

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

We are glad to see that Mr. Tebb and Dr. Vollum's important work on 'Premature Burial and how it may be Prevented' is attracting considerable attention. The book has special reference to Trance, Catalepsy, and other forms of suspended animation, and is therefore of peculiar interest to us. It is not at all necessary to attempt to work up feeling on the subject, and the writers of this book avoid it. They are practical men, and understand how to let facts speak for themselves. The larger half of the book deals with the danger; and here the demonstration is complete. A discussion of remedies follows; the one most relied upon being mortuaries, the structure and management of which are carefully described. These, say our authors, 'ought to be provided, as far as practicable, in every parish, and certainly in every Sanitary District in the United Kingdom, and by the Boards of Health in the United States, and adapted to the requirements of the population.' We entirely agree. This is *the* remedy, as any one would see who would carefully read Chapter XXI. of this helpful book, a chapter which ought to be printed separately and well distributed to county and parish councils. (London: Swan Sonnenschein and Co.)

We have been reminded by an observant friend that the Duke of York and the Duchess of Fife have taken part in publicly giving prizes to children, on behalf of the 'Society for the Prevention of Cruelty to Animals.' This friend also reminds us that the Duke of York is a noted stag-hunter, and that the dear Duchess is an excellent salmon-fisher; both extremely cruel sports. Of this last, our friend says,—'The hooking of salmon is, I believe, a cruel process, the hook and bait being received into the stomach of the fish and the creature having to be "played" for a long time,—occasionally as much as two hours,—before it is brought up by the fisher, exhausted, and killed.'

Our friend says, 'The absurdity of the situation is patent. What have people who love the shedding of blood to do with giving prizes to little children for kindness to animals?' We give it up. It is a conundrum which some of these children may answer—some day: and if their royal highnesses could be there, their ears would probably tingle. But does our correspondent really assume that 'Society' is spiritual and civilised?

We have received from the publisher (Mr. James Bowden), Coulson Kernahan's odd little work, 'The Child, the Wise Man, and the Devil.' It is, in one way, a beautiful and touching book, but in every way it is an aggravating one. Intensely religious in subject, it nevertheless has nearly all the vices of the impossible and sensational shocker. It sets out to show what a horror the world would be if the results of Christ's coming were blotted out: but it does not at all do that, and it omits everything on the other side,—all the persecutions, all the 'religious' wars, all the havoc between man and man, man and woman, mother and child.

Its chief aggravation is in the huge assumption, on which the whole thing is built, that if God did not come in Christ He has not come to us at all. When the catastrophe is reached, and the effect of the blotting out is felt, one says,—'While I believed that God had through Christ revealed Himself, every soul on earth was sacred to me. We were members of one divine family. We were brothers and sisters in our Brother-Lord and Redeemer. Now we are but fellow-victims who are flung to life's lions together in the same arena.' But what if we saw that Our Father was revealing Himself in *all* His children? Would not *that*, indeed, make 'every soul on earth sacred'? It is just this very limiting of Sonship to only one that has led to the horrid notion that we are 'but fellow-victims who are flung to life's lions together in the same arena.' God manifesting Himself in Humanity is a far more consecrating fact than God manifesting Himself in Christ only.

Mr. Kernahan, speaking through this character, says,—'Except God reveal Himself to man, man knows not what God is, or whether God be, at all.' Precisely, but the remedy is not necessarily a revelation in *one*: the best remedy is the ceaseless and progressive revelation of God in the human soul, and conscience and love. *That* is what we need; and it is that which this book seems to have no glimpse of;—more's the pity!

We have been clearing off some of our arrears of Magazines. They awaken us to very little admiration, varied as they are. Traces of the slime of sensationalism and gross exaggeration are almost everywhere: and where these are absent we have overmuch of the 'Society' foolishnesses. But, of course, there is much that is good. Here is a gem from 'The Century,' a dainty little poem by Freeman E. Miller:—

### DEATH.

Where meet the Bounded and the Boundless Good,  
A weary Soul that earth's deep anguish knew,  
Faint in the falling shadows, dimly stood,  
And prayed the gates to let him enter through.  
A thin, white Hand, scarce visible, with might  
Turned the vast hinges, and he walked alone  
From Man the Mote to God the Infinite,  
Comrade of Truth and heir of the Unknown.

A writer in 'This World and the Next' draws attention to the warning that ought always to be given to inquirers. It may be almost a common-place, but how necessary it still is! He says:—

There is a great danger, in connection with Spiritualism, to which the inexperienced and inquiring ones are exposed. The danger lies in placing too much reliance upon communications received from the other side. Anxious inquirers have often been repulsed through contradictory evidences received, and have been led to pronounce the whole phenomena as bosh and humbug, through not having properly understood the conditions necessary to receive truthful information and teachings, compatible with the claim that Spiritualists maintain as to the high order of their truth. It appears to me, therefore, that not a little care should be bestowed to point out to such—before they seek those proofs by the evidence of which they will be able to

reconcile them with Nature and reason—that they should clearly understand that the transition of a soul from this sphere to the next does not alter the peculiarities of the individual. That a liar will be a liar still, and that a mischievous person transferred to the next stage of existence will still manifest the same propensities of character and temperament as in the one just left.

At the same time, while we entirely endorse this, the beginner needs quite as much to be on his guard against an over-sceptical state of mind, and especially against a state of mind which almost assumes falsity or mischief. That may possibly attract it.

In the 'Morning' Mr. J. F. Nisbet lately had a racy article on the rather foolish and entirely out-of-date prosecution of 'fortune-tellers.' We are inclined to think that chaff is about the right weapon to use against this absurdity. It is ridiculous to see 'the arm of the law' raised to protect servant girls who want to spend sixpence on such a mild sensation as a bit of fortune-telling about a dark or fair young man. Here is a specimen of Mr. Nisbet's pretty chaff:—

Imagine the fun and the excitement to be derived by a party of girls from visiting the *tireuse de cartes*, and hearing about their future husbands and sweethearts. With all its pleasurable anticipation, its surprise, its mystery, its half-truth, the experience is well worth sixpence. And if this little bit of colour in the dreary drab of modern life is to be carefully effaced by the police, where do they propose to draw the line? The other day I bought, for a penny, 'Old Moore's Almanack,' out of which, by the way, I have had at least a shilling's worth of amusement. It predicts the national fortunes for a whole year, and the cards which the magistrate frowns down must be very far out if they are not at least as correct as the *vox stellarum* which appears to enjoy complete immunity from the attentions of Scotland Yard. While I am about it I may as well confess to another act of weakness on my part, *vis-à-vis* of the occult. The other day I came across a gay and flaunting apparatus of some automatic machine company, which promised me a personal revelation of an important character for a penny. Just like those silly servant-girls, I fell into the snare. And now I want to know what the police propose to do to protect me against such dangers in future.

We have received a thoughtful letter from Mr. J. F. Young, who sends us a copy of 'The Divining Rod and its Uses,' by himself and Mr. R. Robertson, and an Essay, by E. Vaughan Jenkins, on the question, 'Are the Claims and Pretensions of the Divining Rod Valid and True?' Both Mr. Young and Mr. Robertson are 'diviners' who have given an immense amount of attention to the subject, and who are doing their best to put the whole matter on a scientific and practical basis. They 'wish to state that they are *not professionals*.' The book, containing Messrs. Young and Robertson's expositions and Mr. Jenkins' Essay, is published in London by J. Baker & Son, Paternoster-square. Price 1s. 6d.

#### STRIP OFF.

'Off with it—and breathe!' cries Dr. Peebles, in his breezy 'Temple of Health':—

Strip off the corset, young lady, and breathe, or you will die. Your lungs are starving for oxygen—starving for quantities of fresh, pure air. Imbibe, inhale freely; air costs nothing. Millionaires have not yet been able to bottle and sell it. It is free—and being free, it is of the utmost importance to accustom one's self when walking to frequent intervals of conscious breathing. No involuntary action of the body is habitually so carelessly performed—so almost shirked—as this one, and upon no other does our health so largely depend. The great majority of the human race keep their lungs in a state of semi-starvation; and diseases and ailments manifold can be traced to this cause alone, since the very act which deprives one of life-giving oxygen also returns to the arteries impure blood, weighted with poisonous carbonic acid. Women especially are careless about breathing. Women who will go to bed in the daytime, and, while half-breathing, lie and read novels, are on the way to the cemetery, where there's more sleep than novel-reading.

## OUR DUTIES TO OUR MEDIUMS.

By MRS. E. D'ESPERANCE.

You were so kind as to offer to make known in your valuable paper my ideas as to the desirability of a proper education and care being given to the mediums on whom the work of propagating the cause of Spiritualism in the future will rest. I, therefore, offer no apology for intruding on your space.

In submitting the following scheme to the notice of your readers, I wish to state that I am actuated by a desire for the true progress and usefulness of Spiritualism among the coming generations, and to give those who come after us the benefit of what we have had to learn under difficulties.

As it is the mediums who must ever be the teachers of our Cause, it behoves us to see that they are fitted for the work before them and understand what they are doing.

Many of our best mediums have been destroyed by their own ignorance of the simplest laws governing the manifestations produced through their powers. The manifestations have appeared questionable. The mediums have suffered, and the Cause itself fallen into disrepute.

It has been argued that a certain class of phenomena is much more convincing when obtained through an ignorant medium than when coming through an intelligent or cultivated one. This is, however, open to question, as I venture to assert that no manifestation can take place for the production of which the medium has not the latent power independent of help from outside spiritual sources. I am now referring to writing, drawing, and trance speaking mediums.

The spirits who are able to control a medium are limited to this latent power; consequently, the knowledge or ability displayed by the spirit is subject at all times to considerable restriction.

If we improve the instrument, foster its latent powers, develop its best qualities, adapt it specially for the end in view, the work will be the better and more satisfactorily done by it.

We educate our clergy for the work of the church, our teachers for our schools, but up to the present our mediums have had to get along as best they could; have had in many cases a hard fight with the world and got the worst of it.

Sensitive and subject to influences of all kinds, both favourable and adverse, they have not known nor understood how to protect themselves. They have allowed their mediumship to be used by investigators as ignorant as themselves, who, when something happened, which to their limited understanding seemed to reflect on the medium's honesty, have been the first to throw a stone or act the part of the Pharisee, and the medium, often innocent, has been left to sink into the mire to be trampled upon.

This is a state of things which ought not to exist, and every Spiritualist should strive to make it a thing of the past. Our mediums should be Spiritualists—which is not always the case. Their aim should be to increase the knowledge and spiritual well-being of their fellow men; they should be above suspicion in honesty of purpose, thought, and deed; their aim and motto should be to 'do the right, happen what will.'

We condemn the present system, or rather non-system, of doing the work, and lament the lack of good honest mediums; but so far we have done but little to remedy the one or produce the other. It is not an easy matter to solve the problem how to do either; but as it is on our mediums that the prosperity of our Cause rests, they should be fitted for the task by every means at our command.

It is easier to train a sapling than an old tree, therefore we should begin with the children.

With this introduction, I will give the ideas as they occurred to me for a home or training school for mediums.

#### HOME AND TRAINING SCHOOL FOR MEDIUMS.

1.—The object of the new Home to be the education and development of mediums through whom the inhabitants of the spirit world can work for the regeneration of humanity.

2.—To educate children from earliest infancy in the knowledge that all life and goodness are from God, and that communication with God and His spirit messengers is the first aim of earthly existence.

3.—That in order to become a medium a pure, holy life, that is, consecrated to this end, must be led.

4.—That the great object must be to attain the perfection necessary to become the medium for faithfully transmitting the messages from the spirit world to this.

5.—That no creed nor dogma is to be taught, but that the whole education be directed to the existence of a Supreme God and Creator, the immortality of man, and the possibility of communication with angels.

6.—The inmates of the Home must be the children of healthy parents who have led honest, God-fearing lives, and whose progenitors, as far as can be ascertained have committed no crime. This is necessary in order to save the teachers from having to contend against any hereditary taint either physical or moral in the child thus to be brought up to the service of the Almighty and His angels.

7.—The children must be given willingly by their parents at as early an age as consistent with health, and every facility must be afforded to such parents to assure themselves of the little ones' well-being.

8.—The home of the children to be plain, simple, but comfortable. Clothing to be strictly in accordance with hygiene. Food, as far as consistent with health, to be fruits, grains, and vegetables.

9.—Physical health is to be considered as important as moral purity for the proper understanding of God and His works.

10.—If, after a time, a child shows signs of being entirely unsuitable for the work for which it is being educated, either through the development of any physical or moral deformity or disease unfitting it for the end in view, it is to be given up to its parents and another taken in its stead.

11.—The education of the children to be as comprehensive as possible, including all branches taught in the best schools. If any child shows a talent for a special work or art, every facility to be given for its study.

12.—The whole education of the children to be based upon the fact that, as it is by the will and love of God that all things exist, it is the clear and imperative duty of all to study and work to fulfil His laws and devote the talents given them to the service of God and His creatures. They should be taught that to work for fallen humanity is the greatest service they can render to God, and that it is their special duty to prepare both their souls and their bodies to be fitting instruments for this end.

The foregoing suggestions are put before the public for the purpose of eliciting the best opinions and advice of all interested in the subject, so that the plan may be developed and made as complete and perfect as possible in all its details, and immediately carried into execution.

E. D'ESPERANCE.

#### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ \_\_\_\_\_, to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

I have long carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and further that they only could produce them. I believe in the existence of an invisible world corresponding to the world around us. I believe that the denizens of that world were formerly resident on this earth, and I believe in the possibility of inter-communication between the two worlds.—M. LEON FAYRE.

#### THE MYSTERIES OF MEDIUMSHIP.

MR. F. CRADDOCK.

(CONTRIBUTED BY MR. HENRY LLEWELLYN.)

(Continued from page 539.)

During the midsummer nights scarcely any of the séances were perfectly dark, in consequence of difficulty in excluding all the light. On June 10th, 1894, we were called to the hole, about 7in. square, made in the curtain of the cabinet, to look at a luminous cross, about 3½in. or 4in. in size, which gradually vanished and disclosed a beautiful female materialised hand, with the arm covered by exquisitely white drapery, which hung about six inches from the arm, and was visible from near to where the shoulder would be to the wrist. The hand of the same arm held a bouquet of flowers to the noses of all the sitters as they looked through the hole in the curtain; and afterwards the watch of the medium was held by one hand and the luminous slate by another, showing the time clearly. A materialised form covered with white drapery was next seen by all the sitters. The curtains were pushed open, and we all saw the luminous slate passed alternately over the still entranced medium and over the shadowy form of a child at the other end of the cabinet. At the close the medium was found with the knots so fast that we could not undo them, and he was then passed into the cabinet again while yet entranced, and the tapes, still fast, were passed over the wrists.

On June 17th, this being the next day to my little spirit boy's birthday, the spirit friends made it unexpectedly a séance for his and our benefit. 'Foebear,' the Indian, asked me for a blank sheet of paper (the pen and ink being on the end of the piano as usual), after which the arm and hand of 'Rosetta' projected from the cabinet, took up the pen, and wrote on the paper ten lines of poetry in commemoration of the day. A child (said to be Willie) appeared at the hole in the curtain, showing the outline of what seemed to be about the size of a child's face, but not sufficiently clear to be recognised. A materialised hand struck my piano keyboard, and touched the face of Mr. Bate, one of the sitters. The medium was found still with his hands tied behind him and entranced in the chair.

At another séance, on the 24th of the same month, the luminous slate was passed alternately over the entranced medium and a distinct child form at the other end of the cabinet, the curtains of the cabinet being quite open. 'Rosetta' also materialised a brightly luminous bust, with drapery white as snow round the head, seeming to illuminate the corner of the room completely.

At a séance on July 8th, 1894, 'Foebear' and 'Rosetta' materialised, and came out together with a little shadowy form between them in the middle of the circle. 'Foebear' handed my boy (one of the sitters) a hymn book and stood by him whilst he was singing, with his ('Foebear's') bare foot on the lad's; afterwards standing so as to be seen by both my boys, respectively thirteen and fourteen years of age, and he also subsequently showed his bare back and the skin which he wore across his loins to them and to a lady in the circle.

On July 22nd, 1894, the first manifestation was a length of drapery hanging about a yard and a-half from the top of the cabinet. It was then passed over my face like a veil, the materialised arm being visible to me at the same time. The form afterwards materialised more definitely, showing the right breast, and the drapery hanging loosely over the left shoulder. Several of the lady sitters nearest the cabinet told me that they saw the breast of a woman distinctly, and I certainly saw it also myself. The dark face of the Indian next looked with two dark piercing eyes at me.

On September 25th, 1894, Mr. and Mrs. Craddock and Mr. Bate sat for a casual séance, when two photographs were taken of two materialised forms. I was not there, but quote from a written account given to me by Mr. Craddock a day or two after. He says: 'At 8.15 I entered the cabinet, soon afterwards feeling shaky and a sense of abnormality. Mr. Bate did the exposing and flashing manipulations with a magnesium light. The plate used was an Ilford Rapid, and after about two seconds' exposure Mr. Bate says I came to myself; when we both went to the developing room, and in fifteen minutes the faintest of the two photographs came up.' The darkest photograph was got the same evening, Mrs. Craddock seeing the form before the photo-

graph was developed, as it stood before the camera, lighting up the cabinet by its radiance.

January 8th, 1895, was a bitter cold day. We had a sitting at Mr. Craddock's. There were no flowers visible in the room. Mr. Craddock retired into the cabinet, and some time elapsed before anything occurred, after which a hand appeared out of the cabinet and presented to Mrs. Craddock a small group of flowers consisting of one tulip, one lily, one maidenhair fern, and also a fern of another kind. 'Rosetta' said that M. Graham and herself had brought it from Covent Garden, London. Of course there is no possibility of confirming this claim of our indefatigable spirit friends; but from what occurred in regard to the apparent passing of the medium and flowers through brick wall and wooden doors, I feel justified in regarding the experiences at this séance as *à priori* possible.

Mrs. Craddock brought to a séance on August 11th, 1895, a tea rose, which was placed on the end of the piano. M. Graham said 'Rosetta' would try to take the rose away. 'Rosetta' then materialised in full view of the sitters with the flower in her hand, and the same was last seen in the hand of the vanishing form. Search was afterwards made for it by request of the controls, but no traces of it have ever been found, although the house has since been decorated all through. Mrs. Craddock informed me the other day that 'Rosetta' says she had rubbed the petals of the flower between her hands until she had succeeded in passing it into her sphere.

At a séance a week later a form rose up out of the floor by the piano as I sat playing. It was clothed in white drapery and had a face like that of a priest, and on the 25th of the same month (August, 1895), a form like a priest again came and held a luminous cross before myself and Mrs. Llewellyn, the face being distinctly bare and showing a nose altogether more prominent than that of the medium. A lady also peeped at me once from behind the luminous slate.

A séance, held on September 8th, 1895, was the most successful séance up to date. Drapery was materialised in profuse snow-white masses, rolling along the floor like waves of milky foam, about a foot in depth and two feet in length. It also hung in profuse masses up to the height of a piano, then it was piled on the top of the luminous slate, afterwards taking the shape of a huge rosette (I suppose for 'Rosetta'). At another time a length of about six inches hung from the general mass over the luminous slate. It was a beautiful sight, as the drapery hung like gossamer from the snow-like bulk on the top of the slate. The forms were equally distinct. M. Graham materialised in full form with his moustache and pointed beard and clear face, his eyes meeting mine in full view. He bowed at my recognising him. I saw him three times, and a form more real and substantial I never saw in the flesh. 'Rosetta' came out next and materialised in full form with drapery over her entire body like a bride, the drapery revealing the fringe of her hair from beneath a head-dress, the gossamer veil from the same hanging down over her draped form. She stood and wrote on the piano for about five minutes, like a beautiful bride signing her marriage certificate, gently brushing the drapery aside to free her hand for writing. This was the clearest view of her, as it was also of M. Graham up-to-date, that I had witnessed. 'Rosetta' joined in the singing and talked to my wife for some time. The forms came out to the centre of the circle, then took the luminous slate and held it over the entranced medium. The table, right outside the circle, danced to the music very vigorously, moved apparently by the materialised forms.

At a sitting in the following month (October, 1895), 'Rosetta' materialised and threw lengths of drapery over the sitters, long folds of it stretching across the room like a hammock. The face was very distinctly seen by most of the sitters, the medium being visible apparently in a deep trance, as the form walked about the room. The striking feature of this séance was the distinctness of the form and the features. Every sitter was delighted. A child, not recognisable, was seen with 'Rosetta' and spoke to my wife, addressing her as 'mamma.' The same form played about my two boys for some time, and took a handkerchief out of the pocket of one of them, after which I felt a small hand placed in mine, but not distinctly enough for me to speak with certainty as to the size of it. Several sitters declared positively that they saw what appeared to be my little boy playing about his two brothers, whilst my wife says it was the most satisfactory materialisation of him she ever witnessed. She also heard him say, 'I'm papa's boy! I'm mamma's boy!'

We had a séance on the 20th of the same month, but it was one of the few failures we experienced, nothing worthy of particular importance occurring. A séance on the 27th was, however, in some respects an advance upon all our experiences hitherto. 'Rosetta' materialised in splendid form, and came close up to me, talking and singing for some time. I saw the medium faintly visible by the aid of the luminous slate, whilst she stood before me as real and as beautiful as ever. Standing by me in her snow-white drapery, she took hold of my hand and placed it on her bare shoulder, and then placed my hand to her bosom, which, as far as I could see, was quite feminine in proportions. She then took a seat at the piano and played to a hymn. Another sitter stated that he saw the breast distinctly. It was certainly a splendid materialisation, the drapery coming out in profusion. There were three messages written, one professedly in French, the same having to be taken outside the circle to be translated. I give the message from my manuscript copy:—

'Ne point reconnaître la divinité, c'est renoncer autorité des lumières de la raison.'

'A la longue, les erreurs disparaissent et la vérité surnage.'

'C'est un homme qui compose sans chaleur ni imagination; tout ce qu'il écrit est froid et plat.—M. DE GRAHAM.'

Another message, in English, was as follows:—

'Happy they are who are disgusted with turbulent pleasures, and know how to be contented with the sweets of an Innocent life.'

'Happy they are who delight in being instructed, and who take a pleasure in storing their minds with knowledge. Wherever I went I found that Poetry was considered as the highest Learning, and regarded with a veneration somewhat approaching to that which men would pay to Angelic Nature.'

'I will write you Poetry some meeting, only has you were speaking of Poetry in your conversation I mentioned it here. Farewell.—ROSETTA D. FRITZBURG.'

The sitting on November 3rd, 1895, was a semi-dark séance, all the sitters being visible to each other from the twilight through the window. Whilst 'Rosetta' was out M. Graham controlled the medium, speaking to us about her. Another form played the piano, whilst the tones of a cornet were heard from the cabinet accompanying the singing. The forms were visible from the twilight through the partly covered window. Whilst 'Rosetta' passed me to shake hands with each of the sitters I felt her foot placed on mine, quite softly. Drapery was literally piled up on the middle of the floor, apparently over a form like 'Rosetta's,' so solidly as to appear like a pillar of snow. I and my wife saw 'Rosetta' behind the luminous slate, as if she wore corsets, her neck and arms from the shoulders being quite bare. M. Graham also materialised in full form, taller than 'Rosetta' apparently. The control asked if we preferred to tie the medium to the chair, his hands being already tied behind him; and a reply in the negative being given, the medium retired to the cabinet, but before he had fairly sat down or the gas been lowered he came out, dragging his chair after him linked on to his hands, the knots on the tapes being intact, and the same as I left them.

On the 10th of the same month 'Rosetta' materialised with a thin covering of drapery over the body, placing my hand on her bare shoulder and on her thinly-draped thigh, enabling me plainly to feel that there was real flesh underneath. She next sat on the keyboard of the piano, showing her full form, swinging her leg, and causing the drapery to reveal clearly the outline of her figure. As she walked backwards and forwards the drapery fell about her figure quite naturally. On the 17th 'Rosetta' sat on a chair in the middle of the room, visible to everyone, the drapery falling over her feet. She wrote a poem of several lines upon Flowers on paper upon the back of a luminous slate, holding another slate to give the light.

(To be concluded.)

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

## THOMAS WILD, OF ROCHDALE.

Newcastle-on-Tyne was the favoured centre of communion with the spirits of departed persons connected with the Northern counties of Durham and Northumberland during the few hours allotted to the 'dual personality' of Mr. Thomas Wild, of Rochdale, on Sunday morning and evening, and Monday evening, November 1st and 2nd.

Your readers in these Northern counties who were not so fortunate as to be present may be interested in this account, brief though it be, of the three meetings referred to, which were arranged by the Newcastle Society and held in their rooms. Unlike our Glasgow *confrères*, who arranged for meetings of hundreds of people which swelled to crowds of four figures, the Newcastle Society is content to 'hide its light under a bushel.' They plod on in very humdrum fashion, and hence the Monday's meeting, arranged to accommodate comfortably about fifty persons, became overcrowded when sixty to seventy persons were admitted.

Ignorance as to the phase of mediumship is pleaded for the poverty of conception as to the numbers for whom to provide seats, and only when the marvellous manifestations came as a surprise to them did they realise the loss to the cause and to the society. Our Glasgow friends had shown them 'how to do it.' Sandwich men had been there employed to carry notices through the city. But Newcastle was satisfied with a short announcement in the 'Two Worlds'; so that only those already satiated with 'manifestations' took the trouble to put in their characteristically unpunctual appearance, to the number of about sixty, on Sunday morning! The room will accommodate probably one hundred and eighty to two hundred, and was crowded on Sunday evening. On Monday evening a room half the size was the only one available, and this was crammed to oppression, and some people were necessarily refused admission. Our friends will excuse me pointing these facts out: these failings—want of thought and want of punctuality—are faults worthy of attention with a view to correction. Hymn sheets are provided, with type so small that in the poor gaslight (probably kept low to prevent impure conditions of the atmosphere in these small rooms) it is scarcely possible to see the words. These sheets, but for this fault, are very appropriately utilised by having on one side directions for the formation of home circles; but paradoxical as it may seem, the audience are requested and expected to leave them in the room on their seats, and not carry them away!

I have mentioned the 'dual personality' of Mr. Thomas Wild. His is a very peculiar form of mediumship, and a few words in respect to him may not be void of interest to your readers. He comes of an old Lancashire family of Saxon origin, and his experience of spirit communion is not the only one known in his family. His maternal grandfather was the last person who tried his hands (and feet) upon a 'ghost' known at that period as 'Clegg-ho' boggart.' This 'boggart,' or ghost, haunted the locality of Clegg Hall, about two miles from Rochdale, county of Lancaster.

Thomas Wild, the subject of this notice, inherits in a very large degree the scepticism of his ancestor, who, on one occasion, came in his country rambles, in the vicinity of Clegg Hall, into close proximity to the 'ghost,' who was abroad on his nightly vigils. Undaunted, he 'went for' the ghost and proved it to be a fraud. He did not grab this ghost, as has sometimes happened at our modern séances, but by thumps and kicks he proved its undoubted quality. It was well materialised, and its white robes were very real, and its vocal powers became very strong as it gave expression to its plaintive 'Oh!'—convincing its sceptical assailant that its fraud was at an end. The ghost proved to be one who had been concerned with others in laying snares to entrap the 'boggart'—and so, of course, was always able to carry on his poaching during the night untouched.

Thomas Wild is one of twin brothers, born in the year 1842, conjoined by a ligature, best understood by recalling the Siamese twins. The two children were separated soon after birth, and Edmund, the other child, only survived about three weeks. Here we have a fact for our philosophers to dwell upon. Edmund, the twin brother of our remarkable friend, Thomas Wild, claims that Thomas's body is as much his as it is Thomas's, and when he controls he does so absolutely; and Thomas is removed outside his physical organism, and remains standing by while Edmund converses on the one side with friends

'passed on' and on the other side with those waiting here for communications.

It is this peculiar attachment which gives spiritual and physical sympathy and power to the dual arrangement. The sceptical mind of Thomas Wild is natural, and he insists upon being protected by his brother against being made the vehicle of falsehood. If ever it should be proved that his organism has been used to speak falsely it will be impossible to retain him in the service of the spiritual societies.

The remarkable feature of this service is that the names, ages, sometimes the cause of death, but always the place of residence, are given in connection with each communication—the town, street, and often the number of the house.

Messages to friends in earth life are often sent. In Newcastle-on-Tyne messages were sent to Blythe, Prudhoe, Hebburn, and localities about the city. Every communication up to Sunday evening was reported at Monday evening's meeting as having been verified, either by persons in the audience, or by visits made by interested persons. It seems to me that records of this medium's meetings should have a place in our papers. I believe the form of mediumship described is unique on our platforms.

I ought to add that Thomas Wild is a plain, unlettered Lancashire workman. His occupation formerly was that known as a 'loom tackler.' Such a person, in the Lancashire cotton manufactures, has the 'tackling,' or supervision, of a considerable number of looms, ranging from thirty to fifty, which he has to supply with beamed warps and keep in working order. But now he is engaged in the vegetable and fruit and fish business. He has no claim whatever to scholarship, and has a natural dislike to all pretences. It has been suggested by some people of shallow minds that he visits graveyards and notes names and dates for the purpose of his platform work; but this charge is grotesquely absurd in view of the evidence given to the Newcastle-on-Tyne Society last week, which clearly proved that Thomas Wild is not the inventor of the narratives his tongue relates.

JOHN LORD.

## MRS. HAWEIS ON ASTROLOGY.

A week or two ago, at one of Mrs. Haweis' hospitable 'At Homes,' at the beautiful old house in Cheyne-walk, the hostess gave a lecture on Astrology, and, evidently to the surprise of some who were present, took her ground as a believer and a worker in this curious field of inquiry. The audience thronged the large drawing-room, and was very much made up of ladies.

Mrs. Haweis had the old story to tell. People who cared little and understood less were quite sure the whole thing was mere nonsense. But, as a matter of fact, the majority of the greatest men of ancient days, and many notable philosophers in more modern times, believed in the validity of the science. It was, in truth, one of the most ancient of the sciences. Secret societies for many centuries had treasured up wonderful laws and truths concerning it, and were secret societies for good reasons;—to preserve the laws and truths in a pure form, and to keep these from improper and degrading uses.

There are some who think it wicked to attempt to penetrate into these occult things, said Mrs. Haweis; but, if so, the Bible is a wicked book, for it is full of occult lore, and is saturated with Astrology. Even the great and comparatively modern astronomer, Kepler, was a believer in it. But, in these days, the subject has fallen from the high places to the low, because men in high places, unlike the wise men of old, will not look at it.

Mrs. Haweis gave some piquant illustrations, with the aid of diagrams, representing the horoscopes of herself and Mr. Haweis. In conclusion, she referred to the profound fact that there must be some subtle cause and regulator of the myriad diversities of human beings. For these, she looked above, and avowed, as regards Astrology, that nothing brought her so near to the realisation of God.

EVERY child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man is a rational moral being, having the power of choice. Punishment follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love.—DR. J. M. PEEBLES.

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EDITOR ... .. E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

## Light,

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### THE ALLEGED INCREASE OF LUNACY.

A great deal has lately been said about the alleged (but it is not usually called 'alleged') increase of lunacy. But, behind the scenes, there are old and experienced observers who have their doubts. What may be admitted is that there has been a decided increase in the lunacy business. The old-fashioned and much dreaded 'mad-house' is pretty nearly at an end, and we have, instead, a vast number of modern asylums from which modern people do not so strongly shrink. The people of, say, five and twenty years ago had a wholesome horror of everything associated with the 'mad-house,'—doctor and all: but to-day we take the asylum as a rather interesting object on our afternoon drive, and we ask the doctor to dinner or lawn tennis. We even go there for a dance, a garden party, or a theatrical performance.

The past generation, perhaps as a consequence of its horror of the 'mad-house,' dreaded publicity in this matter a great deal more than we do. To have a relative there was a tragedy: to-day, a relative in the asylum is merely a painful incident calling for sympathy. As a natural consequence, people are very much more inclined than they were to get rid of their mentally afflicted relatives. We need not assume that there is abroad any increase of callousness or selfishness. The, in the main, improved condition of asylums may account for decreased reticence and endurance, and increased readiness to put quite out of sight the 'skeleton in the closet.' But we are bound to add to this the fact that the standard of comfort all round has been raised, while the standard of endurance has been lowered; and this again will account for increased readiness to wish uncomfortable relatives away.

We are convinced that we have here an important light thrown upon the alleged increase of lunacy, and the demand for larger and more numerous establishments for working up the lunacy business, leading in all probability to a still further alleged increase in the number of lunatics: until some day the world will wake up to the fact that an increase of lunacy and an increase of the lunacy-trade are not precisely the same.

To all this must be added two undoubted facts,—1. That in the general estimation, and especially in the estimation of experts, the standard of lunacy itself—that is, of what constitutes lunacy—has been much changed, and very strongly in favour of enlarging the area, and of calling that lunacy which in past days would have been regarded as eccentricity or physical disease requiring ordinary medical treatment and care: and 2. That doctors are more ready than ever they were (especially now that Parliament has given them a large bill of indemnity) to certify to insanity. This may be denied, but some very queer modern instances and twenty or thirty years of observation compel one to hold it as true.

But here is a case,—the latest that has come under our personal knowledge, and within the past few months. Three years ago, a young man of two and twenty, who had contracted a disagreeable habit, lost his mother; and his only relatives left at home were a somewhat invalid father and two sisters. The father was fairly well-off and able to take care of himself, but he was worried with his son's eccentricities and ill-health. The young man was admittedly not insane and not dangerous in any way; and it is a fact beyond dispute that the doctor who advised his removal to an asylum and who certified to his insanity said that his main objects in doing so were to relieve the father from worry and to put his son under possibly useful discipline. All the same, his certificate told a lie; and, as it is fairly easy to get a second doctor to endorse a first, the necessary papers were procured, and the young man, in a very weak condition, was taken to a private asylum, as a patient to be paid for.

What happened? It was virtually imprisonment for life, and would probably have been literally that, if a very distant relative, on his return from abroad, three years after, had not vigorously gone into the case. He went to see the young fellow, found him perfectly quiet and self-possessed; physically weak, but well able to take exercise. He stated that for three years the asylum people had never once taken him beyond the asylum gates, that the only place for exercise was a dreary old back garden, surrounded by high walls, and that this was awfully dismal. This statement, as to unbroken incarceration, was afterwards found to be correct. The prisoner also stated that the official visitor or commissioner had repeatedly made the off-hand remark that really he need not be there.

A very sharp and stubborn resistance to all this, on the part of the returned relative, broke it down. A delightful home in the country was found for the young man at the same rate as the asylum payment, and, within six weeks, he was learning to do useful work and was perfectly happy. It is fairly certain that there are many such cases, but the distant relative is not always forthcoming. To tell the blunt truth, it is probably this sort of thing, and not lunacy, that is on the increase; and the sooner it is collared, and a stop put to these dangerous private lunacy-shops, the better.

This is a subject which keenly concerns Spiritualists. We have it on record that a leading lunacy-doctor declared his readiness to certify to the insanity of any one who professed to hear spirit voices; and only lately we had incentives to incarceration publicly put forth by another leading lunacy-monger, with strong hints as to the greater facilities given on the Continent. We are persuaded that there is real danger here, and it is our grave duty to watch it and worry it to the best of our ability. Publicity and public opinion are the best safeguards here.

#### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on *Friday next*, November 20th, at 7 p.m. for 7.30 p.m., when Mr. Herbert Burrows has kindly promised to give an Address on 'Science and the Life Beyond.' We hope our friends will muster strong on the occasion, for Mr. Burrows is sure to treat his subject in a way that cannot fail to deeply interest his hearers.

In accordance with No. 15 of the Articles of Association, the subscriptions of Members and Associates elected after this date will be taken as for the remainder of the present year and the whole of 1897.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

## THE REUNIONS FOR PSYCHIC DEVELOPMENT.

## REPORT ON THE FIRST YEAR'S EXPERIENCES.

A PAPER READ BEFORE THE LONDON SPIRITUALIST ALLIANCE, LTD., IN ST. JAMES'S HALL, ON FRIDAY, NOVEMBER 6TH, 1896, BY MR. F. W. THURSTAN, M.A.

Many of you may remember how in October of last year the first notice of these meetings was put forth. It was published in 'LIGHT,' and a circular printed and sent to several people in London likely to take interest in the subject.

It was a new experiment in several ways, and in more ways, perhaps, than appeared on the surface.

Primarily, of course, it was an experiment in this spiritual movement of ours to see whether in the assembling of ourselves together we could not devise means to raise the potentiality of our own selves as spirits among spirits and to communicate with the other world thereby—not so much as a substitute for the old institutions of circles and séances, but as a school for them and a supplement to them. The new institution was to be a gymnasium, as it were, for developing the powers of our psychic nature by a systematic practice, and, as I explained in the prospectus, these powers were to include the positive ones of clear mental conceptions and projections of ideas and will—in short, the controlling and inspiring of others—as well as the negative ones of receiving the control and inspiration of others.

That was the primary object, and subsidiary to it was to test what methods were most conducive to this primary object and most feasible as practices in a mixed assembly. For it is one thing to devise ideal methods, another to decide how far they are practical as regular and public institutions. What might be suitable in the privacy of seclusion or in the sympathy of a home circle might not work in a mixed and half-fused gathering.

It is here, I trust, my report will be valuable to the movement that this Alliance promotes. If I can record that, at the end of a year's experience, certain methods of practice are not only easily workable in a small public gathering, but also are continuing to inspire interest and to cause improvement among the constant attendants, I shall perhaps inspire others to inaugurate in their own immediate districts meetings for psychic gymnastics worked on the same or similar methods. For I cannot say yet that we have come to any final conclusion as to the best methods. In our last few meetings even we have begun new kinds of practice which promise to work well. But of these hereafter.

My third and fourth objects—and these were not so patent—were to discover to what extent an interest in this development of our nature and the capacities for it existed in this metropolis; and, when I had discovered persons conscious of their psychic talents and, may be, hiding them, furthermore to discover what times of the day and what branches of the subject were most generally convenient and popular. In short, I was sinking a well—an artesian well, perhaps—to discover if there were not, as I suspected, much more abundant springs of living water beneath the surface than had appeared as yet upon the surface. I am happy to report in this respect that I am surprised at the abundance of the supply which has appeared even a little way beneath. In reply to the original circulars and notices of the scheme, more than two hundred applications have been made to me, and letters of sympathy and inquiry received from distant places in America and Australia. Applicants have been almost entirely of the educated classes, chiefly ladies, but of all grades of spiritual opinions and progress. There have been members of Spiritualistic societies, members of the Society for Psychical Research, and persons belonging to neither, such as Theosophists, Mystics, Occultists, and last, but not least, as a source of supply, readers of 'Borderland' who, induced by what they read there, have begun to try to develop automatic writing and clairvoyance in themselves and received encouraging indications of those gifts. Among these inquirers there were all grades of enthusiasm and interest. The motives of inquiry and application were manifold. There were those only mentally curious to the extent that they wanted me to explain in writing what this new thing was all about, but they had no intention of joining in the movement themselves. There were those whose curiosity was a little more powerful, to the extent that they desired to come just once or twice to see what it was like—they had read about my ideas in the journals,

or more probably heard someone talk about them at a tea-party, and they wanted to see what the show was like. Then there were mere wonder and test seekers, people who had been the round of public mediums seeking marvels, and who, finding it rather expensive, thought, may-be, they could see phenomena to startle them pleasantly and gratuitously by joining us, or who, having lost some beloved one and being in a state of depression and groping for proofs of their continued existence, thought they had the right to bring their atmosphere of gloom and fog into a gathering of people who were laying bare the sensitiveness of their sympathetic natures to mental impressions. A person in that frame of mind should keep aloof from the society of his fellow beings, and take example from that noble animal the stag, who shuns the company of his herd when he has lost his health or is shedding his horns. There was also the scientific inquirer, who wanted to pry out proofs to support his own pet theories, and to look on without practising himself. Then there were persons more spiritually inclined, but whose wish for psychic development was not very deep. Like the farmer's wife, they thought they could learn music in one or two lessons, and because they could not, after one or two trials, do anything worthy of a public performance, they gave it up. Lastly, there were those full of patience or enthusiasm, and with plenty of energy and will for self-improvement, and who found the scheme to their liking. These, again, were divided into two groups—those prevented by official and domestic duties and private circumstances from attending the practices so often as they desired, and those who, being free and unfettered, came as often as possible, and allowed nothing but the extremest urgency to prevent them. It is to these last, some of whom I see here present, that I take this opportunity of acknowledging publicly how much I am personally indebted to them for the success so far of the scheme.

To all these classes of applicants—patent though their motives often were to me—I responded, inviting them alike; but I did my best to choke off—and in this I was, perhaps, aided by workers on the other side—all who had motives other than those of practice and exercise of their gifts. It was by this method that I solved the problem of how to keep the number of persons attending regular enough to encourage continuance of the scheme.

Anybody who has any practical experience of metropolitan life knows the extreme difficulty of getting any one set of persons, however enthusiastic, regular, and punctual to their engagements, to attend a particular series of meetings. In short, though theoretically it is best for psychic development to have always the same set of congenial devotees around one, practically it is impossible to manage this in the present conditions of social and civic life in any large-spread centre of thought and society. My plan to overcome this practical difficulty of maintaining numbers was to invite any number of people to come, but not to insist on their coming regularly, although I advised it. In this way I always had sufficient working attendance, part of whom were old comers who brought the necessary atmosphere of intimacy and familiarity with the practices, and part of new comers, out of whom, by a process of natural elimination and selection, were gradually forming new additions to the nucleus of an enthusiastic coterie which I fondly trust will in time grow large enough to leave its impress on the thought of London society.

Altogether, from October, 1895, to July, 1896—with intermissions for Christmas and Easter Vacations—we held seventy of these Réunions in my rooms at Hertford Lodge, near the foot of Albert Bridge, S.W. Sometimes we had as many as sixteen assembled, sometimes only four; the average attendance was eight or nine. Of these seventy meetings twenty-five were arranged for especially practising the gifts of clairvoyance, clairaudience, and the reception and projection of mental pictures and impressions; twenty-four, those of psychometry, psychic sensitiveness, and, at the same time, thought-projection and will-power; twenty-one, those of automatic writing, table movements, and use of any autographic form of communication between the worlds without us and within us. These were the three classes of practice which, I found by the trial of my original prospectus, secured the greatest response of applicants.

In that original circular I put out, tentatively, invitations for all sorts of practices, and at all sorts of days and hours. I wanted to see which way the breeze blew. But good people in the Spiritualist world, who were not deep enough to notice this, were rather alarmed for me. I received from well-inten-

tioned Spiritualists of the old school several earnest warnings of the consequences of my enterprise. I was told my health would break down, that I should find myself in the spirit world before twelve months of it. Indeed, one good lady requested me to withdraw from attendance at the circles held in her house, because it would be unfair to the other sitters; I should bring such a crowd of low and unhappy spirits about me in consequence of sitting in such constant mixed circles in my own house. Of course I withdrew, but I ventured to hint to her that she had mistaken the object of my gatherings and that, if she knew a little more of the subject, she would know that there was more danger of unhappy influences being brought to her circle by one untrained psychic coming to it through the public streets and in a public vehicle than from a hundred psychics who had trained the powers over their consciousness and moods coming from attendance in a hundred circles.

This lady was not alone in her belief of the ruinous course I was taking. I believe a solemn conclave of other members of that circle had been held before she made that formal request. I only allude to the circumstance to call attention to the chaotic and miasmatic exhalations of thought still prevailing in the movement to choke out the vitality of all healthy energy and enterprise.

I found by the circular that the most favourite hour was from 4.30 to 6 p.m. A few, engaged in occupations during the afternoon, desired the hours to be 8.30 to 10 p.m. I fixed, therefore, the Monday and Tuesday meetings for the afternoon, and tried a few meetings on Wednesdays at the later hour. But this late hour did not work. People tired of their day's work, and at home in distant suburbs, did not feel inclined to turn out again; while, if they did not first go home, they had long hours to waste before 8 o'clock came. The only evening times I found workable were from 6.30 to 8 p.m. on Sundays. We accordingly changed the Wednesday meetings to that time. The 4.30 to 6 p.m. times were eminently suitable to ladies, but even amongst these I found a section—especially those wishing to get back to a distant suburb in time for dinner—who preferred an earlier time. Consequently the latest outcome of experience is to arrange one meeting early in the afternoon, 3.45 to 5.15 p.m., and another late in the afternoon, 4.30 to 6 p.m. The statement of these facts may be of service to persons organising other meetings in large towns.

I will now describe the methods of procedure which we found by course of trial the most convenient to adopt. At those for clairvoyance we always began by dividing ourselves into two groups, each to take a turn at a twofold practice—the one to develop the habit of attention, which by concentration intensifies all impressions coming from external sources, and retains them in clearly visualised pictures, until they can be seen by the mental eye as distinctly as by the sensory eye—the other the kind of attention which, by becoming abstracted from external impressions, devotes itself to receiving impressions from internal or psychic sources and projecting them into the external sensorium until they become imaginations in the brain, or, if even more externalised, into hallucinations of objectivity outside us. These two distinct kinds of attention we found increase equally in power by habitual practice. One of these attentions is always more natural to us than the other. Some are naturally more concentrated and intensely present and projective—others more abstract, absent and receptive. This natural tendency is apt to be intensified by the habits of life which are allowed to naturally form themselves to suit the more congenial frame of mind, to the weakening or atrophy of the other. Our system of practising clairvoyance was to create habits of mind which would develop both kinds of attention equally, like the use of right or left hand. This we tried to do by a practice in the interchange of mentality between two groups in the room. A screen was arranged across the room. On one side a picture was set up against a dark background, and one group of not more than four at a time—which I may call the visualisers or operators—engaged themselves intently gazing at this picture, every now and then closing the eyes to see if the picture could be seen mentally with precision and correctness. Meanwhile the others sat on the other side of the screen with pencils and memo-slips by their side and tried to attain the absent-minded frame of mind—attending only to the pictures forming in the mind, whether felt merely as vaguest impressions or realised as clearest hallucinations.

There are different methods of attaining the last-mentioned end, which may be classified as gazing abstractedly at external points or crystals or mirrors, or gazing at internal points or fixed

ideas. I requested the members to use the method most natural to themselves, but I found that practically in a mixed company everyone preferred the latter method of shutting the eyes and watching placidly or passively through the front or upper parts of the brain as through a frame or window. Habits of wandering in thought to distant places may be preliminarily indulged in to induce the necessary state of abstraction, but mind-wandering must be checked if impressions of the immediate environment are required to be sensed.

If the right state of abstraction has been induced, its presence will be proved by the brain feeling a calm, dream-like state of mind, such as is felt by a hypnotised person or a somnambule, and probably also the sensation of clouds or fumes wreathing themselves away from the brain. It generally requires some time—a quarter or half hour, at least—for a person coming from a busy state of life to acquire this passive hallucinatory state of mind; but practice enables one to do it in a shorter time. The exigencies of the time at disposal, as well as the fact that the other group could not meanwhile keep their attention on a strain without tiring, compelled me to allow only about six minutes to the concomitant operations.

If we had been meeting for the sake of getting phenomena, of course we should have arranged a longer time for passivity, but, as our object was for each to practise, this arrangement worked very well, and was the only one possible to give each group a turn at each practice. Again, if we had been meeting to prove thought-transference, obviously the most successful plan would have been to select the best operators to be always operators, and the best recipients to be always recipients; but this plan would not have carried out our main object. Consequently, at the end of each experiment, the first set of operators took their place at the table and a new group went behind the screen and gazed at another picture set up there, until in this way everyone in the room had practised both forms of attention.

In every case, at the end of the six minutes, the operators left their side of the screen and stood close behind the recipients, and, without any contact or word, tried either to project the mental picture into the brains of the sitters, or else build up the idea, as it were, in relief upon the table. Then the recipients were required to jot down on the memo-slips any impressions or pictures, however vague, which had occurred to them, and to sign their record. Strict silence was maintained from the commencement of the gazing until the last note had been written, and then the records were compared with the originals, and all points of resemblance noted. All these slips were retained by me, and whenever they bore any striking correspondence to the picture, were pasted in the book of records which I made of each meeting from the notes taken at the time.

With regard to the subject of the picture, we generally arranged to have one a portrait or figure—fancy or from life—and one a scene or landscape. We found that the fewer the details, the better the result. For example, a single figure in a striking dress or attitude was a better picture to use than a crowd of figures. Once or twice, for experiment's sake, we used a statuette, or object of handicraft, or a flower.

At first we gave no indications whatever to the recipients as to the kind of picture being projected; but after a while we discovered it was a better practice to announce the kind of subject, so as to limit the attention of the recipients to certain expectations of impression. In this way the internal attention had its scope narrowed down to certain details only, such as the costume, the attitude, the mood expressed; and in this way beginners obtained more successful results, and were not only encouraged, but taught the right attitude of mind.

Consequently we fell into the plan of announcing the subject by a few general particulars, such as whether figure or landscape, fancy or from life, male or female. In every case I carefully recorded the exact words announced in these hints.

This preliminary practice of picture transference by telepathy took up generally the first half of the time. The remaining time was devoted to practising clairvoyance proper. We sat round in a circle, and each tried to sense the psychic surroundings of others or to penetrate in thought to distant places and spheres. The last few minutes were given to taking down the records of what each had seen, heard, sensed or experienced, and comparing notes. In this way each one had an opportunity of satisfying himself or herself by putting their subjective and objective visions to the test. All close coincidences or recognised tests were recorded in my book.



In the meetings held for psychometry the proceedings have been differently arranged. The first part of the time was occupied in the sensing of letters and relics. We sat round a table, and taking a letter or relic in our hands tried to psychometrise it, i.e., to absorb and concentrate the inner attention back to the points of time, space and personality connected with the object we held. We had to forget ourselves, as it were, and put on a new set of feelings and surroundings, and finally to note the peculiarities of this assumed personality. With regard to the letters, as a rule they were taken out of their original envelopes and put into fresh ones. The object of this was to remove any assistance that might be given by graphology. The finger and thumb were held against the writing inside, or the cover could be placed against the forehead. Sometimes, indeed, members wished to use graphology to aid their judgment. In such cases they were allowed to see some of the handwriting, and the fact was recorded.

After this practice at psychometry we finished proceedings by a brief practice in thought-transference, generally with hand-contact and fixed gaze. To make it easier the subject was limited to some class of objects, such as flowers, vegetables, animals, kings, Christian names, &c. At first we used to pair off in groups of two, each of the pair taking a turn at being projector and recipient. But we have modified this plan latterly. It did not work well. Either each pair had to make its trials separately, whilst the rest waited—a method which took up too much time in a large meeting—or else all groups were at work concomitantly, with the result that the idea being projected in one group would, it was found, sometimes enter into the mind of a recipient in another. Therefore we now all sit in a circle; each takes his turn to project an idea without hand-contact, and the rest record on paper their impressions; then the projector writes his choice down, and all the answers are entered in my note-book.

We all find this practice to be an excellent discipline for the mind. On the one hand, it requires a clear visualisation in the thoughts and a resolute concentration upon, and clinging to, that one idea and the repelling of all associated ideas; on the other, the faculty of being in sympathy with others and feeling the thought as well as the emotion in their brain.

I now pass on to describe the procedure on the Wednesday and Sunday evenings, when we met for the study of all branches of automatic and autographic movement. There is not much to state.

The first part of the time was occupied by each of us trying to get some name or surname or message by automatic writing which would be a test of its not coming from ourselves, at least from our immediate selves. Sometimes we merely held the pencil loosely in the hands, and sometimes we tried various forms of autographic instruments.

I cannot say we obtained many results. This form of psychic development can equally well be developed in privacy, and the chief interest of the meetings centred in the second part of the proceedings, which was sitting round a small table and trying by raps and tilts to get messages from the world within to the world without by the outflow of mysterious forces and given signals. So much for our forms of procedure. I will now pass on to recount some of the most interesting of our experiences in each set of practices.

(To be continued.)

**THE FIRST SPIRITUALISTIC TEMPLE IN EUROPE.**—Professor Lucian Pusch writes: 'Thanks be to God and the high spirits that through their influence it has at last become possible for us to have a temple in one of the most beautiful parts of Europe, at Bodensee, Ober Waid, St. Gallen, Switzerland. It is at the same time an academy for psychological research in every direction, and thus fills a long-felt want. It will be open summer and winter, and possesses all conveniences for visitors. Private rooms, with excellent board, can be had very reasonably. The building also possesses large halls for lectures, &c. For all particulars, address Professor Lucian Pusch, Director, Ober Waid, St. Gallen, Switzerland.'

**SPIRIT** or thought has the power of constructing a visible form out of the surrounding ether. This form will vary in distinctness, according to certain fixed laws, from a mere shadowy image to a likeness so real, solid, and life-like that it cannot be distinguished from the living person 'in his habit as he lived.' However distinct this form may be, it must be an 'ethereal,' not a 'material' body, held together by the power of the will (either of the seer himself or of another who acts from a distance), which, being the highest force in Nature, can resist any other force, and overcome all obstacles.—'Ars Vivendi,' by ARTHUR LOVELL.

## THE SPIRIT PHYSICIAN.

By 'EMISA.'

I cannot help chronicling as briefly as possible a recent experience which we have had with Professor Sandringham. Two of the family were slightly complaining, and I invoked his aid. On the morning of October 31st he controlled the medium to write me a message extending to four pages of note paper. This letter dealt with both cases, giving treatment, dietary, &c., and was most coherent and satisfactory. Among other specifics, he ordered for one of the indisposed persons 'antibidious tablets,' and the other (a lady) was ordered (besides other specifics) 'Paraguay tea.' I had never heard of either. With regard to the tablets, inquiries at two of our largest drug establishments disclosed the fact that they had never heard of such a medicine, and I was not disposed to go further. With regard to the Paraguay tea, inquiries at several Italian warehouses led to the discovery that, a couple of days before, the manager of one of them had got a sample of tea named 'Maté,' which had been shipped from Buenos Ayres, and sent him from London, and he offered to get me some. On coming home at 6 p.m. the same day I informed the medium that it would be better that the Professor should tell me where to get both the tablets and the tea, as I would order them direct. She undertook to ask him, and at 10 p.m. the same night brought me two addresses written in the usual caligraphy. The one for the tea was in London, while the other for tablets was in Hove, near Brighton. Neither address gave the names of the vendors, but only the number and the street. As I do not propose to advertise either of the specifics in question, the addresses are not given; but copies are sent to the Editor of 'LIGHT' and can be seen by any person interested. At the moment of writing, I am unable to say if either specific can be got at the places named, but this will be duly tested and the result communicated to your readers.

Of course, the psychical researcher has the usual answer to all this, that the medium had seen the specifics advertised 'somewhere.' I should like to see the advertisements. Whether they exist or not, they have not been seen by anyone here. But secondly, I would remark that the evidence of spirit control of this kind is cumulative; for this is not an isolated instance, seeing that we have had (as some of your readers may know) many similar experiences. Besides, the message now in question contained dietary directions and ordered other medicines, divided into grains and ounces; all of which last were 'Greek' to the medium, who certainly knows nothing of medicine or its properties and quantities. Of course the two specifics will be sent for, and, in due season, the replies to the orders and their remedial effects on the patients (if they are got) will be disclosed in a future issue. I may add that about half an hour before the last message came from the Professor, I had written a letter to the Editor of 'LIGHT' (who knows a good deal about drugs and medicines), asking if he had ever heard of such a specific as the tablets, and, after the letter was closed, the reply came from the 'other side.' All this is, in my judgment, very real and very striking, and in the hope that it will strengthen some 'doubting Thomas' the facts are sent for publication.

Since the above was written I have applied to the two addresses given, and have obtained the tablets and tea therein specified. With reference to the former, they appear to be part of a list of specialities made up by a firm of chemists residing in Hove. As to the other, the Editor of 'LIGHT' has forwarded to me a cutting from the 'Windsor Magazine' containing an advertisement of Paraguay tea under the name of 'Maté,' and which is supplied at the address given by Professor Sandringham. No copy of this magazine was ever seen by anyone in the household; while the existence of the tea in question was never heard of by us till Saturday, October 31st last. Having tasted an infusion of this South American product, I regret to say that the patient expressed herself as very averse to repeat the experiment; but as it is prescribed for medicinal purposes its consumption will be reluctantly persevered with.

So far the course of treatment prescribed in the other portions of the messages has been very good, although it is premature to speak of the remedies as an assured success in the case of either of the two members of the family on whose behalf the prescriptions were got.

## THE ELIXIR OF LIFE.

In the whole range of occult phenomena, no subject possesses such general fascination, at all events to the average mind, as the idea (or, perhaps, more correctly, the group of ideas) of the Elixir of Life and the universal medicine. Though the 'advanced' Spiritualist or Theosophist invariably professes the greatest contempt for the physical body, regarding it as nothing but a load and an encumbrance, to be got rid of as speedily as possible, still the immense majority of mankind has held, and I believe will hold a diametrically opposite opinion. Can disease be thoroughly stamped out, and can life be, if not indefinitely, at all events immensely, prolonged on this earth? is now becoming a practical question to an increasing number of men and women not by any means behind-hand in spiritual aspiration. On reflection, it will be seen that the 'advanced' view which regards the physical body as a useless encumbrance is illogical and irrational both in its beginning and in its end. The doctrine of Re-incarnation, whether true or not, leaves to the one who believes it no alternative but to take all the means available to prolong physical life, inasmuch as he might save enormous trouble and time if he could so prolong one incarnation as to render another incarnation unnecessary. All this talk of 'resting between whiles' before one comes back is hardly scientific, for spirit can sport with time and space at pleasure, and can make one day as a million years, and a million years as one day. Again, the one who does not believe in Re-incarnation must do his utmost to prolong his physical life, for the simple reason that the knowledge gained here can be turned to very good account; and if he believes in there being any purpose in the Universe, the fact of his being here *must* have a meaning.

From whatever standpoint it is viewed, the prolongation of life is a most rational desire, and when we begin to understand what life or vitality is, and what are the necessary conditions for its perfect manifestation, we shall see that the universal craving for physical life is not without profound meaning. 'Rake up the dust of bygone worlds,' argues Althotas in Dumas' 'Memoirs of a Physician,' 'and what do you read? Is it not that men have, in all ages, sought what I seek, under the various names of the highest good, human happiness, perfection! When did they not seek it! They did not find that highest good, that well-being, that perfection; for, if they had, this decrepit world would now be fresh, youthful, roseate as the morning dawn. Instead of that we have suffering, death, decay. Is suffering good? Is death lovely? Is decay fair to look upon!'

Spiritualism has consoled thousands upon thousands by temporarily withdrawing the veil between two planes of existence, and showing the continuity of life under other conditions than man is ordinarily accustomed to, but that does not affect the fact that there is an overwhelming longing to prolong physical life, at all events till its capabilities are exhausted. And to suppose that this can be done in a paltry seventy or hundred years is palpably absurd. Day after day new possibilities dawn upon the developing individual, and when he has cultivated the power of travelling in the etheric body, and acquired a thorough mastery over it, he has comparatively little ground for complaining of being hampered by the physical body. So that, when the prolongation of life is being considered as a possibility, it must not be taken for granted that it involves of necessity a standstill in the evolution of spiritual powers.

The very nature of the true Elixir of Life prevents stagnation, as can be seen by a thorough understanding of its 'ingredients.' It is not a drug or something that can be taken into the stomach. In order to get at the right idea one must literally, with Macbeth, throw physic to the dogs, and give a wide berth to the contents of the chemist's shop. Both occultism and practical common-sense agree in this particular. Charlatans have proclaimed their possession of marvellous powders and amples, but it is needless to say that they have never fulfilled their promises, and it would be very easy to show that the Elixir of Life does not lie in that quarter. The so-called 'medical science' of to-day is hopelessly on the wrong track, and its endless vivisectioning experimentation, with its booming of this and that new discovery, can come to nothing, because the underlying principle is absolutely wrong. Instead of seeking for the Source of Life or Essence of Vitality, it follows the will-o'-the-wisp of effects, and its 'improvements' are nothing but temporary re-arrangements. In not a single one of the medical

text-books is there a hint of any real value for the recuperation of vitality.

Dismissing as of no account the progress of 'modern medicine' (its own practitioners not being masters of health, as shown in their own lives), if we turn to another sphere of ideas we shall find what the true Elixir of Life actually is. On this point there is not the slightest doubt. *The Elixir has been found. Future progress can only consist in amplifying, elaborating, consolidating, and practically applying it to individual life.* In one word, it is *Will*.

Of course, knowledge is indispensable in order to give the will full play. A person who does not know what is possible cannot exert his power of will beyond a very limited extent. With knowledge and will acting and reacting upon one another, limitation of action and of power rapidly recedes. The knowledge that forms an 'ingredient' of the Elixir of Life is contained in what is known as the hygienic treatment of disease, as distinguished from the drug treatment. Bathing, exercise, breathing, diet, and everything that is conducive to health, form the base of the ingredients of the Elixir.

The consummation is in the will. Every great thinker or writer, without exception, has arrived at the same conclusion. From Pythagoras to Goethe, from Plato to Emerson, from Buddha to Jesus of Nazareth, from the Egyptian Priests to the British Druids, the same story—Will is the Lord and Master of Nature. To believe this, that is, to realise it in one's life, is a task than which nothing is more difficult. Real belief requires a trained imagination to vividly picture the thing willed. Will, or to give it another name, Spirit, possesses the inherent power of modifying polarity of the atom. All living forms, without exception, are the battle-ground of the two forces, Attraction and Repulsion, which, as the one predominates over the other, either build up or pull down, integrate or disintegrate, strengthen or weaken, cause life or death. When these two forces are constantly equilibrated, then the organism is in a state of peace, harmony, or health. The prolongation of life is possible on the following principle: Every form whatsoever is nothing but the temporary manifestation of the Life-Principle, which works with two arms—Positive and Negative or Right and Left. The perfection of physical life takes place when the integrating force is outbalancing the disintegrating. Decay and death come on when the disintegrating force gains the upper hand. When the will has acquired sufficient power to balance these two actions, then the form is preserved. On this point it is essential to bear in mind that the ideal human form is physically perfect, and as it is able to manifest conscious spiritual power, theoretically it can be indefinitely preserved. An imperfect form has no chance of being prolonged, because it would be violating the law of evolution, which is always tending to produce better types. To talk of prolonged existence for animal forms in the spiritual world is to leave out of account that the form is nothing but the manifestation of life for a definite purpose, and when that purpose is attained the form necessarily disappears. Anything that tends to retard progress, such as fixity of idea either in the mind or the physical plane, destroys the form by rendering the manifestation of life impossible after a certain time.

Pancoast's 'True Science of Light' contains very valuable teaching. After showing that life is the play of the two forces referred to above, he says: 'When the subjective faculties control absolutely the life-forces, there must be absolute harmony, or rather absolute compensation and equilibration, within man; when these are thus absolute, disease cannot arise from within, and when introduced from without, absolute compensation and equilibration tend immediately to banish it; if the power within were always superior to the evil introduced the man could not die.' The author, however, instead of insisting upon the power of the will or spirit being supreme, in its prerogative of balancing the two opposing forces, loses sight of it in his eagerness to display the dual powers in active operation. The two poles of light—the Red and the Blue—constitute a most important 'ingredient' of the Elixir of Life, but will or spirit is the essence, without which no success is possible. I do not undervalue the importance of proper aids to health, such as chromopathy, breathing, diet, &c. These all subservise the purpose of the high, but it is so easy to forget the real doctrine that constant reiteration is necessary to make the mind thoroughly grasp it. There are so many wonders opening out before the progressing spirit, and so many powers gained strength by cultivation of will, that the benighted person who

clings for safety to this or that drug for getting health is an object of pity. Instead of playing upon the sum of vital force in the system, the will can *directly increase it* by drawing out the latent life-force constantly surrounding us, and permeating us. This force is inexhaustible, and as soon as man recognises this, and gradually cultivates his power, he will see a new meaning in John's saying: 'Whosoever will, let him take the water of life freely.'

ARTHUR LOVELL.

### CLAIRVOYANCE?—OR MIND-READING?

SIR,—Kindly allow me to offer some remarks in reply to 'Vir.' 'Vir' says: 'Finding a long and exceedingly irrelevant letter by J. H. Sankey in "LIGHT" of 17th inst., containing a challenge to me, I respond at once.'

How like 'Vir' this is! but, on the other hand, I have had some gratifying letters from strangers saying how interesting this 'irrelevant' letter is. If the readers of 'LIGHT' will be patient enough to go through 'Vir's' last three letters they will be able to judge for themselves as to who is irrelevant. 'Vir' most obstinately denies the truthfulness of clairvoyance; yet when I produce a case that nonplusses him, he says: 'Mr. Victor Wyldes foresaw certain events as likely to happen, and these predictions were verified by results.' Now, in consoling Mr. Tubbs on Mr. Slater's prediction to that gentleman in 'LIGHT,' 'Vir' says (September 5th): 'Mr. Slater's is very remarkable mind-reading indeed, and it fails just where one would expect it to fail, viz., in prediction, because there, there are no clear ideas in the mind of the inquirer to mind-read.'

In the cases I put forward, then, the first person must have known that a child of her family would be killed four months hence. The other person must have known that she would be run over twenty days afterwards. Now, does 'Vir' really mean that there were 'clear ideas in the mind of the inquirer to mind-read,' and that Mr. Wyldes read them there? Surely this is a thousand times more difficult to believe than plain unvarnished spiritual clairvoyance. If 'Vir' does not mean this, then his words mean nothing, and are like the rest of the so-called *response*—only words, words, words.

'Vir' talks glibly of what he is pleased to call 'Faith Spiritualists.' He certainly has the advantage here, for we never heard of them. The Spiritualists of my acquaintance are hard-headed business men and women, who have been convinced of continued existence through patient investigation, weighing the *pros* and *cons* in an analytical, scientific, and practical manner as 'Vir' ever did; and not, as 'Vir' cynically suggests, accepting everything as spirit manifestation that may belong purely to things mundane. These persons, whom he affects to sneer at, have brains and mental capacity as finely developed as their would-be monitor's, and in many ways are his peers.

Taking 'Vir's' 'Faith Spiritualist's' definitions of Spiritualism in their order:—

1st. 'Belief in certain phenomena,' &c. This will do; the majority of Spiritualists accept this, with the exception of the dogma contained therein.

2nd. 'Belief in a system of religion that is mainly concerned in opposing the orthodox Christian theology,' Spiritualists would object to the words 'mainly concerned.' This is unfair and not true. They have nobler work on hand.

3rd. 'Belief in spirit guides and teachers, and apparently in man's total incapacity to know by his own reason what is necessary for his salvation; also that all inspiration is spirit control.' This is clearly false, and is a pure invention on the part of 'Vir.'

4th. 'Belief in eternal progress as a natural (? spiritual) law for bad and good alike.' We have no objection to this.

5th. 'Belief that we can see spirits clairvoyantly,' &c. Taken in its broadest sense, this will do; but, strictly speaking, no one can see pure spirit.

I deny that any dogmatic creed was ever taught in my hearing or to my knowledge by Spiritualists; but, on the other hand, it has always been admitted that Spiritualism itself is no finality.

There is one thing about 'Vir's' letters of the last few years that the readers of 'LIGHT' could not fail to notice, and which is the key to the whole situation. Mention the word 'medium' or 'religion' and its magical effect is at once apparent—these words are his red rag. Anything 'Vir' does not know cannot be. Talk of dogmatism, I am sure that 'Vir's' dominant personality

would affect sensitives when in his presence so much that if he did not unconsciously hypnotise them, then they were very well protected from the other side of life.

In 'Vir's' remarks on my experiences, he says:—

'1 and 2 I have dealt with. They are prophecies (?), not clairvoyance.' How he has dealt with them I have already shown.

3. 'The case of Mr. Jabez Perkins.' I used this case to show that spirits do communicate matter that cannot be brought under the heading of 'Vir's' pet and absolutely abortive theory.

4. These cases are wholly unanswerable from the standpoint of mind-reading taken up by 'Vir.'

5. My letter did not say 'That both clairvoyants agreed that he, John Ford, died from drunkenness fifty-nine years previously.' Why this distortion, and for what good end? In round figures we have sixty pieces of evidence in regard to this spirit that do not come within the meshes of mind-reading.

What does 'Vir' mean by 'This may be a case of telepathy from the dead to the living, but it is more likely to be psychometry'? I told the readers of 'LIGHT' distinctly that on the first occasion the spirit was seen by the clairvoyant, also that the spirit spoke and was heard and replied to by Mr. Macdonald. Following this, the spirit John Ford, his wife, son and daughter, through various mediums kept up communication with us for at least twelve months, and with the wonderful evidence of their identity and reality proven to the hilt.

Surely 'Vir' would not desire Spiritualists to believe that he knows all about psychometry and that they do not! Yet his letter conveys that notion. Psychometry does not speak audibly and persevere from day to day, as in this case, to prove its identity, and does not make statements like this: 'I owned this house sixty years ago, I mortgaged it along with the estate to — (giving the name of the person). That person, knowing my position, wrongfully called in his money. I could not pay; he foreclosed and took the estate over to himself,' &c. This is a clear case of clairvoyance and spirit return, and 'Vir' cannot get over it.

6. 'Vir' says: 'The next experience is telepathy from his living brother in Melbourne to himself in Hanley. I have had a great many similar experiences, but I quite fail to see what relevancy they have to the subject of platform clairvoyance.' Here, again, 'Vir' shows his antipathy to the poor medium and platform. In one part of his letter he says he can even see reasonable grounds for State interference to prevent clairvoyance! I know a professional man who told a brother in the profession that he should feel perfectly justified in burning him, were it not for the law of this country. The difference between the friends—and they are to-day real friends—is, that the former is a Roman Catholic and the latter a Spiritualist. Now, this spirit is abroad as much to-day as when it lit the fires of Smithfield. Our security lies in the fact that, in numbers, religious bodies are so equally divided. 'Vir' must recall those words or lose all claim to be a philosophical Spiritualist. The relevancy of this case is perfectly explained in my letter of October 17th.

7. The case of 'Jim,' 'Vir' says, is 'obviously not clairvoyance.' Of course not. I did not say it was. I said: 'Now, if spirits still attached to the body can and do communicate, as in the cases above, then it is not unreasonable to believe that they show themselves to clairvoyants for the purpose of being described and recognised.' I know positively that they do.

8. 'Mr. Judd leaves the body when asleep,' says 'Vir.' But I said 'Whilst perfectly awake.' There was nothing mentioned about sleep. And just here let me say that if 'Vir' means by telepathy that my brother's spirit remained in Melbourne at the same time that he was talking to us in Hanley, then the onus lies on 'Vir' to prove it and have no 'ifs.' Mr. Judd informs me that during this week he again left the body, whilst perfectly awake; no sleep, no telepathy, no higher ego, or subliminal consciousness, &c.; but that he himself, Mr. Judd, left the body, went to the works, and this time could actually hear the difference when traversing the pavement to the sound he created when on the macadamised roadway. Where does telepathy come in here?

9. In this case, as I said in my letter, I pictured the gentleman in my mind; the sensitive was in a receptive condition, just as he must be when spirits show him scenes or take on etherealised material clothing for the purposes of being described and recognised. I conveyed the mental picture. 'Vir' has done the same unconsciously, perhaps, but remember the mind must be positively and intensely fixed on the object to be

conveyed, and the sensitive must be in a finely receptive condition. With this exception, I emphatically declare that there is no such thing as mind-reading in this world. And here let me say that spiritual clairvoyance is a magnificent gift when honourably exercised, and I may add that never yet in my large and varied experiences in the province of things spiritual have I been defrauded or deceived.

In the matter of moving the table by my will, I mentioned it, not as a case of clairvoyance, but because 'Vir' referred to the same in his letter and it was a fact within my own experience. A number of my friends, all subscribers to 'LIGHT,' plead for simpler language, especially in regard to 'Vir's' letters. The circumlocution is often deplorable, and I must confess I never yet read one of these letters without being reminded of the traveller who, on calling at an inn, wished his horse put up and fed, for which he would pay on the morrow, but expressed his desire in the following terms: 'Boy, extricate my quadruped, stabulate him, donate him an adequate supply of nutritious aliment, and when the aurora of morn shall illuminate the Oriental horizon, I will reward you with a pecuniary compensation for your amiable hospitality.'

The youth informed his employer that a 'Dutchman wanted to see him.' And many of us are often placed in a similar position to this youth through the profusion of unintelligible language.

Bank House, Hanley.

J. H. SANKEY.

SIR.—I have read with interest the discussion in your columns in regard to Mr. Slater's mind-reading and clairvoyance. My own conclusion, founded on personal experience, is, that it is the latter, for the following reasons:—

1st. Mr. Slater described a spirit whom I had not in the least degree in my mind; but I identified him through a failing he had.

2nd. After identifying him in my own mind, Mr. Slater could only tell me that the relationship came through my father.

3rd. Mr. Slater also told me that another relation passed away very quickly and suddenly. I knew all the circumstances, but pressed him to say more definitely the cause; but the medium replied: 'I cannot tell, as they won't let me see; but it was murder or suicide that took him off very suddenly.' Now, if it were mind-reading, why did not Mr. Slater read off my thoughts like a book?

As regards prophecies, I cannot say that I have much faith in them. 'Sunshine,' an Indian spirit, prophesied wonderful things to my family, several years ago, but they have not been fulfilled, and I find the safest way is to go on doing one's best without paying much attention to them. I was present when Mr. Slater predicted *most confidently* to a certain lady that she would pass her examinations, about which she had been very anxious, and I was afterwards sorry for her sake to see that she had failed. Perhaps the prediction made her relax her efforts, whereas if she had looked upon it as an encouragement to persevere, but without overworking herself, she might have succeeded. In this case the prediction was wrong, but Mr. Slater knew her surroundings, &c., from her handwriting.

ELSOR.

#### 'Vir' Explains.

SIR.—Permit me to explain that I have never said that clairvoyants should be prosecuted if they take money; what I said was that foretelling the future, or rather, pretending to do so, and charging money for doing it, is a thing that reasonable Spiritualists, like everyone else, are interested in seeing suppressed by the strong arm of the law.

Let me illustrate. A man sells diamonds and some come into his possession that are, at the least, doubtful. Nevertheless, he sells them as genuine Brazilian or Cape diamonds, and being convicted of doing so is punished. Now the chairmen and other officers of spiritualistic associations escape punishment by not charging for the prophecies and clairvoyance at their meetings; still they are morally guilty because the phenomena and prophecies are very doubtful. They know them to be such and yet, to get audiences, they exhibit them as genuine 'seeing of spirits.' The man who prophesies for money is, of course, punished, and rightly so.

'VIR.'

#### TO CORRESPONDENTS.

WE acknowledge, with thanks, communications from F.W.L., A.E.W., R.H., 'EDINA' and J. DE K., all of which shall be used as soon as space permits.

#### SOCIETY WORK.

CANNING TOWN SOCIETY.—On Sunday last Mr. Peters again received a hearty welcome, when his control, 'Moonstone,' gave some wonderful tests in psychometry. Mr. Peters always meets with success at Canning Town.—A. HOPPER, Sec.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. W. Walker gave an interesting address upon 'Duty,' followed by clairvoyance. Next Sunday, at 7, 'Evangel'; Thursday, at 8, Mr. Lovell.—A. W.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Miss Findlay, of Forest Gate, kindly gave her services as medium in aid of Mrs. Spring. We had a beautiful address on 'The Use of Spiritualism, Psychometry, and Clairvoyance,' by Mrs. Bosan.—Mrs. M. RORKE, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Ronald Brailey gave an interesting discourse on a subject chosen by the audience, followed by some clairvoyance, when the descriptions were all recognised. On Sunday next, G. H. Bibbings, B.A.; Ronald Brailey every Thursday, at 8 p.m. Miss Florence Martyat, on December 3rd, for the benefit of West Ham Hospital, when the Rev. J. Page Hopps will take the chair. Tickets: 2s., 1s., and 6d., can be had from the Secretary, Thos. McCallum.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last we were again privileged to listen to the guides of our good brother, Mr. G. Horatio Bibbings, who provided a spiritual feast for us in the two addresses: 'The Devil's Funeral,' and 'Testimony of the Ages to Modern Spiritualism.' In the evening, Mr. Bibbings recited in admirable style Mrs. Tappan's charming poem, 'The Beautiful Land.' Mr. S. A. Meacock, of Newport (Mon.), very kindly and efficiently fulfilled the office of chairman for the day. Speaker next Sunday, at 6.30 p.m., Mr. S. Longville.—E. A.

ABERDEEN PSYCHOLOGICAL SOCIETY.—In the North Silverstreet Hall, on Sunday, November 1st, Mr. Walter Howell addressed two meetings, his subjects being: 'Spiritualism as a Science, Philosophy, and Religion,' and 'The Answer of Spiritualism to the Question of Job: "If a man die shall he live again?"' He also spoke in the same place on Monday evening, November 2nd, on 'Death and Afterwards.' The audiences were disappointing, considering the richness and grandeur of the addresses. Mr. Howell dealt vigorously with all his subjects, and, using some very apt illustrations, drove home many of the truths in a masterly fashion. Mr. Bain was chairman at two of the meetings, and the Rev. A. Webster at the other. Mrs. Cruickshank ably presided at the piano, and accompanied the singing of the hymns.—J. U., Sec.

BATTERSEA SOCIETY OF SPIRITUALISTS, TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Sunday last our morning discussion centred upon the Report of the Dialectical Society. An opponent citing the experiences as absurdities caused lively discussion. In the evening Mr. Wyndoe read from an address by Mrs. Hardinge Britten. Mr and Mrs. H. Boddington gave addresses. Solo by Mrs. Hodder, 'The Angel's Message.' Next Sunday morning, at 11 a.m., Mr. Martin, Secularist, will open the discussion on 'Spiritualistic Phenomena: What are they Worth?' In the evening, at 7 p.m., Mr. Arthur Lovell will address us upon 'The Need of Spiritualism To-day.' Thursday, at 8 p.m., Mr. Peters; short address and clairvoyance. Spiritualists and investigators who desire to form private developing circles (free) and those who are willing to afford accommodation, are specially invited to address H. Boddington, Hon. Sec., 30, Upper Tulse-hill, S.W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last there was a good attendance at these rooms, when Miss Rowan Vincent delivered an address upon 'Mediumship.' It has ever been a great pleasure to record the success attending the platform services of this lady—services that are always given so freely and so thoroughly; but this occasion, like some others we can recall, is especially noteworthy, for Miss Vincent, at very short notice, took the place of the advertised speaker, who was prevented from coming to London in time for last Sunday's meeting. Mediumship of past ages received interesting attention; the needs of present day mediumship and the possible needs of the future in this direction were ably dealt with; many trenchant remarks, interesting details, and beautiful passages in the address calling forth continued plaudits from the audience, and the numerous inquiries made after the meeting evidenced the usefulness of this valued effort of our esteemed co-worker. After the address Miss Vincent gave nine clairvoyant descriptions. Five of these descriptions, although as lucid and well defined as usual, were not recognised at the time of giving, the remaining four, however, being remembered immediately they were given. The case of two young girls who were drowned at sea was most remarkable, Miss Vincent (after the meeting) giving the name of the ship in which they lost their lives. The power and sweetness of voice possessed by Miss Jessie Dixon were fully manifested in the rendering of 'The Flight of Ages' (Revan), her generous services meriting the best thanks of all. Next Sunday evening, at 7 o'clock, Mr. E. W. Wallis, who pays the Marylebone Association a most welcome visit, will answer written questions from the audience.—L. H.