

Light:

A Journal of Psychological, 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.

Colonel Ingersoll, at the invitation of a Chicago minister, addressed about three thousand persons a few Sundays ago. For once he put aside polemics, let the Bible alone, and produced no red-hot shots against 'orthodox beliefs.' He was solid, serious, practical. One rather veiled reference to the subject of Religion we may profitably quote:—

The truth is that people are tired of the old theories. They have lost confidence in the miraculous, in the supernatural, and they have ceased to take interest in 'facts' that they do not quite believe. 'There is no darkness but ignorance.' There is no light but intelligence. As often as we can exchange a mistake for a fact, a falsehood for a truth, we advance. We add to the intellectual wealth of the world, and in this way, and in this way alone, can be laid the foundation for the future prosperity and civilisation of the race. I blame no one. I call in question the motives of no person; I admit that the world has acted as it must. But hope for the future depends upon the intelligence of the present. Man must husband his resources. He must not waste his energies in endeavouring to accomplish the impossible. He must take advantage of the forces of nature. He must depend on education, on what he can ascertain by the use of his senses, by observation, by experiment and reason. He must break the chains of prejudice and custom.

A man as sensible as Colonel Ingersoll ought to know that outside of the Roman Catholic Church, this is a commonplace. It is possible that the Spiritualist may, by some, be invited to take the first few lines of this quotation to himself. But we do not feel bound to specially appropriate them. We do not want theories; and 'facts' are precisely what we desire. As for 'the miraculous' and 'the supernatural,' we have long ceased to recognise them. All is natural,—the walking of Christ on the water as truly as the swimming of a duck. And we also challenge the world to exchange its mistakes for facts, and its falsehoods for truths; and to do this by the use of intelligence following the use of the senses, and the help of observation and experiment.

In a late number of 'Sermons for the day,' Mr. R. A. Armstrong finely says:—

I am well convinced that, in sober fact, as the generations grow more sensitive to God and more kindly and thoughtful each for his brother, the power of mind to leap to mind without uttered words, in understanding and in sympathy, will be mightily increased. I believe with all my heart that God has in hand a spiritual evolution for our race by which the touch of spirit with spirit will be indefinitely enhanced in delicacy and power; and, even though the lips speak no word and the ear hear no sound, souls shall comprehend each other, and man shall know the joy of profounder friendships, of which it shall be said: 'There is no speech nor language; their voice is not heard; but their line is gone out through all the earth and their work to the end of the world.'

In this same Sermon we note a striking quotation from an old 'Harper's Magazine' article, by the author of 'Looking backwards,' Edward Bellamy:—

Are we not all ready to agree that this having a curtailed vision where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over

the top, is the most demoralising incident in the human condition? It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it never so fine.

This thought may help us to understand how life in the unseen may rapidly tend to purification. No stronger remedy for sin could be found than taking away the veils. At the same time, we admit the possibility of the reverse. The removal of the veils may compel retreat into darkness and congenial company.

This, from the 'New York Times,' by S. E. Browne, is a fruitful thought. It will have increasing value as time goes on:—

Spirit is not in us, but contains us. Spirit is circumference, it embraces all, and is all. What can imprison it? Spirit is everywhere; can the flesh surround it? If so, God is smaller than man, for God is spirit and spirit is God; then how could a portion of God be separated and imprisoned, supposing God to be a personality? If it is a principle instead of a personality, the chances are even smaller. Spirit, mind, can never be confined anywhere; its very nature is freedom, its mission limitless, and its power exhaustless. We, therefore, can never be any more spirit than we are now. We can expand some of our limitations, perhaps, which exist only from our want of knowledge; but so much of the Divine as we are can never be any more or less divine.

If a mental scientist in Hartford can heal a patient who is in Chicago, San Francisco, or Europe even (no uncommon occurrence), it shows that no electricians are needed, viewless or otherwise, for the transportation of thought; but that what we name space is mind, spirit, intelligence. A thought projected from any mind, under any circumstances, simply goes into its own element, and being an individual emanation it goes straight to the object to which it was sent, instantly, there being no distance in mind. Being governed by its own law, it is projected at the proper time, and reaches its proper place without any effort to itself, simply because it must. As the sun shines, a ray of sunlight costs no effort anywhere; it is the law of its nature to shine. So Infinite Mind thinks, and finite minds, being rays of the Infinite, think just because they must, and without effort. Want of knowledge is our only limitation.

'The Metaphysical Magazine' publishes the following interesting announcement, signed 'Hamilton Gay Howard, A.B.':—

Since the publication of Ochorowicz's book, 'Mental Suggestion,' he has evidently made a more thorough examination of psychic phenomena, as he now gives publicity to the following declaration (translated):—

'When I set about the study of magnetism, from my sixteenth year, I read in the books of the magnetisers that one was able in many individuals, merely through thoughts, to call forth movements and to compel actions. I said: "That is humbug! It contradicts physiology!" In the year 1885 I convinced myself of the reality of this phenomenon, and wrote a book about it ("Mental Suggestion"). At that time I still refused any recognition of thought-transference, about which the old magnetisers knew so much, and of so-called mediumistic phenomena. Since then I have become as gentle as a lamb. I began to remember various facts earlier observed, the understanding

of which was not permitted to me in consequence of unscientific unbelief, and reached the conviction that I might have already made far greater progress had I not been struck with artificial blindness, which I owe to the schools.

'When I now think that there was a time when I also regarded as a fool the bold investigator Crookes, the genius-like inventor of the radiometer and discoverer of the fourth dimension—solely for the reason that he had the courage to recognise the reality of the mediumistic phenomena, and to provide for exact investigations of it . . . then shame seizes me. Alas! the same tragedy repeats itself every time a new, really great invention is brought to light. So it was with the discovery of the circulation of the blood, with the recognition of meteorites, with the introduction of steamships and telegraphs. The Academy at Paris denied to the Bell telephone any practical significance, and the physicians of Vienna to-day are still disputing over the genuineness of elementary hypnotic phenomena, which have for a long time been demonstrated a hundred-fold.'

What an old story it is! And yet these much-praised scientific men will go on in the same obstinate way—denouncing what they do not understand and will not test.

Mr. T. O. Todd (Sunderland) has printed a serviceable edition of 'Life in two spheres,' by Hudson Tuttle. He announces it as 'an experiment in cheapening the Literature of the Movement,' and says that it has been specially revised by the author. The price is only 1s. 6d.; or, better bound, 2s. 6d.

A very hearty welcome to 'Nursery Rhymes,' number three of Mr. Stead's 'Books for the Bairns.' We never saw a prettier edition. The original illustrations are, as a rule, perfectly lovely—romantic, quaint, and tender, with rare freedom of workmanship. And all for a penny! We only regret one thing. Mr. Stead, or somebody else, has altered several of the rhymes—a wicked thing to do.

MRS. HELEN T. BRIGHAM.

On Sunday evening last, at the Cavendish Rooms, Mrs. H. T. Brigham gave some impromptu verses on three different subjects chosen by the audience. We have only space for one of these subjects, 'The Heather':—

THE HEATHER.

Have you wandered where flows the crystal rill,
And where the sweet bird-voices trill;
Where the rays of sunlight glow,
And dear Nature's blossoms blow?
In the sweet sunshiny weather,
Have you ever walked together
On the purple hills of heather?
Have you seen the bells a-bloom
When they rose from winter's tomb,
Seen them flourish free and fair
In Nature's royal beauty there—
Pendant bells in clusters swinging,
In the ear of Fancy ringing,
Chiming,
Rhyming,
Fragrance flinging,
Where the unseen winds are winging?
In the pleasant summer weather
Sweet are the purple bells of heather:
Every one is shaped so fair,
Tinted with a beauty rare,
Every bell
Seems to tell
God's great love and perfect care.
Thus, O soul, through cloudy weather,
When thy griefs are massed together,
Think of the far bright hills of heather,
And how God has grouped them there,
Bells of beauty strange and rare.
Think, when those sweet bells you view,
He that made them cares for you,
And His love is strong and true.

THE CAMBRIDGE EXPERIMENTS WITH EUSAPIA PALADINO.

CRITICISED BY MR. J. OCHOROWICZ.

The 'Annales des Sciences Psychiques' publishes an article, in which the recent experiments at L'Agnélas, as also the previous experiments at Varsovia in 1893; at the island of Roubaud in 1894; in Milan, 1894; and in Rome, 1895, are compared with the investigations made at Cambridge last year, and in which the mode of procedure adopted at the latter is most severely criticised.

Mr. Ochorowicz points out that the Cambridge investigators assumed the position in their report that there were but two alternatives under which to classify the phenomena which occurred in their presence—genuine phenomena or conscious fraud. Mr. Ochorowicz expresses his surprise at the 'unexpected negligence on the part of the Cambridge investigators' who fail to include the phases of unconscious fraud either in waking or in trance condition, and of partial or automatic fraud. That they failed to distinguish these intermediary phases is attributable to the fact that the experimenters included no one who was familiar with hypnotic phenomena.

They even affirm in their report that fraudulent means, which implied long practice, were employed both in normal and in trance states, 'whether true or simulated,' not realising, apparently, that it is illogical to infer that conscious fraud, for which the medium may be held responsible, can be effected during the entrancement of her normal personality. Nor did they even use the simple means of questioning Eusapia after her trance in order to discover whether she remembered what had occurred, or whether such recollections pertained to a secondary memory-chain, which test would immediately have shown whether the frauds that occurred were consciously produced by her normal self, or unconsciously.

After having vitiated the medium by a continued application of police methods of systematically ignoring and permitting the frauds, they did not even have the frankness to advise Eusapia of the results, but left her to depart from Cambridge in ignorance of her failure.

As mediums are usually developed under the loose control common to spiritualistic circles, it is not surprising that an unconscious tendency to fraudulent methods becomes engendered in the medium. The duty of scientific investigators is, therefore, to seek to dislodge such tendencies; to foster exactness and honesty; to teach mediums to give nothing rather than to produce imitations and simulations. The Cambridge methods are certainly far from being those which would produce such improvements. Mr. Hodgson must, on the contrary, be considered as partly an accomplice, from the fact that he tolerated fraud and suggested it by persistent, preconceived, and distant ideas of fraud.

While at Milan, Varsovia, and Roubaud, both conscious and unconscious fraud was detected, yet a number of most interesting genuine phenomena were obtained, and special notice and attention was devoted to the study of the conditions to be observed. But at Cambridge the means were discovered by which to produce a series of twenty sittings which were entirely fraudulent from beginning to end; a result which has been achieved neither by their predecessors or successors.

But was this report exact? There is reason to believe that some of the earlier sittings, prior to the arrival of Mr. Hodgson, were of good as to have created some enthusiasm among the assistants. Why, then, was no reference made to this in the report? Professor Lodge, who was present at some of the sittings, declared that some genuine phenomena were presented. Why are these also omitted?

It is evident that the critic does not imply that he infers that the phenomena described as fraudulent, were genuine. But fraud, he says, was suggested, fostered, and facilitated to such an extent by the strange methods of Mr. Hodgson, that the recognition of genuine phenomena, had such appeared, was precluded. In reality, nothing suspicious was ever discovered in Eusapia Paladino, and her hand was never actually caught in the flagrant act of fraud. And how could that be otherwise, if the experimenters do not indicate (while they may perhaps have done so) that they actually followed the movements of her hands with their own? Yet nevertheless she is publicly accused of fraud.

The criticism terminates with the following conclusions:—

1. The Cambridge experiments were incomplete, and have not proved conscious fraud on the part of Eusapia Paladino.
2. Unconscious fraud was shown to have occurred in much greater proportion than during any previous investigations.
3. This negative result was substantiated by unskilful methods, unfitted for the character of the phenomena.
4. The only practical result of these experiments will be that they will draw the attention of scientific observers to the question of fraud as occurring in mediumistic phenomena.

It is somewhat of a relief to turn from this negative part of the criticism to its affirmative portions; to its valuable consideration of the conditions under which phenomena occur, and the contributive element entailed therein by the experimenters.

The amount of force used, extracted from the assistants, is stated, as based upon experiments made with a dynamometer as regards the force lost by those present, to be equivalent to the strength of an average man. The most suitable number of assistants is stated to be from five to eight, and these should remain unchanged during the series of experiments. Faith is not necessary, but impartiality and good faith are requisite. Too rigorous measures of control should not be applied at first, but time should be given to allow the medium to traverse the several phases of physiological discrediting (*dedoublement*) which constitutes the process of mediumship, i.e.:—

- (a) Discrediting between the brain and the automatic centres.
- (b) Discrediting between the self-consciousness of the medium and the representations or (as Mr. Ochrowicz considers it) somnambulant auto-suggestions.
- (c) Discrediting between dynamic force pertaining to the limbs and the limbs themselves (exteriorisation of force.)

Once the phenomena are properly established, the hands and feet of the medium should be held continuously.

The critic, it should be observed, assumes the position that all movements of objects are produced by the medium; sometimes by her physical arm, sometimes by an exteriorised impalpable arm; and that allowances must be made for the adjustment of the force thus temporarily exteriorised to be accomplished as to entail movement at a distance, especially as the limbs are limited sometimes insensible or sometimes hypersensitive. He states, in a foot note, that as far as his present knowledge goes, it is neither a person external to the medium, nor any new independent or occult force, which produces mediumistic phenomena, but a special psychic state, permitting the exteriorisation of the vital force (or astral form) pertaining to the medium, to act at a distance, under certain special and exceptional conditions—but which he does not explain. While we need not necessarily agree with this theory, it in no wise detracts from the value of Mr. Ochrowicz's criticism. But it may be remembered that the experiments of Mons. de Rochas have shown that the human body is constituted of the exteriorised vitality of the subject; and to obtain this exteriorisation, the normal vital tension of the subject has to be supplemented by a transference of vitality on the part of some operator; visible in the case of mesmeric phenomena, and invisible in the case of mediumistic phenomena. This transference carries implicit determination and entails expression, i.e., phenomena; induced by the operator through the subject.

It must be recognised, the critic continues, that the medium should be considered as a mirror, who reflects and directs the ideas and nervous force of the assistants, focussing them in the expression of an idea; in which expression 'suggestion' consequently enters as an important contributory element. It is undoubted that the audience may suggest a desired action to the medium; it is equally undoubted that the manifestations are characterised by the ambient thought atmosphere.

Fraud is as inseparable from mediumism as simulation is from hypnotism. Care must be taken not only with regard to suggestion expressed involuntarily, but even with regard to mental suggestions. The presence of a preconceived idea in the mind of an observer, may entail its artificial reproduction in the relations of the subject. We must be prepared to modify our methods of observation. Not only have we to be prepared to observe, but to recognise that we assist in the production of the phenomena. The medium is not a professor who exhibits his skill; he is a delicate instrument which we must understand how to regulate and adjust by eliminating influences which tend to vitiate its functioning. Otherwise we have no right to say that the medium cheats.

The similarity of this criticism with that presented on page 127 by your reviewer will be noticed.

'LE DIABLE AU XIX^{ME} SIECLE.'

By 'Q. V.'

'Papus' presents his reply to the questions put by 'C.C.M.' and A. E. Waite in the form of a letter, of which the following is the translation:—

In reply to Mr. Waite's letter with regard to the 'interview' with me, I beg to say that from what I know of Mr. Waite I judge that he has himself considerable acquaintance with existing occult societies; I can therefore reply with frankness to his main question. I affirm that I have never seen Diana Vaughan, and that I heard of her, for the first time, in the anti-Masonic publications. The diffusion of 'Palladium' in France has been limited to a few members recruited from among atheistic Masons, of whom the most notable is a senator, who is a leading manufacturing chemist and Professor at the 'Ecole de Medecine' of Paris. Nor have any of the leaders or officers of the initiated groups in France, with whom I am acquainted (and this includes about one hundred and fifty heads of societies), ever seen her. It is possible that she may perhaps have been seen by some members of one of the atheistic Masonic lodges, which, however, I do not frequent, but whose influence we contest wherever we meet it.

The English 'Societas Rosicruciana' will best be able to give information with regard to Charleston and its influence.

'PAPUS.'

President of the Supreme Council of the Martinist Order; Delegate of the Kabbalistic Order of the 'Rose Croix'; Illuminated Brother of the Rota.

I have obtained the following further statement from a gentleman whose special knowledge of these matters is probably the most comprehensive, and constitutes him, in every likelihood, the best authority—one of the chiefs of a Kabbalistic order; an English senior of that Hermetic society to which Madame Blavatsky appealed in an early volume of 'Lucifer' to condemn with her a set of bogus Rosicrucians; and who will be known to some readers of this journal under the initials S. A., and to others as a writer in the series of books called 'Collectanea Hermetica':—

I do not believe for a moment that the memoirs are written by a woman at all, still less by a descendant of old Vaughan, the mystic. It is asserted in the pamphlet that she was in my house, and copied here a set of rituals derived from Nick Stone. Nick Stone I never heard of, and if my rituals came from him, it is news to me. No Miss Vaughan has ever been in my house, and any rituals issued from here have been copied by myself or —, or —, and have been sent direct to some known Rosicrucian admitted member, not one of whom has turned Luciferian to my knowledge.

All the Rosicrucian information the so-called Vaughan gives, and all the names, belong clearly to the 'Societas Rosicruciana,' in Anglia and in Scotia. The names and titles are correct, nearly all being taken either from the Newcastle College Annual Report, the Metropolitan College Annual Report, the York College Annual Report, or the West Scotia College Annual Report.

The words Devil or Lucifer do not occur from one end of the nine rituals to the other. The Societas Rosicruciana is an essentially Christian Order, and the assertions of a heretical tendency are pure imagination. It is little else but a Masonic dining club, the members of which listen to an essay at each meeting. There is no suspicion that the so-called Vaughan has even heard of the — [one of those secret occult societies, to the existence of which 'Papus' referred in his previous letter].

Until I saw these alleged Vaughan letters I do not remember that I ever heard the word Palladium, and did not know that it means Devil worshipper. I do not think that it is true that Devil worship has a central authority in Charleston or anywhere else. My own idea is that there have been for centuries, here and there, small groups of Devil worshippers, but I do not believe there has ever been any central lodge or authority; at any rate, I have never come across any trace of it.

The whole case is sheer nonsense; mere clap-net sensationalism.

This letter knocks the bottom out of the whole case. The Vaughan Memoirs probably originate from the same source as the 'Diable au XIXme Siècle.' As appeals to sensationalism of this character appear to pay, presumably further documents of the same order will be forthcoming, especially as the publishers know from experience that they can count on the support of some of the ecclesiastics and of the lay members of the Church, in this effort to damn Spiritualism, Mesmerism, and Occultism, in fact all psychical research; coincidentally with Masonry. It is to be hoped, however, that readers of 'LIGHT' will in future estimate such scurrilous traduccments at their true value.

To complete this exposure, I thought it desirable to get some information from within the Church itself. The following is given by a Catholic clergyman, well-known in Paris as associated with a progressive movement, but whose identity I can, of course, not disclose. The moral responsibility of the Church for using such methods is, it will be seen, implicitly admitted:—

I am not acquainted with the 'behind the scenes' aspect of this 'enterprise.' A certain portion of the clergy have received these attacks on Freemasonry favourably and helped and sustained them. Whether this arises from clever tactics or sincere conviction I cannot say. I often hear the preposterous inventions of Dr. Bataille quoted both in conversation, in lectures, and even in sermons. Your correspondents appear to be right, and I fear that Mgr. Fana, Bishop of Grenoble, has quoted the 'Diable au XIXme Siècle' in his book against Freemasonry, but I do not think that the Pope would lend encouragement to such an enterprise. This would, however, be easily learned by looking at the list of approbationary letters which probably appear on the first page of the Review.

I wish here to state that my only reason for touching this disagreeable question at all has been to expose the shallowness of the methods to which some people, using the veil of Occultism as a convenience, will descend in order to cast discredit on Spiritualism and thereby dissuade people from investigating for themselves, thus endeavouring to retain them within the fold of mediation by 'Masters of Theology, the Fathers, the Mystics, and Initiates,' i.e., of Sacerdotalism. I refer to a letter which appeared in 'LIGHT' last November, p. 535, in which it was inferred that the force by which a table is levitated at a séance, is identical with the 'fatal force evoked by Eastern magicians, of which that of the great demon "Jagannath," whose devilish sway has now to be appeased by sacrificial worship,' is an instance. This writer proceeds to warn readers of the 'frightful evil of casting mankind into the powers of the blind, i.e., diabolic forces of nature; forces below humanity and antagonistic to humanity, over which we have a supreme right did we but understand and exert our birthright, but under which forces man can easily fall,' that is, without the guidance of Sacerdotalism, of course, 'to his everlasting death and destruction, if he do but tread either in ignorance or vanity that of magic—for innocent Spiritualism is but innocent magic—and it is against evil magic that real Christianity wages tireless war.'

The quality of the Christianity maintained by such procedure is clearly identified with that of Dr. Bataille, whose penny dreadful is exalted in this letter into an authority with which to damn Spiritualism and independent research, and whose policy and methods are therein sustained, as they have been by the ecclesiastics already indicated.

In reply to this condemnation of Spiritualism, I have obtained information from leaders among occultists as to the real value of the book which has thus been exalted into spurious authority.

Let me add that in using the mediæval ecclesiastical bogie and threatening human beings with 'everlasting death and destruction,' the writer must surely be saying what she knows to be sheer nonsense, if she has any pretensions to acquaintance with philosophic thought. No

unit of the Universal can be destroyed without destroying the Universal itself. Every fraction of the Infinite, once differentiated into self-hood, is eternal.

As to the force by which tables are levitated, the descriptions, given in 'LIGHT,' of such phenomena, which occurred recently in the presence of Eusapia Paladino, show that that force was projected *through* a medium, and is of a similar character as that projected through Home, in the experiments made by Professor Crookes, and as that projected through Miss Bangs, by which a typewriter is made to write letters, carrying implicit evidence that the contents thereof emanate from discarnate human beings.

The experiments of Mons de Rochas demonstrate the similarity of law under which mesmeric and mediumistic phenomena are produced, and show that mediumistic, like mesmeric, phenomena imply a self-conscious operator, visible in the latter case, and invisible in the former. The force used in Spiritualism therefore is not 'blind or diabolic,' but emanates from self-conscious operators in transcendent states.

The only 'Diable au XIXme Siècle,' or the real 'Luciferianism,' is that element in man which seeks to exalt the self-hood by denying its dependence on the Infinite; which seeks to prevent man from discovering the immediate presence of the 'God within' us all, but endeavours to retain man within the shackles of sacerdotal mediate authority; which seeks, by purposely endeavouring to misinterpret and misqualify them, to prevent man from turning to those evidences which are conveyed to him, of the action of transcendent operators, who are gradually breaking through the veil of discrete degrees of being, from within, and establishing communion with man.

DIRECT PICTURE PAINTING.

Our esteemed correspondent, 'Q. V.,' sends us the following interesting extract from a letter which he has received from a friend in Minneapolis, Minn., U.S.A.:—

I have been very deeply interested during the past winter in watching the studies of a friend. The gentleman to whom I refer is a man of very superior mind and fine education, fair minded but cautious and critical in the extreme. His attention was called to the phenomena occurring through the mediumship of Miss Bangs, and he decided to test to a conclusion the picture phase, which phase Miss Bangs has developed to a remarkable degree. He proceeded as follows: He went to a trunk factory and had a case made, with double hinges, and two special Yale locks. He took the case to an art store and had a canvas fitted in—22 inches by 27. On the back of the canvas he pasted a new United States one dollar bill; this bill was pasted on with trunk-maker's glue, making it impossible for it to be removed without detection. He placed other private marks on the canvas for identification. He double-locked the case in the presence of six witnesses; he then added eight seals across the opening of the case, these seals bearing the impression of a notary public seal. He carried the case to Miss Bangs, where he had six sittings of one hour's duration each, the sittings occurring daily. During the sittings he held the handles of the case in his hands, so that it did not leave his possession for one moment. At the conclusion of each sitting, he carried the case to his office and locked it in his private vault, no one knowing the combination to the lock of the vault but himself. After locking the case, he gave one of the keys to the medium, keeping the other key himself. At the conclusion of the sixth sitting, which I attended, he opened the case and found on the canvas a beautiful portrait of a deceased friend, which he recognised. The portrait was simply an exquisite picture, somewhat resembling pastel work, although differing considerably from it. The conditions surrounding the production of this picture were sufficient to establish clearly the fact that this phenomenon does occur, and is produced by an agency unseen and unknown to us, still leaving open the great question as to how and by what agency it is produced.

R.J.A.

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.

THE ALLEGED DEARTH OF MEDIUMSHIP.

'Bilston,' in the main, I am pleased to see agrees with the views I expressed in yours of April 25th. He thinks with me that there is really no dearth of mediumship; that the founding of a new religion is not the work of Spiritualism; that the early Spiritualists were right in confining their attention to the demonstration of the life beyond, leaving out religion as an important or even a limited branch of the subject. This is an advance indeed on the views stated by the same writer some months since, and I am thankful for the change, which is not personal to him only but is affecting all organisations, gradually but surely. However, it is not true to say that this is the view of the majority of the so-called spiritual associations, nor of the majority of the speakers at such gatherings.

Of course I admit it is unfortunate that these associations have to meet on Sundays, and not on an ordinary week-day. The effect of such meeting is to constitute a kind of rivalry to the churches to begin with, which is afterwards supplemented by ridiculous tirades against the Christian ideas of Hell, Heaven, the Devil, &c., &c., the critics overlooking the fact that these are understood in a metaphorical and not a literal sense. My use of the terms 'faith' and 'faith Spiritualist' is plain enough, and is in direct antagonism to the meaning given to these words by the speakers at such meetings as I have mentioned. I think you must have knowledge first, and that faith is the result of such knowledge; they, on the contrary, wish as first to get our knowledge through the faith that we have in unproven spirit control. My view is: knowledge before faith; theirs, knowledge after faith. They say, 'Hear what the trance speaker says about the spiritual world.' I reply, 'I never have been out of the spiritual world, and the experiences of life here and now are just the very lessons I need to enable me to progress here, and fit me for the life beyond, and when I get to the beyond there will just be in it the very lessons I need there for that life, and the entry on the next beyond, and so on and on.' Of course, I do not mean that these lives are separate in any sense. It is only one life that we live, and it begins and ends in the spiritual world, or rather universe. Just as man is a spirit, and manifests himself here in a way we call the physical, so in the next stage of progress he remains a spirit, and manifests in another; again another advance, and another manifestation, and so on and on. Spirits neither go away nor return, as 'Quæstor Vite' has very graphically shown. All communications from spirits are made by telepathy, not by coming back in any physical sense.

Now, the 'faith Spiritualist' is opposed to all this, which has been the reasoned conclusion of spiritual philosophers in the flesh for at least three thousand years. And what does he put against it? Why, the utterances of men and women in trances; not spirits, or wise men, or his own reason, but men in an abnormal condition. It is as if a man were to say, 'I am going to do an extra lot of business to-day, therefore I begin by getting myself hypnotised.' But the 'faith Spiritualist' says: 'Oh! but these are not mediums in a trance merely, who are speaking; they are controlled by spirits who use them to speak through.' How do they know this in any particular case? They have no evidence in proof of such a view. These persons, they may say, allege that they are spirits, and we believe it. But that is reasoning in a circle. It is not disembodied spirits that make the statements, it is obviously the mediums. It is here and in such things that the 'faith Spiritualist' brings the whole subject into ridicule both for ordinary men of the world and for scientists. And it is just at this point that the divergencies arise in the minds of sitters, that destroy the manifestations of mediumship. It will not do to say as some 'faith Spiritualists' do, 'Oh, it is all right, I know this control.' What he means by 'know' is that he has heard him speak before; but he has never had any positive proof of the fact that it is a control at all, and nothing but positive proof, not once, but on each occasion, is of the slightest value.

Here is a test I have tried with such communications. I have put twelve questions, all of the simplest kind, to alleged controls, such as: What is your name? Your age? When did you pass over? Family remaining after your death? If married? Maiden name of wife? Where did you live? &c., and then repeated the same questions a fortnight later, retaining a written copy of the first answers. The result I found was that about ninety-five were not spirit controls at all and only about five per cent. stood the test. But why is it so? and is it

not grievous that it should be so? Says the 'faith Spiritualist': 'The answer to the first query is simple. The medium's ordinary consciousness is through the physical brain, this being rendered inert by trance. He does not really know who he himself is, but simply acts generally as an echo to the thoughts of his questioners or the most positive minded of them.' If you think of the control as the Angel Gabriel, he is Gabriel. If you once get hold of a name, and an audience, or many of them, take it up, the medium has no power to give another name, and is perfectly unconscious of any misunderstanding or error having been made. These trances are quite automatic after a time. The medium has simply to think he will go into a trance, and in a minute or two he is in one; or, if he is more positive, he adopts the suggestion in the minds of the audience, which is, 'go into a trance and let John or Thomas or Mary speak through you.' Not long since I saw a medium in a trance. The control said he was a Chinaman, and was only able to say a few words of English, and he made an oration in Chinese; quite unintelligible, however, to an Englishman who knew Chinese well. Then, it being supposed to be a dialect of Chinese with which the gentleman was not familiar, a Chinaman was got to listen. He could make nothing of it. But on a later occasion a gentleman from India was present, heard this unknown tongue, and recognised it at once as Hindustani, and translated what was said. Now here was direct evidence that someone hearing a word or two thought 'Oh, a Chinese control.' This was at once adopted by the supposed control, really the medium and no control at all. On asking the medium if he had ever been in India, we learned that he had lived there seven years, and had learned to speak Hindustani. Notwithstanding this and the medium being told all about it, when the same language was spoken again the medium entranced still said it was Chinese, the reason being that the audience were mostly composed of persons who were unaware of the discovery made, and still thought it Chinese. The medium was a most straightforward, honest man, highly respected in the community and trusted by the Spiritualists.

It is the interest of all Spiritualists to know the truth, and beyond the simple truth we have no cause or movement or religion to support. Spiritualism is not to be characterised as a religion any more than botany or geology. All three are branches of human knowledge and nothing more. The moral force of Spiritualism will never be injured but, on the contrary, will be aided by all just criticism, however free and trenchant it may be. The letter of H. L. Hansen, in yours of May 2nd, is a sign to me that a new and better spirit is permeating Spiritualism. All the dead wood on the tree of Spiritualism must be lopped off and it will redound to our credit that ours are the hands that perform this greatly needed work. VIR.

MRS. BESANT.

A correspondent sends us the following extract from an interview with Mrs. Besant, reported in the 'Daily Chronicle' of April 7th, 1894:—

'And what about the story that you bathed in the sacred river, Mrs. Besant?'

'It is a pure myth which was started by a hostile Anglo-Indian newspaper. It is perfectly true that, with a party of friends, I visited the great festival at Allahabad, but took no kind of part in any of the ceremonies that were going on, nor did I, while in India, bathe anywhere out of my bath-room,' said Mrs. Besant with a laugh, for the story seemed to afford her amusement.

MR. GEO. SPRIGGS.—From the last number of the 'Harbinger of Light,' just to hand, we learn that Mr. Spriggs arrived in Melbourne by the s.s. Ophir on the morning of March 20th, and was welcomed by the officers and members of the Victorian Association of Spiritualists, at their room in Austral-buildings, on the evening of Monday, the 23rd. The room was tastefully decorated with flowers and ferns, and every seat was occupied. In the course of the evening Mr. Spriggs gave an interesting account of his visit to this country, and stated his confident belief that Spiritualism is making great progress in England. On the Wednesday following a ball was given by the Thermopylae Club, in honour of Mr. Spriggs, and on the Friday the Lyceum welcomed him with an entertainment. Both meetings were largely attended.

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

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'THE DAILY CHRONICLE' ANGRY.

'The Daily Chronicle' was very angry with 'The Westminster Gazette' last week for telling the truth. That seems a rather unkind way of putting it, but it is the only way we know. 'The Westminster,' in starting its series of Papers on 'Superstitious London,' did not show any particular desire to be merciful to mediums. In fact, we thought its bias was the other way: but, lo! Article 3 is as good a 'confession of Faith' as anyone could wish. And yet 'faith' is hardly the word. The reporter simply tells her (!) story, in a straightforward way, and there is no getting out of it that the medium entirely captured her, with her 'revelations.' This the reporter confesses by telling her story, and there leaving it: and it is this that has made 'The Daily Chronicle' so cross.

The story is simplicity itself. 'Miss Westmorland,' the medium, went straight to her work. With the help of cards (the death gift of the old Gipsy Queen in the New Forest) she spotted a man going a longish journey over seas. He had been very doubtful about it. 'Tell him to let nothing prevent him going.' With the help of the crystal, she gave the date of his departure: about August 20th. The reporter simply records 'The passage had been taken the week before for August 18th'! The man was her brother! With the help of the crystal also, the medium described a scene with a young lady. This scene, 'exact in every detail—the letter, its importance—the argument—the decision, had taken place only the day before!' Then 'rapidly she ran through a series of "pictures," correctly describing various near relations—what they were at (not thought-reading then!), what they were going to do, what they had best avoid.'

All this, we repeat, makes 'The Daily Chronicle' very angry. What business has 'The Westminster' to sell the Sadducees like this? Did it not do good service by exposing the Theosophical Society? What a discredit now to say anything that looks like helping the other side! It is the old, old story over again:—

And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the ('D.C.') hath kept thee back from honour.

But what would 'The Daily Chronicle' have? If a reporter hears what he dislikes, is it lawful to suppress it—or lie about it? We do not at all know whether 'The Westminster's' representative wished to bowl a medium out and laugh at him (but think it highly probable). What we do know is that if she wished this she did her duty splendidly, but no more than her duty, in telling what really occurred. 'The Daily Chronicle,' strange to say, does not see that. But the fact is that 'The Daily

Chronicle,' in company probably with the large majority of its readers, assumes, as a matter of course, that anything of the kind *must be a fraud, and is therefore not to be considered*; just as some magistrates have said, 'The thing cannot be; therefore the medium *must* intend to cheat.' But 'The Daily Chronicle' ought to know that this is a bid for crass ignorance; and it is evident that out of crass ignorance it gave vent to its anger. It is inevitable. If you begin by assuming that everything of the kind *must* be a fraud, and if you go on to say and to act upon the saying that everything of the kind *must* be either ignored, suppressed, lied about, or punished, you *must* pay the penalty of ignorance. And 'The Daily Chronicle' has paid the uttermost farthing. 'The Daily Chronicle,' manifestly not knowing what it was writing about, sneers vigorously at 'the half-baked minds' that take an interest in these absurdities. It is a curiously inapt phrase to apply to the strong men and women who, at all events, believe in clairvoyance and telepathy, whatever they may think about spirits. 'Half-baked!' But 'The Daily Chronicle,' on its own showing, is not even *half-baked*; it is absolutely raw.

But we rather think that the extreme ill-temper of 'The Daily Chronicle' is to be accounted for by a passage in the story which strongly made out that this medium is employed by the police to track criminals and by physicians to diagnose disease. By the way, there is a bit of the dialogue here, which has real pathos in it:—

'They pay you well, I hope?'

'Oh, yes, the fees are good enough, but they do not pay me in the coin I should value most.'

'And that is —?'

'Honest and open recognition of my services. Not one of them, save Dr. —, would admit that he had ever been near me, or that I had helped him.'

'It's a shame,' I cried.

'It is. I get bitter about it sometimes, but what's the use? Besides, I know my day *will* come.'

A reference to the detective work brings out the remark, 'The police will be too well advised ever to touch me.'

All this 'The Daily Chronicle' calls 'incredible humbug.' That only shows its incredible ignorance. It evidently does not know as well as 'the man in the street' what is going on. Even a short course of elementary Psychical Research meetings would for ever make impossible such an Article as we are now considering. We say this advisedly, because it commences its Article with a sort of wild war-whoop, in which it yells at 'Spiritualism, witchcraft, crystal-gazing, automatic writing, clairvoyance, and the whole medley of credulity and swindling classed together as the "occult."' We are sincerely sorry for anyone whose ignorance is as stupendous as that displayed in this amazing sentence. Its very crudeness, its utter want of discrimination, at once locate the writer's position. He simply does not know.

But that is not quite the worst of it. He does not know, and he would like to prevent other people knowing. That is the genuine bigot's way. The writer of this Article says that 'the small fry' are 'happily kept under by the police,' and he seems to grudge 'the more pretentious traffickers' their 'immunity.' It is a fairly definite hint to the police to attack us. We hope they will. There is nothing we should more enjoy: there is nothing we so much need.

But enough of 'The Daily Chronicle.' On the story itself we will only add one remark. We said that what was told was told with the help of the cards and the crystal: but that is a flexible statement. The story itself shows that the reporter had to put herself in definite rapport with the medium; and there is much in it which suggests that the cards and the crystal were only faint aids to seership.

MR. ERNEST HART AND HYPNOTISM.*

Mr. Ernest Hart once wrote a book about Hypnotism, and a new and enlarged edition of it now lies before us. 'Oh that mine enemy would write a book!' We are not Mr. Ernest Hart's enemy, however, although he is at pains to constitute himself ours, for he never loses an opportunity of having a spiteful fling at Spiritualism, even though he thereby advertises his own lack of knowledge and of fairness. When he empties the vials of his anger on hypnotists, mesmerists, faith-curers, patent medicine men, and other misdemeanants included by him in the comprehensive class of 'quacks,' Mr. Hart always brings in Spiritualists at the end, apparently that the overflow of his valuable abuse may not be wasted.

Mr. Hart is, we believe, considered an authority on Hypnotism by those who know nothing of the subject, or know nothing of it except what he has told them. Those who *do* know, generally wonder that anyone can take his utterances on this matter seriously. We must remember, however, that every writer keeps a certain public in view, and Mr. Hart professedly writes to warn those against Hypnotism who, knowing nothing about it, are in danger of falling into the snares of the wily hypnotiser—a 'public' not exactly in a position to be critical. This solicitude on Mr. Hart's part for the welfare of his neighbours would be touching were it not for his frequent trumpeting of the praises of drugs, anesthetics, and orthodox medical practice generally, which, alas, suggests another than a purely altruistic motive—it is there, in fact, that 'Mother Seigel' comes in! After all, we cannot blame the watchdog for barking, or the shepherd for guarding his flock; but it is necessary to remember that the faithful animal says nothing but 'Bow-wow-wow,' and that the watchful shepherd guards his sheep only because he wishes to have their fleeces for himself.

Now, one cannot publicly abuse anything without calling attention to it; so the enemies of Hypnotism find themselves on the horns of a dilemma—if they remain silent they leave the field to the adversary; if they speak they excite curiosity about a matter concerning which they prefer that nothing were known. Most people are at present as indifferent to Mesmerism and Hypnotism as they are ignorant of them; and contented ignorance, although it is a mental condition of stable equilibrium, is one which is very easily destroyed by arousing curiosity. To disturb the contented ignorance of the public is, therefore, a rather ticklish thing for those to do who enjoy monopolies, even when the disturbance takes the form of abuse and slander. Mr. Hart chooses speech as being, under the circumstances, a lesser evil than silence, and the reason why he thinks it is so is not far to seek. The moment the desire to know is aroused, the centre of gravity of the mind is raised, as it were, and the mind itself becomes ready to fall over to one side or to the other at the slightest push, and either to come to rest again in another position of stable equilibrium—the position of contented prejudice—or to enter the path of inquiry, a path which for ever stretches out as it is pursued. Now, those who have 'fish to fry' calculate that no harm can possibly accrue to their interests by exciting curiosity if, when they arouse the desire to know in a hitherto contentedly ignorant mind, they, at the same time, give to that mind the push necessary to make it fall straight over into the position of contented prejudice. The easiest way to awaken the desire to know is to suggest self-interest; and self-interest may be suggested either in the form of a danger to be avoided or a benefit to be gained; and when anything can be brought into notice for the first time as a danger to be avoided, the necessary push is thereby given, and the mind passes directly from the equilibrium of contented ignorance to the equilibrium of contented prejudice, and 'fish' can be fried at leisure. Moreover, when contented prejudice has been thus induced, it is very easy to clinch it, especially in cases in which all that it is necessary to do in order to avoid the danger, is to leave the dangerous thing alone, for then the avoidance of any further inquiry into, or knowledge of, the subject becomes part of the process of leaving it alone.

The above considerations go far to explain both the occasion and the nature of Mr. Ernest Hart's book. It is, in fact, an elaborate appeal to the public (*his* public) to have nothing whatever to do with Hypnotism or Mesmerism as curative agents, but to continue to put their faith in the good old-fashioned agencies of pill and potion, leech and blister; but, since Hypnotism and Mesmerism present many phenomena of absorbing interest

besides the curative, and since this fact might tempt inquisitive sheep away from the orthodox pasture, Mr. Hart finds it necessary to discredit those 'sciences' altogether by pronouncing them nothing but 'humbug' from beginning to end, and Hypnotists and Mesmerists nothing but charlatans. Mr. Hart, therefore, has kept to the beaten path; he has, in fact, merely added one more to the number of diatribes against Mesmerism written by medical men who perceive that their valuable monopoly is threatened by the employment of the simple curative processes of Mesmerism or Hypnotism, and imagine that they can write those things down. Mr. Hart resembles the authors who have preceded him in this field, in this also, that he fancies he can prevent the public from learning the real facts concerning this health-giving power which Nature or Providence has put (literally) into the hands of all men and women, by substituting for those real facts a tissue of misstatements and misrepresentations (to use very mild terms). To correct all the errors in 'Hypnotism, Mesmerism, and the New Witchcraft' would need several whole numbers of 'LIGHT,' for Mr. Hart deals largely in half-truths, and a half-truth requires a good deal more putting to rights than a good square lie. We propose, therefore, to examine Mr. Hart's chief argument, noticing only incidentally the misstatements with which it is liberally garnished. Before proceeding to do so, however, we feel constrained to notice one particular misrepresentation, because it seems to us about the meanest *suppressio veri* and *suggestio falsi* in the whole book, while at the same it illustrates the author's method of handling his subject.

On the same page in which Mr. Hart records his gratitude to Dr. Elliotson for having benefited a relation of his by Mesmerism, he says that, 'Although a very able and earnest man, Dr. Elliotson was completely entrapped and deceived by two women named Okey, who were his patients in University College Hospital;' and then he tells us that 'the trick was thoroughly exposed by the late Mr. Wakley, coroner for Middlesex, and Dr. Elliotson had to retire from University College Hospital.' That certainly gives it clearly to be understood that Dr. Elliotson was obliged ignominiously to retire from the high position he held in the hospital because he had been proved by Mr. Wakley to have been the dupe of the Okeys. But what were the facts? Mr. Hart must know very well that Dr. Elliotson was offended because the Governors of the hospital requested him not to continue to give his clinical lectures on Mesmerism in the wards and that he resigned in consequence; and that the reason for this request was that the great interest taken in Dr. Elliotson's mesmeric practice caused the wards of the hospital to be inconveniently crowded by outsiders who could not without offence be refused admission. Dr. Elliotson himself seems to have thought that this was a mere excuse, and that the real reason was that the conservatives of the old school were frightened at the great interest taken in Mesmerism by the students and younger graduates. At all events, so far from being in any way disgraced, as Mr. Hart's words imply, Dr. Elliotson was afterwards called upon to deliver the annual Harveian oration (for 1846) at the College of Physicians, an oration which was enthusiastically received, although the orator stood up manfully in it for Mesmerism; moreover, the Harveian banquet, which had been for twenty-five years in abeyance, was that year revived in Dr. Elliotson's honour. As to Wakley, no one should know better than Mr. Hart that he was a bitter and unscrupulous personal enemy of Elliotson, and, indeed, if any insults ever deserved the epithet of 'blackguardly,' it is those which week after week were showered on Dr. Elliotson by Wakley in the pages of his organ 'The Lancet.' As to Mr. Wakley's 'exposure' of the Okeys, it consisted in his repeated vociferation that those clairvoyante girls were frauds. In founding the annual oration and banquet Harvey declared his wish to be that the oration should contain 'an exhortation to the members to study and search the secrets of nature by way of experiment,' and surely no more appropriate choice of orator could have been made than Dr. Elliotson; but this same Wakley tried his best to make the oration the occasion for a riot, inasmuch that the college authorities had a number of policemen present, whose services, happily, were not required; for Dr. Elliotson was eminently popular with the younger men. The following is a mild specimen of the language used on that occasion by Wakley in his journal, 'The Lancet':—

So, then, the visionary follower of Mesmer, the bitter enemy of legitimate medicine—the professional pariah—he who for years has been performing such fantastic tricks as

might well make angels weep, is to stand in the place of honour, to assume the orator's robe! Who can have meditated and encompassed this great wrong; this black infamy for the future archives of the College? . . . We can hardly believe that the younger Fellows, particularly the fresh blood of the College, will suffer this thing to pass. Will they suffer the arms of the College to be degraded with the absurd and often obscene pointing and passes of the mesmerists?

Dr. Elliotson's Harveian oration was pronounced exactly fifty years ago, and much that the orator said about Mesmerism is as applicable to-day as it was then, for, thanks to the Wakleys and the Harts, it is only now that the insensate prejudice against these intensely interesting studies is beginning to die out. Dr. Elliotson, amongst other things, said:—

A body of facts is presented to us, not only wonderful in physiology and pathology, but of the very highest importance in the prevention of suffering under the hands of the surgeon and in the cure of disease. The chief phenomena are indisputable; authors of all periods record them, and we all ourselves witness them, some rarely, some every day. The point to be determined is whether they may be produced artificially and subjected to our control; and it can be determined by experience only. . . . Whether the artificial production of these phenomena, or the performance of the processes which so often induce them, will mitigate or cure disease, can likewise be determined by experience only. It is the imperative, the solemn duty of the profession, anxiously and dispassionately to determine these points by experiment, each man for himself. I have done so for ten years, and fearlessly declare that the phenomena, the prevention of pain under surgical operations, the production of repose and comfort in disease, and the cure of many diseases, even after the failure of all ordinary means, are true. In the name, therefore, of the love of truth, in the name of the dignity of our profession, in the name of the good of all mankind, I implore you carefully to investigate this important subject.

The Harveian oration of the following year was pronounced by a man after Wakley's own heart, who, like Mr. Ernest Hart, considered Mesmerism 'humbug' and mesmerists 'quacks'; and it is instructive to compare his mean and scurrilous insinuations with the elevated exhortation of Dr. Elliotson. He said:—

Do not quacks hunt out the vices or infirmities of mankind to turn them to profit, some selecting one and some another for their purpose! Among quacks, the impostors, called mesmerists, are in my opinion the special favourites of those, both male and female, in whom the sexual passion burns strongly, either in secret or notoriously. Decency forbids me to be more explicit.

Let us now consider the arguments that Mr. Hart uses to justify his assertion that Hypnotism is 'humbug,' and mesmerists are 'charlatans.'

(To be continued.)

* 'Hypnotism, Mesmerism, and the New Witchcraft.' By ERNEST HART, Formerly Surgeon to the West London Hospital and Ophthalmic Surgeon to St. Mary's Hospital, London. A new Edition Enlarged. With chapters on the 'Eternal Gullible,' and Note on the Hypnotism of 'Trilby.' With twenty-four illustrations. (London: Smith and Elder, 1896.) Price 5s.

THE FUTURE LIFE.

I know not by what good fate my thoughts have been always fixed upon things to come more than upon things present. These I know by certain experience to be but trifles; and if there be nothing more considerable to come, the whole being of man is nothing better than a trifle. But there is room enough before us, in that we call eternity, for great and noble scenes; and the mind of man feels itself lessened and straightened in this low and narrow state; wishes and waits to see something greater. And if it could discern another world a-coming, on this side eternal life—a beginning glory, the best that earth can bear—it would be a kind of immortality to enjoy that prospect beforehand; to see, when this theatre is dissolved, where we shall act next, and what parts; what saints and heroes, if I may so say, will appear on that stage, and with what lustre and excellency. How easy it would be, under a view of these futurities, to despise the little pomps and honours, and the momentary pleasures of mortal life.—*LORD BACON.*

A SEANCE for clairvoyance and psychometry will be given by Miss MacCreadie at 114, Clarendon-road, Notting Hill, on Thursday evening next, the 21st inst., at 8 o'clock. The admission will be one shilling each person, and the proceeds of the seance will be given to Mrs. Walker, physical medium, who, owing to illness and other causes, is at present in distressed circumstances.

DISAGREEABLE SPIRITS.

There are indications just now that disagreeable and lying spirits are unpleasantly active, at home and abroad. Our readers know that the subject has been forced upon us here; and now we gather that it is giving trouble elsewhere. An article in 'The Harbinger of Light' lately put the whole difficulty in its right light and on a proper footing. As confirming our own experiences and conclusions it may be usefully reproduced:—

A correspondent, who is a Spiritualist and thoroughly satisfied of the reality of spirit communion, writes to us on the subject of 'Lying Spirits,' one of his friends having recently been caused some anxiety by an untruthful communication, and in consequence turned his back on the subject. Our correspondent laments the general inability of investigators to verify communications, which he says are usually 'received as gospel truth,' and this is where the difficulty comes in! Why should they be received as such? Neither reason nor experience justifies such a course. What is a spirit but a human being with a new and more ethereal body? His moral status is no better the day after death than the day before. A lying and mischievous man this week will be a lying and mischievous spirit next week, if in the interim his mortal body has been destroyed. We have not published our correspondent's letter, as the details are quite unnecessary. The gist of it is as follows: Some experiments to elicit spiritual phenomena are made in a family, and a young lady's hand is immediately controlled to write. Her grandfather, sitting by her side, is delighted, and (from a message received from another source) concludes that the spirit writer is his grandson,—thereby no doubt suggesting to the unreliable experimenter on the other side to take up the rôle. The names of persons and places are given correctly, and then (presumably in answer to questions about these persons) they are told that a catastrophe has occurred, involving the death of one of them and the injury of others. This creates consternation and the grandfather tries his hand, and being apparently mediumistic gets a message corroborating the other. The persons involved in the catastrophe are written to, and the communication found to be false. The investigators conclude that all spirits are liars, and determine to have nothing more to do with them.

Our correspondent thinks 'it is a great pity that such bands of spirits should be allowed to intrude themselves in such a manner; they seem to roam about beyond as do the bands of larrikins here.' He asks us can we 'offer any advice to young beginners who have been so treated,' and we answer—yes, we can; and shall be very pleased to do so. It may be condensed into these few words: 'Don't begin to experiment in any important subject till you have by reading or oral teaching acquired a basic knowledge of it.' Had the young lady or her grandfather devoted but a few weeks to the study of spiritual philosophy and the known conditions of spiritual communication they would not have been likely to be imposed upon as they were; it was their unfounded assumption that all spirits are truthful that led them into the difficulty. Let us materialise the position, and show them the unreasonableness of their conclusions. The young lady sits down with her back to a high wall in which there is an opening covered with a thick curtain; she takes a pen in her hand and invites anybody on the other side of the curtain to take hold of her hand and write. The first persons who hear this invitation are some 'larrikins,' as they are termed by our friend; one of them pushes his hand through the curtain, takes hold of the hand and begins to write, whilst his companions gather round to see the fun. The grandfather says: 'Is it James,' or 'John?' as the case may be, and the larrikin promptly writes 'Yes.' Questions are asked as to the welfare of friends, and perhaps as a test the place where they reside; these are answered correctly, and all doubt of its being James is dispelled. (The investigators know nothing of psychometry and are not aware that most spirits can read from your brain any word that may be on your mind at the time. And if you are thinking of the place it is as good as telling them.) The question is asked then 'How are they?' The larrikin does not know, but to say so would lead to his detection and spoil the fun, but he sees an opportunity to get up a scare and so he writes 'Very bad, there's been an explosion; Mary's killed and James seriously hurt.' The larrikin party have a good laugh over the consternation created, and retire. This is no travesty, but exactly what has taken place according to our correspond-

cat's letter; the only difference being that the harrikins are disembodied and the wall and curtain are the veil that separates the two conditions of life.

We have over and over again urged people to qualify themselves for the investigation, and in May last wrote a leading article on the folly of entering an unknown field in the darkness and without a lantern, and the probability of meeting with obstructions and pitfalls by doing so. Three-fourths of the troubles and disappointments incidental to the investigation of Spiritualism arise from ignorance of the conditions which might be obviated by reasonable preliminary study. It is a mistake to blame Spiritualism for these set-backs, they are the result of the ignorance and want of thought of the investigators and are necessary lessons to teach people to use their reasoning faculties and abjure *blind* faith; the faith of the Spiritualist is a seeing faith, based on reason and experience.

'THE CRUCIFORM MARK.*'

It is always interesting to read a real doctor's story, especially such an one as this. Among the many appreciative criticisms that I have seen of 'The Cruciform Mark,' I have not noticed much reference to the part of the story which makes it a suitable work for criticism in the pages of 'LIGHT.' I mean the reference—in which, in fact, the gist of the story and the solution of the mystery hang—to hypnotic suggestion, to use a term in vogue in the world. The clever author has taken advantage of facts coming within the range of his professional experience to weave them into a brilliant story of the life of to-day in Edinburgh. Of course he has the advantage of adding artistic charm to the realistic account of his student days, from the fact of his life being spent in that picturesque and most interesting city. Moreover, he seems to have been fortunate in finding interesting people, whom he artistically fashions into the personages of his drama. It is not every young man who meets with such an adept as 'Maxwell Farquharson' is described to be. It is satisfactory that, after all, adepts are supposed by authors to be occasionally found unlabelled but knocking about in society. The description of the magical ceremony in which Maxwell Farquharson enacted the part of the hierophant is an artistic conception, which might be called a guess at truth—whether right or wrong the reader will judge for himself. There is no doubt that the interest is kept up keenly to the very last chapter, where alone the mystery is solved; but it would be unfair to the story to say more than that the key to it is hypnotism. But it presents also another problem to many minds, and it is this: Is insanity caused by disease or disease by insanity? In the brain, after the death of an important personage in the story, is found a tumour. This tumour explains (or is said to do so) the incipient insanity, steadily growing and increasing at full moon, of this said chief personage (a fact noted in the insanity of another character). The query seems to lie in the question, Could a tumour growing in the brain of a perfectly sane person, cause insanity? The answer is obviously, Yes. But how about the brain lesion which first caused the physical disturbance ultimating in a tumour? Does it not infer a lesion in the principles—the first start being, so to say, a disintegrating tendency arising from a prior source of weakness, the physical ailment being the final result? However, these are questions which may agitate the reader's mind, if he has a psychological leaning. If not, he will find abundance of interest in the life and the social circle well described by the doctor; most especially when he permits himself to have a holiday, and rests by 'bonny Tweed.' Lord and Lady Jura are the least interesting personages, and, if fault is to be found, it may be that of somewhat overdoing the tendency of the day in both literary and artistic work—and that is, that realistic description reigns sometimes where suggestion would be better, and occasionally things and characters are too suggestively treated where some right-down realism is necessary to preserve the literary unities and form. But these are minor faults. Not many young authors can so well place so many characters on the stage, each more or less necessary and original, and at the same time paint them to the satisfaction of the reader, as Dr. Stephens does. Nevertheless, the author raises questions which he must be expected to solve in a fresh novel.

ISABEL DE STEIGER.

* 'The Cruciform Mark.' By Riccardo Stephens, M.B. London: Chatto and Windus. Price 6s.

GOOD AND EVIL.

BY NEWTON CROSLAND.

Unfortunately, or rather, perhaps, I should say *fortunately*, few men have had during forty-four years a longer experience of the dark side of Spiritualism than has fallen to my lot; nevertheless, I remain a sincere and zealous advocate of Spiritualism. But if it is associated with so much that is evil, am I not rash and inconsistent in my advocacy of it? Certainly not, for the very good and substantial reason that I regard the ministry of evil to be as precious and instructive as the ministry of good, provided the two contending principles are co-ordinate and in touch with each other; and I believe that Spiritualism, without its dark side, would have to me, philosophically speaking, no value, no mission, and no meaning. Why? Because Spiritualism, as revealed to us, shows us, with the certainty of a scientific experiment, how evil is wrought, and from what sources it springs; and at the same time it teaches us how evil influences can be met, neutralised, transfigured, and conquered. The antagonism of the two forces, rightly measured and estimated, make for spiritual effort, labour, patience, conquest, and righteousness. 'Ah! but,' say some people, 'if there is evil associated with it, Spiritualism must be of the Devil.'

Is it? Let us suppose that Spiritualism were interdicted, and extinguished to-morrow, would there be any less evil in the world? Its lair would be more hidden; its genesis would be more obscure, but its influence would be as daring and as subtle; its machinery would be as strong, but we should not be able to see its plans of devilry so well unmasked.

'Yes,' we are told, 'Christianity teaches us how to combat evil sufficiently well, and therefore we can dispense with the help of Spiritualism, which, under these circumstances, is a troublesome, dangerous, and superfluous intruder into the realms of gospel light.' So far, so good. This argument would be overwhelmingly effective, if real Christianity were thoroughly and devoutly believed in, and faithfully practised by mankind, but we know that this faith and this practice are too apt to become apathetic, formalistic, worldly, and tolerant of infidelity.

It is then that we need a powerful stimulus to goad us to action, and we discover, through the manifestations of Spiritualism, that the forces of good and evil are precisely the same as they were in the early history of the world, and that they require to-day the same methods of treatment, the same righteous organisation, the same searching, devout, and wise control as were found necessary in the days of old.

But how can we reconcile the existence of evil with the government of an omnipotent, omniscient, all-wise, benevolent Creator?

This reconciliation can be effected on very simple and reasonable grounds. Here is the mental and logical formula:—

God only is absolute perfection: therefore, unless He remakes Himself, all His works must be inferior to Himself, if inferior, then they are imperfect; if imperfect, then they are liable to influences opposed to perfection, in a word, to evil. Thus we perceive that God could not Himself eliminate evil from His own Universe, as long as He organised and left it as a creation.

In nothing is the majesty of the divine power of a creative God more conspicuously shown than in His creation of Heaven and Hell. If I did not believe in Hell, I should not believe in Heaven; I should not believe in God. But here arises the important question, What do we mean by the word Hell? The language of Scripture on this subject must be considered highly Oriental and figurative, but it evidently means a place or condition of punishment, trial, and training. It is certainly everlasting, not because any individual soul is kept there for ever, but because there is always a stream of sinners passing through its painful discipline.

Having, then, arrived at the conclusion that we cannot expel evil from Nature, we must learn to make the best of it; and to this end we learn, through the means of Spiritualism, that good or evil spirits are polarised to us in accordance with the predominant good or evil qualities of our souls and dispositions. Then follows the magnificent and final discovery that religion is our only safeguard against the encroachments of evil, by bringing us nearer to Deity, who controls both good and evil. I therefore stand up in favour of Spiritualism, because, in spite of its drawbacks, it is a great fact and a valuable experience. Although not in itself in any sense a religion, and not an unmingled blessing, it is a necessary aid to religion.

REMARKABLE FULFILMENT OF A DREAM.

The following account of a very singular dream and its fulfilment is taken from Clarke's 'History of Ipswich' (1830), pp. 232-3, the narrative being thus prefaced: 'We do not pretend to understand the theory of dreams, but there are such extraordinary coincidences connected with some which have been well authenticated, as to puzzle the most enlightened philosophers to account for, and we give the following recital as correct, because the family is too conscientious and respectable for their authenticity to be doubted':—

Mrs. Notcutt, the wife of the above-mentioned gentleman (Rev. William Notcutt), died November 27th, 1755, at the age of seventy-seven. While she and her husband resided at Thaxted, and before they had any idea of removing from thence, Mrs. Notcutt dreamed one night that they went to live at Ipswich; and the house in which she imagined they resided was so impressed upon her mind, that when she actually went there, some years afterwards, she had a perfect recollection of it. She also dreamed that as she was going to a parlour her nose began to bleed, and that it would be found impossible to stop the blood until she had lost so much as to occasion her death, which event would happen forty years from that day. As her mind was deeply impressed, she wrote down in her pocket-book the day of the month and the year in which her dream occurred. In process of time they went to reside at Ipswich; and Mrs. Notcutt, on removing to her new habitation, was surprised to find it correspond exactly with the one she had seen in her dream; and also the very same closet, in going to which she thought the fatal accident happened. But parental duties, together with the busy concerns of life, engaging her attention, these circumstances were soon forgotten, and the closet was frequented for a number of years without any fear of the accomplishment of her dream. On Christmas Day, 1755, as she was reaching a bottle of drops from the closet to give to Mr. Notcutt, who was confined on his couch in the room, her nose began to bleed. Finding after some time that all the means to stop the blood proved ineffectual, her dream came to her recollection, and she requested one of her attendants to fetch her pocket-book, directing where to find it. Upon examining they found, to their unspeakable surprise, that it was exactly forty years from the time her dream had occurred. All methods were tried, but without effect, and as the medical attendant entered the room she said to him, 'You may try to stop the bleeding if you please, but you will not be able.' So it proved in the event. Every part of her dream was fulfilled; and she languished from Thursday till Saturday—when she breathed her last.

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.]

A Legal Status for Spiritualism.

SIR,—The following letter from Mrs. Britten, in reply to the pamphlet recently issued respecting a legal status for the spiritual movement, may interest some of your readers.

T. OLMAN TODD.

TO MR. THOMAS OLMAN TODD,—

Re 'The Appeal, a Practical Suggestion, in reference to the Future Conduct and Management of Modern Spiritualism, its Teachers, Mediums, Halls of Meeting, &c., especially in regard to its Legal Standing in Great Britain.'

SIR,—Although I fully agree with the main points presented under the title of the pamphlet you have sent me, entitled 'The Appeal,' I am not sufficiently versed in the laws of this, my native country, to know how far they can be utilised, or apply to the present position in which Spiritualists have presented their faith to the world. If you can propose to demand that the law shall protect the exercise of our services on the Sundays, together with the erection and conservation of certain buildings for the conducting of such Sunday services, I presume it would be sufficient in all respects to require that we should call such revelation of communion with Spirits of a higher world than earth a religion. In this aspect of our faith, also, we should be able to establish schools for the training of those who, under the name of mediums, spiritualistic teachers, speakers, &c.,

minister to the knowledge and extension of that faith, without fear of being tabooed by public opinion, or arrested and fined for the exercise of their spiritual gifts. On the *per contra* side of this proposition for the establishment of our faith, however, is the determined opposition to be encountered from a very numerous class of persons who firmly believe that their beloved friends, said to be dead, still live and communicate, but who strenuously oppose calling this—the only direct and present world-wide proof of Immortality—a Religion, unless it is taught by a gentleman perched in a box called a pulpit, robed in a garment called a surplice, and proclaimed in a building shut up all the week, but opened on the seventh day thereof, called a church. I approve, too, highly of the propositions, vague though they are, in your 'Appeal,' for inquiring into the real and genuine character of those who profess to be instruments for giving communications from the sphere of spirit life, and I should still more strenuously ask for evidences that those who claim to teach Spiritualism and be interpreters of the views and messages from the spirit world, should not be allowed to ally themselves with the public position of so high, momentous, and divine a faith, until the first class—namely the speakers—should prove their capacity to teach and address educated audiences in such terms as would command respect and prove their capacity to teach, whilst the second class should never presume to act under the endorsement of the licensed organisation of religious Spiritualists until they had afforded ample and reliable testimony of their capacity to act as instruments between the worlds of mortality and spiritual life. Meantime, testimonials, of honest and truthful character should be required from each class to guard the organisation from the intrusion of frauds and unworthy associates.

By such means as these it seems to me we might protect, as well as elevate, the status of our noble movement, until it should attain the dignity of a world-wide Religion and manifest the first principles of a grand spiritual science, whilst we protected ourselves alike from the persecutions of a jealous State Church, a wholly unspiritual system of State laws, and the intrusion of ignorance, folly, and imposition on the part of all those who are ever ready 'to rush in where angels fear to tread.'

Finally, if you and your spiritual associates see your way to found any future attempts at organisation on lines at all in harmony with the above-named, although at present merely vague suggestions, much as I need the use of a single shilling in the ordinary affairs of life twenty of these useful ministers of daily progress shall be at the service of the business organisation that requires the aid of the same from

The Lindens,

EMMA HARDINGE BRITTEN.

Humphrey-street, Cheetham, Manchester.

Spurious Materialisations.

SIR,—I believe it is the duty of all Spiritualists to expose sham phenomena. It is only by a strict adherence to justice and truth that the cause can make legitimate headway. For some years I have been an investigator of spiritual phenomena, and have witnessed much that has convinced me that Spiritualism has a substantial foundation. In my investigations I have spared neither time nor expense, and, while I have been rewarded with genuine manifestations, I have witnessed much that was a deliberate and pre-arranged fraud. And it is only with the view of preventing guilty persons from imposing on the public that I trouble you with particulars of a séance which took place at my house on the 5th inst. There were present on the occasion Mr. and Mrs. Wilson, Mr. Cameron, Mrs. Buckton, myself, and Mrs. Davison, the reputed medium, who resides in Monkwearmouth. I may state that this woman has given séances all round this locality, and also in Scotland. Those of her performances which I have witnessed were very unsatisfactory, and the 'spirit muslin,' frequently thrown on to the sitters, was, I believe, the tangible and earthly fabric brought with her. Well, after the usual singing, Mrs. Davison entered the cabinet and purported to be under spirit control. The lights were turned low. She gave a sort of representation of a child—at least, a small white object was shown. Next, a tall white 'form' came into view. I determined to test the reality of this, and stepped up to the cabinet, and brought the alleged 'spirit' out. It resisted this operation with the utmost vigour, but I held my grip, being determined that it should not go until it faced the light. There was some difficulty in getting the light fully turned on, and while this effort was being made, the 'spirit' wrestled with

considerable force. As soon as we obtained the light, we found that the 'spirit' was no other than Mrs. Davison with a muslin robe pinned over her head. The moment she was released she ran out of the house, but afterwards returned for her shawl and bonnet. I am left in possession of the muslin skirt, which was torn in one or two places during the conflict. These facts require no comment. I have always encouraged genuine mediums, but impostors have my abhorrence. I may state that once before I seized a 'materialised form,' and found it to be the so-called medium herself (Mrs. Warren), she actually having managed to fetch a sheet from an upper room of my house and secrete it about her. Clad in this material, she posed as an orthodox ghost. Although this person promised never to offend again, if nothing was said about the affair, she was actually at the same practice on the same evening. She is still giving sances, and she also resides in Monkwearmouth.

26, Bridge-street, Sunderland.

R. BLACKLOCK.

Public Clairvoyance.

SIR,—In connection with the important article on Public Clairvoyance, given in 'LIGHT' of May 2nd, many will be glad to read the following, written by the late Mrs. Maria M. King, whom Mr. W. E. Coleman considers our best and greatest authority on such matters:—

Of clairvoyance it must further be stated that it is never of a quality to discern spirit proper. Even when greatly assisted (from the other side), as in case of clairvoyant mediums, it never reaches the grade where it can clearly define spiritual magnetic ethers. . . . The very process of travelling to the material sphere attaches to the spirit an envelope of ethers, which are associated spirit and matter. This envelope is a weight, a force, which attaches the spirit to his pathway of ethers, and to atmospheric elements with which he must associate himself when he reaches his destination; and it becomes more dense and gross the nearer he approaches the sphere of the material, until, by the effort of his will to aid, it becomes of a quality that enables the intelligence to deal with earth-born elements, in a manner, as physical man does. Spirits so clothed are those seen by clairvoyance. The apparitions of the departed, which appear clothed in the actual garb they wore in the flesh, and with their freshly peculiarities, described by clairvoyants, give evidence of this fact. The assumed appearance is for an evident object, and is a vesture put on for occasions, as any garment is, and is of the nature of the material elements used in materialisations.

X. Y. Z.

A Case of Obsession and its Cure.

SIR,—While the subject of obsession is engaging the attention of your readers, the following instance wherein the evil was removed may not be out of place:—

A young lady (Miss Maddocks), who had left this country and settled in New York, was for about seven years subject to sudden and unaccountable fits of unconsciousness. These fits frequently seized her at the most awkward times, sometimes even in the public street, and upon one occasion she was caused to fall down a flight of stairs, to the imminent danger of life and limb. She would suddenly feel intensely ill, a cold shiver running through her from head to foot, and become immediately unconscious.

She saw various doctors, who told her that there was nothing in the general state of her health to account for such attacks, though they might possibly be due to defective circulation of the blood. At last she was advised to go to the Hypnotic Hospital in New York, where she was placed under the charge of a doctor, who attempted to cure her by mesmeric treatment. But though she readily went into the hypnotic state under his passes, he did not appear to have any power to remove the cause of her trouble. For a time she persevered in this treatment, at regular intervals, until she began to feel an intense repugnance to attend further. Her friends, however, urged her to continue, but, strange to say, with the coming of this repugnance the doctor's power to mesmerise her had vanished, and he expressed his irritation and astonishment that he could do nothing with her. She, therefore, with a sense of relief, ceased to visit the hospital.

She then came over to this country on a visit to friends in Birmingham, with the hope that the change of air would benefit her. But the fits continued at intervals of about two a week. The relative at whose house she was staying happened to be a Spiritualist, and she spoke of the case to Mr. N. Smith, an old Spiritualist of considerable experience, and it occurred to him that these so-called fits might possibly be caused by obsession. He accordingly advised

the holding of sances for her development as a medium. Miss Maddocks did sit upon one or two occasions, with some friends, and was soon undoubtedly controlled, but the control was so violent and noisy that her friends, not being experienced in Spiritualism, became alarmed. Mr. Smith then mentioned the case to Mrs. Haughton (a private medium), and asked whether she, or her guides, could do anything in the matter. It was soon agreed that at least an attempt should be made; and, curiously enough, a night or two before Miss Maddocks was introduced to Mrs. Haughton, the latter was awakened in the night, and clairvoyantly saw a young woman, whom she felt to be the one she was to help. Upon actually seeing Miss Maddocks, she at once recognised her as the person whose psychic form she had seen.

A circle was formed of persons willing to help, and the first sance was held at the house of Mr. Bailey, Smethwick. The conditions were very harmonious, and Miss Maddocks was soon controlled. She at once became quite unconscious, and then, as the spirit got more power, she manifested all the violent and noisy actions before mentioned; a kind of yelling with insane laughter, and the banging of the medium's hands upon the table. We tried to induce the spirit to be more rational, and succeeded in calming her to some extent, but could not get much out of her that was intelligible.

At another sance, the spirit was less violent, and appeared to be a woman who had gone mad from religious mania, judging from expressions she used, railing against the 'dreadful wickedness of the world,' and speaking of 'the destruction soon to overtake mankind.' The writer tried to reason with her, and induce her to leave the world to higher powers than her own and pay some attention to her own condition, but with indifferent success.

These sances did not yield much in the way of information from the obsessing spirit, but we had the satisfaction of knowing that Miss Maddocks had ceased to be troubled with fits.

At one of the sances, held at the house of the writer, we sat for a considerable time with apparently no result, so far as Miss Maddocks was concerned, and were just beginning to think nothing would happen, when, quite unexpectedly, Mrs. Haughton was controlled by this obsessing spirit, and a striking and peculiar incident happened. The instant the spirit controlled, she appeared to jump (I cannot find a better word to express what happened) from one medium to the other, and Miss Maddocks was for one instant controlled, and then free again, and the spirit was back controlling Mrs. Haughton. The spirit complained much of pains in the head, repeatedly exclaiming: 'Oh! my head, my head! I shall go mad!' I may mention here that several persons in the circle had experienced sundry unpleasant pains in the head when this spirit was about.

It was a very painful control, but the spirit appeared for the first time to get a glimmering consciousness of her real state, for before she left control she said, 'They told me I was mad and I did not believe them, but I now think I must have been.' Asked how it was that she had troubled Miss Maddocks, she said she did not know, but she had always felt relieved whenever she could get close to her. The spirit did not appear to understand that she was controlling, but she found a relief in drawing close to another person's organism.

The guides of Mrs. H. explained that their reason for allowing the spirit to control her was, that they were able, by bringing the spirit to a developed medium, to enable her to realise her position, as a first step towards restoration to a sound mental condition, and in this case they were able to withdraw her from the sphere of the medium and take her to fit places in the spheres where she could obtain the help needed. From that time, the spirit, in controlling Miss Maddocks, became gradually more rational, and after a time told us of some of the spirits who had helped her, and expressed to the circle her thanks for the important services they had rendered her. She soon ceased to control altogether, which was for Miss Maddocks a very desirable consummation.

WM. HAUGHTON.

414, Rotton Park-road, Birmingham.

I have read Mr. Haughton's account of my experience in connection with the supposed fits which I suffered from for seven years, and from which I am now happily freed, thanks to Spiritualism. I only wish to add that I first thought it possible that my illness was due to mediumship, from reading of something similar to my own case in the 'Two Worlds.'

ELIZABETH MADDOCKS.

Atlantis.

SIR,—The history and disruption of Atlantis as extracted by 'LIGHT' from the volume published by the Theosophical Publishing Society, is amusingly in harmony with the romances of the late H. P. B., and is no doubt as minutely authentic as her other revelations were.

I will not, however, detain your readers with many criticisms, but will only, as a sanitarian, object to the plan of the city, in which we are told that it was surrounded by two or three concentric rings of canals, and we suppose that the inhabitants drank the waters of these reservoirs.

If so, then all the drainage of the Central City, and of the second and third rings of houses must have passed into these canals, and thus typhoid fever and universal diarrhoea must have been the result, and I would suggest that very probably this was the cause of the submergence of the whole concern.

N. B. Sanitary Engineer.

SOCIETY WORK.

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

WELLCOME HALL, 218, JUNIER-STREET, MILE END, E.—On Sunday last we had a good meeting, several persons giving their experiences. On Sunday next Miss Marsh, clairvoyance.—W. MARSH.

STRAFORD SOCIETY OF SPIRITUALISTS, WEST HAM-LANE, E.—Mr. Ronald Brailley gave another grand treat last Sunday, to a good audience. Mr. Gardiner rendered a solo, which was highly appreciated. Mr. Ronald Brailley will be with us again next Sunday.—THOS. MCCALLUM.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday evening next, service at 7.30 prompt. Thomas Godfrey, a young medium, will give an inspirational address on 'The Relationship between the different Spirits and the Spheres to which they belong.' Clairvoyance to follow.—M. R.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. E. G. Sadler kindly conducted the service, giving an excellent address upon 'Charity,' in which he strongly pleaded for the cultivation of this divine quality in its purest and broadest sense. Despite the alluring weather, there was a fair audience, most of whom remained for the after-éance, which was kindly led by Mrs. Dowdall's 'Snowflake.'—E.A.

INTERNATIONAL CORRESPONDING SOCIETY.—Members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members address J. Allen, Hon. Sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will be reopened (D.V.) on October 4th, 1896.—J. A.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday Mr. Rodger, who occupied the chair, spoke on 'Miracles'; Mrs. Jones spoke, under control, on the life of children in the spirit world; and Mr. Kinsman gave an address on 'The Philosophy of Spiritualism.' Mrs. Lowe very kindly played two selections on the piano and sang 'The Better Land' in splendid style. At the open-air meeting in Finsbury Park, Messrs. Jones, Brooks, and Kinsman gave addresses, and a friend in the audience related how he had been converted to Spiritualism.—J.K.

SURREY MASONIC HALL, CAMBERWELL.—We had a most successful meeting on Sunday last, when the hall was overcrowded. Mr. Long, who presided, made a few happy remarks; after which we had hearty praise and prayer, which must have produced exceptional harmony to enable our friend Mrs. Bliss to occupy two hours in giving psychometric delineations, to the delight and satisfaction of all present. We hope our friends will come and give Mrs. Brigham a sympathetic welcome next Sunday afternoon and evening. Tea will be provided at 35, Station-road.—A. E. B.

THE SPIRITUAL ATHENÆUM, 113, EDGWARE-ROAD, W.—The lectures delivered by Horatio Hunt still continue to attract good audiences. Last Sunday's discourse on 'Are Spirits Subject to Astral Influences?' was the best hitherto given at the above place. The lecturer stated that every planet had a ghost realm of its own, and that, whilst spirits were not really subject to the physical influences of the astral bodies, yet they were under the control of the spiritual forces of all worlds, but as advanced spirits had a greater knowledge than mortals of the planetary system and its mighty workings, they had more power to limit the adverse influences of the 'Fates.' Two poems followed, both of which were beautifully rendered. Next Sunday's subject: 'If a man die, shall he live again?'—L. L. G.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. Helen T. Brigham again occupied the platform here on Sunday evening last with an address, the subject of which was the well-known passage of Scripture which refers to the 'many mansions' of the hereafter. The language throughout was full and glowing, and abounded with the fine imagery which we have learned to associate with Mrs. Brigham's discourses. Occasionally, some more than usually felicitous touch evoked a burst of applause, which even the most decorous could hardly have cavilled at. Particularly noticeable in this, as in Mrs. Brigham's previous discourses, were the eloquent and appropriate gestures, an effective addition to the other high qualities of oratory which she displays. The lecture was followed as usual by impromptu verses, the subjects chosen by the audience being 'God's Love to Man,' 'Recognition in Spirit Life,' and 'The Heather.' Rich and musical in diction, and exalted in sentiment, these improvisations were highly appreciated by the audience. The last of the poems was particularly well-turned, in view of the fact that it had to deal with a subject somewhat removed from the affectional and social topics usually selected. Mr. Thomas Everitt, the president, occupied the chair, and the musical contributions to the service comprised songs by Miss Florence Morse and Mr. Sherman, and a pianoforte solo by Miss Butterworth. Miss Belle Cushman also recited an original poem, 'Do they Miss me at Home?' which was well received. This being Mr. Sherman's last appearance but one on our platform before leaving this country, the committee and friends desire to express here their grateful appreciation of the kind assistance he has rendered to the musical portion of the services, both as a member of the choir and a trained solo vocalist. Next Sunday Miss Rowan Vincent will deliver an address on 'Spiritualism: Its Ideals and its Realities,' and Mr. Sherman will again sing a solo.—D. G.

RECEPTION TO MRS. HELEN T. BRIGHAM.

On Friday evening, the 8th inst., a reception was held at Morse's Library, Osnauburgh-street, N.W., in honour of Mrs. Helen T. Brigham, the well-known inspirational speaker of New York, U.S.A. There was a large attendance, and Mrs. Brigham received a cordial greeting from the visitors. After some pleasant intercourse with the guest of the evening (who was accompanied by her friend Miss Cushman), and a charmingly executed pianoforte solo by Miss Alice Hunt, Miss Morse introduced Mrs. Brigham in a brief speech, referring to her devotion to our cause, extending to her a cordial welcome as a co-worker, and giving expression to the pleasure it afforded London Spiritualists to have her amongst them. Mrs. Brigham gracefully responded, remarking that such a cordial reception gave one strength to continue the work for truth; it was good to assemble thus, to encourage one another, and to testify our esteem and respect for workers from other lands. She concluded with a beautiful inspirational poem. Mr. Lucking in a few words thanked Mrs. Morse for giving the company present the opportunity of meeting Mrs. Brigham. The musical portion of the evening included solos by Miss M. Bush, Miss Jessie Dixon, Miss Butterworth, Miss Morse, Miss Alice Hunt, Mrs. Bathe, Mr. Sherman; recitations by Miss Belle Cushman and Mr. Basil Monck. Refreshments were served during the evening, the amiable hostess (Mrs. Morse) presiding in her usual genial and hospitable fashion.

Among the numerous company were the following: Mrs. Helen T. Brigham, Miss Belle Cushman, Mrs. Bell, Miss Rowan Vincent, Mr. and Mrs. Vango, Mrs. and Miss Morse, Mr. Rumford, Mrs. and Miss Brinkley, Miss Shorter, Mr. T. Everitt, Mr. and Mrs. Lucking, the Misses Dixon, Mrs. Damer-Cape, Mr. Godfrey, Mrs. Davis, Mrs. and Miss Corp, Miss Bush, Mr. Wilcher, Miss Baker, Miss Dickie, Mr. Clark, Mrs. Gilbert, Mr. J. Allan, Mrs. Iggleson, Mr. and Mrs. Rae, Miss Levander, Mr. Mote, Mrs. Fell, Mr. Colson, Mr. J. Allen, Mr. J. J. Smith, &c.—B. B.

NEW PUBLICATIONS.

- 'Premiers Eléments de Chiromancie.' By DR. PAPUS. Paris: Georges Carré, Editeur, 3, Rue Racine.
- 'The Arena,' for May. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s. 6d.
- 'The Windsor Magazine,' for May. London: Ward, Lock & Bowden, Limited, Salisbury-square, Fleet-street, E.C. Price 6d.

MR. A. E. WAITE'S new book is now in the press and will be published next month by George Redway. The title is: 'Devil-worship in France, or The Question of Lucifer. A Record of Things Seen and Heard in the Secret Societies according to the Evidence of Initiates.'

MAN with his faculties is like a band of music. Here is your trombone, here are your flutes, the cornet, and the French horn. It requires long drill for each instrument. It is the very business of life to teach men the use of their several parts, and the harmony of the whole.