

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.

'The Weekly Scotsman' is, we are pleased to see, treating its readers to a course of lively reading on the question, 'Is Spiritualism a Delusion? Opinions of Believers and Unbelievers.' The most prominent feature of the correspondence is its revelation of ignorance and earthliness. But we are, in many ways, driven to the conclusion that an enormous proportion of so-called belief in 'the immortality of the soul' and in 'Heaven' is unmitigated self-delusion, with no grasp of fact, and no actual belief at the back of it.

Perhaps a few glimpses will be useful.

'D. M. G.' had been explaining some of the elementary facts of spirit life and spirit communion. Here are some of the responses:—

'D. M. G.'s instructions how to commune with the spirits of the departed are such a palpable hoax that it is not likely many readers will put them to a practical test. But assuming for the sake of argument that 'D. M. G.' is a believer in such phenomena as table-tilting, how does he explain the existence of mind in spirits since they are essentially of an impalpable and disembodied organisation? And how are such shadowy substances endowed with strength sufficient to tilt a table?

The lovely question, 'How does he explain the existence of mind in spirits, since they are essentially of an impalpable and disembodied organisation?' is truly delicious. It is about the best instance of gross feeding and gross thinking on this subject we have ever seen. And to think that philosophical Scotland should supply it! As to his last question—what has he to say to gravitation and God?

Here, from various writers, is a little shower of the usual 'difficulties':—

If spirits can see and hear, tilt tables and rap messages on them, why can they not write and tell mortals all about their cobwebby life in space?

'D. M. G.' says 'increased light will check noisy manifestations.' Why is it that spirits have an aversion to the light of day?

It seems rather to tell against Spiritualism being a reality, and not a delusion, that in all the correspondence we have had, no writer has been able to give us an insight as to how existence is carried on in the spirit world. Now this is something very strange.

'D. M. G.' lets us know how the thing is done. But to an ordinary common-sense mind it looks contemptible. Four or eight persons sitting round a table with their hands spread out for ten or twelve times at short intervals waiting for something to occur! Then the table begins to move, and raps are heard. Why can't the spirits speak? One would think it easier for a spirit to speak than to knock.

As the first to start this discussion on Spiritualism, perhaps I may be allowed to reiterate that such knowledge is altogether forbidden to us by our benevolent Creator. But if man will persist in having such unlawful knowledge he must certainly suffer the consequences, and that he does suffer very many could testify if they would but speak out.

The chief concern of man on earth is, first, the salvation of his own soul, and, second, that of others.

We do not care to waste space, replying to these inanities. We only set them up in our pillory as object-

lessons, well worth a thoughtful and pitying glance. But we may indicate, for special notice, that supremely inane remark, 'Why can't the spirits speak? One would think it easier for a spirit to speak than to knock.' 'One would think'! Just as if it mattered what 'one would think' about such a tremendous matter—and without experience, too! It is quite right for inexperienced persons to ask questions of the astronomer; but it is very silly to go poking about the outside of his observatory with the remark, 'Why can't I see the ring of Saturn through my umbrella?'

One masculine unbeliever triumphantly tells the following story:—

About three years ago a gentleman delivered an address on the subject, with practical illustrations, which I attended. After witnessing a great deal of rapping, I ascended the platform, and asked the 'spirit' some questions, when, to my surprise, the medium informed me that the spirit would not answer my questions, or have anything to do with me; to which I replied that the spirits were very uncivil, and that I would stop their rappings; which remark was received with derision on the platform, and with applause among the audience. I instantly seized a table in motion, and stopped it, and held it quite still nearly twenty minutes, in spite of the medium and friends, and all the 'spirits' they could muster, although I was told that I stood in great peril, that the table might rise up and dash me off the platform, &c. The end of it was that the medium apologised to the audience for the failure, and spoke of my great muscular strength as being the cause, which seemed to me very absurd.

The writer puts that forth as an 'exposure,' and truly it was. No one ever more completely exposed his own coarse foolishness. We have only to imagine such an inquirer in any chemist's laboratory. The proverbial bull in a china shop is about as reasonable an inquirer. The medium let him off easily, but perhaps wanted to avoid a scene with a man who was probably full of another sort of spirit—Scotch neat.

Mr. Lyman C. Howe, in 'The Progressive Thinker,' has a useful letter on 'The New Photography.' It is slightly high-flying in expression, but entirely instructive in thought:—

It is believed that this newly-discovered something—which is not discovered at all, but guessed at from certain phenomena that obtain—instead of representing two motions as does light, has but one motion, which is longitudinal or pulsatory. . . .

If this can be established, it may account for the fact that it is not retarded or deflected in passing through different substances. . . .

It seems evident that whatever manifests motion must be material or substantial, for it is, to my mind, inconceivable that absolute vacancy can have any motion at all. Whatever is, is something.

Since this something that is capable of such far-reaching applications, moves with a rapidity that defies detection, by ordinary sensuous means, appears to be omnipresent, permeating all bodies and all space, we may legitimately inquire if it may not despise the philosophic axiom of the impenetrability of all matter, and occupy the space pre-empted by atoms, without disturbing their titles, or interfering with their business habits and family relations in the least. . . .

This is in keeping with the idea of a spiritual universe within the physical, and a spiritual body within the mortal body; not simply permeating the unoccupied spaces between atoms and molecules, but filling the entire domain of the physical from atom centre to atom centre, and from space to space, as one indivisible soul.

Every step in discovery along these physical lines approaches nearer and nearer to the spiritual ideal, and the demonstrations of psychic energy, which bridge the chasm between mind and matter, open the secret avenues that lead from the valley of sense and superstition to the silvery dawn and supernal splendour which smile from the horizon of an infinite and eternal day. Matter merges into spirit under the magic inspiration of advancing science, and old landmarks of dogmatic limitation melt away and leave the transparent veil thrilling with animate pictures of the secret verities disclosed under the penetrating gaze of Nature's divine revelations.

This unnamed energy that is performing such remarkable antics, juggling with the orderly system of optics in ways that seem suggestive of witchcraft and scientific heresy, may be especially concerned, in some way not yet made known, with spirit photography.

'The Progressive Thinker' also contains an account of the establishment of a 'Hypnotic clinic' at Chicago. It says:—

The use of hypnotism in a medical college is common enough abroad, but has never been attempted in this country. This hypnotic clinic—which will be free—will be instituted by the Illinois Medical College, formerly the Chicago Summer School of Medicine. Dr. W. F. Waugh is the dean of the faculty, which is composed of thirty-five prominent physicians of Chicago. On the board of directors of the college are: Dr. Randolph N. Hall, president; Dr. J. R. Pennington, first vice-president; Dr. W. F. Waugh, second vice-president; Dr. J. J. M. Anger, treasurer; and Dr. H. H. Brown, secretary. So it is with strong endorsement that the new clinic will be inaugurated.

This departure, radical as it is in Chicago, is certain to create a storm of adverse criticism among the physicians of this vicinity. The promoters of the enterprise expect it, but argue that this public demonstration and discussion cannot come too soon or be too thorough.

In the announcement of the Illinois Medical College for 1896, the course in hypnotism is put under the head of therapeutics, and is specially termed 'psycho-therapy,' while Dr. Herbert A. Parkyn, who will have charge of the work, is styled 'Lecturer on Psycho-Therapeutics.' The course will consist of a series of lectures and a free daily clinic, at which Dr. Parkyn will receive such patients as come to the institution to be cured, and will use hypnosis as an adjunct to the treatment of their cases. But one hour a day—from one to two o'clock—has been set for the clinical work, but it is expected the number of patients will be so large that additional hours will have to be devoted to the work.

Dr. Parkyn, who is to have charge of the new clinic, is a young Canadian. He is a graduate of Queen's University, Kingston, and has taken post-graduate work at both McGill College, Montreal, and the Toronto University.

In personal appearance the doctor is totally unlike the Svengali type of hypnotists popularly supposed to have a lien on the art. Instead, he is a good-looking, blonde young man, six feet tall, and weighing close to two hundred pounds. He is an adept in nearly every outdoor sport, including football, in which he has a national reputation, hockey, cricket, swimming, rowing, baseball, and tennis. Just now his speciality is hockey, and he is organising an all-Chicago team to make a tour of Canada.

The Duchess of Bedford's thoughtful Article in 'The Girl's Own Paper' has a great deal of the most spiritual kind of Spiritualism in it. The subject is 'Following that which is good': the emphasis being upon 'Following.' Opinion and approval are not of much use. What we want is habitual living in the right region. This is finely put:—

We must measure the things of Time with the great weights of the Eternal balances. 'Ever follow that which is good.' This is the true atmosphere for spirit life, but it is on high ground. How shall we live in this mountain region? It is

easy to describe it, more difficult to take up our abode there. The fact is, we cannot maintain this attitude unless we are at home, and happily at home, in this upper world. No reasoning about our duty to others, however sound, has really the power to make us fulfil it. No perception of the value and beauty of self-effacement can enable us to accomplish this most difficult task. We must enter into an alliance with spiritual powers if we want to live in the spiritual world. Our whole being must be vivified by the Divine forces if we are rightly to understand, or faithfully to carry out, the simplest of the claims that God makes upon us.

It is a high standard; but there is no other—no alternative; it is that or nothing. And what most holds us back? Simply 'the self-regarding spirit,' which develops the lower side of our nature to the starving of the higher. The end of that is very strikingly told in a passage of singular impressiveness:—

Let us suppose that for one day, or even for one hour, we are gifted with an additional faculty, and are capable of seeing persons in their spiritual as well as in their bodily aspects. I cannot but think we should see some strange and surprising things. You might be startled by observing the keen-eyed business man—prompt, rapid, and acute—accompanied by a figure with a dull mask for a face, no token of intelligence visible. Here is a beautiful stately woman, dragging a withered soul, poor and bare, through the world. We might see a tall, slight, fair-haired maiden, famous for her skill at tennis or her step in dancing, followed by a dwarfed and stunted spirit, uncouth or maimed. And over my cripple child, who strives to do her daily task, who loves everyone, and thinks about God, might be bending a radiant figure with shining eyes, of straight and beautiful proportion. If we could see life as it is, something of this sort would meet our eyes. The contrasts would strike us most; but, of course, there would be unities.

This is a thought with which every Spiritualist is perfectly familiar: but we do not often find it so strongly stated 'beyond the pale.' The Spiritualist knows that what is here set forth as a fancy is actual fact. In truth, we here find the meaning of that penetrating saying, 'There are first that will be last, and last that will be first.' Many a rough-hewn, strenuous man; many a harassed, driven woman, never reckoned of much account on earth, will shine out and pass ahead a long way before many a 'master of legions' or great scholar who could pull to pieces every hope or measure every star.

By a number of curious doors and windows we are getting many entrances into and glimpses of the subtle regions where the secrets of the spirit are. If any one wants a suggestion as to 'The Book of Life' out of which we shall be judged, let him go to the Phonograph, the Phonoscope, the Microphone, or to the 'Cinématographe' now exhibiting at 309, Regent-street. If, as John Stuart Mill once said, the brain is capable of receiving and packing away millions of pictures, the 'Cinématographe' will help us to understand how the pictures may some day be liberated, and literally reel out before us the story of our life. By means of this instrument, large illuminated pictures are thrown on a screen, giving a life-like representation of every movement of the scene photographed. The pictured scene lasts only about three or four minutes—if so long, but, during that time, some nine hundred photographs (recording every stage of every movement in the scene) are rushed through. It is a wonderful but not yet perfect exhibition. A certain unpleasant tremour has to be overcome, but it is marvellous, even as it is.

'SPIRIT IDENTITY,' by 'M. A. (Oxon).—Any friend having a copy of this work to dispose of will oblige by sending price and particulars to Office of 'LIGHT.'

Those who observe closely are beginning to realise that the so-called 'higher thought' is often the old self-righteousness in a new dress, which if selfishly indulged brings in its train the pharisaism of Jesus' time and the asceticism and bigotry of the Middle Ages.—C. B. NEWCOMB.

INCIDENTS IN THE LIVES OF THE 'FRIENDS.'

The early history of the Society of Friends abounds with tragedy, and the heroism with which their sufferings were endured, not only by men but by women and children, was remarkable. When the elders of a meeting were all imprisoned, their children would continue to assemble at the appointed time and place, and to the best of their ability hold the usual service for worship. That this would require great courage the following letter to George Fox abundantly shows:—

Our little children kept up our meeting when we were all in prison, notwithstanding the wicked Justice, when he found them, beat them with a staff with a spear in it; would pull them out of meeting, punch them in the back till some of them have been black in the face.

That persecution and suffering could in a general way be anticipated by any and every Friend in that age of persecution is self-evident, but occasionally some have told beforehand of sufferings and even death which awaited them. Humphrey Smith was one of these, and on several occasions gave proof that he possessed the gift of prophecy. In 1661 he told Friends in London that he was impressed that 'bonds and afflictions' awaited him, and that he had 'a narrow path to pass through, and that he saw he should be imprisoned, and it might cost him his life.' This prophecy was quickly fulfilled, for, travelling from London to Alton, in Hampshire, he was arrested, and 'without pity or compassion, without equity or justice,' committed for the second time to the 'stinking dungeon at Winchester.' He appealed to the authorities on the illegality of his imprisonment; but they simply deprived him of his papers and then said, 'Let him rot there.' His imprisonment this time lasted more than a year, then 'ague, followed by fever, laid him on his death-bed.' He died in gaol at the early age of thirty-nine.

He must have been one who could be 'joyful in tribulation,' for when in prison he wrote:—

His love whose name is Jesus constrains me, who hath saved and who does save from sin. For his sake I have been brought before rulers, hated, and beaten out of their synagogues, numbered among transgressors, tried as an offender at assize, yet there denied the liberty of a murderer, being six times imprisoned, twice stripped naked and whipped with rods, put into and kept long in a dungeon for praying, often abused in prison, sometimes near to death, in trials often, in perils often, in loss of goods, in daily reproaches; yet have I been preserved unto this day by the power of the Son of God, to whom be eternal glory.

Though the policy of 'letting them rot' was adopted by many Justices during that time of persecution, and literally carried out by some of the governors and warders of the filthy and 'stinking' prisons, yet all prisoners were not equally unfortunate. An ancestor of the writer was in York Castle for nine years for conscientious non-payment of tithes; yet, though he kept a diary all the time, not a single instance of cruelty is related. On the contrary, one time when a man had been hanged, the prisoner for conscience' sake, who had an impression that the victim of sin (or misfortune?) was not really dead, had an interview with the Governor and told him of his fears, and petitioned that the coffin might be re-opened. The Governor, to his everlasting credit in that age of persecution, complied with the request, when it was evident to all that the man was really dead.

George Fox—'thou noble Fox,' as Carlyle called him—had his full share of suffering during this time of persecution, and but for his suit of leather, for which he has been derided by some, he probably would not have lived through half of his imprisonments—for it was no uncommon thing then for dungeons to be standing in water. Huxley, when writing of Fox and Friends, says:—

There is a comparatively modern man who shared to the full Paul's trust in the 'inner light,' and who, though widely

different from the fiery evangelist of Tarsus in various obvious particulars, yet, if I am not mistaken, shares his deepest characteristics. I speak of George Fox, who separated himself from the current Protestantism of England, in the seventeenth century, as Paul separated himself from the Judaism of the first century, at the bidding of the 'inner light'; who went through persecutions as serious as those which Paul enumerates; who was beaten, stoned, cast out for dead, imprisoned nine times, sometimes for long periods; who was in perils on land and perils at sea. George Fox was an even more widely travelled missionary; while his success in founding congregations, and his energy in visiting them, not merely in Great Britain and Ireland and the West India Islands, but on the continent of Europe and that of North America, were no less remarkable. A few years after Fox began to preach, there were reckoned to be a thousand Friends in prison in the various gaols of England; at his death, less than fifty years after the foundation of the sect, there were seventy thousand Quakers in the United Kingdom. The cheerfulness with which these people—women as well as men—underwent martyrdom in this country and in the New England States is one of the most remarkable facts in the history of religion.

George Fox was not the only missionary of the Society, and an appeal for help for expenses thus incurred realised between £400 and £500—a large sum in those days. Women Friends have always taken an equal, or nearly equal, share in the work and government of the Society with the men; and as preachers some of them have excelled. As missionaries their work has also been valuable. Mary Fisher travelled alone in various uncivilised countries, returning safely home. She visited Mahomet IV. at Adrianople, who received her kindly. Other women Friends suffered in the Inquisition at Malta. Mary Dyer underwent great persecution and finally death under the cruel Governor Endicott in New England.

Not only did Friends suffer in body, but in estate also, through confiscation of property and the spoiling of goods, which, according to one writer, 'largely affected the trade of the country.'

William Penn, who suffered long terms of imprisonment in the Tower, must have suffered still more in spirit-life if he was cognisant of the aspersions on his character written by Macaulay, who, though a brilliant writer, was one who, when his prejudices were roused, is universally acknowledged to have been unreliable. When his 'History of England' was first published, the following witty criticism appeared in 'Punch':—

'If Macaulay wishes to please his Friends he must mend his Pen.' W.

SPIRIT TEACHINGS.

Our readers, we are sure, will be gratified to learn that Mrs. Stanhope Speer, as an intimate friend of the late Mr. Stainton Moses, has, through the kindness of his executors, come into possession of a considerable number of spirit messages, which he received by automatic writing, and which have never yet been printed, and that she has kindly placed them at our disposal for publication in 'LIGHT.' Two series of communications received in the same way have already appeared. The first series was given in the volume entitled 'Spirit Teachings,' and was so highly appreciated that the work has run through two editions. The second series was published in 'LIGHT' at varying intervals during the years 1881 to 1889. We hope to commence the third series in our next week's issue.

The subject of dreams is one of the most intricate and perplexing in the entire field of mental philosophy, and it has not yet met with that amount of attention which its importance would seem to demand. Sir William Hamilton, the great metaphysician, held that 'whether we recollect our dreams or not, we always dream.' To have no recollection of our dreams does not prove that we have not dreamed; for it can often be shown that we have dreamed, though the dream has left no trace upon our memory.

SOME PRESSING PRESENT DAY PROBLEMS IN SPIRITUALISM.

On Friday evening, the 6th inst., in the French Drawing Room, St. James's Hall, Mr. E. W. Wallis, of Manchester, delivered an address under the above title to the members and friends of the London Spiritualist Alliance.

MR. E. DAWSON ROGERS, the President of the Alliance, who occupied the chair, in the course of some preliminary remarks observed that, from his point of view, two of the most pressing of the problems that confronted Spiritualists at present were, first, the dearth of mediums; and, second, the difficulty of obtaining financial support adequate to the efficient promotion of the Cause. He mentioned these facts quite incidentally, and without any desire to trench upon the ground which the lecturer might occupy. He expressed some regret that there was a tendency nowadays to ignore the value of physical phenomena, which, in his estimation, had a very important place and purpose in the movement. After some further introductory observations from the chairman,

MR. E. W. WALLIS addressed the audience. The subject of the address that evening, he said, had been chosen with a view to the fact that most of those present were Spiritualists, or at any rate interested in, and friendly-disposed towards, the facts and philosophy of Spiritualism. It was a wise thing to occasionally set one's house in order, to direct attention to matters necessary to be considered, so as to effect a better administration of the affairs of the household, and to see if it were possible to bring about such unity, such sympathy and harmony of thought and action, as should lead to the best possible results, with the least expenditure of energy, avoiding as far as might be the reproach of 'a house divided against itself.'

Alluding to the varied nature of man—an animal with animal instincts and tendencies, a thinker with intellectual powers and possibilities, and a spiritual being with spiritual faculties and attributes—the lecturer said that it was necessary that Spiritualism, as a philosophy, should be comprehensive enough to minister to the needs of man in each department of his nature. One great difficulty at the present day was the tendency to specialise certain faculties and the expression of certain powers, to make specialists of human beings, with the result that, whereas they might be giants in one direction, they became pigmies in another. True spiritual philosophy aimed to secure the all-round, the natural and harmonious development, and expression of the powers possessed by the human being on the plane of the senses, the plane of the intellect, and the plane of the spirit. Only by such rounded and perfected manifestation could the world become peopled with a race which would rise to the true dignity of humanity as sons of God and inheritors of the earth. Spiritualism had to meet man on his physical side, and for that purpose physical manifestations were necessary. The chairman had uttered words that evening which he (the speaker) could entirely endorse. There had been far too great a tendency to try and scale the heights at a bound, to enter the Holy of Holies before having put off one's shoes in the vestibule, to become acquainted with the demonstrations of spirit existence without having undergone the process of preparation and training necessary for the proper reception and understanding of such matters. The problem was not, however, so much to find mediums as to influence those who came into the ranks of Spiritualism as inquirers, to undertake what might be called the drudgery of the séance room, to undertake the work of development, to learn the alphabet of investigation, and patiently endeavour to understand the conditions most favourable to manifestation of spirit existence and the unfolding of medial powers. That was the only way of obtaining mediums, for those who possessed mediumistic aptitude could not, as a rule, properly develop their powers without the assistance of congenial and sympathetic friends who were willing to join them and to co-operate with the spirit-workers interested in the development of such mediums.

Another problem which went to the very root of the question of the development of mediumship was associated with the prevalent idea that a medium was nothing more nor less than a speaking tube or channel for communications, and, as such, could have no conscious participation or intelligent co-operation in the process of development, but, like a log of wood on the stream, should be carried along by a force outside of himself. It was supposed that by such a condition of negativism and self-effacement the medium would become a more efficient

instrument for the use of spirit beings who desired to establish communication with the material side of life. The result of such mistaken methods was to engender conditions entirely inimical to the expression of the higher spiritual powers, and to lower the moral tone and weaken the will of the medium. He (the speaker) was not of those who held that mediumship was injurious to health, or in any way demoralising or degrading. It was not mediumship that had these bad effects, rather was it the ignorance and folly of mediums, and of those who called themselves investigators. Mediumship, when rightly understood and applied, might become in the highest degree helpful, stimulating, and inspiring. But all depended on the attitude the medium held towards the subject, towards his own mediumistic powers, and the spirits who used them. Spiritualists had witnessed the falling away from their ranks of many of those who once professed their tenets—earnest, thoughtful, and intelligent people, who, by a process of reaction, had, so to speak, swung to the other extreme of the pendulum—from mediumistic to theosophic investigation. These people had asserted that mediumship was debasing, that the beings who employed the forces of mediumship were not intelligent beings, but creatures of a degraded type—spooks, 'shells,' or what not—and they had thought to find the height of wisdom and discover the path through the mists of earthly conditions by the process of self-development, by the cultivation of their own spiritual powers, and the educational training and development of the will to effect results similar to those experienced by the medium or through him. If, however, they turned to the records of earnest mediums who had made a study of their mediumship, if they turned to the utterances of wise and thoughtful inspirers of mediums, they would find that a warning had been continually given against the practice of surrendering oneself to be as wax in the hands of spirits, either in or out of the body, that all along there had been an appeal to mediums and to Spiritualists in general, to recognise the dignity and responsibility of mediumship, the necessity for its intelligent cultivation, and the desirability of coveting the best gifts and employing them to the benefit of mankind. To-day, however, the pains and penalties which had supervened upon a disregard of these warnings were beginning to have a salutary effect. More than ever were Spiritualists beginning to recognise, and mediums themselves to grow conscious of, the fact that mediumship should dignify manhood, not debase it, that it should strengthen character, not enfeeble it. Only by conscious direction, earnest study, persevering endeavour and intelligent co-operation with the workers on the other side of life could these results be achieved.

Referring to the physical phenomena, the speaker said it was true that they were not produced by spirits of a particularly intellectual character. But it did not follow that, because they had not any philosophic attainments, they were necessarily maleficent. There were many untutored people in this world who were not lacking in virtue and integrity. It was the love element and the desire to be of service that brought such spirits to circles, to produce those physical manifestations which were frequently more convincing to the inquirer than the more mental phases of phenomena. Under such conditions it was frequently possible for the unseen communicants to give tests of identity, involving the communication of specific facts, names, dates, &c., such as could not be transmitted by the more subjective methods of trance, inspiration, and clairvoyance. This was illustrated by the relationship between a human mesmerist and his subject. While the mesmerist could transmit to his subject some general idea or plan of action, it was exceedingly difficult to reproduce in the mind of the subject specific words or figures.

A pressing problem for Spiritualists was the necessity for a clearer comprehension of the nature of the relationship existing between spirit and medium. They needed something like a hand-book of mediumship, compiled by experienced investigators, and contributed to by thoughtful and intelligent mediums, which should set before the investigator the results of their experiments in tabulated form, giving to those who inquired the fullest possible information in regard to the nature of mediumship, the various kinds of phenomena, and the methods of development of the powers possessed by those who found they were mediumistic, but who were ignorant how to proceed to elicit such powers as they possessed. There was another aspect of the question, and that was the relationship between the sitter and the medium. This was a most important problem for con-

sideration. To what extent was the medium affected by the magnetic emanations or auras of those with whom he sat? To what extent did the thought-life of the sitter affect the subject, when there was an endeavour on the part of the spirit to communicate with that individual?

The more they investigated the science of sensitiveness, the more they understood how subtle and delicate were the vibrations of that psychic force or astral atmosphere, the easier it was to realise how readily the medium might be so acted upon as to be at one time passive, harmonial, and receptive, and at another time agitated by the elements of discord and antagonism. One fact, at least, became plainer the further the Spiritualist progressed in knowledge and experience, and that was that to secure the best results they must have sympathy. They must have confidence in the medium, whose mind should be kept placid, and a mutual receptivity established between sitter and medium, if there was to be success. It might be objected that such conditions opened the door to the possibility of thought-transference. The whole question, however, summed itself up into this: Is there evidence supplied through the medium of matters of fact, unknown to the medium and outside the range of the consciousness of the sitter, which upon investigation are found to be correct? Here, it might be justly maintained, the line could be safely drawn where the problem was between the possibility of thought-transference from the sitter or the possible action of the medium in gleaning from the thought-life of the sitter what was latent in his consciousness.

Returning to the question of mediums, it was urged that the problem was not so much to find mediums, because mediums were born, not made, and unless there was inherent medial power they might experiment until they were tired. There was a great distinction between true mediumistic development and the cultivation of latent powers which every individual possessed, such as psychometry, natural clairvoyance, or inspirational faculties. Such powers were inherent in every human being, and could be cultivated; but the mediumistic temperament differed from this. It was one which they could not define, but which had to be discovered.

Those who were accustomed to express fears for the future of the spiritualistic movement were apt to forget the fact that Spiritualism was an organised movement on the spirit side. People on the material side were given to think that they themselves were doing all the work, but this was a great mistake. The movement of modern Spiritualism was the outcome of the deliberations of a council of advanced spirit beings. Hundreds and thousands of spirits were engaged in the work, and these had definite duties allotted to them and were seeking to fulfil these duties.

Another problem presented itself in relation to the fact that man had a social side to his nature. Many people were inclined to look down on Spiritualism as a sort of morbid domesticity, and were wont to cavil at the sentiment with which it was associated. But let them take the sentiment out of life, and what was left? These longings for re-union with those who were linked to us by ties of affection, but who had been separated from us by death, were feelings to be held in deepest reverence. Those researchers and investigators who sought to bring the subject down to an arithmetical problem, who would rule out sentiment and emotion and bring it down to a scientific basis—these people reckoned without their host. They forgot that they were not dealing with unconscious chemicals, but were dealing with living spirits, and if Spiritualism was a science, it was the science of spirits, and the manifestations of spiritual life were love, kindness, toleration, and sympathy. If the affectional conditions were not provided in an investigation into spiritual verities, the investigators might indeed get certain results, but these would only relate to the fringe of the subject. Hence, appealing as it did to the deeper nature of man, Spiritualism had to be recognised as a religious force in the world to-day. Men might feed on intellectualisms until they were dry as dust, unless there was the vitalising power of spirit to work the crude mental diet up into a satisfying pulchrum.

A problem that needed facing was the necessity for organisation. He (the speaker) knew that there were many people to whom the idea was distasteful, and who disliked the very word organisation. But what he meant by organisation was the intelligent co-operation of like-minded people who loved the truth and who loved to make the truth known. Much had

been said of the low tone of character, and the lack of moral force and strength of will in mediums. They had been asked to recognise that death did not transform the spirit, that there were all sorts and conditions of men beyond the veil, that if one opened the door of communication, he might open it into the hells as well as the heavens. It was with these suggestions in view that he (the lecturer) advocated this education, this observation of conditions, this explanation and warning to beginners, that they might guard themselves against excess, against over-indulgence in mediumism and ignorance of the nature of the forces with which they came into contact.

It was necessary to present the ideal of a truly spiritual Spiritualism that should come from the heart, and be expressed not only through the heart, but through the intellect, and that should adorn, sweeten, and ennoble human life.

At the conclusion of the address the lecturer replied to a number of questions from the audience, and the proceedings closed with the usual vote of thanks.

AN INFINITE AND ETERNAL ENERGY.

Should we not hesitate ere we accept or reject the special claims made on behalf of the apparently miraculous? Are there not valid reasons for supposing that very many seemingly miraculous cures of disease and other equally wonderful phenomena are quite genuine as facts but greatly misapprehended as to their producing cause? The evidence is far too strong in favour of the cures performed at many a consecrated shrine for an intelligent, impartial critic to denounce as humbug what hundreds of trustworthy witnesses declare to be real; but the bone of a saint or the water of a holy well may not possess a fraction of the efficacy superstitiously ascribed to it. Is it not fair to assume that we are everywhere in the presence of an 'infinite and eternal Energy' which is itself the true healing power in the universe, and that the only reason why we are so often in weakness and sorrow is because we ignorantly allow impediments to arise which interfere with our calm trust in this serene and gracious Providence? If we think deeply on our relation to the illimitable, cannot we realise that we are only debarred by mortal error from participating freely in the light and love which perpetually encircle us? It therefore follows that whenever a barrier is removed the natural or normal condition will result. We begin to feel the presence and power of what to us appears a mysterious beneficence, but which is in reality the spirit in which we for ever dwell, though oftentimes in our ignorance we are not consciously aware of it.—W. J. COLVILLE, in 'The Metaphysical Magazine.'

NEW PUBLICATIONS.

- 'The Photogram,' for March. London: Dawbarn & Ward, 6, Farringdon-avenue, E.C. Price 3d.
- 'The Windsor Magazine,' for March. London: Ward, Lock, & Bowden, Limited, Salisbury-square, E.C. Price 6d.
- 'Transactions of the Cremation Society of England.' No. IX. London: 8, New Cavendish-street, Portland-place, W. Price 6d.

TO CORRESPONDENTS.

- 'VERA.'—Your letter reached us too late for this week. It shall appear in our next.
- 'W.'—If you will send a letter to the office of 'LIGHT,' addressed to the person you mention, it shall be forwarded at once.
- 'PSYCHICAL RESEARCHER.'—We refer you to an article on page 127 of this week's issue, which should set your mind at rest in regard to Eusapia Paladino's mediumship.
- 'LUX.'—The process is another illustration of the possibility of an actinic effect being produced on a sensitive plate by invisible rays. It has no relation, however, to psychic photography, so far as we can judge, but we do not profess to speak authoritatively on the subject. In regard to your further questions we would recommend you to read 'The New Light,' price 3d., published by Dawbarn and Ward, 6, Farringdon-avenue. The March number of 'The Photogram,' price 3d., published by the same firm, also gives information (by E. A. Robins) on the construction of induction coils and other pieces of apparatus for the production of the 'X' rays. We also hear that the next (April) number of the 'Photographic Review,' price 3d., published at 15, Farringdon-avenue, will contain matter of special interest.

OFFICE OF 'LIGHT,' 2, DUKE STREET ADELPHI,
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Light,

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PRICE TWOPENCE WEEKLY.

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

SATAN SOLVED.

The Rev. Joseph Halsey, of the Anerley Congregational Church, has sent forth a Discourse on the question 'Is there a devil?'—a discourse which ought to 'trouble Israel.' Are we to take it as a sign of the times that a popular Congregationalist minister can freely make such startling statements as these: 'If the Devil is a created being, God must have created him. But, then, if God created the Devil, God is responsible for him.' 'If you make a bomb and charge it, and light the fuse, and throw it among the crowd, you are responsible for all the consequences that ensue from the explosion of that bomb.' 'I need not tell you that the story of the Garden of Eden is but a parable. In that parable, or fable, the serpent is just what it is described to be—a mere animal, made to talk precisely as in "Æsop's Fables" animals are made to talk.' 'The book of Job is only a poetical and imaginative work.' 'The book of Jonah is a Hebrew novelette.' 'The Devil is an invention of the human mind.'

If Anerley and the Congregational Union like this kind of teaching it is no business of ours: we are glad enough of it. Everything that breaks up the old hard clods suits us. But we may be permitted to use Mr. Halsey and his rather notable discourse for purposes of our own: and, as a general observation, we would remark that Mr. Halsey falls into the common error of all enthusiastic men on first finding emancipation, or in the drinking of stolen waters, as, for instance, talking rank heresy in orthodox preserves. He sweeps with too large a broom, and lacks discrimination. For instance; in dismissing the old orthodox Devil, he talks very loosely of the responsibility of God. If there is a Devil, he says, God is responsible for him: just as he who makes a bomb and flings it forth is responsible for all the consequences. Therefore, argues Mr. Halsey, a good God never did create a Devil. But what of the human race and its devils? Did God create these? Did God make our murderers, our liars, our tyrants, our infernal Neros, Napoleons and Balfours, like so many bombs; and very successfully 'thrown among the crowd'? And is He responsible for all the consequences? We do not say that He is, nor do we suggest that He is not. We only say that Mr. Halsey, in washing his hands of the Devil, seems to us to rather deepen than diminish the stain.

We have no wish to merely criticise Mr. Halsey, and we are not undertaking to reply to him: we are only using him to help us in a field of our own, and in regard to a subject of ever-deepening importance. As Mr. Halsey says, 'A real Devil is no laughing matter, and, if he exists, the fact of his existence is one of the most terrible and portentous realities in God's universe.' True: and, as he says farther on, the awful mystery of evil has driven mankind to invent the Devil. But the exposure of the process of his invention will not get rid of that mystery. 'In creating a Devil,' he says, 'the human mind has only rendered the enigma more insoluble.' Read abolishing for 'creating,' and we have as certain a fact. To tell the truth, we do not see what is gained by the dissipation

of Satan, beyond the possible inference that the army of evil beings is not as well led or officered as we had imagined. What really surprises us is that assailants of the Devil, like Mr. Halsey, appear to think that when they have explained away Satan they have done with the matter. It does not seem to occur to them that Satan is no lonely potentate. When we read his question, 'Is there a devil?' we wanted to ask another, something like this, *Will the supply of devils ever cease?* Mr. Halsey gets a glimpse of the truth when he says, 'The Devil is the sum-total of the evil passions and propensities in man.' Precisely, but we are pouring that 'sum-total' of evil every hour into the unseen world. It never ceases. What have you done when you have proved the improbability of a King Satan? You leave the main matter untouched. If you get rid of him, you only get rid of *one* evil spirit. What of the millions of malignant or unclean beings we send into the unseen? It may not improve matters to prove that King Satan is a myth. An organiser, drill sergeant, or strong master might be useful, over these silly or savage gangs.

We are confident that the emancipated men, like Mr. Halsey, in losing the peculiar form of the old superstition, need something better in its place: and that something better is not a mere negation, nor a sentimental cleansing of the view from old excrescences. What is wanted is a serious and sober but adequate philosophy of Life beyond the veil: and nothing will deserve the name which does not rationally account for the devils or incipient devils we pass on to the spheres beyond that veil. We are prepared for the retort that this is taking from man's mind its hope of rest and peace beyond the veil. We do not think so, but we cannot help it if it is so. We must face the facts. What we know is that a flood of evil (as well as of good) is being poured into the unseen world; and what we believe is that no magic will alter it—that no supernatural chemicals will miraculously bleach our unclean things. The process must proceed from within.

It is at this point that rational Spiritualism comes to the help of rationalising Orthodoxy which, to tell the truth, is apt to leave the subjects of it damaged, houseless, and bare. We believe that the good will overcome the evil, but only by way of natural law. In the meantime, the malignities and the absurdities of 'the other world' may be awful or foolish beyond all telling: and 'the saints' will have something else to do than play harps in golden streets, or stand around the great white throne—or, as Mr. Spurgeon hoped, gaze for hundreds of years upon the Saviour's wounded hands and side. Ah, no! We believe that good Mr. Spurgeon is by this time busy, not with his Saviour's wounds but with the wounds of the millions of vicious and foolish ones he came to save. 'Rescue the perishing' is understood better there than here: and there will be so many devils to restrain, to cure, and to convert that in the hospitals, asylums, convalescent homes and schools no one will care to ask, 'Is old King Satan here?'

LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall, entrance from Piccadilly, on Friday evening the 27th inst., at 7 o'clock for 7.30, when, under the title of 'Obsession—or What? With a Warning to the Unwary,' the writer of the series of Interviews with Mediums, which have been appearing in 'LIGHT,' will read a paper detailing a remarkable and singularly interesting experience of spirit-control. The Editor has personal knowledge of the main incidents of the narrative, and sympathises with the design of the paper to convey a lesson to those who, without equipment either of experience or of caution, make an ill-considered raid into the Borderland.

THE EXPERIMENTS WITH EUSAPIA PALADINO AT L'ANGELAS.

A committee of investigation met at the country house of Mons. de Rochas, between September 20th and 30th last year, to investigate the phenomena produced in the presence of Eusapia. The report issued by this committee has just been published in the 'Annales des Sciences Psychiques,'* signed by all the members: A. Sabatier, Professor of Natural Science at the University of Montpellier; A. de Rochas, of the Ecole Polytechnique of Paris; Count A. de Gramont, Doctor of Science; Mons. Maxwell, Deputy Attorney-General of Limoges; Dr. Dariex, editor of the 'Annales'; Baron de Watteville, Doctor of Science and M.A.

This report covers fifty-five pages of print, in which the experiments made are described in the fullest detail. The precautions taken to exclude any contingency of fraud, and to obtain complete verification of the conditions under which phenomena were obtained, are set forth with a minuteness which may possibly afford satisfaction to scientific minds, but which is wearisome to readers to whom similar phenomena are already familiar.

The principal phenomena obtained have already been cursorily referred to in the report of an interview with Mons. de Rochas, which appeared in 'LIGHT' of February 22nd, page 86, and present no features which are new to the readers of this journal, except, perhaps, that of the experiment with the letter-weight. The main interest to readers of 'LIGHT,' with regard to these experiments, lies in the fact of the favourable results achieved with the same medium in trance, as compared with the negative results obtained at Cambridge, and in the consideration of the respective conditions observed on these two occasions.

The report begins by stating that although none of the members of the committee had witnessed any previous experiments with Eusapia, they were yet willing to admit the possibility of the phenomena which were said, by previous investigators, to have been produced in her presence, and this without necessarily attributing them to spiritualistic or occult sources, but rather viewing them purely in the light of psycho-physiological possibilities.

In considering the method under which their experiments should be conducted they did not lose sight of the fact that the medium was a moral agent as well as a physiological subject; that consequently, just as the ability of a public speaker increases when he feels that he is supported by the sympathy of his audience, while he may become depressed and paralysed by its hostility, so might it equally be desirable, in view of the possible ultimate success of the phenomena which they wished to have the occasion to observe, to encourage the medium by expressions of confidence and good-will, rather than to openly parade suspicion which might produce a painful impression on her mind and thereby entail a partial weakening or loss of her peculiar faculty.

The medium, it was noticed, while being a woman of limited education, is proud, and very touchy, and takes offence at the slightest sign of mistrust. These temperamental qualities constitute factors which should not be lost sight of. As a sensitive she is also exceptionally subject to suggestion, and this liability, no doubt, increases during entrancement. The will of the medium may, consequently, be considerably influenced by the prejudice, or suspicions, of the experimenters.

The committee, therefore, decided that in endeavouring to establish such conditions as might tend to facilitate favourable results, it was necessary to take these factors into consideration, and eliminate, as far as possible, such influences as might tend to cause failure in the production of phenomena. Yet, while respecting the feelings of the medium, it was, nevertheless, necessary to establish supervision, of a character which would fully meet the necessities of careful observation, and enable a report to be drawn up which would meet every possible objection that might be raised subsequently by its readers.

The committee decided to frankly explain this position to Eusapia, and appear thereby to have enlisted her goodwill and overcome the state of nervous tension and hyper-sensitiveness in which she was when she arrived from England, coming as she did direct from the painful incidents of Cambridge; and the report states that, in proportion as her trust and serenity were established by the expressions of goodwill of which she was

made the recipient, did her power of producing psycho-physiological phenomena increase, although the supervision and verification were gradually made more and more rigorous until all possibility of fraud was entirely suppressed.

This non-antagonistic, yet critical mental attitude on the part of the investigators (especially as expressed on pages 5 and 6 of the report) stands out as the most distinctive element in this narrative, as compared with the records of previous experiments made, and shows, inferentially, an improved attitude, which, it is to be hoped, may also permeate the other branches of the Psychical Research Society. This progressive attitude on the part of the French branch is undoubtedly due to the special experience on the part of Mons. de Rochas as to the susceptibility of 'subjects,' whether mediumistic or mesmeric, to 'suggestions' emanating from the experimenters, and consequently of the realisation by the French committee of the responsibility entailed in their own mental attitude towards the subject, which conditions the phenomena by repercussion or suggestion. The presentation of these considerations constitutes the most important contribution in this report, and may be esteemed as of much greater value than the record of the phenomena, though these are described with the greatest care and fullest detail. The latter are but a few extra facts added to the existing ample record, while the former constitute a recognition (perhaps unintentional) of a law under which such phenomena are produced, and by which they are conditioned.

The interesting consideration arises in this connection as to what extent the Cambridge investigators were themselves the unintentional and unconscious contributors to the unsatisfactory elements which appeared in the phenomena which occurred in their presence.

Valuable evidence is given in the description of the phenomena, with regard to the exteriorisation of motive energy through the medium. The playing of the piano keys, the moving of the table and of the cupboard doors, the moving of the indicator of the spring letter weight and of the instrument itself, by energy transferred through the medium, thus producing movement of objects at a distance without contact, constitute empirical evidence, which comes in direct negation of, and effectually demolishes the purely arbitrary pretence of, Theosophy and Occultism, which is unsupported by any proof, that the phenomena of the séance-room are produced by elementals, whose very existence is, indeed, purely hypothetical and unexplained. The type-writing by spirit energy, recently reported in this journal, also constitutes an empirical refutation of this theosophical dogmatism, but with the supplementary advantage of conveying implicitly more comprehensive evidence as to the production of such phenomena by self-conscious individual operators.

The fact that Eusapia's hands and feet while being held by her observers, were felt by them to be subject to a muscular contraction such as would accompany a mental image or subjective conception of effort, which synchronised with the movements produced in objects at a distance as recorded, constitutes a reply to those previous experimenters who have inferred that the slight movement of the medium's toes or fingers implied fraud or fraudulent effort on her part.

In the face of this report by their French colleagues, the Cambridge investigators cannot fail to realise that their position has become an uncomfortable one, inasmuch as reflections will undoubtedly arise as to the correctness of the methods employed by them and consequently as to the validity of the possibly erroneous and prejudicial conclusions they have authoritatively promulgated.

But while the French committee have recognised the contributory element on the part of the assistants, entailed by suggestion, and the probable reaction thereof in the so qualified phenomena, yet both they and their English colleagues have still to recognise that each experimenter brings with him unseen assistants, who also entail contributory influences, the quality of which may be gauged by that of their external representative. The presence of biased doubters, consequently, not only entails suggestion from them, but also from invisible assistants of similar characteristics, whose presence may tarnish the current of energy used by the invisible operators, even before its transmission through the medium, who becomes thus fraudulently determined, apart from any intention of her own, yet who is made to bear the responsibility of the fraud which may have been determined by the biased experimenters and their invisible surroundings.

* Publishers: Felix Alcan, 108, Boulevard, St. Germain, Paris.

The French committee has recognised the identity of law (though as scientists they could, no doubt, prefer the term 'similarity') applying both to mesmeric and mediumistic subjects, to the extent of acknowledging that both are susceptible to suggestion. But the recognition of this unity of law carries further implications. The inducing of the mesmeric state in a subject implies a self-conscious operator as its pre-condition, by whom she becomes determined and but for and apart from whom no mesmeric phenomena would be produced. Equally does this apply with regard to the mediumistic subject and phenomena. In both cases the subject is but an intermediate who is determined by operators. In the case of the mesmeric subject, the operator is visible to us; in the case of the mediumistic subject, the operator is invisible to us. In both cases the phenomena are produced by the transference of an energy from operator to subject, which Mr. Crookes, in his experiments with Home, termed psychic force, but which Mons. de Rochas has experimentally demonstrated may be either mesmeric, i.e., vital, or electrical. (These experiments will be referred to in a subsequent article.)

The record of the phenomena observed was taken in a most careful manner. One of the members of the committee took a seat, in turn, in the hall, which opened into the room in which the other members sat with the medium, the communicating door being left partly open. The recording secretary could, therefore, not see the phenomena himself, but noted down the facts dictated by the experimenter as they occurred, together with full particulars of the supervision and verification applied. This record was then read out at the end of the séance, when additions or corrections considered necessary were added. The account thus amended was given to each member in turn next day to read and add special notes. The report thus corrected was subsequently read to the assembled committee and adopted finally.

It will be impossible in this notice to do otherwise than indicate the conditions of supervision exercised, as typical of those applied generally, and to summarise the phenomena observed.

The table around which the experimenters sat was a common white deal kitchen table with four legs, the drawer having been extracted. It measured 31½ in. in length, by 21½ in. in breadth, and 29½ in. in height; weight 22½ lbs. It was placed near a window, which was covered by heavy, thick, strongly-lined curtains, and which required some effort to lift. White muslin curtains were suspended against the window panes, in the recess. The front curtains hung loosely, leaving sufficient intervening opening for the closely-fastened shutters to be seen outside the window. It was impossible for anyone to enter the room from outside, all the doors being closed, except the one outside of which sat the recording secretary. A heavy arm-chair stood in the recess between the curtains and the window, on which chair a toy piano was placed, weighing two pounds. A lamp with a white shade stood on another table placed about two and a-half yards away. A cupboard stood near the table, at which sat the experimenters, and behind them. The chair on which the medium was seated was placed at one end of the table, so that her back nearly touched the window curtains referred to. The medium was dressed in a tight black dress, which fitted closely to her form, and Madame de Rochas supervised her change of clothes before she entered the séance room, and noted that she introduced nothing beyond her clothes. Mons. Sabatier sat usually at the right of the medium, holding her right hand in his left. Mons. Maxwell, at her left, held her left hand in his right. Mons. de Gramont sat opposite the medium at the other end of the table. Dr. Dariex seated himself on a low stool at the medium's right, in order to control her legs and feet, and observe what occurred below the table. During most of the séances he held either her legs or her feet, according to the special temporary verification required, so that any movement of her legs or feet was impossible without his knowledge. When in trance, the medium's head fell to one side, and rested on that of Dr. Dariex as he sat on the stool beside her. The positions of the committee were changed as some members, becoming tired, were relieved by others, but the above indicates the general position.

When new phenomena were to occur, Eusapia generally announced them beforehand, thus facilitating the special supervision rendered necessary. She repeatedly interlaced her fingers with those of the gentlemen who held her hands, to

assure additional contact. When a phenomenon was about to be produced she perspired, groaned, and twisted herself as if in pain. When the phenomenon took place she became inert, as if exhausted by effort. It was noticed that when an object was to be moved one of her limbs would move slightly as accompanying a mental image by a nervous and even muscular contractive effort, but without other movement of the limb.

On September 25th, in sufficient light for the outlines of things to be visible, the table was raised twelve inches from the floor, the four legs being quickly and simultaneously raised and held suspended for three seconds. The medium's hands did not hold the table, they only touched it, and were even lifted from it. Her legs did not touch the table, Mons. Sabatier having his hand on her knees. Her feet rested on those of MM. Sabatier and Maxwell. This phenomenon was repeated a second and third time.

The lamp was then removed into the hall at Eusapia's request. Sufficient light entered through the open door to enable her movements to be seen. The arm-chair behind the curtains at her back was noisily moved about. Three notes were struck on the piano. The medium's left foot, which rested on that of Mons. Maxwell and was held by Dr. Dariex, slightly moved simultaneously with the striking of the notes on the piano, which stood on the chair at her back. The arm-chair behind her was noisily moved. The curtains behind her bulged out about a yard above her head, and the chair was passed through them, over her head, and placed on the table, touching Mons. Maxwell in its passage. Mons. Maxwell was touched three times on his chest. The chair then thumped the table with its legs. A series of notes were played on the piano, which, passing over Mons. Maxwell's head, was placed on the table. Mons. de Gramont saw the piano move slowly, swinging about on its way, as it passed, as if carried by a hand and wrapped in the white lined curtain. Mons. Sabatier saw its notes struck as it was placed on the table. Dr. Dariex felt five fingers, as of a hand, resting on his head. The piano played a simple tune. Mons. de Gramont saw the notes move without any hand touching them. It was then lifted up and placed on the left hand of Dr. Dariex. Eusapia then carried her hand, leading that of Mons. de Gramont with it, above her head, where the latter felt a cold current flowing from her head, such as one feels near an electrical machine.

The door having been nearly closed, so that only white objects could be distinguished, the piano was lifted up and rested lightly on the hand of Mons. de Gramont, in which position several notes were played. The arm-chair, which had been replaced behind the curtains, was moved up against Mons. Maxwell's chair, striking it several times. Mons. Maxwell, who held Eusapia's left hand, felt it become very cold and move within his hand as he held it, each time the chair moved. The piano was placed on Dr. Dariex's head and then fell on to the table again. While lying there Eusapia blew at it with her breath, when it moved over the surface of the table, as if pushed. The medium while moaning, entranced, rose from her chair and stood up. The chair on which she was seated was then slowly lifted up and placed upside down on Mons. de Gramont's arms. The curtains were then thrown out and lifted over him. A flash-light photograph was taken of the positions thus resulting.

September 27th.—Eusapia, in full light, moved her closed hands, leading those of MM. Maxwell and Sabatier, which she held, to the right and left, four inches above the table, which followed the movements of her hands. Mons. Maxwell tried to press it down with his left hand, but could not do so. It was then raised several times in full light, the medium's hands being held four inches above it, with no contact.

The lamp was then taken into the hall, leaving the door sufficiently open for enough light to enter to enable the outlines of objects to be seen. Eusapia arose from her chair, when the table was raised about a yard above the ground, following her hands held above it without contact. MM. Sabatier and de Rochas tried to press it down, but could not succeed. When they ceased trying, it fell down again.

Eusapia, holding her hand twelve inches above the table, gave mimic knocks in the air, which were loudly reproduced and heard in the table.

Leading Mons. Maxwell's hand, she then moved hers towards the chair behind her, without touching it. The chair immediately moved towards her as if drawn by a magnet. She then rubbed Mons. Maxwell's hands between hers, and the chair rushed forward, striking the table. Several chairs were then pulled

from under the committee sitting round the table, one being placed on the arms of Mons. Sabatier, another on his head. On Eusapia holding her hand eight inches above the piano, and moving her fingers in the air, the notes of the piano played. She then stated that a head would be formed, and Mons. Maxwell saw a dark and apparently flat profile appear against the wall, on which a band of light fell from the partly-opened door; and he then saw an arm and hand move up and down above the head of Mons. Sabatier, who at the same time stated that he felt touches.

Eusapia, who was seated on a chair, suddenly exclaimed: 'Altare, altare' (arise). Without pressing upon the hands of Mons. de Gramont and Mons. de Rochas, who held hers, she was lifted up, together with her chair, and placed on the table.

Some movements of two plates, or dishes, had preceded this, and three pages are devoted to considering whether Eusapia might have so manoeuvred her hands as to have brought those of her neighbours together, while withdrawing her own, and moved the plates about with the liberated arm. These considerations are purely speculative; but it is stated that the supervision was not so satisfactory on this occasion as on the prior occasions through the fact of her getting up. Any unsatisfactory impression in this respect appears, however, to have been entirely removed at the subsequent séance next day.

September 28th.—Eusapia plunged her hands into two tumblers of water placed on the table, in full light. Pressing her fingers outwards, against the inside of the tumblers, she lifted them up and moved them from side to side in the air. The table followed these movements, knocks being heard within it. It was then lifted up twelve inches or so, following her hands in the tumblers. This was repeated. The lamp was then taken into the hall. While the feet and hands of the medium were held, a stone, weighing about a pound, was thrown on to the table. An effort was made to withdraw the key from the lock of the cupboard, but failed. Eusapia clapped her hands, at that time five above the table, in full light. The arm-chair struck accompanying knocks. Seizing the hands of Mons. Sabatier, Eusapia moved her hands backwards and forwards, as if opening a door. The door of the cupboard, about a yard away, and with Mons. de Watterville intervening, shook as if efforts were being made to open it. Mons. de Watterville then turned the key, thus opening the lock, which had been closed. Upon Eusapia repeating the movements of her arms the doors then flew open. She then patted Mons. Sabatier's cheeks alternately with her hands, her feet being held as usual. The doors of the cupboard opened and closed in accompanying movement. Eusapia then pushed Mons. Sabatier's head in the direction of the cupboard, the doors of which flew together violently.

* All these phenomena, which occurred in full light, were announced by Eusapia before they took place, thus facilitating special supervision being applied. After this, followed the experiment with the letter-weight, already described by Mons. de Rochas in the interview already reported in 'LIGHT,' which was repeated twice in full light, and which was the most interesting illustration of the exteriorisation of energy.

This report, which otherwise is most satisfactory, ends with the following indefinite and weak conclusion: 'The concordance of our conclusions, as expressed in our report of the several phenomena, with the conclusions of our predecessors, who experimented by different methods and by the use of registering apparatus, is the only criterion by which those who are anxious to know the truth may form an opinion of their own.' This rather ambiguous statement apparently infers that the experimenters were themselves afraid to draw any conclusions from their experiences, but leave that to their readers to do.

SUBSCRIPTION FUND.—We gratefully acknowledge the receipt of £10 from Mr. N. Fabyan Dawe, £1 1s. from Mrs. Pym, and 10s. 6d. from Mrs. Rushton.

HYPNOTISM AND CRIME.—I desire to emphasize the following statement, which, if followed through all its logical sequences, covers the whole ground of the problem we are discussing: *Hypnotic suggestions cannot change the natural tendencies of the individual either for good or evil; that is, under the influence of suggestion an innately moral individual cannot be made to violate his natural instincts, and an individual with immoral desires and impulses will manifest these characteristics under the influence of suggestion.* In fact, hypnotism only brings out in strong relief the dominant bias of the individual.—DR. G. S. WILKES, in 'The Metaphysical Magazine.'

MORE MATERIALISATIONS.

BY EDINA.

II.

The second of Mrs. Davison's materialisation séances took place on January 28th, 1895, in rooms in G— street, which were kindly placed at our disposal by their occupant, an old and trusted votary of Spiritualism, in the city of Edinburgh. They were, in fact, the same apartments which were used last May for our successful séances with Mrs. Tuford. The premises consist of two rooms, viz., an outer and an inner apartment, separated by two doors, and connected by a small inner lobby between them, which is about four feet square. The circle sat in the inner room, and the small lobby or ante-chamber leading from it to the outer apartment constituted the cabinet, which was provided with a curtain fixed across the door leading from the inner room. The door beyond this, which led into the outer room, was locked, and the key in my possession all the time; and the chair in which the medium was ultimately placed, rested against this locked door. The circle thus sat with their backs to the window and their faces towards the open door and curtain. At this second séance we had a circle of fourteen, including the medium. Five members of it were psychics, and had all sat with Mrs. Davison in October, 1895, and also at our first séance on the 26th of January last. Six members of the circle had had sittings with other mediums for materialisations, while three members of it had no former experiences of this branch of psychic phenomena; but as I have before observed, all were earnest and sympathetic, otherwise they would not have been there, our desire being to keep the 'spiritual atmosphere' (if I may so designate it) harmonious and pure.

The procedure was the same as in the first séance, and very soon after the medium retired within the cabinet and the gas was extinguished, a male form appeared, clothed in white, whom our clairvoyant again discovered to be 'Geordie,' his face at first appearance not being recognisable by any one, although the figure was very robust. After one or two visits to the cabinet to obtain more power, the form was able to take up the two luminous cards and show his face. So far as I could distinguish it nothing was visible but a swarthy outline; the features were unrecognisable to me, but the black beard and moustache were fairly distinct. He again squatted on the ground, played a few chords on the musical box or wired instrument lying there, threw the toy horse at my clairvoyant daughter, who was in the middle of the circle, and then began to use the small whip smartly across the shoulders of the gentleman who sat next the cabinet, who ultimately called on him to desist. He next threw one of the luminous cards into the lap of the lady next to me, and the other to a gentleman who sat opposite, and then somewhat dramatically retired.

Next in order came out a small figure, who came in front of my wife and put his little head between her hands, enabling her to pet and caress it for a few seconds, and thereafter this little figure kissed her hands several times, while she informed us that the mouth was quite warm, moist, and 'human.' No luminous card was used on this occasion, so that we had to take his identity from our clairvoyant, who informed us that he was our boy, who for a second time had materialised at these séances.

When this little figure withdrew, it was immediately succeeded by what appeared to be a male form, whose name was announced as Mr. B., the husband of a lady in the middle of the circle. Unfortunately this figure was unable to 'make up' sufficiently, though he thrice tried to do so by going into the cabinet for power, and ultimately he disappeared, to the great disappointment of his widow, who expected to be able to recognise him.

Another female spirit now appeared on the opposite side of the circle from where I was sitting, and no sooner had it done so than two members of my family cried, 'It is Annie.' The figure took up the luminous card, bowed, and showed her face to them, but from where I sat identification on my part was impossible. They both assured me, however, it was the person named, who was one very dear to us all and whose mortal remains had only been laid to rest in an Irish cemetery exactly seven days before, to the great grief of our family circle. I may here note that, prior to this materialisation, our daughter had twice seen and conversed with this relative.

But we were destined to be more highly favoured still ; for to this spirit form succeeded a tall and beautiful figure, dressed in lovely white robes, and to our intense surprise and delight we found it to be my dear sister-in-law, known by her pet name of 'Z—.' She first came to my wife and two daughters on the other side of the circle ; showed her face by the aid of a card ; kissed them, and allowed them to clasp her hands and feel the beautiful gossamer robes she had on. She then came to me, and kissed my lips, clasped my hands, and allowed me to examine her robes and lovely face. The lineaments were quite distinct, the likeness complete, and the lips were warm and human as they were pressed on mine. This spirit had tried, but in vain, on three former occasions to materialise at Mrs. Tifford's séances ; but though her pet name was given by Mrs. Tifford's control (Harry), she had never been able to show herself till the occasion now in question. Of her identity we have not the shadow of a doubt. I may here add that we felt rather ashamed and sorry to have 'drawn out' so many spirit forms belonging to us, while so many in the circle were 'sent empty away' ; but there are the facts, and I cannot account for this outpouring of spiritual benefit except on the hypothesis that some of these spirits had materialised before and could more easily repeat the process ; while there was the further possibility that as three of the psychics present belonged to our household, they were able to attract the forms of those dear to them into the circle more readily than others.

The control then stated that the séance would close with her opening the curtain and bringing out the medium, which was done with a good deal of noise, and on the gas being lit, Mrs. Davison was found in front of the cabinet, still in trance, 'cold and limp' ; but sensibility soon returned, and, after a draught of cold water, she soon became her old self again.

I shall, in my next article, deal with the third séance and some other matters therewith connected.

RECOVERY OF A HIDDEN WILL.

A writer in the Chicago 'Tribune' quotes from an ancient volume of ghost-lore published in 1729 the following story 'of the late Reverend Dr. Scott, a man whose learning and piety was eminent, and whose judgment was known to be so good as not to be easily imposed upon.' The story is an old one, but there are marvellous stories very much older which are readily believed :—

'The Doctor, as I have the story related, was sitting alone by the fire, either in his study or his parlour, in Broad-street, where he lived, reading a book, his door being shut and locked ; he was well assured there was no one in the room but himself, when, accidentally raising his head a little, he was exceedingly surprised to see, sitting in an elbow-chair, at the other side of the fire-place or chimney, an ancient, grave gentleman in a black velvet gown, a long wig, and looking with a pleasing countenance towards him (the Doctor) as if just going to speak.'

A conversation is given as having occurred between the Doctor and his ghostly visitor, which need not be given, the object of the latter being to get the former to go down to his former estate, and find a will which he left, hidden so securely that it could not be found, with the result that the rightful heir, his son, was in danger of being turned out of the house.

'In an upper room or loft,' continues Mr. Moreton, describing what the 'spook' told the Doctor, 'he would find a great deal of old lumber, old coffers, old chests, and such things as were out of fashion now, thrown by, and piled upon one another, to make room for more modish furniture, cabinets, chests of drawers, and the like. That in such a particular corner was such a certain old chest, with an old broken lock upon it, and a key in it, which could neither be turned in the lock nor pulled out of it.' Here he gave him a particular description of the chest, and of the outside, the lock and the cover, and also of the inside, and of a place in it, which no man could come to, or find out, unless the whole chest was pulled in pieces.

Dr. Scott promised to go down to the country place, and kept his promise. He was received courteously, and not only that, but was informed by the young host that he had dreamed the night before that a strange gentleman came to the house and found the missing will.

'I don't know but you may be the man,' he said in conclusion. The Doctor smiled, and asked to be directed to a certain loft which was used for the storage of rubbish. Once here, he picked out a chest, and asked if they had searched therein. They

told him they had, but he asked to have it searched again. Nothing was found therein, when the Doctor asked to have a hammer and chisel, which articles he used for the purpose of knocking out the bottom, when they found it had a double bottom, between the layers of which was found the parchment will.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

'The Life of Anna Kingsford.'

SIR,—Though thankful at the tone and treatment generally of this book in your columns—a task requiring no small grasp and judgment—I must nevertheless take exception to one of your reviewer's strictures. From the positiveness of his utterance it would naturally be supposed that the point concerned was an open one, on which opinion would be above evenly divided. But so far from this being the case, the fact is that of the very numerous judgments passed to me on it only one has coincided with Mr. Waites'.

Against this judgment I have this to say. There is no plea or justification for removing this act or class of acts from the category of those in which Mrs. Kingsford acted, as she was wont to act, under direct divine impulsion. She could not have done it of herself ; the impulsion and the power must have been imparted to her specially for the purpose. What, then, the objector really does, when he takes on himself to blame the instrument of the Gods, is to blame the Gods themselves and their decrees. Her mission was that of the Redeemer, and like it twofold. To save, it must destroy, and to destroy, it must save. Hence the equipment of 'Hermes, Son of God, slayer of Argus, Archangel,' with the third of the 'Four Excellent Things' :—

'Upon thy thigh thou wearest a sword of a single stone, two-edged, whose temper resisteth all things.

For they who would slay or save must be armed with a strong and perfect will, defying and penetrating with no uncertain force.

This is Herpē, the sword that destroyeth demons, by whose aid the Hero overcometh, and the Saviour is able to deliver.

Except thou bind it upon thy thigh thou shalt be overborne, and blades of mortal making shall prevail against thee.'

She herself had no moment of misgiving ; no thought of regret, nor any rebuke from the Gods. And to call her in question in the matter, is to call them in question, and to forbid them to employ their chosen instrument as they may see fit.

THE AUTHOR.

'An Interview with "Papus."'

SIR,—Thanks are due to 'Q.V.' for the interesting 'Interview with "Papus,"' published in 'LIGHT' of the 7th instant. Holding the works of 'Papus' in high estimation, I attribute due authority to his statement on the subject in question, and am the more disposed to do so from the character of the statement itself. It bears probability on the face of it. We may dismiss the prejudiced suggestion that 'Le Diable au XIX^{me} Siècle' is a Jesuit concoction, and recognise that 'on the contrary, the clergy are very angry at the gross vulgarity and exaggeration which have been displayed, and which have recoiled upon their party to some extent without their being responsible.' The book is, then, simply a publisher's speculation, and Dr. Hacke is not to be regarded as a credible witness of the marvels he reports.

So far, so good. But we should have liked 'Papus' to have given 'Q.V.' some information concerning Miss Diana Vaughan, who certainly has been taken up by the clergy. Your readers may remember that it was just on this ground that, not believing Catholic ecclesiastics to be, as a rule, either deceitful or gullible, I first called attention to the book, with the first volume of which I had been acquainted more than a year before this circumstance made me think it worthy of notice. It appeared that Miss Vaughan corroborated some of the most extraordinary evidence adduced by 'Dr. Bataille.' True, her own 'Mémoires' have brought her under some suspicion. The fiction of her descent from Thomas Vaughan, and the absurd identification of the latter with Eirineus Philaethes, are still kept up. But upon her personal history no light, so far as I am aware, has yet been thrown at variance with her own statements, which are now in progress. And even as regards Dr. Hacke, there remains at least the fact that he has been able to compile

a great mass of information concerning the history and constitution of occult Masonry which cannot reasonably be dismissed as invention.

Cannot 'Q.V.' who seems to be well acquainted with Paris, procure us some further information, especially about Miss Diana Vaughan?

C. C. M.

Anna Kingsford and Vivisection.

SIR,—The portion of Dr. Anna Kingsford's life to which Mr. Waite takes objection is exactly the portion with which I most deeply sympathise, and with me, I am sure, very many others who know the heartless cruelties perpetrated in the name of science. We do not want hyenas and wolves in our cities or our streets or anywhere (except, perhaps, in a menagerie), and so they are got rid of. Much less, it seems to me and others, do we want hyenas and wolves in human form. And as I never heard it called 'murder' to kill the former, so I cannot see how it is 'murder' to kill the latter, especially when our officers and commanders are not indicted for murder in killing numberless innocent people. The one action is as purely judicial and free from personal hate as the other. For Mrs. Kingsford never received personal injury from them, nor did she even *know* one of those whom she executed for their crimes, or *willed* to execute. For myself I only disagree as to the *method*, because it entailed a vast expenditure of vital energy which could have been used to greater advantage. I should not *kill* any vivisector, because death were too good for such. A vast 'Reformatorium' and Sanatorium for these and all other criminals and dangerous lunatics, where they would make some atonement to God and humanity by useful work and employment, and have time to reflect on their crimes and to learn to be humane and just (if capable of it), would be my mode of disposing of such. In our Brighton papers the rascality and callousness of the boys under School Board régime is being daily brought to notice, and meetings of the teachers are held to consider what is to be done, wholly, it seems, forgetful that it is the *indifference to animal suffering and the sympathy with these so-called 'scientific' cruelties on animals* that lie at the root of the whole thing. All through the country complaints are arising, and the question now is not, Shall our children be brought up Churchmen or not? but, Shall our children be educated as humane beings or as devils in human form? 'Murder' is a term generally applied to the killing of a human being out of malice; but how it can apply to the killing of wild beasts in human form as these vivisectors are, I really know not. Can those who cut up alive, bake slowly to death, boil slowly, transfix with nails, watch the effects of slow poison for hours and days of agony, slice pieces off the brain and let the victim go,—can such be called human beings or claim the rights of human beings? In God's sight verily not. They are simply dangerous wild beasts in human form, or else dangerous lunatics and criminals, who should be put under close confinement, not for a month or year, but *till they are cured* of their dangerous propensities—to the end of life if need be. Mr. Waite speaks of the Inquisition. Had the Inquisition confined its attentions to those who cruelly used the animal creation, whether vivisectors or pigeon shooters, or the leaders of cruel fashions or murderous millinery, it would have earned the everlasting gratitude of all regenerate humanity.

I. G. OUSELEY.

P.S.—I believe that a righteous tribunal shall yet be erected on earth as it now is in the astral regions, where the heartless and the cruel shall be made to taste of that which they have dealt out to others, and special *inquiry* shall be made after vivisectors. I refer readers to Vol. II. of 'Anna Kingsford's Life,' where they will read ample justification of the right of a *Divine Messenger* to execute such malefactors, as Paul blinded Elymas the Sorcerer, and as Peter is said to have slain Ananias and Saphira.

The Ghosts at Hampton Court.

SIR,—As a Spiritualist of seventeen years' standing, I view with alarm the awful suggestion of Mrs. A. Bodington, that the opponents of Spiritualism may class the crystal visions of the Misses A. and X. with the genuine mediumship of Mrs. Russell Davies, which has been an established fact for the last twenty-five years; whilst the 'new Psychology' and crystal-gazing in general are but things of yesterday.

There can be no such thing as *new Psychology*—Spiritualism and mediumship being as old as creation—and for Mrs. Russell

Davies' sake I hope that her gifts will not be brought down, even by the terrible 'Public Press,' to the level of any new-fangled ideas.

It seems to me hardly credible that even the greatest tyro could dream of such a contingency occurring as that of our old and tried medium being associated in any way with the latest fad presented to the public.

I have heard loud whispers of a wonderful 'crystal-gazer' consulting Mrs. Russell Davies professionally; her last visit to that lady being only three or four weeks ago to my certain knowledge.

AN OLD SPIRITUALIST.

Magnetic Fluids.

SIR,—From the moment when the news spread of the resurrection of the so-called X rays, discovered long ago by Reichenbach, we might have been in expectation of their large influence upon occult science. Nevertheless, it was not to be presumed that such would be the case so early and so fully, as we now perceive. Please let me inform you of an experiment which solves many doubts, many riddles, and overthrows a great many arguments which unbelievers in Spiritism liked to bring forward. Their argument was, till now: 'Because we cannot see magnetic fluids, they cannot exist in reality; if sensitive persons believe they see emanations from their magnetisers, they are being either self-hypnotised or under the control of their magnetiser, who makes them believe that they see something that does not really exist.' This cheap theory is now at an end.

Mr. Wiesendanger, chairman of the Lodge 'Zum Licht' (Towards the Light), gave yesterday a lecture on the X rays and their importance to occult science. He is endowed with considerable magnetic power, and made the following experiments.

He took a sensitive photographic plate, brought this in a common cassette, and, in a lighted room placed his hand upon the cassette. After having done this for an hour, he developed the plate and found a perfectly good copy of the hand on the plate. Certainly it is not as clear as a photograph, but one distinguishes perfectly its contour and the position of the different fingers.

His second experiment was made in the dark-room. He took a plate, not enclosed in a cassette, and held it before his face for half-an-hour. When developed it showed the two eyes, the nose, and mouth, and beard unmistakably. We measured the space on Mr. Wiesendanger's face between the eyes, and also between eyes and mouth, and they quite agreed with the photograph. Under the same circumstances Mr. Wiesendanger used two other plates, looking thereon intently ten minutes. The plates showed a reproduction of the eyes.

Having now the demonstration that magnetic rays can affect a sensitive plate, there remains no possibility for a sound intellect to say that there is no Od, no magnetic fluids; and, I think, one may as well believe, there is no impossibility of photographing spirits, if spirits are to be found.

Hamburg,

February 29th, 1896.

R. SEITHEL, SR.

'Some Suggestions by a Doubter.'

SIR,—May I be permitted to submit a few facts of supernatural phenomena in reply to your correspondent of February 29th—Major Kelly, R.A.? 'Doubter' appears to me so much broader-minded than the ordinary sceptic, and withal, so modest in advancing his theories, that, to my mind, those who have had more experience, or have been more fortunate in investigation, would do well by trying to assist him.

It is very apparent that your correspondent never has seen a materialisation. Were this so, the hypothesis of hallucination would be quitted as absolutely untenable! The apparition, as some are pleased to term it, is usually visible to *all* the 'sitters.' Notes taken at time will tally.

Surely 'Doubter' would not hold that Crookes, Wallace, and so many other savants were the subjects of hallucination! The first-mentioned has now a lock of hair cut from the tresses of Katie King. I trust that the integrity of such men is beyond dispute. All other facts that Crookes has *demonstrated* have been accepted without a quibble.

Has 'Doubter' any suggestions to offer in explanation of the following? I placed in the secret drawer of a secretaire a small piece of paper and a pencil. The drawer was then sealed with stamp paper, the only piece I had (I state this to dispose of any somnambulistic theory). This was only known to *myself*, and

—forgotten! Some weeks afterwards I opened the drawer, breaking the seal in the act, and discovered the aforesaid paper, bearing the *clearly-written signature* of a relative long since passed over. Fortunately, I had the last letter he wrote in earth-life—it was the *same hand*! Can this be hallucination? Again, I was lately controlled at a private séance, and held a long conversation, in Slav, with three ladies. I know not one word of the language myself. Was this thought-reading, telepathy, or what you will? If so, will it explain how I gave names which were unknown to the sitters, but afterwards called to mind, and facts subsequently verified? Please bear in mind I am *not* a professional medium, never have been, nor am I likely to be. This class has been most unmercifully traduced.

'Doubter' inquires if physical acts by apparitions have been conclusively established. I take the liberty of commending him to the researches of Mr. Crookes. Finally, may I be pardoned, as one who has evidently more experience in this subject than 'Doubter,' for advising him (as has always been advocated by 'LIGHT') to form a home circle, and see these things himself, thereby saving him much useless speculation, and being at the same time far more practical.

W. COOPER LISSENDEN.

34, Stockwell Park-road, Clapham, S.W.

Sunday Meetings in the Metropolis.

SIR,—In the latter part of the article by Mrs. Emma Hardinge Britten on 'Spiritualism, the Religion, Science, and Reform of the Age,' which appeared in your issue of February 29th, that gifted lady asks, 'Why and wherefore every Sunday of the year is not given to the teachings of this mighty revelation by such capable, well instructed, and highly inspired spiritual lecturers as would reform the age and make Spiritualism the religion of the world?' and in the next paragraph she states that 'When such queries as these are put to the committees of public spiritual meetings, they reply that they personally cannot afford to hire well-educated and capable speakers;' and again that 'Still another plea of the said working Spiritualists is—that their people will only come when there are phenomena to be exhibited, or, in other words, something to see and entertain them personally.'

Speaking as a member of a prominent London society, I am in a position to state that the greatest difficulty is experienced in getting speakers of even average ability to occupy the Sunday platforms. It is not a question of being unable to afford to engage speakers; it is a question of finding capable speakers who are willing to be engaged.

Why, amongst the numerous Spiritualists in the Metropolis, a sufficient number of 'well-instructed, spiritual lecturers' cannot be found is a matter which occasions much surprise, and which is a source of profound regret to those who are so earnestly striving to promulgate the truths of Spiritualism in the highest and best manner possible.

It is obvious that when London succeeds in engaging provincial speakers of recognised ability these are thereby taken away from their legitimate fields of labour, with the result, more often than not, that London's gain means a loss to some provincial society.

In the light of the foregoing remarks it does not appear to be of much use to bewail the fact that every Sunday of the year is not given to teaching by 'capable, well instructed, and highly inspired spiritual lecturers,' when the plain truth of the matter is that, at least, so far as London is concerned, such lecturers are not numerous enough to fill the Sunday platforms for six months, let alone every Sunday in the year!

With reference to the giving of phenomena from the public platforms on Sundays, more than one society have done so because by that means they have been able to arouse an interest in the philosophy of Spiritualism in the minds of those people who are, perhaps, in the first instance, only drawn to the meetings by feelings of curiosity. Whenever any phenomena are given they are always preceded by an address or reading explanatory of the teachings of Spiritualism, and, in my humble opinion, a far too sweeping statement is made when it is said that people will only come when there is 'something to see, and entertain them personally.' Recent well-attended meetings in the Metropolis do not, by any means, bear out this statement.

I do not, of course, presume to attempt to criticise a communication coming from such a renowned advocate of the truths of Spiritualism as Mrs. Britten, and I write with the sole object of endeavouring to correct any misapprehension

which may have arisen in the minds of many readers of 'LIGHT' as to the conduct of Sunday spiritualistic meetings in the Metropolis.

LEIGH RICE.

Spiritualism in Bath.

SIR,—A gentleman residing in the country, not far from Bath, would be glad to hear of a society, or circle or circle, interested in Spiritualism and kindred studies in Bath, any letter addressed to me will be forwarded.

Arlbeg, Rothesay, N.B.

JAMES COATES.

SOCIETY WORK.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Ronald Brailey's guides gave an address on the 'Photography of Spirits' to a crowded audience, and Mrs. Brailey rendered a solo. On Sunday next Mr. and Mrs. Brenchley. The meetings usually held on Friday night will in future take place on Thursdays in the large hall.—THOS. MCCALLUM.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last, in the absence of a speaker, Miss Marsh occupied the evening, and was cordially welcomed by a large audience. Her clairvoyance was successful, being recognised in every instance. On Sunday next Mr. Bradley will give a trance address. Thursdays, at 8 p.m., public meeting. Speakers are kindly requested to send dates for April and May.—W. MARSH.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Jones conducted the meeting. Mr. Smith, of Birmingham, related personal experiences, having been a Spiritualist for thirty years. Mr. Brooks read selections from the inspirational utterances of T. L. Harris. Mr. Ballantine and other friends also addressed the meeting. The tickets for the social tea and soirée on Good Friday are 2s. each.—T. B.

51, LADBROKE-ROAD, NOTTING HILL GATE, W.—On Sunday last the séance held for the benefit of the 'pioneer medium' was so well attended that a second séance was formed in another room to accommodate the friends. Mr. W. Wallace was present and personally thanked the friends. The amount collected was 23s., and we have also received the following contributions:—S. E. C., £3; J. T. D., 5s.; Spiritualistic Friends, 3s.; making a total of £4 11s.—G. H. VINCENT GODDARD.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we had great pleasure in again meeting Miss MacCreadie, of London, who gave a large number of clairvoyant descriptions, some of which were striking in character, most of them being recognised before the hall was cleared. Addresses were given in the morning by Mr. S. Longville upon 'What went ye out for to see?' and in the evening by Mr. E. Adams upon 'Where there is no vision the people perish.' Despite inclement weather the hall was crowded in the evening, and much interest manifested. Speaker next Sunday, 6.30 p.m., Mr. S. Longville.—E. A.

SURREY MASONIC HALL, CAMBERWELL.—On Sunday last, after an invocation and a brief introduction to the subject by Mr. Boddington, Mr. Long's guides gave the first part of their address upon 'Death and After,' giving most lucid explanations upon the different grades and dispositions of men in this life and the very natural consequences that follow in the life to come. They promise to deal more fully next Sunday with what we may expect after death. Written questions on the subject are invited. Forty-eighth anniversary service on Easter Sunday. Social evening Easter Monday, tickets 1s.—A. E. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. T. Cooper read a paper dealing with the attitude of investigators into the realms of spirit, after which Miss Rowan Vincent gave seventeen clairvoyant delineations, thirteen being recognised ere the meeting dispersed. The close attention accorded to the speaker and the interest manifested in the clairvoyance, together with the cordiality shown by the numerous audience to both Miss Vincent and Mr. Cooper, are most encouraging to these workers as well as to the Marylebone Association. Mr. Sherman's singing of 'The Lily' was much enjoyed. Next Sunday, at 7 p.m., Mr. T. Everitt on 'Phenomenal Spiritualism.'—L. H.

THE MENTAL RESERVOIR.—In looking upon a lake we see only that insignificant portion which is upon the surface. Perhaps ninety-nine hundredths of its volume is unobserved. So the mental reservoir contains layer upon layer and deep upon deep. Past mental pictures leap to the surface when occasion invites them, and this we call memory. But, as proved by many experiences—notably those of drowning persons—nothing is ever obliterated. All that we have in sight at any one time forms but a mere fraction of the contents of this great hidden personality. It seems to conduct affairs quite independently or on its own account. There is no knowledge so high, nor rubbish so useless, as to be unrepresented in its economy.—HENRY WOOD, in 'The Metaphysical Magazine.'