

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 512 —VOL. XVI. [Registered as]

SATURDAY, AUGUST 1, 1896.

[a Newspaper.]

PRICE TWOPENCE.

## NOTES BY THE WAY.

Mr. Gladstone, in his new book on 'Studies subsidiary to the works of Bishop Butler' (Oxford: The Clarendon Press), has included the papers on the Future Life which we have freely noticed in our leaders. They appear here, however, with additions, amongst which we notice a long reference to Mr. J. Page Hopps' pamphlet, 'Is Salvation possible after Death?' In this pamphlet, he says, he finds it maintained that 'the dark thoughts of God heretofore prevalent are becoming unendurable,' and he describes, with a curious tremour of surprise and even dismay, the 'new philosophy' propounded in it. This philosophy, he says, 'teaches us to look upon sin as largely but an incident in the stupendous process of evolution, the working out of the brute, the tiger and the ape from us, into an harmonious and beautiful life.'

Mr. Gladstone's main objection to this is that 'we insist upon raising that curtain which the hand of God let fall. We obtain a view of the scenery beyond it.' But when did God let His hand fall? 'When the last fragment of the Bible was written,' would be the answer. That is where we part company. Revelation is progressive, and keeps pace with human development. In fact, revelation is discovery. And if Mr. Gladstone tells us that what we call 'discovery' is only delusion, founded upon no 'word of God,' our only answer is that we are only drawing conclusions from the world's progressive grasp of the glorious truth that we are in the hands of a perfectly just, and merciful, and righteous God. Surely, *that* is something to go upon!

In Chapter I. Mr. Gladstone introduces a grave paragraph concerning Psychical Research and Spiritualism, as of evidential value in relation to the possibility of a Future Life. Every line of it is important:—

A question may, I think, reasonably be put whether we ought or ought not to reckon, among the presumptions in favour of the survival of the soul, those preternatural or extraordinary manifestations, immensely varied in form and in the manner of their appeal to our percipient faculties, which from time immemorial have made their appearance among the records of human life and experience? During the nineteenth century they have occupied a larger space in the public view than perhaps at any other period, and have without doubt been subjected to more systematic, prolonged, and dispassionate examination. The Society incorporated for Psychical Research has been actively at work for a series of years in Cambridge, probably the greatest mathematical University of the world. The Society has now a branch in the United States. It is almost needless to observe that, in connection with the name of Spiritualism (for which I should much desire to substitute the title of Spiritism), these phenomena have obtained very great notoriety, with large and in some cases weighty adhesion, in our own country and still more in America. There is, and ever has been, a popular impression more or less favourable to the idea of such manifestations. Among the wealthier classes there is a large amount of determined negation, which is also shared by many men of scientific attainments. Those who are thus armed with a resolute and universal preconception have their answer ready made to the question I have above propounded. The body of

believers whose names carry authority is probably small. But there is an intermediate class of those who have neither generally nor in any particular case accepted the alleged occurrences as established facts, yet who, upon a view of the whole case, think it hardly reasonable to consign them in a mass to a limbo of non-entities; and who lean to the idea that they have probably some amount of real, though as yet undetermined, basis in realities. If they have any basis at all, they so far testify to the reality of the immaterial and spiritual world. If any portion of that basis is supplied by manifestations, which are connected with our future existence, they must, I suppose, be held to supply, as far as they go, available evidence on its behalf. There are also those who think that the antiquity and wide extension of a belief of this kind may of itself reckon among the secondary evidences in its favour.

The Hon. A. B. Richmond is doing excellent service by showing up the mal-administration of the Seybert bequest in America. Our readers will remember that Henry Seybert, in his zeal for Spiritualism, left 60,000 dollars in trust to the University of Pennsylvania for the purpose of enlightening mankind on that and kindred subjects. About ten years ago the appointed Commissioners made a sort of preliminary Report, and promised to continue their researches and report further. What they have done nobody seems to know. Eight years ago Mr. Richmond read the Seybert Commissioners' Report and enjoyed their jests, their innuendoes, and their superfine sneers. Now he is a good Spiritualist, and he has these same Commissioners in his grip.

The only sign of movement is the appointment of a sort of professor whose blend of dusty metaphysics and blank agnosticism naturally astonishes people who know what Henry Seybert was and what he meant. At all events, we rejoice to see Mr. Richmond using capitals that do not look ashamed of themselves, when he asks:—  
'WHAT HAS BECOME OF THE HENRY SEYBERT BEQUEST?'

Moral: If any one wishes to leave money for the purpose of isolating, sustaining and testing mediums (a worthy object!), let him appoint trustees who are known to be in sympathy with the trust.

Some good people in America are actually attributing the devastating St. Louis tornado to 'a judgment' from God. The editor of a Baptist paper, published in St. Louis, says that the tornado was 'God's messenger of rebuke'; and then says:—

The Scriptures furnish abundant proof that God controls the elements, and scourges nations and cities for their sins. For long years St. Louis has failed in many respects to enforce the law against flagrant crime. Also, God's people have been too much absorbed in worldly pleasures and the struggle for worldly gain. In this cyclone, St. Louis has been sharply reprov'd of the Lord and should humble herself in deep repentance and reformation. Let God's people take warning and devote more time and means to the spread of the Gospel in St. Louis.

Unfortunately for this argument, the greatest sufferers by the tornado include owners of church property. But perhaps 'God's people' need special waking up. Jestings apart, however, what pagan nonsense these good people can believe—or profess!



In 'The Seen and the Unseen' (Brisbane) we notice an article, headed—'An address to "the children of the earth plane," by the Great Teacher. Through the mediumship of Mrs. Ednott Burbank.' We print the opening paragraph:—

As Jesus of Nazareth so often proclaims himself through Mrs. E. Burbank in Brisbane, the editor of this paper requested the medium to ask Jesus to deliver a special address to the people, which should be published in the columns of this journal. Accordingly, the sitting was given on Wednesday, 6th inst., and the address of the Great Teacher was taken down in shorthand as delivered through the medium's lips, and is now reproduced as under. The address occupied exactly twenty minutes in delivery.

We regret to say that the address, while mildly gracious and wholesome, is of no particular value. It is plentifully adorned with 'Verily, verily, I say unto thee,' and such like familiar phrases. We are sorry to see such errors as 'Oh! children, thou art still in mental darkness,' and 'Believeth thou me!'

Would it not be better to print such communications (if they have to be printed) as among the curiosities of mediumship, yet to be explained?

Ernest S. Green, who has found his way to Spiritualism through Theosophy, says (in the 'Philosophical Journal'):

Although I found many sublime truths in my researches in theosophical lore which lured me to seek further, yet there seemed to be inconsistencies and inharmonies through it all that failed to appeal to my reason, and I was obliged to seek further to find the fountain head of Truth. That fountain, I afterward found, was Spiritualism pure and simple—not re-incarnation Spiritualism nor materialistic Spiritualism.

Re-incarnation, however, it seems to me, is the greatest bane of all the dogmas of Theosophy, and yet there are old Spiritualists who have been led to believe in it.

In the first place I assert without fear of successful contradiction, that there is not one iota of proof to establish re-incarnation as a fact: and second, it is contrary to reason that any person should be compelled to again pass through such a hades as is this earthly kindergarten, when they have all the graded spheres of the spirit world before them in which to gain experience.

Man begins his career in the spirit world precisely where he left off here, and whatever experience he lacks here he will find it on the other side.

This is simply and tersely expressed: a trifle shaky in its grammar, perhaps, but it goes right to the mark. The main argument in favour of re-incarnation is that retribution requires it, and that evolution needs it. But what retribution is there in making a sinner begin again without any consciousness of his past? And why should evolution need return? Ought it not to mean progress?

For a long time to come, probably, we shall have to do our best to resist the tendency, on the part of the ignorant or the timid, to repress what they do not comprehend. It has always been the fate of the first discoverers, that they have to deal with people with licenses, restrictions, muzzles, and handcuffs. To-day, it is the turn of Hypnotism: and even many who believe in it and practise it wag their heads ominously and protest or whisper that it really ought to be licensed and regulated. The doctrine of 'Suggestion' is sure to alarm people who can trust neither Nature nor themselves, and who jump to the conclusion that Suggestion may or must mean the chaos of morality and the delivering up of Society to scamps.

Lyman C. Howe recently very neatly satirised this in 'The Philosophical Journal.'

Under the heading of 'Hypnotism a crime-generator,' he says:—

The Boston 'Globe,' May 7th, reports the case of Charles McVey on trial for burglary and his confession to three of the

charges out of six made against him. The 'Globe,' after detailing the charges, and the bail bonds required, amounting to 12,500dol., says:—

'McVey says that he was first led to crime by reading the newspaper accounts of burglaries in the early part of the winter. He had been out of work for some time, and he conceived the idea of replenishing his funds by robbing houses in Brookline. The stories of the robbery of the residence of Caleb Chase on Beacon-street, from which several thousand dollars worth of valuables were stolen, made the greatest impression upon him.'

Is not this a clear case of hypnotic suggestion? And are not the newspapers that hasten to parade every crime in vivid detail, to feed the morbid appetite for sensationalism, responsible for much of the crime that spreads by mental contagion? Doctors are busy in manipulating legislation against all experimenters not authorised by their certificates of learned ignorance. Why should they not combine against the wholesale hypnotism of the Press? Why not forbid all suggestive signs at the doors and windows of M. D.'s (Misguided Directors) and in all drug stores where poisons are freely dealt out to hypnotised victims of scientific (?) suggestion?

If the people through their representatives, whom they worship and obey, are the rightful dictators to classify cults, and license one and forbid another to practise the use and discipline of their faculties, why not begin at the root and grapple with the giants who make most of the trouble for the innocents who see no harm in telling the truth, or doing a kind act, even without the label of M.D.?

Let us have the mysteries of medicine unmasked, and the hypnotism which scoops in a whole State and deludes the people through the mediumship of their representatives, and makes them believe they are idiots, incapable of choosing the doctor they want, or of determining facts by experience and observation, until they are manipulated by the mysterious suggestions of a Latin mask, and pay a liberal advance for more suggestions, and iron-bound pills, with a few more suggestions and a certain conviction that no doctor can be trusted who does not materialise his suggestions into half pound doses of mercury, quinine, strychnine, and properly dried and labelled Allopathy.

#### A MESSAGE FROM CHARLES DICKENS.

We take the following from the London letter of the 'Leicester Chronicle.' It is no secret that the writer is Mr. H. W. Lucy:—

I never had any transaction with Charles Dickens the younger but once, and that under very peculiar circumstances. More than twenty years ago, at a time when table-turning was in vogue, I took part in an attempt made by three other earnest seekers after truth to test the *bona fides* of the mystery. For what followed I can certainly vouch that it was due to no deliberate trickery. We four sat round a table, which presently conducted itself in liveliest fashion. After a while the usual formula of inquiry elicited the interesting circumstance that 'the spirit' at the moment in communication with us was that of the late Charles Dickens. A peculiarity of the visitation was that C.D. declined to hold communication with anyone but me. When any of the three others joined in conversation there was no reply. When I took up the examination, answers were promptly spelled out. I have them now somewhere among my papers, written down at the time. I remember the purport of the message was that Charles Dickens was very anxious for me to make the acquaintance of his son Charles, and bade me call upon him at the office of 'All the Year Round' in Wellington-street. What much impressed me and the others was the boyish, almost babyish, humour of the style of communication. It was a sort of imitation of exaggerated East End talk, substituting w's for v's and the like. This seemed nonsensical and out of keeping with Dickens' habits. When, a short time after, Foster's Life came out, I found in it many scraps of letters sent to Foster and other intimate friends, in which Dickens dropped into exactly the same exaggerated colloquial style as his curious message to me.

I was so impressed with the incident that I resolved to follow it up. At that time my name was unknown outside a narrow journalistic circle. If I called on the editor of a then prosperous journal I had no more right to expect to be admitted to his presence than a passing milkman or bus driver. However, I made the call as bidden, was forthwith invited to the editorial sanctum, and found cordial acceptance for a suggestion, timidly made, to write an article for 'All the Year Round.' I did not then, nor at any time since, tell Charles Dickens the younger how I came to call on him.



# PUBLIC EXHIBITION OF CLAIRVOYANCE BY MR. JOHN SLATER.

Mr. F. W. Thurstan has kindly supplied us with the following 'notes' of a very interesting public séance given by Mr. Slater in the Cavendish Rooms, on Tuesday evening, July 21st. Mr. Thurstan is so careful an observer that his report may be accepted with complete confidence in its substantial accuracy:—

Mr. John Slater prefaced the exhibition of his powers by a few remarks—chiefly personal—with the object, most probably, of attuning the aggregate mind present to the right pitch of expectancy. He began by remarking that he had contracted a headache, for we must remember how unused he was to our diet and our hot climate—a remark which might have had more effect if some of his hearers had not known what New York, Boston, Chicago, and even California were like in the month of July. Mr. Slater, moreover, with all his seeming omniscience, does not realise the fact that we have no such thing in these isles as a settled climate, but only rapidly changing samples of different kinds. He may be complaining of the cold the next July he is here. Then he admitted that there was nothing from the psychic point of view to be said against our climate. He was just as wonderful over here as over at home, and our own mediums would be just as wonderful if people who sat with them would be a little better disposed. How could people expect the truth to come to them when they acted a lie themselves, and came under a false name and denied what they knew to be true? He then related some of the wonders he had achieved over here; how he had convinced this eminent sceptic and that great scientist—and how many who had come to him privately came a second time. Hereupon he related a noteworthy story. Last year he had warned a gentleman that on a particular day he must be careful of his two boys; for their lives were in danger. The gentleman had gone home and been laughed by some Thomases out of giving any credence to this prophecy, and forgotten all about the date. This year he came again and the first thing Mr. Slater saw was the spirits of his two sons with him. 'Well,' said Mr. Slater, 'they tell me you did not believe what I warned you of.' 'Yes,' said the man weeping, 'and on the day you named they went out and got drowned.' Having by this time worked his audience, and apparently also himself, into a good humour, Mr. Slater suddenly said he felt better and we should have a good meeting that night. Asking us to leave as large a heap of articles as we liked on the table, he left the room, and a crowd rushed up and deposited on the table a regular 'curiosity shop.'

On his return, after Miss Morse had sung a song, he began as follows—the responses from the persons addressed being given in brackets:—

I see a boy, and a man with him. The man passed out with some hereditary disease, and lingered long in pain because, through his religious views, he feared to die. Now he says 'I understand that all the words I uttered against God were unjust.' On both their faces R. C. is written. They belong to someone here—Richard Carter, that is the name. Let me see (here he picks out a lady in the audience). It is your son, madam. ['It is.'] Your friends are strict Church people, and if they knew you were here they would say you are having intercourse with the damned. ['Right.'] Your father was a minister? ['Right.'] Your boy tells me to ask—what did you do with his photo and grey pants? You understand? ['Yes.'] He fell off a tree and injured himself. ['Yes.'] I am quite a stranger to you? ['Yes.']

I now take up a slip of paper from the table on which is simply written 'America.' Whose is it? (A lady acknowledged it.) I am impressed to ask you—Have you ever prayed to see Richie again? ['Yes.'] Your prayer will be answered; great happiness will be yours.

I get the influence very distinct with this other paper. It is about a person not heard of for a long time. You do not know whether he is alive or dead. You have been told he is dead. It is not so. I see the initials M. H. (A lady acknowledges them to be hers.) Your husband's sister is here. I get the name Alfred. ['Yes.'] And I will tell where he is at this moment; and if you write there you will find I am right. He is in Detroit, Michigan, connected with a firm, Abraham Bachs, 11, Street Wharf, lumber merchants. You will find he is living there, and only waiting until he can come home with means to

prove his innocence.\* Do I know you? ['No.'] He has a peculiar tattoo mark on his arm. ['I don't know.'] He is not so bad as he is painted.

I see a man Samuel here. He belongs to a lady next to Miss Morse. ['I don't know who it can be.'] Well, it is the father of your son-in-law. His name is Verney. Your daughter, Maud Verney, married this man's son. ['Right.'] Also I see the initials of one still in the body, W.P. ['Quite right.'] He is your son ['Right.'], Walter Pym, H.M.S. *Pembroke*. ['Quite correct.'] This is given me by your husband—Harry is his name. ['Right.']

Here is a letter here; the contents sealed. I see the character of the person who placed it here. A seeker after truth—one who will have developments that will bring great happiness. I can answer your question, so that you will understand me. You are waiting for auld lang syne across the Atlantic. Now listen to what I say. 'Of all the girls that I do know, there is none like —.' You understand? ['Yes.'] There is more in my words than you others would think. Is there not? ['Yes.'] Did I ever see the contents of this letter? ['No.']

Here's a letter signed 'H. B.' You are one of the sort who meet the devil—i.e., trouble—halfway; but once spurred on you will do anything. You distress yourself too much. There is nothing you need distress yourself about either physically or—(tapping his forehead). You see I must be discreet in public. You understand? ['Yes.']

Here comes a group of four, very distinct. I see on them W. N., G. N., Eliza, Margaret. They are for that lady with a shade over her eyes. I see, madam, that at a quarter to seven, just before coming here, you wished very much that one of these would manifest himself to me to-night. George Nicolson is his name. ['Right.'] As a test he says: 'I often think of the old days way down under the Southern Cross.' ['Right.'] Was he fond of pies? (The lady was doubtful, so Mr. Slater walked down from the platform to be near her.) Oh, I see what it is. You wanted always to make pies, but he did not. ['Right.'] It was near Ballarat ['Right.'] in the old days when Kelly and his gang were about; but you did not care, he says. ['Right.'] Some of you others here may think this sort of thing is trivial, but, to the person it is meant for, it comes home as evidence which gives happiness.

Here's a piece of paper with a lock of hair. You want to hear from the person (addressing another lady). ['I have heard from him.'] But never through me. You want corroboration of his existence through me—is that not so? ['Quite right.']

Out of this card I get an influence of a place with D. (goes down the room). That's the lady. Dorchester, is it not? ['Right.'] This is the first time I have met you. ['Yes.'] You only stayed in London to see John Slater to-night. ['Yes.']

I am attracted by your conditions—happiness for this world, peace for the next. Connected with this are two initials, K. and A. ['No.'] I say yes—both your sisters-in-law, Kittie and Annie. ['Oh, yes.'] This is the first time I have seen you. ['Yes.'] There is more at the back of this than you others follow. A spirit here tells me he was your uncle Joe. ['I had no uncle of that name.'] Yes, you had, and his other name began with S.—an uncle by marriage, Smith. ['Oh, yes.']

There is a question on this slip of paper (taking it up from the table) signed M. B. I am shown two faces, which are suddenly withdrawn, showing they are both in the spirit world and passed out one after the other. You have many times wished you were in the grave instead of your child. ['Yes.'] It is your uncle Frank impresses me. You have a duty for those left behind. The two little ones, he says, have been to school in the spirit world, and grown up. Your sorrow should turn to joy. You often go to bed wishing to be a spirit in the morning. Is it not so? ['Yes.'] It is wrong. That is mental suicide.

There is a spirit here in connection with one Basil. I feel an interest in your welfare, because you had faith. You thought Mr. Slater's guides would understand without your stating your question distinctly. Is it not so? ['Yes.'] Well, do not regret or think you have done wrong. All will be right. You want to know the month and day? ['Yes.'] Well, November 14th next.

With this photogram I get a great deal of independence of character. If you do that with application you will benefit.

\* It is to be hoped the recipient of this very distinct message will favour the readers of 'LIGHT' with the sequel.



Stick to it, and the result will be good financially. Hold on to what you have got in the box with the key. You understand? ['Yes.']

There is a spirit here, E. W.—Evelyn. It is for this person who placed this letter here. [No answer.] Some name like Co amor. [No answer.] (Tears open the letter and reads 'Con amore.') [Still no answer.] Well, I could have told you a lot if you had the pluck to come forward. We can't waste time.

Here is a letter—K. C. Within two years from the present the one who is ill will be better. Your little one will become better. Cast out fear; that retards progress. Sit with her cheerfully and your magnetism will assist her. She is mediumistic. What do you wrap up her lower limbs with—you understand? We in America must not talk of legs. I see the name of Cook. It is a lady you talked to. ['Right.']

Here is a letter signed V. J. J. L. I should like to help you on account of your doubt. I answer—Not in the sense of health nor in sense of word of mouth should separation be. Do you follow me? Shall I go on? (addressing a gentleman). ['Yes.'] Well, you compel me. I do so for a test to you. There are certain conditions people say are made in Heaven, but really they are man's work. I speak of that lady there. 'He loves me; he loves me not.' (Laughs.) Well, you made me go on.

Here is an envelope with the letter A. The enclosure is perfectly blank. I feel I have to say that what you have mentally required will be a fact. [No answer.] Whose is it? [No answer.] (Tears open the letter; looks again at envelope.) Oh! the initials are E. A. [A Voice: 'Oh, that's mine.'] Really it is written so badly I thought it was A. I am sorry I opened the envelope as I feel it was given you by someone else to bring here as a test. ['Quite right.'] Is your name Edward? ['Yes.'] Edward Applegard? ['Yes.'] Did I know you before? ['No.'] Here's a spirit here who says he can give your friend a test if I let him control me. Well, come on, spirit! It will take a little time, but I'll do it in order to make up for my having opened the envelope. (He stops silent with closed eyes for a minute, then sings a whole verse of a song beginning: 'There is something in the parting hour, will chill the anxious mind,' and ending: 'the one who goes is happier than those he leaves behind.') 'There,' he says, 'that is a song I used to sing. I am glad I was permitted to sing it as a test for her I love.' I give that song, said Slater, but I never heard it before myself.

Here is a slip of paper signed 'Gratis.' I get the message 'Faithful unto death.' (He goes down to a lady.) You want to know. It is an old gentleman (description given) in spirit-world called John. His name means faithful. [Lady is doubtful.] Well, I give what I get.

Here's a brooch. I get with it a happy temperament. Wait, and everything will be better.

(To Mrs. Bliss, at the bottom of the room): You were disappointed to-night, Mrs. Bliss? ['No; perhaps this morning.'] No, to-night; it was in connection with C. M. L.—Christian names. Now you understand? ['Yes; quite right.'] Your little ones are here to-night. We like to give tests to other mediums.

There is a lady sitting over there (pointing), wondering whether a certain spirit will manifest. Initial W. ['Right.'] Willie. ['Right.'] Have you not been willing him to come? Well he is here with his arms round your neck. Were you not named after one dead—W.? ['Yes.'] Well, he tells me to say he is with Mary and James. 'Meet us half-way,' he says, 'and we will help you.' The place is Weston-super-Mare. ['Right.']

(To a gentleman on his left.) You came to town on purpose for this evening here. ['Yes.'] George, Mary, Willie. Do you know them? ['Yes.'] (Laughing.) I saw a little incident which happened before you came here. Weren't you talking to someone about putting a plaster on his back? ['Quite right.'] Did I know that before? ['No.']

Mr. Slater here concluded, and promised that after a short absence, necessary for the sake of rest, he would return to us. 'There are plenty of mediums,' he said, 'in America, and they can do without me. John Slater is wanted in this country.'

[We have in hand a report, by our shorthand writer, of Mr. Slater's séance given on Tuesday evening last, but are compelled to hold it over till our next issue.—Ed. 'LIGHT.']

## STRANGE FACTS ABOUT FIGURES.

M. Joseph de Kronhelm, of Gajsin, Podolia, Russia, kindly sends us a communication, of which the following is a translation:—

We see from time to time in the newspapers curious coincidences in the dates of certain events, but not in sufficient number to enable us to draw from them any very definite conclusions. To speak truly, we do not understand such coincidences, but because one does not comprehend a thing, that is no ground for supposing that Nature has said her last word, and what is an enigma to-day may be a recognised truth to-morrow. It is, therefore, very probable that there exists between facts a certain correlation which we do not suspect, and which might embody itself in numbers. We cannot in every case give the name of 'science' to a hypothetical calculation, like that of numerical relationships in what concerns the succession of events. Everything leads us to believe, however, that there are in the collection of moral phenomena, as in physical phenomena, relations founded on numbers. The law of concordance in dates is not a chimera. It is simply one of those laws which will surely be revealed to us later on, and will give us the key to matters which to-day appear to be anomalies. For Nature has no caprices; she marches onwards with certainty and precision. This law is not, however, such as we suppose it to be. In order to understand it in its essentials, its principle, and its utility, we must acquire ideas which we do not yet possess, and which will come with time. For the moment we limit ourselves to the gathering of facts; we observe carefully without drawing conclusions, and above all we work for our moral advancement. The principle of concordance in dates is, therefore, a hypothesis. But if it is not yet permissible to affirm anything in this respect, experience shows that many facts in Nature are subordinated to numerical laws, susceptible of the most rigorous calculation. It is thus, for example, that the circumstances of chance are subordinated in their entirety to a periodicity of astonishing precision. The majority of chemical combinations for the formation of compound bodies occur in defined proportions (Here follow a few elementary facts in chemistry, crystallography, astronomy, and physics, which it is unnecessary to reproduce).

It is therefore certain that numbers have their place in nature and that numerical laws govern the majority of the phenomena of the physical order. Is it the same with phenomena of the moral and metaphysical order? It would be presumptuous to affirm this without more certain data than we possess. Here are some historical curiosities:—

From the accession of Hugh Capet to 1830 three royal branches, issues of the same sovereign stock, have reigned over France: (1) The direct Capets; (2) the House of Valois; (3) the Bourbons. Now the branch of the direct Capets became extinct in 1328, after the reign of the three brothers, Louis X., Philip V., and Charles IV. The Bourbon branch ceased to reign in France also after having seen three brothers succeed each other on the throne, Louis XVI., Louis XVIII., and Charles X. Of the three times three, i.e., nine princes, whose names we have just given, three, that is, one in each branch, perished by a violent death. Charles was gored in the chase by a boar, Henry III. was stabbed, and Louis XVI. was guillotined.

The number fourteen plays an important part in the life of Henry IV. He was born on December 14th, gained the battle of Ivry on March 14th, was assassinated on May 14th, lived four times fourteen years, four times fourteen days, and fourteen weeks. There are fourteen letters in his name—Henri de Bourbon. The first King of France named Henry was anointed on May 14th. Margaret, the first wife of Henry IV., was born on May 14th. Henry II. ordered the widening of the Rue de la Ferronnerie, where Henry IV. was assassinated. The letters patent are dated May 14th, four times fourteen years before the deed was done.

Here are some curious particulars in regard to the number seven, and the rôle it played in the career of the late President Carnot. He was born in 1837, received at the Polytechnique in 1857, elected President of the Republic in 1887, by virtue of Article 7 of the Constitution. He presided on May 17th, 1894, at the Polytechnic. The occasion was most agreeable to him, being the centenary celebration of the school founded by his grandfather. He was assassinated at the age of 57, in the seventh year of his Presidency, in a vehicle which carried seven



persons, on the seventh day of the week, by an Italian named Caserio (seven letters). He was borne in triumph to the Pantheon on the first day of the seventh month (July), and seven days after his death.

### METHODS OF HEALING.

#### DR. BABBITT'S CROMOPATHY, OR HEALING BY LIGHT.

I am indebted to some friends in America for copies of a weekly paper called 'The Life,' dealing with metaphysical, or so-called 'Mental Healing.' Wonderful accounts are given of healing patients, 'absent or present,' but I am not inclined to take these statements on faith alone. My experience is that 'Faithists' and the so-called 'Mental Healers' have very vivid imaginations; they are continually performing 'miracles,' but when one looks for evidence in support of them, one is woefully disappointed.

Now 'suggestion' does accomplish mighty results, but in cases in which sufferers are down in vitality, and require vitalising assistance, the 'Metaphysicians,' I know from careful inquiry, are almost entirely useless. They merely deal in tall talk. They tell us that they appeal direct to the 'sublime self'—to the innate spirit. This certainly is well in its way; but, as Dr. Babbitt, one of the most advanced and original healers by the fine forces, has pointed out 'spirit must for ever work in co-relation, and to attempt to build on matter alone or spirit alone is like driving a carriage with one steed.' Now, in Hydropathy, in Vital Magnetism, and in Cromopathy the 'innate self' receives—although it is a question whether it really needs it—due spiritual 'suggestion'; the second self—the physical organism—is purified, and the ethereal links connecting it with the Soul are adjusted, thereby clearing the way to permit the splendour of the 'inner sun' to radiate unobstructed.

The Magical or Idealistic School allege that all disease is due to 'evil or perverted thought.' Perhaps it would be nearer the mark to say that it arises most frequently through want of thought. The use, through pure ignorance, of improper diet, both as to quantity and quality, is a most productive source of disease, the most prolific causes of ill-health being, I believe, excess in eating, and the use of intoxicating beverages. It is clear that a correct state of the body is as important for health as a pure state of the mind. 'We cannot,' says Dr. Babbitt in his great work, 'The Principles of Light and Colour,' 'have a thought or an aspiration, or even an inspiration, while in this life, without using a physical brain and physical aura as negative instruments. . . . All possible action must have its dual relations, spirit not being able to act without connection with some grade of matter as a re-active element, nor matter without being potentialised by spirit.' The early phrenologists perfectly understood the mental laws of health, and the illustrious Combe said: 'If the higher feelings have the ascendancy, and the selfish propensities be merely active enough to give force to the character, without setting the mind at war with itself, the nervous influence is the most grateful and efficient which can be imagined for sustaining the healthy co-operation of the whole body.'

The scientific healer acts, therefore, not only on the spirit, but adopts rational means, such as massage for the spine, and the application of light and of water. Nutrition may be vitiated, defective, or excessive, because of the diseased state of the organic centres. From the first may result cancerous or other malign disorganisation of parts; from the second, wasting; and from the third enlargement of certain organs, as of the heart, and liver, and spleen. Because of the diseased state of the organic centres and their nerves—brought on through ignorance—there may be defect of the animal organs, as of the brain and spinal cord, from which the individual may die of nervous exhaustion; which, in reality, is wrong or insufficient nutrition. As the circulation of the blood everywhere in the economy is under the influence of the organic system of nerves, the power and efforts of these last are essentially to be strengthened in order to dissipate inflammation or congestion, and to restore harmony. The treatment by Hydropathy, Cromopathy, and Vital Magnetism is, consequently, made through the instrumentality of the nervous system. But this is not done in a violent and sudden manner, as too often is the case in Allopathic practice. To the external skin, and to the internal skin, the water cure and the colour cure direct their potencies, and

the stimulation should be applied to those parts containing the largest portion of the nervous system spread through them.

One of the greatest authors on Cromopathy or Healing by Light is Dr. E. D. Babbitt, M.D., LL.D., of East Orange, New Jersey. His chief work, 'The Principles of Light and Colour,' is published by Messrs. Kegan Paul, Trench, Trübner, and Co. Dr. Babbitt takes a broad sweep, and seems to unravel vast problems. The product of his inspiration is no abstract, formal, and empty matter; it is precisely the reverse—namely, direct perception of actual concrete reality. His method is intuitional and logical combined. Logical certitude only, I need not say, would relate merely to *form*; intuitional certitude *only* could bring, perchance, the highest conviction to an individual mind if raised to a highly developed state of spiritual perception, but could not afford scientific or reflective conviction to others. Dr. Babbitt's mind is clearly allied to a lofty sphere of truth, and he leaves the soul longing for the Infinite. He has an adequate faculty of causality to penetrate to the bed rock of principles, and he presents us with the basic elements of chemical affinity, electricity, magnetism, light, colour, psychic force, and the laws of mental action, and deals with other profound problems which have baffled scientists for ages. His discovery of the form and constitution of atoms and their working in connection with ethereal forces, he tells us, was announced in 1876. The first edition of his work met with great appreciation, and in the second edition, just issued, he has added a considerable amount of new matter, while experience has enabled him to make a number of improved applications.

One of the fundamental thoughts underlying and permeating this new system is that all forces are powerful in proportion to their subtlety, and that all real evolution is from the coarse to the finer. Conscious of the high importance of the atom, if we are to reach the fundamental elements of light, colour, heat, galvanism, electricity, magnetism, and the 'imponderables' generally, Dr. Babbitt has essayed to give the philosophy of the atom, and to show how it conducts itself under ethereal influences. His inspiration in this very high realm is certainly extraordinary, and surpasses anything yet given by any of our spiritual seers and prophets. Some will be apt to say that it is all mere 'imagination'; but they must not forget that imagination is the mind's clairvoyance. Professor Tyndall, a very positive philosopher, held that the action of the imagination leads to scientific discovery; and the beauty of Dr. Babbitt's 'imaginings' is that he shows them to be perfectly consistent with nature, and his view of the form of the atom is quite, I believe, in harmony with universal mechanics. It is impossible to condense the chapters on the 'atom' into a few lines, but I will say that his conceptions are clear, and that his logical deductions are valid and fruitful. His philosophy solves many otherwise inexplicable mysteries. We look to see why similar electricities repel and dissimilar ones attract, and find that 'when two positive poles are placed together the currents of magneto-electricity dash against each other, and find no vortices of the right size in the opposite pole to draw them on. When the negative poles are joined, the chemico-electricity wars upon chemico-electricity in the same way. When positive and negative poles are joined, the magneto-electricity of the positive end rushes outward and is drawn into its own grave of spirals in the negative end, while the chemico-electricity of the negative end passes outward into its own affinitive spirals of the positive end.'

Roker-by-the-Sea.

J. RUTHERFORD.

(To be continued.)

MR. SLATER'S next public séance will be given on the evening of Tuesday week, August 11th. For particulars see advertisement.

PROPHECIES THROUGH MR. COLVILLE.—On the evening of July 3rd a reception was given to W. J. Colville, the famous inspirational speaker of Boston, by Dr. J. M. Peebles, at his residence, San Diego. Mr. Colville, after being introduced, answered a number of questions from the audience to the eminent satisfaction of all. A question being asked in reference to the future, the speaker said that in 1891 he (or rather his band of guides) had given a prophecy, which was published at the time, in which the panics, labour uprisings and financial depressions of the years from that time to this were foretold, and in the same prophecy it was announced that in 1897 the clouds would begin to break away, the cycle would gradually close, and ultimately the era of peace and universal brotherhood would be ushered in.—'Philosophical Journal.'



OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI,  
LONDON, W.C.  
SATURDAY, AUGUST 1st, 1896.

EDITOR ... .. E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payment to be made in advance. To United States, 25d. 7d.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

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

### GLIMPSES OF GOD.

No one knows better than the instructed Spiritualist that the word 'glimpses' is the only appropriate one when we speak of God. It is the Materialist who soon comes to the end of his tether and who thinks he knows—and who even sometimes thinks, poor man! he knows it all. For the Spiritualist, there is the ever-present knowledge of his unspeakable limitations, only surpassed by the unspeakable certainties which, though only inferences, are the greatest certainties of all.

We have not the slightest sympathy with the dogmatic theologians who draw up inventories of the Infinite and lay down programmes for God. For ages, these have only dwarfed the illimitable and turned God into an exaggerated man. Our first necessity is to escape from them; and, in the sphere of the spirit, to be free. It is a great spiritual fact that the attempt to define and to rest in definitions always induces not only narrowness but dogmatism. It is in the open that the mind is broad and receptive—that the heart is right for comradeship and charity. For one true Spiritualist who has ever wished to dogmatise and persecute, churchmen and theologians can show a hundred; and the reason is plain.

'Glimpses of God,' then. The very phrase suggests humility, receptivity, charity, the sense of one's own ignorance, the sense of dependence, and bright and happy expectancy. Jesus said, 'The Kingdom of Heaven is within you'—or 'in the midst of you.' As though he said, 'You ask for the kingdom: you say "Lo, here!" or "Lo, there!" but it is neither here nor there, because it is, in a degree, everywhere, though unseen. It is always the divine light shining in the human darkness, the heavenly leaven in the earthly meal, the heroism shaming the cowardice and converting it, the life curing us of death. It is where the martyr is, and where the confessor is. While men and women pray, 'Let Thy kingdom come!' lo! it is here. The Jews thought that the kingdom of God would come 'with observation,' as a soldier's or a politician's kingdom, with sound of trumpets, and glare of banners, and clamour of tongues; just as some think that when God comes He comes with miracle, as though the daily and common things were not divine! And all the time He is here—in the growing grass, in buttercup and daisy, in May-blossom and honeysuckle, orchard and corn-field, in the love of justice, in the strength of the strenuous man and the laughter of the happy child.

The secret is in the sharp contrast between matter and spirit. Other kingdoms you enter, but this heavenly kingdom must enter into you. The man's presence is demonstrated by what you can see; God's presence is

mainly demonstrated by what you can feel. 'The kingdom of God,' said the great Apostle, 'is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit.' What a mighty saying! How subtle, yet how sensible! how philosophical, yet how practical!

We find the same contrast in Religion—between the external and the internal—the human and the divine. The creeds and the priests say: 'Lo, here!' or 'Lo, there!'—in this opinion, in this sacrament, upon this altar; but, all the time, the shrine of Religion, the offering and the God are within. The spirit must everywhere hazard or find its own glimpses of God. Otherwise, nothing is seen, nothing done, in the sphere of the spirit: and the sphere of the spirit is the only sphere of Religion. The kingdom of God is within.

It must be so. The kingdom of God is everywhere a heavenly Ideal; and Ideals must be from within. Ideals are the only real sources of Inspiration, belonging, as they do, to the vital self. All Churches, creeds, priesthoods, are, at best, only expressions of Ideals; and they mark stages, insights, glimpses, beyond which mankind, on its ceaseless march, must pass. Ideals, too, are always in advance of the conventional, the fashionable, the so-called 'established': hence the 'heretics,' who are generally only the fore-runners, are nearly always right.

It follows that it is unnecessary, misleading, wasteful, to look back upon the past alone for the presence of God. The past had its glimpses; and some of its glimpses, even as recorded in the Bible, were tragically limited, distorted, misunderstood. But He is here, as truly as ever He was; and, in a sense, more so, because we understand Him better.

We pray no more, like them of old,  
For miracle and sign;  
Anoint our eyes to see within  
The common, the divine!

We turn from seeking Thee afar,  
And in unwonted ways,  
To build, from out our daily lives,  
The temples of Thy praise.

Seekers after God often ask us what they are to do, what they are to believe, in these days of competing Churches and confusing cries. Our answer is always the same—Do not be over-anxious to believe, in the usual sense of having your little doctrinal house of cards neatly set up and covered in. Be content with a longing, receptive and open spirit. Know that you do not know, and do not mind it. But give all great thoughts, all spiritual leadings, all bright hopes, the benefit of the doubt. Get all the help you can from others, but go into bondage to none. Listen to what the Father is saying to you, and showing you through your own glimpses of God.

A SLATE-WRITING TEST.—Mr. W. Mason, Fond du Lac, Wis., writes thus to 'The Philosophical Journal':—On June 7th, returning from my annual trip to New York City, I again visited the renowned mediums, May and Lizzie Bangs, as I did a year ago, and was again delighted with the manifestation. The séance on the first evening was very enjoyable, realising the presence of my spirit friends. On the day following, at 10.30 a.m., I called on May Bangs, by appointment, for a slate-writing séance. I brought a slate with me from New York—one particularly marked. On arrival I was instructed to write a letter to my friends in the spirit world, while May was otherwise engaged in another room. She did not see the contents of my letters. After inquiring of my spirit friends if they would write, they assented by three raps. She immediately gave me two clean slates and put mine between them, tying them all together, I holding them during the writing. After considerable time two more slates were laid by her on the top of them in my lap. Some little time then elapsed and then a number of small raps came on the slates, which were then opened. They were all filled with writing. All the inquiries and questions to my spirit friends were answered in their own style of expression, together with their personalities strongly developed; consequently to me the evidence of the honesty of the writing is without a shadow of doubt.



## SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF  
W. STANTON MOSES.

## THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stanton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

## No. XXVIII.

JUNE 28TH, 1873.

*We had a very successful sitting last night. I hope Mentor will now be able to control?*

The manifesting spirits are ever anxious to do for you that which you earnestly desire, save when in ignorance you ask for what is not good for you. You were anxious to show to your friends the development of Mentor, and we eagerly helped him to manifest. Though the conditions were unfavourable, still much was done, and Mentor successfully attempted to control you. You will now find that he will be able to continue the development. He was especially successful in showing the spirit lights; and might have done more, but that he was fearful of making too severe a drain on you. The lights are a severe drawing of power, and must only be sparingly attempted. Do not sit in the cabinet except when we direct. An injudicious attempt to obtain that special manifestation might be attended with risks of injury to yourself. Sit, therefore, as you are wont, and do not use the cabinet except by direction. Mentor will not attempt to give manifestations when they would be hurtful. The deep trance into which he throws you is an indication of the delicacy of the experiment, and of the necessity for stopping the action of your natural powers. In all cases of difficulty the trance state is established in order to enable the manifesting spirits to use all your vital force, and to lessen the demands upon it from other sources. Such experiments are always conducted with care, and under the supervision of Mentor, aided by a powerful band of spirits. In that display of light which we gave last night, there were concerned all the physical spirits of the band, aided by others whom Mentor summoned to his help; while he, and I, and your guardians were keeping up the trance state in perfection. We were more than twenty in all. We are thankful that we were able so successfully to accomplish our endeavours.

*Can you tell me how the lights are formed?*

No, friend; I could give no explanation which would be intelligible to you. The principal source is from your body, therefore you are in trance. But some is brought by the operating spirits, and is collected from the atmosphere. The light was clear and without smoke last night. Sometimes you will find it cloudy and smoky, and like phosphorus. It is of a phosphorescent nature.

*Will Mentor be able to develop a form or a face? His hand was seen last night.*

He will be guided by what he finds himself able to do without detriment to you. As we have told you, this experiment requires to be conducted with great care. Your friend W. G. is here, and is anxious to communicate with you. He finds himself very much benefited by his attendance on your circle, and is anxious to write through you, if it be possible. He was a learned and able man, as well

as musician, though you have known him as yet only as a harpist. But he was more than that, and he hopes to be able to talk to you.

I am glad and happy to be able to speak with you. I am with you much.—W. G.

*I am very glad to welcome you. You are known to me by the hearing of the ear. I hope one day you may be visible to my eye. We are delighted with your music.*

Music has always been to me a source of great delight, and is so still. I am permitted to minister around your circle and to add my little to your manifestations. Henceforward I shall be able to communicate with you and to talk with you. The power grows weak, and I am unaccustomed to control.—W. G.

Our friend is not so used as I am to this work. But he was anxious to attempt it, and is pleased with his partial success. He is anxious hereafter to tell you of his earth life, and of the influence which the Chief exercised over him as he does over you.

*I shall be very glad. Mr. H. is very anxious to publish in his journal a record of some of the more remarkable manifestations which you and other spirits have given through me. I have resisted all personal publicity. Is there any harm in giving to him what he asks for?*

We have no objection to offer on our own part. For yourself you must judge. We do not attempt to control you on matters which affect your world alone. On them you would do well to consult your own experience and knowledge, or to take advice from an experienced earth friend. We only ask that you do not publish a minute record of communications which have been given you, without the Chief's permission. We will speak to you when he wishes such publication to be made. Do not attempt it without that permission. For the record of the physical manifestations it may be well that some record, not too minute, of some of our most successful experiments, should be made known. But we can give you no more definite advice. The Chief will speak to you to-morrow. Keep yourself passive and at rest. Cease now.

DOCTOR.

## No. XXIX.

JULY 24TH, 1873.

A friend is with you who is able to communicate. See, you will know who has been near you.

+S. God guard you, dear friend. It is well. +S.

*How extraordinary! But how am I to know that this is —? It is all so extraordinary. How did the same pen write this? It certainly is the very facsimile of his writing. Can it be possible that he is here now? Can he write again?*

No, friend; he cannot remain, nor can he write again now. He came at my request to give you a test. We wish to do what we can.

*But this is no test. I am just as far from knowing his identity as yours.*

He reminds you of the last Sunday you spent with him in —. How he preached at the opening of a new organ for the praise of the Supreme, at the Church of — in the morning. How he discoursed before the University in the afternoon, and how in the evening he gathered his workpeople round him at — and spoke to them of their God.

*Yes, I remember, and the last sermon was far the best. Yes, that is true. Can you tell me the subjects of the other sermons?*

Yes, friend; the sermon before the University was from the words of John, as touching the abiding Spirit, 'He dwelleth with you and shall be in you,' xiv. 18. In the morning discourse the imperfect views which the orthodox hold of Heaven were developed from the picture of



John the Seer in the Apocalypse: 'They rest not day or night, saying, Holy, Holy, Holy.' Rev. iv. 8.

*That is true; but I do not remember the University sermon.*

Friend, you heard it not, being overcome with sleep. But you have it among the published sermons of your friend. At p. 167 you will find it.

*Yes, that is indeed true, and I remember it well. I was very sleepy, and S. joked about it afterwards. This is indeed remarkable. But he knew nothing of Spiritualism.*

Yes, he knew and was disposed to accept its teachings. He would, in a less laborious sphere of work, have followed with us.

*What! in your opinions?*

Not in all; but in the essentials. He would not have laid stress on matters of no import.

*Then I did not understand him. He was the very man who would have viewed with horror your statements about Christ.*

With his wider knowledge now he will soon learn to view as we do the questions which perplex you. Hereafter he hopes to tell you more of his spirit experience. He will not remain with you, save for a brief while. We shall bring to you from time to time those who surround you. Farewell now, and cease to communicate with us for the present.

+ IMPERATOR. S. D.

## BOSTON MEDIUMS AND SEANCES.

BY 'BASSILLE.'

As New England was the birthplace of Modern Spiritualism, its capital city has naturally become the headquarters of the movement, and many of the leading American mediums are always to be found located in Boston, permanently or temporarily. But they move about the country a good deal.

Spiritualism has now become so widely extended throughout the Northern and Western States that there is a constant demand for good mediums in all the towns and cities, from New York and Philadelphia to San Francisco, and from Chicago south at least as far as St. Louis. This demand is met to a great extent by resident mediums in the larger cities, supplemented by occasional tours of the more prominent professors.

The oldest spiritual newspaper, the well-known 'Banner of Light,' is published in Boston; and its columns are always found to contain a lengthy list of mediums located in the city, while the long list of spiritual temples and halls wherein meetings are held, covering every day of the week, but more especially Sunday, indicates how strong is the hold of Spiritualism in this, its headquarters.

Some observations on Boston mediums and séances as observed during last winter may be of interest.

THE FIRST SPIRITUAL TEMPLE claims leading notice as being no doubt by far the finest building, as yet, anywhere erected in the Cause. It was built (it is said under spirit directors in all its details and planning) by a wealthy merchant, Mr. Ayer, at a cost of about half a million dollars, and he also devotes much money annually, as well as a large share of his time, to the carrying on of the public séances, lectures, demonstrations, and meetings which are constantly going on in this great edifice, free of all charge.

It is not necessary to describe the meetings for tests, lectures, clairvoyance, &c., which are of a class that will be more or less familiar to most readers. But I will describe in detail the physical manifestations which are witnessed every Sunday morning by crowded audiences in the theatre of the building. These are best calculated to arouse the attention of the casual inquirer or visitor, and it is for this reason, Mr. Ayer states, that the 'Temple Band' direct their persistent continuance year by year, in addition to the usual courses of lectures, tests, &c.

The medium through whom these physical manifestations were produced during last winter was

MR. P. L. O. A. KEELER.

The late Mr. Stainton Moses, in his work on 'Spirit Identity,' remarked: 'It is especially desirable that anyone who possesses psychic power should be encouraged to devote it

designedly to the elaboration of one particular experiment, so as to rise superior to conditions so far as that may be.'

Now that is just what Mr. Keeler has done week after week, regardless of changes in the weather, before a large mixed audience of one thousand or more people, under strict test conditions, and often in the presence of a gang who are perpetually at their senseless work trying to upset demonstrations. A regular series of most striking physical manifestations are produced without any failure; these, too, in a good light, rendering everything visible to the furthest removed of the spectators, and under conditions rendering it hopelessly useless to impute fraud or jugglery.

The proceedings are as follows: A strong wooden cabinet about eight feet long, six and a-half feet high, and four and a-half feet deep from front to back, stands on the stage. The back, sides, top, and bottom are of solid planking, and the front is entirely open, with the exception of a curtain, which is drawn across at the height of four feet from the floor. In front of this curtain stand three chairs, close in a row, on which are seated the medium and two of the audience, usually a gentleman and a lady. The medium sits at one end, and with both his hands grasps the left wrist and fore-arm of the lady, who sits on the centre chair, and whose right hand clasps the left hand of the gentleman, seated on the third chair. When thus arranged, a second curtain is drawn across in front of the trio, tucked under their chins, and hooked into the back curtain between them and at the ends. By this contrivance the necessary element of darkness is secured around the persons of the 'battery,' which seems necessary to enable the 'force' to come into play, while at the same time the thick curtain behind them, reaching from the floor to the level of their heads, precludes any possibility of hands being thrust backward into the cabinet, even if the phenomena could be imitated in that way (which they certainly could not). Moreover, all the hands are provided for by grasping, with the exception of the end man's outer hand; but this is provided for by a hole in the front covering, through which it is now thrust, and remains in view all the time.

Within the cabinet are placed a tambourine, a guitar, and a small table.

In a very short time after the arrangements are complete a slight tapping is usually heard upon the tambourine, which is soon heard to be taken up and shaken. The 'power' rapidly increases, and in a short time developments in the old Davenport Brothers style are in full swing. Tambourine and guitar are held up and shaken aloft in full view over the curtain, and the sitters at the same time report that they feel touches on their backs and their shoulders. The force producing these movements is shown to be intelligently directed, because it will at request produce any stated movement, or give any requested number of twangs on the guitar strings, or on the bass or treble strings as desired.

To vary the proceedings a couple of small drumsticks are handed over the curtain, where they are received by (so far) invisible hands, which proceed to play with them a rapid tattoo accompaniment to a quick banjo tune played by an assistant on the stage. This tattoo is exceedingly correct in its time and rapid in its execution. The drumsticks are then thrown out over the curtain, and this first part of the proceedings usually terminates by the sitters being forcibly pushed from their chairs, which are often dragged backwards into the cabinet and handed out over the curtain.

It is sometimes objected to these proceedings that they partake a little too much of the 'Punch and Judy' character. Why all this shaking of tambourines and guitars? The experts reply that some preliminary exercise of this kind seems necessary in order to 'get up the power.'

It should be mentioned that during these proceedings members of the audience are allowed to a reasonable extent on to the platform, and they can look over the curtain.

The 'battery' is now changed, both to avoid fatigue and to prove that there is free choice among the audience and no confederacy. At each change several of the audience present themselves before the stage, and two are selected to sit.

The next item consists in the visible demonstration and materialisation of the hands which have been at work. These show themselves over the curtain—two, three, or more pairs of hands, of various sizes and characters. They also come through the curtain without any aperture. Persons from the audience can go on the platform and touch and shake these materialised hands.



The third stage consists of 'direct writing.' A blocked writing pad and pencil are handed over and taken by hands, sometimes visible, at the top of the curtain. Those near enough can hear the pencil scribbling and the sheet being detached from the pad and folded; and the *billet* then appears over the curtain to be taken by the manager, or it may be dropped in the laps of the sitters, or sometimes thrown out on to the stage.

These folded notes, which issue in quick succession, are opened by the manager on the stage, who reads out the signature and asks for recognition, which is nearly always obtained from someone in the audience. All are messages to friends from the departed; they are written in an endless variety of handwritings, and are stated by their recipients to contain evidences of identity. As many as a hundred such messages are sometimes received in one séance, and nearly all are claimed and recognised by persons present.

More complete tests can hardly be imagined.

The cabinet spirit who presides behind the curtain, and to whose excellent management the satisfactory nature of these séances is, no doubt, largely attributable, is 'George Christy,' formerly, I believe, a personal friend of the medium's in earth life. This (as I shall mention again) is not a solitary instance of a personal friend becoming a valuable spirit assistant to a medium, after passing over the border.

The gang of interferers above referred to have totally failed to shake Mr. Keeler's mediumship. On one occasion when I was present they objected to his sitting on the end chair, although both his hands grasped (with plenty of space between them) the wrist and bared arm of the lady sitter; they set up the theory that after numbing the arm by pressure he could disengage one hand and use it behind the curtain—a puerile theory which would account for nothing, because the medium could not possibly produce the phenomena even with both hands free. However, the change was made, the medium took the centre chair for a time, and the phenomena continued as usual. In such cases the question always arises, Why cannot the medium always sit in the centre and have both hands held? Or, even further, Why cannot all the hands of medium and sitters be put through holes in the curtain and remain in full view? The reply is that he cannot dictate all the conditions. With a given medium we have to accept the conditions which he and his controls find by experience to be most satisfactory. When these conditions are so thoroughly open and above board as have been above described, there is no reasonable room for further cavilling.

In this instance I understand the explanation is that Mr. Keeler's powers are best developed, and with the least strain to his nerves, by the aid of one female and one male sitter with him; and that in order to provide the necessary alteration of positive and negative elements the lady must be in the middle.

Visitors are allowed to provide the blocked pad on which the direct writing is done, and on one occasion an old gentleman in the audience brought forward a marked pad and requested that some message be written on it.

It was duly handed over the curtain and 'George Christy' began by handing out the first message, 'This is a lovely pad.' A number of messages were then written from it and it was eventually thrown out and handed back to the owner. This old sceptic, viewing it suspiciously through his glasses, remarked that he could not see that any sheets had been detached from it. At this base insinuation 'Christy' displayed a very human indignation. The guitar, though not used in this stage of the proceedings, instantly rose up into view over the curtain and was hurled with considerable force, and no bad aim, at the offending individual; falling near him but hurting no one. A committee from the audience was at once convened on the stage and their examination of the slips showed at once, by correspondence of the punched holes in them with those in the rest of the pack, that they had most certainly formed part of the latter.

(To be continued.)

MISS MACCREADIE'S MEDIUMSHIP.—A public circle for clairvoyance and psychometry was held on Saturday last by Miss MacCreadie, for the benefit of the Marylebone Society, in the large séance-room of the society at Regent-square, King's Cross. The delineations given comprised some remarkable tests, particularly as regarded the psychometry, in which some surprising results were shown. The public work of this medium is being increasingly appreciated.

## RECONCILIATION OF MATERIALISM AND SPIRITUALISM.

In your issue of June 20th which has but recently reached me in Canada, 'Icarus' has no trouble in overthrowing those attempted explanations of his difficulty which are based on the assumption that the soul or spirit is independent of the body and only uses the latter as its instrument. I have just received the next number, June 27th, containing some more letters in reply to 'Icarus,' but it does not appear that he has been answered yet. Though you have closed the correspondence, I trust that you may find room for me, a distant reader, in my endeavour to forward a fuller consideration of the science and philosophy of Spiritualism. What we seem to be most in need of is the formulation of some really definite and intelligible propositions, which might be generally accepted as a basis, or at any rate as a rough outline of the science.

In the same number (June 20th) which contains 'Icarus'' second letter, there is one from Professor A. R. Wallace, in which he refers to his theory that 'the individual human spirit is developed in, and by means of, the body and that the mental powers and faculties of the spirit are developed in, and by means of, the brain.' Here we have something intelligible. If 'Icarus' will study Professor Wallace's theory as propounded in Chapter vii. of 'Miracles and Modern Spiritualism,' I think he will find his difficulty answered except in one important respect. He will admit, or ought to admit, that since the spirit is developed in, and by means of, the body, and becomes conscious of itself through the medium of the bodily organisation, it naturally follows that certain functional disturbances of that organisation may temporarily interrupt the self-consciousness of the spirit, which may be again resumed when such disturbance ceases. Further, that if the functional disturbance be sufficiently serious the spirit may be unable again to manifest itself through that organism, which then becomes 'dead' and decays.

The question now arises: What, then, becomes of the spirit? To this question Professor Wallace's chapter gives no intelligible reply. He speaks only of the 'disembodied spirit' as leading a new and higher existence. But 'disembodied spirit' conveys no meaning that can be grasped by the mind. This is the stumbling-block of 'Icarus' and many others, and they are quite right. Something more definite is wanted. The only way that I can see of viewing this subject clearly is to regard 'spirit' as a form of Force. It is the highest and most refined of the series of Natural Forces with which we are acquainted, and the science of Spiritualism is the study of this Force and of the laws under which it works.

We all know that Force cannot exist without Matter—this is a self-evident and fundamental law of all the physical forces with which we are acquainted, from gravitation upwards. All must have matter to act upon; and without the presence of matter, Force cannot be conceived to exist. Precisely the same law governs 'Spirit.' It is a Force which cannot manifest, cannot be said to exist, without matter to operate upon.

To return then to the question, how does the spirit force which has become individualised and characterised as a 'human spirit' dispose of itself when the body which it organised and vivified has become useless? The reply is that it continues to manifest itself in a new and more refined body, and the fact must be insisted upon that this new body is a *material* body—of far finer material than anything that we know of, and possessing powers and qualities of which we have no conception, but still *material*.

Professor Wallace's theory evidently includes a conception of this new body, although no mention of it is made in his chapter on 'The Theory of Spiritualism.' There he speaks only of 'disembodied spirits,' yet in the next chapter, on the 'Moral Teachings of Spiritualism,' he says, 'After death man's spirit survives in an ethereal body gifted with new powers.'

But a mere passing reference like this is not enough, and the word 'ethereal' is too indefinite. The *reality* of the second body—its actual *materiality*—is the very corner stone of any theory which can be comprehended. Spirit cannot manifest except through matter and when it ceases to manifest through the human body as we know it, it continues to manifest through a second body of finer material and giving the spirit more scope for its tremendous powers, but still a *material* body.

Materialism and Spiritualism here find their reconciliation and meeting-ground. The Materialist is perfectly right in declining to let go of his grip on Matter. We cannot possibly



conceive of any mode of existence which is not based upon matter, however refined it may be. The Spiritualist is equally certain of the existence of something higher than Matter, which he terms Spirit. But he errs fatally when he asserts that Spirit can manifest itself or can have individual consciousness independently of matter. Just as well speak of heat, light, electricity, or any other force operating without any matter to act upon.

The reality of the new body is not a mere assumption necessary to form a comprehensible theory. It is constantly taught in communications from the other side. All spirits agree in saying that they inhabit bodies more real than their old ones. It exists within the physical body, ready to separate from it on the death of the latter, and clairvoyants can see it separate and depart. If this truth of the substantial reality of the new body is firmly adhered to, together with the truth that 'spirit' is a form of force which cannot manifest, except through matter, most of the confusion which has been apparent in the 'Icarus' correspondence will disappear.

Of course 'Icarus' begs the question when he assumes that the spiritual phenomena are 'opposed to the facts revealed by materialistic science.' They are not opposed to them. They are an extension of them. When any new science is being developed, its facts are apparently opposed to existing science until knowledge becomes sufficiently extended to embrace them.

Hypnotic and psychical research merely touch on the margin of a certain class of phenomena of the mental kind. They show that the incarnate spirit, under certain conditions, possesses peculiar powers which only hint at the greater powers it will possess when it controls the finer second body. Outside of these there remain the whole series of 'physical phenomena' which hypnotic and psychical research do not make the faintest approach to explaining. These phenomena show us the tremendous command over matter possessed by spirit in its higher embodiment.

BASSILLE.

### SOME CURIOUS COMMUNICATIONS.

The literature of Spiritualism and Psychical Research has become so large and the points of interest so manifold and perplexing that investigators are almost compelled to follow one particular section. My experience has determined my selection. Of materialisation, physical phenomena, and clairvoyance, &c., I have had little experience, and have slight knowledge, except on the testimony of others. I have, however, several thousands of communications given by signal (table or other arrangement), by automatic writing, and clairsaudience. It is very interesting to study these communications. Some of them are strangely incongruous and read like fiction of the most extravagant type; others, again, are as congruous as an equal number of letters from friends would be. Many of them are not only curious but, as I take it, very instructive. A few examples may interest your readers, and also suffice to raise the question as to how far such communications can be accounted for by telepathy, or thought-transference from persons in earth life, or from a subliminal self.

These communications are in the names of persons of all ages of the world's history. Some of them seem, at first sight, utterly absurd, giving ages to be counted by millions of years. After all, this is not unthinkable if men are immortal. Then I find that very many give dates implying a chronological era other than that now in use. On inquiry I was told that they counted from 49 B.C., and they speak of it as the Latin era. It appears to correspond to the 'Caesarean era of Antioch.' 'According to the computation of the Greeks, the forty-ninth year of the Caesarean era began in the autumn of the year preceding the commencement of the Christian era, and according to the Syrians the forty-ninth year began in the autumn of the first year of the Incarnation' (vide 'Encyclopædia Britannica,' Vol. V., p. 715). This chronology has been consistently used by all claiming to belong to the remote past, and by many far on in the Christian era.

On December 30th, 1891, the name KRY LYKY was given. He said he lived in the eighteenth century before the Latin era; that he was born in Tyria, and came to England when he was forty-four years old, along with eighty-six others; and that they were the first inhabitants of these islands. On the following day the communication was renewed, and he said he was born in 1781, B.L., i.e., 3,726 years ago. He told me that KRY meant King, and that his name was YURT LYKY. These names

suggest some curious inquiries which I must leave for the present. Here let me say that I must repudiate all responsibility for statements made in this way.

From these communications I gather that in the course of time the island was explored by following the coast line and the chief rivers. In one case I had a blank map of England before me, and I asked the person communicating to point out the course of one of the exploring parties. This was done, my hand, with pencil, being moved along the line of the river from the Humber to the head of Swaledale. The name given to the main stream was Yox, and this name was used from the mouth of the Humber to the rise of the Ure (or Yore) in Yordel—now Wensleydale. The tributary now called Swale was named Swy, and the dale down which it flows Swydel. The district in which the Swale takes its rise is well known to me. I may say that I have great interest in the origin of place-names, and had spent some time in trying to find the meaning of the local names in Swaledale. I was told that an exploring party, in quest of metals, followed the Swy until they came to a hill where they found an outcrop of lead ore. I asked what name they gave to this hill. The reply was 'Beeldun,' and that Beel was their name for lead. The present name is Beldihill, i.e., Beeldun-hill. This was new to me. In Beldihill there are two words for hill. I had not suspected this. For similar examples of reduplication of synonyms vide 'Words and Places,' by Rev. Isaac Taylor, M.A. I could never get a hint of the origin of the name, and can find no trace of the word *beel* for lead, except in the word *bellon*, which is used in that and other districts where there are lead mines, in the sense of *lead poisoning*.

I will give briefly some other names, with my own theory of their origin, and note the difference where there is any. Keld, meaning cold, spelt cel—cold. Angram, name of a hamlet, I had given up as a hopeless task. They give it as meaning *teacher*, and say that a Druid, who ministered at a kirk at Keld, lived there. Kisdun, the name of a peculiar hill, I derived from Cysdun, the hill of sweet pasturage. This was confirmed. Thwaite, a village name, meaning a clearing in a forest. Confirmed. Muker, a village where there is a church, I had derived from Mow Acre, i.e., stack-field. The origin of the word, as given by those on the other side, seems exceedingly strange—Mygur, meaning *lynching spot*. I was told that a man had been lynched there for some crime.

On the 12th January, a communication was given in the name of Myz Lyz (pronounced Myts Lyts) 599 B.L., 2,544 years ago. Lyz is a woman's name and is the personal name, while Myz is the masculine and is her father's name. Lyz claimed knowledge of Swydel. She told me that in her time the village at the foot of Kisdun was called Thwait and the stream there was called a *bec*, as they are still. I then asked the name of the hill where Thwaite beck took its rise, and the reply was LUNADUN. But what is the meaning of Luna? *Knife*. From another this was confirmed, and on being asked what kind of knife, he said a *reaping knife*, i.e., a sickle. Now the outline of the hill as seen from the village suggests such a curve. They say the word Luna was first applied to the reaping knife and then to the crescent moon, but that their word for full moon was Mo. Now note—the hill referred to is called Shunnerfell, but another point of the same range, south and east from Shunnerfell, is called Lunaset.

I would call attention to the points referred to which were not known to me, nor even suspected. 1. The enormous age claimed by some. 2. The chronological era used by so many. 3. The personal names given. 4. The derivation of place-names given or suggested. When I say suggested, I refer to York—Yore and Ure, from Yox; and Swale from Swy. They say York had another name, viz., Zyl, pronounced Tsyl. 5. Place-names given. 6. The story and the date of the first settlement in Anglia. Anglia is the name always used, and they speak of themselves and their language as Angly. They claim to have been Baldur worshippers, and to have called their ministers Druids.

My questions were prepared beforehand, in some cases; mostly, however, written down at the time, and the answers as they were given, and carefully copied the same day or the next. I must state that the past five years have been devoted to this investigation, in the first place, and mainly for my own satisfaction. I want, if possible, to solve the problem for myself. Not until a comparatively recent date had I the idea of making any public use whatever of the results. If half a dozen more persons were to follow a similar method, keeping careful notes and



working independently, it is probable that important additions might be made to our present knowledge. In my opinion this method is a very important phase of psychical research.

Can we account for such experiences by telepathy, thought-transference from the minds of persons still in earth life, or by the theory of a subliminal self, or dual personality? I think not. To me the simple and natural explanation is that someone in spirit life told me. What has been told me may be *fact*, or *fiction*, or *mere opinion*; but that does not affect the question of the source.

SCRIBA.

## 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.]

### Animals in the Spirit World.

SIR,—It may interest some of your correspondents on this subject to know that I have communications nearly every day from my little spirit daughter, now eight years of age. She often speaks to me of her little *dogs*, but I have never heard her mention savage beasts.

M. T.

### Legal Status.

SIR,—In reply to the letter of 'John Lord,' in your issue of July 11th, I really must plead inability to put any other construction upon the 'Ashcroft' incident than that to which Mr. Lord takes exception, and, with due deference to him, I am still bound to think that he must be debited with the 'twisting,' for the inevitable and only conclusion to be drawn from the facts is, that if, disregarding Mr. Todd's laudable representations, the Conference had not used its prerogative, the reverend gentleman might still be pursuing his objectionable practices, while what Mr. Lord says further in regard thereto only emphasises the need which exists in all organisations, secular or religious, for some salutary control—call it what you will—over those who engage in practices which are discreditable to the general body.

The 'Legal Hundred,' if consummated, will be composed of representative Spiritualists of known worth and ability, and I must protest against the ungenerous insinuation that such a body is likely, from 'imbecility' or 'wilfulness of one or two of its members,' to do aught to rend the cause in pieces. I prefer to think it will be a 'hundred' to one against any such catastrophe occurring.

Cardiff.

E. ADAMS.

### Mrs. Maria M. King's Books.

SIR,—In calling attention to Mrs. Maria M. King's important work, 'The Principles of Nature,' in 'LIGHT' of July 18th, I feel I ought also to have made reference to her very remarkable pamphlet (of 47 pp.) entitled 'God the Father, and Man the Image of God.' This is one of her ablest books, and well reveals how massive and powerful the inspiring mind is. Referring here to but a portion of it, I have never read, and do not expect ever to read, so fine and so noble an exposition and declaration of the greatness of man and of the grandeur of his destiny. After reading the pages here referred to, and certain others, one is less disposed than ever to doubt what will be the attitude of the coming time towards the old theologies (including, as one of them, that which Mr. Gladstone—'the pity of it, Iago!'—is still wrestling and toiling with). Firmly but tenderly it will say:—

'Go honoured hence,  
Night's childless children; here your hour is done;  
Pass with the stars, and leave us with the sun.'

I need hardly observe, that in power, and scope, and depth, this remarkable pamphlet is worth scores of the so-called progressive lectures we are all so familiar with in our journals and newspapers.

After a thorough examination of it, students—at least the more robust students—will not, I feel confident, hesitate to grapple with her formidable work 'The Principles of Nature.'

X. Y. Z.

P.S.—Having just been reading, as above indicated, Mr. Gladstone's theological views, as presented in his recently published studies in connection with Bishop Butler, one cannot help reflecting (and sadly) what a toy-box theory of our stupendous universe Mr. Gladstone's is, in comparison with that presented in those forty-seven pages.

### Mr. Haweis' Sermon.

SIR,—I fear your correspondent, 'A Constant Reader,' whose letter appeared in 'LIGHT' of July 18th, needs 'emancipation' himself; or the great Swedish Seer, Emanuel Swedenborg, was mistaken in his assertion as to the fixedness of things in spirit life, where State takes the place of Time and Space. In this masterful conception or revelation of this great mind is to be found the only clue or *raison d'être* for material existence of any sort whatever, men or worlds.

If the origin of man's individuality begins in matter, it ends in matter. If it originates in the spirit world, it begins where all is fixity, and for progress must descend where change is possible; the individuality must become a personality or mask, which we all are here, this life being in the main a masked ball, where no one can tell the individuality of his best friend; and the word person, too, means a mask or character. In the chain of man's development, starting in a world of fixedness, incarnation becomes a necessity; and, if necessary to become incarnate once, why not twice, thrice, or a thousand times, until the perfecting is either abandoned or complete? I commend this line of thought to those who have time to think it out. My time is nearly up; my eighty years of life on earth in this incarnation winds up to-day. I don't want to remember it here; and to carry its memories over into another incarnation would only be a hindrance to progress. Give me a clean slate, oh, Heavenly Father, to begin my next schooling with! But I earnestly call the attention of re-incarnationists to the strength of argument for their belief to be found by following up Swedenborg's marvellous conception to its logical sequence. For myself I must be content just now with writing out the simple narrative of what a spirit said to me thirty-four years ago, touching the point so ably handled by Mr. Haweis. Holding myself responsible only for the substance, here is what 'The Voice' (for such was the name given by me to my familiar) said to me: 'Your spirit body is built up out of thought-material in manner analogous to that by which you build up your natural body. What the natural man craves he seeks; he eats, loves, and digests. This appropriated food becomes by natural processes body of his very body. And just so is it with the spirit man and his thought-food: what he craves he seeks; he eats, loves, and digests. This appropriated thought-food becomes in him by natural spiritual processes body of his very spirit body; and here the tones of my 'voice' familiar became intensely solemn, not to say appalling, as he slowly uttered the words, 'And I warn you against evil thoughts, how you seek and love and take them in!—how you make them to become a part of your soul; very body of your spirit body—for in the next life you won't find it the easy thing you think it is to get rid of them!'

Ealing.

T. H.

### Frauds in Materialisations.

SIR,—I should like to make a few remarks respecting 'Basil's' very natural strictures on the want of moral sense manifested by the manipulators of true materialisations on some occasions, which he naturally found so objectionable in America. True, I look upon the power of transforming an invisible soul into a thing of flesh and blood, or breathing into a soul's nostrils the breath of flesh life, if only for a few minutes, as a positive act of creation, differing scarcely from the Bible account of the creation of man and woman, and failing only in the lack of giving permanence to their work; for I really think that what has been so frequently seen, in the case of genuine materialisations at spirit circles, is quite sufficient to encourage us to believe that the Bible history of the creation of man is a more rational theory than that of Darwin, not only in the original creation of the man, but also of the woman emerging from his side, which we have learned so much about at honest materialisations. But what I want to know is: What ground have we for predicating that these wonder-workers should be possessors eminently of the virtue of what is called moral sense? For, what are they? Souls, as well as controls. Souls that have been the abiding partners of men; and which, some think, may be the same again. For what has happened once may recur; and if the trials of earth life, which the partnership entails, tend to the gradual improvement of the moral sense, why, indeed, so much the better. But perfection is not to be attained at once, and all thinkers among Spiritualists are apt to believe in gradual progress, howsoever it may be accomplished, rather than in leaps



and bounds. I have been led to make these remarks from Notes in the New Version of the New Testament, which call attention to what was the opinion of Jesus respecting the natural soul, and which also point out that the Greek term *psuche*, or *psyche* (soul), should not have been translated 'life.' Here, then, is rightly what the Notes in the New Translation demonstrate as the true meaning of the words of the Lord Jesus: 'He that loveth his soul (Greek *psuche*) shall lose it, and he that hateth his soul (Greek *psuche*) in this world shall keep it unto life (Greek *Zoe*) eternal' (John xii., 25). Again we read: 'Earthly, psychical (Greek *psuchicos*), devilish' (James iii., 15), giving again a faulty character to the soul.

So it seems that the soul is, according to the Bible, something different to 'the kingdom of God that is within you,' and from 'the light that lighteth every man that cometh into the world.' And it is also said that man is a trinity, consisting of body, soul, and spirit. I do not say that souls are divested of this light: but there are different sorts of souls, we may surmise, as there are different sorts of men; and this may have much to do in accounting for frauds occurring at materialisation séances, having their origin with the controls; perhaps to save themselves trouble and their mediums from pain, however disastrous and damnatory are the consequences. One thing is certain: no frauds can occur at materialisations without the concurrence of the controls; and they are probably always effected through their initiative, to the detriment of the unhappy medium, and the disaster of Spiritualism. Souls enter the flesh for discipline, suffering, and improvement. But improvement is sometimes long in coming.

WM. R. TOMLINSON, M.A.

Robert Burns.

SIR,—Now, when all civilised mankind are paying homage to one of the greatest of our countrymen who 'passed away' just a century ago, the following little incident will, I hope, be interesting to your readers.

Some years ago my daughter and her mother, when holding a séance, none else being present but myself, who was in another part of the room 'taking notes,' the following, purporting to come from Robert Burns, was communicated. My daughter held the pencil, while her mother slightly touched her hand with the tips of her fingers:—

Beside the brook I wandered oft  
When courting my sweet Mary;  
Gazing upon her eye so soft,  
And face so like a fairy.

Those happy days too quickly passed,  
And left me broken-hearted;  
Such joy on earth, it ne'er can last,  
My love-dreams all departed.

'Twas in the winter, dark and drear,  
The north winds blew so bleakly—  
Too rough for her, my Mary dear,  
So fragile and so weakly.

They told me she was fading fast,  
As autumn's latest flower  
Sighs for the days of summer past,  
In Nature's fairy bower.

I sat beside her little bed,  
And watched her softly sleeping;  
Her clear, bright eyes, alas, soon fled,  
And left me lone and weeping.

I then spoke up, and asked if he meant his Highland Mary, to which a very emphatic YES was responded.

W. E. CORNER.

#### THE W. H. HARRISON FUND APPEAL.

	£	s.	d.
Acknowledged a fortnight ago	...	...	102 3 0
Mrs. Louisa Lowe	...	...	2 0 0
Albert Clout, Esq.	...	...	1 1 0
	£105	4	0

Further contributions will be thankfully acknowledged by Frederick H. Varley, 82, Newington Green-road, London, N. Cheques and Postal Orders should be crossed London and Provincial Bank, Limited, Newington Green Branch.

WHAT more beautiful emblem could be found in all nature to signify the life-giving creative power, than that of a bird hovering in silence over the lifeless egg from which a beautiful and graceful creature will soon burst forth?—GAUSSEN.

#### SOCIETY WORK.

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

**BATTERSEA PARK OPEN-AIR WORK.**—On Sunday last the afternoon meeting had to be given up on account of the storm. In the evening an opponent unintentionally gathered a good audience for us. Messrs. Wyndoe, Adams, and Boddington addressed the meeting. Next Sunday, at 3 and 6.30 p.m., near the band stand; same speakers.—Hon. Sec.

**EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE LANE.**—On Sunday last Mr. Brailey dealt in a masterly manner with several subjects chosen by the audience, viz., 'Speak out for Truth' and 'Spiritual Teachings.' He also gave a poem on 'Spiritual Love,' followed by some successful psychometry. Next Sunday, at 7 p.m., Mr. Dalley.—A.W.

**NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON, N.**—On Sunday morning last, at the open air meeting in Finsbury Park, Messrs. Brooks, Davis, and Rodger were the speakers. In the evening, at Wellington Hall, Islington, Mr. R. dger, who was in the chair, read from 'LIGHT' 'The Eternal Life' (M. J. Savage), and speeches were made by Messrs. Schakwitz, Emms, Davis, Brooks, and Harris.—T. B.

**STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E.**—On Sunday last Mr. Veitch again gave an interesting address on 'Spiritualism and the Bible,' which was well appreciated. 'Evangel' next Sunday; Mr. Ronald Brailey every Thursday, at 8 p.m. Our annual excursion to Epping Forest by brakes will take place on August 22nd; tickets 2s. 6d., and 1s. 6d. for children, including tea. Dancing, &c. Tickets can be had at the hall.—THOS. MCCALLUM.

**DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS ROAD, KENTISH TOWN, N.W.**—Mr. H. Walter gave an exhibition of spirit sketches. Mr. Walter sees the spirits and sketches them afterwards, when he has leisure. He had many sketches recognised. The meeting was highly pleased. Mr. Dale gave a short address, telling the audience if they wanted spiritual tests they must lead a spiritual life. Mrs. Spring and Mr. Walter gave clairvoyant tests. The society want a few voluntary helpers to keep it going.—H. WALTER.

**CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.**—Last Sunday, we were again privileged to listen to our good brother G. H. Bibbings, of Plymouth, whose guides gave masterful and eloquent addresses upon 'Mediumship' and 'Wanting—What?' which were listened to with manifest interest, the high ability and great earnestness of the speaker powerfully enforcing the lessons conveyed. Mr. Bibbings also rendered two choice recitations in a most finished manner. Next Sunday, Mr. E. W. Wallis, of Manchester, and Mr. G. H. Bibbings, of Plymouth.—E. A.

**SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.**—On Sunday last we were pleased to welcome our energetic friends, Mr. and Mrs. Brenchley. We had an interesting address upon 'Spirit Return' from Mr. Brenchley, reminding us of many historical records from all countries, and through all the ages down to our present day facts, all bearing the same message, 'The immortality of man.' Before closing our meeting, Mrs. Brenchley kindly gave a few descriptions of spirit people. All were either recognised immediately or acknowledged after the meeting closed. Next Sunday, W. E. Long. Students' classes every Thursday, 8.15.—A. E. B.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday last 'The Land of Promise' was the title chosen by Miss Rowan Vincent for her address. There was not a dull moment throughout the discourse, which was a most instructive and elevating one, and characterised by able and effective treatment of many important matters affecting the progress of the human race. At the conclusion of her address Miss Vincent gave thirteen clairvoyant delineations with great success, only three being unrecognised. These descriptions were most characteristic, clear, and well defined, thus securing speedy recognition. Next Sunday, August 2nd, at 7 p.m., Mr. W. T. Cooper, 'Charity in the Light of Spiritualism.' Clairvoyance by Miss MacCreadie.—L.H.

#### TO CORRESPONDENTS.

WE desire to acknowledge the receipt of communications from 'Q.V.,' R. M. T., N. C., B. T. H., W.W., S. A. B., J. S., T. H., and W. H. All shall have attention in due course.

MR. JAMES MCGEARY, generally known as Dr. Mack, seems to have had some remarkable successes as a Magnetic Healer at Brighton. A Brighton magazine, 'The Pavilion,' in its July issue, records a number of cases, and in regard to one of them the publisher gives his own testimony to the facts recorded as the result of personal investigation.