

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We have received complaints that 'LIGHT' is still not easy to procure at the railway book stalls. Those of our friends who find this is so, are urged to forward particulars to us, naming date and station. There ought not to be any difficulty.

'The Medico-Legal Journal' draws attention to a curious experiment of Professor Riley's. It says:—

Once upon a time Professor Riley had two ailanthus trees in his front yard. They suggested to him the idea of obtaining from Japan some eggs of the ailanthus silkworm. He got a few and hatched them, rearing the larvæ and watching anxiously for the appearance of the first moths from the cocoons. He put one of the moths in a little wicker cage and hung it up out-of-doors on one of the ailanthus trees. This was a female moth. On the same evening he took a male moth to a cemetery a mile and a half away and let him loose, having previously tied a silk thread around the base of his abdomen to secure subsequent identification.

Professor Riley's purpose in this performance was to find out if the young male and female moth would come together for the purpose of mating, they being in all probability the only insects of their species, within a distance of hundreds of miles, excepting only the others possessed by Professor Riley himself. This power of locating each other had previously been remarked in these insects. In this case, sure enough, the male was found with the captive female the next morning. The latter had been able to attract the former from a distance of a mile and a half.

This beats thought-reading, and yet there are some people who think that 'too large an order' for such a creature as man!

Scene: The balcony of an hotel in a beautiful Swiss valley. A quiet June day. Host and one guest.

HOST: I have been taking the liberty to look through the newspapers you put aside as done with.

GUEST: You are heartily welcome, I'm sure.

HOST: Many of them are about Spiritualism!

GUEST: Truly. And did you find them interesting?

HOST: Yes, indeed; but I don't believe in it.

GUEST: Is that so? Don't you believe in a future life?

HOST: No. How can I?

GUEST: But I thought you told me last night that you were a member of the Reformed Protestant Church.

HOST: So I am.

GUEST: That is odd, isn't it? Have many Reformed Protestants given up believing in a future life?

HOST: I don't know. I never believed in it.

GUEST: Well, I think a little Spiritualism might do you good.

HOST: But Spiritualists go mad.

GUEST: Do they really? I know many who are exceptionally sane; and I have known Protestants, reformed and unreformed, who have been mad enough.

HOST: But how can one believe?

GUEST: All you have to do is to feel the vastness of Nature and the smallness of man, and to learn that all the mightiest forces come from and return to the Unseen. That will give you, at all events, enough margin for hope, and it will make denial quite absurd. Besides; we ought always to believe in the highest and the best.

HOST: I wish I could believe!

We have been looking again at Mr. J. J. Brown's 'The Eternal News concerning Time and Space, Substance, Motion, and Shapes,' and must say that there is good solid stuff in it. It is, in fact, an admirable specimen of sturdy yet subtle Scotch thinking. It is so vigorously original that one would hesitate to say, 'I see it all, and agree'; but yet, it is so homely in style that anyone might go to the end easily and be all the better for it. In any case, the slow reading of it would be to many an excellent mental exercise and tonic. He might come out quite unconvinced, but his spiritual eyes and mental muscles would have had a good time of it on Mr. Brown's trapeze. We are sorry to see no publisher's name on the cover. There is only the bare announcement that Mr. Brown (300, Cathcart-road, Glasgow) will send it post free for 1s.

The following touching little story has been sent to us. We give it in the homely words of the writer, who vouches for its perfect accuracy:—

There was a young girl dying in a Liverpool Hospital not very long ago, and round her bed were gathered her sisters and her mother (the patient knew she was dying, but was in her proper senses). Before she died she went through her property, and left little mementos to each of her relations. After going through those gathered at her bed, she left them each something; then, turning to her mother, whom she had not said anything about, she said: 'Mother, I am not leaving you anything as I shall see you again very soon,' and then she sank back and died. The mother was a strong, healthy woman, and nothing ailed her at the time, but in a few days she fell ill and died.

Now, I will ask you to bear with me a minute, and listen to my theory on it. I do not know much about these things, but, taking the well-known fact that we are dying from the time of our birth up to the time we do die, it seems to me that when the soul leaves the body, it can see into things that it could not if it were encumbered with the body, and the girl's soul could see into the soul of her mother and could see that it had well nigh left her.

'Freedom' (Boston, U.S.), under the signature of Mr. W. J. Colville, publishes the following interesting instances of thought-transference, or even person-transference (we want a new word or phrase for it):—

The following examples of telepathic action are known to the writer as authentic instances of the action of mind with mind without expectation or preconcerted plan. During the recent World's Fair, Mrs. A. was frequently thinking of her nephew, Mr. Z., who was enjoying a few weeks' vacation in Chicago while she remained in Boston. On August 15th, 1893, Mrs. A. attended evening service in a certain church, and during the sermon, feeling a sense of drowsiness come over her, she suddenly felt transported to the Fair grounds in Chicago

It was a little after eight p.m. in Boston, and consequently about seven o'clock in Chicago, when the electric illumination of the Exposition gardens and buildings was just beginning. The lady dozing in the church more than one thousand miles away, saw the great buildings lighted up one by one as if by magic, the whole scene appearing as an enchanted fairyland. In the midst of the brilliant spectacle, she distinctly saw her nephew walking with two other young men, to one of whom he suddenly exclaimed: 'Oh! Alfred, how I wish my aunt were here to enjoy this!' For several minutes the scene continued before the vision of the lady in church, when at last it seemed to melt away, as she slowly awoke with the thought that she must have been dreaming. The preacher's words began to fall on her ears with increasing distinctness, and finally she saw the interior of the church and all its accoutrements.

Two days later, Mrs. A. received an interesting letter from Mr. Z., in which he detailed his experience at the Fair, and included this sentence in his description of the brilliant illumination on the evening of August 15th, that being his first visit on the grounds after six p.m.: 'I said to one of my companions, "Oh! Alfred, how I wish my aunt were here to enjoy this!" and as I spoke I felt you were close beside me and continued walking with me for at least ten minutes.' Whatever may be the solution of so surprising a phenomenon, it seems incredible that the threadbare explanation conveyed in the term 'coincidence' should be proffered to account for so remarkable an occurrence.

A few days afterwards the same lady received from her nephew, then about to leave Chicago, the following mental message, while she was quietly engaged in household duties: 'Don't expect me till Thursday evening after nine o'clock, as I have decided to leave on a later train than the one I expected to take when I last wrote to you.' Two days later Mrs. A. received from Mr. Z. a postal card containing exactly those words. The message had reached her mentally in Boston while he was writing it in Chicago.

It really is a bit puzzling. Just as we were getting nicely into it, here comes a 'unique little volume' telling us that our English 'Palmistry' is very seriously wrong. Here is what 'Lucifer' says of a new book on Indian Palmistry:—

Students will welcome this unique little volume, as it comprises a good deal of information and gives to our Western minds quite a novel system of both calculations and nomenclature.

The two systems in their essentials are one, but there is a considerable difference in detail. Take, for instance, the line commonly designated as the 'line of heart.' It is here called the 'line of fortune.' The head line in the English system becomes the 'liver line,' while the one of the liver becomes the line of the head by the Indian method.

One main point of difference is shown by the manner of calculating the time of events.

All students know that the line bounding the thumb, or 'life line,' is used for reckoning age or time of occurrences. Now the English palmists reckon from the top of the line against the forefinger or Mount of Jupiter for the first age—infancy—and so proceed downwards to the end—old age—near the wrist line. It is just the reverse in the Indian system. It starts from the wrist—as first age—and so on.

We call that bewildering. It is as though one called a given path the path to the Church, while another called it the private entrance to the Stock Exchange. But that upsetting of our 'life line' is cruel. If the English palmist begins to count from the top, and so down to the wrist, while his Indian brother begins to count from the wrist, and so up to the top, we are indeed at sea. What the English reader will look for at the age of 33, the Indian may expect at 13. Will anyone explain?

'The Mystical World' for August is very true to its name, and all its interests appear to lie 'far from the madding crowd,' though 'the madding crowd,' without knowing it, is surging on through 'the mystical world.' Here and there, however, there is a gleam of simple sunshine, and even a touch of humour. The following (one of

a collection of 'Gems of Thought') has a great deal of homely meaning in it:—

'The whole world is sighing for the affection and sympathy that are expressed in the wag of a dog's tail on the return of his master.'

Trivial enough on the surface, but with deep suggestions even of tragic pathos.

'The Self and its Sheaths,' by Annie Besant (London: Theosophical Publishing Society), consists of four lectures delivered last December in Madras. Of course, the little book deserves attention and is worth reading: and yet we cannot help feeling that Mrs. Besant's dramatic temperament and verbal facility are always running away with her. In this work, and in another lately published, she rather surprises us by her matter-of-course assumption that she is a Sanscrit scholar. We cannot help asking, Since when? In a few months she blossomed out of Agnosticism into a Theosophical authority, and now—but Mrs. Besant always carries the flag in front; and with charming grace and brilliant ability.

'The Manchester Evening Mail' is not satisfied with our reference to the case of Miss Smith, at Manchester. Perhaps it would have been if it had carefully read what we wrote. We have again and again expressed our amused contempt at what is usually known as 'fortune-telling,' which Spiritualists, for the most part, leave to ignorant servant-girls and Society loungers, and we did not in the slightest degree defend Miss Smith as a 'fortune-teller.' We objected to her conviction on the unsupported evidence of interested spies who, on their own showing, lied to Miss Smith; we objected to the ignoring of Miss Smith's explanations; we objected to the setting aside of the disinterested evidence given as to her character and standing; we objected to the absence of any *bona fide* prosecutor who had been deceived or who regarded himself as the victim of false pretences; we objected to the palpable prejudice and ignorance that hovered over the whole proceedings. Does the 'Evening Mail' understand our position now?

A few words, however, as to 'prejudice and ignorance,' or 'ignorance and prejudice,' for ignorance is at the bottom of the prejudice, and the 'Mail' itself seems to be the victim of both. We will give one instance. It asks—'Why should there be any difficulty in inducing the spirit of a departed friend to communicate something useful?' It might just as well ask—'Why should there be any difficulty in inducing the sun to grow peaches?' Evidently the 'Mail' is very much in the dark.

One thing more. While we stick to our amused contempt for what is usually known as 'fortune-telling,' we frankly acknowledge that we would let it alone. It is not a matter for legislation in these days. Why should we prevent servant girls and Lady Pinkfeather having their shilling's worth or half sovereign's worth of fun or mild excitement? Granted that they are fools. What would you have? Is the Government to regulate the expenditure of the shillings and half sovereigns of all the fools in England? It will be a difficult and complex undertaking.

But, seriously, there lies beyond this the grave consideration that even some forms of 'fortune-telling' may be, as we expressed it, on the track of a great truth: and we prefer to endure a little mild cajolery to endangering a great truth: and the history of every great truth shows how real this danger is.

We print with pleasure M. Reichel's paper on Magnetism and Hypnotism, as it presents a view which ought to be considered, and because we like to get light from all

sides : but it is evidently written from a point of view, and is open to criticism. We are all perfectly aware of the dangers of hypnotism, but we heard that story years ago, when the 'peril' was this very magnetism. No ; we must keep the course clear for all these wonderful forces. M. Reichel says that while magnetism communicates a 'fluidal power' which 'expels the decayed matter,' hypnotism leaves it in the system, only to re-appear in some new and 'more serious' form of disease. But this is not proved. If magnetism can communicate a force or fluid which can expel disease, why should not hypnotism, through suggestion, do the same ? or start forces in the patient which would act in the same way ?

THE EXTERIORISATION OF SENSIBILITY.*

This new book by Colonel de Rochas is the most startling and valuable of his contributions to psychic science. It contains six chapters, and nearly a hundred pages of valuable notes. The subject-matter of the chapters indicates the highly interesting nature of the work : I. The objectivity of the 'effluvia' (auras) perceived in the form of light in the hypnotic state. II. The exteriorisation of sensation. III. Enchantment. IV. The sympathetic powder. V. The magnetic cure of disease by transfer. VI. Maxwell's theories.

THE OBJECTIVITY OF AURAS.

The old mesmerisers found that their subjects, when magnetised, perceived luminous auras surrounding persons and objects. Towards the middle of this century, Baron Reichenbach made an exhaustive study of these auras, inventing the name of 'od' and 'odyle' to express the 'force' of which he supposed them to be the manifestations. The reality of these emanations has been called in question by subsequent experimenters, whose sensitives perceived 'the effluvia' quite differently from those of Baron Reichenbach, and did not agree with each other in their descriptions thereof ; insomuch that a great many believers in mesmerism were inclined to attribute the perception of odylic emanations to pure fancy on the part of sensitives, who were incited thereto by what we now call 'suggestion' on the part of their magnetisers—an idea almost wholly without foundation.

Mons. de Rochas was fortunate enough to find a subject who was also an artist, and by magnetising this subject's eyes only, our author was able to get coloured drawings of the emanations, and at the same time verbal descriptions of what the subject thus delineated on paper.

Mons. de Rochas was thus able to verify Reichenbach's assertions in general ; and furthermore to account for the discrepancies and contradictions in the observations made by others. He found that generally the right side of the body gave forth a blue aura and the left a red one, just as a magnet gives a red emanation from its south pole and a blue one from its north pole ; but all sensitives do not see the colours alike, nor does the same sensitive see the blue and red emanations always proceeding from the north and south poles respectively, for sometimes they are reversed, and in some cases the colours seen are yellow and violet. A curious instance of this uncertainty is furnished by the fact that the text gives the *right* side of the body (eyes, ears, nose, &c.) as emitting a *blue* aura, while the illustration makes the right the *red* side. It is this uncertainty which doubtless led those who tried to verify Reichenbach's experiments to conclude his theories to be fanciful. The emanations can be concentrated by a lens and dispersed by a prism ; they are therefore susceptible of examination by a spectroscope, and that instrument, together with the electro-magnet, which allows the current to be cut off or reversed at will, enabled Mons. de Rochas to put the reality of the emanations beyond the possibility of doubt—the fact remaining that all subjects do not see the blue or agreeable aura proceeding from the north pole of the magnet, just as all persons do not find the odour of musk agreeable, and, were odours visible, might not see it of the same colour that those would who like the smell of musk. So differently do various sensitives describe the auras proceeding from a given object, not only with regard to colour, but also in regard to form, that Mons. de Rochas thinks that 'they do not all perceive the same radia-

tions, of which several polarised systems may co-exist, one system being visible to one sensitive, another system to another.' Mons. de Rochas found that, in addition to this personal factor, the colour of the emanation from a magnet depends on the direction of the current which makes a magnet magnetic (as in the electro-magnet), odic polarity being independent of magnetic polarity. Reichenbach knew that they were different, the odic emanation being carried by the magnetic, much as an odour is carried by the air.

Having established the reality of the auric emanations, Mons. de Rochas proceeds to account for them. As might be expected, he attributes them, primarily, to vibrations, but not wholly to vibrations of the hypothetical ether of science. It seems that the 'invisible perspiration' of which physiology speaks was elaborately studied in the seventeenth century by Sanctorius, a distinguished physician of Padua, whose observations were verified by Boyle, and recently by Mons. Raoul Pictet, Mons. A. Gautier, and others, who find that all bodies (even metals at a low temperature) certainly give off *something* which bears certain analogies to the substantial basis of odour (whatever that may be), and which carries with it an appreciable amount of the vitality of living things. According to Sanctorius :—

'Out of eight pounds of nourishment which are taken in the day, five pounds are lost by insensible transpiration.

'In winter, a healthy man will lose more than fifty ounces of subtle matter in twenty-four hours.

'During a night, when a person has slept very quietly, the transpiration amounts to forty ounces.'

Following up that idea Dr. Fugairon ('Phénomènes Electriques des Corps Vivant') concluded, after long study, that the chemical action taking place in living bodies gives rise to a rarefaction of matter, which rarefied matter is carried away continually in transpiration by electric currents formed in the body :—

'One may be certain that the electric current which circulates in the nerves is composed, in addition to an imponderable fluid, of a certain quantity of organic matter brought to a high degree of attenuation.'

Dr. Fugairon found that when the natural electricity of the body was reinforced by a Rhumkorff coil the emanations could be photographed ; and our author copies from Dr. Fugairon's book the photograph taken in that way of a finger surrounded by a luminous aura, presumably similar to that which the sensitive perceives when no artificial aid is used. Mons. de Rochas thinks that vibrations in the hypothetical ether are not sufficient to account for the phenomena he has investigated ; or, perhaps, we ought to say that they account for too much, and leave the 'radiant matter' of Crookes and Tesla without any place in our theories. He is none the less confident that he can scientifically explain, by means of etheric vibrations and actual emanations of matter in an exceedingly rarefied form, all the strange phenomena which hypnotism has recently brought to light, and which bear so close a resemblance to the magic and witchcraft of former ages. But even this combination of vibrations and rarefied substance is not sufficient for that purpose without a further postulate, namely, that the vibrating emanations carry with them a certain amount of the life force of the individual—an idea which dates from the seventeenth century, when it was put forward by the scientific men of the time.

THE EXTERIORISATION OF SENSIBILITY.

Having verified the existence of a nervous 'fluid,' blue or red, which presents itself to clairvoyants either in the *static* form of a brilliant down covering the surface of the body, or in the *dynamic* state of emanations from the sense organs, hands, and other points of the body, Mons. de Rochas proceeded experimentally to determine the effect of his own odic emanations upon various subjects ; making use of 'the methods of Mesmer and his disciples,' but retaining the phraseology of our modern hypnotisers. He found that in a good subject he could produce by 'passes' six progressive stages of hypnosis—two 'superficial' and four 'profound'—all of which were separated from each other by a period of lethargy or sleep. These stages are (1) *Credulity*, in which the subject is 'suggestible' and does not feel injury to the skin. (2) *Somnambulism* (catalepsy being included in the 'lethargy' that separates this stage from the first). (3) *Rapport*, in which stage the subject sees the aura, and his senses are specialised for the operator ; suggestibility is now almost absent. (4) *Sympathy when there is contact* ; when the magnetiser touches the subject the latter perceives his sen-

* 'L'Exteriorisation de la Sensibilité.' Etude Expérimentale et Historique, par Albert de Rochas. Paris : Chamuel, Editeur, 1895.

sations ; suggestibility has disappeared. (5) *Interior perception* ; the subject no longer perceives the aura, but sees the internal organs of his own and other people's bodies when in contact. (6) *Sympathy at a distance* ; the subject perceives the sensations of the magnetiser when a short distance off.

Mons. de Rochas magnetised a subject 'B,' and employed his subject 'A' to describe the auric effects, which were as follows :—

'As soon as sensibility began to disappear, the luminous down which covered the skin in the normal state seemed to dissolve in the air, and presently re-appeared in the shape of a tenuous mist, which by degrees condensed and became more and more brilliant, until it became a very thin layer of light enveloping the body at a distance from it of about an inch or an inch and a-half. If I, the magnetiser, acted in any way upon this layer, B. felt the same sensations as if I acted on his skin, and he felt nothing if I acted anywhere else ; neither did he feel anything if the experimenter was a person not in rapport with the magnetiser. If I continue the magnetisation, A. perceives a second envelope of auric light form all round the subject at a distance of two or three inches from the first, and as the magnetisation proceeds, other layers form successively, until they reach a distance of two or three metres from the subject, penetrating and crossing each other without mutual interference, their sensibility decreasing with their distance from the body.'

The occurrence of this phenomenon is generally during the third stage, but with some subjects it appears earlier. After the third or fourth stage, the concentric layers of luminous aura present two maxima of intensity, one on each side, like 'poles of sensibility' ; and here our author excites his readers' curiosity without attempting to satisfy it, for he says, 'This is the commencement of another order of manifestations, which I leave on one side at present, to make them the subject of a future book.'

The ancient philosophers, perceiving that we have sensations only when our attention is directed to the operations of our senses—we see only when we look, we hear only when we listen, &c.,—concluded that one of the elements of sensation was a projection of a *something* from ourselves which met another *something* radiating from objects ; and the idea of Mons. de Rochas is somewhat similar :—

'We will suppose that in every living person a fluid circulates in the nerves, as the electricity of a telegraphic circuit circulates along the wires. This fluid reaches the skin by the ends of the nerves, and remains there in the static condition ; it escapes in a dynamic condition by the "points" of the body (fingers, toes), by the breath which is charged with it, and by the eyes and ears.'

This 'fluid' is the agent which transmits sensations to the brain, and when it is withdrawn from the skin the body loses all feeling ; when it is condensed in an envelope at a little distance from the skin it still remains in some kind of connection with the brain, and able to transmit sensation to it.

Mons. de Rochas found that the current from an electric machine, properly directed through the body of a subject, produces all the phenomena of hypnotism as completely as do the mesmeric passes, and he concludes that in both cases a foreign 'fluid' drives out that of the subject and causes it to 'exteriorise.' The formation of the 'zones' or envelopes of sensitiveness he attributes to 'interference' occurring between the vibrations caused respectively by the two great centres of rhythmic movement, the heart and the lungs ; for he found that by varying the rate of respiration he altered the distance from the body of the various layers or zones of sensitiveness.

By holding a glass of water or other 'absorbent of sensation' (*mumie*) in one of the layers or zones of sensation it becomes 'charged' with something that is apparently the very life-force of the subject. Carried away to a distance of several yards, the glass of water still preserves its connection with the subject, who feels acutely if the water is pricked with a needle, becomes giddy if it is shaken, and falls into a dead faint if it is swallowed by another person. Various substances, such as cherry laurel, placed in the water, produce their characteristic effect on the subject ; and by whispering into the glass of water twenty or thirty feet from the subject the words are, as it were 'telephoned' to him.

Water is an excellent 'mumie,' a word derived from the Persian 'moum,' which means *wax*, and used by Paracelsus to signify 'a substance charged with human sensibility.' By acting on the *mumie* various strange effects are produced, which are treated of by Mons. de Rochas in his next chapter, entitled 'Enchantment.'

(To be continued.)

MAGNETISM AND HYPNOTISM.

Two branches of therapeutics, which not long ago were considered a delusion, have become more universally known, viz., Animal Magnetism and Hypnotism. Since the Danish merchant, Hansen, showed publicly the effects of hypnotism, the scientific world has been obliged to acknowledge the existence of a science for which there does not yet exist a professorship, it is true, but by means of which to all appearance cures can be effected. During the last few years several magnetisers have become well known, and as their success has often been immediate and wonderful, it can no longer be disregarded. As magnetism sometimes produces a state of somnolence, scientific works have, with few exceptions, confounded it with hypnotism, asserting that there does not exist in man a fluid force which can cure diseases, as the magnetisers profess. There is no difference, they say, between magnetism and hypnotism ; the active power in both being simply suggestion. In the case of Miss Salamon, whose death occurred during the hypnotic state, the same mistake of confounding hypnotism and magnetism was made by almost the whole Press. Therefore it is necessary to take up arms once more for magnetism. There exists much literature about it, much of it written by the first authorities of the medical world. In my last treatise, 'Magnetism and its Phenomena' (Berlin : K. Siegmund, 1892), are mentioned the names of many physicians who recognise magnetism as a great healing power. We have also the opinion of the late professor, Dr. von Nussbaum, who, being summoned before the bar as an expert, stated that there could be no doubt about the existence of magnetism strong enough to produce great effects, merely by the touch of the hand, &c. I have also in my possession a statement of General Dr. von Stuckrad, given last August, who, having personally become acquainted with the influence of magnetism, expressed the wish that this method should be studied thoroughly and made use of in all medical establishments. I am a decided follower of the *Psychotrysik*, of which A. T. Davis gives such a marvellous description in his principal work, 'The Physician,' though not from the side of hypnotism. This work cannot be too warmly recommended to every person who desires to study the question.

What is the effect of hypnotism ? A constraint which, in case the will of the hypnotiser is not of itself energetic and strong enough, is strengthened by looking fixedly at a crystal, or even at a finger, and tiring in this manner the nerves of sight and feeling. This constraint puts the patient in a somnolent state, during which, by the concentrated will of the magnetiser, these nerves are paralysed, and the subject falls into a kind of catalepsy. A manipulation with a sleeping person is very dangerous, the perspirit, the tie between body and soul, being more lax ; but, even without that reason, I should never advise to subject delicate persons to such a constraint, apoplexy often being the result. Hypnotism can only produce an effect when the patient is made to fall asleep. But what effect is produced ? I think, a very insignificant one, and that even the disease itself has, perhaps, not been as bad as the injurious influence of the treatment itself. I consider it impossible that hypnotism can remove an organic complaint ; but is this believed ? The literature of hypnotism reports cures of rheumatism of the joints. But this is not the case. I do not deny that a person, suffering from this complaint, has *apparently* been cured. Through the firm will of the hypnotiser and the implicit obedience to which the hypnotised is subjected, the decayed matter can, perhaps, be dispersed from the joints (in this case the body is mastered by the spirit) but it cannot be entirely removed. It remains in the body, and is sure to settle in some other part of it ; and after some time another more serious disease appears which is treated by the hypnotisers as a new one. Moreover, it is the heart which mostly becomes affected by the constraint. Perhaps hypnotism could be recommended for imaginary diseases, i.e., drunkenness and certain kinds of mania, &c. But even supposing the imaginary patient in question were susceptible to hypnotism (for once more, it can only work during sleep), all transcendental experience—which it would take too long to explain here—is opposed to it. Every layman even will understand that if you make a man believe that he is eating a pear instead of a potato, or rocking and fondling a baby instead of a bundle of rags, such false ideas, which you force upon him and compel him to accept, must act prejudicially

on the cerebral nerves, and affect them, or 'screw them the wrong way,' if I may be allowed the expression.

And now we come to Magnetism. It has nothing in common with hypnotism. There are sensitive persons who fall asleep when they come in contact with the magnetiser. It has happened to me that, without any force or constraint, patients fell asleep as soon as they came near me (as a physician has been witness). The fluidal power of the magnetiser is only a helping factor for the development of the somnambulistic dispositions of a person, and persons with these dispositions are seldom to be found. In cases where persons have the latent disposition for somnambulism and clairvoyance, they are developed by the emanations from the magnetiser, and such persons fall into a beneficial and strengthening sleep, in which they are clairvoyant. There is no constraint or will in operation; it is only the development of the mediunistic disposition. But most cures are effected by the touch of the hands and the transmission of the magnetic fluid while the patient is awake. The patient has, more or less, according to his sensitiveness and powers of reception, the most agreeable and pleasant sensations, which I have already described in my afore-mentioned treatise. For reasons easy to comprehend, I try to avoid sleep, even with those persons who have a disposition for somnolence. The magnetic sleep has absolutely nothing in common with the hypnotic one. A person disposed to somnambulism, and whose disposition can be developed by magnetism, becomes clairvoyant and attains spiritual faculties, which people in general acquire only after having left this terrestrial life. A person forced into hypnotic sleep does not become clairvoyant, but speaks under constraint. Suggestion, the quintessence of hypnotism, is not needed by the magnetiser, for the fluidal power of the magnetiser passes immediately into the whole body of the patient and expels the decayed matter, *i.e.*, harmonises again the disordered system. Magnetism produces a very beneficial current, gently yet energetically. On the contrary, hypnotism is no organic power, but a constraint which a strong-minded man can exert over a weak one. Therefore, as I have said, magnetism has nothing to do with hypnotism, and the sleep produced sometimes by magnetism has other reasons and other consequences. The pernicious qualities of hypnotism are so great that the little good which can be obtained by it under certain circumstances cannot be compared with them.

It would have been much better if this branch had not been made public, for the world has had many bad experiences through it. As an instance I need only mention an event which happened some time ago in Paris, where there was presented to a banker a bill of exchange, accepted by him—the signature was his own—and yet he did not know anything about it. Afterwards it was discovered that a wretch had made him sign the paper in a hypnotic sleep. Du Prel, in his 'Kreuz am Ferner,' also describes most eloquently the fatal side of hypnotism. During the hypnotic state the subject is the slave of the hypnotiser. Hypnotism, in short, offers too many dangers to be used as a remedy, even by qualified physicians and doctors, for nervous diseases.

Berlin.

WILLY REICHEL, Magnétiseur.

RECEIVED.

- 'Lucifer,' for August. (London: 7, Duke-street, Adelphi, W.C. 1s. 6d.)
- 'The Metaphysical Magazine,' for August. (New York: 305, Fifth-avenue. 25 cents.)
- 'The Lyceum Banner,' for August. (London: J. J. Morse, 26, Osnaburgh-street, N.W. 1d.)
- 'The New Age,' for July. (Edinburgh: Alex. Duguid, 25, Springwell-place, Dalry-road. 4d.)
- 'Baby Buds.' By ELLIS ETHELMER. 1s. 1d. (Post free, from Mrs. Wolstenholme Elmy, Buxton House, Congleton.)
- 'The Palmist' and 'Chirological Review,' for August, 6d.; 'The Senate. A Review of Modern and Progressive Thought,' 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)
- 'The Evils of Society and their Remedies.' By LADY COOK (Tennessee C. Clafin). Second Series of Essays. (London: The Universal Publishing Company, 24, Bedfordbury, Covent Garden, W.C. 1d.)
- 'Transactions of the London Lodge of the Theosophical Society,' 'The Lunar Pitris.' By MRS. A. P. SINNETT and W. SCOTT ELLIOT. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s.)

THE PROPOSED TRAINING COLLEGE FOR MEDIUMS.

The following letter has been received by Mrs. Hardinge Britten:—

DEAR MADAM,—In reference to your appeal to Spiritualists (in 'LIGHT'), I think a plan of organisation should be put in motion without delay. Once started, regulations and amendments could be made as required. Although unable to come forward in the cause, I have great sympathy for this last great project of yours—the establishment of a college for the training and *protection* of mediums. But sympathy, which may give life to the soul, will not meet the material wants necessary to carry on this good work. Money must be had. I would suggest one guinea yearly subscribers. I put myself down for one.

Surely the various societies could secure a certain amount, or number of subscribers, sufficient to pay the rent for the first year.

The alarm has been sounded which should call all true Spiritualists to action, in order to protect the freedom of expression of their own souls.

Pardon me for trespassing on your time, but I felt such indignation at the late persecution, and the laws of the Dark Ages being brought into operation, that I think it the duty of every Spiritualist to protest against such persecution.

Wishing you every success,—Yours faithfully, DR. E. C.

NOTE BY MRS. HARDINGE BRITTEN.

Although I do not feel at liberty to add the name of my esteemed correspondent, having no warranty to do so except to the Editor, I desire to say that the above letter is one out of five I have received, written in sympathy with my appeals for a 'Mediums' Training College,' whilst, on this same subject, I have had sixty-two letters, asking me to direct the writers how to train themselves personally into mediumship, though without one single offer of assistance for the training of others! Are spiritual phenomena, then, at such a much higher level in this country than humanity, or spiritual benevolence?—E. H. B.

THE PROSECUTION OF MISS SMITH.

A meeting, convened by the National Federation of Spiritualists, to protest against the injustice of the recent prosecution, was held in the Co-operative Hall, Downing-street, Manchester, on Tuesday evening last, and was attended by about three hundred persons, many of whom had come from surrounding towns. Mr. Peter Lee presided, Mr. S. S. Chiswell being unable to attend; and after the report of the Defence Committee, and a statement of the law as it affects mediums, had been read, four resolutions were submitted and passed with acclamation. We shall give further particulars of the meeting, together with the resolutions, in our next issue. The opinion was generally expressed that a crisis has been reached, and that the meeting will have far-reaching consequences upon the future of the movement.

MR. JOHN SLATER'S MEDIUMSHIP.

Mr. E. B. Nash, 'Ellorslea,' Fulham Park-gardens, S.W., writes:—

Will you permit me to ask, through your columns, those friends who were present at the meeting at the Cavendish Rooms when this marvellous psychic inquired whether there was anyone present of my name, to be kind enough in the cause of truth to send me their names privately in attestation of the glorious fact that the spirits of the so-called dead can and do return to prove their identity? It is a very important 'test' case, as my name was, so far as I am aware, unknown to Mr. Slater, and I am absolutely certain that he had never heard of my late uncle, Mr. John S. Barnes, of Colchester, whose name he also gave correctly. 'Names' have hitherto been a difficult phase of mediumship of which sceptics have not been slow to avail themselves in flouting their jeers at us, and it behoves us to see that well-authenticated cases do not pass unrecorded. I do not object to honest scepticism, as it can be overcome by knowledge, but I refer to the materialist who enters the séance room wrapped in his coat of impenetrable mail of prepossessed prejudice. He 'does not want to believe, don't you know; would much rather not, in fact.' To such, a death-bed repentance is much more comfortable to their conscience than having to work out their own redemption in a much longer life than this one on earth.

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

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A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

THE SPIRITUAL SIGNIFICANCE OF UNLOVELY THINGS.

Just in proportion as the serious and thoughtful part of mankind learn the lessons—and the deeper lessons—of Spiritualism, light will arise in the darkness, soft music will be heard beneath the old harsh discords, and unlovely things will be slowly transformed. We believe that at a very early stage of our march on, we shall learn to see the spiritual significance of much that seems anything but beautiful. By 'spiritual significance' we simply mean that which lies within, and is therefore the reality. Thus beheld, many an unlovely thing may be seen to be beautiful with a deeper and tenderer beauty than any merely external loveliness—pathetic and venerable beyond all comparison. 'How beautiful upon the mountains are the feet of him that bringeth good tidings!' said the ancient Hebrew poet. But we know what the feet of the mountain messenger are like: and here the picture is that of one who comes from afar, hasting with good news. Footsore, dusty and tired-out, but 'how beautiful'!—lovelier far than the daintiest gallant in the courts of kings. And the world, for centuries, has learnt to discern the loveliness of the scarred and battle-stained defenders of their country—discerning thereby, though not on the highest plane, the spiritual significance of unlovely things.

Here is the Spiritualist's gospel for common life—the consecrator of defiling toil. The very sweep, doing his work cleverly and honestly, is a kind of serving priest. The collier, working there in his grimy pit, is, in an eminent degree, doing God service. In whatever sense there is a God, God laid down His condensed sunshine for His children, who depend upon it; and this strenuous liberator of God's gift is as truly His servant as any priest at the altar or any teacher of religion in the pulpit.

This suggests the thought that many things which seem unlovely may be seen to be beautiful when understood as part of a great whole. The fatal cause of Pessimism is the failure to take a comprehensive view of our complex life. All processes, for instance, have their unlovely stages: and their true value and significance can only be seen when results are considered. What a radiant and blessed angel that collier becomes when we think of him as liberating a thousand household fires! Here, in his dim and dirty solitude, he toils to supply the daily and nightly wants of the world. To the eyes of an angel, who could follow every lump of hard-won coal to its final place of use, this man may seem a very exalted servant of the living God: and, just as the old poet said, 'How beautiful upon the moun-

tains are the feet of him that bringeth good tidings!' so the angel might say, 'How beautiful, in the mine, the dust and grime and sweat of him that liberates God's coal for the steamship, the bread maker, the widow in her little garret, the happy household gathering round the Christmas fire!' The world, which looks not beneath the surface, will deem this mere sentiment or even moonshine. What if it is the very deepest truth? What if it is the outward seeming that is unreal? What if the spiritual significance of unlovely things is the only thing that signifies?

Again, the spiritual significance of unlovely things is found in the profound law of onwardness, by which all things exist, and are, for the moment, what they are. Many an ugly-seeming thing is a thing of beauty on pilgrimage. What a change comes o'er the spirit of one's dream when that is seen! What a new and different world it is when we, even in some slight degree, master Paul's mighty saying that 'the whole creation groaneth and travaileth together in pain until now'! Thus comprehended, all the world's sad and dissonant cries are the cries of birth-pangs; and the end will be life and beauty, not death and ugliness. Never have those cries ceased from the earth, and never have they been entirely misunderstood. Some tender soul has always heard and understood; some keen spirit has always comprehended; some Christ has always responded with deep compassion. In truth, the history of the world is a history of emerging. In that, find the spiritual significance of a million unlovely things.

To some bright angel, thousands of centuries ago, what would have been the spiritual significance of the primeval savage? or the earlier ape and gorilla? That ugly beast with its fury, that savage man with his snarl, were our ancestors; and, hidden in their hideous paws or burning brain were all the possibilities of modern science, literature, music, art. Not of them would the angel have said, 'There is no speculation in those eyes'; but, everywhere, the ugliness on the surface would only have intensified the profound beauty of the spiritual possibility and significance.

We may see the same truth in a very different direction. The hateful tyrannies of the world have had their deep uses. What they have done was, for the most part, necessary drill-sergeant work. So with the world's nihilisms, communisms, socialisms. They are, with but few exceptions, rough human nature's uprisings against injustice, and often are the John the Baptists in the wilderness, heralding coming redemptions. Even the old seemingly venomous persecutions of the past had their strange good sides. Not hate and malignity, but ill-directed and ill-instructed zeal, lay at the heart of them; and, in time, out of the demon of persecution will come the angel with the flaming sword, burning only against cruelty and sin. Ever, in the world's history, Saul is transformed to Paul; and ever the demon-driven sufferer, dwelling among the tombs, is moving on to the time when he shall come to the Christ, 'clothed, and in his right mind.'

Last of all, there is the spiritual significance of the unlovely thing we call *Death*—dead flowers, dead leaves, dead children, dead hopes—all passed into the mysterious Unseen. What does it all mean? The seeming of it is awful. What lies beneath? Paul called death 'the last enemy.' One of our own time called it 'the beautiful angel, Death.' It is both: the enemy on the threshold; the beautiful angel beyond the veil. The spiritual significance of death is that it makes the supreme act of transition just as natural as birth, and as much a part of the infinite harmony and order. It was never possible that we could all remain here. The provision for passing on must have been in the beginning. Death is not an after-thought, the result of sin and a curse. It is, rather, a divine intention, and a necessary part of the great process of evolution. The spiritual significance of death is

that the crumbling down of the physical marks the promotion of the spiritual. In the hour of death, every passing spirit might look up into the face of the Lord of Life and say, 'Thou hast kept the good wine until now!'

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. JOHN SLATER.*

Mr. Slater wept when he told his reception audience at Osnaburgh-street of the privations he had endured in the cause of Spiritualism, knowing what it was to want bread. He has had his nose broken by a gang of roughs in token of their dissent from his teaching; and he told me with satisfaction that another gentleman of murderous disposition was at the present time undergoing eight years in a penitentiary for attempting to kill him with a revolver shot.

Before the opportunity came for a conversation with Mr. Slater, I was interested in wading through a dozen or two columns of cuttings from American papers, recounting his doings in different cities of the United States. Fancy the English daily press devoting daily columns and occasional half pages, to say nothing of portraits, to an English medium and his performances. The head lines in the American papers are in the customary style, and take up in each case from three to six inches in space. Here is a set taken at random from the 'Kansas City World' of December 17th, 1894:—

SOME SPIRIT TESTS.

PSYCHIC-WONDER JOHN SLATER'S REMARKABLE WORK.

IS VAIN, YET CLEVER!

Séances that have Excited great Interest and Baffled Reason.

PHENOMENAL RESULTS AND REVELATIONS BEFORE A LARGE AUDIENCE LAST NIGHT.

SEVERAL OF HIS BEST TESTS.

The paper is very plain spoken. In handing over the slip, Mr. Slater laughed and remarked, 'They call me vain, you see.' Glancing through the column and a-half account that followed the headings, I came across this in amplification of the two-edged head line:—

'Whether John Slater is a spirit-medium, a clairvoyant, a mind reader, or a plain fakir, the fact remains that he does some very clever things. The weight of evidence, as the lawyers would say, is against the proposition that he is a fakir. Slater says that a fakir must be a very bright person. This is true. Slater is not bright. He strikes one as being quite the reverse. He is childish, peevish, effeminate, vulgar, boastful, and withal arrogantly conceited and intolerably egotistical. Still, unless he and his audience are in collusion, he produces some phenomenal results, whatever his power.

'Like Truthful James's, this writer's language is plain, eh?'

'Yes, he doesn't mince matters, does he? But look at the tail-end of the report there. That helps to explain, I guess.'

I looked; and read:—"In closing his lecture Slater said he was but a reflection of his audience. If he was vulgar and shocking and mean, it was because his audience was so. He was but a mirror which reflected their composite picture." Ah, I understand. That newspaper man was describing himself all the time. Well, now tell me about yourself, and why you came to England, and we can look at the papers afterwards.'

* A portrait of Mr. Slater appeared in 'LIGHT' of July 20th.

'I came to England for a holiday, and I am being very hard worked. I had no intention whatever of giving sittings, but only of enjoying myself and taking a rest. Instead of that I am being worked to death.'

'How is that? Mr. Morse takes good care of you.'

'Yes, he is a first-class manager, but it is this way. In America I gave twenty sittings a day, and thought nothing of it; but it tires me to give five here.'

'How do you account for that—anything wrong with our atmosphere?'

'Your atmosphere is all right, though it's that soggy I'm tired all the time; and I'm just as successful here with the right sitters as at home. I put it down to your lack of development, spiritually speaking.'

'Oh!'

'That's so. The majority of people who come to me here know very little of the first principles of mediumship. They seem to have read up a lot of the philosophy of the thing, but when it comes to the laws that govern mediumship the lot that they know doesn't amount to very much. I have had some queer experiences with some of my visitors. A man came the other day, and I said to him, "There is a child by you—a little girl, of the name of Doris; and a little boy, named Everest. You know them." "No, I don't," he said. "But you must do, for they are your own children." "Oh, yes," was his reply, "I *knew* them, but they are dead." That's the sort of thing I have had to contend with. That man didn't want to hear from anybody that was dead, and yet he came to me. Another sort of inquirer has bothered me worse; I get real mad with this class. A military officer came here and paid his five dollars for a sitting. Before long, I saw a man shot and fall dead in his arms, and I told him so. He didn't appear to be interested. "Well," I said, "that is what I see. It occurred in India, many years ago." "Oh, now, you only get *that* from my mind, you know." On that, I gave him back his five dollars and told him to quit. He went down to Mr. Morse and said he was afraid he had offended me; and after telling the story, he added: "It is quite true a man was shot out in India and fell dead in my arms, but he was not a *relative*, and I had no earthly interest in him."'

'It is unfortunate you should encounter such people, but we are not all like that, you know.'

'No, indeed. I have met some real nice folk among the Spiritualists here. They are delightful to know. Mrs. Everitt I consider the finest medium I have ever come across. But still, Spiritualism in America is far in advance of this country.'

'How long have you been a public medium, Mr. Slater?'

'I have been a platform test medium since a boy, and I am now thirty-five. The mediumship itself has been with me since I could talk, although my folks did not know what it was. I was looked upon as being very queer and eccentric, and older in manners and conversation than children usually are. I would tell people of children who were dead and buried coming to me and telling me things, particularly things that were yet to happen, and that would occur just as prophesied, until they would stare at me in perfect wonder and say the devil had hold of me. During my school days I used to be able to speak nicely under the influence of spirits, though I never knew then what the power was. It left me for a year or two, until I was fourteen, and then the knowledge of the nature of the influence came to me. A schoolfellow took me to a woman who shut her eyes and told people strange things, and this woman took me by the hand and said the day would come when I should be known all over the world through the mediumship with which I was endowed. She gave me instructions how to sit for development; and in a spirit of fun I and my chum and his brother sat

as instructed. The first thing I knew, my knees began to knock together like castanets, my head began to wobble, my arms began to go up and down, and all sorts of things came out of my mouth. Then I got on the table and took a dive right off head foremost into the floor. I was not hurt a bit, but remained unconscious for hours. Afterwards I learnt that my first control was the spirit of a person who had met his death diving off a wharf. After this I went through a course of development, gradually beginning to see little lights, then other things, then to hear voices, and from that time the voices have been with me constantly. I did not dare speak of the matter to my father or mother, and I was about twenty-one when it came to their ears. Great opposition was shown to me, and finally I was given the choice of quitting my home or giving up the exercise of my mediumship.

'What did you do?'

'I quit home. For Spiritualism I have known what it is to starve and to want a pillow for my head. On leaving my father's door, I made up my mind to devote myself body and soul to the cause.'

'Do you mean that you went straight at it, and had no other occupation? No wonder you went hungry.'

'Straight at it, sir. I never worked in my life. I went to Brooklyn and started as a platform test medium. It was not long before I turned thousands from the door. Judge Daly and other celebrities, and all the leading ministers, testified in my favour. The meetings were immense, so crowded that it was almost impossible to move in the hall. The papers sent reporters, and every Monday morning the leading dailies would have columns. From there I went to Lake Pleasant, the great Spiritualist camping ground, and there I have stood before ten and twenty thousand people a day. The Boston papers would have four or five columns a day of the proceedings, with portraits of myself and people connected with me. From one city to another I went, my progress being a series of brilliant successes. At San Francisco, between a thousand and fifteen hundred people were turned away from the largest hall of the city. On and off I spent eight years in San Francisco, and could go back there any day and crowd its biggest hall with people. In Denver and Chicago I appeared before immense houses, and thousands who were not Spiritualists became believers in its teachings through my mediumship. The last engagements I had in America were in Kansas City, for sixty-six nights in succession, to packed houses, and at my hotel there called on me a hundred and fifty people a day for private sittings, until I was worn completely out, and had to give up and go home. The Mayor of the city presided at my meetings, and the papers all took me up. The night of my benefit the thermometer stood fifteen degrees below zero. It was a marvellous success; the Mayor said that some day the people who were there would consider it an honour that they had seen John Slater. But it is awful talking of myself like this.'

'I find it very entertaining. Go on. Give me some of the most striking test cases you can remember.'

(To be continued.)

MR. JESSE F. SHEPARD.

'Le Courrier de Londres et de l'Europe' reports that Mr. Jesse Shepard and his secretary, Mr. Tonner, lately dined with the Duke of Hamilton and his family. After dinner Mr. Shepard gave a musical recital which was fully appreciated by the select company present. Mr. Shepard closed his London season with this recital. In the same Journal Mr. Shepard contributes, in French, a remarkable article on 'Materialism in Berlin,' which has been widely copied by Continental journals.

SPIRIT-LIFE IN GOD THE SPIRIT. By JOHN PAGE HOPPS. Handsomely bound. One shilling. London: Williams and Norgate; and all booksellers. Post free from 216, South Norwood Hill, S.E.

SPIRITUALISM AND FORTUNE TELLING.

Under this title the 'Manchester Evening Mail' has published a leading article commenting on our remarks upon the recent prosecution. To what the Editor has thought fit to say in the article referred to, we ourselves have alluded in another column. But it is only fair to him to mention the fact that he has had a sufficient sense of justice to admit the following admirable letter from a correspondent, in reply:—

TO THE EDITOR OF THE 'EVENING MAIL.'

SIR,—In your Monday's issue you published an article on 'Spiritualists and Fortune-telling,' which is so very one-sided that, as a Spiritualist, I venture to demand space for a reply. The accusation that the witnesses for the police were 'spies' is not a flippant, but a perfectly true one. For what purpose did those women call on Miss Smith but to entrap her into an act which would render her liable to prosecution and conviction? They did not even go simply to ascertain whether Miss Smith told 'fortunes' or not, but they by false stories played upon her sympathy, and led her on to lay herself open to the proceedings which followed. And why should the evidence of such persons be accepted as pure and unadulterated truth? Have the police always exercised strict impartiality in the cases they have got up? Has the public forgotten the attempted judicial murder of Habron, when the police moved heaven and earth to get him convicted of a crime he had never committed? And they succeeded too! Miss Smith's mouth was closed, but the unsupported statement of Mrs. Atkinson was accepted as gospel, though it was confessedly that of a partisan of the police, and obtained by false pretences. It would be interesting to know what amount these young women received for their trouble, and what really did take place on the occasions of their visits. Had Miss Smith had a witness on those occasions, I guess there would have been no prosecution. As matters stand at present no person is safe from just such an experience as that of Miss Smith. The cry 'Oh, save me from my friends,' must be altered to 'Save me from the policeman's friends.'

The writer of the article speaks of 'exaggeration and impertinence such as is obvious in referring to the magistrate as "palpably speaking through a cloud of ignorance and prejudice"'; but he forgets that the magistrate palpably and actually admitted his ignorance of psychometry—an ignorance shared by the police, the solicitor for the prosecution, and the writer of the article. Psychometry is a science founded upon and proved by experiment, and has nothing to do with Spiritualism, though some persons mistakenly believe it has. The researches of Reichenbach and the later experiments of Buchanan and of Denton will well repay perusal, and will convince the reader that there are indeed very many more things in heaven and earth than he dreamed of. 'Thought reading' may be considered as allied to, if not a germ of, psychometry; and nowadays that power is pretty widely believed in.

The writer indulges in the sneer why spirits do not warn 'fortune-tellers' of the visits of spies, but he doesn't know whether such warning was not given, but, unfortunately, disregarded. People disregard advice of incarnate spirits in everyday matters, and there is no difference in a medium disregarding the impressions given by ex-carnate spirits.

Again, the writer is evidently ignorant of the fact that many hundreds of manifestations and revelations have been produced which have carried conviction to the minds of the most sceptical. Has he heard of Robert Dale Owen, Judge Edmonds, Dr. Sexton, Professors de Morgan, Crookes, Varley, and Wallace? If he will read the last-named Professor's book, 'Miracles and Modern Spiritualism,' he will find that he has written more nonsense in this article than he will care to remember. The statement that there has been nothing accomplished by mediums which an ordinary professional conjurer cannot accomplish shows that he is unaware that, so lately as February last, Mr. Maskelyne admitted his inability to reproduce certain phenomena of which he was a spectator.

Lastly, I beg to say that Spiritualists can produce, and are the only body which can produce, acceptable and satisfying grounds for their faith, and they can point to numberless instances of good results brought about by spiritual manifestations. That your leader-writer is ignorant of this is no proof of my statement being untruthful or even incorrect. Spiritualism

is the only means by which can be proved as a fact the truth of man's immortality; other creeds profess belief, but only Spiritualists have knowledge; and it shows how unbelieving is mankind that they actually ridicule those who attest most forcibly the truth which is of all others the most interesting, as well as the most important for their happiness. The fact that certain conditions are necessary for manifestations or spirit communion is looked upon as evidence of trickery, and yet all physical manifestations require equally certain conditions. Ask a photographer to do without prepared plates, or to leave the question of focus out of consideration; suggest to the electrician that if he discarded his batteries his experiments would be much more interesting, and notice their replies. Yet how much more delicate is the relation between spirit and matter! The struggle against the prejudice arising from ignorance is long, but great progress has been made, and by patience and perseverance still greater progress will be made as men become more enlightened.—Yours, &c.,

Didsbury, August 6th, 1895.

A. W. ORR.

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.]

Development of Private Mediums.

SIR,—As I am still continually hearing from many very desirous of joining a developing circle (and my own having no vacancies), I am sure a great and good work could be done in drawing these inquirers suitably together. The anxiety displayed brings home forcibly the necessity of such a step, and if you will kindly insert this letter in your paper, I am willing to receive the names and addresses of all wishing to join circles for the development of private mediumship, and will do my utmost to help them, by placing them in communication with each other, and seeing what can be done.

Public mediumship, unfortunately, is not always reliable, or of necessity convincing, even where it is genuine, and I believe that tests obtained in private circles do more to further the great truth of Spiritualism than anything else can, and it is the bounden duty, surely, of all true Spiritualists to welcome genuine inquirers, and help them in their investigations in every possible way.

9, Charlotte-street, Portland-place.

EFFIE BATHE.

Cremation.

SIR,—With reference to a letter of inquiry on the subject of cremation, published in your columns a few weeks ago, I quote, for the benefit of your correspondent, some information given me by a spirit friend who acts the part of a teacher, and has known several who have been cremated:—

It is a fact that when the earthly body is suddenly dissolved the spirit often wanders about aimlessly, seeking some link with the old surroundings. But this is not any loss to the spirit, rather a gain: for it is very often highly detrimental to its development to have an earthly body drawing it away from its new conditions. When the spirit still has a link in the grave, it often becomes earth-bound, in consequence of the feeling of curiosity or morbid fancy that attracts it thither.

It is not desirable to continue earth relationships unless for purposes of help, as they retard spirit progress. The earthly shell should be dispensed with as soon as possible. What does it matter if the spirit is a little lost for a time in consequence; is not its higher development of more account?

July 16th, 1895.

RITA.

Life in the Unseen.

SIR,—I do not deny that the questions suggested in my letter (in 'LIGHT,' August 3rd) have been answered 'again and again,' as you say so. But have the answers been otherwise than vague and unsatisfactory?

If so, I shall be grateful to the Spiritualist, more fortunate than I, who will share with me such distinct knowledge as he has gained from those replies.

For instance: It is, of course, an inexpressible comfort to be assured by those whose dear human fellowship we have lost, that they can still be near us, and are 'often, often with us when we think them far away.' But our comfort would be more definite if we had any true idea of the form, if any, in which they are 'with us.' We can hardly conceive of them except as resembling the human beings we knew, although we must doubt the fitness of the wonderful human machine for purely spiritual uses.

Is the personality of a spirit unthinkable to 'mundane intelligence'?

Excuse my pertinacity.

M. B.

P.S.—I believe no 'materialised' spirit has told us that its temporarily assumed form is its permanent one.

A Question for General 'Lorrison.'

SIR,—May I be permitted, through your columns, to address a gentle remonstrance to General 'Lorrison' on the ambiguity of his pronouncement in your number of July 27th on admission to private circles? 'This,' the General is reported to have said, 'is very difficult. It is only by waiting and watching that such a result can be obtained.' If, by this, he means that admission should only follow after a fairly long course of study, I agree with him. But the words 'waiting and watching' hardly bear that interpretation. What, then, does he mean? Will he kindly be a little more explicit? And why throw so many difficulties in the way of the inquirer? Surely to those who have studied, and do comprehend the subject, even if only theoretically, the way should be smoothed and made easy. In your numbers of July 6th and 13th, Mrs. Britten complains of the painful diminution of the progress of Spiritualism. Is not that due to the unspiritual conduct of the Spiritualists themselves? Why are money and money-making apparently placed so much in the forefront? In my humble opinion, the less Spiritualism has to do with money the better it will be for Spiritualism. Again, why are so many of the interesting articles on the subject, experiences and so forth, anonymous? Why should not the writers sign their names? What is there in the principles of Spiritualism to be ashamed of? Freed, as it deserves to be, from unworthy and mercenary motives, it would form the noblest of all studies, and only requires less pelf and a little more courage to be so.

92, George-street, Portman-square, W.

A. COCHRANE.

Mediumship—Its Friends and Foes.

SIR,—The conviction of Miss Smith, with its heavy sentence, for the crime of exercising her natural gift of clairvoyance, is seized by 'friends of our Cause' as an opportunity to point the moral of these 'degrading' exhibitions, with exaggerations not far short of falsehood.

The fact of this young medium being *caught*, not in attempting deceit, fraud, or any wrong, but simply because her trustful, honest heart, ignorant of the ways of this 'wicked world,' was overmatched by the artful cunning of the cruel fowler, affords to some persons an object lesson, too good to be missed, quite in another direction.

Mediumship, with these friends, ought not to be exercised publicly unless it can stand the test of *scientific exactitude*, and *culture* above mediocrity before addressing others, even though it should necessitate some years' cloistered residence. I have no word *against* but many *for* a better development of mediums all round, but are we to stop our work and close our halls until the 'Training Home for Mediums' is a fact, and the curriculum passed, by which approximate perfection according to some fixed pattern is secured? Surely not. 'Who hath despised the day of small things?' It is now, as of yore, the '*foolish things*' (so regarded) 'confound and silence the wise.' Fishermen, miners, weavers, ploughmen, rough, ungrammatical, vulgar men (in the eyes of the 'respectable'), are still used as the means—mediums—through whose word and work sceptics of all kinds are convinced, and converted, too.

Let us be patient and search our own hearts, and let other people's alone, and do all we can to help any who may not have had the gifts of education we enjoy, for they could doubtless, notwithstanding, tell us many things we do not know.

Above all, let us not be harsh in our judgment of any gifted ones or unkind in our words, lest we frighten the unskilled but honest, gifted child, whom it should be ours to strengthen with sympathy and encouraging words of good cheer.

It is on record that *once* one of our most eloquent speakers of to-day 'was unable to answer the simplest query, and was even at a loss for language to express a commonplace idea.' Alfred Russel Wallace has told the world this, and I do not think our brother J. J. Morse will be angry at my repeating it here, because he is an evidence of what others may become in the hands of the spirits.

May all present workers go on and increase in worth and numbers. We cannot afford to dismiss any of them, but we

must never rest until that monstrous law, which has disgraced our country and injured and irritated thousands, is off the Statute Book.

Nottingham.

BEVAN HARRIS.

A Test Séance.

SIR,—With your permission I venture to lay before your readers the report of a test given me by the guides of Mr. C. Husk. For the purposes of making clear the true nature and real value of the test, it is necessary to refer to a number of personal matters which, I trust, you will therefore pardon me for introducing.

On Monday evening, the 22nd ult., I arrived in London from South Africa. On Tuesday I called at the office of 'LIGHT,' obtained Mr. Husk's address, and put myself in communication with that gentleman. With a readiness which I fully appreciate, he extended to me a hearty invitation to attend a semi-private séance on Sunday evening, the 28th ult. My old friends and co-workers, Mr. Joseph Freeman, late of London, and Dr. Berks T. Hutchinson, of Cape Town, had in a manner prepared me for the phenomena which take place at Mr. Husk's séances. I will not trouble you with an account of all that occurred; suffice it to say that there was a varied and interesting series of phenomena, including the movement of objects, the playing of instruments, perfumes, and materialisations. It is in connection with one of the latter that the following interesting test was given me.

A form materialised whom, by his dress and appearance, I at once recognised as that of a Jewish Rabbi, clad in the Eastern Jewish garb. The form, which materialised head and bust on the table round which all were seated—including the medium—came close to me, and holding the cards coated with luminous paint in a convenient position, enabled me to scrutinise him closely. I remarked to 'John King,' the well-known spirit who had charge of the circle, that this form appeared to be a Jewish Rabbi who came for me. Receiving a reply in the affirmative I suggested, on the spur of the moment, that I should like him to put on the 'tephilin.' Please note carefully that I used the Hebrew word for phylacteries without laying stress upon it. There was no reply in the direct voice, but distinct raps told us that an effort would be made to comply with my request. A few seconds later the same form again materialised, but this time the strap and cup of the phylacteries were on the head of the form.

It should be noted :—

(a) None of the sitters except myself knew anything of Hebrew.

(b) I ascertained that none of the sitters knew what the nature of the test was, until I explained at the close of the sitting.

(c) The idea of the test flashed upon me on beholding the form, and was not in any way anticipated; while, on the other hand, as a stranger I felt diffident in asking for any special phenomenon.

(d) The medium remained sitting at the table with the others, his hands being held on both sides, while he himself was in a deep trance.

(e) Like the sitters, the medium is unacquainted with Hebrew, and did not know what *tephilin* are, while the form not only wore them but, as he was careful to show me, had the cup placed exactly on the arch over the forehead in the position invariably adopted by orthodox Jews.

Synagogue Chambers, Glasgow.

SIMON L. GOODMAN.

The Ring on Mr. Husk's Wrist.

SIR,—In your last impression Mr. Myers, in reply to my letter in your previous number, says :—

1. 'I have not said that Mr. Crookes asserted that the ring *must* have been placed on Husk's wrist by ordinary means! The fact that it *might* have been so placed destroyed the evidential value of the phenomenon.'

But if the ring *might* have been so placed and this destroys the evidential value of the phenomenon, surely that is equivalent to saying, the ring *must* have been placed where it is by ordinary means; but probably Mr. Myers meant to say, if conceivably it might be so placed, it did not destroy but *weaken* the evidential value.

2. Mr. Myers considers that as Husk declined to be chloroformed, therefore the one thing required was wanting to the test. But the hand of one of the committee, smaller than that of Husk, was compressed, under ether, and yet yielded measurements greater than that of the ring.

3. In reply to my assertion that the measurements of Husk's and another hand were larger than the ring, Mr. Myers does not rebut my statement, but *refers* the reader to 'Proceedings,' Vol. III., p. 463, which reference I also offer the reader, where he will find Mr. Myers' statement as to the measurements to be incorrect.

4. Mr. Myers says: 'I am willing to say that the committee offered to "attempt to take the ring off," if Dr. Wyld prefers the phrase. Similarly, if need were, I might ask Mr. Horsley to attempt to take my leg off, as he might, no doubt, be struck by lightning when doing it.'

But as millions of legs during the last two thousand years have been taken off by surgeons and yet none of them have been struck in the act with lightning, it is a million to nothing against the gods specially interfering with regard to Mr. Myers' leg; and I am quite willing to accept of this ratio regarding the possibility of my ring being removable intact and without injury to Husk's hand by ordinary means.

Finally, I would again urge those interested to inspect Husk's wrist, and I again repeat that no one of common sense, or common or 'uncommon' powers of observation, will be able to resist the conclusion that to remove the ring intact and without injury to Husk's hand is an impossibility; and here I may add that two of the committee jointly made great efforts to do so, but without the least chance of success. But Mr. Husk's hand suffered in the ordeal for days afterwards.

One day I may perhaps find an opportunity to bring together a committee of, say, six scientifically trained physicists to sit on this ring case, for, as I have already said, should the case be widely established, as the greater contains the less, all other Spiritualistic phenomena would become easily credible.

Oxford, August 10th.

GEORGE WYLD, M.D., EDIN.

No Limited Immortality.

SIR,—I was glad to read Mr. Newton Crosland's thoughts on Immortality, and of his mental enjoyments while worshipping the Deity in one of our ordinary churches, in oneness of aspiration with a mass of neighbouring spirits in the physical body; all having a like faith in the Infinite Intelligence that created our wonderful world and all things and beings thereon, and all dovetailed into each other so as to be as one, yet many:—a oneness in faith and experiences with thousands on thousands of other Churchmen, Wesleyans, Baptists, Congregationalists, and their offshoots, at the *same hour*, lifting up their thoughts and voices in one accord of praise, as the sound of many waters, upwards towards Him who is OUR FATHER GOD, as they wend their way through Time to Eternity.

Through defective eyesight, twenty persons looking at a definite object at a distance vary in their seeing powers, and consequently vary in their opinions of the object in its details; so our defective education sight has produced, and will continue to produce, twenty assertion *beliefs* on minor details of Heaven as perceived by each.

Therefore it is that I differ from Mr. Crosland in his belief that Man has seven death stages in his passage through spheres to clarified purity with the Deity. To me, a difference—a rise in intelligent duty as a spirit—does not involve Death, any more than the rise of a qualified man of business giving up trade, on accepting the offered office and duties of a Cabinet Minister, involves his physical death.

For fifty years past my experiments with mesmeric, clairvoyant, and spirit power have led me to know that Man has three bodies—spirit, soul, and body, at present acting as one machine; and that he will *leave* the body at physical death, and continue to live as a two-fold power—spirit and soul; but for how long I do not know. Possibly, on gaining maturity of sectional soul knowledge, through fulfilling his species mission duties during an appointed time, he will pass through a soul death, or rather cause a soul death, by *leaving* it for the *new duties* and enjoyments of a pure state of spirit life; the ultimate of Man, untrammelled from body and soul—a SPIRIT. The passage out of the used-up body, and its passage out of the used-up soul, have in them no breach of memory, mind, or will; the intelligent life continues to be that we call Immortal.

Totally apart from ideal or deductive beliefs as to hereafter experiences, grounded on our limited opportunities for gaining exact knowledge, and the danger of *sensitive* men and women taking as spirit statements their own thoughts, and the thoughts they absorb by transference from energetic persons they associate

with, we have the cardinal fact of Immortality revealed by proofs; therefore, as Spiritualists, we sturdily affirm and maintain that cardinal fact—LIFE HEREAFTER.

South Norwood, S.E.

J. ENMORE JONES.

SIR,—It is quite a pleasure to read a letter such as Mr. Newton Crosland writes in 'LIGHT' of August 3rd, after the twaddle so many write and speak. If I may, I should like to thank him for it through the medium of your useful paper.

'COSMOPOLITAN,' *née* K. HASTINGS.

83, St. James'-road, Brixton, S.W.

A Rest Home—Not College—for Mediums.

SIR,—Mrs. E. H. Britten's suggestions as to the creation, scope, and management of a commodious house erected for scholar training of mediums, with a staff of officials, is to me, of the earth earthy. That mediums chosen and influenced by 'ministering spirits,' usually unseen by us, but felt by mediums, are to be housed and re-educated, trained for a period of time in the groove of the matron and her helpers, taking their mould of thought, and receiving an official certificate of quality and quantity of mediumship for platform, press, or family duties and phenomena, is to me a descent from superiors to inferiors.

What evidences have we in the past as to the success of even theological colleges for either Church or Dissent, as training schools for men of mental power? None. The few men that have passed through those schools as after leaders, have had as a rule to break away from the regulation pace of the masters. The orthodoxy of parents and friends has been, 'Send him to college,' whose endowments, moneys, and fees keep in comfort the official staff; but the mediums for the Churches—the future clergy—are, it is affirmed, 'A sorry lot of mediocrities for pulpit supply.'

We, when in union as Spiritualists, avoid sectarian religion and beliefs so often misnamed Spiritualism. True Spiritualism is the vital isolated FACT, asserted and advocated publicly, that men are spirits, and continue as spirits in their spiritual bodies on leaving the physical. We know that some of them have the mission given to them of choosing, and training, and using their embodied relatives and others as instruments in *their own way*, to act on other human minds through one or other of the visible gifts detailed as possessed by the Christian mediums from and after A.D. 33, as evidenced by unimpeachable ecclesiastical history. We require no training school, with paid officials, to shape the spirit movement in the British Empire. What we need is a 'Rest Home' for mediums who are ill, or out of present engagements, to utilise their talents. Companionship for a month or less with those of a like faith and knowledge would give joy and courage to mediums. We want a home for young women, half-driven from their relatives because of their abnormal powers, there to be shielded and guided to families and positions opened to them through the registers kept at the 'Rest Home' for demand and supply.

Let us remember that the orthodox Christians of the year 33 had no college training to enable one hundred and twenty of them to walk upstairs to an upper room, and there, through prayer and in oneness of accord, to be suddenly atmosphered in HEAVEN FIRES, partly seen in condensed shapes as substances rising on the brain of each of the one hundred and twenty; each person feeling the *thrill* sensation as the divine life-essence streamed in and filled each person with the power we call 'mediumship'—power to face undauntedly fearful persecutions. Let us remember that the mediums so chosen and certificated by visible gifts heard the sound produced by spirit power: they felt the house they were in trembling under the mighty downrush. Let us remember that these mediums went forth into society under the guidance of 'their angels,' the ministering spirits sent forth to embodied men; that signs and wonders were produced, and Christian ethics were taught to Jew and Gentile; and it was only when Mammon, in the guise of sectional training schools and churches, wielded place and power without divine mediumship, that Christianity, as declared in the Sermon on the Mount, and in our Lord's Prayer, was befringed with the human sophistries of classical and social life. Let us remember that our use and power are in the continuous outspoken oneness of our creed as 'Spiritualists'—that to human beings 'THERE IS NO DEATH.' Our angels will supply the evidences.

To my personal knowledge, the orthodox churches and chapels of England are richly endowed with scores of spirit-

chosen mediums, not inferior to any in the past hundred years; such mediums are also in domestic life, *not* directly connected with the churches. All are subject to divine laws, and can be, and ought to be, utilised, to prove that we are individualised spirits, and are being so educated that, on *passing out* of our physical bodies, we pass out with our spiritual—our soul—bodies into the new mode of life and duties; *sensitively* nearer, as spirit, to OUR FATHER SPIRIT, in whom we live and move and exist.

If my suggestion of a REST HOME for mediums is approved of, I pray that it be started by the old and new leaders of influence, of education, and of purse; so that the instrument be a power and a solace to our gifted mediums in their continuous efforts in assisting to prove through signs and wonders that God is a Spirit and that man is a spirit; that after physical death there is to ours and us the fulfilment of the Divine declaration: 'The gift of God is ETERNAL LIFE.'

South Norwood, S.E.

J. ENMORE JONES.

Professor Huxley and Spiritualism.

SIR,—The old Latin saying, 'No mortal man is wise at all hours,' might be aptly paraphrased 'No mortal man is wise in all things.' The sage of Chelsea had a very poor opinion of the intelligence of his fellow countrymen, and, according to all accounts, he was not himself wise in all his ways. In truth, we all have our idiosyncrasies, failings, and foibles; none of us are perfect. Mr. Gladstone is a very able statesman and erudite scholar, but his theology is not up to date. Mrs. Besant is an estimable and talented lady, but I do not think she has yet arrived at the truth she has expressed herself so desirous of attaining. I have already shown that Professor Huxley, though an able scientist and talented writer, did not act wisely in his dealings with Spiritualism; and, in a recent issue of 'LIGHT,' a correspondent stated that Professor Tyndall at a séance wanted things done his own way, thereby frustrating the manifestations by imposing conditions that prevented their occurrence. He acted in a somewhat similar spirit with Mrs. Guppy. When raps occurred, the Professor attributed them to the action of her toe-joint, and when Mrs. Guppy told him he might examine her foot, said he should not be satisfied unless he examined every bone in her body; whereupon Mrs. Guppy, who is a pretty outspoken lady, told him in plain English what she thought of him, and this concluded the séance. The great Faraday also did not come out well in his spiritual investigations. The table movements he attributed to 'involuntary muscular action,' and asserted that those who assigned them to any other cause were 'ignorant of their ignorance.' Soon afterwards, however, tables were seen to move without contact, and occasionally go up to the ceiling, thus exploding the Professor's muscular action theory, voluntary or involuntary.

I will now say a few words about Professor Huxley. He came to Eastbourne some six years ago in an impaired state of health, and wisely sought, by living in a healthy location and observing health conditions, to recuperate. I believe he was in a measure successful. During his residence in Eastbourne he took no part in public affairs, was seldom seen in the town, and never on the fashionable Parade. He preferred to stroll on the downs and occasionally mount to the summit of Beachy Head and have a chat with the coastguard at the station there. He cultivated flowers and vegetables, and sent choice specimens to the local horticultural shows. The only occasion on which he took part in public matters was when the senseless disturbances took place with the Salvationists four years ago. He then wrote two long articles to the 'Times' on what he termed 'Corybantic Christianity,' which General Booth simply replied to by saying it was better than delirium tremens. So all went on well until an attack of influenza last spring accentuated the ailments from which the patient suffered when he came to Eastbourne, and he eventually succumbed at the end of June, having reached the allotted time, according to Scripture, of three score years and ten. Having previously had some correspondence with Professor Huxley on Spiritualism, I felt inclined to give him a call and recount some of my experiences *viva voce*, but I thought he might look upon me as a crank, and give me an ungracious reception. So I hesitated in so doing, but a lady whom I knew reported to me that she had called on the Professor on behalf of a lady friend of hers, who was desirous of becoming a Poor-law Guardian, and had met with a very kind and courteous reception,

and I was thereby encouraged to call on Professor Huxley myself; but just at this time Professor Barrett's lecture on 'Spiritualism and Science' was published in 'LIGHT,' and I thought it best to send the lecture to him, with a note, to which I had no reply. Dr. Oliver Lodge's account of his experiences with Eusapia Paladino then appeared in 'LIGHT,' which I also sent with a letter, saying I had frequently witnessed similar phenomena, and sometimes in the light. I then received the following rather discouraging note, which may be regarded as Professor Huxley's last word on Spiritualism.

Hodeslea, Staveley-road,
Eastbourne.

SIR,—I am obliged by your attention in sending me 'LIGHT.' But my time is fully occupied with topics which I find more interesting—and I have not read them.—I am, your obedient servant,
T. H. HUXLEY.

Robert Cooper, Esq.

I should have been much better pleased if the words, 'but will take an early opportunity of doing so,' had been added; and one would have thought that, on an important subject like the existence of a spiritual world, which he told our vicar had not been scientifically proved, Professor Huxley would have only been too ready to hear what two distinguished brother scientists had to say on the subject, as the result of their own experiences. For discarding the popular anthropomorphic conceptions of Deity and taking refuge in Agnosticism one can hardly blame him, for it is better to have no conception of God than an unworthy one; but refusing to consider the evidence for a future life and spirit-existence from a trustworthy source appears to me very reprehensible and unwise. I believe the Professor also was mainly responsible for the Royal Society refusing to listen to what Professor Crookes had to say on the subject, some years ago.

Professor Huxley clearly was not 'cut out' for a Spiritualist; his work lay in another direction. He was a good, well-meaning man, thoroughly honest, and led a blameless life. He was bold and courageous, no time-server, but a hater of shams, in which category he unfortunately placed Spiritualism. He exercised on modern thought considerable influence of an iconoclastic character, but it was in the direction of human progress, the good effects of which are yet to come, and we can well afford to forgive his anti-Spiritualistic proclivities, which, perhaps, he could not help.

Eastbourne,

ROBERT COOPER.

Miss 'X.' Explains.

SIR,—I am at a loss to know to whose indiscretion I am indebted for the announcement to you of a fact which I had intended, for sufficient reasons, should be considered for the present as strictly private.

I am, however, glad of an opportunity of making two statements.

1. That in spite of the fact of my having—in the absence of more suitable machinery—received spontaneously, by means of automatic writing and the Ouija Board, certain communications for which I cannot hold my own sub-consciousness entirely responsible, I continue to regard both methods with suspicion as offering special facilities for self-deception and the irruption of one's normal consciousness; and

2. That although the statements referred to contained a great number of facts entirely new to me, and to those about me, which were, however, wholly veridical; and although these communications, professedly by a very distinguished man—not of my acquaintance—have since been verified by his widow, yet, as they were, *ipso facto*, within the knowledge of the living, I remain of opinion that, though spirit identity and spirit return are conceivable hypotheses, their proof is still to seek. 'X.'

TO CORRESPONDENTS.

SEVERAL communications are unavoidably held over for the present from want of space.

H. S.—The point of view from which you look at the question is of too delicate a character for discussion in a public journal.

MADAME B.—We have no reason to doubt the mediumship of the person to whom you refer, but your testimony is not sufficiently definite to be of value.

'SPIRITUALISM, ITS ORIGIN AND CHARACTER; BY D. M. PANTON.'—Several inquiries have reached us in regard to this pamphlet, to which we made reference in last week's 'LIGHT.' Our friends can procure copies from Alfred Holness, 14, Pater-noster-row, E.C. The price is fourpence.

TRANSITION.

On the 8th inst., at 'Cronberry,' Wandsworth Common, Barbara Henrietta Honywood, widow of the late Colonel Honywood, of 52, Warwick-square. Aged 71.

EUSAPIA PALADINO IN PARIS.

According to 'Lux,' the famous Italian medium passed through Rome on the 28th of last month on her way to Paris, to which she was invited by Professor Richet. It is supposed that several members of the London Psychical Research Society will be present. With a little more patient investigation of this kind they will probably 're-discover' a few more of the facts of Spiritualism.

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.]

DAWN OF LIGHT CIRCLE, 68, WELLS-STREET, OXFORD-STREET.—Séances are held on Monday and Wednesday evenings at 8 p.m., door closed at 8.15 p.m. On Monday last Mr. Peters gave several clairvoyant descriptions, all of which were recognised. Mrs. Hubert is always pleased to welcome Spiritualists and inquirers. Mediums various. Appointments by letter.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last, in the absence of Mr. Wyndoe, Mr. Mason's controls gave us an inspirational discourse, followed by very successful clairvoyance, nearly all the descriptions of spirit friends being recognised. Sunday next, at 7 p.m., Mrs. Hubert; Tuesday, at 8 p.m., séance, Mrs. Mason. Inquirers welcome. August 25th, Mrs. Stanley.—J. H. B., Hon. Sec.

WINCHESTER HALL, HIGH-STREET, PECKHAM, S.E.—On Sunday last Mr. Dale, under control, gave a very instructive address, which was followed by clairvoyance, in the course of which the spiritual gifts of many of the sitters were described. At the usual public circle, held on Thursday, the attendance was not large, owing to the inclement weather. Very good results, however, were obtained.—H. E. B., Hon. Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last, Mr. Walker's guides gave an interesting address on 'The New Revelation,' which was highly appreciated by a large audience. On Sunday next Mr. Emms will give an address on 'The Place of Spiritualism in the Religions of the World.' Open-air Work, Victoria Park.—A large meeting was held, and the audience was very attentive and interested. The speakers were Messrs. Emms, Rodger, and Marsh. Next Sunday Messrs. Emms and Rodger will speak.—E. FLINT, Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Last Sunday evening Mr. Long examined at some length, critically, and to some extent favourably, an article in last week's 'LIGHT,' and he explained in a very lucid manner the Spiritualists' position with regard to Christ. At the request of a few non-Spiritualist friends it is intended next Sunday to present the experiences of seven of the members on visiting 'a haunted house.' A full hall is anticipated. The service will commence at 6.30 sharp.—W. P.

SPIRITUAL MISSION, CHEPSTOW HALL, PECKHAM.—On Sunday we had Mr. Vango with us, and his guides departed from their usual course of giving an address, taking in its place clairvoyance and psychometric delineations, which were well received and much appreciated by an exceptionally good audience. Mrs. Boddington sang a solo entitled 'Sunset' in an able manner. On Sunday next Miss MacCreadie will occupy our platform, when we trust members and friends will gather round us in goodly numbers to welcome her. On Tuesday next we shall hold our usual weekly circle and expect two mediums of note to conduct it.—J. C. JONES, Hon. Sec.

ST. JOHN'S HALL, CARDIFF.—On Sunday last Mr. S. Longville gave an exceedingly interesting address upon 'Hell and Eternal Punishment.' Reviewing various conceptions of eternal punishment embodied in ancient mythologies, he showed that in these we get the root idea of the orthodox hell of to-day, viz., an eternity of physical pain and torment. Wherein would be the justice or the utility of this? It could only be the outcome of the vengefulness of a fiend! The uses of punishment are remedial and educational, and eternal infliction would defeat its own object. 'God is a Spirit' and 'God is Love,' therefore His punishments are of the spirit, being unerringly self-administered by the divinely implanted consciousness within each of His children; and they are moreover corrective, being no more and no less than adequate, and leading out of the darkness and tribulations of wrong-doing into the hope of a brighter and happier condition. Speaker next Sunday, Mr. E. Adams. Subject, 'Spirits in Prison.'—E. A.