often as you can.

Do tell your friend that she is looking better. It will not be wrong, and you can repeat the same observation five minutes later without equivocation.

Do say that the air outside is invigorating, and that a short walk would do her good.

Do say that you are happy, and try to look it. A tale of woe is never good medicine.

Do put yourself out, if need be, to be cheerful, happy, and kindly considerate of others—until it becomes second nature with you. In this way you will make happiness possible for others and for yourself.

Do your share, in such common-sense ways as these, in proving that happiness is at least akin to the best antidote for disease, and you will prove a blessing to every sufferer you meet.—C. F. BATES, in 'The Metaphysical Magazine.'

AMERICAN THEOSOPHICAL SOCIETY.—The New York correspondent of the 'Daily Chronicle' states that Mr Ernest Hargrove, a young Londoner, was, on Monday last, elected president of the American Theosophical Society, in the place of the late Mr. Judge, having been presented as a nominee of Mahatmas.

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MR. GLADSTONE AND HELL.

In the fourth part of Mr. Gladstone's 'North American Review' Articles we reach more solid ground, in a discussion of 'Speculations on the Future of the Righteous and of the Unrighteous'; the discussion in the present chapter turning mainly upon 'the terrors of the Lord.' The gloomy reason given for grappling with this subject is that, in Mr. Gladstone's opinion, 'the terrors' are being allowed to drift, and the danger of that 'ought at all costs to be averted.' In plain English, we do not now have enough preaching about Hell. 'If,' says Mr. Gladstone, 'if the "terrors of the Lord" had an essential place in the Apostolic system, they ought not to drop out of view in this or any later century, unless at the happy epoch when human thought and action shall present, to the eye of the Judge of all, nothing to which terror can attach.' 'It is not now sought to alarm men by magnifying the power of God and by exhibiting the strictness and severity of the law of righteousness.' There is some truth in this: but we cannot fail to remember that the most vivid preaching of Hell has been coincident with periods of revelries in crime.

Mr. Gladstone makes an anxious effort to discover the causes of the change, in this gradual shrinking from the subject of the final doom. In general, he recognises and deplors a restless desire to pass beyond the ideas of the New Testament and the early Church, which were 'few, simple, majestic, and, on their human side, circumscribed,' and a tendency to indulge in 'speculations travelling over far wider spaces—sometimes, perhaps, gratuitous or fanciful, sometimes repulsive, and even irreverent.' 'Where the New Testament was sparing or silent,' a 'feverish and morbid' activity has been 'bold, eager, and even dogmatic.' An instance is given from the writings of a certain English clergyman, in the form of a poem, beginning:—

Doomed to live death, and never to expire,
In floods and whirlwinds of tempestuous fire,
The damned shall groan; fire of all kinds and forms
In rain and hail, in hurricanes and storms;
Liquid and solid, livid, red and pale,
A flaming mountain here, and there a flaming vale;
The liquid fire makes seas, the solid, shores;
Arched o'er with flames, the horrid concave roars.

'There creeps into this kind of literature,' says Mr. Gladstone, 'a strong element of pure vulgarity.' He recommends 'a spirit of abstinence and reserve,' and evidently laments the natural result of a reaction from this vulgar brutality, in shrinking silence or in a militant assertion of a speculation which may go to the other extreme; and it is for this other extreme that Mr. Gladstone reserves his fire. He only shivers a little before the horrid exaggerations of Hell, but he flames up at those who, on the

other hand, teach an ultimate universal salvation. What right have we to judge the Almighty, with regard to what He ought and ought not to do? he asks. We have no right to our 'unwarranted assumptions.' For the express threatenings of the New Testament, we are setting up a revelation of our own, he says, 'a flimsy speculation spun, like the spider's web, by the private spirit.' These teachers of ultimate universal salvation are, says Mr. Gladstone, 'a tribe of philosophasters' who 'rely upon the guidance of an inner sense,' and perform upon themselves, 'under the notion of a supreme enlightenment, a superlative trick of self-delusion.' And there is much more to the same effect.

We are sorry to see this sudden and vehement departure from his own wise counsel concerning 'a spirit of abstinence and reserve' chastened by moderation of vocabulary. We confess we are on the side of those who look for the ultimate enlightenment and advance of all God's children, but we do not recognise Mr. Gladstone's portrait of our 'tribe,' when he says:—

Those stern denunciations of Holy Scripture which, on a long course of trial, have been found none too strong for their purpose, it is deliberately sought to relax, by promising to every sinner of whatever inveteracy, audacity, and hardness, an endless period of immunity from suffering; after a period spent in it, which they have no means of defining, and which every offender is therefore left to retrench at his pleasure, on his own behalf. What is this but to emasculate all the sanctions of religion, and to give wickedness, already under too feeble restraint, a new range of license?

Does Mr. Gladstone really think, then, that 'all the sanctions of religion' reside in fear of Hell, that it is purely a question of infernal police, since

The fear o' hell's a hangman's whip
To haul the wretch in order?

But he is wrong if he thinks we have only cleaned our slate of Hell. Never before did we so truly believe in the great law, 'God is not mocked, but whatsoever a man soweth that shall he also reap.' And, as for our 'unauthorised' hope and belief in final restoration, we are perfectly willing to face our man, though endowed with ten times Mr. Gladstone's power. He does not understand us. If we pass beyond the Bible, it is not to a denial of 'revelation,' but to the recognition of a deeper, wider, richer, later, and more living revelation. We accept the revelations of God to our own day; and we see, in the shrinking from the old coarse and useless Hell, the result, more or less comprehended, of these revelations. We trace God's mighty laws of Evolution and Development, and lawfully carry their unfolding over to the other side; and upon those laws of Evolution and Development we base our belief that we are all destined for progress—that we shall all emerge from the slush of our impurity and the folly of our transgression, and be glad to walk in the light and to obey. We repudiate this thoughtless charge, that we are setting up as rebels against God. We are, on the contrary, most anxiously listening for His word, and tracing out the indications of His ways; and we only wish Mr. Gladstone would walk out from his old churchyard and join us on the hills.

MRS. BRIGHAM AND MISS BELLE CUSHMAN IN MANCHESTER.—On Tuesday last these ladies were accorded a warm Lancashire welcome by some four hundred friends in the Co-operative Hall, Downing-street, Manchester. Mr. S. S. Chiswell presided, and speeches were made by Mrs. M. H. Wallis, Mrs. E. H. Britten, Messrs. J. Lamont, J. B. Lettow, W. Johnson, and E. W. Wallis. Mrs. Brigham gracefully acknowledged the cordial kindness of her reception, and gave a brief but beautiful inspirational poem. Miss Cushman made a practical little speech, and recited a poem in good style. The united choirs of the local societies, ably conducted by Mr. A. Roeko (Mr. P. Smith presiding at the organ), gave effective rendering to several hymns, and a most enjoyable evening was closed with hearty good wishes to our visitors.—LUX.

NECROMANCY AND ANCIENT MAGIC
IN ITS RELATION
TO SPIRITUALISM.

BY PROFESSOR W. F. BARRETT.

The Biblical prohibitions against Necromancy have perplexed and distressed many earnest and reverent minds who long to know whether Spiritualism affords any clear light or even glimmerings, of a life beyond the grave, that can reach us here and now. These prohibitions are, of course, the chief argument used by orthodox religious teachers to condemn all spiritualistic inquiry. It is, therefore, well to remember that many commands and prohibitions which are wise and necessary in the childhood of the race, as in the childhood of the individual, become objectless as age advances, giving place to the exercise of reason and judgment in the adult. Moreover, as I have said elsewhere, magic, divination, and necromancy were wisely condemned by the Hebrew seers, because they tended to weaken the supreme faith in, and the reverent worship of, the one omnipotent Being the nation were set apart to proclaim. Even when these practices of the pagan nations around were not the product of trickery and superstition, the perplexing pursuit of any underlying psychical phenomena would tend to confuse and distract the intellectual and moral sense of a people ignorant of the great world-order which modern science has revealed; for the reign of law in nature was then unknown.

How wise these prohibitions against necromancy were, especially at that early period of civilisation, we are beginning to realise. Moreover, the wide scope for fraud, the composite origin of the messages even when the mediumship is genuine, the unreliability and often downright untruthfulness of many of the messages received, and the frequent perplexity and confusion of mind which ensue, are as true now as then. Furthermore, we must bear in mind that the whole tendency of ancient magic was to lead men to rely on incantations and charms to avert evil, rather than on strenuous human effort, aided by the inspiring thought of the presence and support of the Supreme—'the sword of the Lord and of Gibeon.' So Diodorus Siculus* says of Chaldean Magic: "They try to avert evil and procure good, either by purifications, sacrifices, or enchantments." And Lenormant, in his treatise on Chaldean Magic, gives a translation of the ancient work on Magic found on the site of Nineveh by Mr. Layard, and written on some hundreds of clay tablets that are now preserved in the British Museum. This great work, which comprised three books, chiefly consists of conjurations, incantations, and hymns to drive away wicked spirits or to allure the good ones. The three parts of this work, Sir H. Rawlinson believes, correspond to the three leading classes of Chaldean magi which Daniel enumerates.†

There was, however, undoubtedly a healthy as well as an unhealthy aspect to Ancient Magic. Grafted on to it, and probably of Egyptian origin, was a pure monotheism, the spiritual worship of the 'Mazdean' system; and of this mixed Persian religious system the Magi were the ministers or priests. Moreover, in their careful study of the heavenly bodies for the purpose of astrology, the Magi laid the foundation of the accurate observation of natural phenomena, and were thus the precursors of our modern men of science. Daniel himself was made the head of the College of the Magi in Chaldea,‡ where doubtless the

beginnings of astronomy, of mechanics, and of medicine became known to the 'wise men' of that day.

Hence, throughout the ancient world the word 'magi,' and its derivative, 'magic,' were used in a good and in a bad sense—as a learned religious caste, and also as a by-word for imposture and superstition; and so, when we come to the New Testament we find a similar double meaning attached to the word. The 'magi,' or wise men from the East, mentioned in Matthew ii., is the same Greek word *μαγος* (*magos*) as is translated *sorcerer* (and hence *sorcery*) in the 8th and 13th chapters of Acts.

As Spiritualism is commonly called modern sorcery, it is well to consider the other Biblical meanings attached to this word. The word itself, 'sorcery,' is derived from the Latin *sors*, a lot, the luck or fortune told by casting lots, but a wider signification is generally denoted. Dr. Young's learned 'Analytical Concordance of the Bible' shows that the word has several meanings both in the Old and New Testaments. In the Old Testament the word translated 'sorcery' is usually the Hebrew '*Kashaph*'; the English equivalent of this is given as witchcraft, but in Isa. lvii. 3 the Hebrew word used is '*Anan*,' and refers to augury by observing the clouds. In the New Testament the words *sorcerer* or *sorcery* occur eight times, in the Authorised Version; four of these are in Acts viii. and xiii., where, as we have said, the word is *μαγος*. The other four times occur in the Revelations, where the word translated 'sorcery' is a wholly different word in the original, viz., the Greek word *φάρμακεια* (*pharmakeia*), drugs, or enchantment with drugs; the same word occurs in Galatians v. 20, translated 'witchcraft' in the Authorised Version, and 'sorcery' in the Revised. The word originally meant the use of drugs, our present word pharmacy; but whatever may have been the case in old times, the druggists of the present day would be astonished to find themselves regarded as 'sorcerers,' and their occupation one of the 'works of the flesh' classed with adultery, and consigning them with 'murderers and whoremongers' to the outer darkness of the second death! The use of drugs as narcotics, philtres, and for poisoning and other evil purposes, led to the druggist being often regarded in a bad sense, as one who 'used curious arts' (Acts xix. 19), and hence the word 'pharmakeia' came to mean the unlawful practice of giving spells or charms; perhaps, also, it was associated with the drugs and fumes that accompanied, and lent a mystery to, the lucrative and mischievous practice of divination and augury, which the sacred writers so unsparingly condemn. The sense in which the word *sorcery* is used in the New Testament is, therefore, sufficiently clear; in the Gospels and Acts it should be rendered magic, and has partly a good and partly a bad signification; in the Galatians and Revelations its signification is wholly evil, and is indicative either of a vile class of men who used drugs for nefarious purposes, or those impostors who made a trade of fortune-telling and selling spells and incantations—a class of men who were then rampant in the Roman empire, as the pages of Tacitus show.

In the Old Testament the word *sorcery* indicates attempts to divine the future by the observation of chance occurrences, such, for example, as the inspection of the viscera of animals, or throwing up arrows; taking counsel from the first word the eye falls on in a book, or ideas of good and bad luck from certain days. In a word, making use of any trivial incident to determine conduct, or attempting to forecast the future by an appeal to chance rather than to the reasoning powers. Fortune-telling by cards, even tossing up a coin to decide a question, are modern instances of the same thing. No doubt in old times the hand of the local deity was supposed to guide the chance occurrence, and thus his intentions were to be discerned. Nevertheless, in a very real sense the present-

* Lib. ii., cap. 29.

† Then the King commanded to call the magicians (*chartummin*, or conjurers), and the astrologers (*ashaphin*, or enchanters), and the sorcerers (*kashaphin*, or witch-doctors), and the Chaldeans (priests or philosophers), for to show the King his dreams.' (Dan. ii. 2; see also Dan. v. 11.)

‡ Whom the King Nebuchadnezzar made master of the magicians, astrologers, Chaldeans, and soothsayers.—Dan. v. 11.

day sorcerer is the man who, instead of using his reason, habitually resorts to chance to guide his footsteps or to win his bread.

A learned dissertation on the different methods of divination will be found in the article under that head in Smith's 'Dictionary of the Bible'; this and the articles on 'Magi and Magic,' in the same work, should be consulted by those who are interested in the subject, though the writer of the latter article arrives at the impotent conclusion that there was no reality in the magic which the prophets of old so strongly denounced. There is also an excellent article on 'Divination' in the last edition of 'Chambers' Encyclopedia,' and Dr. Tylor's essay on the same subject in the 'Encyclopedia Britannica' is of interest in relation to the ethnological aspect of this subject. But one of the most able monographs on the subject of divination and necromancy which I have met with is that by Major Conder, published in 1875 in the now defunct 'British Quarterly Review.' This paper is an historical and philological review of the question in its relation to the ancient Hebrews, and traces the meaning of the terms used in the Old Testament. But none of the writers named seem to be aware of the light which recent psychical research has thrown upon the subject. Mr. F. W. H. Myers was the first to point this out in his well-known essay on the Greek oracles. In like manner, an adequate study of the prohibitions against witchcraft and divination in the Bible is impossible without some knowledge of modern Spiritualism.

Take for example the case of the Witch of Endor, one of the most fruitful subjects of learned theological disputation from early patristic literature down to the present time. The controversy has mainly turned on the question, Was it really the soul of Samuel which was called up by the witch, or Pythoness as she is called in the Septuagint? * And if so how can Satan have power over the souls of the righteous? Justin Martyr, Origen, and Augustine believed that the souls of good men might be bidden by the evil one, even as our Lord suffered Satan to take him to a high mountain, or to a pinnacle of the temple, and hence that Samuel did actually appear. But Tertullian and Eustathius of Antioch energetically refute this idea, the opinion of the latter being that the devil transformed himself into Samuel's shape, and uttered a prophecy in his name. This view soon became the generally accepted one. Basil, Cyril, and, in later times, Luther and Calvin adopted it; but Theodoret rejected both views, and believed that an angel or phantasm was permitted by God to appear and deliver a more or less true message—a much more probable solution. The learned Provost of Trinity College, Dublin, Dr. Salmon, F.R.S., in an article in the 'Expositor' for June, 1882, after giving a summary of patristic opinion on the question, inclines to the belief that 'the woman, who pretended to enter the soul of Samuel was surprised by a success she had not anticipated; God having really sent up the prophet's soul to punish this necromancy by a prediction of evil.'

But although Dr. Salmon sets aside all modern solutions, and seems to hold the foregoing view 'as a protest against modern rationalism and a dislike to believe in the supernatural,' there can, I think, be little doubt that the woman was really a *clairvoyante*. From the account in 1 Sam. xxviii. it is evident that the woman alone saw the figure which she described to Saul, who thought it must be Samuel. The supposed Samuel, speaking through the woman—as in Mrs. Piper's trance utterances—exhibited just the kind of keen insight, mixed with blundering prediction, which we should expect; for it was *not* on the morrow, but some days after, that Saul's sons died. The

whole account is interesting, as showing to what a remote period in history we can trace spiritualistic phenomena similar to those going on at the present day.

(To be continued.)

AN INSTRUCTIVE STORY OF OBSESSION.

The following narrative is deserving of attention, as affording a notable object-lesson in the serious matter of 'Obsession,' and the best method of dealing with a very pronounced type of a not uncommon trouble. The account has been taken from the Belgian paper 'Le Messenger,' of Liège, which in its turn had translated it from the Russian Spiritualist paper the 'Rebus,' of St. Petersburg, in which the story originally appeared. The writer signs herself M. Sabouroff and gives a most detailed account of her attempt to cure a young servant named Varia by 'magnetising' her. As there is a good deal of repetition in some of the scenes which took place, portions have been abridged or omitted in this translation from the French. Madame Sabouroff writes:—

Varia was by nature very silent, but when I magnetised her she became communicative. It was while in that state that she told me of the illness she had had before coming into my service. She said to me: 'I suffered for a long time; a feeling of anguish seized hold of me. I became wicked, and often remained in bed for a month. I spoke to no one. I hid myself. They sent me to a hospital, where they considered me mad. But that was a mistake. My brain had always been healthy, it was only every nerve that vibrated; they do so now.'

'Do you wish to be cured?' I asked her.

'Yes, if no moral blow comes; you will help in strengthening my nerves. A higher will placed me in your house. Your fluids calm my nerves.'

Having thus involuntarily become a magnetiser, I concluded that having hypnotised her, she would be under my influence during her sleep, but I found to my astonishment that she paid no attention to my suggestions and I never succeeded in submitting her to my will.

Varia always made a difference between the somnambule and magnetic sleep. I found it out in the following manner. I received one day disquieting news as to the health of a friend, and therefore resolved to try Varia's power of clairvoyance. 'Can you tell me how N. is?' I asked her, after having sent her to sleep, and knowing well that she knew nothing of the letter containing the news.

'Leave me for an hour. I will try to go and see. I will go to him,' she replied.

I returned in an hour's time, and made some more passes over her, as I had observed the more profound her sleep was, the better she spoke.

'Do not be alarmed. The lungs are only partially affected. There is no abscess. He will recover,' began Varia. (This diagnosis and prophecy proved true, notwithstanding the verdict of the doctors.)

Having performed her task, Varia said, 'I am tired; now I must sleep,' and continued sleeping for half an hour. Once Varia said, on going to sleep: 'Oh! great sinner that I am!' but would not tell me what it was. Later on it was explained.

I will now speak of Varia's somnambule condition before mentioning a still more singular state into which she fell. I continued to magnetise her, as I found it improved her health. She slept quietly, but sometimes spoke in her sleep. One day I asked her what kind of sleep it was.

'Not ordinary sleep. My soul is slightly separated from my body.'

'What do you mean?'

'The soul always tries to leave the body. It is stifled. It misses the light. But the body clings to the soul. When the body sleeps *this* sleep, the soul can partly disengage itself; only slightly, not altogether. The soul always retains a hold on the body until the time comes for the definite separation.'

'And at those times do you go far? Can you see what goes on?'

'I hover far, and I see.'

'Can you tell me if I shall succeed in sending Z. to sleep?' (a lady of recent acquaintance).

* 'Ἐγγαστριμύθοι' is the word in the Greek; Pythonissa is the Latin equivalent.

May 2, 1896.]

'No, you will not.'
'Why?'
'She has more of that power than you.'
'How do you know that?'
'I see inside men and all that concerns them.'
'What more do you see in Z?'
'She wishes to believe, but earthly science will perplex her.'

(*Afterwards confirmed these words.*)

'Can you prophesy the future?'
'Hardly. But I must be silent. Spirits are around me.'
'What are these spirits?' I asked.
'The spirits of men who have lived on earth. There are many here. They whisper, they frighten me. They try to touch me.'

After that it was no use asking questions. She slept with closed lips until I awoke her by breathing on her.

Some time afterwards I asked her when she was in her normal state if she knew whether there were spirits. She replied, 'Certainly I know it. There is Satan and his devils.'

I answered that I had read that there were also good spirits, some of them having been men in this world. This she vehemently denied; but the moment she was asleep she declared she was surrounded by the spirits of men who had lived on earth.

The treatment by magnetic sleep did Varia a great deal of good. Her nerves became stronger, her expression of countenance brighter, and her memory improved. Formerly she forgot at once things which I taught her, but now she could remember short stories which she had read. I was so charmed at this success that I almost gave up sending her to sleep. But suddenly one evening Varia came to my room in tears and said her old malady, madness, had seized her again.

'What is the matter?' I exclaimed in alarm.

'That man has appeared to me again. He tells me—"commit suicide."'

'You ought to tell me all that concerns you,' I said to Varia, but she only continued to weep and repeat 'I am a great sinner.'

I begged her to tell me what her sin was, assuring her that it would ease her, and, closing the door, I made her sit at my feet. Then, placing my hand on her shoulder, I said: 'Now, tell me everything.'

Varia remained silent, with closed eyes, and tears running down her thin cheeks. 'That man is always shut up there,' she exclaimed, at last.

At that moment an unprecedented thing occurred. Her face became convulsed, and put on an idiotic expression and a smile of defiance. Then came an irresistible burst of laughter which made me fear for the equilibrium of the girl's brain, and then she spoke with a man's voice:—

'It is I, John Loukine; I am installed within her. At one time I also dwelt on earth. I led a gay life—an adventurous existence; but afterwards I became mad. I want to make her mad also, Varia—and now!'

If I had not been initiated to a certain extent by reading and experience as to this sort of thing, I should have been completely disconcerted; but though I had not seen such a thing I knew at once it was mediumship, and that its cause was an invisible actor belonging to the lower spheres. My alarm for Varia's mental state was gone. Anxious to turn aside the evil intention of this being who called himself 'John,' I replied:—

'What interest or satisfaction could you have in driving her mad?'

The invisible speaker replied angrily, 'I wish it, and I will do it. But the mischief of it is that she, this cursed girl, forgets nothing that I speak through her! If I could only deprive her of her memory!'

All this had been said with closed eyes, but now Varia opened them, looking at me savagely and defiantly, and her teeth clashed together.

An involuntary terror seized me, but trying not to lose my presence of mind I called up all my energy, and keeping my eyes fixed on my adversary, said firmly and calmly, 'I will not allow you to torture Varia! As for you, I will oblige you to submit to my will! Do you hear?'

'I only want to tease her, to amuse myself,' John said, in a silder tone.

I saw at once that he felt his inferiority to me, which gave me courage. He repeated his silly laugh while giving the following explanations: 'Ha! Ha! It is through her eyes I see. It is I who move her tongue. She understands everything, but she

cannot stop me. I am her master. As for being a scamp I certainly was one. I have an inclination towards sin. It amuses me! It pleases me!'

And again came the foolish laugh.

'Cease to do evil and pray to God to pardon your former sins,' I said, interrupting John.

'He will never pardon me,' he cried, in a voice of despair.

'He will certainly pardon you if you repent and begin to pray. Then, many things will be revealed to you, and you will no longer wish to remain as you are now.'

For a long time I continued to exhort him—hidden in the form of Varia, who had thus become a speaking medium. Sometimes she rolled on the ground; at others imitated the actions of an animal, asking to be allowed to climb on a chair. I refused, and then she tried to get on a wardrobe, whilst I, repeating a prayer to myself, ordered John to leave Varia. At last, apparently yielding, the invisible one said, in a broken voice: 'I am going!—soon.'

As Varia was near a *chaise-longue*, I took advantage of the fact to push her upon it, and thus was able to make my usual passes over her. She was seized with convulsions, till I thought her head and feet would meet. Her neck became frightfully swollen; her features fearfully drawn; and her arms contracted. The unfortunate girl seemed in her last agony. I had seen photographs of hysterical people, and when I saw Varia thus the thought came to me, 'That is what she is, and thus just the machine suitable for inferior spirits.' While making my passes I prayed for strength to deliver her from her obsessor. Gradually she became calmer, but whenever my fingers passed over her face, John showed his teeth and gnashed them saying, 'I will bite your hands.' I paid no attention to his threats, but went on with my movements until I had conquered the invisible assailant. Varia's face became suddenly calm, and she fell sound asleep. I would not leave her, and after sleeping an hour she complained of pain in all her limbs, and, crying bitterly, she said: 'I am afraid of becoming mad! I remember all, but cannot rid myself of the demon.' For the first time I decided to speak to her of spirits, thinking it might quiet her, so explained that they were beings who had lived on earth and were able to manifest themselves through mortals. 'Your "John" is one of those; he speaks through you, but will end by leaving you.'

But Varia would not listen to me. 'No,' she replied, 'they have put the devil into me. I am a great sinner. The impure have taken possession of me.' This she persisted in, till she left the room. 'What will come of it?' I asked myself. 'Fortunately we were alone. If anyone had seen her they would have considered her mad and only fit to send to an asylum. There can be no dissimulation; she is honest. Besides, what reason could she have for deception? She only risks being sent to a madhouse. Whence can come that "John" with his tales of a former life?'

The following day, late at night, when Varia had left me and I was just getting into bed, she returned with a knife in her hand. 'He forces me; he insists on my exterminating you,' she moaned, between her sobs.

If I had known nothing of mediumship I should have been terrified, for her face grew wicked. Making grimaces John (for it really was he), continued: 'I will beat you, I will beat you.'

'Cease this extravagant conduct. Let us rather pray together,' I said firmly to my invisible opponent. As his look showed that he was still unwilling, I took Varia's right hand and made a sign of the Cross with it over her chest, insisting meanwhile that John should repeat the prayer after me. At last, as if mechanically, he did so. Then suddenly he stopped. With a silly laugh he began: 'Ah! how gaily I lived. I will tell you about it.'

Without paying any attention I continued the prayer.

'It bothers me. I will not. Leave me alone,' he called out, sometimes; but by degrees he went on with the prayer. When it was finished I commanded him to leave Varia, to which he replied: 'I promise it, I promise it; only first of all let me speak with you a little. It is necessary to me.'

'Speak, then,' I told him.

After this we often talked together, and I tried to lead him to higher thoughts.

(To be continued.)

STOKE NEWINGTON.—A spiritualistic circle, sitting once a week in Stoke Newington, has an opening for two or three members who are earnest seekers after the truth. Apply, 'Faith,' Office of 'LIGHT.'

THE INTRA-NORMAL EARTH PLANE AND THE
PROJECTION OF THE DOUBLE THEREIN.

BY QUESTOR VITÆ.

(Continued from page 197.)

It has been shown that the eternal process of becoming is constituted by a life-process, in which the thought-process is inherent, and, consequently, that the solution of the problem of being and becoming implies the recognition of the fact that the genesis of things is at once real and ideal. Idealism and Realism will, therefore, have to be combined and regarded as the dual expressions inherent in a single principle. They are distinguishable phases of a life which is one and indivisible; distinguishable aspects of the same identity, yet which distinction is eternal and is *never transcended*, even in identification. The distinction of subject and object can, consequently, never be transcended in the Absolute (or in its relatives), as has been taught in Western philosophy, but ever remains dual; while the Universal distinguishes its dual-units or selves and transcends their distinction or differentiation in its tri-unity, or in its infinite conscious inter-connecting life-circuit, by which it interrelates and connects them in One Unity; or by which the Infinite unifies its finites by flowing through them. The Infinite is immanent in man as the basis in which he rests, yet we see that it proceeds through him in the mediation of an eternal flux. It is because of this that the Infinite, though being immediately present or immanent in man (in this flux of mediation), yet ever indraws or regresses behind man's regarding dual-mind, and, consequently, finite man, while identifying himself therewith, can never cognise or comprise the Infinite. Finited man comprises or cognises the without (the world external to him), and this by an *induced* radiation which flows from him; while he is comprised and cognised by the Infinite from within, as it mediates itself through him in this eternal flux, and *thus transcends him in its Infinitude and Unity*. Cognising implies relating, and relating proceeds from within to without, and not conversely. Hence man is cognised and related and transcended by the Infinite; while man cannot cognise the Infinite, he can only apprehend and identify himself therewith; but he cognises, relates, and transcends the world external to him, by the same law as the Infinite cognises and transcends him. The Absolute is, consequently, not free from attributes, as has been taught in Oriental philosophy, but includes process, and is, therefore, a triune-unity, and, consequently, so are its relatives or units also.

It is this conscious life-process or vital-circuit which is the real, substantial, concrete aspect of the *a priori* or antecedent thought-process, which interrelates each unit with its proximate *prins*, and the All in One Unity. The identification in thinking or reflecting is consequently mere apprehension of Unity. True identification is triune.

Philosophy and science have dealt with empirical relations, *i.e.*, relations with the 'without,' and the *modus operandi* thereof; but the relations of man with his antecedent source, and the flux of immanence constituting illumination or intuition or relations *from within*, and the *modus operandi* thereof, have remained unknowable, and could only be postulated as a metaphysical necessity in order to constitute man's logical relation with the whole of things, *i.e.*, Unity.

It is this vital-circuit connecting us with our proximate *prins* and antecedent source, which conveys to us the eternal mediation of the Universal in its flux of immanence from within to without, and guides and determines our progression from plane to plane, on the path of our great circuit of becoming. It is this flux of thought-bearing life through us which entails our higher thinking (while the flux of thought-life units, or relations, from without, entails our lower thinking), and, in this sense, thoughts may be said to be life-units in the process of taking form, rather than that thought is formative of its content, as is maintained at present by certain writers in 'Mind.'

The old days of masculine supremacy based upon mere physical force have passed away and have more recently been replaced by the period of the domination of intellect, which also represents the masculine signification, and this not only in sociology, but also in philosophy, in which 'Consciousness' has been exalted into the Reality of being, which latter became proportionately belittled into a mere signent or shadow of its masculine dominator. The life-process in which the thought-process is

inherent, is itself the feminine of its masculine, each being inseparably implicit in and interpenetrating or permeating the other. The recognition of this feminine element in the eternal mediation of the Infinite and in its flux of immanence, will be coincident with the recognition that the higher conception of life lies neither in force nor in intellect alone, but in the equilibration of the dual elements of wisdom and love; of thought and feeling; of intellect and of sentiment; of mind and of emotion; of intelligence and of the sensuous, of spirit and of soul; that is, of the masculine and the feminine in all its significations.

The period is coming when not only will the feminine signification receive the recognition of the true value of its contributive function in sociology, but also when philosophy will have to recognise the equality of the feminine contributive element, apart from which not only is philosophy arid and sterile, but apart from which thought *per se*, cannot exist; apart from which there is neither knowing, or being, or becoming.

Men will then recognise that Deity (the Universal) is not masculine *per se*, but is Father, Mother and Process (that is, communicating, revealing, mediating, appearing), and that this tri-unity is necessarily present, as fundamental basis, in each of its appearing-units or self-revealings, or selves, whether as men, spirits, angels, or Gods. Man will then, when rising in aspiration or prayer, cease to look to Gods external to himself, but will turn within, to the Infinite presence within himself, in which he rests.

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.]

The Alleged Dearth of Mediumship.

SIR,—Were there really any evidence of the decline of mediumship, it would be well to seek diligently for the cause. Your correspondent 'Vir' thinks that the existence of what he awkwardly terms 'Faith Spiritualists' is an impediment to development. What is a 'Faith Spiritualist'? 'Vir' gives us the hint when he says, 'Faith in anything is impossible until we know that it is true'; so, taking that definition as correct, a 'Faith Spiritualist' is one who has come to know the undoubted truth of his convictions. One of 'the persistent errors' of such people is, 'Vir' tells us, 'the idea that the spiritual world is the state after death.' What does 'Vir' mean by that? Are we to understand that he recognises no sort of difference between the states before and after death? Another of the 'persistent errors' is that, 'if we want to progress we must be taught by those who have entered that state.' Well, if 'that state' exists, contrary as it would seem to 'Vir's' ideas, and if beings in that state can communicate with us, it would not be at all incredible that they should sometimes be able to instruct and direct us wisely. Only very foolish people unhesitatingly accept *every-thing* that reaches them, either from those in the flesh or those out of it, so we need not too readily acquiesce in these statements by 'Vir.' As he truly says, we must be careful to 'practise self-possession' and retain our 'power of self-direction.' 'Vir' proceeds to show how the existence of his 'Faith Spiritualist' affects the supply of mediums, although at the commencement of his article he disclaims any belief in the alleged dearth. It is 'by introducing an element of discord, which was quite foreign to the minds of the early investigators, who thought it quite as much as they could do to prove by demonstration that man lived after what is called death, and had no thought of founding a religion,' he says. Precisely so, and that is the attitude of the bulk of the Spiritualists. The knowledge of the survival of death is the very mainspring of the movement, and one cares very little for the pattern of the case in which it works. If Spiritualism never did more than prove the continuity of life beyond the grave, it would still have rendered the most important service to mankind, and if in some cases—happily not too rare—such knowledge has wrought a change for good in the character of the individual, quickening aspiration, and deepening religious instinct, it merits high praise rather than a cheap sneer.

There is abundant evidence that mediumship is *not* on the wane. Physical manifestations certainly are less common, but we are in possession of many excellent reasons for their decline. Other phases of mediumship are, however, largely in the ascendant, and mediums in private life are developing very

rapidly. All intelligent Spiritualists recognise the necessity for patience and passivity in the séance-room, and the suppression of selfish desires, but, of course, one cannot always be so fortunate as to secure the company of waiters and barmaids.

'BRISTON.'

Lord Onslow's Short and Easy Method With Ghosts.

SIR,—It's all up with us! Read the enclosed cutting from the 'Daily Graphic':—

LORD ONSLOW ON APPARITIONS.—A Surrey paper publishes a copy of a letter just written by the Earl of Onslow to the Marquis of Bute in reply to an application that investigations might be allowed to be continued by a society of which the Marquis is vice-president, in regard to an alleged apparition at a house at Clandon, now in Lord Onslow's occupation. Lord Onslow, referring to the alleged 'ghostly visitations,' says he is determined 'not to allow a repetition of such nonsense.' 'Adult members of my family,' he adds, 'sleep with loaded revolvers by their bedsides, with which they will not hesitate to shoot at any ghost who seeks to play tricks.'

'Cutting,' indeed! The sooner we cut and run the better. We haven't a ghost of a chance! Lord Onslow, in his curt though scarcely courteous reply to the Marquis of Bute, declares that he is 'determined not to allow a repetition of such nonsense,' which reminds me of a saying of the late Duke of Cleveland, who, while watching from a window in Raby Castle one fine tree after another come crashing down during a storm, exclaimed: 'By Jove! It is time to put a stop to this sort of thing!'

What is to become of us all? And what is to become of the Psychical Research Society? Evidently the irate peer suspects the Marquis and his colleagues of being our confederates. Of ordinary revolvers we are not much afraid, but if Lord Onslow is sufficiently in earnest to adopt silver bullets, why then, some of us may get hurt.—I subscribe myself,

'A POOR GHOST.'

A Curious Experience in Mediumship.

SIR,—The following incident may be of interest to your readers, and I should be glad to know whether the case has been paralleled in the experience of your wide circle of subscribers.

Mrs. H., who is a developed medium, and has had a large and varied experience, called a day or two ago at the house of a lady friend, Mrs. B. This lady was at the time much concerned at the sudden death of the sister of a friend. The deceased person, who was well known to Mrs. B. and slightly so to Mrs. H., had suddenly passed away in an apoplectic fit, and was found, by her friends, dead upon the floor. After some conversation, mainly upon this topic, Mrs. B. accompanied Mrs. H. to her home, and upon the way thither both felt sundry unpleasant psychic pains. So persistent were these that, when they entered the home of the medium (Mrs. H.), they narrated to the writer the circumstances of the lady's sudden death, and said that they could be certain that she had in some way attached herself to them. Her presence, however, was so decidedly painful and unpleasant to them, that they heartily wished the spirit would leave, at least for a time. But suddenly, while talking of the matter, the medium saw the spirit before her, accompanied by others, and was struck by the look of awful wildness in the eyes and the whole bearing of the spirit. She appeared to have upon her mind some intense and horrifying dread. This so surprised Mrs. H. that she mentally asked her guides for an explanation. One of them then told her that the spirit had no conception of the fact that she had died, but was under the delusion that she had only had another like many previous attacks, and was now getting over it. She could see that her friends thought she was dead, and were making preparations for her burial, and she had the terrible fear upon her mind that they would bury her alive, and that she would awake to consciousness in her grave. The guide told us that they had been quite unable to remove this idea from her mind, as she was scarcely aware of their presence. We were still talking of this strange matter and directing our remarks so as to convey to the spirit, supposing she could hear us, some idea of what had happened to her, when, quick as thought, she controlled Mrs. H., who would have fallen helpless upon the floor had not instant support been given her. The medium manifested all the symptoms of an apoplectic seizure, and, after an apparently very painful struggle, the spirit called to Mrs. B. and begged of her not to allow her friends to bury her, as she was just getting better now, as she had done before when she

had had these attacks in the night. She had always got over them and was just getting round from this one, when she saw her friends making preparations for her funeral, and she had not been able to tell them that she was not dead but would soon be all right again. She was terror-stricken by the fear of being buried alive.

The control was so powerful in its effects upon the medium that it took a considerable time to restore her to her normal condition. Her hands were so tightly clenched that no amount of force could relax them until her guides gradually caused the spirit to withdraw.

We were told that it was only the extreme urgency of the case that had induced the guides to allow such a control. By controlling a medium she would be brought to see, more quickly than by any other means, the nature of the change she had undergone.

Truly, in mediumship, it is the unexpected that happens, and strange and unusual as many of our experiences have been in connection with Mrs. H.'s mediumship, none have been more unexpected and painful than the one here recorded. And none have shown more clearly the extreme importance to the human spirit of a knowledge of the nature of the change in the dissolution of the physical body.

W. H.

'A Wanderer in Spirit Lands.'

SIR,—I notice in the criticism upon 'A Wanderer in Spirit Lands' that the critic doubts whether the narrative is a real experience or partly symbolical. The value of such a book depends greatly upon its claims to being a truthful picture of the life described, and I, therefore, hope you will find space in your paper for my explanation of my reasons for believing it to be no fanciful description, but the real experience of the spirit who gives the name of 'Franchezzo.'

First, I may say that his earthly name is known to me, and that he was a man of some celebrity; but as he has relatives living I am not at liberty to make his name public. As to his identity with the person he claims to be, he has given me many particulars of his personal private history and that of his family, as well as the names of the places in Italy with which they were connected. These particulars are such as could only have been given by the man himself or his most intimate friends, and they were not known to myself previously; but on inquiring I found them verified.

I have seen him myself, and have had his appearance described to me by clairvoyants. He has repeatedly assured me of the truth of his narrative, and that I have correctly written it down; and during the time I was writing it I clairvoyantly saw the scenes described to me.

Furthermore, we have, for nearly four years past, held a small private circle for materialisation with a well-known medium, and at those meetings we have seen and fully recognised many relatives and friends, and amongst others 'Franchezzo.' We have held many conversations upon spiritual subjects with 'John King,' the spirit control known by appearance and voice to most Spiritualists. At the time the materialised spirit of 'John King' was speaking to us in the direct voice, the medium was in a deep trance, and quite unconscious of everything. I have on several of these occasions asked 'John King' what he thought of the story of 'Franchezzo,' and whether, in his opinion, it was a true picture of the spirit world, as I was surprised and pained at some of the terrible things described. 'John King' assures me that the narrative is in all respects a true one, and is a very correct description of life in the spirit spheres described, and that I might say to any one who doubted it that 'John King' had told me so. I may also mention that when the book was published I had a copy sent to a lady who is a private medium and has been a Spiritualist for thirty years. The book arrived in the forenoon, and that same afternoon the lady had a séance for materialisation, with two friends and a medium. After a number of spirit friends had shown themselves, the sitters were surprised at several strange spirits appearing one after the other. On asking who these were and why they had come, she was told that they were spirits whose histories were related in the book which was lying in the room, and which had attracted them to the meeting, as they wished to show her that they were real personalities, and the book a true story.

I could mention several curious confirmations of 'Franchezzo's' narrative; but this letter is already too long, I fear. I can only add that to me spirit communion is a sacred thing.

and I should have felt myself guilty of sacrilege had I published such a book without having every reason to believe in the honesty and truthfulness of the spirit at whose dictation I wrote it.

A. FARVER.

The Hieroglyphs in 'Hafed.'

SIR.—Having been for some years an inquirer into the phenomena of Spiritualism, but not having had access to especially good test mediums, it occurred to me about the New Year that 'Hafed, Prince of Persia,' on p. 72 (second edition, 1876), has some 'Hieroglyphs,' which, if verified, would make a very good test.

In the book, 'Hafed' (p. 71), it is told how Mr. David Duguid, one Sunday at church, in semi-trance, produced the said 'hieroglyphs' on a card resting on his Bible. At a following sance the medium said, under control:—

'It is the history of one man from infancy to old age.'

Question: *Would you translate it?*

'It would be a volume of itself. It is far too much for us to undertake at present. Simply, it is the life of one of the Pharaohs of Egypt. I got it in one of those buildings in which they buried their Kings.'

As to the performance, the control (Hafed) made magnetic traces on the card, which were followed by the medium. A seer would, it is said, have seen the lines of light before the medium's pencil passed over them.

So much for the story—now for the verification.

Having procured a photographic reproduction of the inscription, I sent it to Mr. Waldemar Schmidt, professor of Egyptology at the University of Copenhagen, for inspection, as a mere specimen of unknown writing, and with no clue as to its production.

Under January 18th I got his reply, thus:—

'As to the piece, it is surely false. A look at the drawings above is sufficient; they are quite un-Egyptian, especially the head-dresses, which no Egyptian would have drawn as they appear.'

'As for the inscription, it is false and nonsensical; but the falsifier must have had some one (or perhaps more) genuine piece of inscription in view—and I have tried to get at whether it were some inscription I knew.'

'I can see that he has intended to begin the first line to the right, and has, perhaps, meant to reproduce the common words (hieroglyph) "Suten ti hotep Esari"—homage to Osiris. Further down I dimly perceive something like (hieroglyph) "Sa naa nen"—son of the holder of the same dignity. The original must then have contained some genealogy. Of names I seem to recognise (hieroglyph) Hor or Har, Horos, and some compounded with (hieroglyph) Khenen. The whole is very negligently done.'

So much for the 'verification!' The writer has since made himself acquainted with hieroglyphics so far as to be able to see that but very little of the whole 'inscription' has any resemblance whatever to the Egyptian signs.

What is it then? If I may venture an explanation, it is this: Mr. Duguid has in some museum seen an Egyptian inscription without understanding or even remembering any of the details. In the unconscious (or semi-conscious) state his 'subliminal self' has automatically reproduced the confused impression once imprinted on his brain (or sub-conscious Ego), which, with the faithfulness of a kinoscope, has dramatised and made use of the so-called 'hieroglyphs' as part of the mediumistic romance, called 'Hafed, Prince of Persia.'

Kjøgs, Denmark,

H. L. HANSEN.

April 2nd, 1896.

Mediumship.

SIR.—Will you permit me to ask a question in your valuable paper? What is the difference between a trance medium and an inspirational medium?

Are they both brought under control by spirit power in the same way? One is said to hear all that is said through him, and the other is said not to hear.

Will some of your readers kindly throw some light on the subject?

W. B.

'LIGHT' SUBSCRIPTION FUND.—We desire to acknowledge with thanks the receipt of £1 from M.R.S. and 7s. 2d. from Mrs. de L.

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. Indistinctness and requirements often compel us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Dalley, under influence, gave an interesting address on 'Spiritual Existence,' which was highly appreciated by a large audience. On Sunday next, Mr. Brodley, Thursday night meetings discontinued until further notice.—W. MANN.

STRATFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—On Sunday last Mr. Veitch gave an interesting address on 'Spiritualism and the Bible.' There was a good audience. Next Sunday, 'Evangel.' Thursday night for inquirers. Members' general meeting on May 31st, after the services. Motion election of officers, &c.—THOS. MCCALLUM.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. G. H. Bibbings again kindly conducted the service. In a most effective manner he recited the beautiful poem, 'David's Lament over Absalom,' after which, being entranced, his guides gave a stirring address upon 'Spiritualism: Past, Present, and Future.' One can but trust that the near future will see our brother's talented gifts in more frequent employment upon our platforms; these, combined with his genial good-fellowship, could not fail to assure him a warm welcome at all times.—E. A.

SURREY MASONIC HALL, CAMBERWELL.—We had a pleasant evening on Sunday with Mr. and Mrs. Brenchley. The remarks of both our friends should appeal to all sorts and conditions of men and women, being full of homely and earnest truths calculated to rouse our thoughtful consideration and unceasing endeavour to assist each other in our everyday life without prejudice as to what our particular creed may be. Mrs. Brenchley gave clairvoyant descriptions. Next Sunday, Miss MacCreadie. Inquirers are welcome at seven on Thursday evenings, and students' class with open discussion at 8.30, at 35, Station-road.—A. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mrs. M. H. Wallis replied to questions from the audience, her inspirers displaying their wonted ability in dealing with the various points raised. Mr. W. T. Cooper officiated as chairman, and the musical portion of the proceedings embraced a pianoforte solo (Gade) by Miss Butterworth, R.A.M., and a song by Miss Samuel. The choir also gave an excellent rendering of the new popular anthem, 'O Summerland!' On Sunday evening next Mrs. Helen T. Brigham, of New York, will occupy the platform, an event which should not fail to draw a large audience. The musical portion of the service on this occasion is expected to be of a special character.—L. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL-ISLINGTON.—On Sunday Mr. Everitt, of the Marylebone Society, favoured us with a recital of some of his experiences in connection with automatic and direct writing. The evidence for this class of phenomena was very clearly presented, and our good friend certainly attained the object of his visit, namely, 'To leave no loop-hole of escape from the conclusion that the writings under consideration were produced by invisible intelligences.' Next Sunday morning open-air work will be commenced in Finsbury Park at 11 a.m., when the help of all friends is particularly desired. The usual meeting will be held at 7 p.m. in the Wellington Hall, when addresses will be given on 'The Teachings of Spiritualism' and kindred topics.—JOHN KINSMAN.

LIVERPOOL.—Last Sunday Mrs. E. Green was the speaker announced for the day, but our gifted visitors from America, Mrs. Brigham and Miss Cushman, having arrived the day previous by the 'Etnuria,' both those ladies took part in the services and received a most hearty greeting from an overflowing audience. Miss Cushman took the lead with a short but telling speech, followed by Mrs. Brigham with a fine inspirational address, which was listened to with breathless attention, after which a poem was improvised on four subjects named by the audience. The impression produced by the ladies named is of a most favourable character, and their visit to this country is likely to be productive of beneficial results, for they are whole-souled workers whose sole aim is to be of use. Our London friends have a treat before them during the coming month, of which they will, no doubt, fully avail themselves. Mrs. Green, we are happy to say, was very successful with her clairvoyance after the close of the addresses, all the delineations, with one exception, being at once accepted as correct.—J. L.

TO CORRESPONDENTS.

D. T. E.—If you will kindly send us your name and address we will write to you.

F. R. S.—If, as you say, you really wish to do good, as well as to get good, you should join the London Spiritual Alliance. Write for information to the Secretary, 2, Dale-street, Adelphi, W.C.